

THE SIX PILLARS OF SELF-ESTEEM



NATHANIEL
BRANDEN

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自尊的六大支柱

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Nathaniel Branden
纳撒尼尔·布兰登

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To Devers Branden
献给 Devers Branden

Introduction

引言

My purpose in this book is to identify, in greater depth and comprehensiveness than in my previous writings, the most important factors on which self-esteem depends. If self-esteem is the health of the mind, then few subjects are of comparable urgency.

我在本书中的目的是要比我之前的著作更深入全面地确定自尊赖以存在的最重要因素。如果自尊是心灵的健康,那么很少有主题能与之相提并论。

The turbulence of our times demands strong selves with a clear sense of identity, competence, and worth. With a breakdown of cultural consensus, an absence of worthy role models, little in the public arena to inspire our allegiance, and disorientingly rapid change a permanent feature of our lives, it is a dangerous moment in history not to know who we are or not to trust ourselves. The stability we cannot find in the world we must create within our own persons. To face life with low self-esteem is to be at a severe disadvantage. These considerations are part of my motivation in writing this book.

我们动荡的时代需要拥有清晰的自我认同、胜任能力和价值感的强大自我。随着文化共识的崩溃、缺乏值得效仿的榜样、公众领域中鲜有令人向往的事物,以及永久存在的迅速变革,对于不知道自己是谁或不能相信自己的人来说,这是一个危险的历史时刻。我们无法在外部世界中寻找到的稳定,必须在自己的内心创造。以低自尊面对生活意味着处于严重的不利地位。这些考虑是我写作本书的部分动力。

In essence, the book consists of my answers to four questions: What is self-esteem? Why is self-esteem important? What can we do to raise the level of our self-esteem? What role do others play in influencing our self-esteem?

本书实质上是我对四个问题的回答:什么是自尊?为什么自尊很重要?我们能做些什么来提高自尊水平?他人在影响我们的自尊过程中扮演什么角色?

Self-esteem is shaped by both internal and external factors. By “internal” I mean factors residing within, or generated by, the individual—ideas or beliefs, practices or behaviors. By “external” I mean factors in the environment: messages verbally or nonverbally transmitted, or experiences evoked, by parents, teachers, “significant others,” organizations, and culture. I examine self-esteem from the inside and the outside: What is the contribution of the individual to his or her self-esteem and what is the contribution of other people? To the best of my knowledge, no investigation of this scope has been attempted before.

自尊是由内部和外部因素塑造的。所谓“内部”是指个体内部或由个体产生的因素 - 观念或信念、实践或行为。所谓“外部”是指环境中的因素:父母、老师、“重要他人”、组织和文化通过语言或非语言传递的信息或引发的经历。我从内部和外部两个角度研究自尊:个人对自己的自尊有什么贡献,而其他入又有什么贡献?据我所知,此前从未有过如此广泛的研究尝试。

When I published *The Psychology of Self-Esteem* in 1969, I told myself I had said everything I could say on this subject. In 1970, realizing that there were “a few more issues” I needed to address, I wrote *Breaking Free*. Then, in 1972, “to fill in a few more gaps,” I wrote *The Disowned Self*. After that, I told myself I was absolutely and totally finished with self-esteem and went on to write on other subjects. A decade or so passed, and I began to think about how much more I had personally experienced and learned about self-esteem since my first work, so I decided to write “one last book” about it; *Honoring the Self* was published in 1983. A couple of years later I thought it would be useful to write an action-oriented guide for individuals who wanted to work on their own self-esteem—*How to Raise Your Self-Esteem*, published in 1986. Surely I had finally finished with this subject, I told myself. But during this same period, “the self-esteem movement” exploded across the country; everyone was talking about self-esteem; books were written, lectures and conferences were given—and I was not enthusiastic about the quality of what was being presented to people. I

found myself in some rather heated discussions with colleagues. While some of what was offered on self-esteem was excellent, I thought that a good deal was not. I realized how many issues I had not yet addressed, how many questions I needed to consider that I had not considered before, and how much I had carried in my head but never actually said or written. Above all, I saw the necessity of going far beyond my earlier work in spelling out the factors that create and sustain high or healthy self-esteem. (I use "high" and "healthy" interchangeably.) Once again, I found myself drawn back to examine new aspects of this inexhaustibly rich field of study, and to think my way down to deeper levels of understanding of what is, for me, the single most important psychological subject in the world.

当我在 1969 年出版《自尊心理学》时,我告诉自己已经说尽了我能说的一切。1970 年,意识到还有"一些更多需要解决的问题",我写了《突破自我》。然后在 1972 年,"填补几个空白",我写了《被遗弃的自我》。此后,我告诉自己已经彻底完成了有关自尊的写作,转而写其他主题。大约十年后,我开始思考自从第一部作品以来,我在自尊方面获得了多少新的个人经历和学习,因此决定再写"最后一本书"关于这个问题;《尊重自我》于 1983 年出版。几年后,我认为编写一本面向个人自尊工作的实用指南是有用的——《如何提高自尊》,于 1986 年出版。我相信这终于结束了这个主题。但在这个时期,整个国家掀起了一股"自尊运动",到处都在谈论自尊,出版书籍,举行讲座和会议——而我对所呈现的质量并不满意。我发现自己与同事们陷入了一些相当激烈的讨论。虽然关于自尊的一些内容很出色,但我认为大部分都不尽如人意。我意识到还有许多问题我尚未解决,还有许多问题我以前没有考虑过,而且我头脑中有许多内容从未真正说出或写下。最重要的是,我看到有必要远远超越我之前的工作,阐述创造和维持高度或健康自尊所需的因素。(我将"高度"和"健康"互换使用。)再次,我发现自己被吸引回到这个研究领域的新方面,并深入思考这对我来说是世界上最重要的心理学主题。

I understood that what had begun so many years before as an interest, or even a fascination, had become a mission.

我理解,多年前作为一种兴趣或迷恋开始的事物,已经成为一种使命。

Speculating on the roots of this passion, I go back to my teenage years, to the time when emerging autonomy collided with pressure to conform. It is not easy to write objectively about that period, and I do not wish to suggest an arrogance I did not and do not feel. The truth is, as an adolescent I had an inarticulate but sacred sense of mission about my life. I had the conviction that nothing mattered more than retaining the ability to see the world through my own eyes. I thought that that was how everyone should feel. This perspective has never changed. I was acutely conscious of the pressures to “adapt” and to absorb the values of the “tribe”—family, community, and culture. It seemed to me that what was asked was the surrender of my judgment and also my conviction that my life and what I made of it was of the highest possible value. I saw my contemporaries surrendering and losing their fire—and, sometimes in painful, lonely bewilderment, I wanted to understand why. Why was growing up equated with giving up? If my overriding drive since childhood was for understanding, another desire, hardly less intense, was forming but not yet fully conscious: the desire to communicate my understanding to the world; above all, to communicate my vision of life. It was years before I realized that, at the deepest level, I experienced myself as a teacher—a teacher of *values*. Underneath all my work, the core idea I wanted to teach was: *Your life is important. Honor it. Fight for your highest possibilities.*

在探讨这种热情的根源时,我回到了青春期,那时新兴的自主性与适应压力发生了冲突。客观地写作那个时期并不容易,我也不想暗示我没有和现在也没有傲慢的感觉。事实是,作为一个青少年,我对自己的生活有一种难以表达但神圣的使命感。我坚信,保持通过自己的眼睛看待世界的能力是最重要的。我认为每个人都应该有这种感觉。这种观点从未改变过。我非常清楚适应“部落”—家庭、社区和文化—的压力。在我看来,人们被要求放弃自己的判断,放弃自己的生活及其最高价值的信念。我见到同龄人放弃并失去了激情,有时我会感到痛苦和孤独的困惑,我想知道为什么。为什么成长等同于放弃?如果从童年开始,我最主要的动力就是求知,那么另一个同样强烈的愿望正在形成但还没有完全意识到:向世界传达我的理解,特别是传达我对生活的观点。直到多年后,我才意识到,在最深层次上,我视自己为一个老师—一个传授价值观的老师。在我所有的工作中,我想传授的核心思想是:你的生命很重要。要珍惜它。为实现你最高的可能而战。

I had my own struggles with self-esteem, and I give examples of them in this book. The full context is given in my memoir, *Judgment Day*. I shall not pretend that everything I know about self-esteem I learned from psychotherapy clients. Some of the most important things I learned came from thinking about my own mistakes and from noticing what I did that lowered or raised my own self-esteem. I write, in part, as a teacher to myself.

我自己也经历过自尊的挣扎,我在这本书中给出了相关的例子。完整的背景在我的回忆录《审判日》中有详细说明。我不会假装我对自尊所知道的一切都是从心理治疗患者那里学来的。我学到的最重要的东西,来自于我思考自己的错误,以及注意到我自己做什么会降低或提高自己的自尊。我部分地写作是为了教导自己。

It would be foolish for me to declare that I have now written my final report on “the psychology of self-esteem.” But this book does feel like the climax of all the work that preceded it.

我说自己已经写了一份关于“自尊心理学”的最终报告,这将是愚蠢的。但这本书确实感觉是之前所有工作的高潮。

I first lectured on self-esteem and its impact on love, work, and the struggle for happiness in the late 1950s and published my first articles on the subject in the 1960s. The challenge then was to gain public understanding of its importance. “Self-esteem” was not yet an expression in widespread use. Today, the danger may be that the idea has become fashionable. It is on everyone’s tongue, which is not to say that it is better understood. Yet if we are unclear about its precise meaning and about the specific factors its successful attainment depends on—if we are careless in our thinking, or succumb to the oversimplifications and sugar-coatings of pop psychology—then the subject will suffer a fate worse than being ignored. It will become trivialized. That is why, in Part I, we begin our inquiry into the sources of self-esteem with an examination of what self-esteem is and is not.

我最早在 20 世纪 50 年代末就开始讲授自尊及其对爱情、工作和幸福追求的影响,并在 1960 年代发表了我的第一篇文章。当时的挑战是要让公众了解它的重要性。“自尊”这个词当时还没有广泛使用。如今,问题可能是这个概念已经变得时髦。它在人们嘴边挥之不去,但这并不意味着它被更好地理解。然而,如果我们对它的确切含义以及实现它成

功所依赖的具体因素不清楚,如果我们的思维粗心大意,或屈服于大众心理学的过度简单化和糖衣炮弹,那么这个话题就会遭受比被忽视更糟糕的命运。它会变得被普通化。这就是为什么在第一部分,我们要从对什么是自尊以及什么不是自尊的审视开始,探究自尊的源泉。

When I first began struggling with questions concerning self-esteem forty years ago, I saw the subject as providing invaluable clues to understanding motivation. It was 1954. I was twenty-four years of age, studying psychology at New York University, and with a small psychotherapy practice. Reflecting on the stories I heard from clients, I looked for a common denominator, and I was struck by the fact that whatever the person's particular complaint, there was always a deeper issue: a sense of inadequacy, of not being "enough," a feeling of guilt or shame or inferiority, a clear lack of self-acceptance, self-trust, and self-love. In other words, a problem of self-esteem.

在我 40 年前开始挣扎于自尊的问题时,我将这个主题视为理解动机的宝贵线索。那是 1954 年,我 24 岁,在纽约大学学习心理学,并有一个小的心理治疗实践。反思从客户那里听到的故事,我寻找一个共同点,我被一个事实打动:不管一个人的特定投诉是什么,总是有一个更深层的问题:一种无力感、一种"不够"的感觉、一种罪疚或羞愧或自卑的感觉,一种明显缺乏自我接纳、自我信任和自我爱的感觉。换句话说,就是一个自尊问题。

In his early writings Sigmund Freud suggested that neurotic symptoms could be understood either as direct expressions of anxiety or else as defenses against anxiety, which seemed to me to be a hypothesis of great profundity. Now I began to wonder if the complaints or symptoms I encountered could be understood either as direct expressions of inadequate self-esteem (for example, feelings of worthlessness, or extreme passivity, or a sense of futility) or else as defenses against inadequate self-esteem (for example, grandiose bragging and boasting, compulsive sexual "acting-out," or overcontrolling social behavior). I continue to find this idea compelling. Where Freud thought in terms of *ego defense mechanisms*, strategies to avoid the threat to the ego's equilibrium represented by anxiety, today I think in terms of *self-esteem defense mechanisms*, strategies to defend against any kind of threat, from any quarter, internal or external, to self-

esteem (or one's pretense at it). In other words, all the famous "defenses" that Freud identified can be understood as efforts to protect self-esteem. 在他早期的著作中,西格蒙德·弗洛伊德(Sigmund Freud)建议,神经症症状可以被理解为焦虑的直接表达,或者是对焦虑的防御,这对我来说似乎是一个非常深刻的假设。现在我开始怀疑,我遇到的投诉或症状是否可以被理解为自尊不足的直接表达(例如,感到自己无价值、极度被动或感到徒劳无用),或者是对自尊不足的防御(例如,夸张的自吹自擂和炫耀,强迫性的性"表现",或过度控制的社交行为)。我仍然发现这个想法很引人入胜。弗洛伊德认为是自我防御机制,即避免代表焦虑的 ego 平衡受到威胁的策略,而现在我则认为是自尊防御机制,即防御任何种类的威胁,无论是内部还是外部,对自尊(或对其的假装)的威胁。换句话说,弗洛伊德所确定的所有著名的"防御"都可以被理解为保护自尊的努力。

When I went to the library in search of information about self-esteem, almost none was to be found. The indexes of books on psychology did not contain the term. Eventually I found a few brief mentions, such as in William James, but nothing that seemed sufficiently fundamental or that brought the clarity I was seeking. Freud suggested that low "self-regard" was caused by a child's discovery that he or she could not have sexual intercourse with Mother or Father, which resulted in the helpless feeling, "I can do nothing." I did not find this persuasive or illuminating as an explanation. Alfred Adler suggested that everyone starts out with feelings of inferiority caused, first, by bringing some physical liability or "organ inferiority" into the world, and second, by the fact that everyone else (that is, grown-ups or older siblings) is bigger and stronger. In other words, our misfortune is that we are not born as perfectly formed mature adults. I did not find this helpful, either. A few psychoanalysts wrote about self-esteem, but in terms I found remote from my understanding of the idea, so that it was almost as if they were studying another subject. (Only much later could I see some connection between aspects of that work and my own.) I struggled to clarify and expand my understanding chiefly by reflecting on what I observed while working with people.

当我去图书馆寻找关于自尊的信息时,几乎找不到任何相关内容。心理学书籍的索引中没有这个术语。最终我找到了一些简短的提及,比如威廉·詹姆斯的著作,但没有任何似乎足够基本或能带来我所寻求的清晰性

的内容。弗洛伊德 suggested 低"自尊"是由孩子发现自己无法与母亲或父亲发生性关系导致的,这导致了一种无助的感觉,"我什么也做不了"。我并不觉得这是一种令人信服或启发性的解释。阿尔弗雷德·阿德勒建议,每个人都会有一种微 inferiority 的感觉,首先是由于带来了某种生理上的缺陷或"器官 inferiority",其次是由于其他人(即成年人或兄弟姐妹)都比自己大且更强壮。换句话说,我们的不幸在于我们没有被生为完美成熟的成年人。我也没有发现这有什么帮助。一些精神分析学家写过关于自尊的文章,但在我看来,他们使用的术语与我对这个概念的理解相隔甚远,因此这就好像他们在研究另一个主题。(只是很多年后,我才能看到这些工作与我自己的工作之间存在某种联系。)我主要通过反思自己在与人合作时的观察来努力明确和扩展对这个问题的理解。

As the issue of self-esteem came more clearly into focus for me, I saw that it is a profound and powerful human need, essential to healthy adaptiveness, that is, to optimal functioning and self-fulfillment. To the extent that the need is frustrated, we suffer and are thwarted in our development.

当自尊问题变得更加清晰时,我看到它是一种深刻而强大的人类需求,对于健康的适应性至关重要,也就是说对于最佳功能发挥和自我实现至关重要。如果这种需求得不到满足,我们就会遭受痛苦,并在发展过程中受到阻碍。

Apart from disturbances whose roots are biological, I cannot think of a single psychological problem—from anxiety and depression, to underachievement at school or at work, to fear of intimacy, happiness, or success, to alcohol or drug abuse, to spouse battering or child molestation, to co-dependency and sexual disorders, to passivity and chronic aimlessness, to suicide and crimes of violence—that is not traceable, at least in part, to the problem of deficient self-esteem. Of all the judgments we pass in life, none is as important as the one we pass on ourselves.

除了根源于生物学因素的干扰外,我想不出任何一种心理问题——从焦虑和抑郁,到在学校或工作中的成绩不佳,到对亲密关系、幸福或成功的恐惧,到酗酒或药物滥用,到虐待配偶或虐待儿童,到共依赖和性障碍,到被动和永无目标,到自杀和暴力犯罪——不是至少部分源于自尊不足的问题。在生活中做出的所有判断中,没有一个比我们对自己做出的判断更重要。

I recall discussing the issue with colleagues during the 1960s. No one debated the subject's importance. No one denied that if ways could be found to raise the level of a person's self-esteem, any number of positive consequences would follow. "But how do you raise an adult's self-esteem?" was a question I heard more than once, with a note of skepticism that it could be done. As was evident from their writings, the issue—and the challenge—were largely ignored.

我记得在 20 世纪 60 年代与同事讨论过这个问题。没有人否认这个主题的重要性。没有人否认,如果能找到提高一个人自尊水平的方法,就会产生许多积极的结果。"但是如何提高成年人的自尊心?"这是我听到过的问题,带有一种怀疑它是否可行的语气。正如他们的著作所表明的那样,这个问题以及这个挑战大多被忽视了。

Pioneering family therapist Virginia Satir talked of the importance of self-esteem, but she was not a theoretician of the subject and said little about its dynamics except in a limited family context. Carl Rogers, another great pioneer in psychotherapy, focused essentially on only one aspect of self-esteem—self-acceptance—and we shall see that while the two are intimately related, they are not identical in meaning.

开创性家庭治疗师弗吉尼亚·萨蒂尔谈到了自尊的重要性,但她并不是这个主题的理论家,除了在有限的家庭环境之外,她很少谈及其动力学。另一位心理治疗领域的大师卡尔·罗杰斯,主要关注自尊的只是一个方面——自我接纳,我们将看到,虽然这两者有着密切的联系,但它们在含义上并不完全相同。

Still, awareness of the importance of the topic was growing, and during the seventies and eighties, an increasing number of articles appeared in professional journals, aimed chiefly at establishing correlations between self-esteem and some aspect of behavior. However, there was no general theory of self-esteem nor even an agreed-on definition of the term. Different writers meant different things by "self-esteem." Consequently they often measured different phenomena. Sometimes one set of findings seemed to invalidate another. The field was a Tower of Babel. Today there is still no widely shared definition of self-esteem.

尽管如此,对这个话题重要性的意识正在增长,在七十年代和八十年代,在专业杂志上出现了越来越多的文章,主要旨在确定自尊与某些行为方

面之间的相关性。然而,还没有一个关于自尊的普遍理论,甚至连对这个术语的定义也没有达成共识。不同的作者对"自尊"意味着不同的东西。因此,他们经常测量不同的现象。有时一组研究结果似乎会无效化另一组。这个领域正如巴别塔一样。如今,对自尊还没有广泛共享的定义。

In the 1980s, the idea of self-esteem caught fire. After a quiet buildup over decades, more and more people began talking about its importance to human well-being. Educators in particular began thinking about the relevance of self-esteem to success or failure at school. We have a National Council for Self-Esteem, with chapters opening in more and more cities. Almost every week somewhere in the country we have conferences in which discussions of self-esteem figure prominently.

在 1980 年代,自尊的思想引燃了热潮。经过数十年的悄悄累积,越来越多的人开始谈论它对人类福祉的重要性。教育工作者特别开始思考自尊对学校成功或失败的相关性。我们有一个全国自尊委员会,在越来越多的城市开设分会。几乎每周在全国各地都有会议,自尊问题都会成为重要议题。

The interest in self-esteem is not confined to the United States. It is becoming worldwide. In the summer of 1990 I had the privilege of delivering, near Oslo, Norway, the opening keynote address at the First International Conference on Self-Esteem. Educators, psychologists, and psychotherapists from the United States, Great Britain, and various countries in Europe, including the Soviet Union, streamed into Norway to attend lectures, seminars, and workshops devoted to discussions of the applications of self-esteem psychology to personal development, school systems, social problems, and business organizations. Notwithstanding the differences among participants in background, culture, primary focus of interest, and understanding of what precisely "self-esteem" meant, the atmosphere was charged with excitement and the conviction that self-esteem was an idea whose historical moment had arrived. Growing out of the Oslo conference, we now have an International Council on Self-Esteem, with more and more countries being represented.

对自尊的兴趣并不局限于美国。它正在成为全球性的。1990 年夏天,我有幸在挪威奥斯陆附近发表了第一届国际自尊大会的开幕主题演讲。

来自美国、英国和欧洲各国(包括苏联)的教育者、心理学家和心理治疗师蜂拥而至,参加了关于将自尊心理学应用于个人发展、学校系统、社会问题和商业组织的讲座、研讨会和工作坊。尽管参与者在背景、文化、主要兴趣重点和对"自尊"的理解方面存在差异,但氛围却充满了兴奋和信念,那就是自尊是历史时刻已经到来的一个概念。伴随着奥斯陆会议的发展,我们现在有了一个国际自尊理事会,代表国家越来越多。

In the former Soviet Union a small but growing group of thinkers is keenly aware of the importance of self-esteem to the transitions their country is attempting to achieve. Commenting on the urgent need for education in self-esteem, a visiting Russian scholar remarked to me, "Not only are our people without any tradition of entrepreneurship, but our managers have absolutely no grasp of the idea of personal responsibility and accountability that the average American manager takes for granted. And you know what a gigantic problem passivity and envy is here. The psychological changes we need may be even more formidable than the political or economic changes." 在前苏联,一小批思想家深知自尊对他们国家正试图实现的转型的重要性。一位访问的俄罗斯学者对我评论说,我们的人民不仅没有任何企业家的传统,而且我们的管理者也完全无法理解平均美国管理者视为理所当然的个人责任和问责制的概念。你知道被动和嫉妒在这里是一个巨大的问题。我们需要的心理变革可能比政治或经济变革更加艰巨。

Throughout the world there is an awakening to the fact that, just as a human being cannot hope to realize his or her potential without healthy self-esteem, neither can a society whose members do not respect themselves, do not value their persons, do not trust their minds.

全世界都在觉醒,认识到如果一个人无法实现自身的潜力,没有健康的自尊;同样,一个成员没有自重、不重视自己的人格、不信任自己头脑的社会,也无法实现。

But with all of these developments, what precisely self-esteem *is*—and what specifically its attainment depends on—*remain the great questions*. 但是随着所有这些发展,自尊究竟是什么以及它的实现具体依赖于什么,仍然是一个重大的问题。

At one conference, when I stated that the practice of living consciously was essential to healthy self-esteem, one woman demanded angrily, "Why are you trying to impose your white, middle-class values on the rest of the world?" (This left me wondering who the class of humanity was for whom living consciously was *not* important to psychological well-being.) When I spoke of personal integrity as vital to the protection of a positive self-concept, and the betrayal of integrity as psychologically harmful, no one volunteered agreement or wanted that idea recorded in our report. They preferred to focus only on how *others* might wound one's feelings of worth, not how one might inflict the wound oneself. This attitude is typical of those who believe one's self-esteem is primarily determined by other people. I will not deny that experiences such as these, and the feelings they ignite, have intensified my desire to write this book.

在一次会议上,当我说生活有意识的实践对健康的自尊至关重要时,有一位女士愤怒地要求说,"你为什么要把你的白人中产阶级价值观强加到其他国家和文化上?"(这让我想知道,人类中哪个阶层的人来说,生活有意识对心理健康来说并不重要。)当我谈到个人诚信对保护积极的自我概念至关重要,背信弃义对心理有害时,没有人表示认同或愿意把这个想法记录在我们的报告中。他们更愿意只关注别人如何损害一个人的自尊感,而不是一个人如何伤害自己。这种态度是那些认为一个人的自尊主要由其他人决定的人所典型的。我不否认这些经历以及引发的感受,加强了我写这本书的愿望。

In working with self-esteem, we need to be aware of two dangers. One is that of oversimplifying what healthy self-esteem requires, and thereby of catering to people's hunger for quick fixes and effortless solutions. The other is that of surrendering to a kind of fatalism or determinism that assumes, in effect, that individuals "either have good self-esteem or they haven't," that everyone's destiny is set (forever?) by the first few years of life, and there's not much to be done about it (except perhaps years or decades of psychotherapy). Both views encourage passivity; both obstruct our vision of what is possible.

在处理自尊问题时,我们需要警惕两种危险。一个是过于简单化什么是健康的自尊需要,从而迎合人们对快速解决方案和无需付出努力的解决方案的渴望。另一个是屈服于一种宿命论或决定论,实际上假设个人"要么就有良好的自尊,要么就没有",每个人的命运都被前几年的生活

定下来了(永远如此?),没有什么好做的(除了也许是多年甚至几十年的心理治疗)。这两种观点都鼓励消极,都阻碍了我们对可能性的视野。

My experience is that most people underestimate their power to change and grow. They believe implicitly that yesterday's pattern must be tomorrow's. They do not see choices that—objectively—do exist. They rarely appreciate how much they can do on their own behalf if genuine growth and higher self-esteem are their goals and if they are willing to take responsibility for their own lives. The belief that they are powerless becomes a self-fulfilling prophecy.

我的经验是,大多数人都低估了他们改变和成长的力量。他们不假思索地相信,昨天的模式必定是明天的。他们看不到,客观上确实存在着的选项。他们很少意识到,如果真诚地追求成长和更高的自尊,并愿意对自己的生活负责,他们自己就能做很多事。他们认为自己无能为力,这成了一种自我实现的预言。

This book, ultimately, is a call to action. It is, I now realize, an amplification in psychological terms of the battle cry of my youth: A self is to be actualized and celebrated—not aborted and renounced. This book is addressed to all men and women who wish to participate actively in the process of their evolution—as well as to psychologists, parents, teachers, and those responsible for the culture of organizations. It is a book about what is possible.

这本书,归根结底,是一个呼吁行动的呼声。我现在意识到,它在心理学上放大了我青春时期的战斗呼喊:自我需要被实现和庆祝,而不是被堕胎和否认。这本书是写给所有希望积极参与自己进化过程的男女,以及心理学家、父母、老师和负责组织文化的人的。这是一本关于什么是可能的。

PART I
第一部分

Self-Esteem: Basic Principles

自尊:基本原则

1

Self-Esteem: The Immune System of Consciousness 自尊:意识的免疫系统

There are realities we cannot avoid. One of them is the importance of self-esteem.

有一些我们无法避免的现实。其中之一就是自尊的重要性。

Regardless of what we do or do not admit, we cannot be indifferent to our self-evaluation. However, we can run from this knowledge if it makes us uncomfortable. We can shrug it off, evade it, declare that we are only interested in “practical” matters, and escape into baseball or the evening news or the financial pages or a shopping spree or a sexual adventure or a drink.

不管我们承认与否,我们都无法对自我评价视而不见。但是,如果这让我们感到不舒服,我们可以逃避这种知识。我们可以耸耸肩,逃避它,宣称我们只对“实际”的事情感兴趣,然后逃到棒球或晚间新闻或金融版面或购物狂热或性冒险或饮酒中。

Yet self-esteem is a fundamental human need. Its impact requires neither our understanding nor our consent. It works its way within us with or without our knowledge. We are free to seek to grasp the dynamics of self-esteem or to remain unconscious of them, but in the latter case we remain a mystery to ourselves and endure the consequences.

然而,自尊是一种基本的人类需求。它的影响不需要我们理解或同意。

它在我们内心无声无息地运作。我们可以努力理解自尊的动力学,也可以保持对此无意识,但在后一种情况下,我们对自己仍是一个谜,并承受后果。

Let us look at the role of self-esteem in our lives.
让我们看看自尊在我们生活中的作用。

A Preliminary Definition **初步定义**

By “self-esteem” I mean much more than that innate sense of self-worth that presumably is our human birthright—that spark that psychotherapists and teachers seek to fan in those they work with. That spark is only the anteroom to self-esteem.

我所说的“自尊”不仅仅是那种无疑存在于我们人类生命中的内在自我价值感 - 那种心理治疗师和老师努力培养的火花。这种火花只是自尊的前奏。

Self-esteem, fully realized, is the experience that we are appropriate to life and to the requirements of life. More specifically, self-esteem is:
充分实现的自尊是我们适应生活及其要求的体验。更具体地说,自尊包括:

1. confidence in our ability to think, confidence in our ability to cope with the basic challenges of life; and
1. 相信自己的思维能力,相信自己应对生活基本挑战的能力;
2. confidence in our right to be successful and happy, the feeling of being worthy, deserving, entitled to assert our needs and wants, achieve our values, and enjoy the fruits of our efforts.
2. 相信自己有权成功和快乐,感到自己是值得的、应得的,有权利表达自己的需求和愿望,实现自己的价值观,享受自己努力的成果。

Later I will refine and condense this definition.
稍后我将对这个定义进行修改和简化。

I do not share the belief that self-esteem is a gift we have only to claim (by reciting affirmations, perhaps). On the contrary, its possession over time represents an achievement. The goal of this book is to examine the nature and roots of that achievement.

我不赞同自尊只是一份我们只需主张就能得到的礼物(也许通过背诵肯定性语句)。相反,拥有自尊是一种成就。这本书的目标是研究这种成就的性质和根源。

The Basic Pattern **基本模式**

To trust one's mind and to know that one is worthy of happiness is the essence of self-esteem.

相信自己的思维,知道自己值得幸福,这就是自尊的本质。

The power of this conviction about oneself lies in the fact that it is more than a judgment or a feeling. It is a motivator. It inspires behavior.

对自己的这种确信的力量在于,它不仅仅是一种判断或感受,它还是一种驱动力。它激励行为。

In turn, it is directly affected by how we act. Causation flows in both directions. There is a continuous feedback loop between our actions in the world and our self-esteem. The level of our self-esteem influences how we act, and how we act influences the level of our self-esteem.

与此同时,它也直接受我们行为的影响。因果关系是双向的。我们在世界上的行为和自尊之间存在着持续的反馈循环。我们自尊的水平影响我们的行为,我们的行为也影响自尊的水平。

To trust one's mind and to know that one is worthy of happiness is the essence of self-esteem.

相信自己的思维,知道自己值得幸福,这就是自尊的本质。

If I trust my mind and judgment, I am more likely to operate as a thinking being. Exercising my ability to think, bringing appropriate awareness to my activities, my life works better. This reinforces trust in my mind. If I distrust my mind, I am more likely to be mentally passive, to bring less awareness than I need to my activities, and less persistence in the face of difficulties. When my actions lead to disappointing or painful results, I feel justified in distrusting my mind.

如果我相信自己的思维和判断,我更有可能以思考的方式来运作。锻炼我的思考能力,为我的活动带来适当的觉醒,我的生活会更好地运转。这加强了我对自己思维的信任。如果我不信任自己的思维,我更有可能在精神上变得被动,为我的活动带来的觉醒不足,并在面对困难时缺乏持续性。当我的行动导致令人失望或痛苦的结果时,我会觉得不信任自己的思维是合理的。

With high self-esteem, I am more likely to persist in the face of difficulties. With low self-esteem, I am more likely to give up or go through the motions of trying without really giving my best. Research shows that high-self-esteem subjects will persist at a task significantly longer than low-self-esteem subjects.¹ If I persevere, the likelihood is that I will succeed more often than I fail. If I don't, the likelihood is that I will fail more often than I succeed. Either way, my view of myself will be reinforced.

自尊心高,我更有可能在面临困难时坚持下去。自尊心低,我更有可能放弃或敷衍了事,而没有真正发挥最大努力。研究显示,自尊心高的个体会比自尊心低的个体坚持任务的时间长得多。¹ 如果我坚持下去,我成功的可能性通常会高于失败。如果我不能坚持,我失败的可能性通常会高于成功。无论哪种情况,我对自己的看法都会得到强化。

If I respect myself and require that others deal with me respectfully, I send out signals and behave in ways that increase the likelihood that others will

respond appropriately. When they do, I am reinforced and confirmed in my initial belief. If I lack self-respect and consequently accept discourtesy, abuse, or exploitation from others as natural, I unconsciously transmit this, and some people will treat me at my self-estimate. When this happens, and I submit to it, my self-respect deteriorates still more.

如果我尊重自己,并要求他人以尊重的方式对待我,我会发出信号并表现出增加他人适当回应的可能性的方式。当他们这样做时,我会得到强化和确认,坚持最初的信念。如果我缺乏自尊,因而接受来自他人的不礼貌、虐待或剥削为理所当然,我会无意识地传达这种信息,一些人会根据我对自我的估计来对待我。当这种情况发生,而我屈服于此,我的自尊就会进一步恶化。

The value of self-esteem lies not merely in the fact that it allows us to *feel* better but that it allows us to *live* better—to respond to challenges and opportunities more resourcefully and more appropriately.

自尊的价值不仅在于使我们感觉更好,还在于使我们活得更好-能够更富有成效和更恰当地应对挑战 and 机遇。

The Impact of Self-Esteem: General Observations **自尊的影响:一般观察**

The level of our self-esteem has profound consequences for every aspect of our existence: how we operate in the workplace, how we deal with people, how high we are likely to rise, how much we are likely to achieve—and, in the personal realm, with whom we are likely to fall in love, how we interact with our spouse, children, and friends, what level of personal happiness we attain.

我们的自尊水平对我们存在的每一个方面都有深远的影响:我们在工作场所的运作方式,我们与他人打交道的方式,我们可能会升到多高,我们可能会取得多大成就——而在个人领域,我们可能会与谁坠入爱河,我们与配偶、子女和朋友的互动方式,我们能达到多高的个人幸福感。

There are positive correlations between healthy self-esteem and a variety of other traits that bear directly on our capacity for achievement and for

happiness. Healthy self-esteem correlates with rationality, realism, intuitiveness, creativity, independence, flexibility, ability to manage change, willingness to admit (and correct) mistakes, benevolence, and cooperativeness. Poor self-esteem correlates with irrationality, blindness to reality, rigidity, fear of the new and unfamiliar, inappropriate conformity or inappropriate rebelliousness, defensiveness, overcompliant or overcontrolling behavior, and fear of or hostility toward others. We shall see that there is a logic to these correlations. The implications for survival, adaptiveness, and personal fulfillment are obvious. Self-esteem is life supporting and life enhancing.

健康的自尊与许多其他直接影响我们成就和幸福能力的品质之间存在正相关关系。健康的自尊与理性、现实主义、直觉力、创造力、独立性、灵活性、应对变化的能力、承认(并纠正)错误的意愿、仁慈和合作性相关。自尊心低下则与非理性、对现实视而不见、僵化、害怕新鲜事物和陌生事物、适得其反的顺从或反抗、防御性、过度服从或控制行为,以及对他人的恐惧或敌意相关。我们将看到这些相关性背后有其逻辑。其对生存、适应性和个人成就的意义是显而易见的。自尊是支持和增强生活的。

High self-esteem seeks the challenge and stimulation of worthwhile and demanding goals. Reaching such goals nurtures good self-esteem. Low self-esteem seeks the safety of the familiar and undemanding. Confining oneself to the familiar and undemanding serves to weaken self-esteem.

高自尊寻求有价值 and 富有挑战性目标的刺激。达成这样的目标会培养良好的自尊。低自尊寻求熟悉和无需承担责任的安全感。将自己局限于熟悉和无需承担责任的范围内会削弱自尊。

The more solid our self-esteem, the better equipped we are to cope with troubles that arise in our personal lives or in our careers; the quicker we are to pick ourselves up after a fall; the more energy we have to begin anew. (An extraordinarily high number of successful entrepreneurs have two or more bankruptcies in their past; failure did not stop them.)

我们的自尊越牢固,我们就越能应对个人生活或事业中出现的困难;我们越快从跌倒中恢复过来;我们就有越多的精力重新开始。(极其成功的

企业家中有很大大一部分人曾经历过两次或多次破产;失败并没有阻止他们。))

The higher our self-esteem, the more ambitious we tend to be, not necessarily in a career or financial sense, but in terms of what we hope to experience in life—emotionally, intellectually, creatively, spiritually. The lower our self-esteem, the less we aspire to and the less we are likely to achieve. Either path tends to be self-reinforcing and self-perpetuating. 我们的自尊越高,我们就越有志向,不一定是在职业或财务方面,而是在我们希望在生活中体验的情感、智力、创造力和精神方面。我们的自尊越低,我们的抱负就越少,我们也很可能实现得也更少。无论哪条道路,都往往会自我强化和延续下去。

The higher our self-esteem, the stronger the drive to express ourselves, reflecting the sense of richness within. The lower our self-esteem, the more urgent the need to “prove” ourselves—or to forget ourselves by living mechanically and unconsciously. 我们的自尊越高,表达自我的动力就越强,反映了内心的丰富感。我们的自尊越低,证明自己的需求就越迫切,或者通过机械和无意识的生活来忘记自己。

The higher our self-esteem, the more open, honest, and appropriate our communications are likely to be, because we believe our thoughts have value and therefore we welcome rather than fear clarity. The lower our self-esteem, the more muddy, evasive, and inappropriate our communications are likely to be, because of uncertainty about our own thoughts and feelings and/or anxiety about the listener’s response. 我们的自尊越高,我们的沟通就越开放、诚实和恰当,因为我们相信自己的想法是有价值的,因此我们欢迎而不是害怕清晰。我们的自尊越低,我们的沟通就越模糊、回避和不恰当,因为我们对自己的想法和感受感到不确定,和/或对听众的反应感到焦虑。

The higher our self-esteem, the more disposed we are to form nourishing rather than toxic relationships. The reason is that like is drawn to like, health is attracted to health. Vitality and expansiveness in others are naturally more appealing to persons of good self-esteem than are emptiness

and dependency.

我们的自尊越高,我们就越倾向于形成滋养而不是有毒的关系。原因是同道招同道,健康吸引健康。对于自尊良好的人来说,他人的活力和扩张性自然更有吸引力,而不是空虚和依赖。

An important principle of human relationships is that we tend to feel most comfortable, most “at home,” with persons whose self-esteem level resembles our own. Opposites may attract about some issues, but not about this one. High-self-esteem individuals tend to be drawn to high-self-esteem individuals. We do not see a passionate love affair, for example, between persons at opposite ends of the self-esteem continuum—just as we are not likely to see a passionate romance between intelligence and stupidity. (I am not saying we might never see a “one-night stand,” but that is another matter. Note I am speaking of passionate love, not a brief infatuation or sexual episode, which can operate by a different set of dynamics.) Medium-self-esteem individuals are typically attracted to medium-self-esteem individuals. Low self-esteem seeks low self-esteem in others—not consciously, to be sure, but by the logic of that which leads us to feel we have encountered a “soul mate.” The most disastrous relationships are those between persons who think poorly of themselves; the union of two abysses does not produce a height.

人际关系的一个重要原则是,我们倾向于最喜欢、最“有归属感”的是自尊水平与我们自己相似的人。相反的人在某些问题上可能会互相吸引,但不会是在这个问题上。自尊水平高的人往往会被吸引到自尊水平也高的人。例如,我们不会看到在自尊连续体的两端的人之间有一段热烈的恋爱 - 就像我们不太可能看到智力与愚蠢之间有一段热烈的浪漫关系一样。(我并不是说我们永远不会看到一夜情,但那是另一回事。请注意,我在谈论的是热烈的爱情,而不是短暂的迷恋或性行为,后者可能遵循不同的动态规律。)中等自尊的个人通常会被吸引到同样自尊水平中等的人。而低自尊的人则寻找其他低自尊的人 - 虽然不是有意识的,但这符合我们感到“灵魂伴侣”的逻辑。最灾难性的关系是那些彼此看不起自己的人之间的关系;两个深渊的结合不会产生高度。

We tend to feel most comfortable, most “at home,” with persons whose self-esteem level resembles our own.

我们倾向于最喜欢、最“有归属感”的是自尊水平与我们自己相似的人。

The healthier our self-esteem, the more inclined we are to treat others with respect, benevolence, goodwill, and fairness—since we do not tend to perceive them as a threat, and since self-respect is the foundation of respect for others. With healthy self-esteem, we are not quick to interpret relationships in malevolent, adversarial terms. We do not approach encounters with automatic expectations of rejection, humiliation, treachery, or betrayal. Contrary to the belief that an individualistic orientation inclines one to antisocial behavior, research shows that a well-developed sense of personal value and autonomy correlates significantly with kindness, generosity, social cooperation, and a spirit of mutual aid, as is confirmed, for instance, in A. S. Waterman’s comprehensive review of the research in *The Psychology of Individualism*.

我们的自尊越健康,我们就越倾向于以尊重、仁慈、善意和公平的态度对待他人——因为我们不会将他们视为威胁,而自我尊重是对他人尊重的基础。拥有健康的自尊,我们就不会急于以恶意和对抗性的方式解读人际关系。我们不会带着被拒绝、被羞辱、被背叛或被出卖的自动期望去面对他人。与人们普遍认为的个人主义倾向会导致反社会行为相反,研究表明,个人价值感和自主性的良好发展与善良、慷慨、社会合作和互帮互助的精神有着显著的相关性,这一点在 A. S. Waterman 对相关研究的综合评论中得到了证实。

And finally, research discloses that high self-esteem is one of the best predictors of personal happiness, as is discussed in D. G. Meyers’ *The Pursuit of Happiness*. Logically enough, low self-esteem correlates with unhappiness.

最后,研究表明,自尊是预测个人幸福感的最佳指标之一,正如 D. G. Meyers 的《追求幸福》一书中所讨论的那样。逻辑上来说,自尊缺失会与不快乐相关。

Love 爱

It is not difficult to see the importance of self-esteem to success in the arena of intimate relationships. There is no greater barrier to romantic happiness than the fear that I am undeserving of love and that my destiny is to be hurt. Such fears give birth to self-fulfilling prophecies.

很容易看到自尊对于在亲密关系领域取得成功的重要性。没有什么比对自己不配得到爱,注定会受伤的恐惧更大的障碍了。这种恐惧会导致自我实现的预言。

If I enjoy a fundamental sense of efficacy and worth, and experience myself as lovable, then I have a foundation for appreciating and loving others. The relationship of love feels natural; benevolence and caring feel natural. I have something to give; I am not trapped in feelings of deficiency; I have a kind of emotional “surplus” that I can channel into loving. And happiness does not make me anxious. Confidence in my competence and worth, and in your ability to see and appreciate it, also gives birth to self-fulfilling prophecies.

如果我拥有基本的有效感和自值感,并认为自己是可爱的,那么我就有了欣赏和爱他人的基础。爱情的关系感觉是自然的;善意和关怀也是自然的。我有东西去给予;我不会被缺乏感所困扰;我有某种情感“盈余”可以投入到爱中。而且幸福不会让我感到焦虑。对自己的胜任力、自值感以及他人能够看到并欣赏这一点的信心,也会产生自我实现的预言。

There is no greater barrier to romantic happiness than the fear that I am undeserving of love and that my destiny is to be hurt.

没有什么比害怕自己不配得到爱以及注定会受伤的恐惧更是阻碍浪漫幸福的障碍。

But if I lack respect for and enjoyment of who I am, I have very little to give—except *my unfilled needs*. In my emotional impoverishment, I tend to see other people essentially as sources of approval or disapproval. I do not appreciate them for who they are in their own right. I see only what they can or cannot do for me. I am not looking for people whom I can admire and with whom I can share the excitement and adventure of life. I am looking for people who will not condemn me—and perhaps will be impressed by my persona, the face I present to the world. My ability to love remains undeveloped. This is one of the reasons why attempts at relationships so often fail—not because the vision of passionate or romantic love is intrinsically irrational, but because the self-esteem needed to support it is absent.

但是,如果我缺乏对自己的尊重和欣赏,我就有很少可以给予的东西,除了我未得到满足的需求。在情感贫困中,我倾向于把其他人本质上视为认可或不认可的来源。我没有欣赏他们自身存在的价值。我只看到他们能否为我做些什么。我不是在寻找我可以崇敬并与之分享生活的乐趣和冒险的人。我在寻找那些不会谴责我的人,也许会被我展现给世界的形象所吸引。我的爱的能力一直处于未发展的状态。这就是为什么人际关系尝试如此频繁失败的原因之一,不是因为热情或浪漫爱的愿景天生是不理性的,而是因为支撑它所需要的自尊心是缺失的。

We have all heard the observation, “If you do not love yourself, you will be unable to love others.” Less well understood is the other half of the story. If I do not feel lovable, it is very difficult to believe that anyone else loves me. If I do not accept myself, how can I accept your love for me? Your warmth and devotion are confusing: it confounds my self-concept, since I “know” I am not lovable. Your feeling for me cannot possibly be real, reliable, or lasting. If I do not feel lovable, your love for me becomes an effort to fill a sieve, and eventually the effort is likely to exhaust you.

我们都听过这样的观察:“如果你不爱自己,你就无法爱别人。”但是故事的另一半理解得不太好。如果我不觉得自己是可爱的,那么很难相信别人也爱我。如果我不接受自己,又怎么能接受你对我的爱?你的温暖和忠诚让我感到困惑:它与我“知道”我不可爱的自我概念相抵触。你对我的感情不可能是真实的、可靠的或持久的。如果我不觉得自己是可爱的,你对我的爱就像试图填补一个筛子,最终这种努力可能会耗尽你。

Even if I consciously disown my feelings of being unlovable, even if I insist that I am “wonderful,” the poor self-concept remains deep within to undermine my attempts at relationships. Unwittingly I become a saboteur of love.

即使我有意否认自己是不可爱的这种感觉,即使我坚持自己是“很棒的”,那种较差的自我概念也深深地存在于内心,破坏我的人际关系尝试。我无意中成为了爱情的破坏者。

I attempt love but the foundation of inner security is not there. Instead there is the secret fear that I am destined only for pain. So I pick someone who inevitably will reject or abandon me. (In the beginning I pretend I do not know this, so the drama can be played out.) Or, if I pick someone with whom happiness might be possible, I subvert the relationship by demanding excessive reassurances, by venting irrational possessiveness, by making catastrophes of small frictions, by seeking to control through subservience or domination, by finding ways to reject my partner before my partner can reject me.

我努力去爱,但内心安全的基础并不存在。取而代之的是,我只会遭受痛苦的秘密恐惧。所以我选择一个 inevitable 会拒绝或抛弃我的人。(起初,我假装不知道这一点,好让这出戏剧可以展开。)或者,如果我选择一个有可能带来幸福的人,我就会通过要求过多的保证、发泄不合理的占有欲、将小摩擦演变成灾难性事件、试图通过服从或统治来控制对方、在对方抛弃我之前找方法先行拒绝对方的方式,来破坏这段关系。

A few vignettes will convey how poor self-esteem shows up in the area of the intimately personal:

几段小插曲将传达自卑如何体现在亲密人际关系中:

“Why do I always fall for Mr. Wrong?” a woman in therapy asks me. Her father abandoned the family when she was seven, and on more than one occasion her mother had screamed at her, “If you weren’t so much trouble, maybe your father wouldn’t have left us!” As an adult, she “knows” that her fate is to be abandoned. She “knows” that she does not deserve love. Yet she longs for a relationship with a man. The conflict is resolved by selecting men—often married—who clearly do not care for her in a way that would sustain her for any length of time. She is proving that her tragic sense of life

is justified.

一位正在接受治疗的女性向我抱怨:"为什么我总是迷恋上错误的人?"她的父亲在她7岁时就抛弃了家庭,而且她的母亲多次尖叫地对她说:"如果你没有那么多麻烦,也许你父亲就不会离开我们!"作为一个成年人,她"知道"自己注定要被抛弃。她"知道"自己不配得到爱。但她仍然渴望与男性建立亲密关系。这种矛盾通过选择通常已婚的男性来得到解决 - 显然这些人不会以一种能让她长期维系的方式关心她。她正在证明她悲剧般的生活观是正确的。

When we "know" we are doomed, we behave in ways to make reality conform to our "knowledge." We are anxious when there is dissonance between our "knowledge" and the perceivable facts. Since our "knowledge" is not to be doubted or questioned, it is the facts that have to be altered: hence self-sabotage.

当我们"知道"自己注定会失败时,我们就会采取某些行为来使现实符合我们的"认知"。当我们的"认知"与可感知的事实不一致时,我们就会感到焦虑。既然我们的"认知"是不容置疑和质疑的,那么就必须是事实需要被改变:因此出现自我破坏的行为。

A man falls in love, the woman returns his feeling, and they marry. But nothing she can do is ever enough to make him feel loved for longer than a moment; he is insatiable. However, she is so committed to him that she perseveres. When at last she convinces him that she really loves him and he is no longer able to doubt it, he begins to wonder whether he set his standards too low. He wonders whether she is really good enough for him. Eventually he leaves her, falls in love with another woman, and the dance begins again.

一个男人坠入爱河,女人回应了他的感情,他们结婚了。但是她做什么都无法让他在超过一瞬间内感受到被爱,他是不知餍足的。然而,她如此专注于他以至于坚持下去。当她最终说服他她真的爱他,他也不再怀疑时,他开始怀疑自己是否设定的标准太低了。他怀疑她是否真的配得上他。最终,他离开了她,爱上了另一个女人,这个舞蹈又开始了。

Everyone knows the famous Groucho Marx joke that he would never join a club that would have him for a member. That is exactly the idea by which some low-self-esteem people operate their love life. If you love me, obviously you are not good enough for me. Only someone who will reject me is an acceptable object of my devotion.

每个人都知道著名的格拉乔·马克思的笑话,即他绝不会加入那种会接纳他的俱乐部。这正是一些自卑者在感情生活中采取的方式。如果你爱我,显然你还不够资格。只有那些会拒绝我的人才是我忠诚的对象。

A woman feels compelled to tell her husband, who adores her, all the ways in which other women are superior to her. When he does not agree, she ridicules him. The more passionately he worships her, the more cruelly she demeans him. Finally she exhausts him, and he walks out of their marriage. She is hurt and astonished. How could she have so misjudged him? she wonders. Soon she tells herself, "I always knew no one could ever truly love me." She always felt she was unlovable and now she has proved it.

一个女人觉得有责任告诉她深爱她的丈夫,其他女人在各方面都优于她。当他不同意时,她嘲笑他。他越是虔诚地崇拜她,她就越残酷地贬低他。最后她耗尽了他,他走出了他们的婚姻。她受伤且惊讶。她怎么会这样误判他?她想。不久她告诉自己,"我一直知道没有人真的能爱我。"她一直觉得自己是不可爱的,现在她已经证明了这一点。

The tragedy of many people's lives is that, given a choice between being "right" and having an opportunity to be happy, they invariably choose being "right." That is the one ultimate satisfaction they allow themselves.

许多人生活的悲剧在于,当被迫在"正确"和有机会幸福之间做选择时,他们总是选择"正确"。这是他们唯一允许自己获得的终极满足感。

A man "knows" that it is not his destiny to be happy. He feels he does not deserve to be. (And besides, his happiness might wound his parents, who have never known any happiness of their own.) But when he finds a woman he admires and who attracts him, and she responds, he is happy. For a while, he forgets that romantic fulfillment is not his "story," not his "life

script.” Surrendering to his joy, he temporarily forgets that it does violence to his self-concept and thus makes him feel out of alignment with “reality.” Eventually, however, the joy triggers anxiety, as it would have to for one who feels misaligned with the way things *really* are. To reduce his anxiety, he must reduce his joy. So, guided unconsciously by the deepest logic of his self-concept, he begins to destroy the relationship.

一个人“知道”他的命运不是幸福。他感觉自己不配拥有幸福。(而且,他的幸福可能会伤害从未知道任何幸福的父母。)但当他遇到一个他钦佩并被她吸引的女人,而她回应了他,他就感到幸福。一段时间内,他忘记了恋爱的满足感不是他的“故事”,不是他的“人生剧本”。屈从于喜悦,他暂时忘记了这会违背他的自我概念,从而使他感到与“现实”不一致。然而,最终,这种喜悦会引起焦虑,这对于一个觉得与事物的本来面目不符的人来说是必然的。为了减轻焦虑,他必须减少自己的快乐。因此,在自我概念最深层的逻辑指引下,他开始破坏这段关系。

Once again we observe the basic pattern of self-destruction: If I “know” my fate is to be unhappy, I must not allow reality to confuse me with happiness. It is not I who must adjust to reality, but reality that must adjust to me and to my “knowledge” of the way things are and are meant to be.

我们再次观察到自我毁灭的基本模式:如果我“知道”我的命运是不幸的,我就不能让现实用幸福迷惑我。需要调整的不是我,而是现实必须调整到符合我对事物本质和应该如何的“认知”。

Note that it is not always necessary to destroy the relationship entirely, as in the vignettes above. It may be acceptable that the relationship continue, *providing I am not happy*. I may engage in a project called *struggling to be happy* or *working on our relationship*. I may read books on the subject, participate in seminars, attend lectures, or enter psychotherapy with the announced aim of being happy *in the future*. But not now; not today. The possibility of happiness in the present is too terrifyingly immediate.

值得注意的是,并不总是需要完全破坏这段关系,如上述小品所描述的那样。这段关系可以继续下去,只要我不幸福。我可能会参与一个名为“努力获得幸福”或“改善我们的关系”的项目。我可能会阅读相关的

书籍,参加研讨会,听讲座,或进行心理治疗,宣称目标是将来能够幸福。但不是现在,不是今天。当下幸福的可能性太过令人恐惧。

What is required for many of us, paradoxical though it may sound, is the courage to tolerate happiness without self-sabotage.

对于我们许多人来说,尽管听起来矛盾,但所需要的是勇气去忍受不被破坏的幸福。

“Happiness anxiety” is very common. Happiness can activate internal voices saying I don’t deserve this, or it will never last, or I’m riding for a fall, or I’m killing my mother or father by being happier than they ever were, or life is not like this, or people will be envious and hate me, or happiness is only an illusion, or nobody else is happy so why should I be? “幸福焦虑”非常普遍。幸福可以激活内心的声音,说我不配拥有这样的幸福,或者这种幸福不会持久,或者我正在一步步走向失败,或者我的幸福会伤害我的母亲或父亲,或者生活不应该是这样,或者别人会嫉妒我并讨厌我,或者幸福只是一种幻觉,或者其他人都快乐,所以我为什么要快乐?

What is required for many of us, paradoxical though it may sound, is the courage to *tolerate* happiness without self-sabotage until such time as we lose the fear of it and realize that it will not destroy us (and need not disappear). One day at a time, I will tell clients; see if you can get through today without doing anything to undermine or subvert your good feelings—and if you “fall off the wagon,” don’t despair, pull yourself back and recommit yourself to happiness. Such perseverance is self-esteem building. 对我们许多人来说,虽然听起来很矛盾,但需要勇气去忍受幸福,而不是自我破坏,直到我们不再害怕幸福,并意识到它不会摧毁我们(也不必消失)。我会告诉客户,一天一天来,看看你今天能不能不做什么事来破坏或颠覆你的好心情 - 如果你“掉队”了,不要绝望,把自己拉回来,重新致力于幸福。这种坚持会增强自尊。

Further, we need to confront those destructive voices, not run from them; engage them in inner dialogue; challenge them to give their reasons; patiently answer and refute their nonsense—dealing with them as one might deal with real people; and distinguish them from the voice of our adult self. 此外,我们需要面对那些破坏性的声音,而不是逃避它们;与它们进行内心对话;质问它们提出理由;耐心地回答和驳斥它们的胡说八道 - 就像对待真人一样;并将它们与成年人自我的声音区分开来。

The Workplace **工作场所**

Next, consider workplace examples of behavior inspired by poor self-esteem:

接下来,让我们考虑受到自卑感驱使的工作场合行为:

A man receives a promotion in his company and is swallowed by panic at the thought of not possibly being able to master the new challenges and responsibilities. “I’m an impostor! I don’t belong here!” he tells himself. Feeling in advance that he is doomed, he is not motivated to give his best. Unconsciously he begins a process of self-sabotage: coming to meetings underprepared, being harsh with staff one minute and placating and solicitous the next, clowning at inappropriate moments, ignoring signals of dissatisfaction from his boss. Predictably, he is fired. “I knew it was too good to be true,” he tells himself.

一个人在公司获得晋升,但被新的挑战和责任吞噬了恐慌。“我是个骗子!我不应该在这里!”他对自己说。预感自己注定失败,他也就无动于衷了。他不知不觉开始了自我破坏的过程:在会议上准备不足,对员工一会儿粗暴,一会儿讨好和殷勤,在不合适的时候表现滑稽,忽视老板的不满信号。可以预见的是,他被解雇了。“我就知道这太好了不可能是真的,”他告诉自己。

If I die by my own hand, at least I am still in control; I spare myself the anxiety of waiting for destruction from some unknown source. The anxiety of feeling out of control is unbearable; I must end it any way I can.

如果我自己死去,至少我仍在掌控之中;我可以避免等待未知源头的毁灭所带来的焦虑。对失去掌控感感到焦虑是难以承受的;我必须用任何方法来结束它。

A manager reads a superb idea proposed by a subordinate, feels a sinking sense of humiliation that the idea did not occur to her, imagines being overtaken and surpassed by the subordinate—and begins plotting to bury the proposal.

一位经理读到下属提出的出色想法,感到内心深处被羞辱了,因为这个想法没有出现在她的脑海里,她想象着被下属超越和取代 - 于是开始策划抹杀这个提议。

This kind of destructive envy is a product of an impoverished sense of self. Your achievement threatens to expose my emptiness; the world will see—worse still, *I* will see—how insignificant I am. Generosity toward the achievements of others is emblematic of self-esteem.

这种破坏性的嫉妒是自我感觉贫乏的产物。你的成就会暴露我的虚空感;世界会看到 - 更糟糕的是会看到 - 我是多么微不足道。对他人成就的慷慨是自尊的象征。

A man meets his new boss—and is dismayed and angered because the boss is a woman. He feels wounded and diminished in his masculinity. He fantasizes degrading her sexually—“putting her in her place.” His feeling of being threatened shows up as sullen and subtly uncooperative behavior.

一个男人遇到了他的新老板 - 并感到沮丧和愤怒,因为老板是一个女性。他感到自己的男子气概受到了伤害和贬低。他幻想对她实施性侮辱 - "把她放在应有的位置"。他的被威胁感表现为阴郁和微妙的不合作行为。

It would be hard to name a more certain sign of poor self-esteem than the need to perceive some other group as inferior. A man whose notion of “power” is stuck at the level of “sexual domination” is a man frightened of women, frightened of ability or self-assurance, frightened of *life*.

很难找到比把其他群体视为低人一等的需求更确定的低自尊标志。一个男人对“力量”的概念停留在“性支配”层面,就是一个为女性、为能力或自信、为生活而恐惧的男人。

It would be hard to name a more certain sign of poor self-esteem than the need to perceive some other group as inferior.

很难找到比把其他群体视为低人一等的需求更确定的低自尊标志。

The head of a research and development lab is informed that the firm has brought in a brilliant scientist from another company. He immediately translates this to mean that his superiors are dissatisfied with his work, in spite of much evidence to the contrary. He imagines his authority and status slipping away. He imagines the new man eventually being appointed head of the department. In a fit of blind rebelliousness, he allows his work to deteriorate. When his lapses are gently pointed out to him, he lashes out defensively—and quits.

一个研发实验室的负责人被告知公司已经从另一家公司引进了一位杰出的科学家。他立即将此解释为上级对他的工作不满,尽管有大量证据表明恰恰相反。他想象着自己的权威和地位正在流失。他想象着这个新人最终会被任命为部门负责人。在一阵盲目的叛逆中,他让自己的工作每况愈下。当他的疏忽被温和地指出时,他却防守性地爆发 - 并辞职。

When our illusion of self-esteem rests on the fragile support of never being challenged, when our insecurity finds evidence of rejection where no

rejection exists, then it is only a matter of time until our inner bomb explodes. The form of the explosion is self-destructive behavior—and the fact that one may have an extraordinary intelligence is no protection. Brilliant people with low self-esteem act against their interests every day. 当我们的自尊幻想建立在从未受到挑战的脆弱支撑上时,当我们的不安全感在没有拒绝的地方找到拒绝的证据时,那么内在的炸弹爆炸只是时间问题。爆炸的形式是自我毁灭行为,而一个人拥有非凡的智力并不能保护他免于此。自尊心低下的聪明人每天都在违背自己的利益行事。

An auditor from an independent accounting firm meets with the CEO of the client organization. He knows he needs to tell this man some news he will not want to hear. Unconsciously he fantasizes being in the presence of his intimidating father—and stutters and stammers and does not communicate one third of what he had intended. His hunger for this CEO's approval, or the wish to avoid his disapproval, over-whelms his professional judgment. Later, after putting into his written report all the things he should have said to the CEO in person before the report was released, when remedial action might still have been possible, he sits in his office, trembling with anxiety, anticipating the CEO's reaction.

一位来自独立会计公司的审计员与客户组织的首席执行官进行会面。他知道自己需要告知这位首席执行官一些他不愿意听到的消息。下意识中,他幻想自己正在面对他那令人生畏的父亲,结结巴巴地无法表达他原本打算说的三分之一。他对这位首席执行官的渴望认同,或者避免他的不赞同,压倒了他的专业判断。后来,在将他应该在报告发布之前亲自告知首席执行官的所有事项写进了书面报告后,当补救措施仍有可能采取时,他坐在办公室里,因焦虑而颤抖,预期首席执行官的反应。

When we are moved primarily by fear, sooner or later we precipitate the very calamity we dread. If we fear condemnation, we behave in ways that ultimately elicit disapproval. If we fear anger, eventually we make people angry.

当我们主要受到恐惧的驱动时,迟早我们会制造出我们所恐惧的灾难。如果我们害怕受到谴责,我们会以最终引发不赞同的方式行事。如果我们害怕愤怒,终有一天我们会让人生气。

A woman who is new to the marketing department of her firm gets what she believes is a brilliant idea. She imagines putting it on paper, marshaling arguments to support it, working toward getting it to the person with authority to act. Then an inner voice whispers, “Who are you to have good ideas? Don’t make yourself conspicuous. Do you want people to laugh at you?” She imagines the angry face of her mother, who had always been jealous of her intelligence; the wounded face of her father, who had been threatened by it. Within a few days she can barely remember what the idea was.

一名刚加入公司营销部的女士获得了她认为非常出色的一个想法。她想象着将其付诸纸面,整理论点来支持它,努力将其传达给有权作出决定的人。然后,一个内在的声音低语:“你算什么,居然会有好主意?不要引人注目。你想让别人嘲笑你吗?”她想象着母亲那愤怒的面容,她一直嫉妒她的智力;父亲那受伤的面容,他曾经为此感到威胁。几天内,她几乎记不清那个想法是什么了。

When we doubt our minds, we tend to discount its products. If we fear intellectual self-assertiveness, perhaps associating it with loss of love, we mute our intelligence. We dread being visible; so we make ourselves invisible, then suffer because no one sees us.

当我们怀疑自己的心智时,我们倾向于贬低它的产物。如果我们害怕知性自尊,也许将其与失去爱联系在一起,我们就会压抑我们的智力。我们害怕暴露自己;所以我们让自己隐形,然后因为没有人看到我们而痛苦。

He is a boss who always has to be right. He takes pleasure in emphasizing his superiority. In encounters with staff, he cannot hear a suggestion without the urge to “massage it into something better,” something that “puts my stamp on it.” “Why aren’t my people more innovative?” he likes to say. “Why can’t they be more creative?” But he also likes to say, “There’s only one king of the jungle” or, in more restrained moments, “But someone has to lead the organization.” With a pretense at regret he will sometimes declare, “I can’t help it—I have a big ego.” The truth is, he has a small one, but his energies are invested in never knowing that.

他是一个总是要自己对老板。他乐于强调自己的优越性。在与员工的接触中,他无法听取建议而不产生"将其塑造成更好的东西"的冲动,某种"在上面盖上自己的印记"的东西。"为什么我的人不更有创新精神?"他喜欢说。"为什么他们不能更有创造力?"但他也喜欢说,"丛林里只有一个国王",或在更谦逊的时刻说,"但总得有人领导组织。"有时他会带着遗憾地宣称,"我没办法——我有一个很大的自我。"事实是,他的自我很小,但他的精力都投入在永远不知道这一点上。

Once again we note that poor self-esteem can show up as lack of generosity toward the contributions of others or a tendency to fear their ability—and, in the case of a leader or manager, an inability to elicit their best from people.

我们再次注意到,贫乏的自尊心可能表现为缺乏对他人贡献的宽容或害怕他人能力的倾向——在领导者或管理者的情况下,则表现为无法从别人那里引出他们最好的一面。

The point of such stories is certainly not to condemn or ridicule those who suffer from poor self-esteem but to alert us to the power of self-esteem in influencing our responses. Problems such as I am describing can all be reversed. But the first step is to appreciate the dynamics involved.

这些故事的目的当然不是谴责或嘲笑那些受贫乏自尊困扰的人,而是让我们意识到自尊对影响我们的反应的力量。我所描述的这些问题都可以逆转。但第一步是了解其中的动力学。

Self-Fulfilling Prophecies

自我实现的预言

Self-esteem creates a set of implicit expectations about what is possible and appropriate to us. These expectations tend to generate the actions that turn them into realities. And the realities confirm and strengthen the original beliefs. Self-esteem—high or low—tends to be a generator of self-fulfilling prophecies.

自尊心创造了一套关于什么对我们来说是可能和合适的隐含期望。这些期望倾向于产生将它们变成现实的行动。而现实又确认和加强了原始的信念。自尊——无论高低——都倾向于成为自我实现预言的生成器。

Such expectations may exist in the mind as subconscious or semiconscious visions of our future. Educational psychologist E. Paul Torrance, commenting on the accumulating scientific evidence that our implicit assumptions about the future powerfully affect motivation, writes, “In fact, a person’s image of the future may be a better predictor of future attainment than his past performances.”² What we make an effort to learn and what we achieve is based, at least in part, on what we think is possible and appropriate to us.

这种期望可能存在于我们对未来的潜意识或半意识的愿景中。教育心理学家 E. Paul Torrance 评论了日益增多的科学证据,认为我们对未来的隐含假设会强烈影响动机,他写道:“事实上,一个人对未来的形象可能比他过去的表现更好地预测他未来的成就。”² 我们学习和取得成就的努力,至少部分取决于我们认为什么对自己是可能和适当的。

Self-esteem—high or low—tends to be a generator of self-fulfilling prophecies.

自尊-高或低-往往是自我实现预言的源泉。

While an inadequate self-esteem can severely limit an individual’s aspirations and accomplishments, the consequences of the problem need not be so obvious. Sometimes the consequences show up in more indirect ways. The time bomb of a poor self-concept may tick silently for years while an individual, driven by a passion for success and exercising genuine ability, may rise higher and higher in his profession. Then, without real necessity, he starts cutting corners, morally or legally, in his eagerness to provide more lavish demonstrations of his mastery. Then he commits more flagrant

offenses still, telling himself that he is “beyond good and evil,” as if challenging the Fates to bring him down. Only at the end, when his life and career explode in disgrace and ruin, can we see for how many years he has been moving relentlessly toward the final act of an unconscious life script he may have begun writing at the age of three. It is not difficult to think of well-publicized figures who might fit this description.

虽然自尊不足可能会严重限制个人的抱负和成就,但这个问题的后果并不那么明显。有时后果以更间接的方式出现。一个贫乏的自我概念可能会沉默地滴答作响多年,而一个人,由于对成功的热情和运用真正的能力,可能会在他的职业中越升越高。然后,在没有真正必要的情况下,他开始在自己的热情中采取切角的做法,在道德或法律上,以更加奢华的方式来证明他的掌控能力。然后他犯下更严重的罪行,告诉自己他是“超越善恶的”,仿佛向命运发出挑战,要让他们把自己拽下马来。只有到了最后,当他的生活和职业声名扫地、一败涂地时,我们才能看到他多年来一直在无情地走向一个自己可能从3岁开始就在编写的潜意识的生活剧本的最后一幕。想到那些广为人知的人物,很容易把他们套进这个描述。

Self-concept is destiny. Or, more precisely, it tends to be. Our self-concept is who and what we consciously and subconsciously think we are—our physical and psychological traits, our assets and liabilities, possibilities and limitations, strengths and weaknesses. A self-concept contains or includes our level of self-esteem, but is more global. We cannot understand a person’s behavior without understanding the self-concept behind it.

自我概念就是命运。或者更确切地说,它往往如此。我们的自我概念就是我们有意识和潜意识中认为自己是什么样的人—我们的身体和心理特征,我们的优点和缺点,可能性和局限性,优势和弱点。自我概念包含或包括我们的自尊水平,但更加全面。如果不了解支撑行为的自我概念,就无法理解一个人的行为。

In less spectacular ways than in the story above, people sabotage themselves at the height of their success all the time. They do so when success clashes with their implicit beliefs about what is appropriate to them. It is frightening to be flung beyond the limits of one’s idea of who one is. If a self-concept cannot accommodate a given level of success, and if the self-

concept does not change, it is predictable that the person will find ways to self-sabotage.

与上述故事中的那种戏剧性方式不同,人们在取得巨大成功的顶峰时期常常自我破坏。当成功与他们对自己应有的隐含信念相冲突时,他们就会这样做。被抛到超出自我概念范围之外是令人恐惧的。如果自我概念无法适应某种程度的成功,而自我概念又不发生改变,那么这个人就很可能找到方法来自我破坏。

Here are examples from my psychotherapy practice:

以下是我的心理治疗实践中的一些例子:

“I was on the verge of getting the biggest commission of my career,” an architect says, “and my anxiety shot through the roof—because this project would have lifted me to a level of fame beyond anything I could have handled. I hadn’t taken a drink in three years. So I told myself it was safe to have one drink—to celebrate. I ended up smashed, insulted the people who would have given me the assignment, lost it of course, and my partner was so enraged he quit on me. I was devastated, but I was back in ‘safe territory’ again, struggling to rise but not yet breaking through. I’m comfortable there.”

我正处于职业生涯中获得最大提成的边缘,"一位建筑师说,"但我的焦虑程度却飙升了——因为这个项目会将我推至超出我能掌控的声望水平。我已经三年没喝酒了。所以我告诉自己可以喝一杯庆祝一下——这很安全。结果我醉得烂醉如泥,侮辱了原本会给我这个任务的人,当然也失去了这个任务,我的合伙人气得辞职离开了我。我感到非常沮丧,但我又回到了'安全领域'里,努力前进但还未突破。我在那里感到很舒适。

“I was determined,” says a woman who owns a small chain of boutiques, “not to be stopped by my husband or anyone else. I did not fault my husband because he earned less than I did, and I would not allow him to fault me for earning more than he did. But there was this voice inside saying I was not supposed to be this successful—no woman was. I didn’t deserve it—no woman could. I became careless. Neglected important phone calls. Became irritable with staff—and customers. And kept getting angrier and angrier with my husband, without ever naming the real issue. After a

particularly bad fight with him, I was having lunch with one of our buyers, and something she said set me off, and there was this great big blowup, right there in the restaurant. I lost the account. I began making inexcusable mistakes.... Now, three years and a lot of nightmares later, I'm trying to build the business back up again."

我决不能被丈夫或任何人阻挡,"一位经营小型连锁精品店的女性说道。"我没有怪罪丈夫赚得比我少,也不会允许他责备我赚得比他多。但内心总有个声音说,我不应该这么成功——任何女性都不应该。我不配拥有这些——任何女性都不配。我变得粗心大意。忽视了重要的电话。对员工和客户也变得易怒。而且对丈夫越来越愤怒,却从未说出真正的问题所在。在和他发生了特别严重的争吵之后,我和一位采购人员一起吃午餐,她说的话激怒了我,我就在餐厅里大发雷霆。我丢掉了那个账户。我开始犯一些无法原谅的错误.....现在,三年过去了,我一直在噩梦中挣扎,正试图重建这个企业。

"I was in line for a promotion I had wanted for a long time," says an executive. "My life was in perfect order. A good marriage; healthy kids doing well in school. And it had been years since I'd fooled around with another woman. If there was a problem, it was only that I really wanted more money, and now I seemed all set to get it. It was anxiety that tipped me over I woke up in the middle of the night, wondering if I were having a heart attack, but the doctor said it was just anxiety. Why it came, who knows? Sometimes I feel I'm just not meant to be too happy. It feels wrong. I don't think I've ever felt I deserved it. Whatever it was, the anxiety kept building, and one day, at an office party, I came on to the wife of one of my bosses—stupidly and clumsily. It's a miracle I wasn't fired; when she told her husband, I expected to be. I didn't get the promotion, and the anxiety died down."

我正在等待一个我渴望已久的晋升机会,"一位高管说。"我的生活一切都井井有条。婚姻美满,孩子们在学校表现良好。自从我最后一次和别的女性调情已经过去了好多年。如果真的有什么问题,那只是我太想赚更多钱了,而现在似乎一切都已经就绪。是焦虑把我推向了深渊。我半夜惊醒,以为自己在心脏病发作,但医生说那只是焦虑。为什么会这样,谁也说不清楚?有时我觉得自己注定不能太幸福。这感觉是错误的。我从未觉得自己配得上幸福。不管是什么原因,焦虑一直在增加,有一天在

办公室的聚会上,我竟然主动勾引了老板的妻子——愚蠢又笨拙。我竟然没有被开除,真是奇迹;当她告诉丈夫后,我还以为自己完了。我没有得到晋升,焦虑也渐渐消失了。

What is the common element in these stories? Happiness anxiety; success anxiety. The dread and disorientation that persons with poor self-esteem experience when life goes well in ways that conflict with their deepest view of themselves and of what is appropriate to them.

这些故事中的共同因素是什么?焦虑与成功焦虑。当生活以与自己最深层次的自我观和适当性相冲突的方式进展顺利时,自尊心低的人所经历的恐惧和迷失感。

Regardless of the context in which self-destructive behavior occurs, or the form it takes, the motor of such behavior is the same: poor self-esteem. *It is poor self-esteem that places us in an adversarial relationship to our well-being.*

无论自我毁灭行为发生的环境或形式如何,这种行为的动力都是一样的:自尊心低。正是自尊心低,使我们与自己的幸福处于对立状态。

Self-Esteem as a Basic Need **自尊作为一种基本需求**

If the power of self-esteem derives from the fact that it is a profound need, what precisely is a *need*?

如果自尊的力量源于它是一种深刻的需求,那么需求到底是什么?

A need is that which is required for our effective functioning. We do not merely *want* food and water, we *need* them; without them, we die. However, we have other nutritional needs, such as for calcium, whose impact is less direct and dramatic. In some regions in Mexico the soil contains no calcium; the inhabitants of these regions do not perish outright, but their growth is stunted, they are generally debilitated, and they are prey to many diseases to which the lack of calcium makes them highly

susceptible. *They are impaired in their ability to function.*

需求是指我们有效运作所需的東西。我們不僅僅想要食物和水,我們需要它們;沒有它們,我們就會死亡。然而,我們還有其他營養需求,比如對鈣的需求,它的影響沒有那麼直接和戲劇性。在墨西哥的某些地區,土壤中沒有鈣;這些地區的居民並不會直接死亡,但他們的生長受到抑制,通常狀況不佳,並且容易受到缺鈣導致的許多疾病的侵襲。他們的功能受到損害。

Self-esteem is a need analogous to calcium, rather than to food or water. Lacking it to a serious degree, we do not necessarily die, but we are impaired in our ability to function.

自尊是一種需求,類似於鈣,而不是食物或水。嚴重缺乏自尊,我們不一定會死亡,但我們的功能會受到損害。

To say that self-esteem is a need is to say:
說自尊是一種需求,意味着:

That it makes an essential contribution to the life process.
它對生命過程做出了至關重要的貢獻。

That it is indispensable to normal and healthy development.
它是正常健康發展不可或缺的。

That it has survival value.
它有生存價值。

We should note that sometimes lack of self-esteem does eventuate in death in fairly direct ways—for example, by a drug overdose, defiantly reckless driving of an automobile, remaining with a murderously abusive spouse, participating in gang wars, or suicide. However, for most of us the consequences of poor self-esteem are subtler, less direct, more circuitous. We may need a good deal of reflection and self-examination to appreciate how our deepest view of ourselves shows up in the ten thousand choices that add up to our destiny.

我们应该注意到,有时缺乏自尊可能会直接导致死亡——例如,药物过量、大胆驾驶汽车、与虐待配偶保持关系、参与帮派战争或自杀。然而,对于我们大多数人来说,糟糕的自尊心带来的后果更加微妙、不直接、曲折。我们可能需要 deep 思考和自我检查,才能了解我们对自己的最深层看法如何体现在构成我们命运的无数选择中。

An inadequate self-esteem may reveal itself in a bad choice of mate, a marriage that brings only frustration, a career that never goes anywhere, aspirations that are somehow always sabotaged, promising ideas that die stillborn, a mysterious inability to enjoy successes, destructive eating and living habits, dreams that are never fulfilled, chronic anxiety or depression, persistently low resistance to illness, overdependence on drugs, an insatiable hunger for love and approval, children who learn nothing of self-respect or the joy of being. In brief, a life that feels like a long string of defeats, for which the only consolation, perhaps, is that sad mantra, “So who’s happy?”

自尊不足可能表现为选择不合适的伴侣、只带来挫折的婚姻、从未有所发展的职业、始终被破坏的抱负、无法实现的梦想构想、无法享受成功的神秘无法、破坏性的饮食和生活习惯、永远无法实现的梦想、持续的焦虑或抑郁、抗病能力持续低下、对药物的过度依赖、对爱和认同的永无止境的渴求,以及孩子们无法学会自尊和快乐之道。简单地说,就是一生充满挫折,或许唯一的慰藉就是那悲哀的咏叹调“谁快乐呢?”。

When self-esteem is low, our resilience in the face of life’s adversities is diminished. We crumble before vicissitudes that a healthier sense of self could vanquish. We are far more likely to succumb to a tragic sense of our existence and to feelings of impotence. We tend to be more influenced by the desire to avoid pain than to experience joy. Negatives have more power over us than positives. If we do not believe in ourselves—neither in our efficacy nor in our goodness—the universe is a frightening place.

当自尊心低下时,我们面对生活逆境的抗压能力就会降低。我们会在一些健康的自我意识能战胜的磨难面前崩溃。我们更容易屈服于对生存的悲哀认知和无助感。我们倾向于受到回避痛苦而不是体验快乐的欲望的影响。消极因素对我们的影响大于积极因素。如果我们不相信自

己——不相信自己的效能也不相信自己的善良——整个宇宙都是个可怕的地方。

High-self-esteem people can surely be knocked down by an excess of troubles, but they are quicker to pick themselves up again.

自尊心高的人也可能被过多的麻烦打倒,但他们更快恢复过来。

For this reason I have come to think of positive self-esteem as, in effect, *the immune system of consciousness*, providing resistance, strength, and a capacity for regeneration. Just as a healthy immune system does not guarantee that one will never become ill, but makes one less vulnerable to disease and better equipped to overcome it, so a healthy self-esteem does not guarantee that one will never suffer anxiety or depression in the face of life's difficulties, but makes one less susceptible and better equipped to cope, rebound, and transcend. High-self-esteem people can surely be knocked down by an excess of troubles, but they are quicker to pick themselves up again.

出于这个原因,我已经将积极的自尊视为意识的免疫系统,提供抵御力、力量和再生能力。正如一个健康的免疫系统不能保证一个人永远不会生病,但能使其对疾病的易感性降低,并更好地应对疾病,同样,健康的自尊也不能保证一个人在面临生活的困难时永远不会焦虑或抑郁,但能使其更不易受影响,并更好地应对、重拾和超越。自尊较高的人当然也可能被过多的烦恼击倒,但他们更快地重拾自己。

That self-esteem has more to deal with resilience than with imperviousness to suffering needs be emphasized. I am reminded of an experience some years ago while writing *Honoring the Self*. For reasons that are irrelevant here, I had great difficulty in the writing of that book; while I am happy with the final result, it did not come easily. There was one week that was very bad; nothing my brain produced was right. One afternoon my publisher dropped by for a visit. I was feeling tired, depressed, and a bit

irritable. Sitting opposite him in my living room, I remarked, "This is one of those days when I ask myself whatever made me imagine I know how to write a book. Whatever made me think I know anything about self-esteem? Whatever made me think I had anything to contribute to psychology?" Just what a publisher likes to hear from his author. As I had written six books by then and been lecturing on self-esteem for many years, he was understandably dismayed. "What?" he exclaimed. "*Nathaniel Branden* has such feelings?" The expression of disorientation and astonishment on his face was comical—so much so that I burst out laughing. "Well, of course," I answered. "The only distinction I'll claim is that I have a sense of humor about it. And that I know these feelings will pass. And that whatever I think, say, or feel this week, I know that in the end the book will be good." 需要强调,自尊更多地与恢复力有关,而不是与对痛苦的免疫力。我回想起几年前写《尊重自己》时的一种经历。出于这里无关紧要的原因,我在写作这本书时遇到了很大的困难。虽然我对最终结果感到满意,但写作并不容易。有一周非常糟糕,我的大脑产生的任何东西都不对。一天下午,我的出版商来拜访我。我感到疲惫、沮丧,稍微有些烦躁。坐在客厅里对着他,我说:"今天是我问自己,究竟是什么让我以为我知道如何写一本书的日子。是什么让我认为自己知道什么是自尊?是什么让我以为我有什么可以贡献给心理学的?"这正是出版商最不愿意听到的话。考虑到我那时已经写了6本书,而且多年来一直在讲授自尊,他感到非常沮丧。"什么?"他惊呼道。"连 *Nathaniel Branden* 也会有这样的感受?"他脸上表现出的迷惘和惊讶很可笑,以至于我忍不住大笑起来。"当然了,"我回答说,"我唯一可以夸耀的就是,我对此有幽默感。我知道这种感受会过去。不论我这个星期怎么想、说或感受,我知道最终这本书会很好。"

Too Much Self-Esteem? 自尊过度?

The question is sometimes asked, "Is it possible to have too much self-esteem?" No, it is not; no more than it is possible to have too much physical health or too powerful an immune system. Sometimes self-esteem is confused with boasting or bragging or arrogance; but such traits reflect not

too much self-esteem, but too little; they reflect a lack of self-esteem. Persons of high self-esteem are not driven to make themselves superior to others; they do not seek to prove their value by measuring themselves against a comparative standard. Their joy is in being who they are, not in being better than someone else. I recall reflecting on this issue one day while watching my dog playing in the backyard. She was running about, sniffing flowers, chasing squirrels, leaping into the air, showing great joy in being alive (from my anthropomorphic perspective). She was not thinking (I am sure) that she was *more* glad to be alive than was the dog next door. She was simply delighting in her own existence. That image captures something essential of how I understand the experience of healthy self-esteem.

有时会问这样的问题,"拥有太多自尊是否可能呢?"答案是否定的,就像身体健康或者免疫系统过于强大是不可能的一样。有时自尊会被误解为自吹自擂、炫耀或者傲慢,但这些特征反映的并不是自尊过多,而是自尊不足;它们反映出缺乏自尊。有高度自尊的人并不会被驱使去让自己超越他人;他们不会通过与他人相比来证明自己的价值。他们的快乐在于成为自己,而不是在于比别人更好。我曾经在后院里看着狗狗玩耍时思考过这个问题。她在四处奔跑,嗅闻花朵,追逐松鼠,跃入空中,表现出对生命的喜悦(从我的拟人化角度看)。我确信她并没有在想自己比隔壁的狗狗更高兴能活着。她只是在享受自己的存在。这幅画面捕捉到了我理解健康自尊的核心要素。

People with troubled self-esteem are often uncomfortable in the presence of those with higher self-esteem and may feel resentful and declare, "They have *too much* self-esteem." But what they are really making is a statement about themselves.

自尊受困扰的人往往不太自在地面对自尊较高的人,可能会感到怨恨并说"他们自尊心太强了"。但他们真正表达的是对自己的看法。

Insecure men, for instance, often feel more insecure in the presence of self-confident women. Low-self-esteem individuals often feel irritable in the presence of people who are enthusiastic about life. If one partner in a marriage whose self-esteem is deteriorating sees that the partner's self-esteem is growing, the response is sometimes anxiety and an attempt to sabotage the growth process.

比如不安全的男性往往在面对自信的女性时会感到更加不安全。自尊较低的个体通常会在热衷于生活的人面前感到烦躁。如果一对夫妻中一方的自尊正在下降,看到另一方的自尊在增长,其反应有时会是焦虑并试图破坏这个成长过程。

The sad truth is, whoever is successful in this world runs the risk of being a target. People of low achievement often envy and resent people of high achievement. Those who are unhappy often envy and resent those who are happy.

悲哀的事实是,这个世界上取得成功的人都有可能成为目标。低成就者往往羡慕和怨恨高成就者。不快乐的人往往羡慕和怨恨快乐的人。

And those of low self-esteem sometimes like to talk about the danger of having “too much self-esteem.”

有自我价值感偏低的人有时也会谈论拥有“过高的自尊”的危险。

When Nothing Is “Enough” **当什么都不“足够”时**

As I observed above, a poor self-esteem does not mean that we will necessarily be incapable of achieving any real values. Some of us may have the talent, energy, and drive to achieve a great deal, in spite of feelings of inadequacy or unworthiness—like the highly productive workaholic who is driven to prove his worth to, say, a father who predicted he would always be a loser. But it does mean that we will be less effective and less creative than we have the power to be; and it means that we will be crippled in our ability to find joy in our achievements. Nothing we do will ever feel like “enough.”

正如我之前所观察到的,低自尊并不意味着我们就无法实现任何真正的价值。我们中的一些人可能拥有成就巨大的才能、精力和动力,尽管会感到不足或不配——就像那些工作狂般富有成就感的人,他们被驱动去证明自己对于例如父亲这样预言他们将永远是失败者的人是有所价值的。但这确实意味着我们的效率和创造力会低于自身所能达到的水平;

这也意味着我们会在实现成就中失去快乐的能力。我们做任何事情都不会感到"足够"。

If my aim is to prove I am "enough," the project goes on to infinity—because the battle was already lost on the day I conceded the issue was debatable.

如果我的目标是要证明自己"足够",那个项目就会一直持续到无穷无尽——因为这场战斗在我承认这个问题值得争辩的那一天就已经输掉了。

While poor self-esteem often undercuts the capacity for real accomplishment, even among the most talented, it does not necessarily do so. *What is far more certain is that it undercuts the capacity for satisfaction.* This is a painful reality well known to many high achievers. "Why," a brilliantly successful businessman said to me, "is the pain of my failures so much more intense and lasting than the pleasure of my successes, even though there have been so many more successes than failures? Why is happiness so fleeting and mortification so enduring?" A few minutes later he added, "In my mind I see the face of my father mocking me." The subconscious mission of his life, he came to realize, was not to express who he was but to show his father (now deceased for over a decade) that he could amount to something.

尽管低自尊通常会削弱真正成就的能力,甚至在最有才能的人中也是如此,但它并不一定会如此。更确定的是,它会削弱满足感的能力。这是许多成就卓越者都深知的痛苦现实。"为什么,"一位非常成功的商人对我说,"我的失败带来的痛苦如此深重和持久,而我的成功带来的快乐却如此短暂,即便成功远远多于失败?为什么幸福如此短暂,而羞愧却如此持久?"几分钟后他补充道,"在我的思维中,我看到了我父亲嘲笑我的面孔。"他后来意识到,他一生的潜意识使命并非表达自己,而是要向已故十多年的父亲证明自己能够成为一个了不起的人。

When we have unconflicted self-esteem, joy is our motor, not fear. It is happiness that we wish to experience, not suffering that we wish to avoid. Our purpose is self-expression, not self-avoidance or self-justification. Our motive is not to “prove” our worth but to live our possibilities.

当我们拥有无矛盾的自尊时,快乐就成为我们的动力,而非恐惧。我们希望体验到幸福,而非逃避痛苦。我们的目的是自我表达,而非自我回避或自我辩护。我们的动机不是要“证明”自己的价值,而是去活出我们的可能性。

If my aim is to prove I am “enough,” the project goes on to infinity—because the battle was already lost on the day I conceded the issue was debatable. So it is always “one more” victory—one more promotion, one more sexual conquest, one more company, one more piece of jewelry, a larger house, a more expensive car, another award—yet the void within remains unfilled.

如果我的目标是证明我是“足够的”,这个项目就会无限延续下去,因为在我承认这个问题是值得辩论的那天,这场战斗就已经输了。所以总是“再多一个”胜利 - 再多一次晋升,再多一次性的征服,再多一家公司,再多一件珠宝,一栋更大的房子,一辆更昂贵的汽车,再多一个奖项 - 但内心的空虚并未填补。

In today’s culture some frustrated people who hit this impasse announce that they have decided to pursue a “spiritual” path and renounce their egos. This enterprise is doomed to failure. An ego, in the mature and healthy sense, is precisely what they have failed to attain. They dream of giving away what they do not possess. No one can successfully bypass the need for self-esteem.

在当今的文化中,一些陷入僵局的人宣称他们决定追求“精神”道路,放弃他们的自我。这种企图注定要失败。成熟健康的自我,正是他们未能获得的。他们梦想放弃自己并不拥有的东西。没有人可以成功地规避自我价值的需求。

A Word of Caution

警示

If one error is to deny the importance of self-esteem, another is to claim too much for it. In their enthusiasm, some writers today seem to suggest that a healthy sense of self-value is all we need to assure happiness and success. The matter is more complex than that. Self-esteem is not an all-purpose panacea. Aside from the question of the external circumstances and opportunities that may exist for us, a number of internal factors clearly can have an impact—such as energy level, intelligence, and achievement drive. (Contrary to what we sometimes hear, this last is not correlated with self-esteem in any simple or direct way, in that such a drive can be powered by negative motivation as well as by positive, as, for example, when one is propelled by fear of losing love or status rather than by the joy of self-expression.) A well-developed sense of self is a necessary condition of our well-being but not a sufficient condition. Its presence does not guarantee fulfillment, but its lack guarantees some measure of anxiety, frustration, or despair.*

如果一个错误是否认自我价值的重要性,另一个错误就是对它宣称过多。在他们的热情中,一些当代作家似乎暗示,健康的自我价值感就是我们获得幸福和成功的全部需求。这个问题要复杂得多。自我价值不是万灵药。除了可能存在的外部环境和机会之外,一些内部因素显然也会产生影响,比如能量水平、智力和成就动力。(与我们有时听到的相反,后一点并不简单或直接地与自我价值相关,因为这种动力既可能由负面动力驱动,也可能由正面动力驱动,例如,当一个人被失去爱或地位的恐惧推动而不是被自我表达的快乐驱动时。)健全的自我意识是我们幸福的必要条件,但不是充分条件。它的存在并不能保证实现,但它的缺乏会带来或多或少的焦虑、沮丧或绝望。

Self-esteem is not a substitute for a roof over one's head or food in one's stomach, but it increases the likelihood that one will find a way to meet such needs. Self-esteem is not a substitute for the knowledge and skills one needs to operate effectively in the world, but it increases the likelihood that one will acquire them.

自尊并不能替代有房顶遮蔽和有食物果腹的基本需求,但它增加了人们找到满足这些需求的可能性。自尊也不能替代人们在世界上有效工作所需的知识和技能,但它增加了人们获取这些知识和技能的可能性。

In Abraham Maslow's famous "hierarchy of needs," he places self-esteem "above" (that is, as coming after) core survival needs such as for food and water, and there is one obvious sense in which this is valid. At the same time, it is a misleading oversimplification. People sometimes relinquish life itself in the name of issues crucial to their self-esteem. And surely his belief that being "accepted" is a more basic need than self-esteem must also be challenged.³

在亚伯拉罕·马斯洛著名的"需求层次理论"中,他把自尊的地位"高于"(也就是说,是在)像食物和水这样的核心生存需求之后。这在某种程度上是合理的。但这也是一种误导性的过度简化。人们有时会为了自尊相关的问题而放弃生命本身。毫无疑问,他相信"被接纳"是比自尊更基本的需求,这一观点也应该受到质疑。³

Self-esteem is not a substitute for a roof over one's head or food in one's stomach, but it increases the likelihood that one will find a way to meet such needs.

自尊并不能替代有房顶遮蔽和有食物果腹的基本需求,但它增加了人们找到满足这些需求的可能性。

The basic fact remains that self-esteem is an urgent need. It proclaims itself as such by virtue of the fact that its (relative) absence impairs our ability to function. This is why we say it has survival value.

基本事实是,自尊是一种迫切的需求。它之所以如此,是因为它的(相对)缺乏会损害我们的功能发挥。这就是为什么我们说它具有生存价值。

The Challenges of the Modern World **现代世界的挑战**

The survival value of self-esteem is especially evident today. We have reached a moment in history when self-esteem, which has always been a supremely important psychological need, has also become a supremely important economic need—the attribute imperative for adaptiveness to an increasingly complex, challenging, and competitive world.

自尊的生存价值在今天尤为明显。我们已经到达了一个历史时刻,自尊,虽然一直是一种至关重要的心理需求,如今也成为了一种至关重要的经济需求——这是适应日益复杂、富于挑战性和竞争性的世界所必需的属性。

In the past two or three decades, extraordinary developments have occurred in the American and global economies. The United States has shifted from a manufacturing society to an information society. We have witnessed the transition from physical labor to mind work as the dominant employee activity. We now live in a global economy characterized by rapid change, accelerating scientific and technological break-throughs, and an unprecedented level of competitiveness. These developments create demands for higher levels of education and training than were required of previous generations. Everyone acquainted with business culture knows this. What is not understood is that these developments also create new demands on our psychological resources. Specifically, these developments ask for a greater capacity for innovation, self-management, personal responsibility, and self-direction. This is not just asked at the top. It is asked at every level of a business enterprise, from senior management to first-line supervisors and even to entry-level personnel.

在过去的二三十年里,美国和全球经济发生了非凡的发展。美国已从一个制造业社会转变为一个信息社会。我们见证了从体力劳动向脑力劳动的转变,后者成为主导的员工活动。我们现在生活在一个全球经济中,这个经济以快速变化、科技突破加速和前所未有的竞争力为特征。这些发展要求比以前的世代更高的教育和培训水平。任何了解商业文化的人都知道这一点。但人们不了解的是,这些发展也对我们的心理资源提出了新的要求。具体来说,这些发展要求我们有更强的创新、自我管理、个人责任和自我指导的能力。这不仅仅是对高层管理人员提出的要求,而是对企业的每一个层级,从高级管理人员到一线主管,乃至初级人员都提出的要求。

We have reached a moment in history when self-esteem, which has always been a supremely important psychological need, has also become a supremely important economic need.

我们已经到达一个历史时刻,自尊,这个一直是至关重要的心理需求,现在也成为至关重要的经济需求。

As an example of how the world has changed, here is *Fortune* magazine's description of the position of manufacturing production operator at Motorola, an entry-level job: "Analyze computer reports and identify problems through experiments and statistical process control. Communicate manufacturing performance metrics to management, and understand the company's competitive position."⁴

作为世界发生变化的一个例子,这里是《财富》杂志对摩托罗拉制造业生产操作员这一初级职位的描述:"分析计算机报告,通过实验和统计过程控制来识别问题。向管理层传达制造性能指标,并了解公司的竞争地位。"⁴

A modern business can no longer be run by a few people who think and many people who do what they are told (the traditional military, command-and-control model). Today, organizations need not only an unprecedentedly higher level of knowledge and skill among all those who participate but also a higher level of independence, self-reliance, self-trust, and the capacity to exercise initiative—in a word, self-esteem. This means that persons with a decent level of self-esteem are now needed economically in large numbers. Historically, this is a new phenomenon.

现代企业已经不再能由少数人思考,其他人照着做的方式来运营(传统的军事化,命令和控制模式)。如今,组织中不仅需要所有参与者都具有前所未有的高水平知识和技能,而且还需要较高的独立性、自力更生能力、自我信任以及发挥主动性的能力——用一句话说,就是自尊心。这意味着大量拥有体面自尊心的人在经济上现在是必需品。从历史上看,这是一个全新的现象。

The challenge extends further than the world of business. We are freer than any generation before us to choose our own religion, philosophy, or moral code; to adopt our own life-style; to select our own criteria for the good life. We no longer have unquestioning faith in “tradition.” We no longer believe that government will lead us to salvation—nor church, nor labor unions, nor big organizations of any kind. No one is coming to rescue us, not in any aspect of life. We are thrown on our own resources.

这一挑战不仅局限于企业界。我们比以前任何一代人都自由地选择自己的宗教、哲学或道德准则;采取自己的生活方式;选择自己对美好生活的标准。我们不再盲目地相信“传统”。我们不再相信政府、教会、工会或任何大型组织会带来救赎。没有人会来拯救我们,在生活的任何方面都是如此。我们被抛在自己的资源上。

We have more choices and options than ever before in every area. Frontiers of limitless possibilities now face us in whatever direction we look. To be adaptive in such an environment, to cope appropriately, we have a greater need for personal autonomy—because there is no widely accepted code of rules and rituals to spare us the challenge of individual decision making. We need to know who we are and to be centered within ourselves. We need to know what matters to us; otherwise it is easy to be swept up and swept along by alien values, pursuing goals that do not nourish who we really are. We must learn to think for ourselves, to cultivate our own resources, and to take responsibility for the choices, values, and actions that shape our lives. We need reality-based self-trust and self-reliance.

我们在各个领域都拥有比以往更多的选择和选项。现在,不论我们朝哪个方向看,都面临着无限可能的前景。为了在这样的环境中保持适应性,恰当地应对,我们更需要个人自主权——因为没有广为接受的行为准则和仪式来避免个人决策的挑战。我们需要了解自己是谁,并以自我为中心。我们需要了解什么对我们来说很重要;否则很容易被异化的价值观冲昏头,追逐不能滋养我们真正的自我的目标。我们必须学会独立思考,培养自己的资源,并为塑造我们生活的选择、价值观和行动承担责任。我们需要建立建基于现实的自信和自力更生能力。

The greater the number of choices and decisions we need to make at a conscious level, the more urgent our need for self-esteem.

我们需要做出的选择和决定越多,我们对自尊的需求就越迫切。

In response to the economic and cultural developments of the past few decades, we are witnessing a reawakening of the American self-help tradition, a great proliferation of mutual-aid groups of every kind, private networks to serve any number of different needs and purposes, a growing emphasis on “learning as a way of life,” a new emphasis on self-reliance that expresses itself, for instance, in an attitude of greater personal responsibility for health care and an increasing tendency to question authority.

回应过去几十年的经济和文化发展,我们正目睹美国自助传统的复苏,各种相互援助小组的大量增加,满足各种需求和目的的私人网络的增加,对“学习作为生活方式”的新重视,表现为更多个人负责医疗保健的自力更生新趋势,以及对权威的质疑愈加增多。

If we lack adequate self-esteem, the amount of choice offered to us today can be frightening.

如果我们缺乏足够的自尊,当今提供给我们的选择就会令人生畏。

The entrepreneurial spirit has been stimulated not only in business but also in our personal lives. Intellectually, we are all challenged to be “entrepreneurs”—to produce new meanings and values. We have been flung into what T. George Harris has called “the era of conscious choice.”⁵ The choice of this religion or that religion or none. The choice to marry or simply to live together. To have children or not to. To work for an organization or for oneself. To enter any one of a thousand new careers that did not even exist a few decades ago. To live in the city, the suburbs, or the country—or to move abroad. On a simpler level, there are unprecedented choices in clothing styles, foods, automobiles, new products of every kind—all demanding *that we make a decision*.

企业家精神不仅在商业领域,而且在我们的个人生活中也得到了激发。在智力层面上,我们都被要求成为“企业家”——产生新的意义和价值。我们被抛入了 T. George Harris 所说的“有意识选择的时代”。⁵ 选择这

个还是那个宗教,又或者选择无宗教;选择结婚还是单纯同居;选择生育还是不生育;选择为一个组织工作还是自谋职业;选择进入几十年前还不存在的新职业中的任何一个;选择住在城市、郊区还是乡村,甚至选择移居海外。更简单的层面上,在服装风格、食物、汽车、各种新产品上都出现了前所未有的选择,这些都要求我们做出决定。

If we lack adequate self-esteem, the amount of choice offered to us today can be frightening, something like the anxiety of a Soviet citizen on first encountering an American supermarket. And just as some visitors elected to run back to the “security” of a dictatorship, some of us seek escape in the “security” of cults, or religious fundamentalism, or “correct” political, social, or cultural subgroups, or brain-destroying substances. Neither our upbringing nor our education may have adequately prepared us for a world with so many options and challenges. This is why the issue of self-esteem has become so urgent.

如果我们缺乏充足的自尊,今天提供给我们的选择范围可能会令人生畏,就像一个苏联公民第一次遇到一家美国超市时的焦虑。就像一些访客选择逃回到“安全”的独裁政权一样,我们中的一些人寻求逃避到“安全”的邪教、宗教原教旨主义或“正确”的政治、社会或文化小群体,或大脑破坏性物质中。我们的成长环境和教育可能都没有充分准备我们去应对一个选择和挑战如此之多的世界。这就是为什么自尊问题变得如此紧迫的原因。

2

The Meaning of Self-Esteem 自尊的含义

Self-esteem has two interrelated components. One is a sense of basic confidence in the face of life's challenges: *self-efficacy*. The other is a sense of being worthy of happiness: *self-respect*.

自尊有两个相互关联的组成部分。一个是面对生活挑战时的基本自信:自我效能感。另一个是感到值得拥有幸福:自我尊重。

I do not mean to imply that a person of high or healthy self-esteem consciously *thinks* in terms of these components, but rather that if we look closely at the *experience* of self-esteem, we inescapably find them.

我并不是说一个自尊较高或健康的人会有意识地用这些组成部分来思考,而是如果我们仔细观察自尊的体验,我们不可避免地会发现这些成分。

Self-efficacy means confidence in the functioning of my mind, in my ability to think, understand, learn, choose, and make decisions; confidence in my ability to understand the facts of reality that fall within the sphere of my interests and needs; self-trust; self-reliance.

自我效能感意味着对自己的思维功能有信心,对自己思考、理解、学习、选择和做决定的能力有信心;对自己理解涉及我自身的兴趣和需求的现实事实的能力有信心;自我信任;自我依赖。

Self-respect means assurance of my value; an affirmative attitude toward my right to live and to be happy; comfort in appropriately asserting my

thoughts, wants, and needs; the feeling that joy and fulfillment are my natural birthright.

自我尊重意味着对自身价值的确信;对自己生存和追求幸福权利的肯定态度;在适当地表达自己的想法、愿望和需求时感到舒适;认为快乐和成就是我们天生的权利。

We will need to consider these two ideas in more detail, but for the moment consider the following: If an individual felt inadequate to face the challenges of life, if an individual lacked fundamental self-trust, confidence in his or her mind, we would recognize a self-esteem deficiency, no matter what other assets he or she possessed. Or, if an individual lacked a basic sense of self-respect, felt unworthy or undeserving of the love or respect of others, unentitled to happiness, fearful of asserting thoughts, wants, or needs—again we would recognize a self-esteem deficiency, no matter what other positive attributes he or she exhibited. Self-efficacy and self-respect are the dual pillars of healthy self-esteem; absent either one, self-esteem is impaired. They are the defining characteristics of the term because of their fundamentality. They represent not derivative or secondary meanings of self-esteem but its essence.

我们需要更详细地考虑这两个想法,但现在请考虑以下情况:如果一个人觉得自己无法面对生活的挑战,如果一个人缺乏基本的自我信任,对自己的头脑缺乏信心,我们就会认识到一个自尊缺失的问题,不管他或她拥有什么其他资产。或者,如果一个人缺乏基本的自我尊重,觉得自己不值得他人的爱或尊重,无权感到幸福,害怕表达自己的想法、愿望或需求,我们也会认识到一个自尊缺失的问题,不管他或她表现出什么其他正面特质。自我效能和自我尊重是健康自尊的双重支柱;缺少其中任何一个,自尊就会受损。它们是这个术语的定义特征,因为它们基本上很重要。它们代表的不是自尊的派生或次要含义,而是它的本质。

The experience of self-efficacy generates the sense of control over one's life that we associate with psychological well-being, the sense of being at the vital center of one's existence—as contrasted with being a passive spectator and a victim of events.

自我效能的体验产生了我们与心理健康相联系的对生活的掌控感,一种处于存在核心的感觉,而不是被动的旁观者和事件的受害者。

The experience of self-respect makes possible a benevolent, non-neurotic sense of community with other individuals, the fellowship of independence and mutual regard—as contrasted with either alienated estrangement from the human race, on the one hand, or mindless submergence into the tribe, on the other.

自我尊重的体验使人能够拥有仁慈、非神经质的与他人的社区感,独立和相互尊重的纽带,与孤立疏离或盲目沉浸于部落之间的对立状态相对照。

Within a given person, there will be inevitable fluctuations in self-esteem levels, much as there are fluctuations in all psychological states. We need to think in terms of a person's *average level of self-esteem*. While we sometimes speak of self-esteem as a conviction about oneself, it is more accurate to speak of a *disposition* to experience oneself a particular way. What way?

在一个人身上,自尊水平会不可避免地波动,就像所有心理状态一样。我们需要考虑一个人的平均自尊水平。虽然我们有时说自尊是对自己的一种信念,但更准确地说,它是一种以某种方式体验自己的倾向。以什么方式?

To sum up in a formal definition: *Self-esteem is the disposition to experience oneself as competent to cope with the basic challenges of life and as worthy of happiness.*

总的来说,从正式的定义来看:自尊是一种倾向,即认为自己有能力应对生活的基本挑战,并且值得拥有幸福。

Note that this definition does not specify the childhood environmental influences that support healthy self-esteem (physical safety, nurturing, and so forth); nor the later internal generators (the practice of living consciously, self-acceptingly, self-responsibly, and so on); nor emotional or behavioral consequences (compassion, willingness to be accountable, openness to new experience, and the like). *It merely identifies what the self-evaluation concerns and consists of.*

请注意,这一定义并未指明支持健康自尊的儿童环境影响因素(身体安全、养育等);后来内在的生成因素(有意识的生活方式、自我接纳、自

我负责等);以及情感或行为后果(同情心、愿意承担责任、对新事物的开放等)。它只是确定了自我评估的内容和组成部分。

In [Part III, Chapter 17](#), we will examine the idea of self-esteem in the context of culture, but for the moment let me stress one point. The concept of “competence” as used in my definition is metaphysical, not “Western.” That is, it pertains to the very nature of things—to our fundamental relationship to reality. It is not the product of a particular cultural “value bias.” There is no society on earth, no society even conceivable, whose members do not face the challenges of fulfilling their needs—who do not face the challenges of appropriate adaptation to nature and to the world of human beings. The idea of efficacy in this fundamental sense is not, as I have heard suggested, a “Western artifact.” I believe this will become still clearer when we explore in depth what self-efficacy and self-respect mean and entail.

在第三部分第 17 章中,我们将在文化背景下探讨自尊的概念,但就目前而言,让我强调一点。我定义中所使用的“能力”这个概念是形而上学的,而非“西方”的。也就是说,它涉及事物的本质 - 我们与现实的基本关系。这不是特定文化“价值偏好”的产物。地球上没有任何社会,甚至连想象中的社会,其成员不需要满足自身需求的挑战 - 即不需要适应自然界和人类世界。在这个基本意义上的有效性概念并非如我所听说的那样是“西方的产物”。当我们深入探讨自我效能和自尊所意味着的内容时,这一点将变得更加清晰。

It would be unwise to dismiss definitions as “mere semantics” or a concern with exactitude as pedantry. The value of a precise definition is that it allows us to distinguish a particular aspect of reality from all others so that we can think about it and work with it with clarity and focus. If we wish to know what self-esteem depends on, how to nurture it in our children, support it in schools, encourage it in organizations, strengthen it in psychotherapy, or develop it in ourselves, we need to know what precisely we are aiming at. *We are unlikely to hit a target we cannot see.* If our idea of self-esteem is vague, the means we adopt will reflect this vagueness. If our enthusiasm for self-esteem is not matched by appropriate intellectual rigor, we run the risk not only of failing to produce worthwhile results but also of discrediting the field.

将定义简单地视为"纯粹语义"或对精确性的关注视为迂腐,是不明智的。精确定义的价值在于,它使我们能够将现实的特定方面与其他方面区分开来,从而能够以清晰和专注的方式思考和处理它。如果我们想知道自尊依赖于什么,如何在孩子们身上培养自尊,在学校中支持自尊,在组织中鼓励自尊,在心理治疗中加强自尊,或在自己身上发展自尊,我们就需要知道我们究竟在追求什么。如果我们看不见目标,我们就不太可能命中目标。如果我们对自尊的概念模糊,我们采取的手段也将反映出这种模糊性。如果我们对自尊的热情没有得到适当的知识严谨性的支撑,我们不仅可能无法取得有价值的结果,还可能会贬低这个领域。

To have high self-esteem is to feel confidently appropriate to life.
拥有高度自尊,就是对生活抱有自信适当的感受。

Am I suggesting that the definition of self-esteem I offer is written in stone and can never be improved on? Not at all. Definitions are contextual; they relate to a given level of knowledge; as knowledge grows, definitions tend to become more precise. I may find a better, clearer, more exact way to capture the essence of the concept during my lifetime. Or someone else may. But within the context of the knowledge we now possess, I can think of no alternative formulation that identifies with more precision the unique aspect of human experience we are exploring in this book.

我是否在暗示我提供的自尊定义是写在石头上的,永远不会被改进?一点也不。定义是上下文相关的;它们与一定程度的知识相关;随着知识的增长,定义往往会变得更加精确。在有生之年,我可能会找到一种更好、更清晰、更准确的方式来捕捉这个概念的本质。或者其他人可能会。但在我们目前所拥有的知识背景下,我想不出还有什么其他的表述方式能更精确地识别出我们在这本书中探索的人类经验的独特方面。

To have high self-esteem, then, is to feel confidently appropriate to life, that is, competent and worthy in the sense I have indicated. To have low self-

esteem is to feel inappropriate to life; wrong, not about this issue or that, but *wrong as a person*. To have average self-esteem is to fluctuate between feeling appropriate and inappropriate, right and wrong as a person; and to manifest these inconsistencies in behavior, sometimes acting wisely, sometimes acting foolishly—thereby reinforcing the uncertainty about who one is at one's core.

要有高度的自尊,那就是自信地感到适合于生活,也就是在我指示的意义上有能力和价值。要有低自尊,就是感觉自己不适合于生活;错误,不是关于这个问题或那个问题,而是作为一个人错误。要有中等自尊,就是在感到适合和不适合、作为一个人正确和错误之间波动;并且在行为中表现出这些矛盾,有时表现得很聪明,有时表现得很愚蠢,从而增强对自己核心是谁存在不确定性。

The Root of Our Need for Self-Esteem **我们需要自尊的根源**

We saw in the previous chapter that self-esteem is a basic need. But why is this so? We cannot fully understand the meaning of self-esteem apart from understanding what about us as a species gives rise to such a need. (I have the impression that this question has been almost entirely neglected.) This discussion, then, is intended to illuminate further what self-esteem ultimately means.

我们在前一章中看到,自尊是一种基本需求。但为什么会这样呢?我们不能脱离理解作为一个物种的我们所导致这种需求的原因,就完全理解自尊的意义。(我有这样的印象,这个问题几乎完全被忽视了。)因此,这个讨论旨在进一步阐明自尊的最终含义。

The question of the efficacy of their consciousness or the worthiness of their beings does not exist for lower animals. But human beings wonder: Can I trust my mind? Am I competent to think? Am I adequate? Am I enough? Am I a good person? Do I have integrity, that is, is there congruence between my ideals and my practice? Am I worthy of respect, love, success, happiness?

对于较低等动物来说,他们对自己意识的有效性或自己存在的价值并不

存在疑问。但人类会想:我可以相信我的思维吗?我有能力思考吗?我是否够格?我是否足够?我是个好人吗?我有完整性吗,也就是说,我的理想与实践是否一致?我值得尊重、爱、成功、幸福吗?

Our need for self-esteem is the result of two basic facts, both intrinsic to our species. The first is that we depend for our survival and our successful mastery of the environment on the appropriate use of our consciousness; our life and well-being depend on our ability to think. The second is that the right use of our consciousness is not automatic, is not “wired in” by nature. In the regulating of its activity, there is a crucial element of choice—therefore, of personal responsibility.

我们需要自尊的结果是两个基本事实,这两个事实都是我们这个物种的固有特征。第一个是,我们依赖于适当使用我们的意识来维持生存和成功掌控环境;我们的生命和福祉取决于我们的思维能力。第二个是,正确使用我们的意识不是自动的,也不是由大自然“硬线”进去的。在调节它的活动中,关键在于选择,因此,在于个人责任。

Like every other species capable of awareness, we depend for our survival and well-being on the guidance of our distinctive form of consciousness, the form uniquely human, our conceptual faculty—the faculty of abstraction, generalization, and integration: our *mind*.

和其他所有有意识的物种一样,我们依赖于我们独特的意识形式,即人类独有的概念能力-抽象、概括和整合的能力,即我们的大脑,来维护我们的生存和福祉。

The right use of our consciousness is not automatic, is not “wired in” by nature.

正确使用我们的意识并非自动发生,也不是由自然“内置”的。

Our human essence is our ability to reason, which means to grasp relationships. It is on this ability—ultimately—that our life depends. Think

of what it took to bring to your table the food you ate today; to produce the clothes you are wearing; to build the home that protects you from the elements; to build the industry in which you earn your living; to give you the experience of a great symphony in your living room; to develop the medicines that restore your health; to create the light by which you may now be reading. All that is the product of mind.

我们人类的本质是理性思维的能力,这意味着掌握关系。最终,我们的生活依赖于这种能力。想想把你今天吃的食物端上桌所需的一切;生产你正在穿的衣服;建造保护你免受环境影响的家;建立你在其中谋生的行业;在你的客厅里欣赏一部伟大的交响乐;开发恢复你健康的药物;创造你现在阅读所需的光明。所有这些都是大脑的产物。

Mind is more than immediate explicit awareness. It is a complex architecture of structures and processes. It includes more than the verbal, linear, analytic processes popularly if misleadingly described sometimes as “left-brain” activity. It includes the totality of mental life, including the subconscious, the intuitive, the symbolic, all that which sometimes is associated with the “right brain.” Mind is all that by means of which we reach out to and apprehend the world.

大脑不仅仅是即时的明确意识。它是一个复杂的结构和过程的架构。它包括不仅仅是被误导性地描述为“左脑”活动的言语性、线性、分析性过程。它包括整个心理生活,包括潜意识、直觉、符号,以及有时被认为与“右脑”相关的所有内容。大脑是我们用来触及并理解世界的一切。

To learn to grow food, to construct a bridge, to harness electricity, to grasp the healing possibilities of some substance, to allocate resources so as to maximize productivity, to see wealth-producing possibilities where they had not been seen before, to conduct a scientific experiment, to create—all require a process of thought. To respond appropriately to the complaints of a child or a spouse, to recognize that there is a disparity between our behavior and our professed feelings, to discover how to deal with hurt and anger in ways that will heal rather than destroy—all require a process of thought. Even to know when to abandon conscious efforts at problem solving and turn the task over to the subconscious, to know when to allow conscious thinking to stop or when to attend more closely to feelings or

intuition (subconscious perceptions or integrations) require a process of thought, a process of rational connection.

要学习种植食物、建造桥梁、利用电力、了解某种物质的治愈可能性、分配资源以最大化生产力、发现以前未曾见过的财富创造机会、进行科学实验、创造 - 所有这些都需要思考的过程。适当地回应孩子或配偶的投诉、认识到我们的行为与我们所宣称的感受之间存在差距、发现如何以治愈而不是破坏的方式处理伤害和愤怒 - 所有这些都需要思考的过程。即使知道何时放弃有意识的问题解决努力并将任务转交给潜意识,知道何时停止有意识的思考或更密切地关注感受或直觉(潜意识感知或整合),也需要思考的过程,需要理性联系的过程。

We are the one species that can formulate a vision of what values are worth pursuing—and then pursue the opposite.

我们是唯一一个能够制定追求什么价值观是值得的愿景的物种 - 然后追求相反的价值观。

The problem and the challenge is that, although thinking is a necessity of successful existence, we are not programmed to think automatically. We have a choice.

问题和挑战在于,尽管思考是成功存在的必需品,但我们并没有被编程为自动思考。我们有选择。

We are not responsible for controlling the activities of our heart, lungs, liver, or kidneys; they are all part of the body's self-regulating system (although we are beginning to learn that some measure of control of these activities may be possible). Nor are we obliged to supervise the homeostatic processes by which, for instance, a constant temperature is maintained. Nature has designed the organs and systems of our bodies to function automatically in the service of our life without our volitional intervention. But our minds operate differently.

我们不负责控制心脏、肺、肝脏或肾脏的活动;它们都是身体自我调节

系统的一部分(尽管我们正在了解对这些活动有某种程度的控制可能是可能的)。我们也没有义务监督维持恒定温度等的稳态过程。自然已经设计了我们身体的器官和系统,在没有我们自愿干预的情况下自动为我们的生活服务。但我们的大脑运作方式不同。

Our minds do not pump knowledge as our hearts pump blood, when and as needed. Our minds do not automatically guide us to act on our best, most rational and informed understanding, even when such understanding would clearly be beneficial. We do not begin to think “instinctively” merely because nonthinking, in a given situation, would be dangerous to us. Consciousness does not “reflexively” expand in the face of the new and unfamiliar; sometimes we contract it instead. *Nature has given us an extraordinary responsibility: the option of turning the searchlight of consciousness brighter or dimmer.* This is the option of seeking awareness or not bothering to seek it or actively avoiding it. The option of thinking or not thinking. This is the root of our freedom and our responsibility.

我们的大脑不像心脏那样自动泵送知识,只有在需要的时候才会这样。即使在我们最理性和最有信息的理解能够明显带来益处的情况下,我们的大脑也不会自动指引我们采取行动。仅仅因为在某种情况下不思考会给我们带来危险,我们也不会“本能地”开始思考。面对新鲜和陌生的事物,意识并不会“本能地”扩展;有时,我们反而会收缩它。自然赋予了我们一个非凡的责任:调节意识光束的明暗。这意味着选择寻求自我觉醒,还是选择不去寻找或主动回避它。选择思考还是不思考。这是我们自由和责任的根源。

We are the one species that can formulate a vision of what values are worth pursuing—and then pursue the opposite. We can decide that a given course of action is rational, moral, and wise—and then suspend consciousness and proceed to do something else. We are able to monitor our behavior and ask if it is consistent with our knowledge, convictions, and ideals—and we are also able to evade asking that question. The option of thinking or not thinking.

我们是唯一一种能够确定值得追求的价值观,然后却追求相反的物种。我们能够认定某个行动方案是理性的、道德的和明智的,但随后却放任意识而去做别的事情。我们能够监控自己的行为,并问它是否与我们的

知识、信念和理想相一致,但我们也能逃避提出这个问题。选择思考还是不思考。

Our *free will* pertains to the choice we make about the operation of our consciousness in any given situation—to focus it with the aim of expanding awareness or unfocus it with the aim of avoiding awareness. The choices we make concerning the operations of our consciousness have enormous ramifications for our life in general and our self-esteem in particular.

我们的自由意志体现在我们在任何给定情况下选择如何操作我们的意识 - 专注于扩大认知,还是不专注以避免认知。我们在操控意识方面做出的选择,对我们的整体生活和我们的自尊都产生巨大影响。

Consider the impact on our life and on our sense of self entailed by the following options:

让我们考虑以下选择对我们的生活和自我认知产生的影响:

Focusing versus nonfocusing.
专注与不专注。

Thinking versus nonthinking.
思考与不思考。

Awareness versus unawareness.
觉醒与无知。

Clarity versus obscurity or vagueness.
清晰与模糊。

Respect for reality versus avoidance of reality.
尊重现实与逃避现实。

Respect for facts versus indifference to facts.
尊重事实与漠视事实。

Respect for truth versus rejection of truth.
尊重真理与拒绝真理。

Perseverance in the effort to understand versus abandonment of the effort.

在理解努力的坚持与放弃努力之间作出选择。

Loyalty in action to our professed convictions versus disloyalty—the issue of integrity.

在行动上对我们所宣称的信念保持忠诚,还是不忠诚 - 这是一个诚信的问题。

Honesty with self versus dishonesty.

对自己保持诚实,还是不诚实。

Self-confrontation versus self-avoidance.

面对自己,还是逃避自己。

Receptivity to new knowledge versus closed-mindedness.

对新知识保持开放,还是心智封闭。

Willingness to see and correct errors versus perseverance in error.

愿意认识和纠正错误,还是固步自封。

Concern with congruence (consistency) versus disregard of contradictions.

关注一致性,还是忽视矛盾。

Reason versus irrationalism; respect for logic, consistency, coherence, and evidence versus disregard or defiance of these.

理性与非理性;尊重逻辑、一致性、连贯性和证据,还是无视或违背这些。

Loyalty to the responsibility of consciousness versus betrayal of that responsibility.

对意识责任保持忠诚,还是背叛这种责任。

If one wishes to understand what self-esteem depends on, this list is a good place to begin.

如果想了解自尊依赖于什么,这个列表是一个很好的起点。

No one could seriously suggest that our sense of our competence to cope with the challenge of life or our sense of our goodness could remain unaffected over time by the pattern of our choices in regard to the above options.

任何人都不会认真地建议,我们应对生活挑战的能力感或我们善良的感觉,会不受我们在上述选项上所做选择模式的影响。

A disservice is done to people if they are offered “feel good” notions of self-esteem that divorce it from questions of consciousness, responsibility, and moral choice.

如果向人们提供脱离意识、责任和道德选择问题的“feel good”式自尊概念,那就是在对他们不利。

The point is not that our self-esteem “should” be affected by the choices we make but rather that by our natures it *must* be affected. If we develop habit patterns that cripple or incapacitate us for effective functioning and that cause us to distrust ourselves, it would be irrational to suggest that we “should” go on feeling just as efficacious and worthy as we would feel if our choices had been better. This would imply that our actions have or should have nothing to do with how we feel about ourselves. It is one thing to caution against identifying oneself with a particular behavior; it is another to assert that there should be *no* connection between self-assessment and behavior. A disservice is done to people if they are offered “feel good” notions of self-esteem that divorce it from questions of consciousness, responsibility, and moral choice. There is great joy in self-esteem, and often joy in the process of building or strengthening it, but this should not obscure the fact that more is required than blowing oneself a kiss in the mirror (or numerous other strategies that have been proposed, of

equal profundity).

重点并非我们的自尊"应该"受到我们所做选择的影响,而是由于我们的天性,它必将受到影响。如果我们培养出削弱或使我们无法有效运作并导致我们对自己产生不信任的习惯模式,建议我们"应该"继续感觉自己和做出更好选择时一样有能力和值得尊重,这是不合理的。这意味着我们的行动与我们对自己的感受无关或不应相关。警告不要将自己等同于某种特定行为是一回事,而断言自我评估和行为之间没有任何联系则是另一回事。如果人们被提供脱离意识、责任和道德选择问题的"美好"自尊概念,这将是一种伤害。自尊确实能带来巨大的快乐,而且通常建立或增强自尊的过程也是快乐的,但这并不意味着仅仅在镜子前接受自己就足够了(或者其他同等肤浅的策略)。

The level of our self-esteem is not set once and for all in childhood. It can grow as we mature, or it can deteriorate. There are people whose self-esteem was higher at the age of ten than at the age of sixty, and the reverse is also true. Self-esteem can rise and fall and rise again over the course of a lifetime. Mine certainly has.

我们的自尊水平并非一成不变,从童年开始就固定下来。它可以随着我们的成长而增长,也可能会退化。有些人 10 岁时的自尊感比 60 岁时高,反之亦然。自尊可以在一生中起起伏伏。我自己的经历也正是如此。

I can think back over my history and observe changes in the level of my self-esteem that reflect choices I made in the face of particular challenges. I can recall instances when I made choices I am proud of and others I bitterly regret—choices that strengthened my self-esteem and others that lowered it. We all can.

回顾我的历史,我可以观察到我的自尊水平发生的变化都反映了我在面对特定挑战时所做出的选择。我可以回忆起我做出过自己为之自豪的选择,也有深深后悔的选择——前者增强了我的自尊,后者降低了它。我们都有这样的经历。

With regard to choices that lower self-esteem, I think of times when (never mind the "reasons") I was unwilling to see what I saw and know what I knew—times when I needed to raise awareness and instead I lowered it; when I needed to examine my feelings and instead I disowned them; when I

needed to announce a truth and instead I clung to silence; when I needed to walk away from a relationship that was harming me and instead I struggled to preserve it; when I needed to stand up for my deepest feelings and assert my deepest needs and instead I waited for a miracle to deliver me.

关于降低自尊的选择,我想到当我不愿意看到我所看到的,知道我所知道的时候(不要管"理由")—— 当我需要提高觉察力而却降低了它时;当我需要检视自己的感受而却背弃了它们时;当我需要宣布一个真相而却依附于沉默时;当我需要远离一个伤害我的关系而却努力去维系它时;当我需要站出来捍卫最深层的感受和需求而却等待奇迹将我拯救时。

Any time we have to act, to face a challenge, to make a moral decision, we affect our feelings about ourselves for good or bad—depending on the nature of our response and the mental processes behind it. And if we avoid action and decisions in spite of their obvious necessity, that, too, affects our sense of self.

每当我们不得不采取行动、面对挑战、做出道德决定时,都会对我们对自己的感受造成或好或坏的影响—— 这取决于我们的反应性质和背后的思维过程。如果我们明明需要做出决定和采取行动,却回避不作为,这也会影响我们对自我的认知。

Our need for self-esteem is the need to know we are functioning as our life and well-being require.

我们对自尊的需求,就是需要知道自己正按照生命和福祉的要求来运作。

Competence 能力

I have given the name *self-efficacy* to that experience of basic power or competence that we associate with healthy self-esteem, and *self-respect* to the experience of dignity and personal worth. While their meaning is clear in a general way, I want to examine them more closely.

我把那种与健康自尊相关的基本力量或能力的体验命名为"自我效能",

把尊严和个人价值的体验命名为"自尊"。尽管它们的含义很明确,但我想更仔细地探讨一下。

First, self-efficacy.
首先,自我效能。

To be efficacious (in the basic, dictionary sense) is to be capable of producing a desired result. Confidence in our basic efficacy is confidence in our ability to learn what we need to learn and do what we need to do in order to achieve our goals, *insofar as success depends on our own efforts*. Rationally we do not judge our competence, in the sense meant here, by factors outside our control. The experience of self-efficacy does not require omniscience or omnipotence.

要有效(按基本的词典意义)就是要能产生预期结果。对我们基本有效性的信心,就是对我们学习所需知识和做所需事情的能力的信心,只要成功取决于我们自己的努力。理性地说,我们不会用自己无法控制的因素来评判我们的能力。自我效能的体验并不要求我们无所不知或无所不能。

Self-efficacy is not the conviction that we can never make an error. It is the conviction that we are able to think, to judge, to know—and to correct our errors. It is trust in our mental processes and abilities.

自我效能不是相信我们永远不会犯错。它是相信我们有能力思考、判断、了解——并纠正自己的错误。它是对我们心智过程和能力的信任。

Self-efficacy is not the certainty that we will be able to master any and every challenge that life presents. It is the conviction that we are capable in principle of learning what we need to learn and that we are committed to doing our rational and conscientious best to master the tasks and challenges entailed by our values.

自我效能感并不是确定我们能够掌握生活中呈现的任何和所有挑战。它是我们有原则上的能力去学习我们需要学习的东西,并且我们决心尽最大的理性和谨慎努力去掌握我们的价值所需要的任务和挑战的信念。

Self-efficacy is deeper than confidence in our specific knowledge and skills, based on past successes and accomplishments, although it is clearly nurtured by them. It is confidence in what made it possible for us to acquire knowledge and skills and to achieve successes. It is confidence in our ability to think, in our consciousness and how we choose to use it. Again, *trust in our processes*—and, as a consequence, *a disposition to expect success for our efforts*.

自我效能感深于对我们特定知识和技能的信心,这种信心建立在过去的成功和成就之上,尽管这种信心显然也由它们培养而来。它是对使我们能够获得知识和技能,并取得成就的东西的信心。它是对我们思考能力、我们的意识以及我们如何选择使用它的信心。同样,对我们的过程的信任,以及作为结果的对我们努力取得成功的期望。

To be lacking in the experience of self-efficacy, to anticipate defeat rather than victory, is to be interrupted or undermined or paralyzed (to varying degrees) in our efforts to cope with the tasks and challenges life presents to us. “Who am I to think? Who am I to master challenges? Who am I to choose—decide—leave the comfort of the familiar—persevere in the face of obstacles—fight for my values?”

缺乏自我效能感的体验,预期失败而不是胜利,就是在我们努力应对生活带来的任务和挑战时会受到(不同程度的)干扰、破坏或瘫痪。“我凭什么去思考?我凭什么去掌握挑战?我凭什么去选择—决定—离开熟悉的舒适区—在障碍面前坚持不懈—为我的价值而战?”

In a world in which the total of human knowledge is doubling about every ten years, our security can rest only on our ability to learn.

在人类知识总量大约每 10 年就翻一番的世界里,我们的安全只能建立在我们学习的能力之上。

As far as our upbringing is concerned, one of the roots of self-efficacy is a home environment that is sufficiently sane, rational, and predictable as to

allow us to believe understanding is *possible* and that thinking is not futile. As far as our own actions are concerned, one of its roots is *the will to efficacy itself*—a refusal to surrender to helplessness, persistence in the quest to understand even in the face of difficulties.

就我们的成长环境而言,自我效能感的根源之一是一个足够理智、理性和可预测的家庭环境,让我们相信理解是可能的,思考不是徒劳的。就我们自己的行动而言,它的根源之一是对效能本身的意志——拒绝屈服于无助,坚持在面对困难时寻求理解。

The distinction between trust in our processes and trust in some particular area of knowledge is of the highest importance in virtually every sphere of endeavor. In a world in which the total of human knowledge is doubling about every ten years, our security can rest only on our ability to learn. To clarify the distinction I am making, let us consider the following example. 在几乎所有的领域中,对我们的过程的信任和对某个特定知识领域的信任之间的区别都是最重要的。在人类知识总和每十年翻一番的世界里,我们的安全只能建立在我们学习的能力上。为了澄清我正在做出的区别,让我们考虑以下示例。

Let us say that a businessman has acquired specific knowledge and a specific set of skills in the field in which he has worked for twenty years. Then he leaves that company and assumes leadership of an entirely different kind of enterprise with different requirements, rules, and problems. If he lacks a healthy sense of self-efficacy, the danger is that he will be overattached to what he already knows and inadequately adaptive to the new context. The consequence is that he will perform poorly and his feelings of inefficacy will be confirmed and reinforced. Alternatively, if he does experience healthy self-efficacy, his security lies less in what he knows than in his confidence in his ability to learn. The consequence is that he is likely to master the new context and perform well, and his feelings of self-efficacy will be confirmed and reinforced.

假设一个商人在自己工作了二十年的领域里获得了特定的知识和技能。然后,他离开了那家公司,接任了一个完全不同类型的企业,有不同的要求、规则和问题。如果他缺乏良好的自我效能感,那么他就可能过度依附于他已经知道的东西,而无法很好地适应新的环境。结果就是他的表现会很糟糕,而他的无能感也会得到确认和加强。相反,如果他确实

拥有良好的自我效能感,那么他的安全感就不那么依赖于他所知道的,而更多地依赖于他对自己学习能力的信心。结果就是,他很可能掌握新的环境并表现出色,他的自我效能感也会得到确认和加强。

High-performing salespersons, accountants, engineers, and the like, are often promoted to the position of manager. But the skills needed to be a good manager are different from those needed to be competent in sales, accounting, or engineering. How well the person will do in his or her new job depends in part on the training for the new role provided by the company; but it also will be affected by the level of the individual's self-efficacy. Low self-efficacy tends to produce discomfort with the new and unfamiliar and overattachment to yesterday's skills. Higher self-efficacy makes it easier to move up from an earlier level of knowledge and development and to master new knowledge, skills, and challenges. Companies that understand this can build a self-esteem component into their training. They can inspire employees to value the virtues of consciousness, responsibility, curiosity, openness to change, above particular kinds of mastery that may no longer be relevant.

高绩效的销售人员、会计师、工程师等,往往被晋升为管理职位。但成为一名优秀管理者所需的技能与销售、会计或工程方面的胜任能力是不同的。一个人在新工作中的表现,部分取决于公司为新角色提供的培训;但也受到个人自我效能感的影响。低自我效能感倾向于对新事物和不熟悉的事物感到不适,过度依恋过去的技能。较高的自我效能感使得从先前的知识和发展水平向上提升,掌握新知识、技能和挑战变得更容易。了解这一点的公司可以在培训中加入一个自尊成分。他们可以激励员工重视意识、责任、好奇心和对变革的开放,而不仅仅是可能已不再相关的某些专门技能的掌握。

A woman who was promoted to manager consulted me because of feelings of panic about her ability to handle the new opportunity. Among the questions I invited her to explore were the following:

一位被晋升为管理者的女性咨询了我,因为对自己有能力胜任新的机遇感到恐慌。我邀请她探索以下问题:

Why were you successful in your previous job?
你在以前的工作中为什么会成功?

What specifically did you do in the early months of that job that helped you to develop your skills so effectively?
在那份工作的最初几个月内,你具体做了哪些事情,帮助你如此有效地发展技能?

What attitude of mind did you bring to the new things you had to learn?
你对需要学习的新事物带有什么样的心态?

As you progressed in the job, what other things did you do?
随着工作的进展,你还做了哪些其他事情?

How did you adapt to changes in job requirements?
你如何适应工作要求的变化?

What allowed you to be so flexible?
是什么让你如此灵活?

From what you have learned about yourself and your success in your previous job, what insights do you have that you can use in this new position?
根据你对自己和之前工作成功的了解,你能从中获得什么启示,运用到这个新职位上?

What is it in your inner attitudes and processes that could lead you to just as great a success in the future, even though the actual skills required will be different?
是什么样的内在态度和过程可以帮助你未来同样取得巨大成功,尽管实际所需的技能会有所不同?

What can you do that will assure your success?
你能做些什么来确保取得成功?

What is it about you—about the way your mind works—that will allow you to do it?
是什么让你的思维方式与众不同,使你能够做到这一点?

Such questions helped her isolate the basic inner sources of her past success as differentiated from particular skills. They focus on process rather than content. *They distinguish fundamental efficacy from any of its particular manifestations.*

这些问题帮助她识别过去成功的基本内在来源,与某些特定技能不同。它们关注过程而不是内容。它们将基本有效性与其任何特定表现形式区分开来。

I want to stress again that no one can expect to be equally competent in all areas—and no one needs to be. Our interests, values, and circumstances determine the areas in which we are likely to concentrate.

我再次强调,没有人可以期望在所有领域都同样胜任,也没有人需要如此。我们的兴趣、价值观和环境决定了我们可能集中精力的领域。

When I say that self-efficacy pertains to confidence in one's ability to cope with the basic challenges of life, what do I mean by "basic challenges"? For one, being able to support one's existence, that is, to earn a living; to take independent care of oneself in the world—*assuming the opportunity to do so exists.* (Wives and homemakers are not exempt. It does not serve a woman's interest to have developed no skills by which she can support herself and to be frightened of the marketplace.) For another, being able to function effectively in interactions with other human beings—being capable of giving and receiving benevolence, cooperation, trust, friendship, respect, love; being able to be responsibly self-assertive and to accept the self-assertiveness of others. For yet another, resilience in coping with misfortune and adversity—the opposite of passive surrender to pain; the ability to bounce back and regenerate oneself. Simple fundamentals that define our humanity.

当我说自我效能关系到对自己应对生活基本挑战的信心时,我所指的"基本挑战"是什么?首先是能够维持自己的存在,即赚取生活费用;能够在世界上独立照顾自己——前提是有机会这样做。(妻子和家庭主妇也不例外。一个女性也不应该没有任何技能来谋生,也不应该害怕进入市场。)其次,能够在与其他人的互动中有效地发挥功能——有能力给予和接受善意、合作、信任、友谊、尊重、爱;能够负责任地主张自我,并接受他人的自我主张。再次是在应对不幸和逆境时的恢复力

——与被动投降于痛苦相反;能够振作起来,重拾自己。这些简单的基本因素定义了我们的人性。

In the examples above I focus on the workplace, but of course efficacy applies also to intimate relationships, as the preceding paragraph makes clear. No experience of efficacy can be complete if it does not include that of feeling competent in our human dealings. If I am unable to create personal and professional relationships that will be experienced as positive by both me and the other party (which is what “competence” in the human realm essentially means), then I am lacking at a very basic level; I am without efficacy in a vital sphere. And this reality is reflected in my self-esteem.

在上述示例中,我侧重于工作场所,但当然效力也适用于亲密关系,正如前一段所清楚表述的。如果不包括在我们人际交往中感到胜任的体验,则任何对效力的体验都不会是完整的。如果我无法创造双方(即“人际领域的胜任力”所本质意味的)都会认为是积极的个人和职业关系,那么我就存在于非常基本的层面上的缺失;我在一个至关重要的领域没有效力。这一现实反映在我的自尊中。

Sometimes people who feel fear in the human realm drop to a very low level of consciousness in their relationships and seek the safety and security of competence in the impersonal world of machines, mathematics, or abstract thought. No matter what heights they may attain professionally, their self-esteem remains flawed. We cannot with impunity run from so important an aspect of life.

有时,在人际领域感到恐惧的人会下降到关系中的低级意识水平,寻求机器、数学或抽象思维中的能力和安全感。无论他们在专业上可能达到何种高度,他们的自尊都存在缺陷。我们不能无害地逃避生活如此重要的一个方面。

Worthiness **值得**

Now the second component of self-esteem: self-respect.
现在是自尊的第二个组成部分:自我尊重。

Just as self-efficacy entails the expectation of success as natural, so self-respect entails the expectation of friendship, love, and happiness as natural, as a result of who we are and what we do. (We can isolate the two components conceptually, for the sake of analysis, but in the reality of our daily experience they constantly overlap and involve each other.)
正如自我效能意味着成功的期望是自然的,自我尊重意味着友谊、爱和幸福的期望也是自然的,这是由我们的本质和所做的事情决定的。(为了分析的目的,我们可以在概念上分离这两个组成部分,但在我们日常生活的现实中,它们不断重叠并相互影响。)

Self-respect is the conviction of our own value. It is not the delusion that we are “perfect” or superior to everyone else. It is not comparative or competitive at all. It is the conviction that our life and well-being are worth acting to support, protect, and nurture; that we are good and worthwhile and deserving of the respect of others; and that our happiness and personal fulfillment are important enough to work for.

自我尊重是对我们自身价值的确信。这不是我们“完美”或优于他人的幻觉。它完全不是比较或竞争性的。这是对我们的生命和福祉值得去支持、保护和培养的信念;我们是好的、有价值的,值得得到他人的尊重;我们的幸福和个人成就是重要到值得努力追求的。

Self-respect entails the expectation of friendship, love, and happiness as natural, as a result of who we are and what we do.

自我尊重意味着对友谊、爱和幸福作为自然结果的期望,这是由我们的本质和所做的事情决定的。

As far as our upbringing is concerned, one of its roots is the experience of being treated with respect by parents and other family members. As far as

our own actions are concerned, one of its roots is satisfaction with our moral choices—which is a particular aspect of satisfaction with our mental processes. (Indeed, a simple and informal self-esteem “test,” though far from infallible, is to inquire of people whether they feel proud of and satisfied with their moral choices. To turn right or left at a street corner is not ordinarily a moral choice; to tell the truth or not to tell the truth, to honor one’s promises and commitments or not, is.)

就我们的成长经历而言,其中一个根源是得到父母和其他家人的尊重。就我们自己的行为而言,其中一个根源是对自己的道德选择感到满意,这是对自己心理过程满意的一个特殊方面。(事实上,一个简单和非正式的自尊“测试”,尽管并非万无一失,是询问人们是否为自己的道德选择感到自豪和满意。在街角向左或向右转并不是一个道德选择;说实话或不说实话,兑现自己的诺言和承诺或不兑现,才是。)

Not uncommonly we meet a person who is far more sure of his or her competence, at least in some areas, than of the right to be happy. Some aspect of self-respect is missing. Such an individual may achieve a great deal but lack the capacity to enjoy it. The feeling of personal worth that would support and sanction enjoyment is, if not entirely absent, then wounded and impaired.

我们并不罕见地遇到一个人对自己的能力,至少在某些领域,比对自己有权感到幸福更加确信。某种程度上的自我尊重缺失了。这样的个人可能会取得很大成就,但缺乏享受的能力。支持和批准享受的个人价值感,如果不是完全缺失,就是受损和受损。

We sometimes encounter this problem among successful businesspersons who are anxious away from their desks. For such persons, vacations are often more a source of stress than of pleasure. They are limited in their ability even to enjoy their families, much as they may feel they love them. They do not feel *entitled*. They feel they must continually prove and justify their worth through achievement. They are not devoid of self-esteem, but it is tragically flawed.

我们有时会在成功的商人身上遇到这个问题,他们在离开办公桌时感到焦虑。对于这样的人来说,假期往往更多是一种压力,而不是快乐的来源。他们对待家人的能力也受到限制,尽管他们可能觉得自己很爱他

们。他们觉得自己无资格。他们觉得必须通过成就不断证明和证明自己的价值。他们并非缺乏自尊,但可悲的是,它受到了损害。

To appreciate why our need for self-respect is so urgent, consider the following: To live successfully, we need to pursue and achieve values. To act appropriately, we need to value the beneficiary of our actions. We need to consider ourselves *worthy of the rewards of our actions*. Absent this conviction, we will not know how to take care of ourselves, protect our legitimate interests, satisfy our needs, or enjoy our own achievements. (Thus, our experience of self-efficacy also will be impaired.)

为了了解为什么我们对自我尊重的需求如此紧迫,请考虑以下情况:为了成功生活,我们需要追求和实现价值。为了适当行事,我们需要珍视我们行动的受益者。我们需要认为自己配得上自己行动的回报。缺乏这种确信,我们就无法照顾好自己,保护我们的合法利益,满足我们的需求,或享受我们自己的成就。(因此,我们对自我效能的体验也会受损。)

Recently I counseled a brilliant lawyer who was self-effacing almost to the point of self-destruction. She continually allowed others to take credit for her achievements in the law firm where she worked. Her boss took billing credit for hours that were hers. Associates took credit for many of her ideas. She remained cheerful to everyone and insisted she did not mind, while inwardly she was burning with resentment. She wanted to be liked, and she believed that self-abasement was the way to assure it, avoiding thoughts about the cost to her self-respect. Her one act of assertion and rebellion had been to become a lawyer, against the skepticism of her family, who had always minimized her worth. To become highly successful was beyond her view of what was possible or appropriate to her. She had the knowledge and the skill; she did not have the self-esteem. The low level of her self-respect was like a gravitational pull forbidding her to rise. What she learned in therapy was that bringing more consciousness to her choices, taking more responsibility for her self-sabotaging behavior, and acting against that gravitational pull—standing up for herself, in spite of fear—was the way to build her self-respect.

我最近为一位极善于隐藏自我的杰出律师提供了辅导。她一直允许他人占据她在律所的成就。她的老板占据了她费时的账单申请单。助理们也获得了许多她的创意。她对所有人都保持友好,声称并不在意,但内

心却充满愤怒和不满。她想被人喜欢,她相信自我贬低是确保这一点的方式,避免了对自尊损失的考虑。她唯一的一次断言和反叛就是成为一名律师,尽管家人一直对她的价值持怀疑态度。取得巨大成功已经超出了她对自己可能或适当的认知。她拥有知识和技能,却缺乏自尊。她自尊的低水平就像一种引力,禁止她上升。她在治疗中学到的是,对自己的选择增加意识,对自己破坏行为承担更多责任,并对抗这种引力——尽管害怕,但为自己站出来——这就是建立自尊的方式。

Three basic observations: (1) If we respect ourselves, we tend to act in ways that confirm and reinforce this respect, such as requiring others to deal with us appropriately. (2) If we do not respect ourselves, we tend to act in ways that lower our sense of our own value even further, such as accepting or sanctioning inappropriate behavior toward us by others, thereby confirming and reinforcing our negativity. (3) If we wish to raise the level of our self-respect, we need to act in ways that will cause it to rise—and this begins with a commitment to the value of our own person, which is then expressed through congruent behavior.

三个基本观察:(1)如果我们尊重自己,我们往往会以确认和增强这种尊重的方式行事,例如要求他人适当地对待我们。(2)如果我们不尊重自己,我们往往会以进一步降低我们自身价值的方式行事,例如接受或允许他人对我们的不当行为,从而确认和增强我们的负面态度。(3)如果我们想提高自尊水平,我们需要采取会使其上升的行为方式——这始于对我们自身价值的承诺,然后通过一致的行为表达出来。

The need to see ourselves as good is the need to experience self-respect. It emerges very early. As we develop from childhood, we progressively become aware of the power to choose our actions. We become aware of our responsibility for the choices we make. We acquire our sense of being a person. We experience a need to feel that we are right—*right as a person*—right in our characteristic way of functioning. This is the need to feel that we are *good*.

看到自己是善良的需求就是体验自尊的需求。这种需求非常早就出现了。从儿童时期开始,我们逐渐意识到选择自己行为的能力。我们意识

到自己对所做选择负有责任。我们获得了作为一个人的感觉。我们体验到需要感觉自己是正确的——作为一个人是正确的,是以一种特有的方式运作着的。这就是需要感觉自己是善良的。

We learn the concept from adults, from whom we first hear the words “good,” “bad,” “right,” “wrong,” but the need is inherent in our nature. It is tied to the issue of survival: Am I appropriate to life? To be right as a person is to be fit for success and happiness; to be wrong is to be threatened by pain. When a client in therapy says, “I don’t feel entitled to be happy or successful,” the meaning is, “I don’t feel worthy as a human being.”

我们从成年人那里学会了“善”、“恶”、“正确”、“错误”等概念,但这种需求是内在于我们本性之中的。它与生存问题相关联:我是否适合生存?作为一个人是正确的,就意味着适合获得成功和幸福;而是错误的,就意味着面临痛苦的威胁。当一个接受治疗的客户说“我不觉得自己有权利快乐或成功”,其真正的意思是“我不觉得自己是值得的人”。

A concern with right and wrong is not merely the product of social conditioning. A concern with morality or ethics arises naturally in the early stages of our development.

关注正确与错误并非仅仅是社会习俗的产物。关心道德或伦理在我们发展的早期阶段自然而然地产生。

The need for self-respect is basic and inescapable. Inherent in our existence and humanity are such questions as: What kind of being should I seek to become? By what principles should I guide my life? What values are worth pursuing? I say “inherent in our existence” because a concern with right and wrong is not merely the product of social conditioning. A concern with morality or ethics arises naturally in the early stages of our development, much as our other intellectual abilities develop, and progresses in step with the normal course of our maturation. When we assess our own activities, inevitably our moral attitudes are part of our implicit context.

获得自尊的需求是基本的,也是不可逃避的。我们的存在和人性中都包含着这样的问题:我应该追求成为什么样的存在?我应该用什么原则来指导我的生活?什么样的价值观是值得追求的?我说这些问题"内在于我们的存在",是因为关注正确与错误并非仅仅是社会习俗的产物。关心道德或伦理在我们发展的早期阶段自然而然地产生,就像我们其他智力能力的发展一样,并随着我们成长的正常过程而逐步进步。当我们评估自己的活动时,我们的道德态度不可避免地成为我们潜在的背景。

It is impossible to escape the realm of values and value-judgments because they are demanded by the very nature of life. "Good for me" or "bad for me" ultimately translates to "for my life and well-being" or "against them." Further, and essential to an understanding of self-esteem, *we cannot exempt ourselves from the realm of values and value judgments.* We cannot be indifferent to the moral meaning of our actions, although we may try to be or pretend to be. At some level, their value significance irresistibly registers in the psyche, leaving positive feelings about the self in their wake or negative ones. Whether the values by which we explicitly or implicitly judge ourselves are conscious or subconscious, rational or irrational, life serving or life threatening, everyone judges himself or herself by *some* standard. To the extent that we fail to satisfy that standard, to the extent there is a split between ideals and practice, self-respect suffers. Thus, personal integrity is intimately related to the moral aspect of self-esteem. For the optimal realization of our possibilities, we need to trust ourselves and we need to admire ourselves, *and the trust and admiration need to be grounded in reality, not generated out of fantasy and self-delusion.*

逃离价值和价值判断领域是不可能的,因为它们的生命本质所要求的。"对我有利"或"对我有害"最终会转化为"有利于我的生命和福祉"或"危害它们"。此外,作为对自尊的理解至关重要,我们不能将自己排除在价值和价值判断的领域之外。我们不能对我们行为的道德意义视而不见,尽管我们可能会尝试这样做或假装这样做。在某种程度上,它们的价值意义会不可抗拒地在心理上留下痕迹,给自我带来积极的感受或负面的感受。无论我们明确或隐含地评判自己的价值是有意识的还是潜意识的,理性的还是非理性的,有利于生命还是危害生命,每个人都会以某种标准来评判自己。在我们无法满足这一标准的程度上,在理想和实践之间存在分裂的程度上,自尊就会受损。因此,个人完整性与自尊

的道德层面密切相关。为了最大限度地实现我们的可能性,我们需要相信自己,需要崇敬自己,并且这种信任和崇敬必须建立在现实基础之上,而不是源于幻想和自我欺骗。

Pride **自豪**

I want to say a few words about pride, as distinguished from self-esteem. *Pride is a unique kind of pleasure.*

我想说几句关于自豪的话,把它与自尊区分开。自豪是一种独特的愉悦。

Pride is the emotional reward of achievement. It is not a vice to be overcome but a value to be attained.

自豪是成就感的情感回报。它不是需要克服的弊端,而是需要追求的价值。

If self-esteem pertains to the experience of our fundamental competence and value, *pride* pertains to the more explicitly conscious pleasure we take in ourselves because of our actions and achievements. Self-esteem contemplates what needs to be done and says "I can." Pride contemplates what has been accomplished and says "I did."

如果说自尊涉及到我们基本的能力和价值的体验,那么自豪则涉及到我们因自己的行为和成就而产生的更明确的自我满足感。自尊关注着需要完成的事情,说"我能做到"。自豪关注着已经完成的事情,说"我做到了"。

Authentic pride has nothing in common with bragging, boasting, or arrogance. It comes from an opposite root. Not emptiness but satisfaction is

its wellspring. It is not out to “prove” but to enjoy.

真正的自豪感与自夸、吹嘘或傲慢无关。它来源于相反的根源。它的源泉不是虚无,而是满足感。它并不是要“证明”什么,而是要享受。

Nor is pride the delusion that we are without flaws or shortcomings (as religionists sometimes suggest). We can take pride in what we have done or what we have made of ourselves while acknowledging our errors and imperfections. We can feel pride while owning and accepting what Jungians call our “Shadow.” In short, pride in no way entails obliviousness to reality. 自豪感也不是我们没有缺陷或不足的妄想(正如宗教人士有时暗示的)。我们可以为自己所做的事或成就自豪,同时也承认自己的错误和缺陷。我们可以在接受和拥抱容我们“阴暗面”的同时,感到自豪。简而言之,自豪感并不意味着忽视现实。

Pride is the emotional reward of achievement. It is not a vice to be overcome but a value to be attained. (In a philosophical or moral context, when pride is considered not as an emotion or experience but as a *virtue*, an *action commitment*, I define it differently—as *moral ambitiousness*, the dedication to achieving one’s highest potential in one’s character and in one’s life. I discuss this idea in *The Psychology of Self-Esteem*.)

自豪感是成就的情感奖赏。它不是要克服的缺点,而是要获得的价值。(在哲学或道德语境中,当自豪感不被视为情感或经历,而是一种美德、一种行动承诺时,我会有不同的定义——作为道德雄心,致力于实现自己在品格和生活中的最高潜力。我在《自尊心理学》中讨论了这个观点。)

Does achievement always result in pride? Not necessarily, as the following story illustrates.

成就是否总能带来自豪感?未必如此,以下故事便是一个例证。

The head of a medium-sized company consulted me because, he said, although he had made a great success of his business, he was depressed and unhappy and could not understand why. We discovered that what he had always wanted to be was a research scientist but that he had abandoned that desire in deference to his parents, who pushed him toward a career in business. Not only was he unable to feel more than the most superficial

kind of pride in his accomplishments but he was wounded in his self-esteem. The reason was not difficult to identify. In the most important issue of his life he had surrendered his mind and values to the wishes of others out of the wish to be “loved” and to “belong.” Clearly a still earlier self-esteem problem motivated such a capitulation. His depression reflected a lifetime of performing brilliantly while ignoring his deepest needs. While he operated within that framework, pride and satisfaction were beyond his reach. Until he was willing to challenge that framework, and to face the fear of doing so, no solution was possible.

一位中型公司的负责人咨询了我,因为他说,尽管他已经取得了巨大的商业成功,但他仍然感到抑郁和不快,并且无法理解原因。我们发现,他一直想成为一名研究科学家,但他为了顺应父母的期望,放弃了这个愿望,选择了商业职业。他不仅无法对自己的成就产生更深层的自豪感,而且自尊心也受到了伤害。原因并不难找出。在他生命中最重要的问题上,他为了被“爱”和“归属”而屈服于他人的意愿,放弃了自己的思想和价值观。显然,更早期的自尊问题促成了这种妥协。他的抑郁反映了一个终生以出色的表现掩盖内心需求的人。只要他仍然固守着这种框架,自豪感和满足感都将遥不可及。除非他愿意挑战这个框架,并面对这样做的恐惧,否则无法找到解决方案。

This is an important point to understand, because we sometimes hear people say, “I have accomplished so much. Why don’t I feel more proud of myself?” Although there are several reasons why someone may not enjoy his or her achievements, it can be useful to ask, “Who *chose* your goals? You, or the voice of some ‘significant other’ inside you?” Neither pride nor self-esteem can be supported by the pursuit of secondhand values that do not reflect who we really are.

这是一个很重要的观点,因为我们有时会听到人们说:“我已经取得了如此多的成就,为什么我感觉不到更多的自豪?”虽然有几个原因可能导致某人无法享受自己的成就,但问问自己“你的目标是你自己选择的,还是受到内心某个‘重要他人’的影响?”可能会很有用。自豪感和自尊都不能建立在不能真正反映我们内心的二手价值观的追求之上。

But does anything take more courage—is anything more challenging and sometimes frightening—than to live by our own mind, judgment, and values? Is not self-esteem a summons to the hero within us? These questions will shortly lead us to the six pillars of self-esteem.

但是是否还有比靠自己的思想、判断和价值观来生活更需要勇气,更具挑战性,有时更令人生畏的呢?自尊不是在号召我们内心的英雄吗?这些问题很快就会引导我们来探讨自尊的六大支柱。

3

The Face of Self-Esteem

自尊的面貌

What does self-esteem look like?
自尊是什么样子的?

There are some fairly simple and direct ways in which self-esteem manifests itself in ourselves and others. None of these items taken in isolation is a guarantee, but when all are present together, self-esteem seems certain.

自尊心在我们自己和他人身上以相当简单和直接的方式表现出来。这些项目中单独任何一项都不能保证,但当它们全部同时存在时,自尊心似乎就是确定的。

Self-esteem expresses it itself in a face, manner, and way of talking and moving that projects the pleasure one takes in being alive.

自尊心表现在面容、举止和言谈举止上,反映了一个人对生命的快乐和满足。

It expresses itself in an ease in talking of accomplishments or short-comings with directness and honesty, since one is in friendly relationship to facts.

它表现在一个人能够坦诚地讨论自己的成就或缺陷,因为他们和事实保持友好关系。

It expresses itself in the comfort one experiences in giving and receiving compliments, expressions of affection, appreciation, and the like.

它表现在一个人在给予和接受赞美、表达感情和赞赏等方面感到自在。

It expresses itself in an openness to criticism and a comfort about acknowledging mistakes, because one's self-esteem is not tied to an image of "being perfect."

它表现在一个人对批评持开放态度,并能坦然承认自己的错误,因为他们的自尊不依附于"完美"的形象。

It expresses itself when one's words and movements tend to have a quality of ease and spontaneity, reflecting the fact that one is not at war with oneself.

它表现在一个人的言行举止都表现出一种轻松自如的特质,反映了这个人并未与自己对抗。

It expresses itself in the harmony between what one says and does and how one looks, sounds, and moves.

它表现在一个人的言行、外表、声音和举止之间保持和谐一致。

It expresses itself in an attitude of openness to and curiosity about new ideas, new experiences, new possibilities of life.

它表现在一个人对新思想、新体验和新生活可能性保持开放和好奇的态度。

It expresses itself in the fact that feelings of anxiety or insecurity, if they appear, will be less likely to intimidate or overwhelm, since accepting them, managing them, and rising above them rarely feel impossibly difficult.

它表现在一个人,如果出现焦虑或不安全感,也不太可能被吓倒或压垮,因为接受、管理和克服它们很少会感到难以做到。

It expresses itself in an ability to enjoy the humorous aspects of life, in oneself and others.

它表现在一个人能够享受生活中的幽默因素,无论是在自己还是在他人身上。

It expresses itself in one's flexibility in responding to situations and challenges, since one trusts one's mind and does not see life as doom or defeat.

它表现在一个人能够灵活地应对各种情况和挑战,因为他们相信自己的思维,不把生活看作是厄运或失败。

It expresses itself in one's comfort with assertive (not belligerent) behavior in oneself and others.

它表现在一个人对自己和他人的 assertive(而非好斗)行为感到自在。

It expresses itself in an ability to preserve a quality of harmony and dignity under conditions of stress.

它表现在一个人在压力条件下仍能保持和谐与尊严的品质。

Then, on the purely physical level, we can observe characteristics such as these:

然后,在纯粹的物理层面上,我们可以观察到这样的特征:

We see eyes that are alert, bright, and lively; a face that is relaxed and (barring illness) tends to exhibit natural color and good skin vibrancy; a chin that is held naturally and in alignment with one's body; and a relaxed jaw.

我们看到目光警觉、明亮、生动;一张放松的脸,除非生病,否则趋于展现自然肤色和良好的皮肤活力;下巴自然地与身体保持一致;下颚放松。

We see shoulders relaxed yet erect; hands that tend to be relaxed and graceful; arms that tend to hang in an easy, natural way; a posture that tends to be unstrained, erect, well-balanced; a walk that tends to be purposeful (without being aggressive and overbearing).

我们看到肩膀放松但笔挺;双手通常放松优雅;手臂自然地垂下;姿势往往没有受到压力,笔挺,平衡;步态往往有目标性(但不是咄咄逼人)。

Relaxation implies that we are not hiding from ourselves and are not at war with who we are.

放松表明我们没有从自己身上逃避,也没有与自我作战。

We hear a voice that tends to be modulated with an intensity appropriate to the situation and with clear pronunciation.

我们听到一种声音,其强度适合情况,发音清晰。

Notice that the theme of relaxation occurs again and again. Relaxation implies that we are not hiding from ourselves and are not at war with who we are. Chronic tension conveys a message of some form of internal split, some form of self-avoidance or self-repudiation, some aspect of the self being disowned or held on a very tight leash.

请注意,放松的主题一次次出现。放松表明我们没有从自己身上逃避,也没有与自我作战。持续紧张传递了某种内心分裂的信息,某种自我回避或自我否认,某些自我被否认或被严格管控。

Self-Esteem in Action

自尊的体现

In the beginning of this book I said that healthy self-esteem is significantly correlated with rationality, realism, intuitiveness, creativity, independence, flexibility, ability to manage change, willingness to admit (and correct) mistakes, benevolence, and cooperativeness. If we understand what self-esteem actually means, the logic of these correlations becomes fairly obvious.

在这本书的开始,我说健康的自尊与理性、现实主义、直觉力、创造力、独立性、灵活性、管理变革的能力、承认(并纠正)错误的意愿、善意和合作性密切相关。如果我们了解什么是自尊,这些相关性的逻辑就变得相当明显。

Rationality. This is the exercise of the integrative function of consciousness—the generation of principles from concrete facts (induction), the application of principles to concrete facts (deduction), and the relating of new knowledge and information to our existing context of knowledge. It is the pursuit of meaning and an understanding of relationships. Its guide is the law of noncontradiction—nothing can be true and not true (A and non-A) at the same time and in the same respect. Its base is respect for facts.

理性。这是意识整合功能的行使——从具体事实中得出原则(归纳),将原则应用于具体事实(演绎),以及将新知识和信息与我们现有的知识背景相关联。这是追求意义和理解关系的过程。它的指引是矛盾律——任何事物不能在同一方面同时为真和不为真(A 和非 A)。它的基础是对事实的尊重。

Rationality should not be confused, as it so often is, with compulsive rule following or unreflective obedience to what the people of a given time or place have proclaimed to be “reasonable.” On the contrary, rationality often must challenge what some group calls “reasonable.” (When a particular notion of the “reasonable” has been overthrown by new evidence, it is that notion *and not reason* that has been vanquished.) The quest of reason is for the noncontradictory integration of experience—which implies openness and availability to experience. It is the servant neither of tradition nor consensus.

理性不应被误解为盲目地遵循规则或无反思地服从某个时间或地方的人们宣称为“合理”的东西。相反,理性通常必须挑战某些集团所谓的“合理”。(当某种“合理”的概念被新的证据推翻时,被打败的是这种概念,而不是理性本身。)理性的追求是对经验的无矛盾整合,这意味着对经验的开放和可用性。它既不是传统的仆人,也不是共识的仆人。

High self-esteem is intrinsically reality oriented.
高自尊是本质上以现实为导向的。

It is very far from that odd notion of rationality that identifies it with the unimaginative, narrowly analytic, accounting mentality, as we find, for instance, in Peters and Waterman's *In Search of Excellence*, where "rationality" is characterized in this way and then criticized. Rationality is *consciousness operating in its explicitly integrative mode*.

这与那种将理性等同于没有想象力、狭隘分析、会计思维的奇怪概念大相径庭,正如我们在彼得斯和沃特曼的《卓越之路》中所发现的那样,在那里"理性"是以这种方式被描述和批评的。理性是在其明确的整合模式中运作的意识。

Thus understood, we see that a commitment to rationality and the practice of living consciously entail each other.

从这种理解出发,我们可以看到,对理性的承诺和有意识生活的实践相互要求。

Realism. In this context the term simply means a respect for facts, a recognition that what is, is, and what is not, is not. No one can feel competent to cope with the challenges of life who does not treat seriously the distinction between the real and the unreal; obliviousness to that distinction is incapacitating. High self-esteem is intrinsically reality oriented. (Good reality orientation, in conjunction with effective self-discipline and self-management, is what psychologists mean by the concept of "ego strength.")

现实主义。在这个语境中,这个术语只是意味着对事实的尊重,认识到什么存在,什么不存在。没有人在没有认真对待现实与虚幻之间的区别的情况下,能感到有能力应对生活的挑战;对这种区别的漠视会导致无能。高自尊本质上是以现实为导向的。(良好的现实取向,加上有效的自我约束和自我管理,是心理学家所说的"自我力量"概念的内容。)

In tests, low-self-esteem individuals tend to underestimate or overestimate their abilities; high-self-esteem individuals tend to assess their abilities realistically.

在测试中,低自尊的个人倾向于低估或高估自己的能力;而高自尊的个人倾向于现实地评估自己的能力。

Intuitiveness. Very often—especially, for example, in making complex decisions—the number of variables that need to be processed and integrated are far more than the conscious mind can handle. Complex, superrapid integrations can occur beneath conscious awareness and present themselves as “intuitions.” The mind can then scan data for supporting or conflicting evidence. Men and women who have a context of being highly conscious and highly experienced sometimes find themselves relying on these subconscious integrations, since a record of success has taught them that in doing so they succeed more often than they fail. However, when and if that pattern of success shifts and they find themselves making mistakes, they go back to more explicit and conscious forms of rationality. Because the intuitive function often allows them to make unexpected leaps that ordinary thinking may be slower to arrive at, they experience intuition as central to their process; high-level business executives sometimes credit intuition for many of their achievements. A mind that has learned to trust itself is more likely to rely on this process (and manage it effectively with appropriate reality testing) than one that has not. This is equally true in business, athletics, the sciences, the arts—in most complex human activities. *Intuition is significant relative to self-esteem only insofar as it expresses high sensitivity to, and appropriate regard for, internal signals.* Early in this century Carl Jung stressed the importance of this respect for internal signals to creativity. More recently Carl Rogers linked it to self-acceptance, authenticity, and psychological health.

直觉性。在复杂决策中,需要处理和整合的变量远远超出了有意识的思维所能处理的范围。在无意识层面上,复杂的超快速整合可能发生,并以“直觉”的形式呈现。然后,思维可以扫描支持或矛盾的证据。对于那些具有高度自我意识和丰富经验的男性和女性来说,他们有时会依赖这些潜意识的整合,因为成功的经历告诉他们,这样做通常比采用更显式和有意识的理性形式更成功。然而,当这种成功模式发生变化,并且他们发现自己犯错误时,他们会回到更显式和有意识的理性形式。由于直觉功能常常让人产生意想不到的飞跃,这种飞跃通常需要普通思维更长的时间才能达到,所以他们将直觉视为自己思维过程的核心。高级商业主管有时将他们的许多成就归功于直觉。学会相信自己的思维的人更有可能依赖这一过程(并通过适当的现实测试来有效管理它),而不是那些没有这样做的人。这在商业、体育、科学、艺术等大多数复杂的人类活

动中同样适用。直觉对自尊的重要性在于它表达了对内在信号的高度敏感性和适当重视。本世纪早期,卡尔·荣格强调了对内在信号的这种尊重对创造力的重要性。最近,卡尔·罗杰斯将其与自我接纳、真实性和心理健康联系起来。

Creativity. Creative persons listen to and trust their inner signals more than the average. Their minds are less subservient to the belief systems of others, at least in the area of their creativity. They are more self-sufficient. They may learn from others and be inspired by others. But they value their own thoughts and insights more than the average person does.

创造力。具有创造力的人比普通人更多地倾听和信任内心的信号。他们的思维不那么受他人信仰体系的约束,至少在他们的创造力领域是如此。他们更加自给自足。他们可能从他人学习并受到他人的启发,但他们更重视自己的思想和洞见,而不是大众的观点。

Studies tell us that creative people are far more likely to record interesting ideas in a notebook; spend time nursing and cultivating them; put energy into exploring where they might lead. *They value the productions of their mind.*

研究告诉我们,创造性强的人更可能将有趣的想法记录在笔记本上;花时间培养和培养它们;投入精力去探索它们可能会带来的结果。他们重视自己头脑的产物。

Persons of low self-esteem tend to discount the productions of their mind. It is not that they never get worthwhile ideas. But they do not value them, do not treat them as potentially important, often do not even remember them very long—*rarely follow through with them.* In effect, their attitude is, “If the idea is mine, how good can it be?”

自尊心较低的人倾向于贬低自己头脑的产物。并不是说他们从未获得有价值的想法,而是他们不重视它们,不把它们视为潜在重要的东西,往往连记住很久都难,很少付诸实施。实际上,他们的态度是,“如果这是自己的想法,怎么会那么好呢?”

Independence. A practice of thinking for oneself is a natural corollary—both a cause and a consequence—of healthy self-esteem. So is the practice of taking full responsibility for one’s own existence—for the attainment of

one's goals and the achievement of one's happiness.

独立性。独立思考是健康自尊的自然结果——既是原因,也是结果。承担自己存在的全部责任,实现自己的目标,获得自己的幸福,也是如此。

A mind that trusts itself is light on its feet.

一个相信自己的心智是敏捷灵活的。

Flexibility. To be flexible is to be able to respond to change without inappropriate attachments binding one to the past. A clinging to the past in the face of new and changing circumstances is itself a product of insecurity, a lack of self-trust. Rigidity is what animals sometimes manifest when they are frightened: they freeze. It is also what companies sometimes manifest when faced with superior competition. They do not ask, "What can we learn from our competitors?" They cling blindly to what they have always done, in defiance of evidence that it is no longer working. (This has been the response of too many business leaders and workers to the challenge of the Japanese since the 1970s.) Rigidity is often the response of a mind that does not trust itself to cope with the new or master the unfamiliar—or that has simply become complacent or even slovenly. Flexibility, in contrast, is the natural consequence of self-esteem. A mind that trusts itself is light on its feet, unencumbered by irrelevant attachments, able to respond quickly to novelty *because it is open to seeing.*

灵活性。要灵活就是能够在没有不恰当的羁绊束缚自己的过去的情况下应对变化。在面临新的和不断变化的环境时,死守过去本身就是一种缺乏安全感和自我信任的产物。刚性通常是动物在受到惊吓时表现出的行为:它们冻结不动。这也是一些公司在面临更强劲竞争时的表现。他们不会问"我们能从竞争对手那里学到什么?"他们盲目地坚持自己一直在做的事情,即使有证据表明这已经不再奏效。(这一直是 20 世纪 70 年代以来太多商业领袖和工人应对日本挑战的反应。)刚性通常是一个不相信自己能应对新事物或掌握陌生事物的心智的反应,或者只是变得自满甚至懒惰了。相比之下,灵活性是自尊心的自然结果。一个相信自

己的心智脚步轻盈,不受无关事物的拘束,因为它能够敞开心胸看到新事物。

Able to manage change. Self-esteem does not find change frightening, for the reasons stated in the preceding paragraph. Self-esteem flows with reality; self-doubt fights it. Self-esteem speeds up reaction time; self-doubt retards it. (For this reason alone, in a global economy as fast-moving as ours, the business community will need to examine how principles of self-esteem can be incorporated into training programs as well as into an organization's culture. And schools will need these same principles to prepare students for the world they will be entering and in which they will have to earn a living.) The ability to manage change is thus correlated with good reality orientation, mentioned above, and thus with ego strength. 能够应对变化。自尊并不会因为前一段所述的原因而害怕变化。自尊与现实同步;自我怀疑与之抗争。自尊能加快反应时间;自我怀疑会拖慢它。(仅凭这一点,在我们这样瞬息万变的全球经济中,商界就需要研究如何将自尊的原则纳入培训计划和组织文化。学校也需要这些原则来为学生们准备好进入他们将要谋生的世界。)因此,管理变化的能力与良好的现实定位(如上所述)以及自我认同力量相关。

Willingness to admit (and correct) mistakes. A basic characteristic of healthy self-esteem is a strong reality orientation. Facts are a higher priority than beliefs. Truth is a higher value than having been right. Consciousness is perceived as more desirable than self-protective unconsciousness. If self-trust is tied to respect for reality, then correcting an error is esteemed above pretending not to have made one.

承认(并纠正)错误的意愿。健康自尊的基本特征是对事实保持强烈的现实取向。事实优先于信仰。真理优先于曾经是对的。意识被视为比自我保护的无意识更可取。如果自我信任系于对现实的尊重,那么纠正错误就比假装没有犯错更受尊重。

Healthy self-esteem is not ashamed to say, when the occasion warrants it, "I was wrong." Denial and defensiveness are characteristics of insecurity, guilt, feelings of inadequacy, and shame. It is low self-esteem that experiences a simple admission of error as humiliation and even self-damnation.

当情况需要时,健康的自尊并不羞于说"我错了"。否认和防御性是不安全、内疚、无力感和羞愧的特点。低自尊会将简单承认错误视为屈辱甚至自我谴责。

Benevolence and cooperativeness. Students of child development know that a child who is treated with respect tends to internalize that respect and then treat others with respect—in contrast to a child who is abused, internalizes self-contempt, and grows up reacting to others out of fear and rage. If I feel centered within myself, secure with my own boundaries, confident in my right to say yes when I want to say yes and no when I want to say no, benevolence is the natural result. There is no need to fear others, no need to protect myself behind a fortress of hostility. If I am secure in my right to exist, confident that I belong to myself, unthreatened by certainty and self-confidence in others, then cooperation with them to achieve shared goals tends to develop spontaneously. Such a response clearly is to my self-interest, satisfies a variety of needs, and is not obstructed by fear and self-doubt.

善意和合作。儿童发展的研究者知道,受到尊重对待的儿童往往会内化这种尊重,并继而尊重他人 - 这与遭受虐待、内化自我蔑视并长大后以恐惧和愤怒反应他人的儿童形成对比。如果我对自己感到内心平静、对自己的界限安全,有自信地说"是"或"否",善意就是自然结果。我不需要害怕他人,也不需要敌意的堡垒来保护自己。如果我有权存在的自信,确信自己属于自己,并不担心他人的确定性和自信,那么与他们合作以实现共同目标就会自然而然地发展。这种反应显然符合我自身利益,满足了各种需求,也不受恐惧和自我怀疑的阻碍。

Empathy and compassion, no less than benevolence and cooperativeness, are far more likely to be found among persons of high self-esteem than among low; my relationship to others tends to mirror and reflect my relationship to myself. Commenting on the admonition to love thy neighbor as thyself, longshoreman-philosopher Eric Hoffer remarks somewhere that the problem is that this is precisely what people do: Persons who hate themselves hate others. The killers of the world, literally and figuratively, are not known to be in intimate or loving relationship to their inner selves. 同情和同情心,不亚于仁慈和合作,更有可能出现在自尊心较高的人中,而不是在自尊心较低的人中;我与他人的关系往往会反映和反映我与自

己的关系。评论要求爱邻如己的劝告,码头工和哲学家埃里克·霍夫曼(Eric Hoffer)在某处指出,问题就在于,这正是人们所做的:恨自己的人恨别人。这个世界上的杀手,无论是字面意义上还是比喻性的,都不被认为与内心自我有亲密或爱的关系。

4

The Illusion of Self-Esteem 自尊的错觉

When self-esteem is low, we are often manipulated by fear. Fear of reality, to which we feel inadequate. Fear of facts about ourselves—or others—that we have denied, disowned, or repressed. Fear of the collapse of our pretenses. Fear of exposure. Fear of the humiliation of failure and, sometimes, the responsibilities of success. We live more to avoid pain than to experience joy.

当自尊心低下时,我们常常被恐惧操纵。对现实的恐惧,我们觉得自己不够格。对我们否认、拒绝或压抑的自己或他人的事实的恐惧。对我们虚假掩饰崩溃的恐惧。对暴露的恐惧。对失败的羞辱和有时成功的责任的恐惧。我们活得更多是为了避免痛苦,而不是去体验喜悦。

If we feel that crucial aspects of reality with which we must deal are hopelessly closed to our understanding; if we face the key problems of life with a basic sense of helplessness; if we feel that we dare not pursue certain lines of thought because of the unworthy features of our own character that would be brought to light—if we feel, in any sense whatever, *that reality is the enemy of our self-esteem (or pretense at it)*—these fears tend to sabotage the efficacy of consciousness, thereby worsening the initial problem.

如果我们感觉到必须处理的现实的关键方面是徒然无法理解的;如果我们以基本的无助感面对生活的关键问题;如果我们觉得不敢追求某些思路,因为会暴露出自己性格中卑劣的特征——如果我们以任何方式感觉

到现实是我们自尊(或虚假的自尊)的敌人,这些恐惧往往会破坏意识的效力,从而恶化初始问题。

If we face the basic problems of life with an attitude of “Who am I to know? Who am I to judge? Who am I to decide?”—or “It is *dangerous* to be conscious”—or “It is *futile* to try to think or understand”—we are undercut at the outset. A mind does not struggle for that which it regards as impossible or undesirable.

如果我们以“我算什么,我怎么能知道?我怎么能评判?我怎么能决定?”或“保持清醒是危险的”或“试图思考或理解是徒劳的”的态度面对生活的基本问题,我们最初就被削弱了。一个头脑不会为它认为是不可能或不可取的事物而奋斗。

Not that the level of our self-esteem *determines* our thinking. The causation is not that simple. What self-esteem affects is our *emotional incentives*. Our feelings tend to encourage or discourage thinking, to draw us toward facts, truth, and reality, or away from them—toward efficacy or away from it.

并非我们的自尊程度决定我们的思维。因果关系并非如此简单。自尊影响的是我们的情感动机。我们的感受往往会鼓励或阻碍思考,将我们引向事实、真理和现实,或背离它们——走向效能或远离它。

That is why the first steps of building self-esteem can be difficult: We are challenged to raise the level of our consciousness in the face of emotional resistance. We need to challenge the belief that our interests are best served by blindness. What makes the project often difficult is our feeling that it is only our unconsciousness that makes life bearable. Until we can dispute this idea, we cannot begin to grow in self-esteem.

这就是为什么建立自尊的第一步可能很困难:我们面临情感抵抗,被迫提高自己的意识。我们需要挑战这样的信念:我们的利益最好由我们的无意识来维护。这个项目往往很困难的原因是,我们觉得只有我们的无意识才能让生活变得可以承受。在我们能够否定这一观点之前,我们无法开始提高自尊。

The danger is that we will become the prisoners of our negative self-image. We allow it to dictate our actions. We define ourselves as mediocre or weak or cowardly or ineffectual and our performance reflects this definition.

危险在于,我们会沦为自己负面自我形象的囚徒。我们任由它主宰我们的行为。我们把自己定义为平庸、软弱、懦弱或无能,我们的表现也反映了这种定义。

While we are capable of challenging and acting contrary to our negative self-image—and many people do so, at least on some occasions—the factor that tends to stand in the way is our resignation to our own state. We submit to feelings of psychological determinism. We tell ourselves we are powerless. We are rewarded for doing so, in that we do not have to take risks or awaken from our passivity.

尽管我们有能力挑战自己的负面自我形象,并采取与之相反的行动——很多人确实这样做,至少在某些情况下如此——但往往阻碍我们的因素是我们对自身状态的认命。我们屈服于心理决定论的感受。我们告诉自己,我们无能为力。我们这样做会得到回报,因为我们不必冒险或从被动状态中苏醒。

We are challenged to raise the level of our consciousness in the face of emotional resistance.

我们面临着提高自己意识水平的挑战,但需要克服情感阻力。

Poor self-esteem not only inhibits thought, it tends to distort it. If we have a bad reputation with ourselves, and attempt to identify the motivation of some behavior, we can react anxiously and defensively and twist our brains not to see what is obvious—or, out of a sense of guilt and generalized unworthiness, we can be drawn not to the most logical explanation of our behavior but to the most *damaging*, to that which puts us in the worst light morally. Only self-condemnation feels appropriate. Or, if we are confronted with unjust accusations from others, we may feel disarmed and incapable of confuting their claims; we may accept the charges as true, paralyzed and exhausted by a heavy feeling of “How can I decide?”

自卑不仅抑制思想,而且还会扭曲它。如果我们对自己有一个负面的形

象,试图确定某种行为的动机,我们可能会产生焦虑和防御的反应,并试图不去看到明显的事物-或者出于内疚感和普遍的无价值感,我们可能不会被引向最合乎逻辑的行为解释,而是被引向最损害我们道德形象的解释。只有自我谴责才会让人感到恰当。或者,如果我们面临他人的不公指责,我们可能会感到手足无措,无法辩驳他们的指控;我们可能会接受这些指控为真,被"我如何决定?"的沉重感所压垮和耗尽。

The base and motor of poor self-esteem is not confidence but fear. Not to live, but to escape the terror of life, is the fundamental goal. Not creativity, but safety, is the ruling desire. And what is sought from others is not the chance to experience real contact but an escape from moral values, a promise to be forgiven, to be accepted, on some level to be taken care of. 贫乏自尊的基础和动力不是自信,而是恐惧。其根本目标不是生存,而是逃避生活的恐怖。其统治欲望不是创造力,而是安全感。而从他人那里寻求的不是体验真实接触的机会,而是逃避道德价值观,获得被原谅和接纳的承诺,在某种程度上得到照顾。

If low self-esteem dreads the unknown and unfamiliar, high self-esteem seeks new frontiers. If low self-esteem avoids challenges, high self-esteem desires and needs them. If low self-esteem looks for a chance to be absolved, high self-esteem looks for an opportunity to admire. 如果自卑害怕未知和陌生,自尊则寻求新的前沿。如果自卑逃避挑战,自尊则渴望和需要它们。如果自卑寻求被宽赦的机会,自尊则寻求被赞美的机会。

In these opposite principles of motivation we have a guide to the health of the mind or spirit. We can say that an individual is healthy to the extent that the basic principle of motivation is that of motivation by confidence (love of self, love of life); the degree of motivation by fear is the measure of underdeveloped self-esteem.

在这些相反的动机原则中,我们可以找到心智或精神健康的指引。我们可以说,一个人的健康程度取决于动机的基本原则是自信(自我热爱,热爱生活);恐惧的动机程度是自尊不足的衡量标准。

Pseudo Self-Esteem 伪自尊

Sometimes we see people who enjoy worldly success, are widely esteemed, or who have a public veneer of assurance and yet are deeply dissatisfied, anxious, or depressed. They may project the appearance of self-efficacy and self-respect—they may have the *persona* of self-esteem—but do not possess the reality. How might we understand them?

有时我们会看到一些人在物质上取得成功,被广泛尊重,或表面上自信满满,但内心深感不满、焦虑或抑郁。他们可能会展现自我效能和自尊的表象,但实际上并不拥有这些品质。我们如何理解这样的人?

We have noted that to the extent we fail to develop authentic self-esteem, the consequence is varying degrees of anxiety, insecurity, and self-doubt. This is the sense of being, in effect, *inappropriate to existence* (though of course no one thinks of it in those terms; perhaps, instead, one thinks *something is wrong with me* or *I am lacking something essential*). This state tends to be painful. And because it is painful, we are often motivated to evade it, to deny our fears, rationalize our behavior, and create the appearance of a self-esteem we do not possess. We may develop what I have termed *pseudo self-esteem*.

我们已经注意到,如果我们未能培养真正的自尊,就会导致不同程度的焦虑、不安全感 and 自我怀疑。这种感觉就好像自己并不适合存在(尽管当然没有人会这样想;或许,人们会认为自己有什么问题,或缺少某些必要的东西)。这种状态通常会带来痛苦。由于它是痛苦的,我们往往会被驱使去逃避它,否认自己的恐惧,为自己的行为进行合理化,并营造一种自己拥有自尊的假象。我们可能会发展出我所称的伪造自尊。

I can project an image of assurance and poise that fools almost everyone and yet secretly tremble with a sense of my inadequacy.

我可以展现一个自信从容的形象,骗过几乎所有人,但内心却暗暗颤抖,因为感到自己很不足。

Pseudo self-esteem is the illusion of self-efficacy and self-respect without the reality. It is a nonrational, self-protective device to diminish anxiety and to provide a spurious sense of security—to assuage our need for authentic self-esteem while allowing the real causes of its lack to remain unexamined. 伪造自尊就是自我效能和自我尊重的幻象,缺乏真实的根基。它是一种非理性的自我保护机制,用于减少焦虑,提供一种虚假的安全感,以缓解我们对真正自尊的需求,同时又允许导致缺乏自尊的真实原因继续存在。

It is based on values unrelated to that which genuine self-efficacy and self-respect require, although sometimes the values are not without merit in their own context. For example, a large house can certainly represent a legitimate value, but it is not an appropriate measure or proof of personal efficacy or virtue. On the other hand, acceptance into a gang of criminals is not normally a rational value; nor does it strengthen authentic self-esteem (which is not to say it may not provide a temporary illusion of security or sense of having a “home” or of “belonging”).

它建立在与真正的自我效能和自我尊重所需的价值观无关的基础之上,尽管有时这些价值观本身并非毫无价值。例如,一座大房子确实可以代表一种正当的价值,但它并不是衡量个人能力或品德的恰当标准。另一方面,被一帮罪犯接纳并不是一个理性的价值观;它也无法增强真正的自尊(这并不意味着它可能无法暂时提供一种安全感或归属感的幻觉)。

Nothing is more common than to pursue self-esteem by means that will not and cannot work. Instead of seeking self-esteem through consciousness, responsibility, and integrity, we may seek it through popularity, material acquisitions, or sexual exploits. Instead of valuing personal authenticity, we may value belonging to the right clubs, or the right church, or the right political party. Instead of practicing appropriate self-assertion, we may practice uncritical compliance to our particular group. Instead of seeking self-respect through honesty, we may seek it through philanthropy—I must be a good person, I do “good works.” Instead of striving for the power of competence (the ability to achieve genuine values), we may pursue the “power” of manipulating or controlling other people. The possibilities for

self-deception are almost endless—all the blind alleys down which we can lose ourselves, not realizing that what we desire cannot be purchased with counterfeit currency.

追求自尊感的方式并不稀奇,但事实上这些方式是行不通的。我们可能会通过受欢迎程度、物质拥有或性行为来寻求自尊,而不是通过意识、责任和诚信。我们可能会更看重与特定群体的从属感,而不是个人的真诚性。我们可能会盲目遵从某一群体,而不是合适地自我表达。我们可能会通过慈善事业来寻求自尊,而不是通过诚实。我们可能会追求操纵或控制他人的"权力",而不是真正的能力。自欺欺人的可能性几乎是无穷无尽的 - 我们一次又一次地迷失在这些伪造的价值中,却没有意识到我们所追求的东西不能用这种假冒的方式得到。

Self-esteem is an intimate experience; it resides in the core of one's being. It is what *I* think and feel about myself, not what someone else thinks or feels about me. This simple fact can hardly be overemphasized. I can be loved by my family, my mate, and my friends, and yet not love myself. I can be admired by my associates and yet regard myself as worthless. I can project an image of assurance and poise that fools almost everyone and yet secretly tremble with a sense of my inadequacy. I can fulfill the expectations of others and yet fail my own; I can win every honor and yet feel I have accomplished nothing; I can be adored by millions and yet wake up each morning with a sickening sense of fraudulence and emptiness. To attain "success" without attaining positive self-esteem is to be condemned to feeling like an impostor anxiously awaiting exposure.

自尊是一种深层的体验,存在于一个人的内心深处。它是我对自己的看法和感受,而不是他人对我的看法和感受。这个简单的事实是不能过分强调的。我可以被家人、伴侣和朋友所爱,但仍然不爱自己。我可以受到他人的崇敬,却仍然认为自己毫无价值。我可以表现出自信和从容,这几乎可以欺骗所有人,但内心却隐隐地担心自己的不足。我可以达到他人的期望,却无法满足自己;我可以获得各种荣誉,却觉得自己什么也没有做到;我可以受到千万人的崇拜,但每天早晨仍会感到虚伪和空虚。如果没有建立积极的自尊,即使达到了"成功",也只会感到自己是个冒充者,时刻担心被识破。

The acclaim of others does not create our self-esteem. Neither does erudition, material possessions, marriage, parenthood, philanthropic endeavors, sexual conquests, or face-lifts. These things can sometimes make us feel better about ourselves temporarily or more comfortable in particular situations. But comfort is not self-esteem.

他人的赞誉并不会创造我们的自尊心。知识渊博、物质财富、婚姻、生育、慈善事业、性征服或整容手术也不会。这些东西有时会让我们在特定情况下对自己感到更好或更舒适。但舒适并不等同于自尊。

The tragedy of many people's lives is that they look for self-esteem in every direction except within, and so they fail in their search. In this book we shall see that positive self-esteem is best understood as a spiritual attainment, that is, *as a victory in the evolution of consciousness*. When we begin to understand self-esteem in this way, we appreciate the foolishness of believing that if we can only manage to make a positive impression on others we will then enjoy good self-regard. We will stop telling ourselves: If only I get one more promotion—if only I become a wife and mother—if only I am perceived to be a good provider—if only I can afford a bigger car—if I can write one more book—acquire one more company—one more lover—one more award—one more acknowledgment of my “selflessness”—then I will *really* feel at peace with myself.

许多人生活的悲剧在于,他们寻求自尊于各方各面,却不在内心寻找,因此他们的搜索失败了。在这本书中,我们将看到,积极的自尊心最好被理解为一种精神上的成就,即意识进化的胜利。当我们开始以这种方式理解自尊时,我们就会意识到相信只要设法在他人面前留下积极印象,我们就会拥有良好的自我评价是多么愚蠢。我们将不再告诉自己:如果我再得到一次晋升——如果我成为一个妻子和母亲——如果我被视为一个好的供养者——如果我能负担得起一辆更大的汽车——如果我再写一本书——再收购一家公司——再找一个情人——再获得一个奖项——再得到一次“无私”的认可——那么我就会真正感到内心宁静。

If self-esteem is the judgment that I am appropriate to life, the experience of competence and worth—if self-esteem is self-affirming consciousness, a mind that trusts itself—no one can generate and sustain this experience except myself.

如果自尊是判断我是适合生活的,是对自己能力和价值的体验——如果

自尊是自我肯定意识,是一个信任自己的头脑——那么除了我自己,没有人能产生和维持这种体验。

Unfortunately, teachers of self-esteem are no less impervious to the worship of false gods than anyone else. I recall listening to a lecture by a man who offers self-esteem seminars to the general public and to corporations. He announced that one of the best ways to raise our self-esteem is to surround ourselves with people who think highly of us. I thought of the nightmare of low self-esteem in persons surrounded by praise and adulation—like rock stars who have no idea how they got where they are and who cannot survive a day without drugs. I thought of the futility of telling a person of low self-esteem, who feels lucky if he or she is accepted by *anyone*, that the way to raise self-esteem is to seek the company only of admirers.

不幸的是,自尊教师并不比其他人更能抵御虚假偶像的崇拜。我还记得听过一个为公众和公司提供自尊研讨会的人的讲座。他宣称提高自尊的最佳方式之一是让自己与认为我们很了不起的人在一起。我想到了被赞美和崇拜包围的低自尊者的噩梦——就像那些不知道自己是如何走到今天的摇滚明星,无法在没有毒品的情况下生存一天。我想到了告诉一个自我感觉很幸运能被任何人接受的低自尊者,提高自尊的方法是只与崇拜者来往,这是多么无谓的事。

The ultimate source of self-esteem is and can only be internal—in what we do, not what others do. When we seek it in externals, in the actions and responses of others, we invite tragedy.

自尊的最终源泉在于并且只能在于内在——在于我们所做的事,而非他人所做的事。当我们在外部寻求,在他人的行为和反应中寻求时,我们会邀请悲剧。

Certainly it is wiser to seek companions who are the friends of our self-esteem rather than its enemies. Nurturing relationships are obviously preferable to toxic ones. But to look to others as a primary source of our self-value is dangerous: first, because it doesn't work; and second, because it exposes us to the danger of becoming approval addicts.

当然,寻找能培养我们自尊的朋友,而非破坏我们自尊的朋友,是更加明智的选择。培养充满关怀的关系显然比充满毒素的关系更有益。但是

把他人视为我们自我价值的主要来源是危险的:首先,因为这行不通;其次,因为这会使我们陷入对他人认可的上瘾。

I do not wish to suggest that a psychologically healthy person is unaffected by the feedback he or she receives from others. We are social beings and certainly others contribute to our self-perceptions, as we will discuss. But there are immense differences among people in the relative importance to their self-esteem of the feedback they receive—persons for whom it is almost the *only* factor of importance and persons for whom the importance is a good deal less. This is merely another way of saying there are immense differences among people in the degree of their autonomy.

我并不想暗示一个心理上健康的人不会受到他人反馈的影响。我们是社会性的存在,他人的确会影响我们的自我认知,正如我们将要讨论的那样。但是,人与人之间在他人反馈对其自尊的相对重要性上存在巨大差异——对有些人来说,它几乎是唯一重要的因素,而对另一些人来说,它的重要性要小得多。这只是另一种说法,即人与人之间在自主性程度上存在巨大差异。

Innovators and creators are persons who can to a higher degree than average accept the condition of aloneness.

创新者和创造者是能比平均水平更能接受独处状态的人。

Having worked for many years with persons who are unhappily preoccupied with the opinions of others, I am persuaded that the most effective means of liberation is by raising the level of consciousness one brings to one's own experience: The more one turns up the volume on one's inner signals, the more external signals tend to recede into proper balance. As I wrote in *Honoring the Self*, this entails learning to listen to the body, learning to listen to the emotions, learning to think for oneself. In subsequent chapters we shall say more about how this can be done.

多年来,我与那些不幸沉浸于他人观点的人打交道,我深信,解脱的最有

效方式是提高自身经验的认识水平:内心信号越强烈,外部信号就越会平衡得当。正如我在《尊重自我》中写的,这需要学会聆听身体,学会聆听情感,学会独立思考。在后续篇章中,我们将进一步探讨如何实现这一点。

Independence

独立

The alternative to excessive dependence on the feedback and validation of others is a well-developed system of internal support. Then, the source of certainty lies within. The attainment of this state is essential to what I understand as proper human maturity.

摆脱对他人反馈和认可过度依赖的替代方案是建立完善的内部支持体系。这样,确定性的根源就在于内心。达到这一状态对我所理解的正确的人类成熟至关重要。

Innovators and creators are persons who can to a higher degree than average accept the condition of aloneness—that is, the absence of supportive feedback from their social environment. They are more willing to follow their vision, even when it takes them far from the mainland of the human community. Unexplored spaces do not frighten them—or not, at any rate, as much as they frighten those around them. This is one of the secrets of their power—the great artists, scientists, inventors, industrialists. Is not the hallmark of entrepreneurship (in art or science no less than in business) the ability to see a possibility that no one else sees—and to actualize it? Actualizing one's vision may of course require the collaboration of many people able to work together toward a common goal, and the innovator may need to be highly skillful at building bridges between one group and another. But this is a separate story and does not affect my basic point.

创新者和创造者比平均水平更能接受独处的状态——也就是缺乏来自社会环境的支持性反馈。他们更愿意追随自己的愿景,即使这将他们带离人类社区的大陆。未探索的空间并不令他们畏惧——或者说,至少不像周围的人那样畏惧。这是他们力量的秘密之一——伟大的艺术家、科学家、发明家、企业家。难道企业家精神(无论是在艺术、科学还是

商业中)的标志不就是看到别人看不到的可能性,并将其变为现实吗?实现自己的愿景当然可能需要许多能够共同努力实现共同目标的人的合作,创新者可能需要高度熟练地在一个群体与另一个群体之间架起桥梁。但这是另一个故事,不影响我的基本观点。

That which we call “genius” has a great deal to do with independence, courage, and daring—a great deal to do with *nerve*. This is one reason we admire it. In the literal sense, such “nerve” cannot be *taught*; but we can support the process by which it is *learned*. If human happiness, well-being, and progress are our goals, it is a trait we must strive to nurture—in our child-rearing practices, in our schools, in our organizations, *and first of all in ourselves*.

我们所称的“天才”在很大程度上与独立性、勇气和大胆有关——与勇气有很大关系。这就是我们崇敬它的原因之一。从字面上说,这种“勇气”是无法教授的;但我们可以通过学习的过程来支持它。如果我们的目标是人类的幸福、福祉和进步,这就是我们必须努力培养的一种品质——在我们的养育实践、学校、组织,最重要的是在我们自己身上。

PART II
第二部分

Internal Sources of Self-
Esteem
自尊的内在来源

5

The Focus on Action

重点关注行动

We begin not with the environment but with the individual. We begin not with what others choose to do but with what the individual chooses to do. 我们从个人开始,而不是从环境开始。我们从个人选择做什么开始,而不是从别人选择做什么开始。

This requires an explanation. It might appear more logical to start with how the family environment positively or negatively influences the slowly emerging self of the child. Possible biological factors aside, surely this is where the story begins, it would seem. But for our purposes—no.

这需要解释。看起来从家庭环境如何正面或负面影响儿童缓慢发展的自我开始更加合乎逻辑。除了可能的生物因素,这似乎就是故事的开始。但对于我们的目的来说——不是这样。

We begin by asking, What must an individual *do* to generate and sustain self-esteem? What pattern of *actions* must be adopted? What is the responsibility of you and me as adults?

我们首先要问,个人必须做什么才能产生和维持自尊?必须采取什么样的行动模式?作为成年人,你我的责任是什么?

In answering this, we have a standard by which to answer the question, What must a child *learn* to do if he or she is to enjoy self-esteem? What is the desirable path of childhood development? And also, What practices should caring parents and teachers seek to evoke, stimulate, and support in

children?

回答这个问题,我们就有了一个标准来回答,孩子必须学会做什么才能享有自尊?童年发展的理想道路是什么?此外,关爱的父母和教师应该寻求唤起、刺激和支持儿童的什么做法?

Until we know what practices an individual must master to sustain self-esteem, until we identify what psychologically healthy adulthood consists of, we lack criteria by which to assess what constitutes a favorable or unfavorable childhood influence or experience. For example, we know that, as a species, our mind is our basic tool of survival and of appropriate adaptation. A child's life begins in a condition of total dependency, but an adult's life and well-being, from the attainment of the simplest necessities to the most complex values depend on the ability to think. Consequently, we recognize that childhood experiences that encourage and nurture thinking, self-trust, and autonomy are to be valued. We recognize that families in which reality is often denied and consciousness often punished place devastating obstacles to self-esteem; they create a nightmare world in which the child may feel that thinking is not only futile but dangerous.

在我们知道个人必须掌握什么实践来维持自尊,直到我们确定什么样的心理健康成年人生涯,我们就缺乏用于评估构成有利或不利儿童影响或经历的标准。例如,我们知道,作为一个物种,我们的思维是我们生存和适当适应的基本工具。一个孩子的生活开始于完全依赖的状态,但成人的生活 and 幸福,从最简单的必需品到最复杂的价值观,都取决于思考的能力。因此,我们认识到,鼓励和培养思维、自我信任和自主性的儿童经历是应该被重视的。我们认识到,现实经常被否认,意识经常受到惩罚的家庭,给自尊造成了毁灭性的障碍;他们创造了一个噩梦般的世界,孩子可能感觉到思考不仅是徒劳的,而且是危险的。

In approaching the roots of self-esteem, why do we put our focus on *practices*, that is, on (mental or physical) *actions*? The answer is that every value pertaining to life requires action to be achieved, sustained, or enjoyed. In Ayn Rand's definition, life is a process of self-generated and self-sustaining action. The organs and systems within our body support our existence by continuous action. We pursue and maintain our values in the world through action. As I discuss in some detail in *The Psychology of Self-Esteem*, it is in the very nature of a value that it is the object of an action.

And this includes the value of self-esteem.

在接触自尊的根源时,为什么我们把注意力集中在实践,也就是(心理或身体)行动上?答案是,任何与生命有关的价值都需要采取行动才能实现、维持或享用。在艾因·兰德的定义中,生命是一个自我产生和自我维持的行动过程。我们身体内的器官和系统通过持续的行动来支持我们的存在。我们通过行动来追求和维护我们在世界上的价值观。正如我在《自尊心理学》中详细讨论的,价值的本质就是成为行动的对象。这包括自尊的价值。

What determines the level of self-esteem is what the individual does.
决定自尊水平的是个人所做的事情。

If a child grows up in an appropriately nurturing home environment, the likelihood is increased that he or she will learn the actions that support self-esteem (although there is no guarantee). If a child is exposed to the right kind of teachers, the likelihood is increased that self-esteem-supporting behaviors will be learned. If a person experiences successful psychotherapy, in which irrational fears are dissolved and blocks to effective functioning are removed, a consequence is that he or she will manifest more of the kind of actions that support self-esteem. But it is *a person's actions* that are decisive. What determines the level of self-esteem is what the individual *does*, within the context of his or her knowledge and values. And since action in the world is a reflection of action within the mind of the individual, it is the *internal processes* that are crucial.

如果一个孩子在一个适当的养育家庭环境中成长,他或她学习支持自尊行为的可能性就会增加(尽管没有任何保证)。如果一个孩子接触到正确类型的老师,他或她学习支持自尊行为的可能性就会增加。如果一个人经历了成功的心理治疗,其中的非理性恐惧被解决,有阻碍有效功能的障碍被消除,结果是他或她会表现出更多支持自尊的行动。但是,决定性的是一个人的行为。自尊水平的决定因素是个人在自己的知识和价值

观背景下所做的事情。而且,由于世界中的行动反映了个人心智中的行动,内部过程是关键。

We shall see that “the six pillars of self-esteem”—the practices indispensable to the health of the mind and the effective functioning of the person—*are all operations of consciousness*. All involve choices. They are choices that confront us every hour of our existence.

我们将看到,“自尊的六大支柱”——对心智健康和个人有效功能不可或缺的实践——都是意识的操作。它们都涉及选择。它们是我们每小时都面临的选择。

Note that “practice” has connotations that are relevant here. A “practice” implies a discipline of acting in a certain way over and over again—consistently. It is not action by fits and starts, or even an appropriate response to a *crisis*. Rather it is a way of operating day by day, in big issues and small, a way of behaving that is also *a way of being*.

请注意,“实践”在这里有相关的内涵。“实践”意味着以某种方式一次又一次地行动,保持一致。它不是断断续续的行动,也不是对危机的适当反应。相反,它是一种日复一日的运作方式,涉及大事小事,一种既是行为方式又是存在方式。

Volition and Its Limits **意志及其限制**

Free will does not mean omnipotence. Volition is a powerful force in our lives, but it is not the only force. Neither for a young person nor for an adult is our freedom absolute and unlimited. Many factors can make the appropriate exercise of consciousness easier or harder. Some of these factors may be genetic, biological. Focused thinking may come more easily to some individuals than to others because of factors that precede any life experiences. There is reason to suspect that we may come into this world with certain inherent differences that may make it easier or harder to attain healthy self-esteem—differences pertaining to energy, resilience, disposition to enjoy life, and the like. Furthermore, we may come into this

world with significant differences in our predisposition to experience anxiety or depression, and these differences again may make it easier or harder to develop self-esteem.

自由意志并不意味着全能。意志是我们生活中一股强大的力量,但它并不是唯一的力量。无论对于年轻人还是成年人,我们的自由都不是绝对和无限的。许多因素都可能使适当行使意识变得更容易或更困难。这些因素可能是遗传的、生物学的。对某些人来说,集中思考可能比其他人更容易,这是由于先于任何生活经验的因素造成的。有理由相信,我们可能携带某些固有的差异来到这个世界,这些差异可能使获得健康自尊变得更容易或更困难,比如能量、抗逆力、热爱生活的倾向等。此外,我们可能携带严重的焦虑或抑郁倾向的差异,这些差异也可能使培养自尊变得更容易或更困难。

Then there are developmental factors. The environment can support and encourage the healthy assertion of consciousness, or it can oppose and undermine it. Many individuals suffer so much damage in the early years, before the self is fully formed, that it is all but impossible for healthy self-esteem to emerge later without intense psychotherapy.

然后还有发展因素。环境可以支持和鼓励健康主张意识,也可以反对和破坏它。许多个体在自我尚未成形的早期遭受如此大的创伤,以至于日后不经过强烈的心理治疗,健康的自尊几乎无法形成。

Parenting and Its Limits **养育及其局限性**

Research suggests that one of the best ways to have good self-esteem is to have parents who have good self-esteem and who model it, as is made clear in Stanley Coopersmith's *The Antecedents of Self-Esteem*. In addition, if we have parents who raise us with love and respect; who allow us to experience consistent and benevolent acceptance; who give us the supporting structure of reasonable rules and appropriate expectations; who do not assail us with contradictions; who do not resort to ridicule, humiliation, or physical abuse as means of controlling us; who project that they believe in our competence and goodness—we have a decent chance of internalizing their attitudes and

thereby of acquiring the foundation for healthy self-esteem. But no research study has ever found this result to be inevitable. Coopersmith's study, for one, clearly shows that it is not. There are people who appear to have been raised superbly by the standards indicated above and yet are insecure, self-doubting adults. And there are people who have emerged from appalling backgrounds, raised by adults who did everything wrong, and yet they do well in school, form stable and satisfying relationships, have a powerful sense of their value and dignity, and as adults satisfy any rational criterion of good self-esteem. As children, these individuals seem to know how to extract nourishment from an environment that others find hopelessly barren; they find water where others see only a desert. Baffled psychologists and psychiatrists sometimes describe this group as "the invulnerables."¹

研究表明,拥有好自尊的父母并以此作为榜样是培养良好自尊的最佳方式之一,正如斯坦利·库珀史密斯在《自尊的先兆》一书中明确指出的。此外,如果我们的父母以爱与尊重的方式抚养我们,给予我们持续和善的接纳,提供合理的规则和适当的期望作为支撑结构,不以矛盾的表现来攻击我们,也不以羞辱或者身体虐待的方式来控制我们,并向我们传达他们相信我们的能力和善良,我们就有机会内化他们的态度,从而奠定健康自尊的基础。但是,没有任何研究发现这一结果是不可避免的。库珀史密斯的研究明确表明,这并非必然。有些人虽然似乎受到了上述标准的优质抚养,但仍然是不安全、自我怀疑的成年人。同样也有一些人,虽然出身于可怕的环境,遭受成人的一切错误对待,但在学校表现出色,建立了稳定而满意的人际关系,对自身价值和尊严有强烈的认知,并且作为成年人满足任何理性的良好自尊标准。这些人在儿童时期似乎知道如何从他人看似绝望的环境中获取养分;他们在别人只看到沙漠的地方找到了水源。困惑的心理学家和精神病学家有时将这一群体称为"不可侵犯的人"。

Nonetheless, it is safe enough to say that if one lives in a sane human environment in which reality is respected and people's behavior is congruent, it is far easier to persevere in efforts to be rational and productive than if the signals are always switching, nothing seems real, facts are denied, and consciousness is penalized. Families that create such destructive environments are described as dysfunctional. Just as there are dysfunctional families, there are dysfunctional schools and dysfunctional

organizations. They are dysfunctional because they place obstacles in the path of the appropriate exercise of mind.

尽管如此,可以安全地说,如果人们生活在一个理智、人性的环境中,现实得到尊重,人们的行为是一致的,那么努力保持理性和生产力会容易得多,而不是像信号总是在切换,什么都不再真实,事实被否认,意识受到惩罚。描述这种破坏性环境的家庭为“功能失调”。正如存在功能失调的家庭,也存在功能失调的学校和组织。它们之所以功能失调,是因为它们在思维的适当行使过程中设置了障碍。

Inner Blocks **内部障碍**

Within an individual's psyche itself, there may be obstructions to thinking. Subconscious defenses and blocks may make us oblivious even to the need to think about a particular issue. Consciousness is a continuum; it exists on many levels. An unresolved problem at one level may subvert operations at another. For example, if I block my feelings about my parents—if I cut off access to those feelings through denial, disowning, and repression—and then try to think about my relationship with my boss, I may have disconnected myself from so much pertinent material that I can easily become muddled and discouraged and give up. Or, if I block major negative feelings about some assignment my manager has given me and find that my interactions with my team are persistently and mysteriously abrasive, I may experience great difficulty in thinking how to resolve the abrasiveness as long as I remain unconscious of the deeper source of the disturbance. Even so, my self-esteem will be affected by whether I *try* to bring consciousness to my problem.

在个人的心理本身,可能存在妨碍思考的障碍。潜意识的防御机制和阻碍可能使我们甚至对需要考虑某个特定问题的需要视而不见。意识是一个连续体;它存在于许多层面上。一个层面上未解决的问题可能会破坏另一个层面的操作。例如,如果我阻碍了对父母的感受——如果我通过否认、拒绝和压抑来切断这些感受的访问,然后试图思考与老板的关系,我可能已经与如此多的相关材料断开联系,以至于很容易陷入困惑和沮丧,放弃。或者,如果我阻碍了对经理给我的某个任务的重大负面感

受,发现我与团队的互动持续神秘地摩擦,只要我还没有意识到这种干扰的深层根源,我可能很难思考如何解决这种摩擦。即便如此,我是否试图让自己意识到这个问题,也会影响我的自尊。

What We Do Know **我们知道什么**

While we may not know all the biological or developmental factors that influence self-esteem, we know a good deal about the specific (volitional) practices that can raise or lower it. We know that an honest commitment to understanding inspires self-trust and that an avoidance of the effort has the opposite effect. We know that people who live mindfully feel more competent than those who live mindlessly. We know that integrity engenders self-respect and that hypocrisy does not. We “know” all this implicitly, although it is astonishing how rarely such matters are discussed (by professionals or anyone else).

尽管我们可能无法了解影响自尊心的所有生物或发展因素,但我们知道一些具体的(自愿的)实践可以提高或降低自尊心。我们知道,对理解的诚实承诺会激发自信,而回避努力会产生相反的效果。我们知道,有意识地生活的人感到比无意识地生活的人更有能力。我们知道,诚信会产生自尊,而伪善则不会。我们隐含地“知道”所有这些,尽管令人惊讶的是,这些问题很少由专业人士或其他任何人讨论。

As adults, we cannot regrow ourselves, cannot relive our childhoods with different parents. We may, of course, need to consider psychotherapy. But that option aside, we can ask: What can I do today to raise the level of my self-esteem?

作为成年人,我们无法重塑自己,无法和不同的父母重新经历童年。当然,我们可能需要考虑心理治疗。但是,除了这个选择之外,我们可以问:我今天能做些什么来提高我的自尊水平?

We will see that, whatever our histories, if we understand the nature of self-esteem and the practices it depends on, most of us can do a great deal. This knowledge is important for two reasons. First, if we wish to work on our

own self-esteem, we need to know what specific practices have the power to raise it. Second, if we are working with others and wish to support their self-esteem, to inspire and bring out the best in them, we need to know what specific practices we aim to nurture or facilitate.

我们将看到,无论我们有什么历史,如果我们了解自尊的本质以及它依赖的实践,我们大多数人都可以做很多事情。这项知识很重要,有两个原因。首先,如果我们想要提高自己的自尊,我们需要知道哪些具体的实践有能力提高它。其次,如果我们正在与他人合作,希望支持他们的自尊心,激励并发掘他们的最佳潜能,我们就需要知道我们希望培养或促进的具体实践。

We must become what we wish to teach.
我们必须成为我们希望教授的人。

As an aside to parents, teachers, psychotherapists, and managers who may be reading this book to gain insight on how to support the self-esteem of others, I want to say that the place to begin is still with oneself. If one does not understand how the dynamics of self-esteem work internally—if one does not know by direct experience what lowers or raises one's own self-esteem—one will not have that intimate understanding of the subject necessary to make an optimal contribution to others. Also, the unresolved issues within oneself set the limits of one's effectiveness in helping others. It may be tempting, but it is self-deceiving to believe that what one says can communicate more powerfully than what one manifests in one's person. We must become what we wish to teach.

作为家长、教师、心理治疗师和管理者阅读本书以了解如何支持他人自尊的旁白,我想说,首先要从自己做起。如果一个人不了解自尊的内在动态——不知道直接经历会降低还是提高自己的自尊,那么就无法获得帮助他人所需的深入理解。此外,自身未解决的问题也会限制自己帮助他人的效果。尽管诱人,但相信所说的比自己所表现的更有力量是自欺欺人的。我们必须成为自己想要教导的样子。

There is a story I like to tell psychotherapy students. In India, when a family encounters a problem, they are not likely to consult a psychotherapist (hardly any are available); they consult the local guru. In one village there was a wise man who had helped this family more than once. One day the father and mother came to him, bringing their nine-year-old son, and the father said, "Master, our son is a wonderful boy and we love him very much. But he has a terrible problem, a weakness for sweets that is ruining his teeth and health. We have reasoned with him, argued with him, pleaded with him, chastised him—nothing works. He goes on consuming ungodly quantities of sweets. Can you help us?" To the father's surprise, the guru answered, "Go away and come back in two weeks." One does not argue with a guru, so the family obeyed. Two weeks later they faced him again, and the guru said, "Good. Now we can proceed." The father asked, "Won't you tell us, please, why you sent us away for two weeks. You have never done that before." And the guru answered, "I needed the two weeks because I, too, have had a lifelong weakness for sweets. Until I had confronted and resolved that issue within myself, I was not ready to deal with your son."

在印度,当一个家庭遇到问题时,他们不太可能去咨询心理治疗师(几乎没有可供选择的),他们会去寻求当地的智者。在一个村庄里,有一个智者曾多次帮助这个家庭。有一天,父亲和母亲带着他们9岁的儿子来见他,父亲说:"老师,我们的儿子是个优秀的孩子,我们非常爱他。但他有一个很严重的问题,就是对甜食的嗜好,这正在毁坏他的牙齿和健康。我们已经用理智说服过他、争论过他、恳求过他、惩罚过他,但都没有用。他仍在大量消耗甜食。你能帮帮我们吗?"令父亲惊讶的是,智者回答说:"走吧,两周后再来。"人不应该与智者争论,所以这个家庭服从了。两周后,他们再次面对智者,智者说:"很好,现在我们可以继续了。"父亲问:"你能告诉我们,为什么让我们离开两周?你以前从未这样做过。"智者回答说:"我需要这两周时间,因为我也终身都对甜食有一种偏好。在我自己解决了这个问题之前,我还无法处理你儿子的问题。"

Not all psychotherapists like this story.
并非所有的心理治疗师都喜欢这个故事。

Sentence-Completion Work **句子填空练习**

In the course of this book I give many examples of how sentence-completion exercises can be used to strengthen self-esteem. Sentence-completion work is a tool both of therapy and of research. Having begun working with it in 1970, I have found increasingly more extensive and illuminating ways to use it to facilitate self-understanding, melt repressive barriers, liberate self-expression, activate self-healing—and continually test and retest my own hypotheses. The essence of the method is that the client (or subject) is given a sentence stem, an incomplete sentence, and asked to repeat the stem over and over again, each time providing a different ending. Then another stem is given, and then another, allowing one to explore a particular area at deeper and deeper levels. This work may be done verbally or in writing.

在这本书中,我给出了许多例子,说明如何使用完成句练习来增强自尊。完成句练习是治疗和研究的一种工具。从1970年开始使用,我发现越来越多的方法来使用它,以促进自我理解、消除压抑的障碍、解放自我表达、激活自我修复 - 并不断测试和重新检验我自己的假设。这种方法的核心是,让客户(或受试者)完成一个未完成的句子,并重复这个句子,每次都给出不同的结尾。然后给出另一个句子,然后是另一个,让人能够以更深入的层次探索某个特定领域。这项工作可以口头进行,也可以书面进行。

Sentence-completion work plays a vital role in determining what things people do that raise or lower self-esteem. When certain patterns of endings show up again and again with different kinds of populations in different parts of the country and in different countries throughout the world, it is clear that fundamental realities are being illuminated.

完成句练习在确定人们做哪些事情来提高或降低自尊方面起着关键作用。当某些结尾模式在不同地区、不同国家的不同人群中反复出现时,就表明正在揭示一些基本的现实。

In the chapters that follow I include many examples of the kind of sentence completions I use, for two reasons. One is to give readers an opportunity to carry the work further themselves if they wish to integrate the ideas of “the six practices” into their daily lives. The other is to provide a means by

which psychologists and psychiatrists can test out the ideas of this book and see for themselves whether I have in fact identified the most important behaviors on which self-esteem depends.

在接下来的章节中,我包括了许多我使用的完成句的例子,有两个原因。一是为了让读者如果希望将"六大实践"的思想融入日常生活,可以继续这项工作。另一个是为了让心理学家和精神病学家可以测试这本书的思想,自己看看我是否确实确定了最重要的影响自尊的行为。

The Six Practices 六大实践

Since self-esteem is *a consequence*, a product of internally generated practices, we cannot work on self-esteem *directly*, neither our own nor anyone else's. We must address ourselves to the source. If we understand what these practices are, we can commit to *initiating* them within ourselves and to dealing with others in such a way as to *facilitate* or *encourage* them to do likewise. To encourage self-esteem in the schools or in the workplace, for instance, is to create a climate that supports and reinforces the practices that strengthen self-esteem.

由于自尊是一种结果,是内部产生的做法的产物,我们无法直接处理自尊,无论是我们自己的还是他人的。我们必须解决问题的根源。如果我们了解这些做法是什么,我们就可以承诺在自己内部开始实施,并以这种方式对待他人,以促进或鼓励他们也这样做。例如,在学校或工作场所鼓励自尊,就是创造一种支持和加强自尊的做法的气氛。

What then, in briefest essence, does healthy self-esteem depend on? What are the practices of which I speak? I will name six that are demonstrably crucial. Working with people in psychotherapy to build self-efficacy and self-respect, I am persuaded for reasons I shall explain that these are the key issues. I have found no others of comparable fundamentality. That is why I call them "the six pillars of self-esteem." It will not be difficult to see why any improvements in these practices generate unmistakable benefits.

那么,健康的自尊究竟依赖于什么呢?我谈到的这些做法是什么?我将提到六个显然至关重要的做法。我在心理治疗中与人们合作,建立自我效

能感和自尊,出于我将解释的原因,我确信这些是关键问题。我没有发现其他同样基本的问题。这就是为什么我称它们为"自尊的六个支柱"。很容易看出,这些做法的任何改善都能带来无可否认的好处。

Once we understand these practices, we have the power to choose them, to work on integrating them into our way of life. The power to do so is the power to raise the level of our self-esteem, from whatever point we may be starting and however difficult the project may be in the early stages.

一旦我们理解了这些做法,我们就有能力选择它们,把它们融入我们的生活方式。这种能力就是提高我们自尊水平的能力,无论我们现在处于何种起点,无论这个项目在初期阶段有多困难。

One does not have to attain "perfection" in these practices. One only needs to raise one's average level of performance to experience growth in self-efficacy and self-respect. I have often witnessed the most extraordinary changes in people's lives as a result of relatively small improvements in these practices. In fact, I encourage clients to think in terms of small steps rather than big ones because big ones can intimidate (and paralyze), while small ones seem more attainable, and one small step leads to another.

不需要在这些做法上达到"完美"。只需要提高自己的平均表现水平,就能感受到自我效能感和自尊的增长。我经常目睹人们的生活因这些做法的相对小的改善而发生最不可思议的变化。事实上,我鼓励客户考虑小步骤而不是大步骤,因为大步骤可能会让人感到威胁(和瘫痪),而小步骤似乎更容易达成,一小步就会引发另一小步。

Here are the six pillars of self-esteem:

以下是自尊的六个支柱:

The practice of living consciously
有意识生活的实践

The practice of self-acceptance
自我接纳的实践

The practice of self-responsibility
自我责任的实践

The practice of self-assertiveness
自我主张的实践

The practice of living purposefully
有目标生活的实践

The practice of personal integrity
个人诚信的实践

In the next six chapters we shall examine each of them in turn.
在接下来的六章中,我们将逐一审视这些实践。

6

The Practice of Living

Consciously.

有意识生活的实践

In virtually all of the great spiritual and philosophical traditions of the world there appears some form of the idea that most human beings are sleepwalking through their own existence. Enlightenment is identified with waking up. Evolution and progress are identified with an expansion of consciousness.

在世界上几乎所有伟大的精神和哲学传统中,似乎都出现了人类大多数人在自己的存在中游荡的这一观点。开悟被认为是醒来。进化和进步被认为是意识的扩展。

We perceive consciousness as the highest manifestation of life. The higher the form of consciousness, the more advanced the form of life. Moving up the evolutionary ladder from the time consciousness first emerges on the planet, each life-form has a more advanced form of consciousness than that of the life-form on the rung below.

我们把意识视为生命最高的表现。意识形式越高,生命形式就越先进。从意识最早出现在地球上开始,沿着进化的阶梯向上,每一种生命形式都比下一级更先进的意识形式。

Among our own species, we carry this same principle further: We identify increasing maturity with wider vision, greater awareness, higher consciousness.

在我们自己的物种中,我们也进一步延伸了这一原则:我们将成熟程度与更广阔的视野、更强的觉知力和更高的意识联系在一起。

Why is consciousness so important? Because for all species that possess it, consciousness is the basic tool of survival—the ability to be aware of the environment in some form, at some level, and to guide action accordingly. I use *consciousness* here in its primary meaning: the state of being conscious or aware of some aspect of reality. We also may speak of consciousness as a *faculty*—the attribute of being able to be aware. To the distinctively *human* form of consciousness, with its capacity for concept formation and abstract thought, we give the name *mind*.

为什么意识如此重要?因为对于拥有意识的所有物种来说,意识是生存的基本工具——能以某种形式、某种程度意识到环境,并据此指导行动。我在这里使用意识的基本含义:意识或认知某些现实方面的状态。我们也可以把意识说成是一种能力——能意识的属性。对于人类独有的意识形式,它具有形成概念和抽象思维的能力,我们称之为"心智"。

As we have discussed, we are beings for whom consciousness (at the conceptual level) is *volitional*. This means that the design of our nature contains an extraordinary option—that of seeking awareness or not bothering (or actively avoiding it), seeking truth or not bothering (or actively avoiding it), focusing our mind or not bothering (or choosing to drop to a lower level of consciousness). In other words, we have the option of exercising our powers or of subverting our means of survival and well-being. This capacity for self-management is our glory and, at times, our burden.

正如我们所讨论的,我们是拥有意识(在概念层面上)的存在。这意味着我们的天性设计中包含了一个非凡的选择——追求觉察或不管不顾(或主动回避),追求真理或不管不顾(或主动回避),专注我们的心智或不管不顾(或选择下降到较低的意识水平)。换句话说,我们有行使我们的力量或破坏我们的生存和福祉的手段的选择权。这种自我管理的能力是我们的光荣,有时也是我们的负担。

Our mind is our basic tool of survival. Betray it and self-esteem suffers.
我们的心智是我们生存的基本工具。背叛它会损害自尊。

If we do not bring an appropriate level of consciousness to our activities, if we do not live mindfully, the inevitable penalty is a diminished sense of self-efficacy and self-respect. We cannot feel competent and worthy while conducting our lives in a mental fog. Our mind is our basic tool of survival. Betray it and self-esteem suffers. The simplest form of this betrayal is the evasion of discomfiting facts. For example:

如果我们没有给我们的活动带来适当水平的意识,如果我们不以正念生活,那么必然的结果是自我效能感和自尊感的降低。在精神朦胧中度过生活,我们无法感到有能力和值得尊重。我们的心智是我们生存的基本工具。背叛它会损害自尊。这种背叛最简单的形式就是逃避不舒服的事实。例如:

“I know I am not giving my job my best, but I don’t want to think about it.”

我知道我没有尽最大努力工作,但我不想去想它。

“I know there are signs our business is falling into worse and worse trouble, but what we’ve done worked in the past, didn’t it? Anyway the whole subject is upsetting, and maybe if I sit tight the situation will resolve itself—*somehow*.”

我知道我们的企业正陷入越来越严重的困境,但过去我们做的那些事情不是有效吗?反正这个主题很烦人,也许如果我坐等,情况会自行解决。

“‘Legitimate grievances?’ What ‘legitimate grievances?’ My spouse has been influenced by those crazy women’s libbers. That’s why she’s beating up on me.”

‘合理的不满?’什么‘合理的不满?’我的配偶受到了那些疯狂的女权主义者的影响。这就是为什么她一直在欺负我。

“I know my children suffer from having so little of me, I know I am causing hurt and resentment, but one day—*somehow*—I’ll change.”

我知道我的孩子因为我的缺席而受苦,我知道我正在造成伤害和怨恨,但总有一天——不知何故——我会改变。

“What do you mean, I drink too much? I can stop anytime I want.”
什么?我喝太多了?我随时都可以停下来。

“I know the way I eat is wrecking my health, but—”
我知道我的饮食方式正在毁坏我的健康,但是——

“I know I’m living beyond my means, but—”
我知道我在过度消费,但是——

“I know I’m phony and lie about my accomplishments, but—”
我知道我很虚伪,编造自己的成就,但是——

Through the thousands of choices we make between thinking and nonthinking, being responsible toward reality or evading it, we establish a sense of the kind of person we are. Consciously, we rarely remember these choices. But deep in our psyche they are added up, and the sum is that experience we call “self-esteem.” *Self-esteem is the reputation we acquire with ourselves.*

我们在思考和不思考之间、在对现实负责还是逃避现实之间做出的成千上万个选择中,我们建立了对自己是什么样的人的感知。有意识地,我们很少记住这些选择。但在我们的心理深处,它们被积累起来,形成了我们所称的“自尊”。自尊是在自己心中建立的声誉。

We are not all equal in intelligence, but intelligence is not the issue. The *principle of living consciously is unaffected by degrees of intelligence. To live consciously means to seek to be aware of everything that bears on our actions, purposes, values, and goals—to the best of our ability, whatever that ability may be—and to behave in accordance with that which we see and know.*

我们在智力上并不全都平等,但智力并非问题所在。有意识地生活的原则不受智力程度的影响。有意识地生活意味着努力意识到影响我们行

为、目的、价值观和目标的一切,尽我们所能,无论我们的能力如何,并按照我们所见所知而行。

The Betrayal of Consciousness **意识的背叛**

This last point bears emphasis. Consciousness that is not translated into appropriate action is a betrayal of consciousness; it is mind invalidating itself. Living consciously means more than seeing and knowing; it means acting on what one sees and knows. Thus, I can recognize that I have been unfair and hurtful to my child (or my spouse or my friend) and need to make amends. But I don't want to admit I made a mistake, so I procrastinate, claiming that I am still "thinking" about the situation. This is the opposite of living consciously. At a fundamental level, it is an avoidance of consciousness—avoidance of the meaning of what I am doing; avoidance of my motives; avoidance of my continuing cruelty.

最后一点很值得强调。没有转化为适当行动的意识就是对意识的背叛;这是理智在自我否定。有意识地生活不仅意味着看到和知道,还意味着按照所见所知而行动。因此,我可以意识到我对自己的孩子(或配偶或朋友)不公平和伤害了他们,需要赔罪。但是我不想承认我犯了错误,所以我拖延,声称我仍在"思考"这个情况。这是与有意识地生活相反的。从根本上说,这是对意识的逃避——逃避我所做的事情的意义;逃避我的动机;逃避我继续的残酷行为。

Possible Misunderstandings **可能的误解**

Let me anticipate and address possible misunderstandings about the application of the principle of living consciously.

让我预先应对和解决关于有意识地生活原则应用的可能误解。

1. It is in the nature of human learning that we automate new knowledge and skills, such as speaking a language or driving an automobile, so that they do not continue to require of us the level of explicit awareness that was necessary during the learning stage. As mastery is attained, they drop into the accumulated repertoire of the subconscious—thus freeing the conscious mind for the new and unfamiliar. Living consciously does not mean that we retain in explicit awareness everything we ever learned, which would be neither possible nor desirable.

人类学习的本质是将新知识和技能自动化,比如学习说一种语言或驾驶汽车,这样就不需要像学习阶段那样持续保持高度的明确意识。当掌握这些技能后,它们就会进入潜意识的积累库,从而使意识自由应对新事物和陌生事物。生活中保持清醒意识并不意味着我们能一直将过往所学的一切都保持在明确的意识中,这既不可能也不可取。

2. To be operating consciously—to be in appropriate mental focus—does not mean that we must be engaged in some task of problem solving every moment of our waking existence. We may choose to meditate, for example, emptying our mind of all thought to make ourselves available to new possibilities of relaxation, rejuvenation, creativity, insight, or some form of transcendence. This can be an entirely appropriate mental activity—in fact, in some contexts, a highly desirable one. And, of course, there are still other alternatives to problem solving, such as creative daydreaming or abandonment to physical playfulness or erotic sensation. In matters of mental functioning, *context determines appropriateness*. To operate consciously does not mean always to be in the same mental state *but rather to be in the state appropriate to what I am doing*. If, for example, I am tumbling on the floor with a child, my mental state will obviously be very different from what it is when I am working on a book. But that I am operating consciously will show up in the fact that no matter how playfully silly I may become, part of my mind is monitoring the situation to see that the child remains physically safe. If, in contrast, I am oblivious to the fact that I am playing too hard and hurting the child, my level of consciousness is inadequate to the situation. The point is that the issue of the appropriateness of my state of consciousness can only be determined relative to my purposes. There is no “right” or “wrong” state in a vacuum.

2. 保持警觉的心智状态 - 集中精神 - 并不意味着我们在清醒状态的每

一刻都必须从事某种解决问题的任务。例如,我们可以选择冥想,让自己的大脑空白,以获得放松、振奋、创造力、洞见或某种形式的超越的新可能性。这可能是一种完全合适的心智活动,事实上在某些情况下,这是一种非常理想的活动。当然,除了解决问题,还有其他选择,比如创造性的白日梦或投身于物理玩乐或情欲体验。在心智功能方面,情境决定合适性。保持警觉的心智状态不意味着永远处于同一种心智状态,而是处于适合所从事活动的心智状态。例如,如果我正在和孩子在地板上打滚,我的心智状态显然会与我在写作时的状态大不相同。但是,只要我保持警觉,无论我变得多么玩世不恭,我的大脑的一部分都在监控局势,确保孩子的身体安全。相比之下,如果我对自己玩得太过火而伤害了孩子浑然不觉,我的意识水平就不足以应对当前的情况。关键在于,我的心智状态是否恰当,只能根据我的目的来判断。在真空中,没有什么心智状态是"正确"或"错误"的。

3. Given the countless number of things in our world of which it is theoretically possible to be conscious, awareness clearly involves a process of selection. In choosing to attend here, I implicitly choose not to attend elsewhere—at least in this moment. Sitting at my computer and writing this book, I am relatively oblivious to the rest of my environment. If I shift my focus, I become aware of the sound of passing automobiles, the sound of a child shouting and a dog barking. In another instant all that will be lost to conscious awareness and my mind will be absorbed by the words on my computer screen and the words forming in my mind. My purpose and values dictate the standard of selection.

3. 鉴于我们世界上可以理论上意识到的无数事物,意识显然涉及一个选择过程。在选择关注这里时,我也隐含选择不关注别处——至少在这一刻。坐在我的电脑前写这本书,我对我的环境其他部分相对视而不见。如果我改变我的注意力焦点,我就会意识到经过的汽车的声音,一个孩子在喊叫和一只狗在吠叫的声音。在另一个瞬间,所有这些就会从意识中消失,我的心智将被我电脑屏幕上的文字和正在形成于我脑海中的文字所吸引。我的目的和价值观决定了选择的标准。

When I am writing, I am often in a state of such concentration as to be trancelike; a ruthless process of selection is at work, but within that context I would say I am operating at a high level of consciousness. However, if,

without changing my state, still preoccupied with my thoughts and oblivious to my external environment, I were to drive my automobile, I could be charged with operating at a dangerously low level of consciousness because I had not adapted to the change of context and purpose. To say it once more: Only context can determine what mind-state is appropriate.

当我在写作时,我经常处于如此专注的状态,仿佛陷入了一种恍惚的状态;一个无情的选择过程正在进行,但在那个背景下,我会说我处于很高水平的意识状态。然而,如果不改变我的状态的情况下,仍然被我的思绪所占据,对外部环境视而不见,我开车驾驶,我可能会因操作处于危险的低意识状态而受到指控,因为我没有适应环境和目的的变化。再说一遍:只有环境才能决定什么样的心智状态是恰当的。

Being Responsible Toward Reality 对现实负责

Living consciously implies respect for the facts of reality. This means the facts of our inner world (needs, wants, emotions) as well as of the outer world. This contrasts with that disrespect for reality contained in an attitude that amounts to, "If I don't choose to see it or acknowledge it, it doesn't exist."

有意识地生活意味着尊重现实的事实。这意味着我们内在世界(需求、欲望、情绪)以及外部世界的事实。这与一种"如果我选择不去看它或承认它,那它就不存在"的态度所包含的对现实的不尊重形成对比。

When we live consciously we do not imagine that our feelings are an infallible guide to truth.

当有意识地生活时,我们不会认为我们的感受是通往真理的无误之途。

Living consciously is living *responsibly toward reality*. We do not necessarily have to like what we see, but we recognize that that which is, is, and that which is not, is not. Wishes or fears or denials do not alter facts. If I desire a new outfit but need the money for rent, my desire does not transform reality and make the purchase rational. If I fear an operation my physician assures me is necessary to save my life, my fear does not mean I will live equally well without the operation. If a statement is true, my denying it will not make it false.

有意识地生活就是负责任地面对现实。我们不一定要喜欢所看到的事物,但我们认识到存在的就是存在,不存在的就是不存在。愿望、恐惧或否认都无法改变事实。如果我渴望买一件新衣服但需要用钱支付房租,我的欲望不会改变现实并使购买合理化。如果我害怕医生告诉我必须进行手术才能拯救生命,我的恐惧不会意味着我不进行手术也能活得一样好。如果一个声明是真实的,我拒绝承认也不会使其变为假。

Thus, when we live consciously we do not confuse the subjective with the objective. We do not imagine that our feelings are an infallible guide to truth. We can learn from our feelings, to be sure, and they may even point us in the direction of important facts, but this will entail reflection and reality testing, and this entails the participation of reason.

因此,当我们有意识地生活时,我们不会将主观与客观混淆。我们不会想象我们的感受是通向真理的无错指南。当然,我们可以从自己的感受中学习,它们甚至可能指引我们走向重要的事实,但这需要反思和检验现实,这需要理性的参与。

This understood, let us look more closely at what the practice of living consciously includes.

理解了这一点,让我们更仔细地看看有意识地生活包括哪些具体内容。

The Specifics of Living Consciously **有意识地生活的具体内容**

Living consciously entails:
有意识地生活包括:

A mind that is active rather than passive.
一个主动而不是被动的心智。

An intelligence that takes joy in its own function.
一种为自身功能而感到快乐的智力。

Being “in the moment,” without losing the wider context.
活在当下,却不丧失更广阔的背景。

Reaching out toward relevant facts rather than withdrawing from them.
主动伸向相关事实,而不是退缩逃避。

Being concerned to distinguish among facts, interpretations, and emotions.
关注于区分事实、诠释和情感。

Noticing and confronting my impulses to avoid or deny painful or threatening realities.
注意并面对我想回避或否认痛苦或危及现实的冲动。

Being concerned to know “where I am” relative to my various (personal and professional) goals and projects, and whether I am succeeding or failing.
关注于了解我在各种(个人和职业)目标和项目中的“位置”,以及我是否成功或失败。

Being concerned to know if my actions are in alignment with my purposes.
关注于了解我的行动是否与我的目的保持一致。

Searching for feedback from the environment so as to adjust or correct my course when necessary.
寻求来自环境的反馈,以便在必要时调整或纠正我的路径。

Persevering in the attempt to understand in spite of difficulties.
即使面临困难,也坚持不懈地尝试理解。

Being receptive to new knowledge and willing to reexamine old assumptions.

对新知识持开放态度,愿意重新审视旧有假设。

Being willing to see and correct mistakes.

愿意发现和纠正错误。

Seeking always to expand awareness—*a commitment to learning*—therefore, a commitment to growth as a way of life.

始终致力于扩大认知 - 对学习的承诺 - 因此,对成长作为生活方式的承诺。

A concern to understand the world around me.

关注了解周围的世界。

A concern to know not only external reality but also internal reality, the reality of my needs, feelings, aspirations, and motives, so that I am not a stranger or a mystery to myself.

关注不仅要了解外部现实,还要了解内部现实,即我的需求、感受、抱负和动机的现实,这样我就不会对自己陌生或神秘。

A concern to be aware of the values that move and guide me, as well as their roots, so that I am not ruled by values I have irrationally adopted or uncritically accepted from others.

关注意识到指引和引导我的价值观,以及它们的根源,这样我就不会被盲目采纳或无批判地接受自他人的价值观所支配。

Let us look at each of these items in turn.

让我们逐一看看这些项目。

A mind that is active rather than passive. Here we deal with the most fundamental act of self-assertion: the choice to think, to seek awareness, understanding, knowledge, clarity.

一个主动而非被动的头脑。这里我们面对的是自我主张的最基本行为:选择思考,寻求觉知、理解、知识和清晰度。

Implicit in this orientation is another self-esteem virtue, that of self-responsibility. Since I am responsible for my own existence and happiness, I choose to be conscious and to be guided by the clearest understanding of which I am capable. I do not indulge in the fantasy that someone else can spare me the necessity of thought or make my decisions for me.

隐含在这种取向中的另一个自尊品德是自我责任。由于我负责自己的存在和幸福,我选择保持清醒并由我所能掌握的最清晰的理解所指引。我不会沉沦于幻想,认为有人可以替我免除思考的必要或代替我做决定。

An intelligence that takes joy in its own function. The natural inclination of a child is to take pleasure in the use of mind no less than of body. The child's primary business is learning. It is also the primary entertainment. To retain that orientation into adulthood, so that consciousness is not a burden but a joy, is the mark of a successfully developed human being.

一种为自己的功能而欢欣的智力。孩子最基本的本性就是在使用头脑方面也能像在使用身体方面一样获得快乐。孩子的主要事业就是学习,也是主要的娱乐。将这种取向保留到成年期,使得意识不是负担而是快乐,这是成功发展的成熟人的标志。

Of course, as adults we cannot *choose* to feel pleasure in the assertion of consciousness if for one reason or another we associate it with fear, pain, or exhausting effort. But anyone who has persevered, overcome such barriers, and learned to live more consciously will say that such learning becomes an increasingly greater source of satisfaction.

当然,作为成年人,如果由于某种原因我们将意识的自我主张与恐惧、痛苦或疲惫的努力联系起来,我们就无法选择去享受其中的乐趣。但任何坚持不懈、克服此类障碍,并学会更有意识地生活的人,都会说这种学习变得越来越令人满足。

Being "in the moment," without losing the wider context. Contained in the idea of living consciously is that of being *present* to what one is doing. If I am listening to the complaint of a customer, being *present* to the experience. If I am playing with my child, being *present* to the activity. If I am working with a psychotherapy client, being with the client and not somewhere else. *Doing what I am doing while I am doing it.*

保持"当下意识",而不失去更广阔的背景。包含在有意识生活的理念中的是保持对正在做的事物的存在感。如果我在倾听客户的投诉,就保持对这种经历的存在感。如果我在和我的孩子玩耍,就保持对这项活动的存在感。如果我在与一个心理治疗客户工作,就与这个客户在一起,而不是处于别的地方。正在做我正在做的事情。

This does not mean that my awareness is reduced only to immediate sensory experience, disconnected from the wider context of my knowledge. If I cannot remain related to that wider context, my consciousness is impoverished. I wish to be *in* the moment but not *trapped* in the moment. This is the balance that allows me to be in the most resourceful state. 这并不意味着我的意识仅限于立即的感官经验,与我的知识更广泛的背景无关。如果我无法保持与那个更广泛的背景的联系,我的意识就会贫乏。我希望保持当下意识,但不被当下意识所束缚。这种平衡使我能处于最有效的状态。

Reaching out toward relevant facts rather than withdrawing from them.

What determines "relevance" is my needs, wants, values, goals, and actions. Do I stay alert to and curious about any information that might cause me to modify my course or correct my assumptions, or do I proceed on the premise that there is nothing new for me to learn? Do I continually seek out new data actively that might be helpful, or do I close my eyes to it even when it is presented? We do not have to ask which option is the more empowering.

朝向相关事实伸出手,而不是从中退缩。决定"相关性"的是我的需求、欲望、价值观、目标和行动。我是否保持警惕和好奇,关注任何可能导致我修正路径或纠正假设的信息,还是我基于没有什么新东西可以学习的前提而继续前进?我是否主动不断寻找可能有帮助的新数据,还是即使它被呈现给我,我也闭上眼睛视而不见?我们不必问哪个选择更有力量。

Being concerned to distinguish among facts, interpretations, and emotions. I see you frowning; I *interpret* this to mean you are angry with me; I *feel* hurt or defensive or wronged. In reality, I may be correct or incorrect in my interpretation. I may be appropriate or inappropriate in the feeling with which I respond. In any event, separate and distinct processes

are involved. If I am not conscious of this, I tend to treat my feelings as the voice of reality, which can lead me to disaster.

关注区分事实、解释和情感。我看到你皱眉头;我解释这意味着你对我生气;我感到受伤、防御或被冤枉。实际上,我的解释可能正确也可能错误。我的感受反应可能恰当也可能不恰当。无论如何,都涉及到不同的过程。如果我没有意识到这一点,我倾向于将我的感受视为现实的声音,这可能导致我遭受灾难。

Fear and pain should be treated as signals not to close our eyes but to open them wider.

恐惧和痛苦应该被视为信号,不是要闭上眼睛,而是要睁大眼睛。

Or again, I *hear* that physicists are struggling with a problem they find insurmountable (let us assume this is so); I *interpret* this to mean that reason and science have failed; I *feel* disheartened and disturbed, or elated and triumphant (depending on my other philosophical beliefs). In reality, all that is established is that physicists say they are stuck on a problem. The rest is what my mind makes of it, which may be rational or irrational, but which in either case says more about me than about external reality.

或者,我听说物理学家正在与他们认为难以克服的问题作斗争(让我们假设这是事实);我解释这意味着理性和科学已经失败了;我感到沮丧和困扰,或者兴奋和得意(这取决于我其他的哲学信仰)。实际上,所有建立的只是物理学家说他们陷入了困境。其余的是我的大脑所作出的解释,可能是理性的也可能是非理性的,但在任何情况下都更多地说明了我自己,而不是外部现实。

To live consciously, I need to be sensitive to these distinctions. What I perceive, what I interpret it to mean, and how I feel about it are three separate questions. If I do not distinguish among them, my grounding in reality becomes the first casualty. Which means my efficacy becomes the first casualty.

为了有意识地生活,我需要敏感地区分这些细微差别。我所感知的、我将其解释为什么意义以及我对此的感受是三个截然不同的问题。如果我无法区分它们,我与现实的联系就会首先受损。这意味着我的效能也会首先受损。

Noticing and confronting my impulses to avoid or deny painful or threatening realities. Nothing is more natural than to avoid what evokes fear or pain. Since this includes facts our self-interest requires us to face and consider, we may have to override avoidance impulses. But this requires that we be aware of such impulses. What we need then is an orientation of self-examination and self-awareness—of consciousness directed inward as well as outward. Part of living consciously is being on guard against the sometimes seductive pull of unconsciousness; this asks for the most ruthless honesty of which we are capable. Fear and pain should be treated as signals not to close our eyes but to open them wider, not to look away but to look more attentively. This is far from an easy or effortless task. It is unrealistic to imagine that we will always execute it perfectly. But there will be great differences among us with regard to the sincerity of our intention; and degrees matter. Self-esteem asks not for flawless success but for the earnest *intention* to be conscious.

注意并面对我避免或否认痛苦或威胁现实的冲动。没有什么比回避引发恐惧或痛苦的事物更自然不过了。由于这包括我们的自身利益要求我们面对和考虑的事实,我们可能需要克服回避的冲动。但这需要 we 意识到这种冲动。那么我们需要的是自我检视和自我认知的取向——将意识转向内在和外在。有意识地生活的一部分是防范有时诱人的无意识;这需要我们最大限度的诚实。恐惧和痛苦应该被视为信号,不是要闭上眼睛,而是睁大眼睛,不是要转移视线,而是更加专注地观察。这远非一项容易或无需付出努力的任务。想象我们会完美地执行它是不现实的。但在我们对此的真诚意图上,我们之间会有很大差异;程度也很重要。自尊不要求完美无缺的成功,而是要求认真地做到有意识。

Being concerned to know “where I am” relative to my various (personal and professional) goals and projects, and whether I am succeeding or failing. If one of my goals is to have a successful and satisfying marriage, what is the present state of my marriage? Do I know? Would my partner and I answer the same way? Are my partner and I happy with each other?

Are there frustrations and unresolved issues? If so, what am I doing about them? Do I have an action plan, or am I merely hoping that “somehow” things will improve? If one of my aspirations is one day to have my own business, what am I doing about it? Am I closer to that goal than I was a month ago or a year ago? Am I on track or off? If one of my ambitions is to be a professional writer, where am I at present relative to the fulfillment of that ambition? What am I doing to actualize it? Will I be closer to fulfillment next year than this year? If so, why? Am I bringing as much consciousness to my projects as I need to?

关心了解自己相对于各种(个人和职业)目标和项目的“位置”,以及是否取得成功或失败。如果我的一个目标是拥有一个成功和满意的婚姻,那么我的婚姻现状如何?我知道吗?我的伴侣和我会给出相同的答案吗?我的伴侣和我是否对彼此感到快乐?是否存在沮丧和尚未解决的问题?如果是这样,我在做些什么?我有行动计划,还是只是希望“不知何故”事情会好起来?如果我的一个愿望是有自己的事业,我在为此做些什么?我比一个月前或一年前更接近这个目标了吗?我在正轨上还是偏离了?如果我的一个抱负是成为一名专业作家,我现在离实现这一抱负有多远?我在采取什么行动来实现它?明年我会比今年更接近实现吗?如果是这样,为什么?我是否给予我的项目足够的关注?

Being concerned to know if my actions are in alignment with my purposes. This issue is closely related to the preceding one. Sometimes there was great lack of congruence between what we say our goals or purposes are and how we invest our time and energy. That which we profess to care about most may get least from us in attention—whereas that which we say matters much less receives far more from us. So living consciously entails monitoring my actions relative to my goals, looking for evidence of alignment or misalignment. If there is misalignment, either my actions or my goals need to be rethought.

关心了解我的行动是否与我的目的相一致。这个问题与前一个问题密切相关。有时候,我们所说的目标或目的与我们如何投入时间和精力之间存在很大的不一致。我们声称最关心的事情可能获得最少的关注,而我们说不太重要的事情则获得了更多的关注。所以有意识地生活就意味着要监控我的行动与目标的关系,寻找一致或不一致的证据。如果存在不一致,我要么需要重新考虑我的行动,要么需要重新考虑我的目标。

Searching for feedback from the environment so as to adjust or correct my course when necessary. When a pilot flies from Los Angeles to New York, he or she is always slightly off course. This information, called feedback, is relayed back via instruments so that continuing adjustments are made to keep the plane on the right path. In the conduct of our life and the pursuit of our goals, we cannot safely set our course once and remain blind thereafter. The potential always exists that new information will require an adjustment of our plans and intentions.

不断地寻求来自环境的反馈,以便在必要时调整或纠正我的道路。当一个飞行员从洛杉矶飞往纽约时,他或她总是稍微偏离航线。这种信息,称为反馈,通过仪表反馈回来,以便持续地进行调整,使飞机保持在正确的航线上。在我们生活的过程中和追求目标的过程中,我们不能安全地设定一次航线,之后就视而不见。总是存在新的信息需要我们调整计划和意图的可能性。

A business leader who operates at a high level of consciousness plans for tomorrow's market.

以高度意识操作的商业领袖为明天的市场做计划。

If we are operating a business, perhaps we need to revise our advertising strategy. Perhaps the manager we counted on is proving unable to do the job. Perhaps the product that seemed like a brilliant idea when first conceived has been made obsolete by a competitor. Perhaps the sudden emergence of new competitors from other countries obliges us to rethink our global strategy. Perhaps recently reported changes in demographics has future implications for our business that we need to be examining now and relating to our present projections. How quick we will be to note such developments and respond appropriately has everything to do with the level of consciousness at which we operate.

如果我们正在经营一家企业,也许我们需要修改我们的广告策略。也许我们指望的经理证明无法完成这项工作。也许当初看似杰出创意的产

品已被竞争对手淘汰。也许来自其他国家的新竞争对手突然出现,迫使我们重新考虑我们的全球战略。也许最近报告的人口统计变化对我们的业务有未来影响,需要我们现在就进行检查并将其与我们目前的预测相关联。我们能否迅速注意到这些发展并做出适当的反应,完全取决于我们的意识水平。

A business leader who operates at a high level of consciousness plans for tomorrow's market; a leader operating at a more modest level thinks in terms of today's; a leader operating at a low level may not realize that he is still thinking in terms of yesterday's.

以高度意识操作的商业领袖为明天的市场做计划;操作在较低水平的领导者考虑的是今天的;操作在较低水平的领导者可能还没意识到他们仍在考虑昨天的。

On a more personal level, suppose I would like certain new behaviors from my spouse. I take certain actions aimed at evoking these changes. Do I persist in these actions without noting whether they produce a desired result? Do my spouse and I have the identical conversation forty times? Or, if I see that what I am doing is not working, *do I try something else?* In other words, do I operate *mechanically* or *consciously*?

从更个人的角度来说,假如我希望从我的配偶那里得到某些新的行为。我采取某些行动,目的是引发这些变化。我是坚持这些行动,而不注意它们是否产生了预期的结果吗?我的配偶和我是否会重复进行同样的对话40次?还是,如果我看到我正在做的事情并不奏效,我会尝试其他方法?换句话说,我是机械地操作还是有意识地行动?

Persevering in the attempt to understand in spite of difficulties. In my pursuit of understanding and mastery I sometimes encounter difficulties. When this happens, I have a choice: to persevere or give up. Students face this alternative in their school studies. Scientists face it in struggling with research problems. Executives face it in the thousand challenges of everyday business. Everyone faces it in personal relationships.

在面对困难时坚持理解。在追求理解和掌握的过程中,我有时会遇到困难。当这种情况发生时,我有一个选择:坚持下去还是放弃?学生在学习过程中会面临这种选择。科学家在研究问题时也会面临这种选择。管

理人员在日常商业挑战中也会面临这种选择。每个人在人际关系中都会面临这种选择。

If we persevere in the will to efficacy yet seem stopped by a barrier we cannot move through, we may take a rest or try a new approach, but we do not surrender to despair or resign ourselves to defeat. In contrast, if we give up, withdraw, fall into passivity, or go through the motions of trying without meaning it, we shrink the level of our consciousness—to escape the pain and frustration that accompanied our efforts. The world belongs to those who persevere. I am reminded of a story told about Winston Churchill. He was invited to address a graduating class at a school, and the students waited expectantly through the laudatory introduction he received, eager for what the great man would say. Finally, Churchill stood up, looked down at the class, and thundered, “Never-never-never-never-never-never-never give up!” Then he sat down.

如果我们坚持有效的意志,但又似乎被一个我们无法突破的屏障所阻挡,我们可以休息一下或尝试新的方法,但我们不会陷入绝望或认命于失败。相反,如果我们放弃、退缩、陷入被动或敷衍地尝试而没有真心,我们会降低我们的意识水平-为了逃避伴随我们努力的痛苦和挫折。这个世界属于那些坚持不放弃的人。我想起了一个关于温斯顿·丘吉尔的故事。他受邀在一所学校的毕业典礼上发表演讲,学生们在听完他的长篇大论的介绍后,渴望听到这位伟人会说些什么。最后,丘吉尔站了起来,俯视着那些学生,大声喊道:"永不放弃!永不放弃!永不放弃!永不放弃!永不放弃!"然后他坐了下来。

Of course, sometimes we may rationally choose to discontinue our efforts to understand or master something because, in the context of our other values and concerns, a further expenditure of time, energy, and resources is unjustified. But that is a different issue and off our immediate point, except to note that the decision to discontinue should be *conscious*.

当然,有时我们可能会理性地选择放弃继续努力去理解或掌握某些东西,因为在我们其他价值观和关切中,进一步投入时间、精力和资源是无法正当化的。但这是另一个问题,与我们当前的重点无关,不过要注意,决定放弃应该是有意识的。

Being receptive to new knowledge and willing to reexamine old assumptions. We are not operating at a high level of consciousness if we are absorbed totally by what we believe we already know and are uninterested in, or closed to, new information that might bear on our ideas and convictions. Such an attitude excludes the possibility of growth.

对新知识持开放态度,愿意重新审视老的假设。如果我们完全沉浸在我们认为已知的事物中,对可能会影响我们的想法和信念的新信息不感兴趣或封闭,我们就无法达到高度意识。这种态度排除了成长的可能性。

The alternative is not to hold everything we think in doubt but rather to maintain an openness to new experience and knowledge—because even when we are not mistaken to begin with, even when our starting premises are valid, new clarifications, amendments, and improvements in our understanding are always possible. And sometimes our premises *are* mistaken and need to be revised. Which leads to the next point.

替代方案不是对我们所想的一切持怀疑态度,而是保持对新的经验和知识的开放性,因为即使我们一开始就没有错误,即使我们的起始前提是有有效的,我们对事物的理解也总有可能得到进一步的澄清、修正和改进。有时,我们的前提是错误的,需要进行修订。这就引出了下一个观点。

Being willing to see and correct mistakes. When we accept certain ideas or premises as true, it is almost inevitable that over time we become attached to them. The danger then becomes that we may not wish to recognize evidence that we are mistaken.

愿意发现并纠正错误。当我们接受某些想法或前提为真时,几乎不可避免地会对它们产生依恋。危险在于,我们可能不愿意承认我们犯了错误的证据。

It is said of Charles Darwin that any time he encountered some fact that seemed to militate against his theory of evolution, he wrote it down immediately because he did not trust his memory to retain it.

据说,查尔斯·达尔文遇到任何似乎与他的进化论相抵触的事实时,都会立即记录下来,因为他不相信自己的记忆能保留下来。

Living consciously implies that my first loyalty is to truth, not to making myself right. All of us are wrong some of the time, all of us make mistakes,

but if we have tied our self-esteem (or our pseudo self-esteem) to being above error, or if we have become overattached to our own positions, we are obliged to shrink consciousness in misguided self-protection. To find it humiliating to admit an error is a certain sign of flawed self-esteem.

有意识的生活意味着我首要的忠诚是对真理,而不是让自己变得正确。我们都会有错误的时候,我们都会犯错,但如果我们把自我价值感(或我们的假自我价值感)系在错误之上,或者我们对自己的立场过于执着,我们就会被迫缩小意识,自我防护地误入歧途。觉得承认错误是丢脸的,是自我价值感有缺陷的确凿标志。

Seeking always to expand awareness—a commitment to learning—therefore, a commitment to growth as a way of life. In the second half of the nineteenth century the head of the U.S. Patent Office announced, “Everything of importance that can be invented has been invented.” This was the prevailing viewpoint throughout almost all human history. Until very recently, for the hundreds of thousands of years that Homo sapiens has existed on this planet, people saw existence as essentially unchanging. They believed that the knowledge possible to humans was already known. The idea of human life as a process of advancing from knowledge to new knowledge, from discovery to discovery—let alone of one scientific and technological breakthrough following another with exhilarating and disorienting speed—is only a couple of seconds old, measured in evolutionary time. In contrast to all the centuries behind us, we are living in an age when the total of human knowledge *doubles about every ten years*. 始终寻求扩大认知 - 对学习的承诺 - 因此,将成长作为生活方式的承诺。在 19 世纪后半叶,美国专利局局长宣布,“所有重要的发明已经完成。”这一直是几乎整个人类历史上的主流观点。直到最近,在智人在这个星球上存在了成千上万年的时间里,人们认为存在基本上是不变的。他们认为人类能够获得的知识已经全部掌握了。把人类生活看作从知识到新知识、从发现到发现的过程 - 更不用说一个又一个令人兴奋和迷惑的科学和技术突破接连不断地出现 - 这种观点只有几秒钟的历史。与我们背后的所有世纪相比,我们正生活在一个人类知识总量大约每 10 年翻一番的时代。

Only a commitment to lifelong learning can allow us to remain adaptive to our world. Those who believe they have “thought enough” and “learned

enough” are on a downward trajectory of increasing unconsciousness. The resistance of many people to becoming computer literate is a simple example. I recall a vice-president in a brokerage firm saying to me, “Having to struggle with learning a computer was devastating to my self-esteem. I didn’t want to learn. Yet I had no choice—it was necessary. But what a battle!”

只有对终身学习的承诺,才能使我们能够适应我们的世界。那些认为自己“已经思考够”和“已经学习够”的人,正处于意识逐渐减退的下行轨迹上。许多人对学习计算机技能的抵触就是一个简单的例子。我记得一位证券公司的副总裁对我说:“不得不努力学习计算机给我的自尊带来了毁灭性的打击。我不想学习。然而,我别无选择 - 这是必要的。但是,这场战斗真是艰难!”

To find it humiliating to admit an error is a certain sign of flawed self-esteem.

承认错误觉得丢脸是一种确定的自尊心缺失的表现。

A concern to understand the world around me. All of us are affected, in more ways than we can know, perhaps, by the world in which we live—physically, culturally, socially, economically, politically. The physical environment has consequences for our health. The cultural environment affects our attitudes, values, and the pleasure we take (or don’t take) in what we see, hear, and read. The social environment may have an impact on the serenity or turbulence of our existence. Economic factors affect our standard of living. Political factors affect the measure of our freedom and the extent of our control over our lives. Some would add to this list of the significant constituents of our context the cosmic or religious or spiritual dimension, however one interprets those words. In any event, this list is clearly an oversimplification and is offered only to point in a direction.

关心了解我们周围的世界。我们都受到这个我们生活的世界的影响,可能超出我们所知-无论是从身体上、文化上、社会上、经济上还是政治

上。物理环境会对我们的健康产生影响。文化环境会影响我们的态度、价值观和我们从中获得的快乐(或不快乐)。社会环境可能会影响我们生活的宁静或动荡。经济因素会影响我们的生活水平。政治因素会影响我们的自由程度和对生活的控制程度。有人会补充说,我们的环境还包括宇宙、宗教或精神层面,这取决于如何解释这些词。不管怎样,这个列表显然是过于简单化了,只是为了指明一个方向。

To be oblivious to such forces, to imagine that we operate in a vacuum, is truly to live as a sleepwalker. Living consciously entails a desire to understand our full context.

对这些力量视而不见,想象自己置身真空,这实在是做梦般地生活。有意识地生活需要渴望理解我们的整个环境。

Obviously a person of high intelligence with a philosophical disposition may carry this concern farther than a person of more limited intellect. But even among persons of modest powers we can discern differences in interest level with regard to these matters—differences in curiosity, thoughtfulness, awareness that there is something about which to think. And again, since we are neither omniscient nor infallible, it is our intention and its expression in action that is of primary importance.

显然,一个智力很高而有哲学倾向的人可能会比一个智力有限的人更关心这些问题。但即使在那些能力有限的人中,我们也能发现他们对这些事情的感兴趣程度存在差异-差异体现在好奇心、深思熟虑程度,以及对其中存在值得思考的问题的觉察程度。而且,既然我们既非无所不知也非无所不能,我们的意图及其在行动中的表达才是最重要的。

A concern to know not only external reality but also internal reality, the reality of my needs, feelings, aspirations, and motives, so that I am not a stranger or a mystery to myself. In the course of my work as a psychotherapist I have met many people who are proud of their knowledge of the universe, from physics to political philosophy to aesthetics to the most recent information about Saturn to the teachings of Zen Buddhism—and yet who are blind to the operations of the private universe within. The wreckage of their personal life is a monument to the magnitude of their unconsciousness concerning the internal world of the self. They deny and disown their needs, rationalize their emotions, intellectualize (or

“spiritualize”) their behavior—while moving from one unsatisfactory relationship to another or remaining for a lifetime in the same one without doing anything practical to improve it. I am not living consciously if my consciousness is used for everything but self-understanding.

不仅关注外部现实,也关注内在现实,了解自己的需求、感受、理想和动机,这样我就不会对自己感到陌生或困惑。作为一名心理治疗师,我遇到过许多人,他们自诩对宇宙有广泛的知识,涉及从物理学到政治哲学再到美学,乃至最新的土星信息以及禅宗佛教的教义——然而他们却对内在世界的运作视而不见。他们个人生活的破碎就是他们对自我内在世界无意识的一个标志。他们否认和卸责自己的需求,为自己的情感辩护,将自己的行为理性化(或“精神化”)——同时从一段不满意的人际关系跳到另一段,或终其一生都无法采取任何切实的行动来改善现状。如果我的意识都用在除了自我理解之外的事情上,那我就没有真正地活着。

Sometimes our efforts at self-examination hit an impasse for which we require the assistance of a guide, teacher, or psychotherapist. My focus here, again, is on an underlying intention, an orientation: a concern to know the inner world of needs, feelings, motives, mental processes. As contrasted with what? That condition of self-estrangement and self-alienation that to varying degrees is the state of most people (and about which I wrote in *The Disowned Self*).

有时我们的自我审视会陷入瓶颈,这时我们需要向导师或心理治疗师寻求帮助。我这里再次强调的是一种潜在的意图,一种取向:关注内在世界的需求、感受和动机以及心理过程。这与什么形成对比呢?大多数人都处于某种程度的自我疏离和自我异化状态(我在《被弃绝的自我》一书中有所论述)。

This intention or concern shows up in such simple questions as: Do I know what I am feeling at any particular moment? Do I recognize the impulses from which my actions spring? Do I notice if my feelings and actions are congruent? Do I know what needs or desires I may be trying to satisfy? Do I know what I actually want in a particular encounter with another person (not what I think I “should” want)? Do I know what my life is about? Is the “program” I am living one I accepted uncritically from others, or is it genuinely of my own choosing? Do I know what I am doing when I particularly like myself and what I am doing when I don’t? These are the

kind of questions that intelligent self-examination entails.

这种意图或关切体现在一些简单的问题中,比如:我在任何特定时刻都知道自己正在感受什么吗?我认识到我行动的源动力吗?我注意到我的感受和行为是否一致吗?我知道我可能试图满足哪些需求或欲望吗?我知道在与另一个人的特定交往中我真正想要什么(而不是我认为我"应该"想要的)吗?我知道我的生活是关于什么的吗?我正在生活的"程序"是我毫无批判地接受的,还是真正出自我自己的选择?我知道当我特别喜欢自己的时候我在做什么,以及当我不喜欢自己的时候我在做什么吗?这些就是智慧自我检视所包含的问题。

Do I know what I am doing when I particularly like myself and what I am doing when I don't?

我知道当我特别喜欢自己的时候我在做什么,以及当我不喜欢自己的时候我在做什么吗?

Note that this is entirely different from a morbid self-absorption that consists of taking one's emotional temperature every ten minutes. I am not recommending obsessive self-preoccupation. I do not even like to talk about "introspection" in this context because it suggests something far more technical and remote from the average person's experience. I prefer to talk about "the art of noticing." Noticing the feelings in my body. Noticing my emotions during an encounter with someone. Noticing patterns in my behavior that may not be serving me. Noticing what excites me and what drains me. Noticing whether the voice inside my head is truly my own or belongs to someone else—perhaps my mother. To notice, I have to be interested. I have to think the practice worthwhile. I have to believe there is value in knowing myself. I may have to be willing to look at troublesome facts. I have to be convinced that, longterm, I have more to gain from consciousness than unconsciousness.

请注意,这完全不同于一种病态的自我沉溺,也就是每十分钟就检查一下自己的情绪状态。我并不建议过度的自我沉溺。我甚至不喜欢在这个

上下文中使用"内省"这个词,因为它给人一种非常技术性和与普通人经验相距甚远的感觉。我更喜欢谈论"注意力的艺术"。注意自己身体中的感受。注意在与他人互动时的情绪。注意可能不利于自己的行为模式。注意什么让自己兴奋,什么让自己耗费精力。注意自己头脑中的声音是否真的属于自己,还是出自别人——也许是母亲。要注意,我必须感兴趣。我必须认为这个实践是有价值的。我必须相信了解自己是值得的。我可能必须愿意面对令人不安的事实。长远来看,我必须确信获得自我意识比维持无意识状态更有好处。

Why do we need to notice bodily feelings? Well, to offer only one of many possibilities, this would be very useful to a driven individual who would prefer to avoid a heart attack and who would thus benefit from advance warnings of stress. Why do we need to notice our emotions during an encounter with someone? To better understand our actions and reactions. Why do we need to notice our patterns of behavior? To know which actions are producing desired results and which aren't, and to discover what patterns need to be challenged. Why do we need to notice what is exciting and what is draining? To do more of the first and less of the second (a correction that by no means happens automatically or "instinctively"). Why might it be worth our efforts to identify the different voices speaking within? To recognize alien influences with alien agendas (the voice of a parent or a religious authority, for example), to learn how to distinguish one's own true voice from all others, to operate one's life as an autonomous human being.

我们为什么需要注意身体感受?这对于一个追求目标的人来说非常有用,因为可以预防心脏病发作,从而从中获益。我们为什么需要在与他人互动时注意自己的情绪?这有助于更好地理解自己的行为 and 反应。我们为什么需要注意自己的行为模式?这样就能知道哪些行为产生了预期的结果,哪些没有,并发现需要改变的模式。我们为什么需要注意什么让自己兴奋,什么让自己感到耗竭?这样就能多做前者,少做后者(这种纠正并不会自动或"本能"地发生)。为什么值得努力识别内心不同的声音?为了认识来自外部的影响(比如父母或宗教权威的声音),学会区分自己内心的真实声音,以自主的方式生活。

A concern to be aware of the values that move and guide me, as well as their roots, so that I am not ruled by values I have irrationally adopted or uncritically accepted from others. This point is closely related to the foregoing. One of the forms that living unconsciously takes is obliviousness to the values guiding one's actions and even indifference to the question. All of us sometimes draw mistaken or irrational conclusions from our experience on the basis of which we may form values harmful to our well-being. All of us absorb values from the world around us—from family, peers, and culture—and these values are not necessarily rational or supportive of our true interests; often, in fact, they are not.

我们需要关注指引和引导自己的价值观,以及它们的根源,这样就不会被自己无理地采纳或盲目接受的价值观所掌控。这一点与上述内容密切相关。生活中的一种状态就是对指引自身行为的价值观视而不见,甚至对此漠不关心。我们有时会根据自己的经验得出错误或不合理的结论,并据此形成对自身福祉有害的价值观。我们也会从周围的家庭、同伴和文化中吸收价值观,但这些价值观不一定是理性的,也不一定符合我们的真正利益,事实上经常并非如此。

A young person may see many examples of dishonesty and hypocrisy while growing up, may conclude, in effect, “This is the way the world works, and I must adapt to it,” and may as a consequence devalue honesty and integrity.

一个年轻人在成长过程中可能会看到许多不诚实和虚伪的例子,从而得出结论“这就是这个世界的运作方式,我必须适应它”,因此会贬低诚信和正直这些价值观。

A man may be socialized to identify personal worth with income; a woman may be socialized to identify personal worth with the status of the man she marries.

一个男人可能会被社会化地认为个人价值与收入挂钩;一个女人可能会被社会化地认为个人价值与她嫁的丈夫的地位挂钩。

Such values subvert healthy self-esteem, and almost inevitably lead to self-alienation and to tragic life decisions. Living consciously, therefore, entails reflecting on and weighing in the light of reason and personal experience the values that set our goals and purposes.

这些价值观破坏了健康的自尊,几乎不可避免地导致自我疏离和悲剧性的人生决策。因此,有意识地生活意味着反思和权衡理性和个人经验中那些决定我们目标和目的的价值观。

A Note on Addictions

关于上瘾的说明

The avoidance of consciousness is clearly evident in problems of addiction. When we become addicted to alcohol or drugs or destructive relationships, the implicit intention is invariably to ameliorate anxiety and pain—to escape awareness of one’s core feelings of powerlessness and suffering. What we become addicted to are tranquilizers and anodynes. Anxiety and pain are not extinguished, they are merely rendered less conscious. Since they inevitably resurface with still greater intensity, larger and larger doses of poison are needed to keep consciousness at bay.

避免意识在成瘾问题中非常明显。当我们沉沦于酒精、毒品或破坏性关系时,隐含的意图总是缓解焦虑和痛苦——逃避对自身无助和痛苦的核心感受的意识。我们上瘾的是镇静剂和止痛剂。焦虑和痛苦并未消除,只是被降低了意识。由于它们不可避免地会更加强烈地重新出现,我们需要越来越大剂量的毒品来保持意识的隐藏。

Self-destruction is an act best performed in the dark.

自我毁灭最好在黑暗中进行。

When we become addicted to stimulants, we are avoiding the exhaustion or depression they are intended to mask. Whatever else may be involved in a particular case, what is always involved is the avoidance of consciousness. Sometimes what is avoided are the implications of a lifestyle that requires stimulants to be sustained.

当我们上瘾于兴奋剂时,我们正在回避它们旨在掩盖的疲惫或抑郁。无论其他因素如何,回避意识始终是其中涉及的要害。有时,我们回避的是需要依赖兴奋剂才能维持的生活方式。

To the addict, consciousness is the enemy. If I have reason to know that alcohol is dangerous to me and I nonetheless take a drink, I must first turn down the light of awareness. If I know that cocaine has cost me my last three jobs and I nonetheless choose to take a snort, I must first blank out my knowledge, must refuse to see what I see and know what I know. If I recognize that I am in a relationship that is destructive to my dignity, ruinous for my self-esteem, and dangerous to my physical well-being, and if I nonetheless choose to remain in it, I must first drown out the voice of reason, fog my brain, and make myself functionally stupid. Self-destruction is an act best performed in the dark.

对于上瘾者来说,意识就是敌人。如果我有理由知道酒精对我很危险,但我仍然喝酒,我必须先关掉意识的光芒。如果我知道可卡因让我失去了最近三份工作,但我仍然选择吸毒,我必须先抛弃我的知识,拒绝看到我看到的,知道我知道的东西。如果我认识到自己正处于一种破坏性很强的关系中,有损我的尊严,有害我的自尊,危及我的身体健康,但我仍然选择留在其中,我必须先淹没理性的声音,迷惘我的大脑,让自己变得愚笨。自我毁灭最好在黑暗中进行。

A Personal Example **一个个人的例子**

All of us can look back over our life and think of times when we did not bring to some concern as much consciousness as was needed. We tell ourselves, "If only I had thought more!" "If only I hadn't been so impulsive!" "If only I had checked the facts more carefully!" "If only I had looked ahead a bit!"

我们所有人都可以回顾自己的生活,想起过去有些问题我们没有付出足够的注意力。我们告诉自己:"要是我想得更多就好了!" "要是我没有那么冲动就好了!" "要是我查证的更仔细就好了!" "要是我往前想了一些就好了!"

I think of my first marriage, when I was twenty-two years old. I think of all the signs (apart from our youth) that we were making a mistake: the numerous conflicts between us, the incompatibilities in some of our values, the ways in which at the core we were not each other's "type." Why, then, did I proceed? Because of our shared commitment to certain ideas and ideals. Because of sexual attraction. Because I desperately wanted to have a woman in my life. Because she was the first person from whom I did not feel alienated—and I lacked the confidence that another would come along. Because I naively imagined that marriage could solve all the problems between us. There were "reasons," to be sure.

我想起我第一次婚姻,当时我 22 岁。我想起所有的迹象(除了我们的年轻)表明我们犯了一个错误:我们之间有很多冲突,一些价值观不相容,在核心上我们并不是彼此的"类型"。那么,为什么我还要继续?因为我们对某些思想和理想有共同的承诺。因为肉体吸引。因为我极度渴望拥有一个女人在我生命中。因为她是我从未感到疏离的一个人——而我缺乏另一个人会出现的信心。因为我天真地以为婚姻可以解决我们之间的所有问题。当然,有"理由"。

Still, if someone had said to me (or if I had somehow thought to say to myself), "If you were to bring a higher level of consciousness to your relationship with Barbara, and to do so steadily, day after day, what do you suppose might happen?" I have to wonder what I might have been led to face and come to grips with. To a mind that is receptive, so simple yet provocative a question can have astonishing potency.

不过,如果有人对我说(或者我自己想到了说):"如果你能给你和芭芭拉的关系带来更高的意识,并且持续这样做,日复一日,会发生什么?"我不禁想知道,我可能会被带到什么样的面临和应对之中。对于一个有接受力的心智来说,如此简单而又引人深思的问题,都能拥有惊人的力量。

The fact was, I examined neither the feelings driving me toward marriage nor the feelings signaling danger. I did not confront the logical and obvious questions: Why marry *now*? Why not wait until more is resolved between you? And because of what I did not do, my self-esteem suffered a subtle wound—some part of me knew I was avoiding awareness—although it would be years before I fully understood this.

事实上,我既未检视推动我走向婚姻的感受,也没有关注表明危险信号的

感受。我并未正视那些显而易见的问题:为什么现在就结婚?为什么不等到你们两人之间的矛盾更多地得到解决?由于我没有做这些,我的自尊心受到了一种微妙的创伤——我内心的某个部分知道我在回避意识,虽然要到多年后我才完全理解这一点。

There is an exercise that I give to therapy clients today that I wish I had known about then. The course of my life over the next decade or so might have been different. I will discuss this exercise and others like it below, but for the moment let me say this. If for two weeks I had sat at my desk each morning and wrote the following incomplete sentence in my notebook: "If I bring a higher level of consciousness to my relationship with Barbara—" and then wrote six to ten endings as rapidly as I could, without rehearsing, censoring, planning, or "thinking," I would have found myself making more and more conscious, explicit, and inescapable all the deep reservations I had about this relationship as well as my process of avoidance and denial.

我今天给治疗客户布置的一个练习,我当时真希望我知道。我人生接下来的十年左右,也许会有所不同。我稍后会讨论这个练习和类似的其他练习,但现在让我说这样一件事。如果我在桌前每天早上都用笔在笔记本上写下这样一个未完成的句子:"如果我能给我和芭芭拉的关系带来更高的意识--",然后尽快写下6到10个句尾,而不去排演、审查、计划或"思考",我就会发现自己越来越明确、明确和不可逃避地意识到我对这段关系存有多重的保留,以及我的回避和否认。

I have given this exercise to clients who are confused or conflicted about some relationship, and the result almost invariably is major clarification. Sometimes the relationship radically improves; sometimes it ends.

我已经把这个练习给那些对某种关系感到困惑或矛盾的客户做过,结果几乎总是带来了巨大的澄清。有时关系会大大改善;有时它会终结。

Had I known to use this technique, I would have had to face the fact that loneliness was driving me more than admiration. If Barbara had done a similar exercise, she would have realized that she was no more rational than I in what we were preparing to do. Whether we would have had the courage and wisdom to stay at this higher level of awareness is something I can only speculate about now. That one wakes up for a time is no guarantee that one will remain awake. Still, judging from the experience of my clients, it

would have been extraordinarily difficult for us to persist blindly on our course because we would no longer have been blind, and opening one door clears the way to opening another and then another.

如果我早知道要使用这种技术,我就必须面对这样一个事实,即孤独感比崇敬感更驱使我。如果芭芭拉也做过类似的练习,她就会意识到,我们准备做的事情中她和我都没有什么理性可言。我们是否有勇气和智慧保持在这种更高的觉知水平上,这只能由我现在进行猜测。一个人醒悟一段时间并不能保证他会永远保持清醒。不过,从我的客户的经历来看,我们盲目坚持我们的道路会非常困难,因为我们不再是盲目的,打开一扇门就为打开另一扇门和再下一扇门开辟了道路。

Consciousness and the Body **意识与身体**

It was the achievement of Wilhelm Reich to bring the body into psychotherapy—in other words, to make clinicians aware that when feelings and emotions are blocked and repressed, the process of implementation is physical: Breathing is restricted and muscles are contracted. When this happens repeatedly, the blocks become part of the body structure—“the body armor,” in Reich’s phrase—and what began as the psychological becomes somaticized. Breathing may be so habitually shallow and muscles so little contracted that the flow of feeling is obstructed and consciousness is diminished accordingly. When body therapists work to release the breathing and open areas of tight muscular contraction, the person *feels* more *and is more aware*. Body work can liberate blocked consciousness.

维尔海姆·赖希的成就在于将身体带入到心理治疗中——换句话说,让临床医生意识到,当感受和情绪受到阻塞和压抑时,实施过程是身体的:呼吸受到限制,肌肉收缩。当这种情况反复发生时,这些障碍就成为身体结构的一部分——用赖希的话说就是“身体盔甲”——最初的心理问题变成了躯体化。呼吸可能习惯性地非常浅,肌肉收缩也很少,以至于情感流动受到阻碍,相应地意识也受到降低。当身体治疗师努力释放呼吸,打开

紧张肌肉的区域时,个人就会感到更多,也更加清醒。身体疗法可以释放被阻塞的意识。

This is true in all the schools of body work that have gone beyond Reich to a more advanced understanding of the interactions between psyche and soma. Freeing the body contributes to freeing the mind.

这在所有超越赖希,对心身关系有更深入理解的身体疗法学校中都是如此。解放身体有助于解放心智。

In the early 1970s I went through a program of “rolfing” (named after founder Ida Rolf), more formally called “structural integration.” This process involves deep massage and manipulation of the muscle fascia to realign the body in more appropriate relation to gravity, to correct imbalances caused by entrenched muscular contractions, and to open areas of blocked feeling and energy.

在 20 世纪 70 年代初,我经历了一个“罗夫疗法”(以创始人伊达·罗夫命名)的程序,更正式地称为“结构整合”。这个过程涉及深层按摩和肌肉筋膜的操作,以将身体更恰当地与重力对齐,纠正由根深蒂固的肌肉收缩引起的失衡,并打开被阻塞的感受和能量区域。

I was fascinated by the response of my clients. Many said they saw changes, week by week: I became more sensitive and more perceptive in my work. As my own body seemed to open to me and somehow to become more “available,” I found that I could more expertly “read” the bodies of others. I saw how a client was sitting, standing, or moving, and I instantly knew volumes about his or her inner life. Spontaneously I had shifted to a much higher level of consciousness in my work through a process that began as increased consciousness of my own body.

我对客户的反应感到很着迷。许多人说他们看到了周周变化:我在工作中变得更敏感,更有感知力。当我自己的身体似乎向我开放,以某种方式变得更“可用”时,我发现我可以更熟练地“阅读”他人的身体。我看到一个客户是如何坐着、站着或移动的,我瞬间就知道他或她内心生活的许多事情。通过开始增强对自身身体的意识,我自发地转移到了更高的意识层面来工作。

When I reported this enthusiastically to the man who was rolling me, he said that not everyone had that experience and that it was the result not of the rolling alone but also of the high level of awareness with which I participated in the process. "It's like psychotherapy," he explained. "Clients who bring a lot of consciousness to the work do better than clients who are more passive, who just show up and expect the therapist to do everything." 当我热情地向给我做罗夫疗法的人报告这些时,他说并非所有人都有这种经历,而这不仅仅是由于罗夫疗法本身,也是由于我在这个过程中保持了高度的自觉。"就像心理治疗一样,"他解释说,"那些带来大量自觉的客户做得比那些更被动、只是来等治疗师做所有事情的客户要好。"

The point I am making is that if one's goal is to operate at a high level of consciousness, a body armored against feeling is a serious impediment. 我要说的重点是,如果一个人的目标是在高水平的意识中运作,那么一个对感受麻木的身体就是一个严重的障碍。

Sentence Completions to Facilitate the Art of Living Consciously 促进有意识生活艺术的句子完成

Sentence-completion work is a deceptively simple yet uniquely powerful tool for raising self-understanding, self-esteem, and personal effectiveness. It rests on the premise that all of us have more knowledge than we normally are aware of—more wisdom than we use, more potentials than typically show up in our behavior. Sentence completion is a tool for accessing and activating these "hidden resources."

句子完成工作是一种看似简单但独特强大的工具,可用于提高自我理解、自尊和个人效能。它基于这样一个前提,即我们都拥有比我们通常意识到的更多知识——比我们使用的更多智慧,比通常表现在行为中的更多潜力。句子完成是一种用于访问和激活这些"隐藏资源"的工具。

Sentence completion can be used in many ways. Here I will describe a way I find particularly effective.

句子完成可以用于许多用途。这里我将描述一种我认为特别有效的方法。

The essence of this procedure is to write an incomplete sentence, a sentence stem, and to keep adding different endings—the sole requirement being that each ending be a grammatical completion of the sentence. We want a minimum of six endings.

这种程序的本质是写一个不完整的句子,一个句子干,并不断添加不同的结尾 - 唯一的要求是每个结尾都是句子的语法完成。我们希望至少有六个结尾。

We should work as rapidly as possible—no pauses to “think,” inventing if we get stuck, without worrying if any particular ending is true, reasonable, or significant. *Any ending is fine, just keep going.*

我们应该尽可能快地工作 - 不要停顿去“思考”,如果陷入困境就发明,不用担心任何特定的结尾是否真实、合理或重要。任何结尾都可以,只管继续。

When doing sentence completion this way, we work with a notebook, typewriter, or computer. (An acceptable alternative is to do the sentence completions into a tape recorder, in which case you keep repeating the stem into a recorder, each time completing it with a difference ending. You play the work back later to reflect on it.)

在以这种方式完成句子时,我们使用笔记本、打字机或计算机。(一个可接受的替代方法是将句子完成录制到录音机中,在这种情况下您会重复录入干句,每次用不同的结尾完成它。您可以稍后播放工作录音来思考。)

Sentence-completion work can be used for many different purposes. Some of them will be examined in the course of this book. Right now, how might we use the technique to facilitate the process of learning to live more consciously?

句子完成工作可用于许多不同的目的。其中一些将在本书的过程中进行检查。现在,我们如何使用这种技术来促进更有意识地生活的过程?

First thing in the morning, before proceeding to the day’s business, sit down and write the following stem:

在早上第一件事,在进行当天的工作之前,坐下来写下以下干句:

Living consciously to me means—
对我来说,有意识地生活意味着-

Then, as rapidly as possible, without pausing for reflection, write as many endings for that sentence as you can in two or three minutes (never fewer than six, but ten is enough). Do not worry if your endings are literally true, make sense, or are “profound.” Write *anything*, but write *something*.
然后,尽快地,不停下来反思,在两到三分钟内尽可能多地写出这个句子的结尾(不少于六个,但十个已经足够了)。不要担心你的结尾是否真实、有道理或“深刻”。写任何东西,但写点东西。

Then, go on to the next stem:
然后,继续下一个干句:

If I bring 5 percent more awareness to my activities today—
如果我今天将 5%的注意力带到我的活动上-

(Why only 5 percent? Let us proceed in small, nonintimidating, “bite-size chews.” Besides, most of the time 5 percent is plenty!)
(为什么只有 5%?让我们以小而不具威胁性的“小口吃”的方式进行。此外,大多数时候 5%就足够了!)

Then:
然后:

If I pay more attention to how I deal with people today—
如果我今天更多地关注我与他人的交往-

Then:
然后:

If I bring 5 percent more awareness to my most important relationships—
如果我将 5%的注意力集中在我最重要的关系上-

Then:
然后:

If I bring 5 percent more awareness to (fill in a particular problem you are concerned about—for example, your relationship with someone, or a barrier you've hit at work, or your feelings of anxiety or depression)—

如果我能对(填写你关心的特定问题——例如,你与某人的关系,工作中遇到的障碍,或焦虑和抑郁的感受)带来 5%的更多认识——

When you are finished, proceed with your day's business.
完成后,继续你一天的工作。

At the end of the day, as your last task before dinner, do six to ten endings each for the following stems:

在一天结束之前,在晚餐之前的最后一项任务中,为以下句子进行 6 到 10 次补充:

**When I reflect on how I would feel if I lived more consciously—
当我反思如果能更有意识地生活,我会有什么感受——**

**When I reflect what happens when I bring 5 percent more awareness to my activities—
当我反思将 5%的更多注意力带到我的日常活动上会发生什么——**

**When I reflect on what happens when I bring 5 percent more awareness to my most important relationships—
当我反思将 5%的更多注意力带到我最重要的人际关系中会发生什么——**

**When I reflect on what happens when I bring 5 percent more awareness to (whatever you've filled in)—
当我反思将 5%的更多注意力带到(无论你填写什么)中会发生什么——**

Do this exercise every day, Monday through Friday for the first week.
在第一周内,从星期一到星期五每天进行这个练习。

Do not read what you wrote the day before. Naturally there will be many repetitions. But also, new endings will inevitably occur. You are energizing all of your psyche to work for you.

不要读前一天写的内容。自然会有许多重复的地方。但也会不可避免地出现新的补充。你正在激活你全部的心智来为你服务。

Sometime each weekend, reread what you have written for the week, and then write a minimum of six endings for this stem:

在每个周末,重读你本周写的内容,然后至少为这个句子写 6 个补充:

**If any of what I wrote this week is true, it would be helpful if I—
如果我本周写的任何内容是真实的,我希望能够——**

In doing this work, the ideal is to empty your mind of any expectations concerning what will happen or what is “supposed” to happen. Do not impose any demands on the situation. Try to empty your mind of expectations. Do the exercise, go about your day’s activities, and merely notice any differences in how you feel or how you operate. You will discover that you have set in motion forces that make it virtually impossible for you to avoid operating more consciously.

在做这项工作时,理想状态是要摒弃任何关于会发生什么或“应该”发生什么的期望。不要对这种情况提出任何要求。尽量清空你的大脑,消除期望。进行这个练习,继续你一天的活动,仅仅注意任何感受或操作方式的变化。你会发现,你已经启动了一些力量,使你几乎无法避免更有意识地运作。

An average session should not take longer than ten minutes. If it takes much longer, you are “thinking” (rehearsing, calculating) too much.

一个平均的练习时间不应超过 10 分钟。如果需要更长时间,你就是“思考”太多(排演、计算)了。

Notice that the second set of stems of the day relate to the morning’s work. I call this the “bookend” approach to sentence completion. The knowledge that those stems are waiting to be completed later in the day energizes the motivation to be more conscious throughout the day.

请注意,白天的第二组主题与早上的工作有关。我称之为“扣环式”句子完成方法。知道这些主题稍后会被完成,可以激发我们在整个白天保持高度警觉。

The technique can be thought of as a procedure for learning to manage our attention—more broadly, to manage the mind’s “spontaneous” activities. There is a discipline to maintaining good self-esteem. And the foundation is the discipline of consciousness itself. This is what the technique aims to assist and support.

这个技巧可以看作是一种训练管理我们注意力的方法,更广泛地说,是训练"自发"心智活动的方法。保持良好自尊心需要一定的纪律。而这个纪律的基础就是对意识本身的纪律。这就是这种技巧所要帮助和支持的。

After you have worked with the above stems for, say, two weeks, you acquire a sense of how the procedure works. Then you can begin to use other stems to help raise your awareness with regard to particular issues of concern. For example:

在你使用上述主题练习大约两周后,你就会对这个过程有个基本的了解。那时你就可以开始使用其他主题,以提高你对特定问题的警觉了。例如:

If I bring 5 percent more awareness to when I am mentally active and when I am mentally passive, I might see that—
如果我把 5%更多的注意力集中在我什么时候是心智活跃,什么时候是心智被动上,我可能会发现-

(Evening stem: **When I notice what happens when I... etc.)**
(晚上的主题:当我注意到当我...等等发生了什么时)

If I bring 5 percent more awareness to my relationship with (fill in a name)—
如果我把 5%更多的注意力集中在我与(填写名字)的关系上-

If I bring 5 percent more awareness to my insecurities—
如果我把 5%更多的注意力集中在我的不安全感上-

If I bring 5 percent more awareness to my depression—
如果我把 5%更多的注意力集中在我的抑郁上-

If I bring 5 percent more awareness to my concern about (fill it in)

—
如果我把 5%更多的注意力集中在我对(填写)的担忧上-

If I bring 5 percent more awareness to my impulses to avoid unpleasant facts—

如果我把 5%更多的注意力集中在我回避不愉快事实的冲动上-

If I bring 5 percent more awareness to my needs and wants—

如果我把 5%更多的注意力集中在我的需求和愿望上-

If I bring 5 percent more awareness to my deepest values and goals

—
如果我把 5%更多的注意力集中在我最深层的价值观和目标上-

If I bring 5 percent more awareness to my emotions—

如果我把 5%更多的注意力集中在我的情绪上-

If I bring 5 percent more awareness to my priorities—

如果我把 5%更多的注意力集中在我的优先事项上-

If I bring 5 percent more awareness to how I sometimes stand in my own way—

如果我把 5%更多的注意力集中在我有时如何成为自己的绊脚石上-

If I bring 5 percent more awareness to the outcomes of my actions

—
如果我把 5%更多的注意力集中在我行动的结果上-

If I bring 5 percent more awareness to how I sometimes make it difficult for people to give me what I want—

如果我把 5%更多的注意力集中在我有时如何让人很难给我想要的东西上-

A few career-oriented stems:

几个与职业相关的主题:

**If I bring 5 percent more awareness to what my job requires of me—
—
如果我把 5%更多的注意力集中在我的工作需求上-**

**If I bring 5 percent more awareness to what I know about being an effective manager—
如果我把 5%更多的注意力集中在我对成为有效管理者的了解上-**

**If I bring 5 percent more awareness to what I know about making sales—
如果我对我所知道的如何进行销售增加 5%的意识—**

**If I bring 5 percent more awareness to what I know about appropriate delegating—
如果我对我所知道的如何适当地委派增加 5%的意识—**

A few stems to explore “resistance”:
探索"抵抗"的几个词干:

**If I imagine bringing more consciousness into my life—
如果我想象增加生活中的更多意识—**

**The scary thing about being more conscious might be—
变得更有意识可能会令人害怕的事情是—**

**If I bring 5 percent more awareness to my fear of operating more consciously—
如果我对我对更有意识地操作的恐惧增加 5%的意识—**

I trust this is sufficient to make clear that the possibilities are almost inexhaustible. In each of the above examples, the corresponding evening stem is obvious.

我相信这足以清楚地表明,可能性几乎是无穷无尽的。在上述每一个例子中,相应的晚上词干都是显而易见的。

In addition to my psychotherapy practice, I conduct weekly ongoing self-esteem groups where many of my self-esteem-building strategies are

continually tested. Homework assignments using exercises such as the above have proven to be powerful in quietly and gently generating change. No one has ever done this particular “consciousness exercise” for a month or two without reporting (and showing signs of) operating at a higher level of awareness in the conduct of daily life. The exercise is adrenaline shot into the psyche.

除了我的心理治疗实践,我每周都会进行持续的自尊小组,在那里许多我的自尊建立策略都在不断地被测试。使用如上所述的练习作为家庭作业已被证明在悄悄而温和地产生变化方面是有力的。没有人曾经做过这个特殊的“意识练习”一个月或两个月,而没有报告(并显示)在日常生活中以更高的意识水平运作。这种练习就像是注入心灵的肾上腺素。

A Challenge **一个挑战**

Living consciously is both a practice and a mind-set, an orientation toward life. Clearly it exists on a continuum. No one lives entirely unconsciously. No one is incapable of expanding his or her consciousness.

有意识地生活既是一种实践,也是一种心态,一种对生活的取向。很明显,它存在于一个连续体上。没有人完全无意识地生活。没有人无法扩展自己的意识。

If we reflect on this issue, we will notice that we tend to be more conscious in some areas of our life than in others. I have worked with athletes and dancers who are exquisitely aware of the slightest nuances within their body, as far as nerves, muscles, and blood flow are concerned—and yet who are quite unaware of the meaning of many of their emotions. We all know people who are brilliantly conscious in the area of work and are catastrophes of unconsciousness in their personal relationships.

如果我们反思这个问题,我们会发现我们在生活的某些领域比其他领域更有意识。我曾经与运动员和舞者一起工作,他们对身体内部的细微变化,比如神经、肌肉和血液流动,非常敏感—但同时许多情感的意义却毫不知情。我们都认识一些在工作方面非常有意识的人,而在个人关系方面却是一片混乱。

We tend to be more conscious in some areas of our life than in others.
我们在生活的某些领域比其他领域更有意识。

The ways we know what area of our life needs more awareness are usually fairly obvious. We look at the area where our life is working least satisfactorily. We notice where the pains and frustrations are. We observe where we feel least effective. If we are willing to be honest, this is not a difficult task. Some of us may need to bring more awareness to the territory of our basic material needs. Others need more focus on relationships. Others need more focus on intellectual development. Others need to examine unexplored possibilities of creativity and achievement. Others need more concern with spiritual growth. Which need requires priority is a function of where we are in our overall evolution, and also of our objective circumstances. Context determines appropriateness.

我们知道哪些生活领域需要更多警觉的方式通常相当明显。我们看看生活中最不满意的的地方。我们注意到有哪些痛苦和挫折。我们观察自己感觉效果最差的地方。如果我们愿意诚实对待自己,这并不是一个困难的任务。我们中有些人可能需要更多关注基本物质需求;有些人需要更多关注人际关系;有些人需要更多关注智力发展;有些人需要探索创造力和成就的未知可能性;有些人需要更多关注精神成长。哪种需求需要优先考虑,取决于我们在整体进化过程中所处的阶段,也取决于我们客观的生活环境。环境决定了适当性。

Let us suppose that, meditating on the material in this chapter, you identify the areas in your life where you are at your most conscious and also the areas where you are at your least conscious. The next step is to reflect on what seems to be difficult about staying in high-level mental focus in the troublesome areas. Sentence-completion work can help. For example:
让我们假设,在思考本章中的材料时,你识别出生活中最有意识和最缺乏意识的领域。下一步是反思在有问题的领域保持高度心智集中有什么困难。句子补充练习可能会有帮助。例如:

**The hard thing about staying fully conscious here is—
在这里保持完全意识的困难之处在于-**

Write six to ten endings as quickly as you can. Then try:
尝试快速写下 6 到 10 个结尾。然后试试:

**The good thing about not being fully conscious here is—
在这里没有完全意识的好处是-**

Then try:
然后试试:

**If I were to stay more conscious here—
如果我在这里保持更多意识-**

Then:
接着:

**If I were to experiment with raising my consciousness 5 percent in
this area—
如果我尝试在这个领域提高 5% 的意识-**

(Remember the principle of “bite-size chews.”)
(记住“小口细嚼”的原则。)

Right now, before checking what sentence-completion work can
accomplish, you might find it stimulating to consider the following
questions:

现在,在查看句子补充练习可以带来什么成果之前,你可能会发现思考以
下问题很有启发性:

If you choose to be more conscious at work, what might you do
differently?
如果你选择在工作中更加有意识,你会做些什么不同的事情?

If you choose to be more conscious in your most important
relationships, what might you do differently?

如果你选择在最重要的人际关系中更加有意识,你会做些什么不同的事情?

If you choose to pay more attention to how you deal with people—associates, employees, customers, spouse, children, or friends—what might you do differently?

如果你选择更多关注自己如何对待他人-同事、员工、客户、配偶、孩子或朋友-你会做些什么不同的事情?

If you feel fear or reluctance to expand consciousness in any of these areas, what are the imagined negatives you are avoiding?

如果你在这些领域中感到害怕或不愿意扩展意识,你试图避免的想象中的负面影响是什么?

If, without self-reproach, you bring more consciousness to your fears or reluctance, what might you notice?

如果你不自责地将更多意识带到你的恐惧或犹豫中,你会注意到什么?

If you wanted to feel more powerful and effective in the areas where your consciousness has been less than it needs to be, *what are you willing to do?*

如果你想在意识不足的领域感到更有力量和更有效,你愿意做什么?

**The practice of living consciously is the first pillar of self-esteem.
有意识地生活是自尊的第一个支柱。**

7

The Practice of Self- Acceptance 自我接受的实践

Without self-acceptance, self-esteem is impossible.
没有自我接受,自尊是不可能的。

In fact, it is so intimately bound up with self-esteem that one sometimes sees the two ideas confused. Yet they are different in meaning, and each needs to be understood in its own right.

事实上,它与自尊如此紧密相连,以至于有时会看到这两个概念被混淆。但是它们在含义上是不同的,每一个都需要被理解为自身的权利。

Whereas self-esteem is something we *experience*, self-acceptance is something we *do*.

而自尊是我们所体验的,自我接受是我们所做的。

Stated in the negative, *self-acceptance is my refusal to be in an adversarial relationship to myself*.

用消极的方式说,自我接受就是我拒绝与自己处于对抗关系。

The concept has three levels of meaning, and we will consider each of them in turn.

这个概念有三个层次的含义,我们将一一考虑。

The First Level 第一层

To be self-accepting is to be on my own side—to be *for* myself. In the most fundamental sense, self-acceptance refers to an orientation of self-value and self-commitment that derives from the fact that I am alive and conscious. As such, it is more primitive than self-esteem. It is a prerational, premoral act of self-affirmation—a kind of natural egoism that is the birthright of every human being and yet that we have the power to act against and nullify.

自我接受就是站在自己这边 - 支持自己。从最根本的意义上说,自我接受指的是一种源自我活着并有意识这个事实的自我价值和自我承诺的取向。作为这样,它比自尊更原始。这是一种先理性、先道德的自我肯定行为 - 一种是每个人天生所拥有的自然利己主义,但我们又有能力去抗拒和否定它。

Some people are self-rejecting at so deep a level that no growth work can even begin until and unless this problem is addressed. If it is not, no treatment will hold, no new learning will be properly integrated, no significant advances can be made. Psychotherapists who do not understand this problem or do not detect its presence will be baffled as to why certain clients, even after years of therapy, show no important improvement.

有些人对自己的反对程度如此深入,以至于在解决这个问题之前,任何个人成长的工作都无法开始。如果不解决这个问题,任何治疗都无法有效,任何新的学习都无法被适当整合,也无法取得任何重大进展。不了解这个问题或未能发现其存在的心理治疗师,在某些客户身上,即使经过多年的治疗也会感到困惑,因为他们没有得到重要的改善。

Self-acceptance is my refusal to be in an adversarial relationship to myself.

自我接受就是我拒绝与自己处于对抗关系。

An attitude of basic self-acceptance is what an effective psychotherapist strives to awaken in a person of even the lowest self-esteem. This attitude can inspire an individual to face whatever he or she most needs to encounter within without collapsing into self-hatred, repudiating the value of his or her person, or relinquishing the will to live. It entails the declaration: "I choose to value myself, to treat myself with respect, to stand up for my right to exist." This primary act of self-affirmation is the base on which self-esteem develops.

对于即使自尊最低的人来说,一种基本自我接纳的态度是有效心理治疗师所努力唤起的。这种态度可以激励一个人面对他或她最需要面对的内在问题,而不会陷入自我厌恶、否定自己的价值或放弃生存的意愿。它包含这样的宣告:"我选择珍视自己,以尊重的态度对待自己,保卫我存在的权利。"这种基本的自我肯定行为是自尊发展的基础。

It can lie sleeping and then suddenly awake. It can fight for our life, even when we are filled with despair. When we are on the brink of suicide, it can make us pick up the telephone and call for help. From the depths of anxiety or depression, it can lead us to the office of a psychotherapist. After we have endured years of abuse and humiliation, it can fling us finally into shouting "No!" When all we want to do is lie down and die, it can impel us to keep moving. It is the voice of the life force. It is "selfishness," in the noblest meaning of that word. If it goes silent, self-esteem is the first casualty.

它可以沉睡,然后突然醒来。即使我们充满绝望,它也可以为我们的生命而战。当我们濒临自杀时,它可以让我们拿起电话求助。从焦虑或抑郁的深渊中,它可以引导我们去见心理治疗师。在经历多年的虐待和侮辱后,它终于可以让我们大声喊出"不!"当我们只想躺下等死时,它可以驱使我们继续前进。它是生命力量的声音。它是"自私",用这个词最高尚的意义来说。如果它沉默了,自尊就是第一个牺牲品。

The Second Level

第二层次

Self-acceptance entails our willingness to experience—that is, to make real to ourselves, without denial or evasion—that we think what we think, feel what we feel, desire what we desire, have done what we have done, and are what we are. It is the refusal to regard any part of ourselves—our bodies, our emotions, our thoughts, our actions, our dreams—as alien, as “not me.” It is our willingness to experience rather than to disown whatever may be the facts of our being at a particular moment—to think our thoughts, own our feelings, be present to the reality of our behavior.

自我接纳意味着我们愿意经历——也就是说,在没有否认或逃避的情况下,让自己意识到我们在想什么,感受什么,渴望什么,做过什么,以及我们是什么。这是拒绝将我们的任何部分——我们的身体、情绪、思想、行为、梦想——视为陌生的、“不是我的”。这意味着我们愿意体验,而不是否认我们在某一时刻可能是事实的任何事物——思考我们的思想,拥有我们的感受,面对我们行为的现实。

The willingness to experience and accept our feelings carries no implication that emotions are to have the last word on what we do. I may not be in the mood to work today; I can acknowledge my feelings, experience them, accept them—and then go to work. I will work with a clearer mind because I have not begun the day with self-deception.

体验和接受我们感受的意愿并不意味着情绪应该成为我们行动的最终决定因素。我今天可能不想工作;我可以承认我的感受,体验它们,接受它们——然后去工作。我会以更清晰的头脑工作,因为我没有一开始就欺骗自己。

Often, when we fully experience and accept negative feelings, we are able to let go of them; they have been allowed to have their say and they relinquish center stage.

通常,当我们充分体验和接受负面情绪时,我们就能放下它们;它们已经被允许发声,并且退出了中心舞台。

Self-acceptance is the willingness to say of any emotion or behavior, “This is an expression of me, not necessarily an expression I like or admire, but an expression of me nonetheless, at least at the time it occurred.” It is the virtue of realism, that is, of respect for reality, applied to the self.

自我接纳是愿意对任何情绪或行为说“这是我的表达,不一定是我喜欢

或钦佩的表达,但至少在它发生的时候就是我的表达”。这是对现实的尊重,即将现实主义应用到自我。

If I am thinking these disturbing thoughts, I am thinking them; I accept the full reality of my experience. If I am feeling pain or anger or fear or inconvenient lust, I am feeling it—what is true, is true—I do not rationalize, deny, or attempt to explain away. I am feeling what I am feeling and I accept the reality of my experience. If I have taken actions of which I am later ashamed, the fact remains that I have taken them—that is reality—and I do not twist my brain to make facts disappear. I am willing to stand still in the presence of what I know to be true. What is, is.

如果我正在思考这些令人不安的想法,那就是我在思考它们;我接受我的经历的完整现实。如果我感到痛苦、愤怒、恐惧或不方便的欲望,那就是我在感受它——什么是真实的,就是真实的——我不合理化、否认或试图解释。我正在感受我所感受的,我接受我经历的现实。如果我后来感到羞愧的行为,事实仍然是我已经这样做了——这就是现实——我不会扭曲大脑来使事实消失。我愿意静静地站在我知道的真相面前。什么是,就是。

To “accept” is more than simply to “acknowledge” or “admit.” It is to experience, stand in the presence of, contemplate the reality of, absorb into my consciousness. I need to open myself to and fully experience unwanted emotions, not just perfunctorily recognize them. For example, suppose my wife asks me, “How are you feeling?” and I answer in a tense, distracted manner, “Rotten.” Then she says sympathetically, “I see that you are really feeling depressed today.” Then I sigh, the tension begins to flow out of my body, and in an altogether different tone of voice—the voice of someone who is now real to himself—I say, “Yes, I am feeling miserable, really miserable,” and then I begin to talk about what is bothering me. When, with my body tensed to resist the experience of my feelings, I had answered “Rotten,” I was denying my emotion at the same time that I was acknowledging it. My wife’s sympathetic response helped me to experience it, which cleared the way for me to begin to deal with it. Experiencing our feelings has direct healing power.

接受"不仅仅是"承认"或"承认"。这是体验、站在现实面前、思考现实、吸收进入我的意识。我需要敞开自己,充分体验不想要的情绪,而不

仅仅是敷衍地承认它们。例如,假设我的妻子问我:"你现在的感受如何?"我以紧张、心不在焉的方式回答:"糟透了。"然后她同情地说:"我看到你今天真的感到沮丧。"然后我叹了口气,身体的紧张开始放松,用完全不同的语气--一个现在对自己真实存在的人的语气--说:"是的,我感到非常痛苦,真的非常痛苦,"然后我开始谈论让我烦恼的事情。当我用紧绷的身体抗拒体验内心感受时,我的回答是"糟透了",我正在否认我的情感,同时也承认了它。妻子的同情反应帮助我体验了它,为我开始处理它铺平了道路。体验我们的感受有直接的治愈力量。

I can acknowledge some fact and move on with such speed that I only imagine I am practicing self-acceptance; I am really practicing denial and self-deception. Suppose my supervisor is trying to explain why something I have done on the job was a mistake. She speaks benevolently and without recriminations, and yet I am irritable, impatient, and wish she would stop talking and go away. While she is talking, I am obliged to stay with the reality of having made an error. When she is gone I can banish the reality from my consciousness—*I admitted my mistake, isn't that enough?*—which increases the likelihood that I will make the error, or one like it, again. 我可以承认一些事实并如此迅速地向前移动,以至于我只是想象自己在实践自我接受;我实际上是在实践否认和自欺。假设我的主管正试图解释我在工作上做的某件事为什么是错误的。她温和地说话,没有指责,但我却烦躁、急躁,希望她停下来离开。当她说话时,我被迫留在犯错的现实中。当她走后,我可以将这个现实从意识中驱逐出去--我承认了我的错误,这难道不够吗?--这增加了我再次犯同样或类似错误的可能性。

Self-acceptance is the precondition of change and growth. Thus, if I am confronted with a mistake I have made, in accepting that it is mine I am free to learn from it and to do better in the future. I cannot learn from a mistake I cannot accept having made.

自我接受是变革和成长的前提条件。因此,如果我被面临一个我犯过的错误,在接受它属于我自己的情况下,我才能自由地从中学习,并在未来做得更好。我无法从无法接受自己犯过的错误中学到任何东西。

I cannot forgive myself for an action I will not acknowledge having taken.
我无法原谅自己不承认所做过的行为。

If I refuse to accept that often I live unconsciously, how will I learn to live more consciously? If I refuse to accept that often I live irresponsibly, how will I learn to live more responsibly? If I refuse to accept that often I live passively, how will I learn to live more actively?

如果我拒绝接受自己经常无意识地生活,我怎么能学会更有意识地生活?如果我拒绝接受自己经常不负责任地生活,我怎么能学会更负责任地生活?如果我拒绝接受自己经常被动地生活,我怎么能学会更主动地生活?

I cannot overcome a fear whose reality I deny. I cannot correct a problem in the way I deal with my associates if I will not admit it exists. I cannot change traits I insist I do not have. I cannot forgive myself for an action I will not acknowledge having taken.

我无法克服一种我否认存在的恐惧。我无法纠正我不承认存在的处理与他人交往的问题。我无法改变我坚持自己没有的特质。我无法原谅自己不承认所做过的行为。

A client once became angry with me when I attempted to explain these ideas to her. "How do you expect me to accept my abysmally low level of self-esteem?" she demanded indignantly. "If you do not accept the reality of where you are now," I answered, "how do you imagine you can begin to change?" To understand this point, we must remind ourselves that "accepting" does not necessarily mean "liking," "enjoying," or "condoning." I can accept what is—and be determined to evolve from there. It is not acceptance but denial that leaves me stuck.

一位客户曾在我试图向她解释这些想法时对我生气。"你怎么期望我接受我极低的自尊水平?"她愤愤地要求。"如果你不接受你现在的现实,你怎么想象你可以开始改变?"为了理解这一点,我们必须提醒自己"接受"不一定意味着"喜欢"、"享受"或"容忍"。我可以接受现状,并决心从那里开始进化。不是接受,而是否认使我陷入困境。

I cannot be truly for myself, cannot build self-esteem, if I cannot accept myself.

如果我无法接受自己,我就无法真正为自己着想,无法建立自尊。

The Third Level **第三层**

Self-acceptance entails the idea of compassion, of being a friend to myself.
自我接纳包含同情的思想,即成为自己的朋友。

Suppose I have done something that I regret, or of which I am ashamed, and for which I reproach myself. Self-acceptance does not deny reality, does not argue that what is wrong is really all right, but it inquires into the context in which the action was taken. It wants to understand the why. It wants to know why something that is wrong or inappropriate felt desirable or appropriate or even necessary at the time.

假设我做了一些我后悔的事情,或者感到羞愧,并因此责备自己。自我接纳并不否认现实,也不辩称错误的事情其实是对的,而是探究行为发生的背景。它想要理解为什么。它想知道为什么在当时,一些错误或不恰当的事情会让人感到可取、恰当甚至必要。

Accepting, compassionate interest does not encourage undesired behavior but reduces the likelihood of it recurring.

接纳和同情地探究并不鼓励不良行为,反而减少了其发生的可能性。

We do not understand another human being when we know only that what he or she did is wrong, unkind, destructive, or whatever. We need to know the internal considerations that prompted the behavior. There is always some context in which the most offensive actions can have their own kind of sense. This does not mean they are justified, only that they can be

understandable.

当我们只知道一个人所做的是错误的、不友善的、破坏性的或其他什么时,我们并不能真正理解另一个人。我们需要知道促使这种行为的内在考虑因素。即使是最令人反感的行为,在某种情况下也可能有其自身的合理性。这并不意味着它们是合理的,只是可以被理解。

I can condemn some action I have taken and still have compassionate interest in the motives that prompted it. I can still be a friend to myself. This has nothing to do with alibiing, rationalizing, or avoiding responsibility. *After* I take responsibility for what I have done, I can go deeper—into the context. A good friend might say to me, “This was unworthy of you. Now tell me, What made it feel like a good idea, or at least a defensible one?” This is what I can say to myself.

我可以谴责我曾做过的某些行为,但仍对促使这种行为的动机怀有同情的兴趣。我仍然可以成为自己的朋友。这与逃避责任、合理化或为自己辩护无关。在承担自己所做的责任之后,我可以进一步探究它的背景。一个好朋友可能会对我说:“这是你不值得做的。现在告诉我,是什么让它感觉是个好主意,或至少是可辩护的?”这是我可以对自己说的话。

I have found, with my clients and with myself, that this kind of accepting, compassionate interest does not encourage undesired behavior but reduces the likelihood of it recurring.

我发现,对客户和自己来说,这种接纳和同情的兴趣并不会鼓励不良行为,反而会减少其再次发生的可能性。

Just as when we need to reproach or correct others, we should wish to do so in ways that do not damage self-esteem—since future behavior will be shaped by self-concept—so we should bring this same benevolence to ourselves. This is the virtue of self-acceptance.

正如我们需要责备或纠正他人时,我们应该希望以不会伤害自尊的方式去做,因为未来的行为将由自我概念决定,我们对自己也应该怀有这种善意。这就是自我接纳的美德。

An Exercise **一个练习**

By way of introducing clients to the idea of self-acceptance, I often like to begin with a simple exercise. It can offer a profound learning experience. 为了向客户介绍自我接纳的概念,我常喜欢以一个简单的练习开始。它可以带来深刻的学习体验。

Stand in front of a full-length mirror and look at your face and body. Notice your feelings as you do so. I am asking you to focus not on your clothes or your makeup but on *you*. Notice if this is difficult or makes you uncomfortable. It is good to do this exercise naked.

站在全身镜前,观察自己的脸和身体。注意你在这样做时的感受。我要求你关注的是你自己,而不是你的衣服或化妆。这个练习最好是赤裸裸地进行。

You will probably like some parts of what you see more than others. If you are like most people, you will find some parts difficult to look at for long because they agitate or displease you. In your eyes there may be a pain you do not want to confront. Perhaps you are too fat or too thin. Perhaps there is some aspect of your body you so dislike that you can hardly bear to keep looking at it. Perhaps you see signs of age and cannot bear to stay connected with the thoughts and emotions these signs evoke. So the impulse is to escape, to flee from awareness, to reject, deny, disown aspects of your self.

你可能会发现某些部分比其他部分更让你喜欢。如果你和大多数人一样,你会发现有些部分难以长时间凝视,因为它们使你不安或不快。在你的眼中可能有一种痛苦是你不想面对的。也许你太胖或太瘦。也许你有某些身体方面是如此不喜欢,以至于你几乎无法继续盯着它看。也许你看到了年龄的迹象,无法与这些迹象引发的思想和情绪保持联系。因此,冲动就是逃避,逃离意识,拒绝、否认、不认同自己的某些方面。

Still, as an experiment, I ask you to stay focused on your image in the mirror a few moments longer, and say to yourself, "Whatever my defects or imperfections, I accept myself unreservedly and completely." Stay focused, breathe deeply, and say this over and over again for a minute or two without rushing the process. Allow yourself to experience fully the meaning of your

words.

不过,作为一个实验,我请你再盯着镜子中的自己几秒钟,对自己说"不论我有什么缺陷或不完美,我无条件和完全接纳自己。"保持专注,深呼吸,重复这句话一两分钟,不要着急。让自己充分感受这些话的含义。

You may find yourself protesting, "But I don't *like* certain things about my body, so how can I accept them unreservedly and completely?" But remember: "Accepting" does not necessarily mean "liking." "Accepting" does not mean we cannot imagine or wish for changes or improvements. It means experiencing, without denial or avoidance, that a fact is a fact. In this case, it means accepting that the face and body in the mirror are *your* face and body and that they are what they are.

你可能会抗议说,"但我不喜欢我身体的某些方面,那么我怎么能完全无条件地接受它们呢?"但请记住:"接受"并不一定意味着"喜欢"。"接受"并不意味着我们不能想象或希望改变或改进。它意味着经历,没有否认或回避,一个事实就是事实。在这种情况下,它意味着接受镜子中的脸和身体就是你的脸和身体,它们就是它们所是。

If you persist, if you surrender to the reality of what is, if you surrender to awareness (which is what "accepting" ultimately means), you may notice that you have begun to relax a bit and perhaps feel more comfortable with yourself, and more real.

如果你坚持下去,如果你屈服于现实的事实,如果你屈服于意识(这就是"接受"的最终含义),你可能会注意到你已经稍微放松了一些,也许会对自己感到更舒适和更真实。

Even though you may not like or enjoy everything you see when you look in the mirror, you are still able to say, "Right now, that's me. And I don't deny the fact. I accept it." That is respect for reality.

即使你可能不喜欢或享受在镜子中看到的一切,你仍然能够说:"现在,那就是我。我不否认这个事实。我接受它。"这就是对现实的尊重。

When clients commit to do this exercise for two minutes every morning and again every night for two weeks, they soon begin to experience the relationship between self-acceptance and self-esteem: a mind that honors sight honors itself. But more than that: How can self-esteem not suffer if we

are in a rejecting relationship to our own physical being? Is it realistic to imagine we can love ourselves while despising what we see in the mirror?
当客户承诺每天早上和晚上都花两分钟做这个练习,持续两周时间,他们很快就会开始体验到自我接纳和自尊之间的关系:一个尊重视觉的心灵也尊重自己。但不仅如此:如果我们对自身的身体存在一种排斥的关系,自尊怎么可能不受影响呢?我们能想象,在厌恶镜中所见的自己的同时,还能爱自己吗?

They make another important discovery. Not only do they enter a more harmonious relationship with themselves, not only do they begin to grow in self-efficacy and self-respect, but if aspects of the self they do not like are within their power to change, they are more motivated to make the changes once they have accepted the facts as they are now.

他们又做出了另一个重要的发现。他们不仅与自己建立了更加和谐的关系,不仅开始培养自我效能和自我尊重,而且如果他们不喜欢的自我方面在自己的控制范围内,一旦他们接受了现状,他们就更有动力去改变。

We are not moved to change those things whose reality we deny.
我们不会去改变那些我们否认存在的事物。

And for those things we cannot change, when we accept them we grow stronger and more centered; when we curse and protest them, we disempower ourselves.

对于那些无法改变的事物,当我们接受它们时,我们会变得更加强大和更加集中;当我们诅咒和抗拒它们时,我们就会削弱自己。

Listening to Feelings **倾听感受**

Both accepting and disowning are implemented through a combination of mental and physical processes.

接纳和否认都是通过心理和身体过程的结合实现的。

The act of experiencing and accepting our emotions is implemented through (1) focusing on the feeling or emotion, (2) breathing gently and deeply, allowing muscles to relax, allowing the feeling to be felt, and (3) making real that this is *my* feeling (which we call *owning* it).

体验和接纳情绪的过程是:(1)关注那种感受或情绪,(2)轻柔深呼吸,放松肌肉,让那种感受得以体验,(3)认识到这就是自己的感受(我们称之为拥有它)。

In contrast, we deny and disown our emotions when we (1) avoid awareness of their reality, (2) constrict our breathing and tighten our muscles to cut off or numb feeling, and (3) disassociate ourselves from our own experience (in which state we are often unable to recognize our feelings).

相反,我们否认和遗弃自己的情绪时,(1)避免意识到它们的现实,(2)收缩呼吸、紧绷肌肉以切断或麻痹感受,(3)与自身经历分离(在这种状态下,我们通常无法识别自己的感受)。

When we allow ourselves to experience our emotions and accept them, sometimes this allows us to move to a deeper level of awareness where important information presents itself.

当我们允许自己体验并接纳情绪时,有时这会让我们达到一个更深层的觉知水平,在那里会出现重要的信息。

One day a client began reproaching herself for feeling anger at her husband over the fact that he was leaving on a two-week business trip. She called herself irrational, she called herself stupid, she told herself it was ridiculous to feel that way, but the anger persisted. No one has ever talked herself (or anyone else) out of an unwanted emotion by hurling insults or delivering a moral lecture.

一天,一位客户开始责备自己因丈夫要去参加为期两周的商务旅行而感到愤怒。她称自己不理智,称自己愚蠢,告诉自己那种感觉很荒谬,但愤怒却一直存在。通过谩骂或道德说教,从来没有人成功地摆脱过一种不愿意产生的情绪。

I asked her to describe her feeling of anger, to describe where in her body she experienced it and how exactly it felt to her. My goal was to have her enter the feeling more deeply. Annoyed and irritated by my request, she

demanded, "What good would that do? I don't want to feel the anger, I want to get rid of it!" I persisted, and gradually she began to describe feelings of tension in her chest and a tight knot in her stomach. Then she exclaimed, "I feel indignant, I feel outraged, I feel: How can he do this to me?" Then, to her astonishment, the anger began to dissolve and another emotion emerged in its place—anxiety. I asked her to enter the anxiety and describe it, and again her first response was to protest and ask what good it would do. I guided her to experience the anxiety, to immerse herself in it, while being a witness to it, describing everything she could notice, and to discover if, perhaps, it would speak to her. "My God!" she cried. "I'm afraid of being left alone!" Again she began to rebuke herself. "What am I, a child? Can't I be on my own for two weeks?" I asked her to go more deeply into the fear of being alone. She said suddenly, "I'm afraid of what I might do when he's gone. You know—other men. I might get involved with another man. I don't trust myself."

我让她描述自己的愤怒感受,描述它在身体上的表现以及具体的感受。我的目标是让她更深入地体验这种感受。她被我的请求烦恼和恼火,愤怒地要求"那有什么用?我不想感受愤怒,我想摆脱它!"我坚持下去,她渐渐开始描述胸口的紧张感和胃部的紧结感。然后她喊道:"我感到愤慨,我感到愤怒,我感到:他怎么可以这样对我?"然后,令她惊讶的是,愤怒开始消失,取而代之的是另一种情绪--焦虑。我让她去体验焦虑,并描述它,她的第一反应又是抱怨和询问这样做有什么用。我引导她体验焦虑,沉浸其中,作为见证者观察它,描述她所能注意到的一切,看看它是否会向她倾诉什么。"天哪!"她喊道。"我害怕独自一人!"她又开始责备自己。"我算什么,还像个孩子吗?两个星期我不能自己待着吗?"我让她更深入地探索独自一人的恐惧。她突然说:"我害怕自己会做出什么事情。你知道的--和其他男人。我可能会和别的男人发生关系。我不相信自己。"

By now, the anger was gone, the anxiety had dissolved, the fear of loneliness had faded away. To be sure, a problem remained that had to be dealt with, but now, since it was admitted into conscious awareness, it was *capable* of being dealt with.

到此时,愤怒已经消失,焦虑也已经消散,孤独的恐惧也已经消失。当然,

仍有一个需要解决的问题,但是现在,既然这个问题已经进入了人们的意识,就可以得到解决了。

A Personal Example **一个个人的例子**

As a teenager, I understood very little about the art of handling unwanted emotions except by “conquering” them. Often I identified the ability to deny and disown with “strength.”

作为一名青少年,我对处理不想要的情绪的艺术了解甚少,除了“征服”它们。我经常把拒绝和否认视为“力量”的表现。

I recall my sometimes acutely painful feelings of loneliness and of longing for someone with whom I could share thoughts, interests, and feelings. By sixteen I had accepted the idea that loneliness was a weakness and longing for human intimacy represented a failure of independence. I did not hold this view consistently, but I held it some of the time, and when I did, I had no answer to the pain except to tense my body against it, contract my breathing, reproach myself, and look for a distraction. I tried to convince myself I did not care. In effect, I clung to alienation as a virtue.

我记得我有时极度痛苦的孤独感和对能够与之分享思想、兴趣和感受的人的渴望。到了十六岁,我接受了孤独是一种软弱,而渴望亲密人际关系代表着独立性的失败这一理念。我并没有完全坚持这个观点,但我有时会这么认为,当我这么想的时候,我除了紧绷身体对抗它、收缩呼吸、责备自己,找一些分心的事情外,别无办法来缓解痛苦。我试图说服自己,我并不在乎。实际上,我紧抓着疏离感当作一种美德。

I did not give people much of a chance. I felt different from everyone and I saw the difference as an abyss between us. I told myself that I had my thoughts and my books and that that was enough—or should be, if I were properly self-reliant.

我并没有给人们太多机会。我觉得自己与众不同,而且这种不同如同我

们之间的深渊。我告诉自己,我有自己的思想和我的书籍,这就足够了——或者应该足够,如果我足够独立自强的话。

If I had accepted the naturalness of my desire for human contact, I would have looked for bridges of understanding between myself and other people. If I had allowed myself to feel fully the pain of my isolation, without self-reproach, I would have made friends with both sexes; I would have seen the interest and benevolence that was often extended to me. If I had given myself the freedom to pass through the normal stages of adolescent development and come out of the prison of my remoteness, I would not have set myself up for an unfortunate marriage. I would not have been so vulnerable to the first girl who seemed genuinely to share my interests.

如果我接受自己渴望人际交往的天性,我就会寻找理解彼此的桥梁。如果我让自己充分感受到孤独带来的痛苦,而不自责,我就会与两性皆能交朋友;我就会看到别人常常向我伸出的兴趣与善意。如果我给自己自由去经历青春期的正常发展阶段,走出自我孤立的囚笼,我就不会选择一段不幸的婚姻。我也不会如此容易被第一个似乎真诚分享我兴趣的女孩所吸引。

My chief point here, however, is the effect of my disowning on my self-esteem. That there were “reasons” for my areas of non-self-acceptance is no doubt true, but that is not the focus now. What I felt was what I felt, whether I accepted it or not. Somewhere in my brain was the knowledge that I was condemning and repudiating a part of myself—the part that longed for human companionship. I was in an adversarial relationship to part of who I was. No matter what other areas of confidence and happiness I might enjoy, I was inflicting a wound on my self-esteem.

不过,我在这里的主要观点是,我否认某些部分对我的自尊心的影响。毫无疑问,我无法接受这些方面的“原因”是真实存在的,但这并不是现在的重点。我感受到的就是我的感受,无论我是否接受它们。在我的大脑中,存在着我在谴责和拒绝自己的一部分——渴望人类交往的那一部分。我与自己的某一部分处于对抗关系。无论我在其他方面拥有多大的自信和幸福感,我都在伤害着我的自尊。

By the same logic, when I later learned to embrace the disowned parts of myself, I grew in self-esteem.

同样的逻辑,当我后来学会拥抱被否认的自我,我的自尊也有所增长。

As a psychotherapist I see that nothing does as much for an individual's self-esteem as becoming aware of and accepting disowned parts of the self. The, first steps of healing and growth are awareness and acceptance—consciousness and integration. They are the fountainhead of personal development.

作为一名心理治疗师,我看到,没有什么比意识到并接受被否认的自我部分更能提升一个人的自尊。治愈和成长的第一步是觉知和接纳——意识和融合。这些是个人发展的源泉。

An Experiment **一个实验**

I often find it useful to invite clients to do the following exercise, by way of deepening their understanding of self-acceptance.

我经常发现让客户进行以下练习很有用,以加深他们对自我接纳的理解。

Take a few minutes to contemplate some feeling or emotion of yours that is not easy for you to face—insecurity, pain, envy, rage, sorrow, humiliation, fear.

花几分钟时间思考你难以面对的某种感受或情绪,比如不安全感、痛苦、嫉妒、愤怒、悲伤、羞愧或恐惧。

When you isolate the feeling, see if you can bring it into clearer focus, perhaps by thinking of or imagining whatever typically evokes it. Then breathe into the feeling, which means focus on the feeling while imagining you are directing the flow of air to it and then from it. Imagine what it would feel like not to resist this feeling but to accept it fully. Explore that experience. Take your time.

当你隔离了这种感受,试着将其更清晰地聚焦,可以通过思考或想象通常会引发它的事物。然后对这种感受"呼吸",也就是专注于这种感受,想象

将空气引导到它,再从它流出。探索一下完全接纳而不抵抗这种感受会是什么感觉。慢慢来。

Practice saying to yourself, "I am now feeling such and such (whatever the feeling is) and I accept it fully." At first, this may be difficult; you may find that you tense your body in protest. But persevere; concentrate on your breathing; think of giving your muscles permission to let go of their tension; remind yourself, "A fact is a fact; that which is, is; if the feeling exists, it exists." Keep contemplating the feeling. Think of *allowing* the feeling to be there (rather than trying to wish or will it out of existence). You may find it useful, as I have, to tell yourself, "I am now exploring the world of fear or pain or envy or confusion (or whatever)."

练习对自己说:"我现在感到这样和那样(无论是什么感受),我完全接受它。"起初这可能很难;你可能会发现自己的身体紧张抗拒。但请坚持下去;集中注意呼吸;想象让你的肌肉放松下来;提醒自己,"事实就是事实,既然存在,就是如此。"继续思考这种感受。试着允许这种感受存在(而不是想方设法摆脱它)。我发现对自己说"我现在在探索恐惧、痛苦、嫉妒或困惑(或其他任何)的世界"也很有帮助。

Welcome to the practice of self-acceptance.
欢迎来到自我接纳的实践。

When Self-Acceptance Feels Impossible **当自我接纳感到不可能时**

Now let us consider the question: Suppose our negative reaction to some experience is so overwhelming that we feel we *cannot* practice self-acceptance with regard to it?

现在让我们考虑这个问题:假如我们对某种经历的负面反应如此强烈,以至于我们感觉无法对此实践自我接纳?

In this case, let us say, the feeling, thought, or memory is so distressing and agitating that acceptance feels out of the question. We feel powerless not to block and contract. The solution is not to try to resist our resistance. It is not

useful to try to block a block. Instead, we need to do something more artful. If we cannot accept a feeling (or a thought or a memory), we should *accept our resistance*. In other words, start by accepting where we are. Be present to the now and experience it fully. If we stay with the resistance at a conscious level, *it will usually begin to dissolve*.

在这种情况下,也许这种感受、想法或记忆是如此令人痛苦和焦虑,以至于接纳感觉是不可能的。我们感到无能为力,无法不去阻挡和收缩。解决之道并非去抗拒我们的抗拒。试图阻挡一个阻碍是没有用的。相反,我们需要采取一种更巧妙的方式。如果我们无法接纳某种感受(或想法或记忆),我们应该接纳我们的抗拒。换句话说,从接纳我们目前的状态开始。全然地体验当下。如果我们有意识地坚持这种抗拒,它通常会开始消散。

When we fight a block it grows stronger. When we acknowledge, experience, and accept it, it begins to melt.

当我们抗拒一个障碍时,它会变得更强大。当我们承认、体验并接纳它时,它就会开始融化。

If we can accept the fact that right now, at this moment, we *refuse* to accept that we feel envy, or anger, or pain, or longing, for example—or that we *refuse* to accept that we once did or believed such and such—if we acknowledge, experience, and accept our resistance—we discover a supremely important paradox: The resistance begins to collapse. When we fight a block it grows stronger. When we acknowledge, experience, and accept it, it begins to melt *because its continued existence requires opposition*.

如果我们能接受这样一个事实,即现在,此时此刻,我们拒绝接受我们感到嫉妒、愤怒、痛苦或向往等情感——或者我们拒绝接受我们曾经做过或相信过这样或那样的事情——如果我们承认、体验并接受我们的抗拒,我们会发现一个至关重要的悖论:抗拒开始崩溃。当我们抗拒一个

障碍时,它会变得更强大。当我们承认、体验并接受它时,它就开始融化,因为它的持续存在需要对抗。

Sometimes in therapy, when a person has difficulty accepting a feeling, I will ask if he or she is willing to accept the fact of *refusing* to accept the feeling. I asked this once of a client who was a clergyman and who had great difficulty in owning or experiencing his anger; just the same, he was a very angry man. My request disoriented him. "Will I accept that I won't accept my anger?" he asked me. When I answered, "That's right," he thundered, "I *refuse* to accept my anger and I *refuse* to accept my refusal!" I asked, "Will you accept your refusal to accept your refusal? We've got to begin somewhere. Let's begin there."

有时在治疗过程中,当一个人难以接受某种情感时,我会问他是否愿意接受拒绝接受这种情感的事实。我曾向一位神职人员客户提出这个要求,他很难承认或体验自己的愤怒,尽管他确实很愤怒。我的要求让他感到困惑。"我会接受我不接受我的愤怒吗?"他问。当我回答"就是这样"时,他怒吼道:"我拒绝接受我的愤怒,我拒绝接受我的拒绝!"我问他,"你能接受你拒绝接受你的拒绝吗?我们必须从某个地方开始。让我们从那里开始吧。"

I asked him to face the group and say "I'm angry" over and over again. Soon he was saying it very angrily indeed.

我让他面对整个小组说"我很生气",他很快就开始很生气地说了。

Then I had him say "I *refuse* to accept my anger," which he shouted with escalating vigor.

然后我让他说"我拒绝接受我的愤怒",他以越来越大的气势吼了出来。

Then I had him say "I *refuse* to accept my refusal to accept my anger," which he plunged into ferociously.

接着我让他说"我拒绝接受我拒绝接受我的愤怒",他以非常激烈的方式投入到其中。

Then I had him say "But I am willing to accept my refusal to accept my refusal," and he kept repeating it until he broke down and joined in the laughter of the group.

然后我让他说"但我愿意接受我拒绝接受我的拒绝",他一直重复这句话,直到他崩溃下来,加入到小组的笑声中。

“If you can’t accept the experience, accept the resistance,” he said, and I answered, “Right. And if you can’t accept the resistance, accept your resistance to accepting the resistance. Eventually you’ll arrive at a point you can accept. Then you can move forward from there.... So, are you angry?”
如果你无法接受那种经历,就接受你的抗拒,"他说,我回答,"对。如果你无法接受抗拒,就接受你抗拒接受抗拒的心理。最终你会到达一个可以接受的地步。从那里开始你就可以向前推进了.....那么,你现在很生气吗?

“I’m filled with anger.”
我充满了愤怒。

“Can you accept that fact?”
你能接受这个事实吗?

“I don’t like it.”
我不喜欢这样。

“Can you accept it?”
你能接受吗?

“I can accept it.”
我可以接受它。

“Good. Now we can begin to find out what you’re angry about.”
很好。现在我们可以开始找出你生气的原因了。

Two Fallacies **两个谬论**

We typically encounter two fallacious assumptions when people have difficulty with the idea of self-acceptance. One is the belief that if we accept

who and what we are, we must approve of everything about us. The other is the belief that if we accept who and what we are, we are indifferent to change or improvement. "I don't want to accept myself! I want to learn to be different!"

当人们对自我接纳这个想法有困难时,我们通常会遇到两种谬误假设。一个是相信如果我们接受我们是谁和我们是什么,我们就必须认同我们的一切。另一个是相信如果我们接受我们是谁和我们是什么,我们就对改变或进步漠不关心。"我不想接受自己!我想学会变得不同!"

But of course the question is: If we cannot accept what is, where will we find the motivation to improve? If I deny and disown what is, how will I be inspired to grow?

但当然问题是:如果我们无法接受现状,我们从何处找到改变的动力?如果我否认和不接纳现状,我又如何受到启发去成长?

There is a paradox here (a paradox, not a contradiction): Acceptance of what *is*, is the precondition of change. And denial of what is leaves me stuck in it.

这里存在一个悖论(一个悖论,而不是矛盾):接纳现状是改变的先决条件。而否认现状让我陷入困境。

Sentence Completions to Facilitate Self-Acceptance **促进自我接纳的句子完成练习**

What follows is a five-week sentence-completion program designed to facilitate self-acceptance. It is more detailed than the exercises offered for the other pillars because, having taught these ideas for many years, I find that people often have more difficulty fully grasping self-acceptance than any other practice I recommend.

以下是一个为期五周的句子完成练习,旨在促进自我接纳。它比我为其他支柱提供的练习更加详细,因为经过多年教授这些思想,我发现人们通常更难完全掌握自我接纳,而不是我建议的任何其他实践。

Notice that I include stems dealing with issues I have not explicitly discussed, such as accepting conflicts or accepting excitement. For example, if I can accept my conflicts, I can deal with them and move toward resolving them; and if not, not. If I can accept my excitement, I can live it, I can look for appropriate outlets; if I am afraid of my excitement and try to extinguish it, I may kill the best part of myself. Fairly complex ideas are embedded in these stems. They bear studying and thinking about, and they entail many more implications than I can explore here.

请注意,我包括了一些我没有明确讨论过的问题,例如接受冲突或接受兴奋。例如,如果我能接受自己的冲突,我就可以处理它们并朝着解决它们的方向前进;如果不能,就不行。如果我能接受自己的兴奋,我就可以体验它,寻找合适的出口;如果我害怕自己的兴奋并试图扼杀它,我可能会杀死自己最好的一部分。这些句子包含了相当复杂的想法。它们值得仔细研究和思考,它们蕴含的意义远远超出我在这里能探讨的范围。

WEEK 1. MORNINGS:

第 1 周。早上:

**Self-acceptance to me means—
对我来说,自我接纳意味着—**

**If I am more accepting of my body—
如果我更能接纳自己的身体—**

**When I deny and disown my body—
当我否认和不接受自己的身体时—**

**If I am more accepting of my conflicts—
如果我更能接纳自己的冲突—**

EVENINGS:

晚上:

**When I deny or disown my conflicts—
当我否认或不接受自己的冲突时——**

**If I am more accepting of my feelings—
如果我更能接纳自己的感受——**

**When I deny and disown my feelings—
当我否认和摒弃我的感受时——**

**If I am more accepting of my thoughts—
如果我更能接受我的想法——**

**When I deny and disown my thoughts—
当我否认和摒弃我的想法时——**

On the weekends, read over you have written and then write six to ten endings for **If any of what I have written is true, it would be helpful if I** —. Do this each weekend throughout the program.

在周末,重读你写的内容,然后写下 6 到 10 个如果我写的任何一句是真实的,那么如果我——会很有帮助的句子。在整个课程期间每个周末都要这样做。

**WEEK 2. MORNINGS:
第 2 周。早上:**

**If I am more accepting of my actions—
如果我更能接受我的行为——**

**When I deny or disown my actions—
当我否认或摒弃我的行为时——**

**I am becoming aware—
我正在意识到——**

EVENINGS:

晚上:

**If I am willing to be realistic about my assets and shortcomings—
如果我愿意客观看待自己的优缺点——**

**If I am more accepting of my fears—
如果我更能接受我的恐惧——**

**When I deny and disown my fears—
当我否认和摒弃我的恐惧时——**

WEEK 3. MORNINGS:

第3周。早上:

**If I am more accepting of my pain—
如果我更能接受我的痛苦——**

**When I deny and disown my pain—
当我否认和摒弃我的痛苦时——**

**If I am more accepting of my anger—
如果我更能接受我的愤怒——**

**When I deny and disown my anger—
当我否认和摒弃我的愤怒时——**

EVENINGS:

晚上:

**If I am more accepting of my sexuality—
如果我更能接受我的性——**

When I deny and disown my sexuality—
当我否认和摒弃我的性时——

If I am more accepting of my excitement—
如果我更能接受自己的兴奋——

When I deny and disown my excitement—
当我否认和抛弃自己的兴奋——

WEEK 4. MORNINGS:
第4周。早晨:

If I am more accepting of my joy—
如果我更能接受自己的喜悦——

When I deny and disown my joy—
当我否认和抛弃自己的喜悦——

If I am willing to see what I see and know what I know—
如果我愿意看到我所看到的并知道我所知道的——

EVENINGS:
晚上:

If I bring a high level of consciousness to my fears—
如果我对自己的恐惧保持高度的警惕——

If I bring a high level of consciousness to my pain—
如果我对自己的痛苦保持高度的警惕——

WEEK 5. MORNINGS:

第5周。早晨:

**If I bring a high level of consciousness to my anger—
如果我对自己的愤怒保持高度的警惕—**

**If I bring a high level of consciousness to my sexuality—
如果我对自己的性保持高度的警惕—**

**If I bring a high level of consciousness to my excitement—
如果我对自己的兴奋保持高度的警惕—**

**If I bring a high level of consciousness to my joy—
如果我对自己的喜悦保持高度的警惕—**

EVENINGS:

晚上:

**When I think of the consequences of not accepting myself—
当我思考不接受自己的后果—**

**If I accept the fact that what is, is, regardless of whether I admit it
—
如果我承认事实就是事实,无论我是否承认—**

**I am beginning to see that—
我开始看到—**

Other useful sentence stems to explore this territory can be found in *How to Raise Your Self-Esteem* and *The Art of Self-Discovery*.

在《如何提升自尊》和《自我探索的艺术》中也可以找到其他有用的句子探索这个领域。

The Ultimate Crime Against Ourselves: The Disowning of Positives **对自己犯下的最终罪行:否认自身的积极面**

Anything we have the possibility of experiencing, we have the possibility of disowning, either immediately or later, in memory. As the philosopher Nietzsche wrote: “‘I did it,’ says memory. ‘I couldn’t have,’ says pride, and remains relentless. Eventually memory yields.”

我们有可能经历的任何事物,都有可能立即或稍后在记忆中放弃。正如哲学家尼采所写的:“我做过了,记忆说。‘我不可能,自尊说,毫不退让。最终,记忆屈服了。”

I can rebel against my memories, thoughts, emotions, actions. I can reject rather than accept virtually any aspect of my experience and any act of self-expression. I can declare, “Not me. Not mine.”

我可以反抗我的记忆、思想、情感、行为。我可以拒绝而不是接受我所经历的几乎任何方面以及任何自我表达行为。我可以宣称,“不是我。不是我的。”

We can be as frightened of our assets as of our shortcomings.
我们可能既害怕自己的缺点,也害怕自己的优点。

I can refuse to accept my sensuality; I can refuse to accept my spirituality. I can disown my sorrow; I can disown my joy. I can repress the memory of actions of which I am ashamed; I can repress the memory of actions of which I am proud. I can deny my ignorance; I can deny my intelligence. I can refuse to accept my limitations; I can refuse to accept my potentials. I can conceal my weaknesses; I can conceal my strengths. I can deny my feelings of self-hatred; I can deny my feelings of self-love. I can pretend that I am more than I am; I can pretend that I am less than I am. I can disown my body; I can disown my mind.

我可以拒绝接受我的感官体验;我可以拒绝接受我的精神体验。我可以抛弃我的悲伤;我可以抛弃我的欢乐。我可以压抑那些让我感到羞愧的行为的记忆;我可以压抑那些让我感到自豪的行为的记忆。我可以否认我的无知;我可以否认我的智慧。我可以拒绝接受我的局限性;我可以拒绝接受我的潜能。我可以隐藏我的弱点;我可以隐藏我的长处。我可以否认我对自己的憎恨;我可以否认我对自己的自爱。我可以假装我比我所是的更多;我可以假装我比我所是的更少。我可以抛弃我的身体;我可以抛弃我的心智。

We can be as frightened of our assets as of our shortcomings—as frightened of our genius, ambition, excitement, or beauty as of emptiness, passivity, depression, or unattractiveness. If our liabilities pose the problem of inadequacy, our assets pose the challenge of responsibility.

我们可能既害怕自己的缺点,也害怕自己的优点——既害怕我们的天赋、野心、兴奋或美丽,也害怕空虚、被动、沮丧或丑陋。如果我们的缺点带来了不足的问题,那么我们的优点则带来了责任的挑战。

We can run not only from our dark side but also from our bright side—from anything that threatens to make us stand out or stand alone, or that calls for the awakening of the hero within us, or that asks that we break through to a higher level of consciousness and reach a higher ground of integrity. The greatest crime we commit against ourselves is not that we may deny and disown our shortcomings but that we deny and disown our greatness—because it frightens us. If a fully realized self-acceptance does not evade the worst within us, neither does it evade the best.

我们不仅可以逃避内心的黑暗面,也可以逃避内心的光明面 - 从任何威胁让我们出众或独立的事物,或唤醒内心英雄的事物,或要求我们突破到更高层次的意识并达到更高层次的诚信的事物。我们对自己犯下的最大罪行不是否认和抛弃自己的缺点,而是否认和抛弃自己的伟大 - 因为它使我们感到害怕。如果全然实现自我接纳并不逃避我们内心最糟糕的一面,它也同样不逃避我们内心最好的一面。

The practice of self-acceptance is the second pillar of self-esteem.
自我接纳的实践是自尊的第二个支柱。

8

The Practice of Self-Responsibility 自我责任的实践

To feel competent to live and worthy of happiness, I need to experience a sense of control over my existence. This requires that I be willing to take responsibility for my actions and the attainment of my goals. This means that I take responsibility for my life and well-being.

为了感到有能力生活并值得幸福,我需要体验到对自己存在的控制感。这意味着我愿意对自己的行动和目标的实现负责。这意味着我对自己的生活和幸福负责。

Self-responsibility is essential to self-esteem, and it is also a reflection or manifestation of self-esteem. The relationship between self-esteem and its pillars is always reciprocal. The practices that generate self-esteem are also natural expressions and consequences of self-esteem, as we shall discuss in a later chapter.

自我责任对自尊来说是必不可少的,它也是自尊的一种反映或表现。自尊及其支柱之间的关系总是互为因果。产生自尊的实践也是自尊的自然表达和结果,正如我们将在后面的章节中讨论的那样。

The practice of self-responsibility entails these realizations:
自我责任的实践需要以下认知:

I am responsible for the achievement of my desires.
我负责实现我的愿望。

I am responsible for my choices and actions.
我对自己的选择和行为负责。

I am responsible for the level of consciousness I bring to my work.
我负责在工作中带来的意识水平。

I am responsible for the level of consciousness I bring to my relationships.
我对在人际关系中带来的意识水平负责。

I am responsible for my behavior with other people—coworkers, associates, customers, spouse, children, friends.
我对自己与他人(同事、伙伴、客户、配偶、子女、朋友)的行为负责。

I am responsible for how I prioritize my time.
我对如何安排自己的时间负责。

I am responsible for the quality of my communications.
我对自己的沟通质量负责。

I am responsible for my personal happiness.
我对自己的个人幸福负责。

I am responsible for accepting or choosing the values by which I live.
我负责接受或选择自己所依循的价值观。

I am responsible for raising my self-esteem.
我负责提高自己的自尊。

What does each of these items imply in terms of behavior?
这些项目在行为方面各自意味着什么?

The Action Implications of Self-Responsibility **自我责任的行动影响**

I am responsible for the achievement of my desires. No one owes me the fulfillment of my wishes. I do not hold a mortgage on anyone else's life or energy. If I have desires, it is up to me to discover how to satisfy them. I need to take responsibility for developing and implementing an action plan. 我负责实现我的愿望。没有人欠我实现愿望的义务。我不拥有任何其他人的生命或精力的抵押权。如果我有愿望,我有责任发现如何满足它们。我需要负责制定和实施一个行动计划。

If my goals require the participation of other people, I must be responsible for knowing what they require of me if they are to cooperate and for providing whatever is my rational obligation to provide. I respect their self-interest and know that if I wish their cooperation or assistance, I must be conscious of it and speak to it.

如果我的目标需要其他人的参与,我必须负责了解他们要求我做什么,如果他们愿意配合,并提供我合理应提供的任何东西。我尊重他们的自我利益,知道如果我希望得到他们的合作或协助,我必须意识到这一点并为之对应。

No one owes me the fulfillment of my wishes.
没有人欠我实现愿望的义务。

If I am unwilling to take responsibility for the attainment of my desires, they are not really desires—they are merely daydreams. For any professed desire to be taken seriously, I must be prepared to answer, in realistic terms: *What am I willing to do to get what I want?*

如果我不愿意为实现我的愿望承担责任,它们就不是真正的愿望,只是白

日梦。任何声称的愿望要被认真对待,我必须有现实的准备回答:我愿意做什么来得到我想要的?

I am responsible for my choices and actions. To be “responsible” in this context means responsible not as the recipient of moral blame or guilt, but responsible as the chief causal agent in my life and behavior. If my choices and actions are *mine*, then I am their source. I need to own this fact. I need to stay connected with it when I choose and act. What difference would that make? If you would like to discover the answer for yourself, write six endings, as fast as you can, for the stem **If I take full responsibility for my choices and actions—**.

我对自己的选择和行为负责。在这个上下文中,“负责”意味着不是作为道德责备或内疚的接受者,而是作为我生活和行为的首要因果源泉。如果我的选择和行动属于我自己,那么我就是它们的来源。我需要接受这一事实。我在选择和行动时需要保持与之连接。这会有什么不同?如果你想自己发现答案,请尽快写出“如果我完全负责我的选择和行动——”这一句子的6个结尾。

I am responsible for the level of consciousness I bring to my work. This is an example of the point I just made about choice. No one else can possibly be accountable for the level of awareness I bring to my daily activities. I can give my work the best I have to give, or I can seek to get away with as little consciousness as possible, or anywhere in between. If I stay connected with my responsibility in this area, I am more likely to operate at a high level of consciousness.

我自己工作中意识水平负责。这就是我刚刚所说的关于选择的观点。别人无法为我在日常活动中带来的意识水平承担责任。我可以尽自己最大努力投入工作,也可以尽可能少地保持意识,或者介于两者之间。如果我对这一领域负责,我就更有可能保持高度意识。

I am responsible for the level of consciousness I bring to my relationships. The principle just discussed applies equally to my interactions with others—to my choice of companions and to the awareness I bring or fail to bring to any encounter. Am I fully present in my encounters with others? Am I present to what is being said? Do I think about the implications of my statements? Do I notice how others are

affected by what I say and do?

我对自己人际关系中的意识水平负责。刚才讨论的原则同样适用于我与他人的互动—包括我选择的伙伴,以及我在任何遭遇中是否带有觉知。我在与他人互动时是否全神贯注?我是否倾听别人所说?我是否考虑自己言行的影响?我是否注意到他人受自己言行的影响?

I am responsible for my behavior with other people—coworkers, associates, customers, spouse, children, friends. I am responsible for how I speak and how I listen. I am responsible for the promises I keep or fail to keep. I am responsible for the rationality or irrationality of my dealings. We evade responsibility when we try to blame others for our actions, as in “She’s driving me crazy,” “He pushes my buttons,” “I would act reasonably if only she would...”

我对自己与他人的行为负责—无论是同事、伙伴、客户、配偶、子女还是朋友。我对自己的言语和聆听负责。我对自己遵守或不遵守的承诺负责。我对自己行为的理性或不理性负责。当我们试图把自己的行为归咎于他人时,如“她在逼我发疯”、“他按我的弱点来”、“如果她能够...,我就能理性地行事”等,这就是我们逃避责任的表现。

I am responsible for how I prioritize my time. Whether the choices I make about the disposition of my time and energy reflect my professed values or are incongruous with them is my responsibility. If I insist that I love my family more than anyone yet am rarely alone with them and spend most of my leisure time playing cards or golf, always surrounded by friends, I need to confront my contradiction and think about its implications. If I declare that my most important task at work is finding new clients for the firm but spend 90 percent of my time bogged down in office trivia that produces very little income—I need to reexamine how I am investing my energy.

我负责如何优先考虑我的时间。无论我在时间和精力分配上做出的选择是否反映了我所宣称的价值观,还是与之不一致,都是我的责任。如果我坚称我比任何人都更爱我的家人,但很少独自与他们在一起,而是大部分闲暇时间都在打牌或打高尔夫球,始终被朋友包围,我就需要正视这种矛盾,并思考其含义。如果我声明在工作中最重要的任务是为公司发掘新客户,但却有 90%的时间陷在几乎没有收益的办公室琐事中——我需要重新审视自己如何投入精力。

In my consulting work, when I give executives the stem **If I take responsibility for how I prioritize my time**—I get endings such as “I would learn to say no more often”; “I would eliminate about 30 percent of my current activities”; “I’d be much more productive”; “I’d enjoy work more”; “I’d be appalled how out of control I’ve been”; “I’d actualize more of my potential.”

在我的咨询工作中,当我给高管们提供"如果我对如何优先考虑自己的时间负责的话"这个开头时,他们会给出诸如"我会更频繁地说'不'";"我会删减大约30%的当前活动";"我会更有效率";"我会更享受工作";"我会对自己失控的现状感到惊恐";"我会实现更多潜力"等结尾。

I am responsible for the quality of my communications. I am responsible for being as clear as I know how to be; for checking to see if the listener has understood me; for speaking loudly and distinctly enough to be heard; for the respect or disrespect with which I convey my thoughts.

我负责我的交流质量。我负责尽我所知尽可能清晰地表达;检查听众是否理解了我的话;大声而清晰地说话,以便被听到;以尊重或不尊重的方式传达我的想法。

I am responsible for my personal happiness. One of the characteristics of immaturity is the belief that it is someone else’s job to make me happy—much as it was once my parents’ job to keep me alive. If only someone would love me, then I would love myself. If only someone would take care of me, then I would be contented. If only someone would spare me the necessity of making decisions, then I would be carefree. If only someone would make me happy.

我负责自己的个人幸福。不成熟的一个特点就是相信别人有责任让自己快乐——就像以前父母有责任养活自己一样。只要有人爱我,我就会自我爱护。只要有人照顾我,我就会感到满足。只要有人免除我做决定的必要性,我就会无忧无虑。只要有人让我快乐。

Here’s a simple but powerful stem to wake one up to reality: **If I take full responsibility for my personal happiness**—.

这里有一个简单但强大的开头可以唤醒人们面对现实:"如果我对自己的个人幸福负全责的话——"。

Taking responsibility for my happiness is empowering. It places my life back in my own hands. Ahead of taking this responsibility, I may imagine it will be a burden. What I discover is that it sets me free.

对自己幸福负责是一种赋能。它使我的生活重新掌握在自己手中。在承担这个责任之前,我可能会认为这是一种负担。但我发现,它让我自由了。

Taking responsibility for my happiness is empowering. It places my life back in my own hands.

对自己幸福负责是一种赋能。它使我的生活重新掌握在自己手中。

I am responsible for accepting or choosing the values by which I live. If I live by values I have accepted or adopted passively and unthinkingly, it is easy to imagine that they are just “my nature,” just “who I am,” and to avoid recognizing that choice is involved. If I am willing to recognize that choices and decisions are crucial when values are adopted, then I can take a fresh look at my values, question them, and if necessary revise them. Again, it is taking responsibility that sets me free.

我有责任接受或选择我生活的价值观。如果我被动地、漫不经心地生活在接受或采纳的价值观中,我很容易认为它们就是“我的本性”,就是“我自己”,而避免认识到涉及了选择。如果我愿意承认在采纳价值观时做出的选择和决定至关重要,那么我就可以重新审视我的价值观,质疑它们,必要时修改它们。再次,正是承担责任让我自由了。

I am responsible for raising my self-esteem. Self-esteem is not a gift I can receive from someone else. It is generated from within. To wait passively for something to happen that will raise my self-esteem is to sentence myself to a life of frustration.

我有责任提高自尊。自尊不是别人送给我的礼物。它是从内心生成的。被动地等待某些事情发生来提高我的自尊,就是在判处自己一生的挫折。

Once when I was lecturing to a group of psychotherapists on the six pillars of self-esteem, one of them asked me, "Why do you put your emphasis on what the individual must do to grow in self-esteem? Isn't the source of self-esteem the fact that we are children of God?" I have encountered this question a number of times.

有一次,我在给一群心理治疗师做关于自尊六大支柱的讲座时,其中一位提出了这样的问题:"为什么你把重点放在个人必须做些什么来增强自尊上?难道自尊的源泉不是我们都是上帝的子女吗?"我多次遇到这个问题。

Whether one believes in a God, and whether one believes we are God's children, is irrelevant to the issue of what self-esteem requires. Let us imagine that there is a God and that we are his/her/its children. In this respect, then, we are all equal. Does it follow that everyone is or should be equal in self-esteem, regardless of whether anyone lives consciously or unconsciously, responsibly or irresponsibly, honestly or dishonestly? Earlier in this book we saw that this is impossible. There is no way for our mind to avoid registering the choices we make in the way we operate and no way for our sense of self to remain unaffected. If we are children of God, the questions remain: *What are we going to do about it? What are we going to make of it? Will we honor our gifts or betray them?* If we betray ourselves and our powers, if we live mindlessly, purposelessly, and without integrity, can we buy our way out, can we acquire self-esteem, by claiming to be God's relatives? Do we imagine we can thus relieve ourselves of personal responsibility?

是否相信神,以及是否相信我们是神的子女,与自尊需求无关。让我们设想有一位神,我们都是他/她/它的子女。在这个意义上,我们都是平等的。难道每个人的自尊都应该或应当平等,而不管任何人是否有意识或无意识地,负责任或不负责任地,诚实或不诚实地生活?在本书前面我们已经看到,这是不可能的。我们的头脑无法避免记录我们在操作中做出的选择,我们的自我意识也无法保持不受影响。如果我们是神的子女,问题依然存在:我们将如何对待它?我们将如何对待它?我们会尊重我们的天赋还是背叛它们?如果我们背叛自己和我们的力量,如果我们麻木地、没有目的地、缺乏诚信地生活,我们能通过声称是神的亲属来补救吗?我们是否想通过这种方式摆脱个人责任?

When people lack healthy self-esteem, they often identify self-esteem with being “loved.” If they did not feel loved by their families, sometimes they comfort themselves with the thought that God loves them, and they try to tie their self-esteem to this idea. With the best will in the world, how can we understand this strategy except as a manifestation of passivity?

当人们缺乏健康的自尊时,他们通常将自尊等同于“被爱”。如果他们没从家人那里感受到被爱,有时他们会安慰自己:神爱他们,他们试图将自尊系于这一思想。尽管出于善意,但我们怎么能不把这种策略理解为被动的体现呢?

I do not believe we are intended to remain dependent children. I believe we are intended to grow into adults, which means to become responsible for ourselves—to become self-supporting psychologically as well as financially. Whatever role a belief in God may play in our lives, surely it is not to justify a default on consciousness, responsibility, and integrity.

我不相信我们注定要永远依赖于儿童状态。我相信我们注定要成长为成年人,这意味着要对自己负责——在心理上和经济上都要能自我支持。不论对神的信仰在我们生活中扮演什么角色,它肯定不是用来推卸意识、责任和诚信的借口。

A Clarification

一个澄清

In stressing that we need to take responsibility for our life and happiness, I am not suggesting that a person never suffers through accident or through the fault of others, or that a person is responsible for everything that may happen to him or her.

在强调我们需要为自己的生活和幸福负责任的同时,我并不是在暗示一个人从未因意外或他人的过错而遭受痛苦,或者一个人对他或她可能遭遇的一切都负有责任。

I do not support the grandiose notion that “I am responsible for every aspect of my existence and everything that befalls me.” Some things we have control over; others we do not. If I hold myself responsible for matters

beyond my control, I put my self-esteem in jeopardy, since inevitably I will fail my expectations. If I deny responsibility for matters that are within my control, again I jeopardize my self-esteem. I need to know the difference between that which is up to me and that which is not. The only consciousness over which I have volitional control is my own.

我不赞同"我对自己的存在和可能发生的一切都负有责任"这种夸张的观点。有些事情是在我们的控制之下,有些则不是。如果我对自己无法控制的事情负责,我就会危及自尊,因为我必然会无法达到自己的期望。如果我否认对自己能控制的事情负责,我同样也会危及自尊。我需要知道哪些是由我决定的,哪些不是。唯一由我自愿控制的意识就是自己的意识。

Examples

例子

It is easy enough in work situations to observe the difference between those who practice self-responsibility and those who do not. Self-responsibility shows up as an *active* orientation to work (and life) rather than a *passive* one.

在工作环境中,很容易观察到那些实践自我责任和那些没有这种实践的人之间的区别。自我责任表现为主动而不是被动的工作(和生活)取向。

If there is a problem, men and women who are self-responsible ask, "What can I do about it? What avenues of action are possible to me?" If something goes wrong, they ask, "What did I overlook? Where did I miscalculate? How can I correct the situation?" They do not protest, "But no one told me what to do!" or "But it's not my job!" They indulge neither in alibis nor in blaming. They are typically *solution oriented*.

如果出现问题,自我负责的男女会问:"我能做些什么?我有哪些可能的行动方案?"如果出现错误,他们会问:"我忽略了什么?我哪里计算错了?我如何纠正这种情况?"他们不会抱怨"但是没有人告诉我该怎么做!"或者"但这不是我的工作!"他们既不自我辩护也不归咎他人。他们通常都是以解决问题为导向的。

In every organization we encounter both types: those who wait for someone else to provide a solution and those who take responsibility for finding it. It is only by grace of the second type that organizations are able to operate effectively.

在每个组织中,我们都会遇到这两种类型的人:等待他人提供解决方案的人和负责寻找解决方案的人。正是后一类人的存在,使得组织能够有效运转。

Here are examples from the personal realm, where sentence completion is used to illuminate:

下面是来自个人领域的例子,使用句子完成的方式来阐明:

“If I were to give up blaming my parents for my unhappiness,” said a “child” of forty-six, “I’d have to take responsibility for my actions; I’d have to face the fact that I’ve always felt sorry for myself, and enjoyed it; I’d have to recognize that I still dream of being rescued by my father; I’d admit I like seeing myself as a victim; I’d have to act in new ways; I’d get out of my apartment and look for a job; I couldn’t just suffer.”

如果我放弃责怪父母为我的不幸福,"一位 46 岁的"孩子"说,"我就必须为自己的行为负责;我就不得不面对我一直自怜的事实,并且享受它;我就不得不承认我仍然梦想被父亲拯救;我就不得不承认我喜欢把自己视为受害者;我就必须以新的方式行事;我就得走出公寓去找工作;我就不能再只是忍受痛苦。

“If I were to accept that I am responsible for my happiness,” said an older man who drank too much, “I’d stop complaining that my wife drives me to drink; I’d keep out of bars; I wouldn’t spend hours in front of the TV, blaming ‘the system’; I’d go to the gym and start getting in shape; I’d give my boss more for his money; I’d probably have to stop feeling sorry for myself; I don’t think I could go on abusing my body as I do now; I’d be a different person; I’d respect myself more; I could get my life moving again.”

如果我接受我对自己的幸福负责,"一位喝酒太多的老人说,"我就会停止抱怨我妻子把我逼到酒精上;我就会远离酒吧;我就不会花数小时坐在电视机前指责'体系';我就会去健身房开始健康锻炼;我就会给老板更多

回报;我可能不得不放弃自怜;我觉得我无法继续虐待自己的身体;我就会变成不同的人;我就会更尊重自己;我就能重新开始自己的生活。

“If I take responsibility for my emotions,” said a woman who exhausted her family and friends with her complaining, “I wouldn’t be so depressed; I’d see how I often make myself miserable; I’d see how much rage I’m denying; I’d admit how much of my unhappiness is spite; I’d focus more often on the good things in my life; I’d realize I’m trying to make people feel sorry for me; I’d see I can be happy more often.”

如果我对自己的情绪负责,"一个常常用抱怨耗尽家人和朋友的女性说,"我就不会那么沮丧;我就会看到我常常让自己痛苦;我就会看到我有多少愤怒被压抑着;我就会承认我的不幸有多少是出于怨恨;我就会更经常关注生活中的美好事物;我就会意识到我试图让人同情我;我就会看到我更常常可以快乐。

A Personal Example

个人实例

In the overall conduct of my life, I would say that I have always operated at a fairly high level of self-responsibility. I did not look to others to provide for my needs or wants. But I can think of a time when I failed my own principles rather badly, with painful results.

就我的整体生活方式而言,我一直都保持了相当高的自我责任意识。我没有依赖他人来满足我的需求或愿望。但我可以回想起一次我自己的原则严重失守,并带来痛苦的结果。

In my twenties I formed an intense relationship with novelist-philosopher Ayn Rand. Over the course of eighteen years, our relationship passed through almost every form imaginable: from student and teacher to friends and colleagues to lovers and partners—and, ultimately, to adversaries. The story of this relationship is the dramatic centerpiece of *Judgment Day*. In the beginning and for some years, the relationship was nurturing, inspiring,

valuable in many ways; I learned and grew enormously. But eventually it became constricting, toxic, destructive—a barrier to my further intellectual and psychological development.

在我二十多岁的时候,我和小说家兼哲学家艾恩·兰德建立了一段深厚的关系。在 18 年的时间里,我们的关系经历了几乎所有能想象到的形式:从师生到朋友和同事,再到恋人和伙伴,最终成为对立者。这段关系的故事是《审判日》的核心情节。开始的几年里,这段关系是富有启发性和价值的,我从中学到了很多,也有很大的进步。但最终它变得越来越局限、有毒和具有破坏性,成为我进一步智力和心理发展的障碍。

I did not take the initiative and propose that our relationship be redefined and reconstituted on a different basis. I told myself I did not want to cause pain. I waited for her to see what I saw. I looked to her rationality and wisdom to reach the decision that would be right for both of us. In effect, I was relating to an abstraction, the author of *The Fountainhead* and *Atlas Shrugged*, rather than to the concrete woman in front of me. I did not confront the fact that her agenda was very different from mine and that she was totally absorbed in her own needs. I delayed facing the fact that nothing would change unless I made it change. And because I delayed, I caused suffering and humiliation to us both. I avoided a responsibility that was mine to take. No matter what explanations I gave myself, there was no way for my self-esteem to remain unaffected. Only when I began to take the initiative did I begin the process of regaining what I had lost.

我没有主动提出重新定义和重塑我们的关系。我告诉自己不想让她伤心。我等待她能看到我看到的東西。我希望她能凭借理性和智慧做出对我们两人都正确的决定。事实上,我是在关注一个抽象的概念,即《建筑师》和《Atlas 耸耸肩》的作者,而非眼前这个具体的女性。我没有直视她的目标与我的大不相同,也没有意识到她完全沉浸在自己的需求中。我一再推迟直面这个事实,即除非我采取行动,否则什么也不会改变。因为我一再推迟,我们两人都遭受了痛苦和羞辱。我逃避了应该由我承担的责任。不管我给自己什么样的解释,我的自尊都无法幸免。直到我开始主动采取行动,我才开始重拾已经失去的东西。

We often see this pattern in marriages. One partner sees before the other that the relationship is finished. But he or she does not want to be “the bad

guy,” the one to end things. So instead manipulation begins, to lead the other to make the first move. It is cruel, degrading, lacking in dignity, and hurtful to both people. It is self-demeaning and self-diminishing.

我们经常在婚姻中看到这种模式。一个伴侣先看清了关系已经结束,但他或她不想成为“坏人”,即结束这段关系的人。所以取而代之的是开始操纵,试图让另一方先采取行动。这种做法是残酷的、贬低人格的、缺乏尊严的,也会伤害双方。这种行为是自贬和自我削弱的。

To the extent that I evade responsibility, I inflict wounds on my self-esteem. In accepting responsibility, I build self-esteem.

在我逃避责任的程度上,我给自己的自尊心造成伤害。在接受责任的同时,我建立了自尊。

Productiveness **生产性**

No one can be said to be living self-responsibly who has no productive purposes. Through work we support our existence. Through the exercise of our intelligence toward some useful ends, we become more fully human. Without productive goals and productive effort, we remain forever children. 只有没有生产性目标和生产性努力的人,才可以说他们没有以自我负责的方式生活。通过工作,我们维持自己的存在。通过将我们的智力用于某些有用的目的,我们就变得更加完全地成为人。没有生产性目标和生产性努力,我们永远都是孩子。

True, we are limited by the opportunities that exist for us at a given place and time. But in any given context, the mark of independence and self-responsibility is the orientation that asks, “What actions are possible to me?” “What needs to be done?” “How can I improve my condition?” “How can I move beyond this impasse?” “What will be the best use of my energies in this situation?”

确实,我们受到所处时空机会的限制。但在任何给定的情况下,独立性和自我责任的标志都是这种取向,即“我能采取哪些行动?”、“需要做什

么?"、"我如何改善我的处境?"、"我如何超越这个困境?"、"在这种情况下,我如何最佳利用我的精力?"

Self-responsibility is expressed through an *active* orientation to life. It is expressed through the understanding that no one is here on earth to spare us the necessity of independence, and through the understanding that without work, independence is impossible.

自我责任通过对生活的主动取向来表达。它通过理解我们并非为了逃避独立的需要而来到这个地球上,以及理解没有工作,独立是不可能的这种理解来表达。

Thinking for Oneself **为自己思考**

Living actively entails independent thinking in contrast to passive conformity to the beliefs of others.

积极生活意味着独立思考,而不是被动地服从他人的信仰。

Independent thinking is a corollary both of living consciously and of self-responsibility. To live consciously is to live by the exercise of one's own mind. To practice self-responsibility is to think for oneself.

独立思考既是生活有意识的必然结果,也是自我责任的必然结果。生活有意识就是通过运用自己的头脑来生活。实践自我责任就是为自己思考。

A person cannot think through the mind of another. We learn from one another, to be sure, but knowledge implies understanding, not mere imitation or repetition. We can either exercise our own mind or else pass on to others the responsibility of knowledge and evaluation and accept their verdicts more or less uncritically. The choice we make is crucial for the way we experience ourselves as well as for the kind of life we create.

一个人不可能用别人的头脑思考。我们当然是从彼此那里学习,但知识意味着理解,而不仅仅是模仿或重复。我们要么运用自己的大脑,要么将知识和评估的责任转移给他人,并或多或少地无批判地接受他们的判

决。我们做出的选择对于我们如何体验自己以及我们创造的生活方式至关重要。

Often what people call “thinking” is merely recycling the opinions of others.

人们所谓的“思考”通常只是在重复别人的观点。

That we are sometimes influenced by others in ways we do not recognize does not alter the fact that there is a distinction between the psychology of those who try to understand things, think for themselves, and judge for themselves, and those to whom such a possibility rarely occurs. What’s important here is intention, the nature of an individual’s goal.

我们有时会受到他人无法认识的方式的影响,但这并不改变那些试图理解事物、独立思考和判断的人与那些很少有这种可能性的人之间存在区别的事实。这里最重要的是意图,即个人目标的性质。

To speak of “thinking independently” is useful because the redundancy has value in terms of emphasis. Often what people call “thinking” is merely recycling the opinions of others. So we can say that thinking independently—about our work, our relationships, the values that guide our life, the goals we set for ourselves—strengthens self-esteem. And healthy self-esteem results in a natural inclination to think independently.

谈论“独立思考”是有用的,因为冗余在强调方面有价值。通常人们所谓的“思考”只是在回收他人的观点。所以我们可以说,独立思考 - 关于我们的工作、人际关系、指导我们生活的价值观、我们为自己设定的目标 - 会增强自尊。而健康的自尊会自然而然地产生独立思考的倾向。

The Moral Principle
道德原则

Embracing self-responsibility not merely as a personal preference but as a philosophical principle entails one's acceptance of a profoundly important moral idea. In taking responsibility for our own existence we implicitly recognize that other human beings are not our servants and do not exist for the satisfaction of our needs. We are not morally entitled to treat other human beings as means to our ends, just as we are not a means to theirs. As I have suggested above, a consistent application of the principle of self-responsibility implies the following rule of human relationships: *Never ask a person to act against his or her self-interest as he or she understands it.* If we wish people to take some action or provide some value, we are obliged to offer reasons that are meaningful and persuasive in terms of their interests and goals. This policy is the moral foundation of mutual respect, goodwill, and benevolence among human beings. It rejects the notion that some people may be treated as sacrificial fodder for the goals of others, which is the premise underlying all dictatorships and, for that matter, most political systems.

接受自我责任不仅仅是一种个人偏好,而是一种哲学原则,它意味着对一个深受重要的道德思想的认可。在承担自己的存在责任时,我们隐含地承认其他人类并非我们的仆人,也不是为了满足我们的需求而存在。我们没有道德权利将其他人类视为达到自己目的的手段,就像我们不是他们的手段一样。正如我之前所暗示的,一贯地应用自我责任的原则意味着以下人际关系原则:从不要求一个人违背他们所理解自我利益。如果我们希望人们采取某些行动或提供某些价值,我们有义务提供他们感兴趣和有说服力的理由。这一政策是人类之间相互尊重、善意和仁慈的道德基础。它拒绝了这样一种观点,即某些人可以被视作其他人目标的牺牲品,这正是所有独裁政权以及大多数政治制度的前提。

Sentence Completions to Facilitate Self-Responsibility **促进自我责任的句子完成练习**

In my therapy practice and my self-esteem groups, I work with a great number of sentence stems that allow clients to explore the psychology of self-responsibility. I offer a representative sampling below. The homework assignment would be broken up into weekly installments, as follows:

在我的治疗实践和自我价值小组中,我使用了大量的句子引发器,让客户们探索自我责任的心理学。以下是一些代表性的例子。作业将分为每周一个部分完成,如下所示:

WEEK 1

第1周

**Self-responsibility to me means—
对我来说,自我责任意味着—**

**At the thought of being responsible for my own existence—
面对对自己存在负责的想法—**

**If I accepted responsibility for my own existence, that would mean
—
如果我接受对自己存在负责的话,那意味着—**

**When I avoid responsibility for my own existence—
当我避免对自己的存在负责时—**

WEEK 2

第2周

**If I accept 5 percent more responsibility for the attainment of my
own goals—
如果我多接受5%的责任来实现自己的目标—**

**When I avoid responsibility for the attainment of my goals—
当我避免对实现自己的目标负责时—**

**If I took more responsibility for the success of my relationships—
如果我更多地负责我人际关系的成功—**

**Sometimes I keep myself passive by—
有时我通过以下方式让自己保持被动—**

WEEK 3

第3周

**If I take responsibility for what I do about the messages I received from my mother—
如果我对从母亲那里获得的信息负责—**

**If I take responsibility for what I do about the messages I received from my father—
如果我对从父亲那里获得的信息负责—**

**If I take responsibility for the ideas I accept or reject—
如果我对自已接受或拒绝的观念负责—**

**If I bring greater awareness to the ideas that motivate me—
如果我更加关注激励我的观念—**

WEEK 4

第4周

**If I accept 5 percent more responsibility for my personal happiness—
如果我多接受 5% 的责任来实现自己的幸福—**

**If I avoid responsibility for my personal happiness—
如果我避免对自己的幸福负责—**

**If I accept 5 percent more responsibility for my choice of companions—
如果我多接受 5% 的责任来选择我的伴侣—**

**When I avoid responsibility for my choice of companions—
当我回避对我选择伙伴的责任时—**

WEEK 5

第5周

If I accept 5 percent more responsibility for the words that come out of my mouth—

如果我接受对从口中说出的话语负 5% 更多的责任—

When I avoid responsibility for the words that come out of my mouth—

当我回避对从口中说出的话语负责时—

If I bring greater awareness to the things I tell myself—

如果我增加对自己告诉自己的事情的觉察—

If I take responsibility for the things I tell myself—

如果我对对自己告诉自己的事情负责—

WEEK 6

第6周

I make myself helpless when I—

当我一时,我让自己无助

I make myself depressed when I—

当我一时,我让自己沮丧

I make myself anxious when I—

当我一时,我让自己焦虑

If I take responsibility for making myself helpless—

如果我对让自己无助负责—

WEEK 7

第7周

**If I take responsibility for making myself depressed—
如果我对让自己沮丧负责—**

**If I take responsibility for making myself anxious—
如果我对让自己焦虑负责—**

**When I am ready to understand what I have been writing—
当我准备理解我所写的东西时—**

**It is not easy for me to admit that—
对我来说承认这一点并不容易—**

**If I take responsibility for my present standard of living—
如果我对我现在的生活水平负责—**

WEEK 8

第8周

**I feel most self-responsible when I—
当我—时,我感到最有责任感**

**I feel least self-responsible when I—
当我—时,我感到最缺乏责任感**

**If I am not here on earth to live up to anyone else's expectations—
如果我在地球上不是为了实现他人的期望—**

**If my life belongs to me—
如果我的生活属于我自己—**

WEEK 9
第9周

If I give up the lie of being unable to change—
如果我放弃无法改变的谎言—

If I take responsibility for what I make of my life from this point on
—
如果我从现在开始对我的生活负起责任—

If no one is coming to rescue me—
如果没有人来拯救我—

I am becoming aware—
我正在变得意识到—

The power of the method is that it generates shifts in the consciousness and orientation of the individual without lengthy “discussions” or “analyses.” The solution is largely generated from within.
这种方法的力量在于它能够产生个人意识和取向的转变,而无需长篇累赘的“讨论”或“分析”。解决方案主要来自内心。

If you keep a journal and over time write six to ten endings for each of these incomplete sentences, not only will you learn a great deal but it will be almost impossible not to grow in the practice of self-responsibility. The best way of working is to do the week’s stems Monday through Friday, then do the weekend stem **If any of what I have been writing is true, it might be helpful if I—**and then move on to the next week’s stem on Monday.
如果你保持日记,并在未来的时间里为每个未完成的句子写 6 到 10 个结尾,不仅你会学到很多东西,而且几乎不可能不在自我责任的实践中有所成长。最好的工作方式是在周一到周五完成本周的句子结尾,然后在周末完成句子结尾“如果我所写的任何内容是真的,那么如果我—”,然后在周一转向下一周的句子。

No One Is Coming 没有人来拯救

Having worked with people for so many years with the aim of building self-esteem, I have always been on the lookout for decisive moments in psychotherapy, instances when a “click” seems to occur in the client’s mind and new forward motion begins.

经过多年与人们一起工作,目的是建立自尊心,我一直在寻找心理治疗中的决定性时刻,即当客户的大脑似乎发生"点击"时,新的前进动力就会开始。

One of the most important of such moments is when the client grasps that *no one is coming*. No one is coming to save me; no one is coming to make life right for me; no one is coming to solve my problems. If I don’t do something, *nothing is going to get better*.

这样的时刻之一就是当客户意识到没有人来拯救自己。没有人来拯救我;没有人来让生活变得正确;没有人来解决我的问题。如果我不采取行动,什么也不会变好。

The dream of a rescuer who will deliver us may offer a kind of comfort, but it leaves us passive and powerless. We may feel *If only I suffer long enough, if only I yearn desperately enough, somehow a miracle will happen*, but this is the kind of self-deception one pays for with one’s life as it drains away into the abyss of unredeemable possibilities and irretrievable days, months, decades.

拯救者的梦想可能会带来一种慰藉,但它使我们保持被动和无助。我们可能会感觉,只要我长期忍受,只要我充满渴望,奇迹就会发生,但这种自欺是以生命中不可弥补的可能性和无法挽回的日子、月份、十年为代价的。

Some years ago, in my group therapy room, we hung on the wall a number of sayings that I often found useful in the course of my work. A client made me a gift of several of these sayings done in needlepoint, each with its own frame. One of these was “It isn’t what they think; it’s what you know.”

Another was “No one is coming.”

多年前,在我的团体治疗室里,我们在墙上挂了一些我在工作中常常觉得有用的语句。一位客户送给我几张用针线绣的这些语句,每一张都有自己的框架。其中一句是“不是他们认为的,而是你知道的。”另一句是“没有人会来。”

One day a group member with a sense of humor challenged me about “No one is coming.”

有一天,一位有幽默感的团体成员就“没有人会来”这句话挑战了我。

“Nathaniel, it’s not true,” he said. “*You* came.”

纳撒尼尔,这不是真的,"他说,"你已经来了。

“Correct,” I admitted, “but I came to say that no one is coming.”

你说得对,"我承认,"但是我来是为了说没有人会来。

The practice of self-responsibility is the third pillar of self-esteem.

自我责任的实践是自尊的第三个支柱。

9

The Practice of Self-Assertiveness 自我主张的实践

Some years ago I was addressing a graduate class in psychology and I wanted them to understand at what subtle level the fear of self-assertion can show up.

多年前,我在给一个心理学研究生班讲课,我想让他们理解害怕自我主张可以表现得有多隐微。

I asked if anyone present believed he or she had a right to exist. Everyone's hand went up. Then I asked for a volunteer to assist me with a demonstration. A young man came to the front of the room, and I said to him, "Would you please just stand facing the class, and say aloud, several times, 'I have a right to exist.' Say it slowly and notice how you feel saying it. And while you are doing this, I want everyone in the class to consider: Do you believe him? Do you think he really feels what he is saying?"

我问在场是否有人认为自己有存在的权利。所有人的手都举了起来。然后我请一位自愿者来到教室前面,对他说:"请面向全班同学站着,大声重复几次'我有存在的权利'。慢慢地说,注意一下你感觉如何。同时,我希望全班同学思考一下:你们相信他吗?你们认为他真的感受到自己说的话吗?"

The young man put his hands on his hips and belligerently declared, "I have a right to exist." He said it as if preparing for battle. With each repetition he

sounded more pugnacious.

那位年轻人双手叉腰,咄咄逼人地宣布:"我有存在的权利。"他说得好像准备战斗。随着重复次数增加,他的语气越来越好斗。

"No one is arguing with you," I pointed out. "No one is challenging you. Can you say it without defiance or defensiveness?"

没有人在和你争论,"我指出,"没有人在挑战你。你能不带有挑战性和防备地说吗?

He could not. The anticipation of an attack was always in his voice. No one believed in his conviction about what he was saying.

他做不到。他的语气里总是带着预期会受到攻击。没有人相信他所说的话。

A young woman came up and said in a pleading voice and a smile begging to be forgiven, "I have a right to exist." No one believed her, either.

一位年轻女士站了起来,带着请求原谅的语气和微笑说:"我有存在的权利。"没有人相信她说的话。

Someone else came up. He sounded arrogant, supercilious, affected, an actor playing a part with embarrassing ineptitude.

另一个人来了。他听起来很傲慢、傲慢和做作,像一个演员在场景中笨拙地扮演一个角色。

A student protested, "But this isn't a fair test. They're shy, not used to speaking in front of people, so they sound strained." I asked him to come to the front and say, simply, "Two and two make four." He did so with complete ease and conviction. Then I asked him to say, "I have a right to exist." He sounded tense, flippant, unconvincing.

一个学生抗议道:"但这不是一个公平的测试。他们很害羞,不习惯在人前说话,所以听起来很勉强。"我让他走到前面简单地说"两加两等于四。"他很轻松自信地这么做了。然后我让他说"我有资格存在。"他听起来很紧张、漫不经心、令人难以相信。

The class laughed. They understood. Standing in front of the class and saying two and two make four was not difficult. Asserting the right to exist

was.

全班都笑了。他们明白了。站在班前说两加两等于四并不难,但主张自己有资格存在就困难多了。

“What does the statement ‘I have a right to exist’ mean to you?” I asked. “Obviously in this context we’re not taking it primarily as a political statement, as in the Declaration of Independence. Here, we mean something more psychological. But what?” “It means my life belongs to me,” said one student. “It means I can do my own thing,” said another. “It means I don’t have to fulfill my parents’ expectations for me, I can fulfill my own,” said another. “It means I can say no when I want to,” said another. “It means I have a right to respect my self-interest.” “It means what I want matters.” “It means I can say and do what I think is right.” “It means I can follow my own destiny.” “It means my father can’t tell me what to do with my life.” “It means I don’t have to build my whole life around not upsetting Mother.” 对你来说,‘我有资格存在’这句话意味着什么?我问。“很明显在这个背景下,我们不是把它作为独立宣言中的政治宣言。在这里,我们指的是更心理层面的东西。但具体是什么?”一个学生说,“这意味着我的生命属于我自己。”另一个说,“这意味着我可以做自己想做的事。”另一个说,“这意味着我不必满足父母的期望,而是可以实现自己的目标。”另一个说,“这意味着我可以说不的时候说不。”“这意味着我有权利追求自己的利益。”“这意味着我想要的事情很重要。”“这意味着我可以说和做我认为对的事情。”“这意味着我可以追随自己的命运。”“这意味着我父亲不能告诉我该如何处理我的生活。”“这意味着我不必把我的整个生活建立在不惹母亲生气的基础之上。

These were some of the private meanings of the statement “I have a right to exist.” And this is what they were unable to assert with serenity and confidence to a roomful of their peers. The point made, I began to talk with them about self-assertiveness and self-esteem.

这些是“我有资格存在”这句话的私人寓意。而他们无法坦然自信地对同伴们表达这一观点。我讲完了这一点,开始与他们讨论自我主张和自尊。

What Is Self-Assertiveness? 什么是自我主张?

Self-assertiveness means honoring my wants, needs, and values and seeking appropriate forms of their expression in reality.

自我主张意味着尊重自己的愿望、需求和价值观,并寻求恰当的方式在现实中表达它们。

Its opposite is that surrender to timidity that consists of consigning myself to a perpetual underground where everything that I am lies hidden or stillborn—to avoid confrontation with someone whose values differ from mine, or to please, placate, or manipulate someone, or simply to “belong.” 它的对立面是屈服于胆怯,这种胆怯导致我将自己永远地隐藏在地下,所有属于我的事物都被掩盖或葬送了——为了避免与价值观不同的人对抗,或者取悦、安抚或操纵某人,或者仅仅为了“属于”某个群体。

Self-assertion does not mean belligerence or inappropriate aggressiveness; it does not mean pushing to the front of the line or knocking other people over; it does not mean upholding my own rights while being blind or indifferent to everyone else’s. It simply means the willingness to stand up for myself, to be who I am openly, to treat myself with respect in all human encounters. It means the refusal to fake my person to be liked.

自我坚持并不意味着好战或不恰当的侵略性;它也不意味着争先恐后或推搡他人;它也不意味着维护自己的权利而对其他人的权利视而不见或漠不关心。它只意味着愿意为自己发声,公开地做自己,在所有人际交往中尊重自己。这意味着拒绝伪装自己以讨人喜欢。

Self-assertiveness means the willingness to stand up for myself, to be who I am openly, to treat myself with respect in all human encounters.

自我坚持意味着愿意为自己发声,公开地做自己,在所有人际交往中尊重自己。

To practice self-assertiveness is to live authentically, to speak and act from my innermost convictions and feelings—as a way of life, as a rule (allowing for the obvious fact that there may be particular circumstances in which I may justifiably choose not to do so—for example, when confronted by a holdup man).

实践自我坚持就是以真实的方式生活,从内心的信仰和感受中说话和行动——作为一种生活方式,作为一条规则(显然有特殊情况下我可能正当地选择不这样做,比如面对劫匪时)。

Appropriate self-assertiveness pays attention to context. The forms of self-expression appropriate when playing on the floor with a child are obviously different from those appropriate at a staff meeting. To respect the difference is not to “sacrifice one’s authenticity” but merely to stay reality focused. In every context there will be appropriate and inappropriate forms of self-expression. Sometimes self-assertiveness is manifested through volunteering an idea or paying a compliment; sometimes through a polite silence that signals nonagreement; sometimes by refusing to smile at a tasteless joke. In work situations one cannot necessarily voice all one’s thoughts, and it is not necessary to do so. What is necessary is to know what one thinks—and to remain *real*.

适当的自我坚持会注意背景环境。与孩子在地板上玩耍时的自我表达形式显然与参加员工会议时的形式不同。尊重这种差异并不意味着“牺牲自己的真诚”,而只是保持现实意识。在每种情境中都会有恰当和不恰当的自我表达形式。有时自我坚持表现为主动提出想法或给予赞美;有时表现为礼貌的沉默以示不同意;有时表现为拒绝对一个不当的笑话发笑。在工作环境中,不可能完全畅所欲言,也不必如此。重要的是要知道自己的想法,并保持真实。

While what is appropriate self-expression varies with the context, in every situation there is a choice between being authentic or inauthentic, real or unreal. If we do not want to face this, of course we will deny that we have such a choice. We will assert that we are helpless. But the choice is always there.

尽管适当的自我表达在不同情境下有所不同,但在每一种情况下,我们都

有选择是真实还是不真实、是真还是假的自我。如果我们不想面对这种选择,当然会否认自己拥有这样的选择权。我们会声称自己无能为力。但选择永远都存在。

What Self-Assertiveness Is and Is Not **什么是自我主张(及其局限性)**

1. In a class society, when we see a superior talking to an inferior, it is the inferior's eyes that are lowered. It is the slave who looks down, not the master. In the South there was a time when a black man could be beaten for the offense of daring to look directly at a white woman. *Seeing* is an act of self-assertion and has always been understood as such.

1. 在等级社会中,当上级对下级说话时,是下级的眼睛向下看。是奴隶看着地面,而不是主人。过去在南方,一个黑人直视白人女性都可能会被殴打。视线是一种自我主张的行为,一直都被视为如此。

The first and basic act of self-assertion is the assertion of consciousness. This entails the choice to see, to think, to be aware, to send the light of consciousness outward toward the world and inward toward our own being. To ask questions is an act of self-assertion. To challenge authority is an act of self-assertion. To think for oneself—and to stand by what one thinks—is the root of self-assertion. To default on this responsibility is to default on the self at the most basic level.

第一个也是最基本的自我主张行为就是主张自我意识。这意味着选择去看、思考、意识到、将意识的光芒投射到外部世界和自我内部。提出问题是一种自我主张行为。挑战权威是一种自我主张行为。独立思考,并坚持自己的想法,是自我主张的根源。失责于此,就是在最根本的层面上背叛了自我。

Note that self-assertiveness should not be confused with mindless rebelliousness. “Self-assertiveness” without consciousness is not self-assertiveness; it is drunk-driving.

要注意,自我主张不应与盲目的叛逆行为混为一谈。没有意识的“自我主张”不是自我主张,而是酗酒驾驶。

Sometimes people who are essentially dependent and fearful choose a form of assertiveness that is self-destructive. It consists of reflexively saying “No!” when their interests would be better served by saying “Yes.” Their only form of self-assertiveness is protest—whether it makes sense or not. We often see this response among teenagers—and among adults who have never matured beyond this teenage level of consciousness. The intent is to protect their boundaries, which is not wrong intrinsically; but the means they adopt leaves them stuck at an arrested stage of development.

有时,那些本质上依赖和恐惧的人会选择一种自我毁灭性的主张方式。这种方式就是下意识地说不”。即便他们的利益更好地被服务于说是”。他们唯一的自我主张形式就是抗议,不管是否合理。我们经常青少年身上看到这种反应,也可能在一些成年人身上看到,他们从未超越这种青春期意识水平。他们的目的是保护自己的界限,这本身并不错误;但他们采取的方式却使他们陷入了发展受阻的困境。

While healthy self-assertiveness requires the ability to say no, it is ultimately tested not by what we are against but by what we are for. A life that consists only of a string of negations is a waste and a tragedy. Self-assertiveness asks that we not only oppose what we deplore but that we live and express our values. In this respect, it is intimately tied to the issue of integrity.

虽然健康的自我坚持需要拒绝的能力,但它最终不是由我们反对什么而是由我们所赞同什么来检验的。一个只由一串否定构成的生活是浪费和悲剧。自我坚持要求我们不仅反对我们所厌恶的,而且要活出并表达我们的价值观。在这方面,它与诚信问题密切相关。

Self-assertiveness begins with the act of thinking but must not end there. Self-assertiveness entails bringing ourselves into the world. To aspire is not yet self-assertion, or just barely; but to bring our aspirations into reality is. To hold values is not yet self-assertion, or just barely; to pursue them and stand by them in the world is. One of the great self-delusions is to think of oneself as “a valuer” or “an idealist” while not pursuing one’s values in reality. To dream one’s life away is not self-assertion; to be able to say, at the end, “While my life was happening, *I was there, I lived it,*” is.

自我坚持始于思考行为,但不应止于此。自我坚持意味着将我们自己带入这个世界。to aspire 还不算自我主张,或者只是勉强;但将我们的抱负

变为现实才是。to hold values 还不算自我主张,或者只是勉强;在世界上追求它们并坚持它们才是。一个重大的自我欺骗是认为自己是"一个重视价值者"或"一个理想主义者",而不在现实中追求自己的价值观。将生命梦想掉的不算是自我主张;能够在最后说"当我的生活发生时,我在那里,我活了它",这才是。

2. To practice self-assertiveness logically and consistently is to be committed to my right to exist, which proceeds from the knowledge that my life does not belong to others and that I am not here on earth to live up to someone else's expectations. To many people, this is a terrifying responsibility. It means their life is in their own hands. It means that Mother and Father and other authority figures cannot be counted on as protectors. It means they are responsible for their own existence—and for generating their own sense of security. Not fear of this responsibility but *surrender to the fear* is a chief contributor to the subversion of self-esteem. If I will not stand up for my right to exist—my right to belong to myself—how can I experience a sense of personal dignity? How can I experience a decent level of self-esteem?

2. 从逻辑和一致的角度来实践自我主张,就是要坚持我存在的权利,这源于我的生命不属于他人,我不是来到这个世界去满足别人的期望。对很多人来说,这是一个可怕的责任。这意味着他们的生活掌握在自己手中。这意味着母亲、父亲和其他权威人物不能被指望为保护者。这意味着他们要为自己的存在负责,并为自己创造安全感。不是对这种责任的恐惧,而是对恐惧的投降,是损害自尊的主要因素之一。如果我不为我存在的权利而站起来,为属于自己而站出来,我怎么能体验到个人尊严?我怎么能体验到个体面的自尊水平?

My life does not belong to others and I am not here on earth to live up to someone else's expectations.

我的生命不属于他人,我也不是来到这个世界去满足别人的期望。

To practice self-assertiveness consistently I need the conviction that my ideas and wants are important. Unfortunately, this conviction is often lacking. When we were young, many of us received signals conveying that what we thought and felt or wanted was *not* important. We were taught, in effect, “What you want isn’t important; what’s important is what *others* want.” Perhaps we were intimidated by accusations of “selfishness” when we attempted to stand up for ourselves.

要持续不断地实践自我主张,我需要坚信我的想法和需求是重要的。不幸的是,这种信念往往缺乏。当我们年轻的时候,我们中很多人都收到了信号,传达出我们所想、所感或所愿并不重要。我们实际上被教导说,"你的想要并不重要;重要的是别人想要什么。"也许,当我们试图为自己发声时,会被指责是"自私"而感到害怕。

It often takes courage to honor what we want and to fight for it. For many people, self-surrender and self-sacrifice are far easier. They do not require the integrity and responsibility that intelligent selfishness requires.

尊重和争取自己的想望,通常需要勇气。对于许多人来说,自我放弃和自我牺牲要容易得多。它们不需要自私而聪明所需要的正直和责任。

A man of forty-eight who has worked hard for many years to support his wife and three children dreams of quitting his demanding and stressful job when he turns fifty and taking a job that will earn less money but that will afford him some of the leisure he has never permitted himself. He has always wanted more time to read, travel, and think, without the pressure of feeling he was neglecting some urgent matter at work. When he announces his intention at a family dinner, everyone becomes agitated and has only a single concern: How will each one’s standard of living be affected if he takes a job that pays less money. No one shows interest in his context, needs, or feelings. “How can I stand against my family?” he asks himself. “Isn’t a man’s first duty to be a good provider?” He wants his family to think he is a good man, and if the price is to relinquish his own yearnings, he is willing to pay it. He does not even have to reflect about it. The habit of duty has been ingrained across a lifetime. In the space of one dinner conversation, he steps across a threshold into the beginning of old age. As a sop to the pain he cannot entirely bury, he tells himself, “At least I’m not selfish. Selfishness is evil—isn’t it?”

一个 48 岁的男人已经辛苦工作多年来维持妻子和三个孩子的生活,他梦想着在 50 岁的时候辞去他繁重且充满压力的工作,去找一份收入较少但能让他获得些许闲暇的工作。他一直都想有更多的时间去阅读、旅行和思考,不受工作紧迫事务的压力。当他在家庭晚宴上宣布这个打算时,所有人都变得焦虑不安,只有一个关注点:如果他去做收入较少的工作,每个人的生活水平会受到什么影响。没有人对他的处境、需求或感受表现出兴趣。"我怎么能对抗我的家人?"他自问。"做一个好的供养者不是男人的首要责任吗?"他希望家人认为他是一个好人,如果放弃自己的渴望就是代价,他愿意付出。他甚至不需要深思熟虑。责任的习惯已经在他一生中根深蒂固。在一次晚餐交谈中,他跨过了进入老年的门槛。为了缓解那份无法完全掩埋的痛苦,他告诉自己,"至少我不是自私的。自私是邪恶的,不是吗?"

The sad irony is that when people cease to honor or even attend to their deepest needs and wants, they sometimes become selfish not in the noble but in the petty sense, grasping at trivia after they have surrendered their deeper yearnings, rarely even knowing what they have betrayed and given up.

悲伤的讽刺是,当人们不再尊重或甚至关注他们最深层的需求和欲望时,他们有时会变得自私,不是出于高尚的原因,而是出于微小的原因,在放弃了更深层的渴望后,抓住了琐碎的东西,很少知道他们背叛和放弃了什么。

3. Within an organization, self-assertiveness is required not merely to have a good idea but to develop it, fight for it, work to win supporters for it, do everything within one's power to see that it gets translated into reality. It is the lack of this practice that causes so many potential contributions to die before they are born.

3. 在一个组织内,自我主张不仅仅是为了有一个好的想法,而是要发展它、为它而战、努力赢得支持者,尽自己所能确保它变成现实。正是缺乏这种实践,导致了如此多的潜在贡献在出生前就死去。

As a consultant, when I am asked to work with a team that has difficulty functioning effectively on some project, I often find that one source of the dysfunction is one or more people who do not really participate, do not really put themselves into the undertaking, because of some feeling that they do not have the power to make a difference, do not believe that their contribution can matter. In their passivity they became saboteurs. A project manager remarked to me, "I'd rather worry about handling some egomaniac who thinks he's the whole project than struggle with some self-doubting but talented individual whose insecurities stop him from kicking in what he's got to offer."

作为一名顾问,当我被要求与一个在某个项目上难以有效运作的团队合作时,我经常发现,其中一个造成功能失调的源头是一个或多个人并没有真正参与,没有真正投入到这个工作中,因为他们觉得自己没有能力产生影响,不相信自己的贡献会有什么不同。在他们的被动中,他们成为了破坏者。一位项目经理对我说:"我宁愿担心应对某个自负狂 who 认为他就是整个项目,也不愿与某个自我怀疑但才华横溢的个人奋斗,因为他的不安全感阻碍了他投入自己所拥有的。"

Without appropriate self-assertiveness, we are spectators, not participants. Healthy self-esteem asks that we leap into the arena—that we be willing to get our hands dirty.

没有适当的自我主张,我们就只是旁观者,而不是参与者。健康的自尊要求我们跳入竞技场-我们要愿意弄脏双手。

4. Finally, self-assertion entails the willingness to confront rather than evade the challenges of life and to strive for mastery. When we expand the boundaries of our ability to cope, we expand self-efficacy and self-respect. When we commit ourselves to new areas of learning, when we take on tasks that stretch us, we raise personal power. We thrust ourselves further into the universe. We assert our existence.

4. 最后,自我主张需要愿意面对生活的挑战而不是逃避,并努力掌握它们。当我们扩大应对能力的边界时,我们就扩大了自我效能和自尊。当我们投身于新的学习领域,当我们承担具有挑战性的任务时,我们就提高了个人力量。我们把自己推向宇宙深处。我们宣告了自己的存在。

When we are attempting to understand something and we hit a wall, it is an act of self-assertiveness to persevere. When we undertake to acquire new skills, absorb new knowledge, extend the reach of our mind across unfamiliar spaces—when we commit ourselves to moving to a higher level of competence—we are practicing self-assertiveness.

当我们试图理解某事时遇到障碍,坚持下去是一种自我主张的行为。当我们着手学习新技能、吸收新知识、将我们的思维触及到陌生的领域——当我们承诺提升自己的能力水平时,我们就是在实践自我主张。

Healthy self-esteem asks that we leap into the arena—that we be willing to get our hands dirty.

健康的自尊会要求我们跳进竞技场——愿意弄脏自己的手。

When we learn how to be in an intimate relationship without abandoning our sense of self, when we learn how to be kind without being self-sacrificing, when we learn how to cooperate with others without betraying our standards and convictions, we are practicing self-assertiveness.

当我们学会在亲密关系中不放弃自我,学会友善而不自我牺牲,学会与他人合作而不背叛自己的标准和信念时,我们就是在实践自我主张。

Fear of Self-Assertiveness **对自我主张的恐惧**

The American tradition is one of individualism, and some expressions of self-assertiveness are relatively more acceptable in the United States than in some other cultures. Not all cultures attach the value to the individual that we do. Not all cultures see equal merit in self-expression. Even in the United States, many forms of self-assertiveness are more acceptable for men than for women. Women are still often penalized when they practice the natural self-assertiveness that is their birthright as human beings.

美国传统是个人主义,在美国,某些自我主张的表现相对更可以被接受,而不同文化对此的评价不尽相同。并非所有文化都像我们这样重视个人。并非所有文化都认为自我表达同等有价值。即使在美国,许多自我主张的形式对男性来说更可接受,而女性实践作为人类生而具有的自然自我主张,往往还会受到惩罚。

In our society or any other, if one believes that it is more desirable to fit in than to stand out, one will not embrace the virtue of self-assertiveness. If one's primary source of safety and security is through affiliation with the tribe, the family, the group, the community, the company, the collective, then even self-esteem can be perceived as threatening and frightening—because it signifies individuation (self-realization, the unfolding of personal identity), therefore separateness.

在我们的社会或任何其他社会,如果一个人认为融入更令人向往,而不是突出自我,那么就不会拥抱自我主张这一美德。如果一个人的安全感和保障主要来源于与部落、家庭、群体、社区、公司或集体的隶属关系,那么即使是自尊,也可能被视为具有威胁和恐怖,因为它意味着个体化(自我实现,个性的展现),因此意味着独立。

Individuation raises the specter of isolation to those who have not achieved it and do not understand that far from being the enemy of community, it is its necessary precondition. A healthy society is a union of self-respecting individuals. It is not a coral bush.

个体化提升了孤立的阴影,对那些没有达到它并不理解远离社区是它的必要前提的人来说。一个健康的社会是由相互尊重的个体组成的联盟。它不是一棵珊瑚丛。

A well-realized man or woman is one who has moved successfully along two lines of development that serve and complement each other: the track of individuation and the track of relationship. Autonomy, on the one hand; the capacity for intimacy and human connectedness, on the other.

一个实现完善的男性或女性是成功地沿着两条相互服务和互补的发展线路前进的人:个体化的轨迹和人际关系的轨迹。一方面是自主性,另一方面是亲密和人际连通的能力。

Persons with an underdeveloped sense of identity often tell themselves, if I express myself, I may evoke disapproval. If I love and affirm myself, I may evoke resentment. If I am too happy with myself, I may evoke jealousy. If I stand out, I may be compelled to stand alone. They remain frozen in the face of such possibilities—and pay a terrible price in loss of self-esteem. 身份感发展不足的人常常告诉自己,如果我表达自我,可能会招致不赞同。如果我热爱和肯定自己,可能会引起怨恨。如果我自己太满意,可能会招致嫉妒。如果我出众,我可能被迫独立。他们面对这些可能性而冻结不动——并为自尊的损失付出了可怕的代价。

In this country psychologists understand such fears, which are very common, but we (some of us) tend to see them as evidence of immaturity. We say: Have the courage to be who you are. This sometimes brings us into conflict with spokespersons for other cultural perspectives. When I wrote about the challenges of individuation in *Honoring the Self*, a Hawaiian psychologist objected, saying, in effect, “How American!” He argued that his culture places a higher value on “social harmony.”

在这个国家,心理学家理解这种很普遍的恐惧,但我们(有些人)倾向于把它们视为不成熟的证据。我们说:有勇气做自己。这有时会使我们与代表其他文化视角的发言人发生冲突。当我在《尊重自我》一书中写到个体化的挑战时,一位夏威夷心理学家提出异议,说,"这太美国了!"他辩称,他的文化更重视"社会和谐"。

While the term “individuation” is modern, the idea it expresses is at least as old as Aristotle. We think of the striving of the human being toward wholeness, toward completion, an internal thrust toward self-realization or self-actualization reminiscent of Aristotle’s concept of entelechy. The thrust toward self-realization is intimately associated with our highest expressions of artistic and scientific genius. In the modern world, it is also associated with political freedom, with the liberation of humankind from centuries of servitude to one kind of tribe or another.

虽然"个体化"这个术语是现代的,但它所表达的思想至少可以追溯到亚里士多德时代。我们认为人类向着完整、完善的方向奋斗,向着自我实现或自我实现的内在推动,这让人联想到亚里士多德的"内在完善性"概念。对自我实现的追求与我们最高的艺术和科学天赋密切相关。在现

代世界,它也与政治自由、人类摆脱多个世纪的各种部落统治的解放相关。

Examples 示例

Some people stand and move as if they have no right to the space they occupy. Some speak as if their intention is that you not be able to hear them, either because they mumble or speak faintly or both. Some signal at the most crudely obvious level that they do not feel they have a right to exist. They embody lack of self-assertiveness in its most extreme form. Their poor self-esteem is obvious. In therapy, when such men and women learn to move and speak with more assurance, they invariably report (after some initial anxiety) a rise in self-esteem.

有些人站立和移动,好像他们没有权利占用他们所在的空间。有些人说话,好像他们的本意是让你无法听到他们,不是因为他们嘟囔或说话很轻,就是两者兼有。有些人在最低级的层面上表示,他们感觉自己没有权利存在。他们具体体现了自我主张力的缺失,这是其最极端的形式。他们的自尊心很低,这是很明显的。在治疗过程中,当这些男女学会更有把握地移动和说话时,他们总会报告(在最初的焦虑之后)自尊心有所提高。

Not all manifestations of non-self-assertiveness are obvious. The average life is marked by thousands of unremembered silences, surrenders, capitulations, and misrepresentations of feelings and beliefs that corrode dignity and self-respect. When we do not express ourselves, do not assert our being, do not stand up for our values in contexts where it is appropriate to do so, we inflict wounds on our sense of self. The world does not do it to us—we do it to ourselves.

缺乏自我主张并非都是明显的。一个平凡的生活里到处都有数不清的沉默、投降、妥协以及对自己的感受和信仰的误述,这些都会侵蚀尊严和自重。当我们不表达自己、不主张自己的存在、不在合适的情况下坚持自己的价值观时,我们就在伤害自己的自我意识。这不是世界对我们做的,而是我们自己做的。

A young man sits alone in the darkness of a movie theater, deeply inspired by the drama unfolding before him. The story touches him so deeply that tears come to his eyes. He knows that in a week or so he will want to come back and see this film again. In the lobby he spots a friend who was at the same screening, and they greet each other. He searches his friend's face for clues to his feelings about the movie; but the face is blank. The friend inquires, "How'd you like the picture?" The young man feels an instant stab of fear; he does not want to appear "uncool." He does not want to say the truth—"I loved it. It touched me very deeply." So instead he shrugs indifferently and says, "Not bad." He does not know that he has just slapped his own face; or rather, he does not know it consciously. His diminished self-esteem knows it.

一个年轻人独自坐在电影院的黑暗中,被屏幕上的戏剧深深地激动了。这个故事触动了他的内心,以至于眼泪在眼眶打转。他知道,过几天他会想再来看这部电影。在大厅里,他遇到了和他一起看的朋友,他们打了招呼。他寻找朋友脸上的线索,想知道他对这部电影的感受,但朋友的表情是空白的。朋友问他:"你觉得这部电影怎么样?"年轻人立刻感到一阵恐惧;他不想显得"不酷"。他不想说实话——"我很喜欢,这让我非常感动。"所以,他只是耸了耸肩,冷淡地说:"还行吧。"他不知道自己刚刚给自己一个耳光;确切地说,他在潜意识里知道。

Some people stand and move as if they have no right to the space they occupy.

有些人站立和移动,好像他们没有权利占用他们所在的空间。

A woman is at a cocktail party where she hears someone make an ugly racial slur that causes her inwardly to cringe. She wants to say, "I found that offensive." She knows that evil gathers momentum by being uncontested. But she is afraid of evoking disapproval. In embarrassment she looks away and says nothing. Later, to appease her sense of uneasiness, she tells herself,

“What difference does it make? The man was a fool.” But her self-esteem knows what difference it makes.

一位女士在鸡尾酒会上听到有人说了一些令人不快的种族歧视言论,她内心感到颤栗。她想要说:“我觉得这很冒犯。”她知道邪恶通过不受阻止而会蔓延。但她害怕引发他人的不赞同。出于尴尬,她移开目光,什么也没说。后来,为了平复内心的不适感,她告诉自己:“有什么关系呢?那个人就是个傻瓜。”但她的自尊心知道这其中到底有什么关系。

A college student goes to a lecture given by a writer whose work the student greatly admires. Afterward, he joins the group who surround the writer with questions. He wants to say how much this woman’s books mean to him, how much he has benefited from them, what a difference they have made in his life. But he remains silent, telling himself, “Of what importance would my reaction be to a famous writer?” She looks at him expectantly, but he remains awkwardly silent. He senses that if he spoke... who knows what might happen? Perhaps she would care. But fear wins, and he tells himself, “I don’t want to be pushy.”

一位大学生去聆听一位他非常欣赏的作家的讲座。讲座结束后,他加入了围绕着作家提问的群众。他想要说这位女士的作品对他意味着多少,她的作品给他带来了多大的好处,以及给他的生活带来了多大的影响。但他保持沉默,告诉自己:“对于一位著名作家来说,我的反应算得了什么?”作家看着他,期待着他说,但他仍然尴尬地保持沉默。他感觉,如果他开口说话...谁知道会发生什么?也许她会在乎。但恐惧战胜了他,他告诉自己:“我不想显得太过热情。”

A married woman hears her husband putting forth some view she regards as both misguided and objectionable. She struggles with an impulse to challenge him, to express her own idea. But she is afraid to “rock the boat” of their marriage, afraid her husband may withdraw approval if she disagrees with him. “A good wife,” her mother had taught her, “supports her husband—right or wrong.” She had once heard her minister declare in his Sunday sermon, “A woman’s relationship to her husband should be as man’s relationship to God.” The memory of these voices still resonates in her mind. She remains silent, as she has remained silent on such occasions in the past, and does not realize that the root of her vague sense of guilt is the knowledge of her self-betrayal.

一位已婚妇女听到丈夫提出了一些她认为既错误又令人反感的观点。她挣扎着想要反驳他,表达自己的想法。但她害怕"触动"他们的婚姻,害怕如果她与丈夫意见相左,丈夫可能会撤回对她的认可。"一个好妻子,"她母亲曾教导她,"应该支持丈夫,无论他对还是错。"她曾经在主日讲道中听到牧师宣称:"女人与丈夫的关系应该如同人与神的关系。"这些声音至今仍在她的脑海中回荡。她保持沉默,就像过去在这类场合一样保持沉默,而没有意识到内心模糊的罪疚感源于她背叛了自己。

A Personal Example **一个个人的例子**

I have already mentioned the relationship that I began with Ayn Rand a month before my twentieth birthday and that came to an explosive parting of the ways eighteen years later. Among the many benefits that I received from her in the early years, one was an experience of profound visibility. I felt understood and appreciated by her to an extent that was without precedent. What made her response so important was the high esteem in which I held her; I admired her enormously.

我在二十岁生日前一个月就已经提到了我与艾恩·兰德的关系,以及这种关系在十八年后以剧烈的分裂结束。在她早期给予我的众多好处中,有一项是让我感到深深地被看见和认可。我极其钦佩她,所以她的反对我很重要。

Only gradually did I realize that she did not tolerate disagreement well. Not among intimates. She did not require full agreement among acquaintances, but with anyone who wanted to be truly close, enormous enthusiasm was expected for every deed and utterance. I did not notice the steps by which I learned to censor negative reactions to some of her behavior—when, for example, I found her self-congratulatory remarks excessive or her lack of empathy disquieting or her pontificating unworthy of her. I did not give her the kind of corrective feedback everyone needs from time to time; in its absence we can become too insulated from reality, as she did.

我只是逐渐意识到,她对于不同意见的容忍度很低。尤其是对于亲密的人。她不需要完全同意外界人士的观点,但对于那些想要真正亲密的人,她期望他们对她的每一个行为和言论都充满热情。我没有注意到自己学会了审查对她某些行为的负面反应 - 比如我发现她的自我夸耀过度,缺乏同情,或者她的说教不值得她本人。我没有给她那种每个人时不时需要的纠正反馈;在缺乏这种反馈的情况下,她变得越来越脱离现实。

In later years, after the break, I often reflected on why I did not speak up more often—I who was (at least relatively) freer with her than anyone else in our circle. The simple truth was, I valued her esteem too much to place it in jeopardy. I had, in effect, become addicted to it. It seems to me in retrospect that she had a genius for inspiring just such addictions by the subtlety, artistry, and astonishing insightfulness with which she could make people feel better understood and appreciated than they had ever felt before. I do not deny personal responsibility; no one can be seduced without consent. In exchange for the intoxicating gratification of being treated as a demigod by the person I valued above all others and whose good opinion I treasured above all others, I leashed my self-assertiveness in ways that over time were damaging to my self-regard.

在后来的岁月里,在我们分道扬镳之后,我经常反思为什么我没有更经常地发声 - 我毕竟比我们圈子里的其他人更敢于直言。简单的事实是,我太珍视她的赞许,不愿意把它置于危险之中。事实上,我变得对此上瘾了。我回想起来,她有一种奇特的天赋,能够以微妙、艺术化和惊人的洞察力来激发这种上瘾,使人感到自己比以往任何时候都更被理解和欣赏。我不否认个人责任;没有人能被诱惑而毫无自愿。为了获得被视为上帝一般的人所给予的令人上瘾的满足感,并珍视他人的好评,我压制了自我主张,这最终损害了我的自我认同。

The temptation to self-betrayal can sometimes be worst with those about whom we care the most.

对于我们最在乎的人,自我背叛的诱惑有时可能是最严重的。

In the end, I learned an invaluable lesson. I learned that surrenders of this kind do not work; they merely postpone confrontations that are inevitable and necessary. I learned that the temptation to self-betrayal can sometimes be worst with those about whom we care the most. I learned that no amount of admiration for another human being can justify sacrificing one's judgment.

最终,我学到了一个无价的教训。我学到了这种投降是行不通的;它们只是推迟了必然和必要的对抗。我学到,对于我们最在乎的人,自我背叛的诱惑有时可能是最严重的。我学到,对另一个人的敬仰程度无法正当化牺牲自己的判断力。

Sentence Completions to Facilitate Self-Assertiveness **促进自我主张的句子补充**

Here are sentence stems that can facilitate reaching a deeper understanding of self-assertiveness, as well as energizing its practice.

下面是一些句子开头,可以帮助你更深入地理解自我主张,并激发其实践。

WEEK 1

第1周

Self-assertiveness to me means—
对我来说,自我主张意味着—

If I lived 5 percent more self-assertively today—
如果我今天能以5%更自我主张的方式生活—

If someone had told me my wants were important—
如果有人告诉我,我的需求很重要—

If I had the courage to treat my wants as important—
如果我有勇气把我的需求当作重要的—

WEEK 2

第2周

**If I brought more awareness to my deepest needs and wants—
如果我更加关注自己内心最深层的需求和渴望—**

**When I ignore my deepest yearnings—
当我忽视自己最深层的渴望时—**

**If I were willing to say yes when I want to say yes and no when I
want to say no—
如果我愿意在想说是时说是,想说否时说否—**

**If I were willing to voice my thoughts and opinions more often—
如果我愿意更频繁地表达自己的想法和意见—**

WEEK 3

第3周

**When I suppress my thoughts and opinions—
当我压抑自己的想法和意见时—**

**If I am willing to ask for what I want—
如果我愿意表达自己的需求—**

**When I remain silent about what I want—
当我对自己的需求保持沉默时—**

**If I am willing to let people hear the music inside me—
如果我愿意让别人听到我内心的声音—**

WEEK 4
第4周

**If I am willing to let myself hear the music inside me—
如果我愿意听听内心的音乐——**

**If I am to express 5 percent more of myself today—
如果我今天能表达自己多 5%——**

**When I hide who I really am—
当我掩饰自己的真实面貌时——**

**If I want to live more completely—
如果我想要更完整地生活——**

And on the weekend, after rereading the week's stems, write six to ten endings for **If any of what I have been writing is true, it might be helpful if I—**.

在周末时重读一周的句子,为"如果我一直在写的任何内容是真实的,那么如果我——"再写 6 到 10 个结尾。

Of course there are other ways to work with these stems. In my self-esteem groups, for instance, we might work with all the stems on this list in one three-hour session, speaking our endings aloud, then discussing our endings and their action-implications.

当然还有其他方法来处理这些句子。例如,在我的自尊小组中,我们可能会在一个 3 小时的会议上处理这个列表上的所有句子,大声说出我们的结尾,然后讨论我们的结尾及其行动意义。

Courage
勇气

Once again we can appreciate that the actions that support healthy self-esteem are also expressions of healthy self-esteem. Self-assertiveness both supports self-esteem and is a manifestation of it.

我们再次意识到,支持健康自尊的行动也是健康自尊的表现。自我主张既支持自尊,又是自尊的一种表现。

It is a mistake to look at someone who is self-assured and say, "It's easy for her to be self-assertive, she has good self-esteem." One of the ways we build self-esteem is by being self-assertive when it is not easy to do so.

There are always times when self-assertiveness calls on our courage.

看到一个自信的人说"她可以自我主张,因为她有很好的自尊",这是错误的。我们建立自尊的一种方式是在自我主张并不容易的时候主张自我。自我主张总是需要我们的勇气。

The practice of self-assertiveness is the fourth pillar of self-esteem.

自我主张的实践是自尊的四大支柱之一。

10

The Practice of Living

Purposefully.

有目标生活的实践

I have a friend in his late sixties who is one of the most brilliant and sought-after business speakers in the country. A few years ago he reconnected with a woman he had known and loved many years earlier, with whom he had been out of touch for three decades. She, too, was now in her sixties. They fell passionately in love.

我有一个朋友,已近花甲之年,是国内最出色和最受欢迎的商业演讲者之一。几年前,他重新联系上了多年前认识和爱过的一个女人,他们已失去联系三十年了。这位女士也已经六十多岁了。他们重拾了热恋。

Telling me about it one evening at dinner, my friend had never looked happier. It was wonderful to be with him and to see the look of rapture on his face. Thinking, perhaps, of the two divorces in his past, he said, wistfully and urgently, "God, I hope I handle things right this time. I want this relationship to succeed so much. I wish, I mean I want—I hope—you know, that I don't screw up." I was silent and he asked, "Got any advice?"

有一天晚餐时,他向我讲述这件事,他看起来从未如此快乐过。能和他在一起,看到他脸上的狂喜之情,真是太好了。也许是想到过去两次婚姻的失败,他怀着一种依依不舍和迫切的心情说:"上帝啊,我希望这次我能处理好。我太想让这段感情成功了。我希望,我是说我想要——我希望——你知道的,我不要搞砸了。"我沉默了,他问我:"有什么建议吗?"

“Well, yes, I do,” I answered. “If you want it to work, you must make it your *conscious purpose* that it work.” He leaned forward intently, and I went on. “I can just imagine what your reaction would be if you were at IBM and some executive said, ‘Gee, I *hope* we handle the marketing of this new product properly. I really want us to succeed with this, and I wish—’ You’d be all over him in a minute saying, ‘What is this *hope* stuff? What do you mean, you *wish*?’ My advice is, apply what you know about the importance of purpose—and action plans—to your personal life. And leave ‘hoping’ and ‘wishing’ for children.”

好的,是的,"我回答说。"如果你想让它起作用,你必须有意识地把它作为你的目标去实现。"他专注地向前倾身,我继续说道。"我能想象一下,如果你在 IBM 工作,有一个高管说,'嗯,我希望我们能够合理地营销这个新产品。我真的希望我们能在这方面取得成功,我希望——'你马上就会冲上去说,'这是什么希望的东西?你是什么意思,你希望?' 我的建议是,把你所知道的重要目的的方法——和行动计划——应用到你的个人生活中。把'希望'和'期望'留给孩子们吧。

His elated smile said eloquently that he understood.
他兴奋的微笑无声地表达了他的理解。

This leads me to the subject of living purposefully.
这让我想到了有目标性地生活这个主题。

To live without purpose is to live at the mercy of chance—the chance event, the chance phone call, the chance encounter—because we have no standard by which to judge what is or is not worth doing. Outside forces bounce us along, like a cork floating on water, with no initiative of our own to set a specific course. Our orientation to life is reactive rather than proactive. We are drifters.

没有目标地生活就是活在机遇的支配下——意外事件、偶然电话、偶然相遇——因为我们没有任何标准来判断什么是值得做的。外部力量把我们推来推去,像水面上漂浮的软木塞一样,没有自己的主动性去确定具体的道路。我们的生活取向是被动反应性的,而不是主动进取的。我们是游荡者。

To live purposefully is to use our powers for the attainment of goals we have selected: the goal of studying, of raising a family, of earning a living, of starting a new business, of bringing a new product into the marketplace, of solving a scientific problem, of building a vacation home, of sustaining a happy romantic relationship. It is our goals that lead us forward, that call on the exercise of our faculties, that energize our existence.

有目标性地生活就是使用我们的力量来实现我们选择的目标:学习的目标、建立家庭的目标、谋生的目标、开办新公司的目标、推出新产品的目标、解决科学问题的目标、建造度假屋的目标、维持美满恋爱关系的目标。是我们的目标在推动我们前进,调动着我们的能力,给我们的存在注入活力。

Productivity and Purpose **生产力和目标**

To live purposefully is, among other things, to live productively, which is a necessity of making ourselves competent to life. Productivity is the act of supporting our existence by translating our thoughts into reality, of setting our goals and working for their achievement, of bringing knowledge, goods, or services into existence.

有目标性地生活就是,在其他事情之外,以一种有生产力的方式生活,这是使自己胜任生活的必要条件。生产力是通过将我们的思想变为现实来维系我们的存在,制定目标并为实现它们而努力,创造知识、商品或服务的行为。

Self-responsible men and women do not pass to others the burden of supporting their existence. It is not the degree of a person's productive ability that matters here but the person's choice to exercise such ability as he or she possesses. Nor is it the kind of work selected that is important, provided the work is not intrinsically antilife, but whether a person seeks work that offers an outlet for his or her intelligence, if the opportunity to do so exists.

自我负责的男女不会将生存支持的负担转嫁给他人。这里重要的不是一个人的生产能力的程度,而是他或她选择行使自己所拥有的这种能

力。选择从事的工作的种类也不重要,只要工作本身不是反生命的,重要的是一个人是否寻找能为其智力提供出口的工作,如果有这种机会存在的话。

Purposeful men and women set productive goals commensurate with their abilities, or try to. One of the ways their self-concept reveals itself is in the kind of purposes they set. Granted some deciphering may be necessary because of the complexities of private contexts, if we know the kind of goals people choose, we can know a good deal about their vision of themselves and about what they think is possible and appropriate to them. 有目的的男女会设定与自己能力相称的生产目标,或者尝试做到这一点。他们自我概念的一个方式就是体现在他们所设定的目标种类上。当然,由于私人背景的复杂性,可能需要进行一些破译,但如果我们知道人们选择的目标类型,我们就可以大致了解他们对自己的愿景以及他们认为自己可能和适合的事物。

Efficacy and Purpose **效能和目的**

If self-esteem entails a basic experience of competence (or efficacy), what is the relationship of that competence to narrower, more localized areas of competence in particular areas?

如果自尊包含基本的胜任感(或效能),那么这种胜任感与特定领域的较狭窄、更本地化的胜任感之间有什么关系?

We build our sense of fundamental efficacy through the mastery of particular forms of efficacy related to the attainment of particular tasks.
我们通过成功完成特定任务来实现基本效能的培养。

Fundamental efficacy cannot be generated in a vacuum; it must be created and expressed through some specific tasks successfully mastered. It is not that achievements “prove” our worth but rather that the process of achieving is the means by which we develop our effectiveness, our competence at living. I cannot be efficacious in the abstract without being

efficacious about anything in particular. So, productive work has the potential of being a powerful self-esteem-building activity.

基本效能不能在真空中产生;它必须通过成功掌握某些特定任务的过程来创造和表达。成就不是"证明"我们的价值,而是通过实现过程发展我们的有效性和生活的胜任感。我不能抽象地拥有效能,而必须对某些特定事物有效能。因此,有意义的工作有潜力成为一种强大的自尊培养活动。

It is easier for people to understand these ideas as applied to work than to personal relationships. That may be why more people make a success of their work life than of their marriages.

人们更容易理解这些思想在工作中的应用,而不是在人际关系中的应用。这可能是更多人在工作生活中取得成功,而不是在婚姻生活中取得成功的原因。

The purposes that move us need to be specific if they are to be realized. I cannot organize my behavior optimally if my goal is merely "to do my best." The assignment is too vague. My goal needs to be: to exercise on the treadmill for thirty minutes four times a week; to complete my (precisely defined) task within ten days; to communicate to my team at our next meeting exactly what the project requires; to earn a specific sum of money in commissions by the end of the year; to achieve a specific market niche by a specific means by a specific target date. With such specificity, I am able to monitor my progress, compare intentions with results, modify my strategy or my tactics in response to new information, and be accountable for the results I produce.

如果要实现我们的目标,它们需要具体明确。如果我的目标仅仅是"尽最大努力",我无法最佳地组织我的行为。这个任务太过模糊。我的目标需要是:每周在跑步机上锻炼 30 分钟,四次;在十天内完成(明确定义的)任务;在下次团队会议上准确地告知项目的要求;在年底前获得一定数额的销售佣金;在特定时间内通过特定方式占领特定的市场份额。有

了这种具体性,我就能够监控进度、比较意图和结果、根据新信息调整策略或策略,并对产生的结果负责。

To live purposefully is to be concerned with these questions: What am I trying to achieve? How am I trying to achieve it? Why do I think these means are appropriate? Does the feedback from the environment convey that I am succeeding or failing? Is there new information that I need to consider? Do I need to make adjustments in my course, or in my strategy, or in my practices? Do my goals and purposes need to be rethought? Thus, to live purposefully means to live at a high level of consciousness.

有目标地生活就是关注这些问题:我想要达成什么?我打算如何实现?我认为这些方式恰当吗?环境反馈是否告诉我正在成功还是失败?是否需要考虑新信息?我需要调整我的方向,或者策略,或者做法吗?我的目标和目的需要重新考虑吗?因此,有目标地生活意味着以高度的自觉生活。

It is easier for people to understand these ideas as applied to work than to personal relationships. That may be why more people make a success of their work life than of their marriages. Everyone knows it is not enough to say "I love my work." One must show up at the office and do something. Otherwise, the business moves toward nonexistence.

人们更容易理解工作中应用这些想法,而不是个人关系。这可能就是为什么更多的人在工作生活上取得成功,而不是婚姻生活。每个人都知道仅仅说"我爱我的工作"是不够的。必须到办公室上班并做点什么。否则,企业就会走向消亡。

In intimate relationships, however, it is easy to imagine that "love" is enough, that happiness will just come, and if it doesn't, this means we are wrong for each other. People rarely ask themselves, "If my goal is to have a successful relationship, what must I do? What actions are needed to create and sustain trust, intimacy, continuing self-disclosure, excitement, growth?" 然而,在亲密关系中,人们很容易想象"爱"就够了,幸福会自然而然地来到,如果没有,这意味着我们不适合彼此。人们很少问自己,"如果我的目标是拥有一段成功的关系,我应该做什么?需要采取哪些行动来创造和维持信任、亲密、持续自我透露、兴奋和成长?"

When a couple is newly married and very happy, it is useful to ask, “What is your action plan to sustain these feelings?”

当一对新婚夫妻非常幸福时,询问“你们有什么行动计划来维持这种感受?”是很有用的。

If a couple is in conflict and professes a desire for resolution, it is useful to ask, “If restored harmony is your purpose, what actions are you prepared to take to bring it about? What actions do you desire from your partner? What do you see each of you doing to make things better?”

如果一对夫妻陷入冲突并表示希望解决,那么问“如果恢复和谐是你们的目的是,你们准备采取什么行动来实现它?你希望你的伴侣采取什么行动?你认为你们每个人都会做些什么来让事情变好?”是很有用的。

Purposes unrelated to a plan of action do not get realized. They exist only as frustrated yearnings.

与行动计划无关的目标是无法实现的。它们只存在于沮丧的渴望之中。

Daydreams do not produce the experience of efficacy.

白日梦无法产生成就感。

Self-Discipline

自我修养

To live purposefully and productively requires that we cultivate within ourselves a capacity for self-discipline. Self-discipline is the ability to organize our behavior over time in the service of specific tasks. No one can feel competent to cope with the challenges of life who is without the capacity for self-discipline. Self-discipline requires the ability to defer immediate gratification in the service of a remote goal. This is the ability to project consequences into the future—to think, plan, and live long-range. Neither an individual nor a business can function effectively, let alone flourish, in the absence of this practice.

要有目标地和富有成效地生活,需要培养我们自己的自我修养能力。自

我修养是在特定任务中组织我们行为的能力。没有自我修养能力的人,就无法有信心应对生活的挑战。自我修养需要推迟即时满足感,以达成远期目标。这是将后果推演到未来的能力——思考、计划和远程生活。个人或企业如果缺乏这种实践,就无法有效运作,更无法茁壮成长。

Like all virtues or practices that support self-esteem, self-discipline is a survival virtue—meaning that for human beings it is a requirement of the successful life process. One of the challenges of effective parenthood or effective teaching is to communicate a respect for the present that does not disregard the future, and a respect for the future that does not disregard the present. To master this balance is a challenge to all of us. It is essential if we are to enjoy the sense of being in control of our existence.

像所有支持自尊的美德或实践一样,自我修养也是一种生存美德,意味着对人类来说,它是成功生活过程的必需品。有效的教养或教学的挑战之一,是传达对当下的尊重而不忽视未来,以及对未来的尊重而不忽视当下。掌握这种平衡是我们所有人的挑战。只有做到这一点,我们才能感到对自己的存在拥有控制权。

Perhaps I should mention that a purposeful, self-disciplined life does not mean a life without time or space for rest, relaxation, recreation, random or even frivolous activity. It merely means that such activities are chosen consciously, with the knowledge that it is safe and appropriate to engage in them. And in any event, the temporary abandonment of purpose also serves a purpose, whether consciously intended or not: that of regeneration.

也许我应该提到,有目的、自律的生活并不意味着没有时间或空间进行休息、放松、娱乐、随意甚至轻浮的活动。这并不意味着这些活动是有意识地选择的,知道参与它们是安全和恰当的。无论有意还是无意,暂时放弃目标也能发挥其目的:那就是再生。

What Living Purposefully Entails **什么是有目标性的生活**

As a way of operating in the world, the practice of living purposefully entails the following core issues.

作为在世界中运作的一种方式,有目标性的生活实践涉及以下核心问题。

Taking responsibility for formulating one's goals and purposes consciously.

负责有意识地制定自己的目标和目的。

Being concerned to identify the actions necessary to achieve one's goals.

关注确定实现目标所需的行动。

Monitoring behavior to check that it is in alignment with one's goals.

监控行为,以检查其是否与自己的目标保持一致。

Paying attention to the outcomes of one's actions, to know whether they are leading where one wants to go.

关注自己行动的结果,知道它们是否正在引导自己走向想去的地方。

Taking responsibility for formulating one's goals and purposes

consciously. If we are to be in control of our own life, we need to know what we want and where we wish to go. We need to be concerned with such questions as: What do I want for myself in five, ten, twenty years? What do I want my life to add up to? What do I want to accomplish professionally? What do I want in the area of personal relationships? If I wish to marry, why? What is my purpose? Within the context of a particular relationship, what are my goals? In relating to my children, what are my goals? If I have intellectual or spiritual aspirations, what are they? Are my goals clearly in focus or are they vague and indefinable?

负责有意识地制定自己的目标和目的。如果我们要掌控自己的生活,我们需要知道自己想要什么,想去哪里。我们需要关注这样的问题:我在5年、10年、20年后想要什么?我希望我的生活有什么样的结果?我想在职业上取得什么样的成就?我在人际关系领域想要什么?如果我想结婚,为什么?我的目的是什么?在一段特定的关系中,我的目标是什么?在与

子女的相处中,我的目标是什么?如果我有智力或精神方面的追求,它们是什么?我的目标清晰明确还是模糊不清?

Being concerned to identify the actions necessary to achieve one's goals.

If our purposes are to be purposes and not daydreams, we need to ask: How do I get there from here? What actions are necessary? What subpurposes must be accomplished on the way to my ultimate purpose? If new knowledge is required, how will I obtain it? If new resources are needed, how will I acquire them? If our goals are long-range ones, action plans will almost certainly entail subaction plans—that is, plans for the attainment of subpurposes.

关注确定实现目标所需的行动。如果我们的目的不是白日梦而是真正的目标,我们需要问:我从这里如何到达那里?需要采取什么行动?在实现最终目标的过程中,必须完成哪些子目标?如果需要新知识,我将如何获得它?如果需要新资源,我将如何获得它们?如果我们的目标是长期目标,行动计划几乎肯定会包含子行动计划,即实现子目标的计划。

Do we take responsibility for thinking these steps out?

我们是否负责为这些步骤进行思考?

Success in life belongs to those who do.

生活中的成功属于那些付诸行动的人。

Monitoring behavior to check that it is in alignment with one's goals.

We can have clearly defined purposes and a reasonable action plan but drift off course by distractions, the emergence of unanticipated problems, the pull of other values, an unconscious reordering of priorities, lack of adequate mental focus, or resistance to doing what one has committed oneself to do. A conscious policy of monitoring actions relative to stated purposes helps us to manage problems of this kind. Sometimes the solution will be to rededicate ourselves to our original intentions. Sometimes we will need to rethink what our most important goals actually are and perhaps reformulate our purposes.

监控行为,检查它是否与目标保持一致。我们可以有明确定义的目标和合理的行动计划,但可能会因为分心、未预料到的问题出现、其他价值观的吸引力、优先次序的潜意识重新排序、缺乏足够的精神焦点或抗

拒自己承诺做的事情而偏离轨道。有意识地监控相对于既定目标的行动有助于我们管理这类问题。有时解决方案是重新致力于我们最初的意图。有时我们需要重新思考什么是我们最重要的目标,也许需要重新定义我们的目标。

Paying attention to the outcomes of one's actions, to know whether they are leading where one wants to go. Our goals may be clear and our actions congruent, but our initial calculations about the right steps to take may prove incorrect. Perhaps there were facts we failed to consider. Perhaps developments have changed the context. So we need to keep asking: Are my strategy and tactics working? Am I getting where I want to go? Are my actions producing the results I anticipated?

注意自己行动的结果,了解它们是否正在引导我们走向预期的目标。我们的目标可能很清晰,我们的行动也很一致,但我们最初关于采取正确步骤的计算可能被证明是不正确的。也许我们忽略了一些事实。也许形势发展已经改变了背景。所以我们需要持续问:我的策略和战术是否奏效?我是否正在走向我想要的目标?我的行动是否产生了我预期的结果?

We often see people in business failing this principle by blindly reciting, "But what we are doing always worked in the past." In a dynamic economy, yesterday's strategy and tactics are not necessarily adaptive today.

我们经常看到商界的人们在失败这一原则,他们盲目地重复着"但我们过去一直在这么做"。在一个瞬息万变的经济环境中,昨天的策略和战术可能并不适用于今天。

An example: Decades before the problems at General Motors became apparent to everyone, when the company was still at the height of its success, management consultant Peter Drucker warned that the policies that had worked well in the past would not be adaptive in the years to come and that General Motors was moving toward a crisis if it did not rethink its policies. He was met with ridicule and hostility by GM executives. Yet reality vindicated his analysis.

在通用汽车公司的问题对所有人来说都很明显之前,当公司仍处于巅峰时期,管理顾问彼得·德鲁克警告说,过去行之有效的政策在未来几年内将不再适用,通用汽车公司正朝着危机的方向发展,如果不重新思考其政

策。但他遭到了通用汽车高管的嘲笑和敌意。然而,现实证实了他的分析是正确的。

Our actions may fail to produce the consequences we intend, and they also may produce other consequences we did not foresee and do not want. They may work at one level and yet be undesirable at another. For example, incessant nagging and shouting may achieve short-term acquiescence while evoking long-term resentment and rebelliousness. A company may win quick profits by selling shoddy goods and destroy the business within a year as customers drift away. If we pay attention to outcomes, we are able to know not only whether we are achieving our goals but also what we might be achieving that we never intended and may not like.

我们的行动可能无法产生我们预期的后果,它们也可能产生我们从未预见并不想要的其他后果。它们可能在一个层面上起作用,但在另一个层面上却是不可取的。例如,不断的唠叨和吼叫可能会达到短期的顺从,但引发长期的怨恨和反叛。一家公司可能通过销售劣质商品获得快速利润,但在一年内破产,因为顾客纷纷离去。如果我们关注结果,我们就能知道不仅是否实现了我们的目标,还有我们可能意料之外并不喜欢的其他成果。

Again, living purposefully entails living consciously.
再次强调,有目的地生活意味着有意识地生活。

Thinking Clearly About Purposeful Living **关于有目的生活的清晰思考**

1. As an example of the confusions that can surround the issue of living purposefully, consider the extraordinary statement made by psychiatrist Irvin D. Yalom in his *Existential Psychotherapy*. He writes, “The belief that life is incomplete without goal fulfillment is not so much a tragic existential fact of life as it is a Western myth, a cultural artifact.”

1. 作为关于有目的生活问题周围可能产生的混乱的一个例子,请考虑精神病学家欧文·D·亚隆在他的《存在心理治疗》中做出的非凡声明。他

写道,"相信生活不可能没有目标实现是不是一个悲惨的存在事实,而更多是一个西方神话,一种文化特征"。

If there is anything we know it is that life is *impossible* without “goal fulfillment”—impossible on every level of evolution, from the amoeba to the human being. It is neither “a tragic existential fact” nor a “Western myth” but rather the simple nature of life—and often exhilarating.

如果有什么我们知道的,那就是生活没有"目标实现"是不可能的——从单细胞生物到人类,在生命发展的每个层面都是如此。这既不是"一个悲惨的存在事实",也不是"一个西方神话",而只是生命的简单本质——而且通常是令人兴奋的。

The root of our self-esteem is not our achievements but those internally generated practices that, among other things, make it possible for us to achieve.

我们自尊的根源不是我们的成就,而是那些内部产生的实践,其中包括使我们能够取得成就的实践。

As a life orientation, the alternative to “goal fulfillment” is passivity and aimlessness. Is it a tragedy that such a state does not yield a joy equal to the joys of achievement?

作为一种生活方式,与"目标实现"对立的是被动和无目标。这种状态难道不能够带来与成就相同的快乐吗?

Incidentally, let us remember that “goal fulfillment” is not confined to “worldly” goals. A life of study or meditation has its own kind of purposefulness—or it can have. But a life without purpose can hardly be said to be human.

顺便说一下,让我们记住"目标实现"不仅限于"世俗"目标。学习或冥想的生活也有其独特的目标性——或者说它可以有。但是缺乏目标的生活很难被认为是人之所为。

2. To observe that the practice of living purposefully is essential to fully realized self-esteem should not be understood to mean that the measure of an individual's worth is his or her external achievements. We admire achievements—in others and in ourselves—and it is natural and appropriate for us to do so. But this is not the same thing as saying that our achievements are the measure or grounds of our self-esteem. The root of our self-esteem is not our achievements but those internally generated practices that, among other things, *make it possible for us to achieve*—all the self-esteem virtues we are discussing here.

2. 观察到"有目标地生活"对于充分实现自尊至关重要,并不意味着一个人的价值仅取决于他或她的外在成就。我们崇敬成就 - 无论是他人还是自己的 - 这是自然而然的。但这并不等同于说,我们的成就就是衡量或构建我们自尊的标准。我们自尊的根源不在于我们的成就,而在于那些使我们能够取得成就的内部生成的实践 - 我们在这里讨论的所有自尊美德。

Steel industrialist Andrew Carnegie once stated, "You can take away our factories, take away our trade, our avenues of transportation and our money—leave us with nothing but our organization—and in four years we could reestablish ourselves." His point was that power lies in the source of wealth, not in the wealth; in the cause, not the effect. The same principle applies to the relationship between self-esteem and external achievements.

钢铁工业家安德鲁·卡内基曾经说过:"你可以拿走我们的工厂、交易、交通动脉和金钱 - 只留下我们的组织 - 四年内我们就能重建自己。"他的观点是,力量在于财富的源泉,而不在于财富本身;在于原因,而不在于结果。同样的原理也适用于自尊与外在成就之间的关系。

3. Productive achievement may be an expression of high self-esteem, but it is not its primary cause. A person who is brilliantly talented and successful at work but irrational and irresponsible in his or her private life may *want* to believe that the sole criterion of virtue is productive performance and that no other sphere of action has moral or self-esteem significance. Such a person may hide behind work in order to evade feelings of shame and guilt stemming from other areas of life (or from painful childhood experiences), so that productive work becomes not so much a healthy passion as an avoidance strategy, a refuge from realities one feels frightened to face.

3. 高成就可能是自尊心高涨的表现,但不是其主要原因。一个在工作上出色而才华横溢,但在私生活中行为不理性和不负责任的人可能会相信,唯一的美德标准就是生产绩效,而其他任何行为领域都没有道德或自尊的意义。这样的人可能会隐藏在工作背后,逃避源自生活其他领域(或痛苦的童年经历)所产生的羞愧和内疚感,因此生产性工作就不再是一种健康的热情,而是一种回避策略,是逃避他们害怕面对的现实。

In addition, if a person makes the error of identifying self with his work (rather than with the internal virtues that make the work possible), if self-esteem is tied primarily to accomplishments, success, income, or being a good family provider, the danger is that economic circumstances beyond the individual's control may lead to the failure of the business or the loss of a job, flinging him into depression or acute demoralization. When a large airplane company closed a plant in one town, the suicide hot lines went crazy. (This problem is primarily one for males, who have been socialized to identify worth—and masculinity—with being a family's provider. Women are less prone to identify personal worth—let alone femininity—with earning ability.)

此外,如果一个人犯了将自我与工作等同的错误(而不是与使工作成为可能的内在品质),如果自尊主要系于成就、成功、收入或成为一个好的家庭供应者,那么危险在于,个人无法控制的经济环境可能导致企业失败或失去工作,陷入抑郁或严重的士气低落。当一家大型飞机公司关闭了一个城市的工厂,热线电话爆炸了。(这个问题主要是针对男性的,他们被社会化为以成为家庭供应者来认定自身的价值和男子气概。女性不太容易将个人价值,更不用说女性气质,与赚钱能力联系起来。)

Some years ago, lecturing on this subject in Detroit, with members of the automotive industry in the audience, I made the following observation: “Right now Washington is trying to decide whether to bail out Chrysler by guaranteeing a large loan. Never mind for the moment whether you think that's an appropriate government function; I don't think it is, but that's irrelevant. The point is, if you work for Chrysler and tie your self-esteem to being a high achiever in that company or to earning a good income this year, then what that means practically is that you are willing for some persons in Washington literally to hold your soul in their hands, to have total control over your sense of worth. Does that idea offend you? I hope so.

It offends me.”

多年前,我在底特律就这个话题做了一次演讲,听众有汽车行业的成员,我做了以下观察:“现在华盛顿正在决定是否通过担保一笔大额贷款来拯救克莱斯勒。暂不管你是否认为这是一个合适的政府职能;我认为这不合适,但这无关紧要。重点是,如果你为克莱斯勒工作,并将自我价值与成为该公司的高成就者或今年获得可观收入联系起来,那么实际上意味着你愿意让华盛顿的某些人实际上掌控你的灵魂,对你的自我价值有完全的控制权。这个想法冒犯你了吗?我希望是这样。它冒犯了我。”

It is bad enough, during economic hard times, to have to worry about money and our family's welfare and future, but it is still worse if we allow our self-esteem to become undermined in the process—by telling ourselves, in effect, that our efficacy and worth are a function of our earnings.

在经济困难时期担心金钱和家人的福祉与未来已经够糟糕的了,但如果我们让自我价值被削弱得更厉害,那就更糟了——实际上是我们告诉自己,我们的效力和价值取决于我们的收入。

On occasion I have counseled older men and women who found themselves unemployed, passed over in favor of people a good deal younger who were in no way better equipped, or even as well equipped, for the particular job. I have also worked with highly talented young people who suffered from a reverse form of the same prejudice, a discrimination against youth in favor of age—where, again, objective competence and ability were not the standard. In such circumstances, often those involved suffer a feeling of loss of personal effectiveness. Such a feeling is only a hairline away from a sense of diminished self-esteem—and often turns into it. It takes an unusual kind of person to avoid falling into the trap of this error. It takes a person who is already well centered and who understands that some of the forces operating are beyond personal control and, strictly speaking, do not have (or should not have) significance for self-esteem. It is not that they may not suffer or feel anxiety for the future; it is that they do not interpret the problem in terms of personal worth.

我有时会劝导一些年长的男女,他们发现自己失业了,被那些年轻得多但绝对不如他们胜任特定工作的人取代。我还与一些才华横溢的年轻人合作过,他们遭受着相反形式的同样偏见,即老人优于青年的歧视——在这里,客观的能力和素质同样并不是衡量标准。在这种情况下,当事人往

往会感到自己的工作效率受到损害。这种感觉只一线之隔就会转变成自尊受损的感觉——而且通常会真的变成自尊受损。要避免陷入这种错误的陷阱需要一个非同寻常的人。需要一个已经很好地掌握自我中心的人,明白一些作用于事物的力量超出个人控制范围,严格地说,对自尊也没有(或不应该有)影响。不是他们可能不会感到痛苦或对未来感到焦虑;而是他们不会把问题解释为个人价值的问题。

When a question of self-esteem is involved, the question to ask is: Is this matter within my direct, volitional control? Or is it at least linked by a direct line of causality to matters within my direct, volitional control? If it isn't, it is irrelevant to self-esteem and should be perceived to be, however painful or even devastating the problem may be on other grounds.

当涉及到自尊问题时,需要问的问题是:这个问题是否在我的直接自主控制范围之内?或者至少是与我直接自主控制范围内的事项有直接因果关系?如果不是,它对自尊来说就是无关紧要的,尽管这个问题本身可能是痛苦的,甚至是毁灭性的。

One day the teaching of this principle will be included in parents' understanding of proper child-rearing. One day it will be taught in the schools.

有一天,这一原则的教学会成为家长正确抚养子女的一部分。有一天它也会在学校里被教授。

4. I asked a friend of mine, a businessman approaching sixty, what goals he had for the rest of his life. He answered, "I don't have any goals. All my life I've lived for the future, at the sacrifice of the present. I rarely stopped to enjoy my family or physical nature or any of the beautiful things the world has to offer. Now I don't think or plan ahead. I still manage my money, of course, and do occasional deals. But my primary goal is to enjoy life each day—to appreciate fully everything I can. In that sense I suppose you could say I'm still living purposefully."

4. 我问我一个将近六十岁的商人朋友,他对自己余生的目标是什么。他回答说:"我没有任何目标。我一生都为未来而活,牺牲了现在。我很少停下来去享受我的家人、自然风光或这个世界提供的任何美好事物。现在我不再思考或规划未来。当然,我仍在管理我的钱财,偶尔也会做一

些交易。但我的主要目标是每天都享受生活,充分欣赏我所能拥有的一切。从这个意义上说,你可以说我仍在有意义地生活。”

It sounded, I told him, as if he had never learned how to balance projecting goals into the future with appreciating and living in the present. “That’s always been a problem for me,” he agreed.

我告诉他,这听起来像是他从未学会如何在规划未来目标与欣赏和生活当下之间保持平衡。“这一直是我的一个问题,”他同意道。

As we have seen, this is not what living purposefully means or entails. It is appropriate to be blind neither to the future nor the present, but to integrate both into our experience and perceptions.

正如我们所见,这并不是有意义地生活的真正含义或所包含的内容。我们既不应该对未来视而不见,也不应该对当下视而不见,而是应该将两者融入到我们的经验和认知中。

To the extent that our goal is to “prove” ourselves or to ward off the fear of failure, this balance is difficult to achieve. We are too driven. Not joy but anxiety is our motor.

在某种程度上,如果我们的目标是“证明”自己或避免失败的恐惧,这种平衡就很难实现。我们太过被驱动。不是喜悦,而是焦虑是我们的动力。

But if our aim is self-expression rather than self-justification, the balance tends to come more naturally. We will still need to think about its daily implementation, but the anxiety of wounded self-esteem will not make the task nearly impossible.

但如果我们的目标是自我表达而非自我正当化,这种平衡就会更自然地出现。我们仍然需要关注其日常实施,但被受伤的自尊心折磨而产生的焦虑不会让这项任务变得几乎不可能完成。

Examples

案例

All his life Jack dreamed of being a writer. He pictured himself at his typewriter, he visualized a growing stack of completed chapters, he saw his picture on the cover of *Time*. However, he was vague on what he wanted to write about. He could not have said what he wished to express. This did not disturb his pleasant reveries. He never thought about how to go about learning to write. In fact, he did not write. He merely daydreamed about writing. He drifted from one low-income job to another, telling himself he did not wish to be tied down or distracted, since his “real” profession was writing. The years went by and life seemed emptier and emptier. His fear of beginning to write escalated because now, by forty, he felt surely he should have begun. “Someday,” he said. “When I’m ready.” Looking at people around him, he told himself how mundane their lives were compared to his own. “They have no great visions,” he thought. “No great dreams. My aspirations are so much higher than theirs.”

杰克一生都梦想成为一名作家。他想象自己坐在打字机前,看到一叠叠完成的章节,看到自己的照片出现在《时代》杂志封面上。然而,他对自己想要写的内容模糊不清。他无法说出自己想要表达什么。这并没有打扰他愉快的白日梦。他从未考虑过如何学习写作。事实上,他根本没有写作。他只是白日梦着写作。他从一份低收入的工作漂泊到另一份,告诉自己不想被束缚或分心,因为他的“真正”职业是写作。岁月流逝,他的生活似乎越来越空虚。他对开始写作的恐惧不断升级,因为现在到了四十岁,他确信自己应该已经开始了。“总有一天,”他说。“当我准备好的时候。”看着周围的人,他告诉自己他们的生活是多么平凡,与他自己的不同。“他们没有伟大的远景,”他想,“没有伟大的梦想。我的抱负远远高于他们。”

Mary was an executive in an advertising agency. Her primary responsibilities were in marketing—developing new accounts. But she was a compassionate person, and she greatly enjoyed being helpful to those around her. She encouraged associates to drop into her office and talk about their problems; not only office problems but also personal ones. She enjoyed jokes to the effect that she was the “office shrink.” She did not notice that a large amount of her time was drained in activities for which she had not been hired. She became agitated when her performance appraisal reflected dissatisfaction with her work. Yet she found it difficult to change her pattern; the ego-gratification of “helping others” had become

addictive. Consequently, there was a poor match between her conscious work goals and her behavior—between her professed purposes and the allocation of her time. A goal she had not chosen consciously took precedence over one she had chosen consciously. Since she did not practice the discipline of monitoring her actions for just such a possibility, the full reality of her lapse did not penetrate her awareness—until she was fired. 玛丽曾是一家广告公司的高管。她主要负责营销工作,开发新账户。但她是一个富有同情心的人,非常喜欢帮助身边的人。她鼓励同事前来办公室,谈论他们的问题,不仅是工作问题,也包括个人问题。她享受被称为“办公室心理咨询师”的称号。她没有意识到大量时间被耗费在并非她本职工作的活动上。当绩效考核反映出工作不满意时,她变得焦虑不安。然而,她发现很难改变这种模式;获得“帮助他人”的自我满足感已经成瘾。因此,她的有意识的工作目标和行为之间存在很大差距,她声明的目的与时间分配不符。一个她未有意识选择的目标超越了她有意选择的目标。由于她没有实践监控行为的纪律,她的失误的全部现实性并未进入她的意识,直到她被解雇。

Mark wanted to be an effective father. He wanted to teach his son self-respect and self-responsibility. He thought that a good way to achieve this was by lecturing to his son. He did not notice that the more he lectured the more intimidated and uncertain his son became. When the boy showed any kind of fear, the father said, “Don’t be afraid!” When his son began to hide his feelings to avoid reproaches, the father said, “Speak up! If you’ve got something to say, say it!” As the son kept more and more to himself, the father said, “A real man participates in life!” The father wondered, “What’s the matter with that boy? Why won’t he ever listen to me?” In business, if the father tried something and it didn’t work, he tried something else. He did not blame his customers or the universe; he looked for what he might do that would be more effective. He paid attention to the outcomes of his actions. At home, however, when neither lectures nor reproaches nor shouting worked, he did them more often and intensely. In this context he did not think of tracking the outcomes of his actions. What he knew in the professional realm he had forgotten in the personal: Doing more of what doesn’t work doesn’t work.

马克想成为一个有效的父亲。他想教育他的儿子尊重自己和自己负责任。他认为一个好的方法是对他的儿子进行说教。他没有注意到,他

越是说教,他的儿子就越是感到被吓唬和不确定。当男孩表现出任何恐惧时,父亲说:"不要害怕!"当他的儿子开始隐藏自己的感受以避免遭到责骂时,父亲说:"说出来!如果你有什么要说的,就说出来!"随着儿子越来越自我封闭,父亲说:"真正的男子汉参与生活!"父亲想知道:"那个孩子怎么了?为什么他从来不听我的话?"在商业上,如果父亲尝试了某件事但不奏效,他会尝试其他方法。他没有责备他的客户或宇宙;他寻找自己可以采取更有效的措施。他关注自己行动的结果。然而,在家里,当说教、责骂和大喊大叫都不奏效时,他却更频繁和更强烈地进行这些做法。在这种情况下,他没有考虑到自己行动的结果。他在职业领域所掌握的知识,在个人生活中却遗忘了:"做更多无效的事是无效的。"

Personal Examples

个人实例

When I think of what living purposefully means in my life, I think first of taking responsibility for generating the actions necessary to achieve my goals. Living purposefully overlaps significantly with self-responsibility. 当我想到在我的生活中什么是有目的的生活,我首先想到的是承担实现目标所需行动的责任。有目的的生活与自我责任有很大的重叠。

I think of a time when I wanted something I could not afford that represented a significant improvement in my way of living. A fairly large expenditure of money was involved. For several years I remained uncharacteristically passive about finding a solution. Then one day I had a thought that certainly was not new to me and yet somehow had fresh impact: If I don't do something, nothing is going to change. This jolted me out of my procrastination, of which I had been dimly aware for a long time but had not confronted.

我想到一次我想要一些无法承担的东西,它代表了我生活方式的一个重大改善。涉及相当大的金钱支出。多年来,我一直保持不太积极的态度,没有寻找解决方案。然后有一天,我有一个想法,这对我来说并不新鲜,

但却产生了新的影响:如果我不采取行动,什么都不会改变。这让我摆脱了拖延,这是我长期以来一直隐隐感受到的,但从未正视过。

I proceeded to conceive and implement a project that was stimulating, challenging, profoundly satisfying and worthwhile—and that produced the additional income I needed.

我着手构思并实施一个令人兴奋、具有挑战性、非常令人满足和有价值的項目——并获得了我所需要的额外收入。

In principle, I could have done it several years earlier. Only when I became bored and irritated with my own procrastination; only when I decided, “I commit myself to finding a solution over the next few weeks”; only when I applied what I know about living purposefully to my own situation—only then did I launch myself into action and toward a solution.

原则上,我几年前就可以这样做。只有当我厌倦并烦恼于自己的拖延时,只有当我决定“我承诺在接下来的几周内找到解决方案”,只有当我将我所知道的有目的地生活应用于自己的处境时,我才开始采取行动并走向解决方案。

When I did, I noticed that not only was I happier but also that my self-esteem rose.

当我这样做时,我发现不仅自己更加快乐,而且自尊心也有所提高。

If I don't do something, nothing is going to change.

如果我不采取行动,什么都不会改变。

When I told this story in one of my self-esteem groups, I was challenged by someone who said, “That’s okay for you. But not everyone is in a position to develop new projects. What are we to do?” I invited him to talk about his own procrastination and about the unfulfilled desire involved. “If you made it your *conscious purpose* to achieve that desire,” I asked, “what might you

do?” After a bit of good-natured prompting, he began to tell me.

当我在一个自尊小组中讲述这个故事时,有人提出质疑,"这对你很好,但并不是每个人都有开发新项目的条件。我们该怎么办?"我邀请他谈谈自己的拖延和未实现的愿望。"如果你把实现这个愿望作为你的有意识目标,你会采取什么行动?"经过一番善意的引导,他开始向我讲述。

Here is another personal example that involves self-discipline.

以下是另一个涉及自我管理的个人例子。

My wife, Devers, is exceptional in the degree of her benevolence, generosity, and kindness to other human beings and, above all, to me. Her consciousness—and consistency—in this aspect of life is very high. While my intentions have generally been good, I have never had her discipline in this area. My generosity has been more impulsive. This means that at times I could be unkind and uncompassionate without intention and without realizing it, simply from preoccupation.

我的妻子 Devers 在善意、慷慨和对他人尤其是对我的善待方面是非凡的。她在生活的这个方面保持着非常高的意识和一致性。虽然我的本意通常很好,但我从未像她那样有这方面的自律。我的慷慨更多是出于冲动。这意味着有时我可能在无意识和未意识到的情况下变得不友善和没有同情心,只是因为心存其他事。

One day, Devers said something that impressed me profoundly. “You are very kind, generous, and caring—when you stop long enough in what you are doing for it to occur to you. What you have never learned is *the discipline of kindness*. This means kindness that is not a matter of mood or convenience. It means kindness as a basic way of functioning. It is in you as a potential, but it doesn’t happen without consciousness and discipline, which perhaps you’ve never thought about.”

有一天,德弗斯说了一些让我深深感动的话。"当你停下手中的事情,给自己点时间思考时,你就会变得非常和善、慷慨和富有关怀。你从未学会过善待他人的纪律,这并不是取决于心情或方便的一时善意,而是要成为你基本的运作方式。这潜在地存在于你内心,但是如果没有意识和纪律,它就不会自然发生,这或许你从未考虑过。"

We had versions of this discussion more than once. An important step of my growth was when I integrated those discussions to the principle of living purposefully—*so that kindness became not merely an inclination but a conscious goal.*

我们曾多次讨论这个问题。我成长的重要一步是将这些讨论整合到有目标的生活原则中,使得善良不仅仅是一种倾向,而成为一个有意识的目标。

For self-esteem, consistent kindness by intention is a very different experience from kindness by impulse.

对于自尊来说,有意识的持续善良与情绪激发下的善良是完全不同的体验。

Sentence-Completions to Facilitate Living Purposefully **促进有目标生活的句子完成练习**

Here are some stems that my clients find helpful in deepening their understanding of the ideas we have been discussing.

以下是我的客户在深化对我们讨论过的思想理解时觉得有帮助的一些练习句。

Living purposefully to me means—
对我来说,有目标地生活意味着——

If I bring 5 percent more purposefulness to my life today—
如果我今天给生活增添 5%的目标性——

If I operate with 5 percent more purposefulness at work—
如果我工作时以 5%更有目标性——

If I am 5 percent more purposeful in my communications—
如果我的交流 5%更有目标性——

If I bring 5 percent more purposefulness to my relationships at work—

如果我在工作关系中 5%更有目标性——

**If I operate 5 percent more purposefully in my marriage—
如果我在婚姻中 5%更有目标性——**

**If I operate 5 percent more purposefully with my children—
如果我在与子女相处时 5%更有目标性——**

**If I operate 5 percent more purposefully with my friends—
如果我与朋友相处时 5%更有目标性——**

**If I am 5 percent more purposeful about my deepest yearnings—
如果我 5%更有目标性地追求内心最深层的向往——**

**If I am 5 percent more purposeful about taking care of my needs—
如果我 5%更有目标性地照顾自己的需要——**

**If I took more responsibility for fulfilling my wants—
如果我更主动地实现自己的愿望——**

**If any of what I have been writing is true, it might be helpful if I—
如果我写的任何一点都是真的,那么我可能需要——**

Living purposefully is a fundamental orientation that applies to every aspect of our existence. It means that we live and act *by intention*. It is a distinguishing characteristic of those who enjoy a high level of control over their life.

有目标地生活是一种基本的取向,适用于我们存在的每个方面。这意味着我们有意识地生活和行动。这是那些对生活掌控力很强的人的一个显著特征。

**The practice of living purposefully is the fifth pillar of self-esteem.
有目标地生活是自尊的第五个支柱。**

11

The Practice of Personal Integrity. 个人诚信的实践

As we mature and develop our own values and standards (or absorb them from others), the issue of personal integrity assumes increasing importance in our self-assessment.

随着我们成熟并发展出自己的价值观和标准(或从他人那里吸收),个人诚信的问题在我们的自我评估中变得越来越重要。

Integrity is the integration of ideals, convictions, standards, beliefs—and behavior. When our behavior is congruent with our professed values, when ideals and practice match, we have integrity.

诚信是理想、信念、标准、信仰与行为的融合。当我们的行为与我们宣称的价值观一致时,当理想和实践相吻合时,我们就拥有诚信。

Observe that before the issue of integrity can even be raised we need principles of behavior—moral convictions about what is and is not appropriate—judgments about right and wrong action. If we do not yet hold standards, we are on too low a developmental rung even to be accused of hypocrisy. In such a case, our problems are too severe to be described merely as lack of integrity. Integrity arises as an issue only for those who profess standards and values, which, of course, is the great majority of human beings.

请注意,在提出诚信问题之前,我们需要行为准则 - 关于什么是适当的、

什么是不适当的道德信念 - 关于正确和错误行为的判断。如果我们还没有持有标准,我们就处于太低的发展阶段,甚至连伪善都无从谈起。在这种情况下,我们的问题严重到无法仅仅概括为缺乏诚信。诚信只有在那些宣扬标准和价值观的人身上才成为一个问题,当然,这是绝大多数人类的情况。

When we behave in ways that conflict with our judgment of what is appropriate, we lose face in our own eyes. We respect ourselves less. If the policy becomes habitual, we trust ourselves less or cease to trust ourselves at all.

当我们的行为与我们对什么是恰当的判断相冲突时,我们在自己眼中就失去了面子。我们对自己的尊重就会降低。如果这种做法成为习惯,我们会对自己的信任度降低或完全失去自我信任。

No, we do not forfeit the right to practice self-acceptance in the basic sense discussed earlier; we have noted that self-acceptance is a precondition of change or improvement. But self-esteem necessarily suffers. When a breach of integrity wounds self-esteem, only the practice of integrity can heal it. 不,我们并没有放弃在前面讨论的基本意义上实践自我接受的权利;我们已经注意到,自我接受是变革或改善的前提条件。但自尊必然会受到损害。当诚信缺失伤害了自尊时,只有实践诚信才能治愈它。

When we behave in ways that conflict with our judgment of what is appropriate, we lose face in our own eyes.

当我们的行为与我们对什么是恰当的判断相冲突时,我们在自己眼中就失去了面子。

At the simplest level, personal integrity entails such questions as: Am I honest, reliable, and trustworthy? Do I keep my promises? Do I do the things I say I admire and do I avoid the things I say I deplore? Am I fair and just in my dealings with others?

在最简单的层面上,个人诚信涉及诸如:我是否诚实、可靠和值得信赖?我是否遵守承诺?我是否做我所说的我崇敬的事情,避免做我所说的我厌恶的事情?我在与他人的交往中是否公平和公正?

Sometimes we may find ourselves caught in a conflict between different values that clash in a particular context, and the solution may be far from self-evident. Integrity does not guarantee that we will make the best choice; it only asks that our effort to find the best choice be authentic—that we *stay conscious*, stay connected with our knowledge, call on our best rational clarity, take responsibility for our choice and its consequences, do not seek to escape into mental fog.

有时我们可能发现自己陷入了不同价值观之间的冲突,而这种冲突发生在一个特定的语境中,而解决方案可能并不是一目了然的。诚信并不能保证我们会做出最好的选择;它只要求我们努力寻找最佳选择是真诚的——我们保持清醒,与我们的知识保持联系,呼吁我们最好的理性清晰度,为我们的选择及其后果承担责任,不寻求逃避进入精神迷障。

Congruence **一致性**

Integrity means congruence. Words and behavior match.
诚信意味着一致性。言行一致。

There are people we know whom we trust and others we do not. If we ask ourselves the reason, we will see that congruence is basic. We trust congruency and are suspicious of incongruency.

我们认识的人中有我们信任的,也有我们不信任的。如果我们问自己原因,我们会发现一致性是基础。我们信任一致性,怀疑不一致性。

Studies disclose that many people in organizations do not trust those above them. Why? Lack of congruence. Beautiful mission statements unsupported by practice. The doctrine of respect for the individual disgraced in action. Slogans about customer service on the walls unmatched by the realities of daily business. Sermons about honesty mocked by cheating. Promises of

fairness betrayed by favoritism.

研究显示,许多组织中的人不信任他们上面的人。为什么?缺乏一致性。美丽的使命宣言没有得到实践的支持。尊重个人的教义在行动中遭到诽谤。墙上关于客户服务的口号与日常业务的现实不符。关于诚实的道德说教被欺骗所嘲笑。公平的承诺被偏袒所背叛。

In most organizations, however, there are men and woman whom others trust. Why? They keep their word. They honor their commitments. They don't just promise to stick up for their people, they do it. They just don't preach fairness, they practice it. They don't just counsel honesty and integrity, they live it.

然而,在大多数组织中,都有一些人和女性是被他人信任的。为什么?他们言行一致。他们履行自己的承诺。他们不仅承诺会支持他们的员工,而且实际做到了。他们不仅宣扬公平,而且实践公平。他们不仅劝告诚实和正直,而且身体力行。

I gave a group of executives this sentence stem: **If I want people to perceive me as trustworthy—**. Here are typical endings: *“I must keep my word”*; *“I must be evenhanded in my dealings with everyone”*; *“I must walk my talk”*; *“I must follow through on my commitments”*; *“I must look after my people against the higher-ups”*; *“I must be consistent.”* To any executive who wishes to be perceived as trustworthy, there is no mystery about what is required.

我给一群高管提供了这个句子结构:如果我想让人们认为我是值得信赖的——。以下是典型的结尾:我必须言行一致;我必须公平对待每个人;我必须言行一致;我必须兑现我的承诺;我必须维护我的员工免受高层的伤害;我必须保持一致。对于任何希望被视为值得信赖的高管来说,所需做的并不神秘。

There are parents whom their children trust and there are parents whom their children do not trust. Why? The principle is the same as above: congruence. Children may not be able to articulate what they know, but they know.

有些父母赢得了孩子的信任,而有些父母则未能赢得孩子的信任。为什

么?原因与上述相同:一致性。孩子可能无法表达自己所知,但他们是知道的。

When We Betray Our Standards 当我们背叛自己的标准

To understand why lapses of integrity are detrimental to self-esteem, consider what a lapse of integrity entails. If I act in contradiction to a moral value held by someone else but not by me, I may or may not be wrong, but I cannot be faulted for having betrayed my convictions. If, however, I act against what I myself regard as right, if my actions clash with my expressed values, then *I act against my judgment, I betray my mind*. Hypocrisy, by its very nature, is self-invalidating. It is mind rejecting itself. A default on integrity undermines me and contaminates my sense of self. It damages me as no external rebuke or rejection can damage me.

要理解为什么诚信的缺失会损害自尊,就要考虑诚信缺失意味着什么。如果我的行为与他人但非我自己所持有的道德价值观相矛盾,我可能是对的,也可能是错的,但不能因背叛了自己的信念而受到指责。然而,如果我的行为违背了我自己认为正确的事物,如果我的行为与我表达的价值相背离,那么我就是在与自己的判断作对,背叛了自己的心智。本质上说,伪善是自我否定的。它是心智拒绝了自己。诚信的缺失损害了我自己,污染了我的自我意识。它伤害我的程度,远远超过外界的责骂或拒绝。

If I give sermons on honesty to my children yet lie to my friends and neighbors; if I become righteous and indignant when people do not keep their commitments to me but disregard my commitments to others; if I preach a concern with quality but indifferently sell my customers shoddy goods; if I unload bonds I know to be falling in value to a client who trusts my honor; if I pretend to care about my staff's ideas when my mind is already made up; if I outmaneuver a colleague in the office and appropriate her achievements; if I ask for honest feedback and penalize the employee who disagrees with me; if I ask for pay sacrifices from others on the grounds of hard times and then give myself a gigantic bonus—I may evade

my hypocrisy, I may produce any number of rationalizations, but the fact remains I launch an assault on my self-respect that no rationalization will dispel.

如果我对孩子们讲诚实的道德,却又对朋友和邻居撒谎;如果别人不兑现对我的承诺时,我变得正义凿凿和义愤填膺,但对自己不履行对别人的承诺视而不见;如果我宣扬重视质量,却漠不关心地向客户出售劣质商品;如果我出售我知道正在贬值的债券给信任我品德的客户;如果我装作关注员工的想法,而我的决定已经板上钉钉;如果我在办公室压倒一个同事并占用了她的成就;如果我要求员工如实反馈意见,却惩罚那些与我意见不同的人;如果我以艰难时期为由要求别人牺牲,自己却给自己一个巨额奖金——我可能逃避自己的伪善,我可能编造任何数量的理由,但事实是,我对自尊的攻击是任何辩解都无法驱散的。

If I am uniquely situated to raise my self-esteem, I am also uniquely situated to lower it.

如果我是唯一能提高自尊的人,那么我也是唯一能降低自尊的人。

One of the great self-deceptions is to tell oneself, "Only I will know." Only I will know I am a liar; only I will know I deal unethically with people who trust me; only I will know I have no intention of honoring my promise. The implication is that *my judgment is unimportant and that only the judgment of others counts*. But when it comes to matters of self-esteem, I have more to fear from my own judgment than from anyone else's. In the inner courtroom of my mind, *mine is the only judgment that counts*. My ego, the "I" at the center of my consciousness, is the judge from whom there is no escape. I can avoid people who have learned the humiliating truth about me. I cannot avoid myself.

自欺的一个重要表现就是告诉自己,"只有我知道。"只有我知道我是个说谎者;只有我知道我以不道德的方式对待相信我的人;只有我知道我没有兑现承诺的意图。这暗示我的判断是无关紧要的,只有他人的判断才算数。但涉及自尊时,我更该担心自己的判断而不是他人的。在我内心的法庭上,只有我自己的判决才是唯一的。我的自我意识,也就是我意识中心的"我",是无法逃避的法官。我可以远离那些发现了我真相的人,但我不可能逃避自己。

Most of the issues of integrity we face are not big issues but small ones, yet the accumulated weight of our choices has an impact on our sense of self.

我们面临的多数诚信问题并非大事,而是小事,但我们选择的累积影响着我们的自我感。

I recall a news article I read some years ago about a medical researcher of high repute who was discovered to have been faking his data for a long time while piling up grant after grant and honor after honor. There was no way for self-esteem not to be a casualty of such behavior, even before the fakery was revealed. He knowingly chose to live in a world of unreality, where his achievements and prestige were equally unreal. Long before others knew, *he* knew. Impostors of this kind, who live for an illusion in someone else's mind, which they hold as more important than their own knowledge of the truth, do not enjoy good self-esteem.

我记得前些年看到的一篇新闻报道,一位声名远扬的医学研究人员被发现长期伪造数据,不断获得基金和荣誉。这种行为不可能不会损害自尊,即便事实尚未被曝光。他有意识地选择生活在一个虚幻的世界里,他的成就和声望都是虚假的。在别人知道之前,他自己就知道了。这种为他人虚假形象而活的冒名顶替者,将虚荣视为比真相更重要的东西,是不会拥有良好自尊的。

Most of the issues of integrity we face are not big issues but small ones, yet the accumulated weight of our choices has an impact on our sense of self. I conduct weekly ongoing “self-esteem groups” for people who have come together for a specific purpose, to grow in self-efficacy and self-respect, and one evening I gave the group this sentence stem: **If I bring 5 percent more integrity into my life—**. As we went around the circle, here are the endings that were expressed:

我们面临的多数诚信问题并非大事,而是小事,但我们选择的累积影响着我们的自我感。我每周都会组织“自尊小组”,邀请一些人聚在一起,目的

是提高自我效能和自尊。有一次,我给这个小组留了一个句子的开头部分:"如果我把诚信提高 5%,那么-". 在小组讨论中,大家提出了以下结尾:

**If I bring 5 percent more integrity into my life—
如果我把 5%更多的正直带入我的生活—**

I'd tell people when they do things that bother me.
我会告诉别人当他们做令我烦恼的事情。

I wouldn't pad my expense account.
我不会填写虚报的差旅费。

I'd be truthful with my husband about what my clothes cost.
我会对我丈夫如实说明我的衣服花了多少钱。

I'd tell my parents I don't believe in God.
我会告诉父母我不相信上帝。

I'd admit it when I'm flirting.
我会承认我在调情。

I wouldn't be so ingratiating to people I dislike.
我不会对我不喜欢的人过于恭维。

I wouldn't laugh at jokes I think stupid and vulgar.
我不会笑那些我认为愚蠢和庸俗的笑话。

I'd put in more of an effort at work.
我会付出更多的努力工作。

I'd help my wife more with chores, as I promised.
我会像承诺的那样,多帮助我的妻子做家务。

I'd tell customers the truth about what they're buying.
我会对客户实事求是地说明他们正在购买的是什么。

I wouldn't just say what people want to hear.
我不会只说人们想听的话。

I wouldn't sell my soul to be popular.
我不会为了受欢迎而出卖自己的灵魂。

I'd say no when I want to say no.
我会说不,当我想说不的时候。

I would acknowledge my responsibility to people I've hurt.
我会承认我对伤害过的人负有责任。

I'd make amends.
我会弥补过错。

I'd keep my promises.
我会履行承诺。

I wouldn't pretend agreement.
我不会假装同意。

I wouldn't deny it when I'm angry.
我不会否认我生气了。

I'd make more of an effort to be fair and not just fly off the handle.
我会付出更多努力去公平对待,而不是一时冲动。

I'd admit it when others have helped me.
我会在别人帮助我的时候承认。

I'd admit it to my children when I know I'm wrong.
当我知道自己错了的时候,我会向我的孩子们承认。

I wouldn't take supplies home from the office.
我不会带办公室的用品回家。

The ease and speed of people's responses point to the fact that these matters are not very far beneath the surface of awareness, although there is understandable motivation to evade them. (One of the reasons I find sentence-completion work so useful is its power to bypass most blocks and avoidances.) A tragedy of many lives is that people greatly underestimate the self-esteem costs and consequences of hypocrisy and dishonesty. They imagine that at worst all that is involved is some discomfort. But it is the spirit itself that is contaminated.

人们响应的便捷和速度表明,这些问题并非很深层次地存在于意识中,尽管人们有可以理解的动机来回避它们。(我发现句子完成的工作如此有用的一个原因是,它有能力绕过大多数障碍和回避。)许多人生的悲剧在于,他们严重低估了虚伪和不诚实所带来的自尊成本和后果。他们想象,最坏的情况只不过是一些不适感。但是,这种精神本身已经受到污染。

Dealing with Guilt **处理内疚**

The essence of guilt, whether major or minor, is moral self-reproach. I did wrong when it was possible for me to do otherwise. Guilt always carries the implication of choice and responsibility, whether or not we are consciously aware of it. For this reason, it is imperative that we be clear on what is and is not in our power—what is and is not a breach of integrity. Otherwise, we run the risk of accepting guilt inappropriately.

无论是轻微还是重大的内疚,其本质都是道德自我谴责。当我有可能做出其他选择时,我做了错事。内疚总是暗示着选择和责任,无论我们是否有意识地意识到这一点。出于这个原因,我们必须明确什么是在我们的权力范围内,什么不在我们的权力范围内 - 什么是违背原则的,什么不是。否则,我们就有可能不恰当地接受内疚。

The idea of Original Sin is anti-self-esteem by its very nature.
原罪的概念从本质上来说就是反自尊的。

For example, suppose someone we love—a husband, a wife, a child—is killed in an accident. Even though we may know the thought is irrational, we may tell ourselves, “Somehow I should have prevented it.” Perhaps this guilt is fed in part by our regrets over actions taken or not taken while the person was alive. In the case of deaths that seem senseless, such as when a person is hit by a careless automobile driver or dies during minor surgery, the survivor may experience an unbearable feeling of being out of control, of being at the mercy of an event that has no rational significance. Then self-blame or self-reproach can ameliorate the anguish, can diminish a sense of impotence. The survivor feels, “If only I had done such and such differently, this terrible accident would not have occurred.” Thus, “guilt” can serve the desire for efficacy by providing an *illusion* of efficacy. We see the same principle when children blame themselves for their parents’ wrongdoing. (“If I weren’t bad, Daddy wouldn’t have hit Mommy.” “If I weren’t bad, Mommy wouldn’t have gotten drunk and set the house on fire.”) This problem is examined in *Honoring the Self*.

例如,设想我们所爱的人-丈夫、妻子、孩子-在事故中丧生。即使我们可能知道这个想法是不理性的,我们可能会告诉自己,“我本来应该能防止这件事发生。”也许这种内疚感部分源于我们在这个人还活着时未采取行动或采取了错误行动的遗憾。对于看似毫无意义的死亡,比如一个人被一个驾驶粗心大意的汽车撞到或在一个小手术中死亡,幸存者可能会产生一种无法承受的、失去控制和被一个毫无理性意义的事件支配的感觉。而自我责备或自我谴责可以缓解痛苦,减轻无能为力的感觉。幸存者会觉得,“如果我当时做了这样那样的事,这场可怕事故就不会发生。”因此,“内疚”可以满足寻求有效性的愿望,提供一种有效性的错觉。我们在孩子们责备自己父母的过错时也能看到同样的原理。 (“如果我不坏,爸爸就不会打妈妈。” “如果我不坏,妈妈就不会喝醉酒把房子烧了。”)这个问题在《尊重自我》中有探讨。

The protection of self-esteem requires a clear understanding of the limits of personal responsibility. Where there is no power, there can be no responsibility, and where there is no responsibility, there can be no reasonable self-reproach. Regret, yes; guilt, no.

保护自尊需要明确了解个人责任的局限性。没有权力,就没有责任;没有责任,就不应有合理的自我谴责。可以有遗憾,但不应有内疚。

The idea of Original Sin—of guilt where there is no possibility of innocence, no freedom of choice, no alternatives available—is anti-self-esteem by its very nature. The very notion of guilt without volition or responsibility is an assault on reason as well as on morality.

原罪的概念-在有可能无辜、没有自由选择、没有其他选择的情况下的内疚-从本质上来说就是反自尊的。没有意志或责任的内疚概念,也是对理性和道德的冒犯。

Let us think about guilt and how it can be resolved in situations where we *are* personally responsible. Generally speaking, five steps are needed to restore one's sense of integrity with regard to a particular breach.

让我们思考内疚,以及在我们个人负责的情况下如何解决内疚。一般来说,需要五个步骤来恢复对某种特定失当行为的内心完整性。

1. We must own the fact that it is we who have taken the particular action. We must face and accept the full reality of what we have done, without disowning or avoidance. We own, we accept, we take responsibility.

1. 我们必须承认,是我们采取了特定的行动。我们必须面对和接受我们所做的事情的全部现实,而不是否认或逃避。我们承认,我们接受,我们承担责任。

2. We seek to understand why we did what we did. We do this compassionately (as discussed under the practice of self-acceptance), but without evasive alibiing.

2. 我们努力去理解我们为什么会做出这样的行为。我们这样做是出于同情(正如在自我接受的实践中所讨论的那样),但不会逃避辩护。

3. If others are involved, as they often are, we acknowledge explicitly to the relevant person or persons the harm we have done. We convey our understanding of the consequences of our behavior. We acknowledge how they have been affected by us. We convey understanding of their feelings.

3. 如果其他人参与其中,就像经常发生的那样,我们明确地向相关人士承认我们造成的伤害。我们传达我们对其行为后果的理解。我们承认他们是如何受到我们的影响。我们表达对他们感受的理解。

4. We take any and all actions available that might make amends for or minimize the harm we have done.

4. 我们尽所能采取任何行动来弥补或最小化我们造成的伤害。

5. We firmly commit ourselves to behaving differently in the future.

5. 我们坚定地承诺今后会表现得不同。

Without all these steps, we may continue to feel guilty over some wrong behavior, even though it happened years ago, even though our psychotherapist might have told us everyone makes mistakes, and even though the wronged person may have offered forgiveness. None of that may be enough; self-esteem remains unsatisfied.

如果不采取这些步骤,即使是多年前发生的错误行为,即使我们的心理治疗师告诉我们每个人都会犯错误,即使受害人已经原谅了我们,我们也可能继续感到内疚。这些都可能不足以使自尊得到满足。

Sometimes we try to make amends without ever owning or facing what we have done. Or we keep saying "I'm sorry." Or we go out of our way to be nice to the person we have wronged without ever addressing the wrong explicitly. Or we ignore the fact that there are specific actions we could take to undo the harm we have caused. Sometimes, of course, there is no way to undo the harm, and we must accept and make our peace with that; we cannot do more than what is possible. But if we do not do what is possible and appropriate, guilt tends to linger on.

有时我们试图弥补,却从未承认或直视我们所做的事情。或者我们一直说"对不起"。或者我们刻意对我们伤害过的人很好,却从未明确地提及过错。或者我们忽视了这样一个事实:我们可以采取具体行动来弥补自己造成的伤害。当然,有时确实无法弥补伤害,我们必须接受并与之和

解;我们只能做到尽可能的程度。但是,如果我们没有做到尽可能做的事情,内疚感就往往会持续下去。

When guilt is a consequence of failed integrity, nothing less than an act of integrity can redress the breach.

当内疚是完整性失败的结果时,唯有一种完整性的行为才能弥补这一缺陷。

What If Our Values Are Irrational? 如果我们的价值观是不理性的会怎样?

While it is easy enough to recognize at a commonsense level the relationship between self-esteem and integrity, the issue of living up to our standards is not always simple. What if our standards are irrational or mistaken?

虽然从常识层面上很容易认识到自尊和正直之间的关系,但要真正实现我们的标准并不总是简单的。如果我们的标准是不理性或错误的呢?

We may accept or absorb a code of values that does violence to our nature and needs. For example, certain religious teachings implicitly or explicitly damn sex, damn pleasure, damn the body, damn ambition, damn material success, damn (for all practical purposes) the enjoyment of life on earth. If children are indoctrinated with these teachings, what will the practice of “integrity” mean in their lives? Some elements of “hypocrisy” may be all that keeps them alive.

我们可能接受或吸收一些价值观体系,这些体系会伤害我们的本性和需求。例如,某些宗教教义或明确或暗示地谴责性、谴责快乐、谴责身体、谴责 ambition、谴责物质成功、实际上谴责在地球上享受生活。如果孩子们被灌输这些教义,他们生活中“正直”的实践意味着什么?一些“虚伪”的成分可能是维持他们活着的唯一方式。

Once we see that living up to our standards appears to be leading us toward self-destruction, the time has come to question our standards.

一旦我们发现遵循自己的标准似乎正把我们引向自我毁灭,那么是时候质疑我们的标准了。

Once we see that living up to our standards appears to be leading us toward self-destruction, the time has come to question our standards rather than simply resigning ourselves to living without integrity. We must summon the courage to challenge some of our deepest assumptions concerning what we have been taught to regard as the good. That courage may be needed is evident in the following sentence completions commonly heard in my therapy practice. Any psychotherapist who cares to experiment with these stems can discover for him- or herself how typical these endings are.

一旦我们发现遵循自己的标准似乎正把我们引向自我毁灭,那么是时候质疑我们的标准,而不是简单地认命于缺乏正直的生活。我们必须鼓起勇气来挑战我们最深层的一些假设,这些假设涉及我们被教导认为是善的东西。需要这种勇气是很明显的,从我的治疗实践中普遍听到的以下句子补充可以看出。任何关心的心理治疗师都可以尝试使用这些起源,就可以发现这些结尾是多么典型。

**At the thought of going against my parents' values—
一想到违背我父母的价值观-**

I feel frightened.
我感到害怕。

I feel lost.
我感到迷失。

I see myself as an outcast.
我看到自己是个社会弃儿。

I no longer belong with my family.
我就不再属于我的家庭了。

I feel alone.
我感到孤单。

I'd have to think for myself.
我就必须独立思考了。

I'd have to rely on my own mind.
我就必须依赖自己的思维了。

What would I do then?
那我该怎么办?

I'd lose my parents' love.
我就会失去父母的爱。

I'd have to grow up.
我就必须长大了。

If I were to think for myself about the values I want to live by—
如果我要独立思考想要过的生活价值观-

Mother would have a heart attack.
母亲会心脏病发作的。

I'd be free.
我就会自由了。

I'd have to tell my parents I think they're wrong about a lot of things.
我就必须告诉我父母,我认为他们在很多事情上都错了。

Is this what grown-ups do?
这就是成年人的做事方式吗?

I'd need an awful lot of nerve.
我需要大量的勇气。

Wouldn't that be arrogant?
那不是很自负吗?

I'd have to stand on my own feet.
我必须靠自己的双脚站立。

I couldn't be Daddy's little girl anymore.
我不能再是爸爸的小女孩了。

As examples of the confusion and conflict about what the practice of integrity might mean in daily living, I offer the following:
作为在日常生活中对完整性的实践可能意味着什么产生困惑和矛盾的范例,我提供以下内容:

Women who struggle with the moral dilemmas created by the Catholic church's prohibition of birth control devices and abortion.
与天主教会禁止避孕器和堕胎造成的道德困境挣扎的女性。

Employees in government agencies who, appalled by the magnitude of bureaucratic corruption among colleagues and superiors, feel themselves caught in conflict between their notion of patriotism and good citizenship on the one hand and the demands of individual conscience on the other.
在政府机构工作,对同事和上司之间存在的庞大的官僚腐败感到震惊的员工,他们感到自己陷入了爱国主义和良知要求之间的冲突。

Hard-working, ambitious businessmen who had been encouraged at the start of their careers to be productive and industrious but who, when they finally committed the sin of succeeding, were confronted with the disorienting biblical pronouncement that it shall be easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven.

勤奋、雄心勃勃的商人,他们在职业生涯初期被鼓励要富有成就,但当他们最终犯下了成功的罪行时,却面临着令人困惑的圣经警告,即"骆驼要穿过针眼,比富人进天国还容易"。

Wives who sense that the traditional view of woman-as-servant-to-man is a morality of self-annihilation.

感到传统的女性从属于男性的观点是一种自我放弃的道德观的妻子。

Young men struggling with the dilemma of complying with or fleeing from military conscription.

与服从或逃避兵役征召困境挣扎的年轻人。

Former nuns and priests disenchanted with the religious institutions to which they had given their allegiance and striving to define their values outside the context of a tradition they can no longer accept.

对他们曾经忠诚的宗教机构感到幻灭的前修女和神父,正努力在他们不再接受的传统之外定义自己的价值观。

Rabbis or former rabbis with precisely the same problem.

拥有同样问题的拉比或前拉比。

Young persons rebelling against the values of their parents and not knowing what vision of the good to live by instead.

反抗父母价值观的年轻人,却不知道应该以什么样的善的愿景来生活。

In such conflicts we see how essential are other practices, such as living consciously and self-responsibly, to integrity. We cannot practice integrity in an intellectual vacuum.

在这些冲突中,我们看到一些其他实践,如有意识和自我负责地生活,对完整性是多么重要。我们不可能在一个纯粹理论的真空中实践完整性。

To resolve any of the conflicts listed above, or countless others like them, one would have to rethink one's deepest values, commitments, and priorities—or perhaps think about them for the first time—and be willing, if necessary, to challenge any and all authorities.

为了解决上述任何一个冲突,或无数其他类似的冲突,人们必须重新思考

自己最深层的价值观、承诺和优先事项,或者也许是第一次思考这些问题,并在必要时准备挑战任何和所有权威。

One of the most positive aspects of the women's movement is its insistence that women think for themselves about who they are and what they want. But men need to learn this kind of independent thinking as much as women do.

妇女运动最积极的一面之一是它坚持认为妇女应该自己思考她们是谁以及她们想要什么。但是,男性也需要像妇女一样学习这种独立思考。

One area in which living consciously and integrity clearly intersect is in the need to reflect on the values we have been taught, the shared assumptions of our family or culture, the roles we may have been assigned—and to question whether they fit our own perceptions and understanding, or whether they do violence to the deepest and best within us, to what is sometimes called “our true nature.” One of the most positive aspects of the women's movement, as I see it, is its insistence that women think for themselves about who they are, what is possible and appropriate to them, and what they want (not what someone else wants them to want). But men need to learn this kind of independent thinking as much as women do. One of the penalties for living unconsciously—for both sexes—is that of enduring unrewarding lives in the service of self-stultifying ends never examined or chosen with awareness by the individuals involved.

生活中有意识和诚信交集的一个领域是,需要反思我们被教导的价值观、家庭或文化的共同假设、可能被赋予的角色,并质疑它们是否符合我们自己的感知和理解,或者它们是否对我们内心最深层和最美好的部分,即有时所谓的“我们的真实本性”,造成伤害。在我看来,妇女运动最积极的一面之一就是,它坚持妇女应该自己思考她们是谁、什么对她们是可能和适当的,以及她们想要什么(而不是别人想让她们想要什么)。但是,男性也需要像妇女一样学习这种独立思考。生活没有意识,对于两性

而言,都有一种惩罚,就是不得不过上毫无回报的生活,为从未经过个人有意识选择的自我毁灭性的目标而服务。

The higher the level of consciousness at which we operate, the more we live by explicit *choice* and the more naturally does integrity follow as a consequence.

我们的意识水平越高,我们就越多地依据明确的选择生活,诚信也就越自然地成为结果。

On Following Your Own Bliss **关于追随自己的幸福**

Discussing the complexities of moral decision making in a lecture once, I was asked what I thought of Joseph Campbell's counsel to "Follow your own bliss." Did I believe it was ethically appropriate? I answered that while I liked what I believed to be Campbell's basic intention, his statement could be dangerous if divorced from a rational context. I suggested this modification (if I were forced to condense my ideas on morality into a single sentence): "Live consciously—take responsibility for your choices and actions—respect the rights of others—and follow your own bliss." I added that as a piece of moral advice I loved the Spanish proverb " 'Take what you want,' said God, 'and pay for it.' " But of course complex moral decisions cannot be made simply on the basis of statements such as these, helpful though they may sometimes be. A moral life requires serious reflection.

在一次关于道德决策复杂性的讲座中,有人问我对约瑟夫·坎贝尔的"追随你自己的欢乐"的建议有什么看法。我是否认为这在道德上是恰当的?我回答说,虽然我喜欢我认为是坎贝尔基本意图,但如果脱离理性环境,他的声明可能会很危险。我提出了这样一个修改(如果我被迫将我关于道德的想法浓缩成一句话):"有意识地生活——为你的选择和行为负责——尊重他人的权利——追随你自己的欢乐。"我补充说,作为一个道德建议,我很喜欢这句西班牙谚语" '想要什么就拿去吧,'上帝说,'并为此付出代价。"但是,复杂的道德决定不能仅仅基于这些语句就得出,尽管它们有时会很有帮助。道德生活需要深思熟虑。

Examples

示例

Philip is the close friend of a famous actor. He is the actor's confidant. He listens emphatically when his friend calls him—sometimes in the middle of the night—to talk for hours about his personal and professional troubles. Philip's feelings of self-worth are nurtured by the intimacies this famous man shares with him. When he is with his other friends, Philip can not resist dropping remarks from time to time that stress the closeness of their connection. "I know millions of women adore him, but you'd be surprised at how insecure he is. He's always asking, 'Is it me they want, or my fame?'" "He has this awful feeling of being an impostor. Isn't that sad? He's such a wonderful person." "Sometimes—this is confidential, of course—he has trouble maintaining his erection." Philip insists that he loves his friend and is absolutely loyal. What does he tell himself, at three o'clock in the morning, about his dozens of betrayals, generated by his craving for status in the eyes of his other friends? Does he notice that each such betrayal lowers rather than raises his self-esteem? Does he make the connection?

腓力是一位著名演员的密友。他是这位演员的知心人。当他的朋友在凌晨打电话给他寻求帮助时,腓力会专注地倾听,谈论数小时关于他个人和职业上的烦恼。这位著名的人物与腓力分享的亲密对话,滋养了腓力的自我价值感。当他与其他朋友在一起时,腓力难以避免不时提及他们关系的亲密程度。"我知道有数百万女性崇拜他,但你会惊讶地发现他是多么缺乏安全感。他一直在问,'人们喜欢的是我本人还是我的名声?'" "他有种自己是个骗子的可怕感觉。这不是很悲伤吗?他是个如此出色的人。" "有时候——这当然是保密的——"他在性生活中难以勃起。"腓力坚称他爱这位朋友,并对他绝对忠诚。那么,在清晨三点时,他如何说服自己关于自己对其他朋友的数十次背叛呢?他有没有发现,每一次背叛都降低而不是提高了他的自尊?他有没有意识到这一点?

Sally is a member of a book club whose monthly meetings she attends enthusiastically. They support her desire to feel cultured. The chairwoman is a charismatic, highly knowledgeable person whom everyone admires.

Most of the women feel proud when she shares their literary assessments. They want to be on her “good side,” because that enhances their feelings of personal worth. One day the chairwoman has a falling out with a member of the club, someone who had been a good friend of Sally’s for years. No one knows what the dispute is about. The chairwoman chooses not to discuss its content except in very general terms. But she arranges for everyone to know that this person, who has dropped out of the club, is *persona non grata*. Now, no one wants to be known to be talking to her. When the woman telephones Sally, eager to discuss her perspective on the conflict, Sally finds an excuse to put her off. She is afraid that if she hears her friend’s position and is moved by it, she will be flung into an impossible conflict. She does not want to lose status with her other friends or with the chairwoman. So she does not return her friend’s phone calls. Inside her mind she begins to find more and more fault with her friend. Soon she is airing her own list of grievances, which she had never spoken of in the past. Her reward is the smile of approval on the chairwoman’s face and their subsequent increased intimacy. She is aware of the reward but not comparably aware of its cost: diminished self-respect.

莎莉是一个书友会的成员,她热情地参加每月一次的会议。他们支持她渴望获得文化修养的愿望。主席是一个魅力四射、知识渊博的人,受到大家的敬佩。大多数妇女在主席分享她们的文学评论时感到自豪。她们希望能赢得主席的“青睐”,因为那会增强她们的自我价值感。有一天,主席与俱乐部的一个成员发生了争执,这个成员曾经是莎莉多年的好朋友。没有人知道争议的内容。主席选择只用非常笼统的术语讨论此事。但她安排让所有人知道,这个退出俱乐部的人已成为不受欢迎的人。现在,没有人想被人知道在同她说话。当这个女人打电话给莎莉,急于讨论她对这场冲突的看法时,莎莉找了个理由推脱她。她害怕如果听取了朋友的立场,并被她说服,就会陷入无法解决的冲突。她不想失去与其他朋友或主席的地位。所以她没有回复朋友的电话。在心里,她开始越来越挑剔这个朋友。很快,她就列举了自己从未提及过的一串不满。她的回报是得到主席赞许的微笑,以及随后更亲密的关系。她意识到了这种回报,但没有同样意识到其代价:自尊心的降低。

Until his electronics company begins to suffer from foreign competition, Irving was always an advocate of free trade. He scorned businessmen who

sought the aid of government to grant them special privileges, favors, or various forms of protection. "That's not true capitalism," he said, correctly. Now he is frightened; he knows his products are not as good as those of his foreign competitors, who keep bringing innovation after innovation into the marketplace. He engages a public relations firm to help him write speeches favoring government restrictions on imports that threaten him. He hires a firm in Washington to lobby for legislation that would protect him. When associates try to point out that protected industries have a history of remaining permanently weak, he brushes their observations aside. He does not want to think about that; consciousness in this area has become irritating. "This is different," he asserts without explaining how or in what way. When he is told that people should be free to buy the best product available for the money, he answers righteously and irrelevantly, "Capitalism must be tempered by concern for the common good." When he is challenged with the observation that he buys foreign goods when they are superior to domestic, he answers, "Don't I have the right to get the best for my money?" When he is invited to give the commencement address at the university from which he graduated, he chooses as his theme "Living with Integrity."

在他的电子公司开始遭受来自外国竞争的困扰之前,欧文一直是自由贸易的支持者。他鄙视那些寻求政府援助以获得特权、优惠或各种形式保护的商人。"这不是真正的资本主义,"他正确地说。现在他感到害怕;他知道自己的产品不如外国竞争对手的产品,他们不断把创新带到市场上。他聘请公关公司帮助他撰写支持政府限制进口(威胁到他的)的演讲稿。他聘请华盛顿的一家公司游说立法保护他。当同事试图指出受保护行业长期保持弱势的历史时,他却置之不理。他不想考虑这个问题;在这个领域保持清醒已变得令人烦恼。"这是不同的,"他断言,却不解释如何或在什么方面不同。当有人告诉他,人们应该自由购买性价比最高的产品时,他义正辞严且无关痛痒地回答说,"资本主义必须以对公共利益的关注来调节。"当有人指出他在外国商品优于国内商品时也会购买外国商品时,他回答说,"难道我没有权利以最优惠的价格购买最好的产品吗?"当他被邀请在他毕业的大学发表毕业演讲时,他选择了"以诚信生活"作为演讲的主题。

A Personal Example 一个个人案例

I have said that moral decisions are not always easy and that sometimes, rightly or wrongly, we experience our choices as agonizingly complex and difficult.

我曾经说过,道德决策并非总是轻而易举,有时候,无论对错,我们都会觉得自己的选择是深思熟虑、纠结万分的。

Many years ago I was married to a woman I was very attached to but no longer loved; my romance with Ayn Rand was fading but not “officially” terminated. Both relationships were painfully unresolved when I met and fell passionately in love with a third woman I would later marry: Patrecia, who would die at the age of thirty-seven. For a long time my mind was a chaos of conflicting loyalties, and I handled things very badly. I did not tell the truth to my wife or to Ayn as soon as I could have—never mind the reasons. “Reasons” do not alter facts.

很多年前,我曾经与一个我非常依恋但已不再爱的女人结婚;我对安·兰德的恋爱正在渐渐消失,但尚未“正式”结束。当我遇到并深深爱上我后来会娶为妻子的第三个女人帕特里西娅时,这两段关系都十分令人痛苦而无法解决。很长一段时间,我的思维混乱,充满了矛盾的忠诚,我也处理得很糟糕。我没有尽快向我的妻子或安·兰德说实话——理由也无关紧要。“理由”并不能改变事实。

Lies do not work.

谎言不奏效。

It was a long road, but at its end was painfully acquired knowledge I had possessed at the beginning—that the truth had to be told and that by

procrastinating and delaying I merely made the consequences for everyone more terrible. I succeeded in protecting no one, least of all myself. If part of my motive was to spare people I cared about, I inflicted a worse pain than they would otherwise have experienced. If part of my motive was to protect my self-esteem by avoiding a conflict among my values and loyalties, it was my self-esteem that I damaged. Lies do not work.

这是一条漫长的道路,但在尽头是我从一开始就掌握的痛苦获得的知识——必须说实话,而我之所以拖延和推迟,只是让每个人承受的痛苦更加可怕。我并没有保护任何人,最不用说是我自己。如果我部分动机是为了保护我关心的人,我所造成的痛苦反而比他们本来应有的更加严重。如果我部分动机是为了通过回避我的价值观和忠诚之间的冲突来保护我的自尊,那么我损害的正是我自己的自尊。谎言不奏效。

Sentence Completions to Facilitate the Practice of Integrity **完成句子练习来培养诚信实践**

If we examine our lives, we may notice that our practice of integrity exhibits inconsistencies. There are areas where we practice it more and areas where we practice it less. Rather than evade this fact, it is useful to explore it. It is worthwhile to consider: What stands in the way of my practicing integrity in every area of my life? What would happen if I lived my values consistently?

如果我们检视自己的生活,我们可能会发现自己在诚信实践方面存在不一致。有些领域我们实践得更多,有些领域我们实践得更少。我们不应回避这一事实,而是应该去探索它。值得考虑的是:是什么阻碍了我在生活的每个领域都坚持诚信实践?如果我坚持一贯地实践我的价值观,会发生什么?

Here are sentence stems that can aid the process of exploration:

以下是可以帮助我们进行探索的句子开头:

Integrity to me means—
对我来说,诚信意味着——

**If I think about the areas where I find it difficult to practice full integrity—
如果我思考那些我发现很难完全实践诚信的领域——**

**If I bring a higher level of consciousness to the areas where I find it difficult to practice full integrity—
如果我把更高的意识带到那些我发现很难完全实践诚信的领域——**

**If I bring 5 percent more integrity into my life—
如果我把 5%更多的诚信带入我的生活——**

**If I bring 5 percent more integrity to my work—
如果我把 5%更多的诚信带入我的工作——**

**If I bring 5 percent more integrity to my relationships—
如果我给我的关系带来 5%的诚信——**

**If I remain loyal to the values I truly believe are right—
如果我忠诚于我真正相信是正确的价值观——**

**If I refuse to live by values I do not respect—
如果我拒绝按照我不尊重的价值观生活——**

**If I treat my self-esteem as a high priority—
如果我把自尊作为一个高度优先的事情——**

A suggestion: Work with the first four of these stems for the first week, and the second four the following week. On the weekends work with the stem: **If any of what I am writing is true, it might be helpful if I—**. If you choose to bring a high level of awareness to what you produce, you may discover that living with greater integrity has become more realizable.

一个建议:第一周先从前四项着手,第二周再处理后四项。周末处理这个 stem:如果我写的任何内容都是真实的,如果我做了这些可能会有所帮助的事情——。如果你选择以更高的自觉来创作,你可能会发现以更大的诚信生活变得更加可实现。

A Practical Application 一个实际应用

“Do you think padding my expense account is really so awful?” a client asked me. “Everyone does it.”

你觉得填高差旅费单真的那么可怕吗?"一位客户问我,"每个人都这么做。

“I imagine,” I said to him, “that something about it must disturb you or you wouldn’t have brought it up.”

我想,"我对他说,"一定有什么让你心里不安,否则你也不会提起这件事。

“I’ve been doing these stems, ‘If I bring 5 percent more integrity into my life,’ and the other day when I began to fill out my expense sheet with padded items, I don’t know, it didn’t feel comfortable, it felt wrong.”

我一直在实践'如果我把诚信增加 5%加入到生活中'这个 stem,前几天我开始填写费用报告单时,填一些虚报的项目,我不知道,感觉不太舒服,感觉是错的。

“Lying gave you a bad feeling,” I remarked.

"说谎让你有不舒服的感觉,"我说。

“Yes, so I filled it out truthfully, and then, later, I wondered if I wasn’t a sucker.”

是的,所以我如实填写,后来我又想是不是我太让自己吃亏了。

“You wondered, why be concerned with my integrity if other people aren’t concerned with theirs?”

你想,既然别人不关心自己的诚信,那我为什么还要关心呢?

“Hell, no, if I’d thought about it like that, I’d—” He broke off and stared thoughtfully into space.

"该死的,如果我是这么想的,我就-"他停了下来,若有所思地望向远方。

“What?”
什么?

“What you just said is what it all really comes to, doesn't it?”
你刚才说的话正是问题的关键所在,不是吗?

“And if so, the question that naturally arises is: Do I take a poll on what I'll call acceptable behavior?”
如果是这样,接下来自然会产生一个问题:我是否应该去调查一下什么样的行为算是可以接受的?

“But I think lying about my expenses is *wrong!*” he said, almost perplexed.
“但我觉得在报销单上说谎是错的!”他几乎有些困惑地说。

“So, then, what's the question ...?”
那么,问题是什么...?

“When I do something I think is wrong, it leaves, you know, a bad taste.”
当我做一些我认为错误的事情时,你知道,会有一种不好的感觉。

“I wonder what policy you'll adopt for the future.”
我想知道你未来会采取什么样的政策。

“I feel cleaner when I'm honest.”
我在诚实的时候感到更干净。

“So you're saying, from the perspective of self-esteem, honesty is the best policy?”
所以你是说,从自尊的角度来看,诚实是最好的政策?

“That's what it's looking like.”
看起来就是这样。

“I think that's a fairly important observation.”
我认为这是一个相当重要的观察。

Keeping Your Integrity in a Corrupt World 在腐败的世界保持正直

In a world where we regard ourselves and are regarded by others as accountable for our actions, the practice of integrity is relatively easier than in a world where the principle of personal accountability is absent. A culture of accountability tends to support our moral aspirations.

在我们自己和他人都认为我们应为自己的行为负责的世界里,坚持正直的实践相对更容易,而在个人责任原则缺失的世界里则相对更难。一种责任制文化倾向于支持我们的道德抱负。

The challenge for people today, and it is not an easy one, is to maintain high personal standards while feeling that one is living in a moral sewer. 当今人们面临的挑战,这并非易事,就是在感到生活在一个道德泥沼中的同时,仍然保持高标准的个人品德。

If we live in a society where business associates, corporate heads, political figures, religious leaders, and other public personalities hold themselves to high standards of morality, it is relatively easier for an average person to practice integrity than in a society where corruption, cynicism, and amorality are the norm. In the latter kind of society, the individual is likely to feel that the quest for personal integrity is futile and unrealistic—unless he or she is extraordinarily independent and autonomous.

如果我们生活在一个商业合作伙伴、企业领导、政治人物、宗教领袖和其他公众人物都坚持高道德标准的社会中,普通人实践正直相对更容易,而在腐败、失望和缺乏道德操守成为常态的社会中,个人很可能会感到追求个人正直是徒劳和不切实际的,除非他/她是非常独立和自主的。

The challenge for people today, and it is not an easy one, is to maintain high personal standards while feeling that one is living in a moral sewer.

Grounds for such a feeling are to be found in the behavior of our public figures, the horror of world events, and in our so-called art and entertainment, so much of which celebrates depravity, cruelty, and mindless violence. All contribute to making the practice of personal integrity a lonely and heroic undertaking.

当今人们面临的挑战,这并非易事,就是在感到生活在一个道德泥沼中的同时,仍然保持高标准的个人品德。我们公众人物的行为、世界事件的恐怖、以及我们所谓的艺术和娱乐,大部分都在庆祝堕落、残酷和无意义的暴力,这些都助长了人们认为实践个人正直是孤独和英勇的尝试。

If integrity is a source of self-esteem, then it is also, and never more so than today, an *expression* of self-esteem.

如果正直是自尊的源泉,那么它也是,特别是在当今,自尊的一种表达方式。

The Principal of Reciprocal Causation **互惠因果原则**

Indeed, this leads to an important question. About all six pillars it might be asked, "To practice them, does one not need already to possess self-esteem? How then can they be the foundation of self-esteem?"

确实,这引发了一个重要的问题。关于所有六大支柱,人们可能会问:"要实践它们,难道不需要先拥有良好的自尊吗?那么它们怎么可能成为自尊的基础呢?"

In answering, I must introduce what I call *the principle of reciprocal causation*. By this I mean that behaviors that generate good self-esteem are also expressions of good self-esteem. Living consciously is both a cause and an effect of self-efficacy and self-respect. And so is self-acceptance, self-responsibility, all the other practices I describe.

在回答这个问题时,我必须引入我所谓的"互馈因果原理"。我的意思是,那些能产生良好自尊的行为,同时也是良好自尊的表现。有意识地生活

既是自我效能和自我尊重的根源,也是其表现。自我接纳、自我负责以及我所描述的其他所有实践都是如此。

The more I live consciously, the more I trust my mind and respect my worth; and if I trust my mind and respect my worth, it feels natural to live consciously. The more I live with integrity, the more I enjoy good self-esteem; and if I enjoy good self-esteem, it feels natural to live with integrity.

我越是有意识地生活,就越相信自己的思维并尊重自己的价值;而如果我相信自己的思维并尊重自己的价值,活得有意识就会感觉很自然。我越是以诚信的方式生活,就越享有良好的自尊;而如果我享有良好的自尊,以诚信的方式生活就会感觉很自然。

Another noteworthy aspect of the dynamics involved here is that the practice of these virtues over time tends to generate a felt need for them. If I habitually operate at a high level of consciousness, unclarity and fog in my awareness will make me uncomfortable: I will usually experience a drive to dispel the darkness. If I have made self-responsibility second nature, passivity and dependency will be onerous to me. I will experience internal pressure to reassert the control over my existence possible only with autonomy. If I have been consistent in my integrity, I will experience dishonesty on my part as disturbing and will feel a thrust to resolve the dissonance and restore the inner sense of moral cleanliness.

这里涉及的动态还有一个值得注意的方面,那就是长期实践这些美德会产生对它们的内在需求。如果我习惯以高度意识的方式操作,模糊和迷茫会让我感到不舒服:我通常会有驱散黑暗的冲动。如果我已经习惯于自我负责,被动和依赖对我来说将是沉重的。我会感到内在的压力,去重新掌控我存在的自主权。如果我一直保持诚信,我会觉得自己的不诚实令人不安,并会感到一种冲动去消除这种违和感,恢复内心的道德洁净。

Once we understand the practices I have described, we have the power (at least to some extent) to choose them. The power to choose them is the power to raise the level of our self-esteem, from whatever point we may be starting and however difficult the project may be in the early stages.

一旦我们理解了我描述的那些实践,我们就拥有(至少在某种程度上)选

择它们的力量。选择它们的力量就是提高我们自尊水平的力量,无论我们现在处于什么起点,无论在初期阶段有多困难。

An analogy to physical exercise may be helpful. If we are in poor physical condition, exercise is typically difficult; as our condition improves, exercise becomes easier and more enjoyable. We begin where we are—and build our strength from there. Raising self-esteem follows the same principle.

体育锻炼的类比可能会很有帮助。如果我们身体状况很差,锻炼通常很困难;随着我们状况的改善,锻炼变得更加容易和更有乐趣。我们从现有的状态开始—并从那里培养我们的力量。提高自尊也遵循同样的原则。

These practices are ideals to guide us. And—this can hardly be overemphasized—they do not have to be lived “perfectly” 100 percent of the time in order to have a beneficent impact on our lives. Small improvements make a difference.

这些实践是指导我们的理想。而且-这是难以过度强调的-它们不需要100%完美地实践,也能对我们的生活产生积极影响。小的改进就会产生差异。

It might strike the reader, reflecting on this list of self-esteem practices, that they sound very much like a code of ethics—or part of one. That is true. The virtues that self-esteem asks of us are also ones that life asks of us. 读者反思这些提高自尊的实践清单,可能会发现它们听起来非常像是一套道德准则—或者是其中的一部分。这是正确的。自尊要求我们具备的美德,也是生活要求我们具备的美德。

The practice of personal integrity is the sixth pillar of self-esteem.
个人诚信的实践是自尊的第六个支柱。

12

The Philosophy of Self-Esteem 自尊的哲学

To the extent that the six practices are integrated into our daily life, self-esteem is supported and strengthened. To the extent that they are not, self-esteem is undermined and subverted. This is the central thesis of Part II thus far. But what of an individual's beliefs, premises, ideas? Is it only practices that matter or do convictions also play a role in supporting self-esteem? 如果这六种实践融入我们的日常生活,自尊就会得到支持和增强。如果没有融入,自尊就会受到削弱和破坏。这是第二部分到目前为止的核心论点。但是,一个人的信念、前提、观念呢?只有实践才重要,还是信念也在支持自尊中扮演一定角色?

The answer is that convictions are important because they give rise to emotions and actions (practices). They are a crucial factor in the development of an individual's self-esteem. What people think, what they believe, what they tell themselves, influences what they feel and what they do. In turn, they experience what they feel and do as having meaning for who they are.

答案是,信念很重要,因为它们会产生情绪和行动(实践)。它们是一个个人自尊发展的关键因素。人们的思维、信仰、对自己的话语,都会影响他们的感受和行为。反过来,他们会把自己的感受和行为体验为对自己的意义。

[Part II](#) began with a chapter entitled “The Focus on Action.” Action has the last word, in that no living value can be achieved or sustained without it.

Beliefs in a vacuum, beliefs divorced from action, mean nothing. But since beliefs do affect actions, since beliefs have action implications, we need to examine them in their own right.

第二部分以一章名为"行动的聚焦"开始。行动有最后的决定权,因为没有行动就无法实现或维持任何有价值的生活。脱离行动的信仰毫无意义。但是,由于信仰会影响行动,信仰也有行动隐含的意义,所以我们需要单独审视它们。

There are beliefs that lead toward the practices I have been describing, and there are beliefs that lead away from them. When I speak of "beliefs" in this context, I mean convictions deeply grounded in our being. I do not mean notions to which we pay lip service or ideas we tell ourselves in the hope they will spark desired motivation. I mean premises that have the power to evoke emotion and to stimulate and guide behavior.

存在着导向我一直在描述的做法的信仰,也存在着背离它们的信仰。在这种语境中,当我提到"信仰"时,我指的是深植于我们存在之中的信念。我并非指我们对其表示口头赞同或我们告诉自己以希望引发所欲望动机的观念。我指的是有能力唤起情感并激发和指导行为的前提。

We are not always fully conscious of our beliefs. They may not exist in our minds as explicit propositions. They may be so implicit in our thinking that we are hardly aware of them or not aware of them at all. Yet they clearly lie behind our actions.

我们并不总是完全意识到自己的信仰。它们可能不以明确命题的形式存在于我们的思维中。它们可能如此隐含于我们的思维中,以至于我们几乎察觉不到它们,或根本没有察觉到它们。然而,它们显然潜藏于我们的行动之后。

We can think of these ideas as "the philosophy of self-esteem"—a set of interrelated premises that inspire behaviors leading to a strong sense of efficacy and worth. We can also see in them an explication, in outline form, of the basic philosophy driving this book.

我们可以将这些观念视为"自尊哲学"——一套相互关联的前提,激发出引向强烈的效能感和价值感的行为。我们还可以在其中看到本书基本哲学的概略阐述。

I place beliefs that have a bearing on self-esteem into two categories: beliefs about self and beliefs about reality. In each case the relevance of the idea to self-esteem is obvious.

我将与自尊相关的信仰划分为两类:关于自我的信仰和关于现实的信仰。在每一种情况下,这些观念与自尊的相关性都是显而易见的。

Beliefs About the Self That Support Self-Esteem
支持自尊的关于自我的信仰

General

总体上

I have a right to exist.
我有权存在。

I am of high value to myself.
我对自己来说价值很高。

I have a right to honor my needs and wants, to treat them as important.
我有权重视我的需求和欲望,把它们当作重要的。

I am not here on earth to live up to someone else's expectations; my life belongs to me. (And this is equally true of every other human being. Each person is the owner of his or her life; no one is here on earth to live up to my expectations.)

我不是来到这个世界上去满足他人的期望;我的生命属于我自己。(每个其他人也是如此。每个人都是自己生命的主人;没有人是来到这个世界去满足我的期望。)

I do not regard myself as anyone else's property and I do not regard anyone else as my property.

我不把自己视为他人的财产,也不把任何人视为我的财产。

I am lovable.
我是可爱的。

I am admirable.
我是可敬的。

I will usually be liked and respected by the people I like and respect.
我通常会受到我喜欢和尊重的人的喜欢和尊重。

I should deal with others fairly and justly and others should deal with me fairly and justly.
我应该公平正义地对待他人,而他人也应该公平正义地对待我。

I deserve to be treated courteously and with respect by everyone.
我应该得到每个人的礼貌和尊重对待。

If people treat me discourteously or disrespectfully, it is a reflection on them, not on me. It is only a reflection on me if I accept their treatment of me as right.

如果别人对我不礼貌或不尊重,这反映的是他们自己,而不是我。只有当我接受他们对待我的方式是正确的时候,这才会反映在我身上。

If someone I like does not return my feeling, it may be disappointing or even painful, but it is not a reflection on my personal worth.

如果我喜欢的人没有回应我的感情,这可能会令人失望甚至痛苦,但这并不是对我个人价值的反映。

No other individual or group has the power to determine how I will think and feel about myself.

没有其他个人或群体有权决定我如何思考和感受自己。

I trust my mind.
我相信我的头脑。

I see what I see and know what I know.
我看到我看到的,知道我知道的。

I am better served by knowing what is true than by making myself "right" at the expense of the facts.

我更应该知道什么是真实的,而不是以事实为代价使自己"正确"。

If I persevere, I can understand the things I need to understand.

如果我坚持下去,我就能理解我需要理解的事情。

No other individual or group has the power to determine how I will think and feel about myself.

没有其他个人或群体有权决定我如何思考和感受自己。

If I persevere, and if my goals are realistic, I am competent to achieve them.
如果我坚持下去,而且我的目标是切实可行的,我就有能力实现它们。

I am competent to cope with the basic challenges of life.
我有能力应对生活的基本挑战。

I am worthy of happiness.
我值得幸福。

I am “enough.” (This does not mean that I have nothing more to learn and nowhere further to grow; it means that I have the right to primary self-acceptance, as discussed earlier.)

我是“足够的”。(这并不意味着我没有更多要学习和成长的地方;它意味着我有权首先接受自己。)

I am able to rise again from defeat.
我有能力从失败中重新振作。

I have a right to make mistakes; that is one of the ways I learn. Mistakes are not grounds for self-damnation.

我有权犯错;这是我学习的一种方式。 错误不是自我谴责的理由。

I do not sacrifice my judgment, do not pretend my convictions are different than they are, to win popularity or approval.

我不会牺牲我的判断力,也不会假装我的信念与事实不同,只为赢得人气或赞同。

It is not what “they” think; it is what I know. What I know is more important to me than a mistaken belief in someone else’s mind.
重要的不是“他们”怎么想,而是我知道什么。我所知道的比别人的错误信念更重要。

No one has the right to force on me ideas and values I do not accept, just as I do not have the right to force my ideas and values on others.
没有人有权强加给我我不接受的想法和价值观,就像我也没有权强加我的想法和价值观于人。

If my goals are rational, I deserve to succeed at what I attempt.
如果我的目标是合理的,我应该能够成功地完成我尝试的事情。

Happiness and success are natural conditions to me—like health—not temporary aberrations of the real order of things; as with disease, it is disaster that is the aberration.
幸福和成功对我来说是自然的状态,就像健康一样,而不是暂时的异常;就像疾病一样,灾难才是异常。

Self-development and self-fulfillment are appropriate moral goals.
自我发展和自我实现是适当的道德目标。

My happiness and self-realization are noble purposes.
我的幸福和自我实现是崇高的目标。

Living Consciously **有意识地生活**

The more conscious I am of that which bears on my interests, values, needs, and goals, the better my life will work.

我越是意识到影响我的利益、价值观、需求和目标的因素,我的生活就会越好。

It is joyful to exercise my mind.
锻炼我的头脑是令人愉悦的。

I am better served by correcting my mistakes than by pretending they do not exist.

纠正我的错误比假装它们不存在更能为我服务。

I am better served by holding my values consciously than unconsciously—and by examining them rather than by holding them uncritically as not-to-be-questioned “axioms.”

有意识地保持我的价值观比无意识地持有它们更能为我服务——并且通过检视它们,而不是将它们无批判地视为不可质疑的“公理”。

I need to be on the lookout for temptations to evade unpleasant facts; I need to manage my avoidance impulses and not be ruled by them.

我需要提防逃避不愉快事实的诱惑;我需要控制我的回避冲动,而不被它们主宰。

If I understand the wider context in which I live and act, I will be more effective; it is worth my while to seek to understand my environment and the wider world around me.

如果我了解我生活和行动的更广泛背景,我将更有效;值得我花时间去了解我的环境和周围更广阔的世界。

To remain effective, I need to keep expanding my knowledge; learning needs to be a way of life.

为了保持有效性,我需要不断扩展我的知识;学习需要成为一种生活方式。

The better I know and understand myself, the better the life I can create. Self-examination is an imperative of a fulfilled existence.

我越了解和理解自己,我就能创造出更好的生活。自我检视是一个丰满人生的必要条件。

Self-Acceptance

自我接纳

At the most fundamental level, I am for myself.
从根本上说,我是为了我自己的。

At the most fundamental level, I accept myself.
从根本上说,我接纳自己。

I accept the reality of my thoughts, even when I cannot endorse them and would not choose to act on them; I do not deny or disown them.
我接纳自己的思想的现实,即使我不赞同它们,也不会选择去行动;我不否认或不认同它们。

I can accept my feelings and emotions without necessarily liking, approving of, or being controlled by them; I do not deny or disown them.
我可以接纳我的感受和情绪,而不一定喜欢、赞同或被它们控制;我不否认或不认同它们。

I can accept that I have done what I have done, even when I regret or condemn it. I do not deny or disown my behavior.
我可以接受我所做过的事,即使我后悔或谴责它。我不否认或不认同我的行为。

I accept that what I think, feel, or do is an expression of myself, at least in the moment it occurs. I am not bound by thoughts, feelings, or actions I cannot sanction, but neither do I evade their reality or pretend they are not mine.
我接受我的思想、感受或行为至少在发生的那一刻都是我自己的表达。我不受无法认可的想法、感受或行动的束缚,但也不逃避它们的现实或假装它们不属于我。

I accept the reality of my problems, but I am not defined by them. My problems are not my essence. My fear, pain, confusion, or mistakes are not my core.

我接受我的问题的现实,但我不被它们定义。我的问题不是我的本质。我的恐惧、痛苦、困惑或错误不是我的核心。

At the most fundamental level, I am for myself.

从根本上说,我是为了我自己的。

Self-Responsibility

自我责任

I am responsible for my existence.
我对我的存在负责。

I am responsible for the achievement of my desires.
我对实现我的愿望负责。

I am responsible for my choices and actions.
我对我的选择和行动负责。

I am responsible for the level of consciousness I bring to my work and other activities.
我负责在工作和其他活动中保持高度警觉。

I am responsible for the level of consciousness I bring to my relationships.
我负责在我的人际关系中保持高度警觉。

I am responsible for my behavior with other people—co-workers, associates, customers, spouse, children, friends.
我负责与他人(包括同事、伙伴、客户、配偶、子女和朋友)的行为。

I am responsible for how I prioritize my time.
我负责如何安排我的时间。

I am responsible for the quality of my communications.
我负责沟通的质量。

I am responsible for my personal happiness.
我对自己的幸福感负责。

I am responsible for choosing or accepting the values by which I live.
我负责选择或接受我生活的价值观。

I am responsible for raising my self-esteem; no one else can give me self-esteem.
我负责提高自尊心;没有人能给我自尊。

In the ultimate sense, I accept my aloneness. That is, I accept that no one is coming to make my life right, or save me, or redeem my childhood, or rescue me from the consequences of my choices and actions. In specific issues, people may help me, but no one can take over primary responsibility for my existence. Just as no one else can breathe for me, no one else can take over any of my other basic life functions, such as earning the experience of self-efficacy and self-respect.

在根本意义上,我接受我的孤独。也就是说,我接受没有人会来使我的生活变得正确,或拯救我,或赎回我的童年,或拯救我免于我的选择和行动的后果。在特定问题上,别人可能会帮助我,但是没有人可以代替我的基本生活职责。就像没有人能代替我呼吸一样,也没有人可以接管我其他基本生活功能,例如获得自我效能和自尊的经验。

The need for self-responsibility is natural; I do not view it as a tragedy.
对自己负责的需求是自然的;我不将其视为悲剧。

Self-Assertiveness

自我主张

In general, it is appropriate for me to express my thoughts, convictions, and feelings, unless I am in a context where I judge it objectively desirable not to.

一般来说,在我认为客观上应该不这样做的情况下,我表达自己的想法、信念和感受是适当的。

I have a right to express myself in appropriate ways in appropriate contexts.
我有权在适当的场合以适当的方式表达自己。

I have a right to stand up for my convictions.
我有权为自己的信念而站出来。

I have a right to treat my values and feelings as important.
我有权将自己的价值观和感受视为重要。

It serves my interests for others to see and know who I am.
让别人看到和了解我是有利于我的利益的。

Living Purposefully **有目标地生活**

Only I properly can choose the goals and purposes for which I live. No one else can appropriately design my existence.

只有我才能正确地选择我生活的目标和目的。没有人能恰当地设计我的存在。

If I am to succeed, I need to learn how to achieve my goals and purposes. I need to develop and then implement a plan of action.

如果我要成功,我需要学会如何实现我的目标和目的。我需要制定并实施一个行动计划。

If I am to succeed, I need to pay attention to the outcome of my actions.

如果我要成功,我需要关注我行动的结果。

I serve my interests by a high degree of reality checking—that is, looking for information and feedback that bears on my beliefs, actions, and purposes.

我通过高度的现实检查来维护我的利益 - 也就是寻找与我的信仰、行动和目的相关的信息和反馈。

I must practice self-discipline not as a “sacrifice” but as a natural precondition of being able to achieve my desires.

我必须练习自我约束,不是作为“牺牲”,而是作为实现我的愿望的自然前提条件。

Personal Integrity

个人诚信

I should practice what I preach.
我应该身教言教。

I should keep my promises.
我应该言出必行。

I should honor my commitments.
我应该兑现我的承诺。

I should deal with other human beings fairly, justly, benevolently, and compassionately.
我应该公平、公正、善良和同情地对待其他人。

I should strive for moral consistency.
我应该努力保持道德一致性。

My self-esteem is more valuable than any short-term rewards for its betrayal.

我的自尊比任何短期回报更有价值,不应背叛它。

I should strive to make my life a reflection of my inner vision of the good.
我应该努力使我的生活反映出我内在的善良愿景。

My self-esteem is more valuable than any short-term rewards for its betrayal.

我的自尊比任何短期回报更有价值,不应背叛它。

Beliefs About Reality That Support Self-Esteem **支撑自尊的关于现实信念**

That which is, is; a fact is a fact.
事实就是事实,一个事实就是一个事实。

Self-chosen blindness does not make the unreal real or the real unreal.
自我选择的盲目不会使虚假成为现实,也不会使现实成为虚假。

Respect for the facts of reality (as best I understand them) yields more satisfying results than defiance of the facts of reality.
尊重现实事实(按我的理解)可以带来更满意的结果,而不是违背现实事实。

Survival and well-being depend on the appropriate exercise of consciousness. Avoidance of the responsibility of awareness is not adaptive.
生存和幸福依赖于正确地行使意识。回避意识责任是不适应的。

In principle, consciousness is reliable; knowledge is attainable; reality is knowable.
原则上说,意识是可靠的;知识是可以获得的;现实是可知的。

Values that nurture and support the individual's life and fulfillment on earth are superior to values that endanger or threaten them.
滋养和支持个人生命及地球实现的价值优于危害或威胁他们的价值。

Human beings are ends in themselves, not means to the ends of others, and ought to be treated as such. An individual human being belongs neither to family nor community nor church nor state nor society nor the world. A human being is not property.
人类是目的本身,而不是他人目的的手段,应该如此对待。个人人类既不属于家庭、社区、教会、国家、社会也不属于世界。人类不是财产。

All adult human associations should be chosen and voluntary.
所有成人人类联系应该是自愿选择的。

We should not sacrifice self to others nor others to self; we should discard the idea of human sacrifice as a moral ideal.
我们不应牺牲自己为他人,也不应牺牲他人为自己;我们应该放弃将人类牺牲作为道德理想的想法。

Relationships based on an exchange of values are superior to those based on the sacrifice of anyone to anyone.
基于价值交换的关系优于基于牺牲任何人的关系。

A world in which we regard ourselves and one another as accountable for our choices and actions works better than a world in which we deny such accountability.
我们认为自己和他人对自己的选择和行为负责,比否认这种责任的世界更好。

A denial of personal accountability does not serve anyone's self-esteem, least of all the person doing the denying.
否认个人责任并不能提高任何人的自尊,更不要说是试图否认的人自己。

The moral, rationally understood, is the practical.
从理性角度理解的道德就是实际的。

Commentary **注释**

To say of any of these ideas, "I agree with that," does not yet indicate that it is integral to the speaker's belief system. As I stated above, the ideas qualify as beliefs in the sense meant here only if they are experienced as true at a fairly deep level and are manifest in behavior.
说"我同意这个观点"并不意味着它就已经成为说话人信仰体系的一部

分。正如我上面所说,这里所指的信仰只有在相当深层次上被体验为真实,并在行为中得到体现,才算是真正的信仰。

This list of beliefs is not offered as exhaustive. Probably there are others that bear equally on the health of self-esteem. What I have named are those I am aware of that most clearly support the six practices. To the extent that they are genuinely experienced, they tend to inspire consciousness, self-acceptance, self-responsibility, self-assertiveness, purposefulness, and integrity.

这份信仰清单并非穷尽性的。可能还有其他同样影响自尊健康的信仰。我所列举的是我所知道最能支持那六种实践的信仰。在被真正体验到的程度上,它们倾向于激发自觉、自我接纳、自我责任、自我主张、目标导向性和诚信。

I trust it is obvious that I regard these beliefs as rationally warranted. They are not mere arbitrary “postulates.” But since I am not prepared in this context to offer a rigorous defense of each of them, I will simply observe that they are powerful motivators for the kind of actions that support psychological well-being. Looked at from the perspective of the six pillars, they clearly have functional utility. They are adaptive; they are the fuel of self-esteem.

我相信这些信念被视为合理依据是显而易见的。它们不仅仅是任意的“公设”。但由于我在这个环境中不准备对其中的每一个进行严格辩护,我只是观察到它们是支持心理健康的行动的强动力。从六大支柱的角度来看,它们显然具有功能性效用。它们是适应性的,它们是自尊的燃料。

A Standard of Value

价值标准

Just as the six pillars provides a frame of reference from which to consider beliefs, so they provide a standard by which to consider child-rearing practices, educational practices, the policies of organizations, the value systems of different cultures, and the activities of psychotherapists. In each

context we can ask: Is this practice, policy, value, or teaching one that supports and encourages the six pillars or one that discourages and undermines them? Is it more likely to lead toward increased self-esteem or away from it?

正如六大支柱为我们从中考虑信念提供了框架,它们也为我们提供了一个标准来考虑养育子女的做法、教育实践、组织的政策、不同文化的价值观体系以及心理治疗师的活动。在每一个环境中,我们都可以问:这种做法、政策、价值观或教导是支持和鼓励六大支柱的,还是抑制和破坏它们的?它更可能导致自尊的增加还是减少?

I do not wish to imply that self-esteem is the only criterion by which issues should be judged. But if the nurturing of self-esteem is our purpose, then it is appropriate to know how self-esteem is likely to be affected by different policies and teachings.

我并不想暗示自尊是评判问题唯一的标准。但如果培养自尊是我们的目的,那么了解不同政策和教导对自尊的影响是合适的。

The practices and beliefs we have discussed pertain to “internal” factors that bear on self-esteem; that is, they exist or are generated from within the individual. We will turn now to an examination of “external” factors, that is, factors originating in the environment.

我们讨论的做法和信念涉及影响自尊的“内部”因素,即存在于个人内部或由个人内部产生的因素。现在我们将转向对“外部”因素,即来自环境的因素的考察。

What is the role and contribution of other people? What is the potential impact of parents, teachers, managers, psychotherapists—and the culture in which one lives? These are the questions I will address in Part III.

其他人的作用和贡献是什么?父母、教师、经理、心理治疗师,以及人所生活的文化,对其产生的潜在影响是什么?这些是我将在第三部分中讨论的问题。

PART III
第三部分

**External Influences: Self and
Others**
外部影响:自我和他人

13

Nurturing a Child's Self-Esteem 培养儿童的自尊

The proper aim of parental nurturing is to prepare a child for independent survival as an adult. An infant begins in a condition of total dependency. If his or her upbringing is successful, the young man or woman will have evolved out of that dependency into a self-respecting and self-responsible human being who is able to respond to the challenges of life competently and enthusiastically. He or she will be “self-supporting”—not merely financially, but intellectually and psychologically.

适当的父母养育目标是使儿童在成年后能够独立生存。婴儿最初处于完全依赖状态。如果教养得当,年轻人将从依赖状态演化为一个有自尊心和自我责任感的人,能够有能力和热情地应对生活的挑战。他或她将是“自力更生的”——不仅在财务上,而且在智力和心理上也是如此。

A newborn infant does not yet have a sense of personal identity; there is no awareness of separateness, not, at any rate, as we who are adults experience such awareness. To evolve into selfhood is the primary human task. It is also the primary human challenge, because success is not guaranteed. At any step of the way, the process can be interrupted, frustrated, blocked, or sidetracked, so that the human individual is fragmented, split, alienated, stuck at one level or another of mental or emotional maturity. It is not difficult to observe that most people are stranded somewhere along this path of development. Nonetheless, as I discuss in *Honoring the Self*, the central

goal of the maturational process is *evolution toward autonomy*.

新生儿还没有个人身份感;没有分离意识,至少不像我们成年人那样体验到。进入自我意识是人类的主要任务。这也是人类面临的主要挑战,因为成功并非必然。在这个过程的任何一个阶段,这个过程都可能被中断、受挫、阻碍或偏离轨道,以致人类个体被碎片化、分裂、疏离,停留在某种程度的心智或情感成熟水平上。很容易观察到,大多数人都在这个发展路径的某个地方被困。然而,正如我在《尊重自我》一书中所讨论的,成熟过程的中心目标是向自主性发展。

It is an old and excellent adage that effective parenting consists first of giving a child roots (to grow) and then wings (to fly). The security of a firm base—and the self-confidence one day to leave it. Children do not grow up in a vacuum. They grow up in a social context. Indeed, much of the drama of unfolding individuation and autonomy occurs and can only occur in and through encounters with other human beings. In the first encounters of childhood, a child can experience the safety and security that allows a self to emerge—or the terror and instability that fractures the self before it is fully formed. In subsequent encounters, a child can experience being accepted and respected or rejected and demeaned. A child can experience the appropriate balance of protection and freedom or (1) the overprotectiveness that infantilizes or (2) the underprotectiveness that demands of the child resources that may not yet exist. Such experiences, as well as others we will discuss, contribute to the kind of self and self-esteem that develops over time.

有一句古老而优秀的格言说,有效的育儿首先是给予孩子扎根(成长)的基础,然后是给予孩子展翅(飞翔)的自由。一个安全稳定的基础 - 以及有一天离开它的自信。儿童不是在真空中成长的。他们在一个社会环境中成长。事实上,个性独立和自主的戏剧性很大程度上发生在与其他人的接触中,只有通过这些接触才能发生。在儿童时期最初的接触中,一个孩子可以体验到安全和稳定,从而让自我得以显现 - 或体验到恐惧和不稳定,从而在自我完全形成之前就遭受破碎。在后来的接触中,一个孩子可以感受到被接纳和尊重,也可能遭到拒绝和羞辱。一个孩子可以体验到得当的保护和自由,或(1)过度保护而导致幼稚,或(2)缺乏保护而要求孩子具有尚未培养的资源。这些经历以及我们将讨论的其他经历,都会随着时间的推移而塑造出一种特定的自我和自尊。

To evolve into selfhood is the primary human task. It is also the primary human challenge, because success is not guaranteed.

演化为一个独特的自我是人类最主要的任务。这也是人类最主要的挑战,因为成功并非必然。

The Antecedents of Self-Esteem **自尊的前因**

Some of the best work that psychologists have done concerning self-esteem has been in the area of child-parent relations. An example is Stanley Coopersmith's landmark study, *The Antecedents of Self-Esteem*.

Coopersmith's goal was to identify the parental behaviors most often found where children grew up manifesting healthy self-esteem. I want to distill the essence of his report, as a prologue to the discussion that follows.

心理学家在自尊方面做的一些最好的工作是在儿童-父母关系领域。

Stanley Coopersmith 的开创性研究《自尊的前因》就是一个例子。

Coopersmith 的目标是确定在儿童表现出健康自尊的情况下,最常见的父母行为。我想概括一下他报告的要点,作为接下来讨论的序言。

Coopersmith discovered no significant correlations with such factors as family wealth, education, geographic living area, social class, Father's occupation, or always having Mother at home. What he did find to be significant was the quality of the relationship between the child and the important adults in his or her life.

Coopersmith 发现,诸如家庭财富、教育程度、地理位置、社会阶层、父亲的职业或母亲是否全天在家等因素,并没有显著相关性。他发现真正重要的是儿童与生活中重要成人之间关系的质量。

Specifically, he found five conditions associated with high self-esteem in children:

具体而言,他发现与儿童自尊心高有关的五个条件:

1. The child experiences total acceptance of thoughts, feelings, and the value of his or her person.

1. 孩子经历了对其思想、情感和个人价值的完全接受。

2. The child operates in a context of clearly defined and enforced limits that are fair, nonoppressive, and negotiable. The child is not given unrestricted "freedom." Consequently, the child experiences a sense of security; there is a clear basis for evaluating his or her behavior. Further, the limits generally entail high standards, as well as confidence that the child will be able to meet them. Consequently, the child usually does.

2. 孩子是在一个有明确界定和执行的、公平、非压迫且可商议的限制条件下运作的。孩子没有得到无限制的"自由"。因此,孩子会感到安全;有一个明确的行为评判基础。此外,这些限制通常包括高标准,以及孩子能够达到这些标准的信心。因此,孩子通常也做到了。

3. The child experiences respect for his or her dignity as a human being. The parents do not use violence or humiliation or ridicule to control and manipulate. The parents take the child's needs and wishes seriously, whether or not they can accede to them in a particular instance. The parents are willing to negotiate family rules within carefully drawn limits. In other words, authority, but not authoritarianism, is operating.

3. 孩子经历了对其人格尊严的尊重。父母不会使用暴力、羞辱或嘲笑来控制 and 操纵。父母认真对待孩子的需求和愿望,不管在特定情况下是否能满足。父母愿意在谨慎设定的限度内商议家庭规则。换句话说,是权威而非专制在起作用。

As an expression of this overall attitude, parents are less inclined to punitive discipline (and there tends to be less need for punitive discipline), and more inclined to put the emphasis on rewarding and reinforcing positive behavior. They focus on what they do want rather than on what they do not want—on the positive rather than the negative.

作为这种整体态度的表现,父母更倾向于采用积极的纪律方式(而且通

常也不需要惩罚性的纪律),更倾向于奖励和强化积极行为。他们关注自己想要的,而不是不想要的——关注正面而非负面。

The parents show an interest in the child, in his or her social and academic life, and they are generally available for discussion when and as the child wants it.

父母表现出对孩子的兴趣,对他或她的社交和学习生活,并且通常在孩子需要时愿意讨论。

4. The parents uphold high standards and high expectations in terms of behavior and performance. Their attitude is not “anything goes.” They have both moral and performance expectations that they convey in a respectful, benevolent, and nonoppressive manner; the child is challenged to be the best he or she can be.

4. 父母坚持高标准和高期望,在行为和表现方面。他们的态度不是“随意”。他们有道德和表现方面的期望,以尊重、仁慈和非压迫的方式传达;孩子被要求成为最好的自己。

5. The parents themselves tend to enjoy a high level of self-esteem. They model (what I call) self-efficacy and self-respect. The child sees living examples of that which he or she needs to learn. After carefully explaining such antecedents of self-esteem as his research could reveal, Coopersmith goes on to observe: “We should note that there are virtually no parental patterns of behavior or parental attitudes that are common to all parents of children with high self-esteem.”

5. 父母自身也倾向于拥有很高的自尊感。他们展示了(我所称的)自我效能感和自我尊重。孩子看到了他或她需要学习的活生生的例子。在仔细解释了他的研究所揭示的自尊感的前因后,Coopersmith 接着观察到:“我们应该注意到,没有任何父母行为模式或父母态度是所有高自尊孩子父母的共同特点。”

This last observation underscores our awareness that parental behavior alone does not decide the course of a child’s psychological development. Apart from the fact that sometimes the most important influence in a child’s life is a teacher, or a grandparent, or a neighbor, external factors are only part of the story, never the whole, as I have stressed repeatedly. We are

causes, not merely effects. As beings whose consciousness is volitional, beginning in childhood and continuing throughout our life we make choices that have consequences for the kind of person we become and the level of self-esteem we attain.

这最后一个观察凸显了我们认识到,父母行为本身并不决定孩子心理发展的轨迹。除了事实上,有时孩子生活中最重要的影响力来自于老师、祖父母或邻居之外,外部因素只是故事的一部分,永远不是全部,正如我一再强调的。我们是原因,而不仅仅是结果。作为拥有自主意识的存在,从童年开始一直到整个生命历程,我们都在做出那些会影响我们成为何种人以及达到何种自尊水平的选择。

To say that parents can make it easier or harder for a child to develop healthy self-esteem is to say that parents can make it easier or harder for a young person to learn the six practices and make them a natural and integral part of his or her life. The six practices provide a standard for assessing parental policies: Do these policies encourage or discourage consciousness, self-acceptance, self-responsibility, self-assertiveness, purposefulness, and integrity? Do they raise or lower the probability that a child will learn self-esteem-supporting behaviors?

说父母可以让孩子更容易或更难发展健康的自尊感,就是说父母可以让年轻人更容易或更难学习这六种实践,并将其自然而然地融入自己的生活。这六种实践为评估父母政策提供了一个标准:这些政策是鼓励还是抑制意识、自我接纳、自我责任、自我主张、目标性和诚信?它们会提高还是降低孩子学习支持自尊的行为的概率?

Basic Safety and Security **基本安全和保障**

Beginning life in a condition of total dependency, a child has no more basic requirement—as far as parental behavior is concerned—than that of safety and security. This entails the satisfaction of physiological needs, protection from the elements, and basic caretaking in all its obvious aspects. It entails the creation of an environment in which the child can feel nurtured and safe.

从完全依赖的状态开始生活,孩子对父母行为而言最基本的需求就是安全和安全感。这包括满足生理需求、远离危险环境,以及各方面基本的照料。这意味着创造一个让孩子感到被关爱和安全的环境。

In this context the process of separation and individuation can unfold. A mind that can later learn to trust itself can begin to emerge. A person with a confident sense of boundaries can develop.

在这种背景下,分离与个体化的过程可以展开。一个日后能够信任自己的心智开始形成。一个自我边界感较为坚定的人可以发展出来。

If the child is to learn to trust other human beings, and, in effect, to find confidence that life is not malevolent, the foundation is laid at this level. 如果孩子要学会信任其他人类,进而确信生活并非恶意,这种基础就在这一层建立起来。

Of course, the need for safety and security is not limited to the early years. The self is still forming during adolescence, and a home life of chaos and anxiety can place severe obstacles in the path of normal teenage development.

当然,对安全和安全感的需求并不仅限于早期阶段。自我在青春期仍在形成,家庭生活的混乱和焦虑可能会给正常的青少年发展带来严重障碍。

In my work with adults I often see the long-term effects of one form of trauma associated with the frustration of this need—a child's repeated experience of terror at the hands of adults. Certain therapy clients convey a quality of fear or anxiety that seems to reach back to the first months of life and to invade the deepest structure of the psyche. Such clients are distinguished not only by the intensity of their anxiety, nor by its pervasiveness, but by the fact that one senses that the person experiencing the anxiety is not the adult but rather a child or even an infant inside that adult's body—or, more precisely, inside the adult's psyche. These clients report that they have had feelings of basic terror as far back as they can remember.

在与成年人的工作中,我常常看到这种需求受挫而引发的某种创伤的长期影响——孩子反复经历成人的恐怖经历。某些治疗对象传达出一种

恐惧或焦虑,似乎可以追溯到最初几个月的生活,并侵入心理的最深层结构。这些对象不仅因焦虑的强烈程度和普遍性而与众不同,还因为人们感觉到经历焦虑的不是成人,而是成人体内的孩子甚至婴儿——或者更确切地说,是成人心智中的孩子或婴儿。这些对象表示,他们的基本恐惧感可以追溯到他们能够记忆的最早时期。

Setting aside the possibility of birth trauma, there are two factors to be considered here. The first is the objective circumstances of their environment and the treatment they received as children. The second is the question of an innate disposition to experience anxiety: some individuals' threshold is almost certainly lower than others, so that what is not traumatic for one child is for another.

在排除出生创伤的可能性之外,这里有两个需要考虑的因素。第一个是他们成长环境的客观环境和他们在童年时期所受到的对待。第二个是天生的焦虑倾向的问题:某些个人的阈值几乎肯定低于其他人,因此对于一个孩子来说并不创伤性的事情,对于另一个孩子却是创伤性的。

The terror might be of a physically violent father, a moody, unpredictable, emotionally disturbed mother, a menacing family member whose scowl conjures up images of unimaginable torture—a terror from which there is no escape and that plunges the child into unbearable feelings of helplessness.

那种恐怖可能来自于暴力的父亲、情绪多变、不可预测、精神失常的母亲,或是一个令人生畏的家庭成员,他的愤怒表情唤起了难以想象的折磨的幻象——一种无法逃脱的恐怖,使孩子陷入难以忍受的无助感。

The greater a child's terror, and the earlier it is experienced, the harder the task of building a strong and healthy sense of self.

孩子所经历的恐惧越大,经历得越早,他们建立强大而健康的自我意识就越困难。

A nurse of thirty-eight, Sonia would involuntarily flinch if I inadvertently raised my voice slightly, especially while shifting in my chair. She claimed that her earliest memories were of her mother and father screaming at each other while she lay in her crib with her own cries ignored. Her sense that the world is a hostile and dangerous place was almost cellular. She was motivated by fear in almost all of her choices and actions, with negative consequences for her self-esteem. I suspected that she came into this world with a greater-than-average disposition to experience anxiety, made immeasurably worse by two parents under the sway of the irrational within themselves.

38岁的护士索尼亚,如果我不小心稍微提高了声音,尤其是在椅子上移动时,她就会下意识地退缩。她声称,她最早的记忆就是母亲和父亲在她还在摇篮里时就不停地对吼,而她的哭声无人理会。她感到这个世界是一个充满敌意和危险的地方,这种感受几乎已经渗透进了她的骨髓。她几乎所有的选择和行为都被恐惧驱使,这对她的自尊产生了负面影响。我怀疑她天生具有较高的焦虑倾向,而这一点被两个陷入了自身的非理性因素中的父母无限放大了。

A thirty-four-year-old professor of philosophy, Edgar said his earliest memories were of being forced to stand on the bed while his father—a distinguished and respected physician in his community—beat him violently with a strap. “My cries could never make him stop. It was as if he were insane. He could destroy me and there was nothing I could do. That feeling has never left me. I’m thirty-four years old and I still feel that in the face of any kind of danger I have no means of defending myself. I’m afraid. I’ve always been afraid. I can’t imagine who I would be without my fear.”

一位34岁的哲学教授Edgar说,他最早的记忆是被迫站在床上,而他的父亲——一位在社区中备受尊敬的著名医生——用皮带狠打他。“我的哀嚎永远无法让他停下。就像他疯了一样。他可以毁掉我,而我无能为力。这种感觉从未离开过我。我现在34岁了,但我仍然觉得面对任何危险,我都无法自卫。我害怕。我一直都害怕。我无法想象如果没有恐惧,我会是什么样的人。”

The greater a child's terror, and the earlier it is experienced, the harder the task of building a strong and healthy sense of self. To learn the six practices on the foundation of an all-consuming sense of powerlessness—*traumatic* powerlessness—is very difficult. It is against this destructive feeling that good parenting aims to protect a child.

一个孩子所经历的恐怖越大,越早出现,建立一个强大而健康的自我意识就越困难。在这种完全的无助感——创伤性的无助感——之上去学习六种实践是非常困难的。良好的养育旨在保护孩子免受这种破坏性的感受。

Nurturing Through Touch **通过触摸进行养育**

Today we know that touch is essential for a child's healthy development. In its absence, children can die, even when other needs are met.

我们现在知道,触摸对于儿童的健康发展是必需的。缺乏触摸,儿童可能会死亡,即使其他需求得到满足。

Through touch we send sensory stimulation that helps the infant's brain to develop. Through touch we convey love, caring, comfort, support, nurturing. Through touch we establish contact between one human being and another. Research shows that touch—such as massage—can profoundly affect health. At some level this is often known intuitively because in non-Western parts of the world the massaging of babies is standard practice. In the West it is not, and one reason that has been suggested is the bias against the body found in Christianity.

通过触摸,我们传递感官刺激,有助于婴儿大脑的发展。通过触摸,我们传达爱、关怀、慰藉、支持和养育。通过触摸,我们在人与人之间建立联系。研究表明,触摸,如按摩,可以深深影响健康。在某种程度上,这往往是直观知道的,因为在非西方世界,给婴儿按摩是标准做法。在西方,这并非如此,其中一个原因可能是基督教对身体的偏见。

One of the most powerful ways parents can convey love is through touch. Long before a child can understand words, he or she understands touch.

Declarations of love without touch are unconvincing and hollow. Our bodies cry out for the reality of the physical. We want to experience that our *person* is loved—valued—embraced—not some disembodied abstraction.

父母传达爱的最强大方式之一就是**通过触摸**。在一个孩子能理解语言之前,他或她就**已经理解触摸**。没有触摸的爱的宣言是令人不信服和空洞的。我们的身体渴望现实的肉体接触。我们想要体验到,我们的整个人被爱着、被珍视、被拥抱,而不是某种无形的抽象。

Long before a child can understand words, he or she understands touch.
在一个儿童能理解语言之前,他或她就能理解触摸。

Children who grow up with little experience of being touched often carry an ache deep within them that never entirely vanishes. There is a hole in their self-regard. “Why could I never sit on my father’s knee?” clients will say. “Why did Mother convey such reticence—even disgust—about physical touch?” The unspoken sentence is, “Why did they not love me enough to want to hold me?” And sometimes, “If my own parents didn’t want to touch me, how can I expect anyone else to want to?”

在缺乏被触摸经验的环境中长大的儿童,通常会在内心留下一种永远无法完全消失的阴痛。他们对自我的看重会产生一个缺口。“为什么我永远无法坐在父亲的膝盖上?”客户们会说,“为什么母亲如此含蓄,甚至厌恶身体触摸?”未说出口的句子是,“他们为什么不足够爱我到想要抱我?”有时候还会问,“如果连我自己的父母都不想触碰我,那我怎么可能指望别人会想要这样做?”

The pain of this childhood deprivation is difficult to bear. Usually it is repressed. Consciousness contracts and psychic numbing is evoked—as a survival strategy, to make existence tolerable. Self-awareness is avoided. This is often the start of a pattern that lasts a lifetime.

这种童年缺失的痛苦是难以承受的。通常它都被压抑了。意识会收缩,

精神麻木也被唤起——这是一种生存策略,用来让存在变得可以忍受。自我意识被回避了。这通常就是一个终生持续的模式开始。

Depending on other psychological factors, we can see two different responses to touch deprivation later in life. On one level they appear opposite, yet both express alienation and both are harmful to self-esteem. On the one hand we may see in an adult an avoidance of intimate contact with other human beings, a withdrawal from human encounters, expressing feelings of fear and unworthiness; a failure of self-assertiveness, among other things. Or we may see compulsive sexual promiscuity, an unconscious effort to heal the wound of touch starvation, but in a way that humiliates without resolving, and personal integrity and self-respect are two of the casualties. Both responses leave the individual isolated from authentic human contact.

根据其他心理因素,我们可以看到成年后对触摸缺失的两种不同反应。表面上看起来是相反的,但都表达了疏离,都对自尊造成伤害。一方面,我们可能会看到成年人回避与他人的亲密接触,远离人际交往,表达恐惧和无价值感;缺乏自我主张,等等。或者我们可能会看到强迫性的性行为放纵,这是一种无意识的努力去治愈触摸饥渴的创伤,但方式是羞辱性的而无法解决问题,个人完整性和自尊都成为牺牲品。这两种反应都让个人与真挚的人际接触隔离。

Love 爱

A child who is treated with love tends to internalize the feeling and to experience him- or herself as lovable. Love is conveyed by verbal expression, nurturing actions, and the joy and pleasure we show in the sheer fact of the child's being.

被爱呵护的孩子倾向于内化这种感受,并体验到自己是可爱的。爱通过语言表达、关怀行为,以及我们在孩子的存在本身上所表现的欢愉和快乐来传达。

An effective parent can convey anger or disappointment without signaling withdrawal of love. An effective parent can teach without resorting to rejection. The value of the child as a human being is not on trial.

有效的父母可以表达愤怒或失望,而不会表现出撤回爱意。有效的父母可以在不诉诸拒绝的情况下进行教导。孩子作为一个人的价值并非在审判之中。

Love is not felt to be real when it is always tied to performance, tied to living up to Mother's or Father's expectations, and is withdrawn from time to time as a means of manipulating obedience and conformity. Love is not felt to be real when the child receives subtle or unsubtle messages to the effect, "You are not enough."

当爱总是与表现挂钩,与满足母亲或父亲的期望相联系,并不时被用作操纵顺从和一致性的手段时,爱就不会被感受为真实。当孩子收到"你还不够"的隐含或明确信息时,爱也不会被感受为真实。

Unfortunately, many of us received such messages. You may have potential, but you are unacceptable as you are. You need to be fixed. One day you may be enough, but not now. You will be enough only if you fulfill our expectations.

不幸的是,我们中的许多人都收到了这样的信息。你可能有潜力,但你现在的样子是不可接受的。你需要被修复。也许有一天你会够好,但现在还不够。只有当你实现了我们的期望时,你才会够好。

"I am enough" does not mean "I have nothing to learn and nowhere to grow to." It means "I accept myself as a value as I am." We cannot build self-esteem on a foundation of "I am not enough." To convey to a child "You are not enough" is to subvert self-esteem at the core. No child feels loved who receives such messages.

"我够好"并不意味着"我没有什么可学的,也没有什么地方可以成长"。它意味着"我接受自己的价值,就是现在的样子"。我们无法建立在"还不够好"的基础上的自尊。向一个孩子传达"你还不够好"就是破坏了他们的核心自尊。没有孩子会感受到被爱,当他们收到这样的信息。

Acceptance **接纳**

A child whose thoughts and feelings are treated with acceptance tends to internalize the response and to learn self-acceptance. Acceptance is conveyed, not by agreement (which is not always possible) but by listening to and acknowledging the child's thoughts and feelings, and by not chastising, arguing, lecturing, psychologizing, or insulting.

一个孩子的思想和感受受到接纳,往往会内化这种回应,学会自我接纳。接纳并不是通过同意(这并不总是可能的),而是通过倾听和承认孩子的想法和感受,不去责骂、争论、说教、分析或侮辱。

If a child is repeatedly told that he or she must not feel this, must not feel that, the child is encouraged to deny and disown feelings or emotions in order to please or placate parents. If normal expressions of excitement, anger, happiness, sexuality, longing, and fear are treated as unacceptable or wrong or sinful or otherwise distasteful to parents, the child may disown and reject more and more of the self to belong, to be loved, to avoid the terror of abandonment. We do not serve a child's development by making self-repudiation the price of our love.

如果一个孩子一再被告知他或她不能感受这样,不能感受那样,这个孩子就会被鼓励否认和放弃自己的感受或情绪,以取悦或安抚父母。如果正常表达兴奋、愤怒、幸福、性欲、向往和恐惧被视为不可接受或错误或罪恶或其他让父母觉得不舒服,孩子可能会放弃和拒绝越来越多的自我,以获得归属感,得到爱,避免被遗弃的恐惧。我们不应以放弃自我为获得我们爱的代价来服务孩子的发展。

Few attitudes of parents can be so helpful for the child's healthy development as the child's experience that his or her nature, temperament, interests, and aspirations are accepted—*whether or not parents share them*. It is unrealistic in the extreme to imagine that parents will enjoy or be comfortable with a child's every act of self-expression. But acceptance in the sense described in this book does not require enjoyment or comfort—or agreement.

对于孩子健康发展来说,孩子感受到自己的本性、性格、兴趣和抱负得到接纳的体验,是父母最有益的态度之一,不管父母是否认同这些。想象父母会完全欣赏或舒适地接受孩子的每一种自我表达是极其不现实

的。但本书所描述的接纳,并不要求父母必须欣赏或舒适,或者完全赞同。

We do not serve a child's development by making self-repudiation the price of our love.

我们不应以放弃自我为获得我们爱的代价来服务孩子的发展。

A parent may be athletic, a child may not be—or the reverse. A parent may be artistic, a child may not be—or the reverse. A parent's natural rhythms may be fast, a child's may be slow—or the reverse. A parent may be orderly, a child may be chaotic—or the reverse. A parent may be extroverted, a child may be introverted—or the reverse. A parent may be very "social," a child may be less so—or the reverse. A parent may be competitive, a child may not be—or the reverse. *If differences are accepted, self-esteem can grow.*

一个父母可能是运动型的,而孩子可能不是,反之亦然。一个父母可能是艺术型的,而孩子可能不是,反之亦然。父母的自然节奏可能很快,而孩子的可能很慢,反之亦然。一个父母可能很有条理,而孩子可能很混乱,反之亦然。一个父母可能外向,而孩子可能内向,反之亦然。一个父母可能非常"社交",而孩子可能不太社交,反之亦然。一个父母可能很有竞争心,而孩子可能没有,反之亦然。如果这些差异被接纳,自尊就能得到增长。

Respect

尊重

A child who receives respect from adults tends to learn self-respect. Respect is conveyed by addressing a child with the courtesy one normally extends to adults. (As child psychologist Haim Ginott used to observe, if a

visiting guest accidentally spills a drink, we do not say, “Oh, you’re so sloppy! What’s the matter with you?” But then why do we think such statements are appropriate for our children, who are much more important to us than the visitor? Surely it would be more appropriate to say to the child something like, “You’ve spilled your drink. Will you get some paper towels from the kitchen?”)

一个受到成人尊重的孩子往往会学会自我尊重。尊重是通过以通常对待成人的礼貌来对待孩子来传达的。(正如儿童心理学家海因·吉诺特曾经观察到的,如果一位来访的客人不小心洒了一些饮料,我们不会说“哦,你真是太粗心了!你怎么回事?”但是我们为什么会认为对我们的孩子说这样的话是恰当的,而孩子对我们来说比那位访客更重要呢?显然,我们更应该对孩子说些类似于“你洒了你的饮料。你能从厨房里拿些纸巾来吗?”的话。)

I recall a client once saying to me, “My father talks to any busboy with more courtesy than he’s ever extended to me.” “Please” and “thank you” are words that acknowledge dignity—that of the speaker as well as the listener. 我曾经有一个客户对我说:“我父亲对任何一个服务生都更有礼貌,也从未如此对待过我。”“请”和“谢谢”是承认尊严的词语——既是说话者的尊严,也是听众的尊严。

Parents need to be informed: “Be careful what you say to your children. They may agree with you.” Before calling a child “stupid” or “clumsy” or “bad” or “a disappointment,” consider the question, “Is this how I want my child to experience him or herself?”

父母需要了解:“要小心你对孩子说的话。他们可能会赞同你。”在称呼孩子为“笨蛋”或“笨手笨脚”或“坏孩子”或“令人失望”之前,请考虑一下这个问题:“这就是我希望我的孩子感受到自己的方式吗?”

If a child grows up in a home where everyone deals with everyone else with natural, good-natured courtesy, he or she learns principles that apply both to self and to others. Respect of self and others feels like the normal order of things—which, properly, it is.

如果一个孩子在一个每个人都以自然、友好的礼貌对待其他人的家庭

里长大,他或她就会学会适用于自己和他人的原则。对自己和他人的尊重感觉就像是正常的秩序——这本应如此。

The fact that we love a child does not guarantee that respect will be automatic. Lapses of consciousness are always possible, no matter how loving our feelings. Once when my granddaughter Ashley was five I was whirling her around, laughing with her, and enjoying myself so much that I did not stop when she said, “I want to be put down now, Grandpa.” But I caught myself an instant later when she said solemnly, “Grandpa, you’re not listening to me.” “Sorry, sweetheart,” I answered, and obeyed.

我们爱一个孩子的事实并不能保证尊重会自动产生。意识的失误总是可能发生的,无论我们的感情有多深。有一次,当我的孙女艾什丽五岁的时候,我正在带着她转圈圈,和她一起大笑,乐此不疲,以至于没有在她说“我现在想下来了,爷爷”时停下来。但是紧接着,当她严肃地说“爷爷,你没有听我说话”时,我立刻意识到了。“对不起,亲爱的,”我回答,然后照做了。

Visibility 可见性

Especially important for the nurturing of a child’s self-esteem is the experience of what I have called *psychological visibility*. I wrote about the human need for visibility, as it applies to all human relationships, in *The Psychology of Romantic Love*. Here I want to touch on just a few basics as they pertain to a child’s interactions with parents. But first, some general comments about visibility.

对于培养一个孩子的自尊感,特别重要的是我所谓的心理可见性的体验。在《浪漫爱情的心理学》中,我写过关于人类对可见性的需求以及它如何应用于所有人际关系。在这里,我想简单谈谈这对于孩子与父母互动的一些基本情况。不过首先让我做一些关于可见性的一般评论。

If I say or do something and you respond in a way that I perceive as congruent in terms of my own behavior—if I become playful and you become playful in turn, or if I express joy and you show understanding of

my state, or if I express sadness and you convey empathy, or if I do something I am proud of and you smile in admiration—I feel seen and understood by you. I feel visible. In contrast, if I say or do something and you respond in a way that makes no sense to me in terms of my own behavior—if I become playful and you react as if I were being hostile, or if I express joy and you display impatience and tell me not to be silly, or if I express sadness and you accuse me of pretending, or if I do something I am proud of and you react with condemnation—I do not feel seen and understood, I feel invisible.

如果我说或做了什么事情,你的回应与我自己的行为是一致的——如果我变得善解人意,你也变得善解人意;如果我表达喜悦,你能体谅我的状态;或者如果我表达悲伤,你能表现出同理心;又或者如果我做了什么自豪的事,你会以赞赏的微笑回应——我就会感到被你看见并被理解。我会感到是个有形体的存在。相反,如果我说或做了什么事情,你的反应与我自己的行为毫不相关——比如我变得善解人意,而你却反应像我在表现敌意;或者我表达喜悦,你却表现出不耐烦让我不要幼稚;又或者我表达悲伤,你反而指责我在装模作样;亦或是我做了什么自豪的事,你却以谴责的态度回应——我就不会感到被看见和被理解,而是感到无形无体。

To feel visible to you I do not require your agreement with what I am saying. We might be having a philosophical or political discussion, and we might hold different viewpoints, but if we show understanding of what the other is saying, and if our responses are congruent in terms of that, we can continue to feel visible to each other and even, in the midst of arguing, be having a thoroughly good time.

要让我感到对你是个有形体的存在,我并不要求你同意我说的话。我们或许正在进行哲学或政治的讨论,持有不同观点,但只要我们能理解对方在说什么,我们的反应与之是一致的,我们就能继续彼此感到有形体的存在,甚至在争论的过程中也可以玩得很 high。

When we feel visible, we feel that the other person and I are in the same reality, the same universe, metaphorically speaking. When we don't, it is as if we were in different realities. But all satisfying human interactions require congruence at this level; if we do not experience ourselves as in the same reality, we cannot relate in a mutually satisfying way.

当我们感到有形体的存在时,就会感觉到你我处于同一现实、同一宇宙中,用比喻的话说。当我们没有这种感觉时,就好像我们处在不同的现实中。但所有令人满意的人际互动都需要达到这种一致性;如果我们无法体验到自己处在同一现实中,就无法以互相满意的方式进行关联。

The desire for visibility is the desire for a form of objectivity. I cannot perceive myself, cannot perceive my person, “objectively,” only internally, from a perspective that is uniquely private. But if your responses make sense in terms of my internal perceptions, you become a mirror allowing me the experience of objectivity about my person. I see myself reflected in your (appropriate) responses.

对可见性的渴望就是对客观性形式的渴望。我无法客观地感知自己,无法从独一无二的私人视角来感知我的个人,但如果你的回应符合我的内在感知,你就成了让我体验客观性的镜子。我在你的(恰当的)回应中看到了自己的倒影。

Visibility is a matter of degree. From childhood on, we receive from human beings some measure of appropriate feedback; without it, we could not survive. Throughout our life there will be people whose responses will allow us to feel superficially visible and, if we are fortunate, a few people with whom we will feel visible in a more profound way.

可见性是一个程度问题。从童年开始,我们就会从人类那里获得一定程度的适当反馈;没有它,我们就无法生存。在我们的一生中,总会有一些人的回应让我们感到表面上的可见性,如果我们很幸运,还会有几个人让我们感到更深层次的可见性。

As an aside, let me say that it is in romantic love, at its best, that psychological visibility tends to be most fully realized. Someone who loves us passionately is motivated to know and understand us to a greater depth than someone with whom our relationship is more casual. What does one often hear from people who are in love? “He (she) *understands* me as I have never felt understood before.”

顺便说一句,我想说,在最好的浪漫爱情中,心理可见性往往是最充分实现的。热烈地爱我们的人会被动地去了解和理解我们,比那些与我们关

系较为随意的人更深入。人们常常听到那些正在恋爱的人说:"他(她)理解我,就像从未有人理解过我一样。"

A child has a natural desire to be seen, heard, understood, and responded to appropriately. To a self that is still forming, this need is particularly urgent. This is one of the reasons a child will look to a parent for a response after having taken some action. A child who experiences his or her excitement as good, as a value, but is punished or rebuked for it by adults undergoes a bewildering experience of invisibility and disorientation. A child who is praised for "always being an angel" and knows this is not true also experiences invisibility and disorientation.

孩子天生就有被看见、被倾听、被理解和得到适当回应的愿望。对于一个正在形成的自我来说,这种需求尤其迫切。这就是一个孩子在采取某种行动后会去寻求父母回应的的原因之一。一个孩子如果把自己的兴奋感知为好的,但却被成人惩罚或责骂,就会经历到令人困惑的隐形感和方向感丧失。一个被称赞为"永远是个天使"的孩子,却知道这并不是事实,也会经历到隐形感和方向感丧失。

Working with adults in psychotherapy, I see the frequency with which the pain of invisibility in their home life as children is clearly central to their developmental problems and to their insecurities in adult relationships.

Thus:

在为成年人提供心理治疗时,我看到他们在儿童时期家庭生活中感受到的隐形痛苦,通常是他们发展问题和成人关系不安全感的核心。因此:

If I had felt visible to my parents— 如果我曾感到对父母的可见性-

I wouldn't feel so alienated from people today.
我就不会感到如此与人疏离了。

I would have felt like a member of the human race.
我会觉得自己是人类大家庭的一员。

I would have felt safe.
我会觉得安全。

I would have felt visible to myself.
我会觉得自己是可见的。

I would have felt loved.
我会觉得受到爱护。

I would have felt there was hope.
我会觉得有希望。

I would have felt like one of the family.
我会觉得自己是家中的一份子。

I would have felt connected.
我会觉得连结。

I would be sane.
我会保持理智。

I would have been helped to understand myself.
我会得到帮助来了解自己。

I would have felt I had a home.
我会有家的感觉。

I would have felt I belonged.
我会觉得自己属于这里。

If a child says, unhappily, "I didn't get the part in my school play," and Mother answers, empathically, "That must hurt," the child feels visible. What does a child feel if Mother answers sharply, "Do you think you'll always get what you want in life?"

如果一个孩子不高兴地说"我在学校话剧中没有得到这个角色",母亲同情地回答"这一定很伤心",孩子会感到被重视。如果母亲急促地回答"你以为在生活中你总是能得到你想要的吗?",孩子会有什么感受?

If a child bursts into the house, full of joy and excitement, and Mother says, smiling, “You’re happy today,” the child feels visible. What does a child feel if Mother screams, “Do you have to make so much noise? You’re so selfish and inconsiderate! What is the matter with you?”

如果一个孩子兴高采烈地冲进家里,母亲微笑着说"你今天很高兴",孩子会感到被重视。如果母亲尖叫着说"你为什么要这么吵闹?你太自私和不考虑他人了!你怎么回事?"孩子会有什么感受?

If a child struggles to build a tree house in the backyard, and Father says, admiringly, “Even though it’s hard, you’re sticking with it,” the child feels visible. What does a child feel if Father says, impatiently, “God, can’t you do anything?”

如果一个孩子在后院努力搭建一个树屋,父亲赞赏地说"虽然很难,但你还是坚持下去了",孩子会感到被重视。如果父亲不耐烦地说"天啊,你什么都做不好吗?",孩子会有什么感受?

If a child is out for a walk with Father and comments on a wide variety of things he sees along the way, and Father says, “You really notice a lot,” the child feels visible. What does a child feel if Father says, irritably, “Don’t you ever stop talking?”

如果一个孩子和父亲一起散步,沿途评论了很多事物,父亲说"你真的观察得很仔细",孩子会感到被重视。如果父亲烦躁地说"你什么时候才能不说话?",孩子会有什么感受?

When we convey love, appreciation, empathy, acceptance, respect, we make a child visible. When we convey indifference, scorn, condemnation, ridicule, we drive the child’s self into the lonely underground of invisibility. 当我们传达爱、欣赏、同理心、接纳、尊重时,我们使孩子感到被重视。当我们表现出冷漠、轻视、谴责、嘲笑时,我们会驱使孩子的自我陷入孤独的隐形成态。

Psychologists and educators, reflecting on the childhood elements that support self-esteem, often speak of giving the child an appreciation of his or her uniqueness and also of giving the child a sense of affiliation or belonging (the sense of roots). Both goals are achieved to the extent that the child is given the experience of visibility.

心理学家和教育工作者在反思支持自尊的儿童元素时,常常谈到给予儿童欣赏独特性的同时,也给予儿童归属感或归属感(根源感)。这两个目标都通过给予儿童被看见的体验来实现。

When we convey love, appreciation, empathy, acceptance, respect, we make a child visible.

当我们传达爱、欣赏、同理心、接纳、尊重时,我们让一个孩子变得可见。

Visibility should not be equated with praise. Watching a child struggle with a homework assignment and saying “Math seems hard for you” is not praise. Saying “You’re looking upset right now—want to talk?” is not praise. Saying “You wish you didn’t have to go to the dentist” is not praise. Saying “You really seem to enjoy chemistry” is not praise. But such statements do evoke the sense of being seen and understood.

被可见不等同于被表扬。观察一个孩子与家庭作业作斗争,并说"数学似乎对你很难"并不是表扬。说"你现在看起来很沮丧,想谈谈吗?"也不是表扬。说"你不想去看牙医"也不是表扬。说"你似乎真的很喜欢化学"也不是表扬。但是这些陈述确实唤起了被看见和被理解的感觉。

If we are to love effectively—whether the object is our child, our mate, or a friend—the ability to provide the experience of visibility is essential. This presupposes the ability to see. And this presupposes the exercise of consciousness.

如果我们要有效地去爱 - 无论对象是我们的孩子、伴侣还是朋友 - 提供被看见的体验的能力都是至关重要的。这前提是有看的能力。而这又需要意识的练习。

And in giving this to our child—visibility, consciousness—we model a practice that he or she may learn to emulate.

在给予我们的孩子这种被可见、被理解的体验时,我们也在模仿一种他或她可能学会效仿的实践。

Age-Appropriate Nurturing 适合年龄的培养

That children require nurturing is obvious. What is sometimes less obvious is the need for nurturing to be age-appropriate or, more precisely, appropriate to the child's level of development.

儿童需要培养是显而易见的。有时不太明显的是,培养需要与儿童的发展水平相适应,或更确切地说,与儿童的发展水平适当。

Some forms of nurturing that are right for a three-month-old infant would clearly be infantilizing for a six-year-old child. The infant is dressed by an adult; a six-year-old properly dresses him or herself. Some forms of nurturing that are right for a six-year-old would subvert growth toward autonomy in a sixteen-year-old. When a six-year-old asks a question, it can be nurturing to take the question seriously and answer it. When a teenager asks a question it may be nurturing to draw out his or her own thoughts on the subject or recommend a book to read or a library to go to for research. 三个月大的婴儿和六岁大的儿童需要的照顾方式是不同的。婴儿需要成人帮助穿衣,而六岁的孩子则能自己穿衣。六岁孩子需要的照顾方式,对于十六岁的青少年来说可能会阻碍他们自主成长。当六岁的孩子提出问题,认真回答是很好的照顾方式。而对于青少年提出的问题,更好的方式是引导他们自己思考,或建议他们去找资料。

I recall a twenty-six-year-old woman who came to me in a state of crisis because her husband had left her *and she did not know how to shop for herself*. For the first nineteen years of life, her mother had purchased all her clothes; when she married at nineteen, her husband took over that responsibility—and not only for clothing but for all household goods, including food. Emotionally, she felt herself to be a child, with a child's level of self-sufficiency. The thought of having to make independent choices and decisions, even about the simplest, most mundane matters,

terrified her.

我记得一位 26 岁的女性,因为丈夫离开她而陷入危机,因为她不知道如何自己购物。这位女性前 19 年都是由母亲购买所有的衣服,到 19 岁结婚后,丈夫就接管了这个责任,不仅是衣服,还包括家庭其他用品,包括食物。情感上,她感觉自己还是个孩子,只有孩子那样的自给自足能力。要独立做出选择和决定,甚至是最简单的日常事物,都让她感到恐惧。

If a parent's goal is to support the child's independence, one of the ways this is achieved is to offer a child choices in keeping with the child's level of development. A mother may not think it advisable to ask her five-year-old whether he or she wants to wear a sweater; but she can offer a choice of two sweaters. Some children are eager for an adult's advice when it is not necessary. It is helpful to respond, "What do *you* think?"

如果家长的目标是支持孩子的独立性,其中一种方式就是给孩子一些选择权,且要与孩子的发展水平相符。母亲可能不建议 5 岁的孩子选择是否穿毛衣,但可以让孩子在两件毛衣中选择。有些孩子渴望得到成人的建议,即使不是必需的。这时可以回应"你自己怎么想?"

One wants to turn over choice and decision making to a child as fast as the child can comfortably handle them. This is a judgment call, requiring consciousness and sensitivity from the adult. The point is: Be aware of the ultimate objective.

要尽快将选择和决定权转交给孩子,但要看孩子能否舒适地承担。这需要成人的判断和敏感度。关键是要明确最终目标。

Praise and Criticism **表扬与批评**

Loving parents, concerned to support the self-esteem of their children, may believe that the way to do it is with praise. But inappropriate praise can be as harmful to self-esteem as inappropriate criticism.

关爱孩子的父母可能认为,提高孩子的自尊的方法就是给予赞扬。但是不恰当的赞扬可能和不恰当的批评一样,对自尊造成伤害。

Many years ago I learned from Haim Ginott an important distinction: that between evaluative praise and appreciative praise. It is evaluative praise that does not serve a child's interests. Appreciative praise, in contrast, can be productive both in supporting self-esteem and in reinforcing desired behavior.

很多年前,我从海因·吉诺特那里学到了一个很重要的区别:评价性赞扬和欣赏性赞扬。评价性赞扬不利于孩子的利益。相反,欣赏性赞扬可以在支持自尊和强化所需行为方面发挥作用。

To quote from Ginott's *Teacher and Child*:
摘自吉诺特的《老师和孩子》:

In psychotherapy a child is never told, "You are a good little boy." "You are doing great." "Carry on your good work." Judgmental praise is avoided. Why? Because it is not helpful. It creates anxiety, invites dependency, and evokes defensiveness. It is not conducive to self-reliance, self-direction, and self-control. These qualities demand freedom from outside judgment. They require reliance on inner motivation and evaluation. To be himself, one needs to be free from the pressure of evaluative praise.

在心理治疗中,从来不会告诉孩子"你是个好孩子"、"你做得很好"、"继续保持"。避免使用评判性赞扬,因为这是没有帮助的。它会创造焦虑,引起依赖性,激发防御性。它不利于自力更生、自我指导和自我控制。这些品质需要摆脱外部评判的压力,需要依靠内部激励和评估。要成为自己,需要摆脱评价性赞扬的压力。

If we state what we like and appreciate about the child's actions and accomplishments, we remain factual and descriptive; we leave it to the child to do the evaluating. Ginott offers these examples of the process: 如果我们陈述自己喜欢并欣赏孩子的行为和成就,我们就会保持客观和描述性;我们让孩子自己去评估。吉诺特提供了这个过程的示例:

Marcia, age twelve, helped the teacher rearrange the books in the class library. The teacher avoided personal praise. ("You did a good job. You are a hard worker. You are a good librarian.") Instead she described what

Marcia accomplished: "The books are all in order now. It'll be easy for the children to find any book they want. It was a difficult job. But you did it. Thank you." The teacher's words of recognition allowed Marcia to make her own inference. "My teacher likes the job I did. I am a good worker."

12岁的马西亚帮助老师重新整理了班级图书馆的书籍。老师避免了个人赞扬("你做得很好。你是个勤劳的人。你是个好图书管理员")。相反,她描述了马西亚完成的工作:"现在书都整理好了,孩子们想找任何一本书都很容易。这项工作很难做,但你做到了。谢谢你。"老师的认可让马西亚自己得出结论:"老师喜欢我做的工作。我是个很棒的工作者。"

Phyllis, age ten, wrote a poem describing her reaction to the first snow of the season. The teacher said, "Your poem reflected my own feelings; I was delighted to see my winter thoughts put into poetic phrases." A smile crossed the little poet's face. She turned to her friend and said, "Mrs. A. really *likes* my poem. She thinks I am terrific."

菲利斯,十岁,写了一首诗,描述了她对这个季节第一场雪的反应。老师说:"你的诗反映了我自己的感受;看到我的冬季思绪用诗句表达出来,我感到很高兴。"小诗人的脸上露出了笑容。她转向她的朋友说:"A夫人真的很喜欢我的诗。她觉得我太棒了。"

Ruben, age seven, had been struggling to make his handwriting neat. He found it difficult to keep his letters on the line. Finally, he managed to create a neat page with well-constructed letters. The teacher wrote on his paper: "The letters are neat. It was a pleasure to read your page." When the papers were returned, the children eagerly read the notes the teacher had written. Suddenly, the teacher heard the smacking of lips. There was Ruben *kissing* his paper! "I am a good writer," he announced.

鲁本,七岁,一直在努力把他的笔迹弄干净。他发现很难让字母保持在线上。最后,他设法创造出了一页整洁的字迹。老师在他的作业上写道:"字母整洁。看你的这一页真是令人愉悦。"当作业纸被发回时,孩子们急切地阅读老师写的字条。突然,老师听到了嘴唇轻响。是鲁本亲吻他的作业纸!"我是个好作者,"他宣布道。

The more specifically targeted our praise, the more meaningful it is to the child. Praise that is generalized and abstract leaves the child wondering what exactly is being praised. It is not helpful.

表扬越具体,对孩子来说就越有意义。泛泛而谈的、抽象的表扬会让孩子疑惑到底是在表扬什么。这是没有帮助的。

Not only does praise need to be specific, it needs to be commensurate with its object. Overblown or grandiose praise tends to be overwhelming and anxiety provoking—because the child knows it does not match his or her self-perceptions (a problem that is avoided by descriptions of behavior, plus expressions of appreciation, that omit these unrealistic evaluations).

表扬不仅要具体,还要与被表扬的对象相称。夸张或者过分的表扬往往会让人不知所措和焦虑--因为孩子知道这不符合自己的自我认知(通过描述行为加上感谢的方式来表扬,就可以避免这种不切实际的评价)。

Some parents are intent on helping their children's self-esteem, but they praise globally, indiscriminately, and extravagantly. At best, this does not work. At worst, it backfires: the child feels invisible and anxious. In addition, this policy tends to produce "approval addicts"—children who cannot take a step without looking for praise and who feel devalued if it is not forthcoming. Many devoted parents, with the best intentions in the world but without the appropriate skills, have turned their children into such approval addicts by saturating the home environment with their "loving" evaluations.

一些父母致力于帮助孩子建立自尊心,但他们的赞美是全面的、无差别的和过度的。这种做法在最好的情况下也无法奏效。在最坏的情况下,它适得其反:孩子感到自己是隐形人,感到焦虑。此外,这种做法往往会培养出"赞美成瘾"的孩子——这些孩子每走一步都需要寻求赞美,如果得不到赞美就会感到被贬低。许多全心全意的父母,出于世界上最好的意图但缺乏恰当的技能,通过在家里环境中洒满他们"充满爱"的评价,将自己的孩子变成了这种赞美成瘾的人。

Inappropriate praise can be as harmful to self-esteem as inappropriate criticism.

不恰当赞美对自尊心的伤害可能和不恰当的批评一样大。

If we wish to nurture autonomy, *always leave space for the child to make his or her own evaluations*, after we have described behavior. Leave the child free of the pressure of our judgments. Help create a context in which independent thinking can occur.

如果我们希望培养孩子的自主性,在我们描述行为后,要始终为孩子自己做出评价留下空间。让孩子摆脱我们判断的压力。帮助创造一个可以发挥独立思考的环境。

When we express our pleasure in and appreciation of a child's questions or observations or thoughtfulness, we are encouraging the exercise of consciousness. When we respond positively and respectfully to a child's efforts at self-expression, we encourage self-assertiveness. When we acknowledge and show appreciation for a child's truthfulness, we encourage integrity. Catch a child doing something right and convey pleasure at the sight of it. Trust the child to draw the appropriate conclusions. That is the simplest statement of effective reinforcement.

当我们表达自己对孩子的提问或观察或周到程度的欣赏和高兴时,我们就是在鼓励孩子运用意识。当我们以积极和尊重的方式回应孩子的自我表达努力时,我们就是在鼓励他们的自我主张。当我们认可并表示赞赏孩子的诚实时,我们就是在鼓励他们的诚信。抓住孩子做对的事并表达我们的喜悦。相信孩子能够得出恰当的结论。这就是有效强化的最简单表述。

As to criticism, it needs to be directed only at the child's behavior, never at the child. The principle is: Describe the behavior (hitting a sibling, breaking a promise), describe your feelings about it (anger, disappointment), describe what you want done (if anything)—*and omit character assassination.*¹

至于批评,它只应针对孩子的行为,而不是孩子本人。原则是:描述行为

(打弟弟、违背承诺),描述你对此的感受(愤怒、失望),描述你想要做的(如果有的话) - 省略人格攻击。

When I speak of describing your feelings, I mean statements like “I feel disappointed,” or “I feel dismayed,” or “I feel angry.” I do *not* mean statements like “I feel you are the most rotten kid who ever lived,” which is not a description of a feeling but of a thought, judgment, or evaluation concealed in the language of feeling. There is no such emotion as “You are the most rotten kid who ever lived.” The actual emotion here is rage and the desire to inflict pain.

当我谈到描述你的感受时,我指的是"我感到失望"或"我感到沮丧"或"我感到愤怒"这样的陈述。我并不是指诸如"我觉得你是有史以来最糟糕的孩子"这样的语句,这不是对感受的描述,而是隐藏在感受语言中的思想、判断或评价。没有"你是有史以来最糟糕的孩子"这样的情绪。这里的实际情绪是愤怒和伤害的欲望。

No good purpose is ever served by assaulting a child’s self-esteem. This is the first rule of effective criticism. We do not inspire better behavior by impugning a child’s worth, intelligence, morality, character, intentions, or psychology. No one was ever made “good” by being informed he or she was “bad.” (Nor by being told, “You’re just like [someone already viewed as reprehensible].”) Attacks on self-esteem tend to increase the likelihood that the unwanted behavior will happen again—“Since I am bad, I will behave badly.”

没有任何良好的目的会通过攻击一个孩子的自尊来服务。这是有效批评的第一条规则。我们不会通过质疑一个孩子的价值、智力、道德、性格、意图或心理来激励更好的行为。没有人通过被告知是"坏"而变"好"。(也没有人通过被告知"你就和[已经被视为卑劣的某人]一样"而变好。)对自尊的攻击倾向于增加不想要的行为再次发生的可能性--"既然我是坏的,我就会表现不好。"

No one was ever made “good” by being informed he or she was “bad.”
没有人通过被告知他或她是"坏"而变"好"。

Many an adult in psychotherapy complains of still hearing the internalized voices of Mother or Father telling them they are “bad,” “rotten,” “stupid,” “worthless.” Often they struggle toward a better life against the gravitational pull of those abusive terms, fighting not to succumb to their parents’ dark view of them. They do not always succeed. Since self-concept tends to turn into destiny through the principle of self-fulfilling prophecies, we need to consider what self-concept we wish to promote.

许多成年人在心理治疗中抱怨,他们仍然能听到母亲或父亲内化的声音,告诉他们他们是“坏的”、“腐烂的”、“愚蠢的”、“无价值的”。他们通常努力反对那些虐待性语言的引力,争取过上更好的生活,不屈服于父母对他们的黑暗看法。他们并不总是成功。由于自我概念倾向于通过自我实现预言的原理成为命运,我们需要考虑我们希望培养什么样的自我概念。

If we can rebuke without violating or demeaning a child’s dignity, if we can respect a child’s self-esteem even when we are angry, we have mastered one of the most challenging and important aspects of competent parenting.

如果我们能够在不违反或贬低孩子尊严的情况下指责,如果我们能够即使在生气时也尊重孩子的自尊,我们就掌握了胜任养育的最具挑战性和最重要的一个方面。

Parental Expectations **父母的期望**

I have already commented on Coopersmith’s findings with regard to parental expectations. It is no service to children to expect nothing of them. Rational parents uphold ethical standards to which they hold children accountable. They also uphold standards of performance: they expect children to learn, master knowledge and skills, and move toward increasing maturity.

我已经对 Cooper smith 的关于父母期望的发现进行了评论。对孩子什么也不期望并不是一种好的做法。理性的父母会坚持道德标准,并要求

孩子对此负责。他们还会保持一定的表现标准:他们期望孩子学习,掌握知识和技能,并向更高的成熟度发展。

Such expectations need to be calibrated to the child's level of development and be respectful of the child's unique attributes. One does not overwhelm a child with expectations that take no cognizance of his or her context and needs. But neither does one assume that a child will always operate at a high level "naturally," guided by sheer emotional impulse.

这些期望需要根据孩子的发展水平进行调整,并尊重孩子的独特特质。我们不能给孩子设置超出其能力范围的期望,不考虑他们的环境和需求。但也不能认为孩子天生就能高水平发挥,只凭借纯粹的情感冲动。

Children clearly show a desire to know what is expected of them and do not feel secure when the answer is "nothing."

孩子们明确地表现出想知道自己应该做什么的愿望,当得不到任何答复时会感到不安全。

Recommendations for Further Reading **进一步阅读建议**

Of all the books written on the art of child-rearing, there are six that I personally found extraordinarily useful because of the wisdom and clarity they bring to the "nuts-and-bolts" problems of everyday family living. Although they rarely mention self-esteem as such, they are superb guidebooks to nurturing the self-esteem of the young. I mention them here because they develop so artfully and imaginatively the specifics of conveying love, acceptance, respect, and appropriate praise and criticism in the face of the countless challenges that children present to parents and other adults.

在所有关于育儿艺术的书籍中,有六本我个人觉得非常有用,因为它们以智慧和清晰的方式解决了日常家庭生活中的"基本"问题。尽管它们很少提及自尊,但它们是非常出色的指南,能够帮助培养年轻人的自尊。我在这里提到它们,是因为它们巧妙而富有想象力地阐述了在面对孩子无数挑战时如何传达爱、接纳、尊重,以及适当的赞美和批评。

Three of these books are by Haim Ginott: *Between Parent and Child*, *Between Parent and Teenager*, and *Teacher and Child*.^{*} The other three titles are by two former students of Ginott, Adele Faber and Elaine Mazlish: *Liberated Parents, Liberated Children; How To Talk So Kids Will Listen and Listen So Kids Will Talk*; and *Siblings without Rivalry*.

这六本书中有三本是由 Haim Ginott 写的:《父母与孩子》、《父母与青少年》和《教师与孩子》。另外三本是由 Ginott 的两位前学生 Adele Faber 和 Elaine Mazlish 写的:《被解放的父母,被解放的孩子》、《如何让孩子听你说,让你听孩子说》和《无争斗的兄弟姐妹》。

Yet another outstanding book is *Parent Effectiveness Training* by Dr. Thomas Gordon. One of its great merits is that it offers fairly detailed principles combined with specific skills and techniques for resolving a wide variety of child-parent conflicts. Gordon's approach is largely congruent with that of Ginott, although there appear to be some differences. For one, Ginott insists that parents must in some circumstances set limits and rules; Gordon criticizes this idea and seems to argue that all conflicts should be resolved "democratically." In this issue I side with Ginott, although I am not certain how real this difference is, since Gordon would not allow a small child to play in the streets at his or her discretion. What both men share (along with Faber and Mazlish) is a passionate aversion to disciplining by physical punishment. I applaud this because I am convinced that fear of physical punishment is deadly for the growth of a child's self-esteem.

另一本出色的著作是由 Thomas Gordon 博士撰写的《父母有效训练》。它的一大优点是提供了相当详细的原则,以及解决各种儿童-父母冲突的具体技能和技术。戈登的方法在很大程度上与吉诺特一致,尽管似乎存在一些差异。例如,吉诺特坚持父母在某些情况下必须设置界限和规则;戈登批评这种想法,似乎认为所有冲突都应该"民主"地解决。在这个问题上,我倾向于支持吉诺特,尽管我不确定这种差异到底有多大,因为戈登也不会允许小孩随意在街上玩耍。两人共同的特点(与费伯和马兹利希一样)是对通过体罚进行纪律训练有一种强烈的厌恶。我赞同这一点,因为我确信对身体惩罚的恐惧对孩子自尊的成长是致命的。

Dealing with Mistakes 处理错误

How parents respond when children make mistakes can be fateful for self-esteem.

父母如何对待孩子的错误会对自尊产生重大影响。

A child learns to walk through a series of false moves. Gradually he or she eliminates the moves that don't work and keeps the moves that do; making mistakes is integral to the process of learning to walk. Making mistakes is integral to a great deal of learning.

孩子学习走路是一个一系列错误动作的过程。他们逐渐消除无效的动作,保留有效的动作;犯错误是学会走路的不可分割的一部分。犯错误是大部分学习过程中不可或缺的一部分。

If a child is chastised for making a mistake, or ridiculed, humiliated, or punished—or if the parent steps in impatiently and says, “Here, let me do it!”—he or she cannot feel free to struggle and learn. A natural process of growth is sabotaged. To avoid mistakes becomes a higher priority than to master new challenges.

如果孩子因犯错而受到斥责、嘲笑、羞辱或惩罚,或者父母不耐烦地说“让我来”,孩子就无法自由地努力学习。自然成长的过程就被破坏了。避免犯错误变成了比掌握新挑战更重要的事情。

A child who does not feel accepted by parents if he or she makes a mistake may learn to practice *self*-rejection in response to mistakes. Consciousness is muted, self-acceptance is undermined, self-responsibility and self-assertiveness are suppressed.

如果孩子在犯错时感觉不被父母接受,他们可能会学会对自己的错误做出否定的反应。他们的意识会变得迟钝,自我接纳会受到破坏,自我责任和自我主张也会受到抑制。

Given the chance, children will usually learn from their mistakes naturally and spontaneously. Sometimes it can be useful to ask, noncritically and

nonpedantically, “What did you learn? What might you do differently next time?”

如果有机会,孩子通常会自然而自发地从错误中学习。有时候问一问“你从中学到了什么?下次你会怎么做不同?”这样无批评、无教训的问题也很有帮助。

Making mistakes is integral to a great deal of learning.
犯错误是大部分学习过程中不可分割的一部分。

It is more desirable to stimulate the search for answers than to provide answers. However, to think of stimulating the mind of the child usually requires a higher level of consciousness (and of patience) of the parent than does the practice of handing down ready-made solutions. Impatience is often the enemy of good parenting.

激发寻找答案的欲望比直接提供答案更可取。但是,想要激发孩子的思维通常需要父母有更高的意识(和耐心)水平,而不是简单地传授现成的解决方案。缺乏耐心常常是好的教养的敌人。

Working with adults who received destructive messages about mistakes as children, I often use a series of sentence stems. Here are a typical sequence and typical endings:

在与那些在童年时受到破坏性言论影响的成人工作时,我常常使用一系列的句子起始语。以下是一些典型的序列和结尾语:

**When my mother saw me making a mistake—
当我母亲看到我犯错时-**

She became impatient.
她变得不耐烦。

She conveyed that I was hopeless.
她传达了我是无可救药的。

She called me her big baby.
她称我是她的大宝贝。

She became angry and said, "Here, let me show you!"
她生气地说:"来,让我来给你演示!"

She laughed and looked contemptuous.
她嘲笑并露出蔑视的神情。

She yelled for my father.
她朝我父亲大喊。

**When my father saw me making a mistake—
当我父亲看到我犯错时-**

He got angry.
他生气了。

He gave a sermon.
他发了一通训诫。

He swore.
他发誓骂了起来。

He compared me to my superior brother.
他把我和我更优秀的哥哥作比较。

He sneered.
他嘲笑了我。

He launched into a half-hour lecture.
他开始长篇大论地讲了半个小时。

He talked about how brilliantly he did things.
他谈论自己是如何 brilliantly 地做事的。

He said, "You're your mother's son."
他说"你就是你妈妈的儿子。"

He walked out of the room.
他走出了房间。

When I catch myself making a mistake— 当我发现自己犯了错误时—

I tell myself I'm stupid.
我告诉自己我很愚蠢。

I call myself a klutz.
我称自己为一个笨手笨脚的人。

I feel like a loser.
我觉得自己是个失败者。

I feel frightened.
我感到害怕。

I wonder what will happen when I'm found out.
我想知道当被发现时会发生什么。

I tell myself it's pointless to try.
我告诉自己尝试是无意义的。

I tell myself it's unforgivable.
我告诉自己这是不可原谅的。

I feel self-contempt.
我感到自我厌恶。

If someone had told me it's all right to make mistakes—
如果有人告诉我犯错是可以接受的—

I'd be a different person.
我会是一个不同的人。

I wouldn't make so many mistakes.
我不会犯那么多错误。

I wouldn't be so afraid to try anything.
我不会那么害怕尝试任何事情。

I wouldn't be so self-critical.
我不会如此自我批评。

I'd be more open.
我会更加开放。

I'd be more adventuresome.
我会更加勇于尝试。

I'd accomplish more.
我会取得更多成就。

What I hear myself saying is—
我听到自己在说的是—

I'm doing everything to myself my mother and father once did to me.
我正在做我父母曾经对我做过的一切事情。

My parents are still inside my head.
我的父母仍在我的头脑中。

I have no more compassion for myself than my father did.
我对自己没有比我父亲更多的同情。

I berate myself worse than Mother did.
我对自己的挫骂胜过母亲。

If I can't make mistakes, I can't grow.
如果我不能犯错,我就无法成长。

I'm stifling myself.
我正在扼杀自己。

My self-esteem is devastated by mistakes.
我的自尊因错误而受到严重打击。

If I had the courage to allow myself mistakes—
如果我有勇气允许自己犯错—

I would not make as many mistakes.
我就不会犯那么多错误。

I'd be careful but more relaxed.
我会小心谨慎,但也更放松。

I could enjoy my work.
我可以享受我的工作。

I would take more chances with new ideas.
我会更敢于尝试新的想法。

I'd have more ideas.
我会有更多的想法。

I could be more creative.
我可以更有创造力。

I'd be happier.
我会更快乐。

I would not be irresponsible.
我不会不负责任。

**If I were more compassionate about my mistakes—
如果我更同情自己的错误—**

I wouldn't feel doomed and I would try harder.
我就不会觉得注定失败,我会更加努力。

I would give more.
我会给予更多。

I'd like myself more.
我会更多地喜欢自己。

I wouldn't be depressed.
我不会感到沮丧。

I would be more conscious.
我会更有意识。

I wouldn't struggle with all this fear.
我不会与所有这些恐惧挣扎。

I'd be my own man and not my parents' little boy.
我会成为自己的人,而不是父母的小男孩。

**As I learn a better attitude toward making mistakes—
当我学会对待错误的更好态度时——**

I will feel less tense.
我会感到更轻松。

My work will improve.
我的工作会有所改进。

I think I will try new things.
我想我会尝试新事物。

I will have to say good-bye to an old script.
我将不得不告别一个旧习惯。

I will become a better parent to myself.
我会成为自己更好的父母。

I will find it hard.
这会很难。

I will have to learn that it's not self-indulgence.
我必须学会这不是自我放纵。

I will have to practice.
我必须练习。

It will take getting used to.
需要适应一段时间。

I feel hopeful.
我感到希望。

I feel excited.
我感到兴奋。

The last six stems listed above point to one of the ways we can begin to undo negative programming. In therapy or in my self-esteem groups I might ask a client to write six to ten endings for several of these last stems every day for two or three weeks—as a potent device of deprogramming. The principle is that we keep “radiating” the destructive ideas with highly concentrated awareness (which is very different from worrying or “stewing” or obsessing or complaining about them).

上述最后六个项目指出了我们可以开始消除负面编程的一种方式。在治疗或自尊小组中,我可能会要求客户每天写六到十个这些最后几个项目的结尾,作为一种强大的消除编程的方法。原则是,我们要以高度集中

的意识"辐射"这些破坏性的想法(这与烦恼或"沉思"或痴迷或抱怨截然不同)。

The Need for Sanity **对理性的需求**

There is perhaps nothing more important to know about children than that they need to make sense out of their experience. In effect, they need to know that the universe is rational—and that human existence is knowable, predictable, and stable. On that foundation, they can build a sense of efficacy; without it, the task is worse than difficult.

关于儿童,最重要的事情之一就是他们需要对他们的经历有一种认知。实际上,他们需要知道宇宙是合理的,人类的存在是可知的、可预测的和稳定的。在这个基础上,他们可以建立一种有效性的感觉;没有这个,任务就比困难还要糟糕。

Physical reality tends to be far more “reliable” than most human beings. Consequently, children who feel ineffective in the human realm often turn for a sense of power to nature or machinery or engineering or physics or mathematics, all of which offer a degree of consistency and “sanity” rarely found among human beings.

物质现实往往比大多数人类更"可靠"。因此,在人类领域感到无力的儿童经常转向自然、机械、工程、物理或数学寻求力量感,这些都提供了人类社会很少有的一致性和"理性"。

But “sanity” in family life is one of a child’s most urgent needs if healthy development is to be possible.

但是,如果要实现健康发展,家庭生活中的"理性"是儿童最迫切的需求之一。

What does *sanity* mean in this context? It means adults who, for the most part, say what they mean and mean what they say. It means rules that are understandable, consistent, and fair. It means not being punished today for behavior that was ignored or even rewarded yesterday. It means being

brought up by parents whose emotional life is more or less graspable and predictable—in contrast to an emotional life punctuated by bouts of anxiety or rage or euphoria unrelated to any discernible cause or pattern. It means a home in which reality is appropriately acknowledged—in contrast to a home in which, for instance, a drunken father misses the chair he meant to sit on and crashes to the floor while Mother goes on eating and talking as though nothing had happened. It means parents who practice what they preach. Who are willing to admit when they make mistakes and apologize when they know they have been unfair or unreasonable. Who appeal to a child's wish to understand rather than the wish to avoid pain. Who reward and reinforce consciousness in a child rather than discourage and penalize it.

在这种情况下,什么是理性?它意味着大多数成人说自己的意思,而且也实行自己所说的。它意味着可以理解、一致和公平的规则。它意味着不会因为过去被忽视或甚至被奖赏的行为而受到惩罚。它意味着由情绪生活或多或少可以理解和预测的父母抚养长大——相比之下,情感生活被焦虑、愤怒或与任何可辨因素或模式无关的狂喜所间断。它意味着一个恰当地承认现实的家庭——相比之下,一个酗酒的父亲在母亲正在吃饭和谈话的时候,却未能坐到椅子上而摔倒在地上,就好像什么也没有发生。它意味着父母身教重于言教。他们愿意承认自己的错误并道歉,当他们知道自己表现得不公平或不合理时。他们呼吁一个孩子理解的愿望,而不是回避痛苦的愿望。他们奖励和强化孩子的觉醒,而不是抑制和惩罚。

There is perhaps nothing more important to know about children than that they need to make sense out of their experience.

对于儿童,也许没有比知道他们需要从经历中找到意义更重要的事情了。

If, instead of obedience, we want cooperation from our children; if, instead of conformity, we want self-responsibility—we can achieve it in a home

environment that supports the child's *mind*. We cannot achieve it in an environment intrinsically hostile to the exercise of mind.

如果我们想从孩子们那里得到合作而不是服从;如果我们想要他们自我负责而不是遵从;我们可以在支持孩子思维的家庭环境中实现这一点。我们不能在一个本质上对思维运作是敌意的环境中实现这一点。

The Need for Structure **对结构的需求**

Children's security and growth needs are in part met by the presence of an appropriate structure.

儿童的安全和成长需求部分得到适当结构的满足。

"Structure" pertains to the rules, implicit or explicit, operative in a family, rules about what is or is not acceptable and permissible, what is expected, how various kinds of behavior are dealt with, who is free to do what, how decisions affecting family members are made, and what kind of values are upheld.

"结构"涉及一个家庭中隐含或明确的规则,即什么是可接受和允许的,什么是期望的,如何处理各种行为,谁可以自由做什么,如何做出影响家庭成员的决定,以及什么样的价值观得到维护。

A good structure is one that respects the needs, individuality, and intelligence of each family member. Open communication is highly valued. Such a structure is flexible rather than rigid, open and discussible rather than closed and authoritarian. In such a structure, parents offer explanations, not commandments. They appeal to confidence rather than to fear. They encourage self-expression. They uphold the kind of values we associate with individuality and autonomy. Their standards inspire rather than intimidate.

良好的家庭结构应该尊重每个家庭成员的需求、个性和智慧。高度重视开放沟通。这样的结构应该是灵活而非僵化,开放和可商议而非封闭和专制。在这样的结构下,父母提供解释而非命令。他们唤起信任而非

恐惧。他们鼓励自我表达。他们维护我们与个性和自主权相关的那种价值观。他们的标准激励人心而非使人胆怯。

Children do not desire unlimited “freedom.” Most children feel safer and more secure in a structure that is somewhat authoritarian than in no structure at all. Children need limits and feel anxious in their absence. This is one of the reasons they test limits—to be certain they are there. They need to know that *someone is flying the plane*.

儿童并不渴望无限的“自由”。大多数儿童在一个略带专制色彩的结构中会感到更加安全和稳定,而不是完全没有结构。儿童需要界限,缺乏界限会让他们感到焦虑。这是他们测试界限的原因之一——为了确定界限的存在。他们需要知道有人在掌舵。

Overly “permissive” parents tend to produce highly anxious children. By this I mean parents who back away from any leadership role; who treat all family members as equal not only in dignity but also in knowledge and authority; and who strive to teach no values and uphold no standards for fear of “imposing” their “biases” on their children. A client once said to me, “My mother would have thought it ‘undemocratic’ to tell me that getting pregnant at the age of thirteen is not a good idea. Do you know how terrifying it is to grow up in a house where no one acts like they know what’s true or right?”

过于“放任”的父母往往养育出高度焦虑的孩子。我指的是那些回避任何领导角色的父母;将所有家庭成员视为平等,不仅在尊严上,也在知识和权威上;他们努力不去教授任何价值观,也不维护任何标准,因为害怕“强加”自己的“偏见”于子女。一位客户曾对我说:“我的母亲会认为告诉我在 13 岁时怀孕不是个好主意‘不民主’。你知道在一个没有人表现出知道什么是真理或正确的房子里长大是多么可怕的事吗?”

When children are offered rational values and standards, self-esteem is nurtured. When they are not, self-esteem is starved.

当儿童获得合理的价值观和标准时,自尊心就得到培养。当他们没有获得时,自尊心就会受到损害。

A Family Dinner **家庭聚餐**

With both parents working, sometimes long hours, it is often difficult for parents to spend with children all the time they would like. Sometimes parents and children do not even take meals together. Without entering into all the complexities of this issue and all the problematic aspects of contemporary life-styles, I want to mention one simple suggestion that clients of mine have found helpful.

由于父母都在工作,有时工作时间很长,父母很难一直陪伴孩子。有时父母和孩子甚至连一起用餐都很少。不谈这个问题的所有复杂性和当今生活方式的所有问题方面,我想提一个我的客户们发现很有帮助的建议。

I ask parents who consult me to make a commitment to have at least one major family dinner a week at which all members are present.

我要求来咨询我的父母每周至少安排一次全家大聚餐。

I ask that dinner be slow and leisurely and that everyone be invited to talk about his or her activities and concerns. No lectures, no sermons, no patronizing, just sharing of experiences, everyone treated with love and respect. The theme is self-expression and self-disclosure—and the sustaining of connections.

我要求这顿晚餐要悠闲缓慢,邀请所有成员分享各自的活动和关切。没有讲道、说教或居高临下,只是分享经历,以爱与尊重对待每个人。主题是自我表达和自我揭示——以及维系联系。

Many parents who agree with the project in principle find they need considerable discipline in its execution. The urge to condescend, patronize, pontificate, can be powerful. They can stifle self-expression even while “demanding” it. If, however, they can overcome the impulse to be “authorities,” if they can express thoughts and feelings simply and naturally with their children and invite the same self-expression in return, they offer a profound psychological gift to their children and to themselves. They help create a sense of “belonging” in the best sense of that word—that is, they create a sense of *family*. They create an environment in which self-esteem can grow.

许多原则上赞同这个项目的父母发现在执行中需要相当大的自律。高人一等、居高临下和发号施令的冲动可能非常强烈。即使"要求"自我表达,他们也会扼杀它。然而,如果他们能够克服成为"权威"的冲动,能够简单自然地与孩子们表达想法和感受,并邀请孩子们回报同样的自我表达,他们就会给予孩子和自己一份深厚的心理礼物。他们帮助创造了最好意义上的"归属感"——也就是说,他们创造了一个家庭的环境。他们创造了一个自尊可以成长的环境。

Child Abuse 虐待儿童

When we think of child abuse we think of children who are physically abused or sexually molested. That such abuse can be catastrophic for a child's self-esteem is widely recognized. It evokes the experience of traumatic powerlessness, the feeling of nonownership of one's own body, and a sense of agonizing defenselessness that can last a lifetime.

当我们想到虐待儿童时,我们会想到身体虐待或性虐待儿童的情况。这种虐待对儿童自尊的破坏是广为人知的。它唤起了被动力的创伤性体验,对自己身体的无所有感,以及终生持续的痛苦无助感。

However, a more comprehensive examination of what constitutes child abuse would have to include the following items, all of which throw up severe obstacles to the growth of a child's self-esteem. Parents perpetrate child abuse when they...

然而,对什么构成虐待儿童的更全面的审查必须包括以下项目,所有这些都给儿童自尊的成长设置了严重障碍。父母在以下情况下实施虐待儿童:

Convey that the child is not "enough."
表达孩子"不够好"。

Chastise the child for expressing "unacceptable" feelings.
责骂孩子表达"不可接受"的感受。

Ridicule or humiliate the child.
嘲笑或羞辱孩子。

Convey that the child's thoughts or feelings have no value or importance.
表达孩子的想法或感受没有价值或重要性。

Attempt to control the child by shame or guilt.
试图通过羞耻或罪疚来控制孩子。

Overprotect the child and consequently obstruct normal learning and increasing self-reliance.
过度保护孩子,从而阻碍正常的学习和不断增强的自力更生。

Underprotect the child and consequently obstruct normal ego development.
缺乏对孩子的保护,从而妨碍正常的自我发展。

Raise a child with no rules at all, and thus no supporting structure; or else rules that are contradictory, bewildering, undiscussable, and oppressive—in either case inhibiting normal growth.
养育一个完全没有规矩的孩子,因此没有支持结构;或者是矛盾、令人困惑、不可讨论和压迫性的规则——在这两种情况下都会抑制正常成长。

Deny a child's perception of reality and implicitly encourage the child to doubt his or her mind.
否认孩子对现实的感知,并暗示鼓励孩子怀疑他或她的思维。

Terrorize a child with physical violence or the threat of it, thus instilling acute fear as an enduring characteristic at the child's core.
通过身体暴力或其威胁来恐吓一个孩子,从而在孩子的核心中植入严重的恐惧。

Treat a child as a sexual object.
把孩子当做性对象对待。

Teach that the child is bad, unworthy, or sinful by nature.
教导孩子天生就是坏的、不值得的或有罪的。

When a child's basic needs are frustrated, as they invariably are when subjected to the above treatment, the result is acute pain. Often embedded in that pain is the feeling: *Something is wrong with me. Somehow I am defective.* And the tragedy of a destructive self-fulfilling prophecy is set in motion.

当一个孩子的基本需求受挫时,就像上述行为所造成的后果一样,会产生强烈的痛苦。往往内嵌在这种痛苦中的是这样的感受:有什么地方不对劲,我好像有缺陷。一个破坏性的自我实现预言就这样开始了。

Urgent Issues **紧迫的问题**

As I said earlier, my goal in this chapter has not been to offer a course on child-rearing. My goal has been to isolate certain issues that my experience as a psychotherapist has taught me are often fateful for a young person's self-esteem.

正如我之前所说,我在这一章的目标不是提供一个关于养育子女的课程。我的目标是隔离出我作为心理治疗师的经验教会我,往往会对年轻人的自尊产生致命影响的某些问题。

When we listen to the stories of adults in therapy, noting the historical circumstances under which tragic decisions were sometimes made, it is not difficult to see what was missing and needed during the childhood years. By extrapolating from wounds, as it were, we can deepen our understanding of what prevents wounds from occurring.

当我们聆听成人治疗中的故事时,注意到在悲剧性决策制定过程中的历史环境,我们不难看到在童年时期缺失和需要的东西。通过从伤痕处外推,我们可以加深对防止创伤发生的理解。

Over two decades ago, in *Breaking Free*, I published a list of questions I used in psychotherapy to facilitate explorations into the childhood origins of poor self-esteem. I include here a revised and slightly expanded version of that list, as a kind of summing up of some, although not all, of the issues we have been addressing. They can be useful stimulants to self-examination for individuals as well as evocative guides for parents.

20 多年前,在《破茧而出》一书中,我发布了一份我在心理治疗中使用的问题清单,以促进对贫乏自尊的根源进行探索。我在这里包括了该清单的修订和略有扩展的版本,这是对我们一直在解决的一些问题的总结,尽管并非全部。它们可以成为个人自我检查的有益刺激,也可以成为唤起父母引导的线索。

1. When you were a child, did your parents' manner of behaving and of dealing with you give you the impression that you were living in a world that was rational, predictable, intelligible? Or a world that was contradictory, bewildering, unknowable? ***In your home, did you have the sense the evident facts were acknowledged and respected or avoided and denied?***

1. 当你还是孩子的时候,你父母的行为方式和对你的处理,给你一种生活在一个理性、可预测和可理解的世界,还是矛盾、令人困惑和未知的世界?在你的家里,你是否有一种感觉,明显的事实被承认和尊重,还是被回避和否认?

2. Were you taught the importance of learning to think and of cultivating your intelligence? Did your parents provide you with intellectual stimulation and convey the idea that the use of your mind can be an exciting adventure? Did anything in your home life suggest such a perspective, if only implicitly? ***Was consciousness valued?***

2. 你是否被教导学会思考和培养智力的重要性?你的父母是否为你提供了智力上的刺激,并传达了利用你的大脑可以是一种令人兴奋的探险的想法?你的家庭生活中是否有任何暗示了这样一种观点?意识是否受到重视?

***Were you encouraged toward obedience or toward self-responsibility?
你是被鼓励服从还是自我负责?***

3. Were you encouraged to think independently, to develop your critical faculty? Or were you encouraged to be obedient rather than mentally active and questioning? (Supplementary questions: Did your parents project that it was more important to conform to what other people believed than to discover what is true? When your parents wanted you to do something, did they appeal to your understanding and give you reasons, when possible and appropriate, for their request? Or did they communicate, in effect, "Do it because I say so?") ***Were you encouraged toward obedience or toward self-responsibility?***

3. 您是否被鼓励独立思考,培养批判性思维?或者您被鼓励服从,而不是积极思考和提出质疑?(补充问题:您的父母是否认为,遵从他人的观点比发现真理更为重要?当您的父母要求您做某事时,是否会尽可能解释原因,而不是简单地说"因为我说的就是这样"?)您是鼓励服从还是自我负责?

4. Did you feel free to express your views openly, without fear of punishment? ***Were self-expression and self-assertiveness safe?***

4. 您是否感到自由地表达观点,没有受到惩罚的恐惧?自我表达和自我主张是否是安全的?

5. Did your parents communicate their disapproval of your thoughts, desires, or behavior by means of humor, teasing, or sarcasm? ***Were you taught to associate self-expression with humiliation?***

5. 您的父母是否通过幽默、戏谑或讽刺的方式表达对您的想法、欲望或行为的不赞同?您是否被教导将自我表达与羞辱联系起来?

6. Did your parents treat you with respect? (Supplementary questions: Were your thoughts, needs, and feelings given consideration? Was your dignity as a human being acknowledged? When you expressed ideas or opinions, were they taken seriously? Were your likes and dislikes, whether or not they were acceded to, treated with respect? Were your desires responded to

thoughtfully and, again, with respect?) ***Were you implicitly encouraged to respect yourself, to take your thoughts seriously, to take the exercise of your mind seriously?***

6. 您的父母是否以尊重的态度对待您?(补充问题:您的想法、需求和感受是否受到重视?您作为人的尊严是否得到承认?当您表达想法或意见时,是否受到认真对待?您的喜好,无论是否被满足,是否都受到尊重?您的愿望是否被慎重和尊重地回应?)您是否受到暗示性地鼓励去尊重自己,认真看待自己的想法,重视自己的思维活动?

7. Did you feel that you were psychologically visible to your parents, seen and understood? Did you feel real to them? (Supplementary questions: Did your parents seem to make a genuine effort to understand you? Did your parents seem authentically interested in you as a person? Could you talk to your parents about issues of importance and receive concerned, meaningful understanding from them?) ***Was there congruence between your sense of who you were and the sense of who you were conveyed by your parents?***

7. 您是否感到您在父母心中有存在感,被看见并被理解?您是否感到真实地存在于他们心中?(补充问题:您的父母是否努力去理解您?您的父母是否真诚地对您这个个体感兴趣?您能否与父母就重要的问题进行交流,并获得他们真诚而有意义的理解?)您自己的自我感知与父母传达的您的形象之间是否存在一致性?

8. Did you feel loved and valued by your parents, in the sense that you experienced yourself as a source of pleasure to them? Or did you feel unwanted, perhaps a burden? Did you feel hated? Or did you feel that you were simply an object of indifference? ***Were you implicitly encouraged to experience yourself as lovable?***

8. 您是否感到父母疼爱 and 重视您,在一定程度上您认为自己是他们快乐的源泉?还是您感到被不想要,甚至负担?您是否感到被憎恨?又或者只是对您感到漠不关心?您是否被暗中鼓励认为自己是可爱的?

9. Did your parents deal with you fairly and justly? (Supplementary questions: Did your parents resort to threats to control your behavior—either threats of immediate punitive action on their part, threats in terms of long-range consequences for your life, or threats of supernatural punishments, such as going to hell? Were you appreciated when you did

well, or merely criticized when you did badly? Were your parents willing to admit it when they were wrong? Or was it against their policy to concede that they were wrong?) ***Did you feel yourself to be living in a rational, just, and “sane” environment?***

9. 您的父母是否公平正义地对待您?(补充问题:您的父母是否仅用威胁的方式来控制您的行为,要么是即时的惩罚性措施,要么是长远生活的后果,要么是超自然的惩罚,比如下地狱?您表现良好时是否受到赞扬,还是只有表现不佳时才会受到批评?您的父母是否愿意承认自己的错误?还是他们有不承认错误的原则?)您是否感到自己生活在合理、公正和“理性”的环境中?

10. Was it your parents’ practice to punish you or discipline you by striking or beating you? ***Was fear or terror intentionally evoked in you as a means of manipulation and control?***

10. 您的父母是否有打骂您的习惯?他们是否故意激发您的恐惧或恐怖,作为操纵和控制您的手段?

11. Did your parents project that they believed in your basic competence and goodness? Or that they saw you as disappointing, ineffectual, worthless, or bad? ***Did you feel that your parents were on your side, supporting the best within you?***

11. 您的父母是否表现出他们相信您的基本能力和善良?还是他们认为您令人失望、无力、无价值或坏掉?您是否感到您的父母站在您这边,支持您内心最好的一面?

12. Did your parents convey the sense that they believed in your intellectual and creative potentialities? Or did they project that they saw you as mediocre or stupid or inadequate? ***Did you feel that your mind and abilities were appreciated?***

12. 您的父母是否传达出他们相信您的智力和创造力?还是他们认为您平庸、愚笨或不足?您是否感到您的头脑和能力受到重视?

13. In your parents’ expectations concerning your behavior and performance, did they take cognizance of your knowledge; needs, interests, and circumstances? Or were you confronted with expectations and demands that were overwhelming and beyond your ability to satisfy? ***Were you***

encouraged to treat your wants and needs as important?

13. 您父母对您行为和表现的期望中,是否考虑到您的知识、需求、兴趣和环境?还是您面临着超出您能力范围的期望和要求?您是否被鼓励认为您的需求和欲望很重要?

14. Did your parents' behavior and manner of dealing with you tend to produce guilt in you? ***Were you implicitly (or explicitly) encouraged to see yourself as bad?***

14. 您父母的行为和处理方式是否倾向于在您中产生罪疚感?您是否被隐式(或明确)鼓励认为自己是坏的?

15. Did your parents' behavior and manner of dealing with you tend to produce fear in you? ***Were you encouraged to think, not in terms of gaining values or satisfaction, but in terms of avoiding pain or disapproval?***

15. 您父母的行为和处理方式是否倾向于在您中产生恐惧?您是否被鼓励不要以获得价值或满足为目标,而是以避免痛苦或不被认可为目标?

16. Did your parents respect your intellectual and physical privacy? ***Were your dignity and rights respected?***

16. 您的父母尊重您的智力和身体隐私吗?您的尊严和权利得到尊重吗?

17. Did your parents project that it was desirable for you to think well of yourself—in effect, to have self-esteem? Or were you cautioned against valuing yourself, encouraged to be “humble”? ***Was self-esteem a value in your home?***

17. 您的父母传达您应该看重自己-实际上是拥有自尊心吗?还是您被劝告不要重视自己,被鼓励"谦逊"?自尊是您家庭的一种价值观吗?

18. Did your parents convey that what a person made of his or her life and what you, specifically, made of your life, was important? (Supplementary questions: Did your parents project that great things are possible for human beings, and specifically that great things were possible for you? Did your parents give you the impression that life could be exciting, challenging, a rewarding adventure?) ***Were you offered an uplifting vision of what was possible in life?***

18. 您的父母传达一个人如何创造自己的生活,以及您个人如何创造自己的生活是很重要的吗?(补充问题:您的父母传达人类可以做出伟大的事情,尤其是您可以做出伟大的事情吗?您的父母给您一种生活可能令人兴奋、富有挑战性、值得称颂的感觉吗?)您是否被提供了一个积极向上的生活愿景?

19. Did your parents instill in you a fear of the world, a fear of other people? ***Were you given the sense that the world is a malevolent place?***

19. 您的父母是否在您中灌输对世界的恐惧,对他人的恐惧?您是否被给予了世界是一个充满恶意的地方的感觉?

20. Were you urged to be open in the expression of your emotions and desires? Or were your parents' behavior and manner of treating you such as to make you fear emotional self-assertiveness and openness or to regard it as inappropriate? ***Were emotional honesty, self-expression, and self-acceptance supported?***

20. 您是否被敦促坦诚地表达您的情绪和欲望?还是您的父母的行为和对待您的方式会让您害怕情感上的自我主张和坦诚,或认为这是不恰当的?情感诚实、自我表达和自我接纳是否得到支持?

21. Were your mistakes accepted as a normal part of the learning process? Or as something you were taught to associate with contempt, ridicule, punishment? ***Were you encouraged in a fear-free approach to new challenges and new learning?***

21. 您的错误是否被接受为学习过程的正常一部分?还是说您被教育将错误与轻视、嘲笑、惩罚联系起来?您是否得到鼓励以无畏的态度面对新的挑战 and 新的学习?

22. Did your parents encourage you in the direction of having a healthy, affirmative attitude toward sex and toward your own body? A negative attitude? Or did they treat the entire subject as nonexistent? ***Did you feel supported in a happy and positive attitude toward your physical being and evolving sexuality?***

22. 你的父母是否鼓励你对性和你自己的身体保持健康、积极的态度?还是消极的态度?或者他们把整个话题视为不存在?你是否感到受到支持,对你的身心健康和性成熟保持快乐积极的态度?

23. Did your parents' manner of dealing with you tend to develop and strengthen your sense of your masculinity or femininity? Or to frustrate and diminish it? ***If you were male, did your parents convey that that was desirable? If you were female, did they convey that that was desirable?***

23. 你父母对你的处理方式是否有助于发展和加强你的男性气质或女性气质?还是挫败和减弱了它?如果你是男性,你的父母有没有传达这是理想的?如果你是女性,他们有没有传达这是理想的?

24. Did your parents encourage you to feel that your life belonged to you? Or were you encouraged to believe that you were merely a family asset and that your achievements were significant only insofar as they brought glory to your parents? (Supplementary question: Were you treated as a family resource, or as an end in yourself?) ***Were you encouraged to understand that you are not here on earth to live up to someone else's expectations?***

24. 你的父母是否鼓励你觉得你的生活属于你自己?还是你被鼓励相信你只是家庭的资产,你的成就只要能给父母带来荣耀就很重要?(补充问题:你是否被当作家庭资源,还是被视为自身目标?)你是否被鼓励理解,你不是来到这个世界来实现别人的期望?

Strategic Detachment

战略疏离

Many children undergo experiences that place enormous obstacles in the way of the development of self-esteem. Everyone knows this. A child may find the world of parents and other adults incomprehensible and threatening. The self is not nurtured but attacked. The will to be conscious and efficacious is assaulted. After a number of unsuccessful attempts to understand adult policies, statements, and behavior, many children give up—and take the blame for their feelings of helplessness.

许多儿童经历的经历为发展自尊带来了巨大障碍。每个人都知道这一点。一个孩子可能会发现父母和其他成人的世界难以理解和充满威胁。自我并没有得到滋养,而是受到攻击。保持清醒和有效的意愿受到攻击。在几次无法理解成人的政策、言论和行为后,许多孩子放弃了 - 并把无助的感觉归咎于自己。

Often they sense, miserably, desperately, and inarticulately, that something is terribly wrong—with their elders, or with themselves, or with *something*. What they often come to feel is: “I’ll never understand other people. I’ll never be able to do what they expect of me. I don’t know what’s right or wrong, and I’m never going to know.”

他们常常悲惨、绝望和难以表达地感受到,某些事情似乎非常不对劲 - 无论是他们的长辈,还是他们自己,还是其他东西。他们经常感到: "我永远也不会理解其他人。我永远也做不到他们期望的事情。我不知道什么是对还是错,而且我永远也不会知道。 "

To persevere with the will to understand in the face of obstacles is the heroism of consciousness.

在面临障碍时坚持理解的意愿,就是保持清醒意识的英雄主义。

The heroic child who continues to struggle to make sense out of the world and the people in it, however, is developing a powerful source of strength, no matter what the anguish or bewilderment experienced along the way. Caught in a particularly cruel, frustrating, and irrational environment, he or she will doubtless feel alienated from many of the people in the immediately surrounding world, and legitimately so. But the child will not feel alienated from reality, will not feel, at the deepest level, incompetent to live—or at least he or she has a decent chance to avoid that fate. To persevere with the will to understand in the face of obstacles is the heroism of consciousness.

在艰难的环境中持续顽强奋斗,试图理解这个世界和身边的人的英勇孩子,正在培养出强大的内在力量,尽管过程中可能会经历痛苦和困惑。身处特别残酷、令人沮丧和不合理的环境,他们必然会感到与周围的许多人疏离,这是正当的。但是这些孩子并不会感到与现实疏离,也不会觉得自己无法生存 - 或者至少他们有一个很好的机会避免这种命运。面对障碍坚持理解的意志就是意识的英勇。

Often children who survive extremely adverse childhoods have learned a particular survival strategy. I call it “strategic detachment.” This is not the withdrawal from reality that leads to psychological disturbance, but an intuitively calibrated *disengagement* from noxious aspects of their family life or other aspects of their world. They somehow know, *This is not all there is*. They hold the belief that a better alternative exists *somewhere* and that *someday they will find their way to it*. They persevere in that idea. They somehow know *Mother is not all women, Father is not all men, this family does not exhaust the possibilities of human relationships—there is life beyond this neighborhood*. This does not spare them suffering in the present, but it allows them not to be destroyed by it. Their strategic detachment does not guarantee that they will never know feelings of powerlessness, but it helps them not to be stuck there.

许多幸存下来的遭受极度不利童年的孩子都学会了一种特殊的生存策略。我称之为“战略性疏离”。这不是导致心理障碍的现实逃避,而是一种对家庭生活或其他生活环境中有害方面的有意识的疏离。他们 somehow 知道,这并不是全部。他们相信一个更好的替代方案存在 somewhere,总有一天他们会找到它。他们坚持这个想法。他们 somehow 知道母亲不代表所有女性,父亲不代表所有男性,这个家庭并不是人际关系的全部可能性 - 这里之外还有生活。这不能减轻他们当下的痛苦,但让他们不至于被它摧毁。他们的战略性疏离并不能保证他们永不知道无助感,但它帮助他们不被困在那里。

We admire such children. But as parents we would like to offer our own children happier options.

我们钦佩这样的孩子。但作为父母,我们希望为自己的孩子提供更快乐的选择。

Parenting as a Vehicle of Personal Evolution **亲职教育作为个人成长的途径**

In an earlier chapter I outlined the key ideas or beliefs most consequential for self-esteem. It follows that a family in which these ideas are communicated, as well as exemplified in the adult’s practice, is one in

which children's self-esteem is nurtured. A child who grows up in this philosophical context has an enormous developmental advantage.

在之前的一章中,我概述了对自尊最有影响的关键思想或信念。这意味着,在一个家庭中,如果这些思想得以传达,并且在成人的行为中得到体现,那么孩子的自尊就会得到培养。在这种哲学背景下长大的孩子有巨大的发展优势。

However, ideas and values are most powerfully communicated when they are embedded into family life, rooted in the being of the parents. Regardless of what we think we're teaching, we teach what we are.

然而,当思想和价值观融入家庭生活,根植于父母的存在中时,它们就会被最有力地传达。不管我们认为自己在教什么,我们教授的都是我们自己。

This fact can be turned around and looked at from another perspective. This fact can be turned around and looked at from another perspective. 这一事实可以从另一个角度进行反思。

Almost any important task can be used as a vehicle for personal development. Work can be a path for personal growth and development; so can marriage; so can child-rearing. We can choose to make any of them a spiritual discipline—a discipline in the service of our own evolution. We can take the principles that build self-esteem and use our work as an arena in which to apply them—with the result that both performance and self-esteem will rise. We can take the same principles and apply them in our marriage—with the result that the relationship will flourish (other things being equal) and self-esteem will rise. We can take the principles that raise self-esteem in ourselves, and apply them to our interactions with our children.

几乎任何重要的任务都可以作为个人发展的载体。工作可以成为个人成长和发展的道路;婚姻也可以如此;养育子女也可以如此。我们可以选择把它们变成一种精神修养 - 一种为我们自身进化服务的修养。我们可以采取建立自尊的原则,并把工作作为应用它们的领域 - 结果是绩效和自尊都会提高。我们可以采取同样的原则,并应用于我们的婚姻 - 结果是关系会茂盛(其他条件相同)和自尊会提高。我们可以采取提高自己自尊的原则,并将其应用于与子女的互动。

We need not pretend to our children that we are “perfect.” We can acknowledge our struggles and admit our mistakes. The likelihood is that the self-esteem of everyone in the family will benefit.

我们不需要假装自己在子女面前是“完美的”。我们可以承认自己的挣扎并承认自己的错误。这样做的可能性是,家庭成员的自尊都会得到提高。

If we choose to bring a (5 percent!) higher level of consciousness to dealings with our children—to what we say and how we respond—what might we do differently?

如果我们选择把(5%的!)更高的意识带到与子女的交往中 - 我们说什么以及如何回应 - 我们可能会做些什么不同的事情?

If we choose to bring a higher level of self-acceptance to our life, what might we convey to our children about self-acceptance?

如果我们选择在生活中带来更高的自我接纳水平,我们可能会向子女传达什么关于自我接纳的信息?

If we choose to bring a higher level of self-responsibility to our parenting (rather than always blaming our mate or our children), what example might we set?

如果我们选择在养育孩子时带来更高的自我责任水平(而不是总是责备我们的伴侣或子女),我们可能会树立什么样的榜样?

If we are more self-assertive, more authentic, what might our children learn about being genuine?

如果我们更加自我主张,更加真实,我们的孩子会学到什么关于真诚的东西?

If we operate at a higher level of purposefulness, what might our children learn about goal achievement and an active orientation toward life?

如果我们处于更高层次的目的性,我们的孩子会学到什么关于目标实现和主动面对生活的东西?

If we bring a higher level of integrity to the task of parenting, in what ways might our children benefit?

如果我们在育儿任务中带来更高水平的诚信,我们的孩子可能会从中获益哪些方面?

And if we do all of this, in what ways might we benefit?

如果我们做到了所有这些,我们自己又可能会从中获益哪些方面?

The answer to this last is simple: In supporting and nurturing the self-esteem of our children, we support and nurture our own.

对于最后一个问题的答案很简单:通过支持和培养我们孩子的自尊,我们也在支持和培养自己的自尊。

14

Self-Esteem in the Schools

学校中的自尊

To many children, school represents a “second chance”—an opportunity to acquire a better sense of self and a better vision of life than was offered in their home. A teacher who projects confidence in a child’s competence and goodness can be a powerful antidote to a family in which such confidence is lacking and in which perhaps the opposite perspective is conveyed. A teacher who treats boys and girls with respect can provide enlightenment for a child struggling to understand human relationships who comes from a home where such respect is nonexistent. A teacher who refuses to accept a child’s negative self-concept and relentlessly holds to a better view of the child’s potential has the power—sometimes—to save a life. A client once said to me, “It was my fourth-grade teacher who made me aware a different kind of humanity existed than my family—she gave me a vision to inspire me.”

对于许多孩子来说,学校代表着一个“第二次机会”——一个获得更好的自我意识和生活愿景的机会,这是他们家庭中所缺乏的。一位能够对孩子的能力和善良表现出信心的老师,可以成为一剂强大的良药,纠正那些缺乏这种信心,甚至传达相反观点的家庭。一位以尊重待人的老师,可以为一个正在努力理解人际关系,却来自缺乏尊重的家庭的孩子,提供启迪。一位坚定不屈地拒绝接受孩子负面自我概念,并执著地坚持对孩子潜力的更好认知的老师,有时能够拯救一个生命。一位客户曾对我说:“正是我四年级的老师,让我意识到存在着与我家庭不同的另一种人性——她给了我一个令我向往的愿景。”

But for some children, school is a legally enforced incarceration at the hands of teachers who lack either the self-esteem or the training or both to do their jobs properly. These are teachers who do not inspire but humiliate. They do not speak the language of courtesy and respect but of ridicule and sarcasm. With invidious comparisons they flatter one student at the expense of another. With unmanaged impatience they deepen a child's terror of making mistakes. They have no other notion of discipline than threats of pain. They do not motivate by offering values but by evoking fear. They do not believe in a child's possibilities; they believe only in limitations. They do not light fires in minds, they extinguish them. Who cannot recall encountering at least one such teacher during one's school years?

但是对于一些儿童来说,学校是一种合法强制的监禁,他们由缺乏自尊或培训或两者兼备的教师掌控。这些教师不是激励而是侮辱学生。他们不会说礼貌和尊重的语言,而是说嘲笑和讽刺的语言。他们通过令人不快的比较来夸奖一个学生,牺牲另一个学生。由于缺乏耐心,他们加深了孩子对犯错的恐惧。他们对纪律的唯一概念就是威胁和痛苦。他们不是通过提供价值观来激励,而是通过唤起恐惧。他们不相信儿童的可能性,只相信局限性。他们不是点燃头脑中的火焰,而是扑灭它们。谁在学校时没有遇到过这样的老师?

Of any professional group it is teachers who have shown the greatest receptivity to the importance of self-esteem.

在任何专业群体中,教师都表现出对自尊重要性最大的接受程度。

Most teachers want to make a positive contribution to the minds entrusted to their care. If they sometimes do harm, it is not by intention. And today most are aware that one of the ways they can contribute is by nurturing the child's self-esteem. They know that children who believe in themselves, and whose teachers project a positive view of their potential, do better in school than children without these advantages. Indeed, of any professional group it is teachers who have shown the greatest receptivity to the

importance of self-esteem. But what nurtures self-esteem in the classroom is not self-evident.

大多数教师都希望为他们照顾的头脑做出积极贡献。如果他们有时造成伤害,这并非出于故意。而今天,他们大多意识到,他们可以贡献的一种方式培养孩子的自尊。他们知道,相信自己并受到老师积极看待潜力的孩子,在学校表现会更好,而缺乏这些优势的孩子则不会。事实上,在任何专业群体中,教师都表现出对自尊重要性最大的接受程度。但是,什么能在课堂上培养自尊并非显而易见。

I have stressed that “feel good” notions are harmful rather than helpful. Yet if one examines the proposals offered to teachers on how to raise students’ self-esteem, many are the kind of trivial nonsense that gives self-esteem a bad name, such as praising and applauding a child for virtually everything he or she does, dismissing the importance of objective accomplishments, handing out gold stars on every possible occasion, and propounding an “entitlement” idea of self-esteem that leaves it divorced from both behavior and character. One of the consequences of this approach is to expose the whole self-esteem movement in the schools to ridicule.

我强调过“感觉良好”的概念是有害而不是有益的。然而,如果仔细研究提供给老师们如何提高学生自尊的建议,许多都是一些平凡的无聊的东西,使自尊蒙羞,比如表扬和鼓掌孩子做的几乎所有事情,忽视客观成就的重要性,在任何可能的场合发放金星,以及宣扬一种“权利”的自尊观念,使之与行为和品格脱节。这种做法的一个后果就是使整个学校的自尊运动遭到嘲笑。

By way of illustration, consider an article appearing in *Time* (February 5, 1990) that stated:

为了说明这一点,让我们来看看《时代》杂志(1990年2月5日)上的一篇文章。

A standardized math test was given to 13-year-olds in six countries last year. Koreans did the best, Americans did the worst, coming in behind Spain, Ireland, and Canada. Now the bad news. Besides being shown triangles and equations, the kids were shown the statement “I am good at mathematics.” ... Americans were No. 1, with an impressive 68% in agreement.

去年,一项标准化的数学测试给六个国家的 13 岁儿童进行了测试。韩国学生做得最好,美国学生做得最差,落后于西班牙、爱尔兰和加拿大。现在是坏消息。除了被展示三角形和方程式,孩子们还被展示了"我擅长数学"这一说法。...美国学生排名第一,同意率高达 68%。

American students may not know their math, but they have evidently absorbed the lessons of the newly fashionable self-esteem curriculum wherein kids are taught to feel good about themselves.

美国学生可能不知道数学,但他们显然已经吸收了新兴的自尊课程的教训,在这种课程中,孩子们被教导要感觉良好。

Some American educators have argued that these figures are misleading because whereas other countries measured the performance of only the top 10 percent of students, the U.S. figures represent a much broader sampling, which brought our average down. They have also argued that in the Korean culture, for instance, it is far less acceptable to say complimentary things about oneself than in the American culture. Just the same, within the limits of his naive and primitive understanding of self-esteem, the criticisms of "self-esteem curricula" the author of this article goes on to make are entirely justified. He is attacking, in effect, the "feel good" approach, and the attack is deserved.

一些美国教育工作者认为,这些数字很具有误导性,因为而其他国家只测试了前 10%的学生成绩,美国的数据代表了一个更广泛的抽样,拉低了我们的平均成绩。他们还认为,在韩国文化中,例如,说自己好话要远比在美国文化中不可接受。但是,在他对"自尊课程"的狭隘和简单的理解范围内,这篇文章作者的批评是完全正当的。他实际上是在攻击"感觉良好"的做法,这种批评是应该的。

Therefore, let me stress once again that when I write of self-efficacy or self-respect, I do so in the context of reality, not of feelings generated out of wishes or affirmations or gold stars granted as a reward for showing up. When I talk to teachers, I talk about *reality-based* self-esteem. Let me say further that one of the characteristics of persons with healthy self-esteem is that they tend to assess their abilities and accomplishments realistically,

neither denying nor exaggerating them.

因此,让我再次强调,当我谈论自我效能或自尊时,我是在现实背景下,而不是基于愿望或宣言或作为出勤奖励而获得的金星所产生的感受。当我与教师交谈时,我谈论基于现实的自尊。让我进一步说,健康自尊的一个特点是,他们倾向于现实地评估自己的能力和成就,既不否认也不夸大它们。

Might a student do poorly in school and yet have good self-esteem? Of course. There are any number of reasons why a particular boy or girl might not do well scholastically, from a dyslexic condition to lack of adequate challenge and stimulation. Grades are hardly a reliable indicator of a given individual's self-efficacy and self-respect. But rationally self-esteeming students do not delude themselves that they are doing well when they are doing poorly.

学生在学校表现不佳,却仍有良好的自尊心吗?当然可以。一个特定的男孩或女孩在学业上可能表现不佳的原因有很多,从阅读障碍到缺乏足够的挑战和刺激。成绩很难成为一个人自我效能和自尊的可靠指标。但理性自尊的学生不会自欺地认为自己做得很好,当实际上他们做得很差。

Self-esteem pertains to that which is open to our volitional choice. It cannot properly be a function of the family we were born into, or our race, or the color of our skin, or the achievements of our ancestors.

自尊涉及到我们可以自主选择的事物。它不能恰当地成为我们出生家庭、种族、肤色或祖先成就的功能。

We do not serve the healthy development of young people when we convey that self-esteem may be achieved by reciting "I am special" every day, or by stroking one's own face while saying "I love me," or by identifying self-worth with membership in a particular group ("ethnic pride") rather than with personal character. Let us remember that self-esteem pertains to *that*

which is open to our volitional choice. It cannot properly be a function of the family we were born into, or our race, or the color of our skin, or the achievements of our ancestors. These are values people sometimes cling to in order to avoid responsibility for achieving authentic self-esteem. They are sources of pseudo self-esteem. Can one ever take legitimate pleasure in any of these values? Of course. Can they ever provide temporary support for fragile, growing egos? Probably. But they are not substitutes for consciousness, responsibility, or integrity. They are not sources of self-efficacy and self-respect. They can, however, become sources of self-delusion.

当我们传达自尊可以通过每天背诵"我很特殊"或者说"我爱自己"来达到,或者将自我价值与特定群体的成员身份("民族自豪感")而不是个人品格联系起来时,我们并没有为年轻人的健康发展提供服务。让我们记住,自尊与我们的自愿选择有关。它不应该是由于我们出生的家庭、种族、肤色或祖先的成就决定的。这些是人们有时会抓住的价值,以逃避实现真正自尊的责任。它们是伪自尊的来源。人们能为这些价值感到合法的快乐吗?当然可以。它们能否为脆弱、成长中的自我提供临时支持?可能会。但是它们不是意识、责任或诚信的替代品。它们不是自我效能和自尊的来源。然而,它们可能成为自我欺骗的来源。

On the other hand, the principle of self-acceptance can have an important application here. Some students who come from different ethnic backgrounds but who are eager to "fit in" may in effect deny and disown their distinctive ethnic context. In such cases it is clearly desirable to help students to appreciate the unique aspects of their race or culture, to "own" their history, as it were, and not treat their heritage as unreal or shameful. 另一方面,自我接纳的原则在这里可以发挥重要作用。一些来自不同种族背景但急于"融入"的学生可能实际上否认和抛弃他们独特的种族背景。在这种情况下,显然应该帮助学生欣赏他们种族或文化的独特方面,让他们"拥有"自己的历史,而不是将自己的传统视为不真实或可耻。

What makes the challenge of fostering children's self-esteem particularly urgent today is that many young people arrive in school in such a condition of emotional distress that concentrating on learning can be extraordinarily difficult. Robert Reasoner, former superintendent of the Moreland School District in California, writes:

促进儿童自尊的挑战变得特别紧迫的原因是,许多年轻人在进入学校时都处于情绪困扰的状态,以至于很难集中精力学习。加利福尼亚州 Moreland 学区的前任校长罗伯特·里索纳写道:

Sixty-eight percent of children entering school today in California have both parents in the work force, which means relatively little time spent with either parent. Over 50 percent of students have already seen a family change—a separation, a divorce, or a remarriage; in many districts, by high school 68 percent are not living with their two original parents. Twenty-four percent are born out of wedlock and have never known a father. Twenty-four percent are born bearing the residual effects of their mother’s abuse of drugs. In California, 25 percent will be either sexually or physically abused before they finish high school. Twenty-five percent come from families with alcohol or drug problems. Thirty percent are living in conditions considered substandard. Fifteen percent are recent immigrants adjusting to a new culture and a new language. Whereas in 1890 90 percent of the children had grandparents living in the home, and in 1950 40 percent living in the home, today the figure is down to 7 percent; so there is far less of a support system. As to the emotional life of young people, consider these figures. Thirty to 50 percent will contemplate suicide. Fifteen percent will make a serious attempt to kill themselves. Forty-one percent drink heavily every two-three weeks. Ten percent of girls will become pregnant before they finish high school. Thirty percent of boys and girls will drop out of school by the age of eighteen.¹

在加州,有 68%的入学儿童家中两位父母都在工作,这意味着孩子与父母相处的时间相对较少。超过 50%的学生已经经历过家庭变故-分居、离婚或再婚;在许多地区,到高中阶段,68%的孩子不再与两位原生父母同住。24%的孩子是非婚生,从未认识父亲。24%的孩子出生时就承受着母亲滥用药物的后遗症。在加州,25%的孩子在完成高中前会遭到性虐待或身体虐待。25%的孩子来自有酒精或毒品问题的家庭。30%的孩子生活条件被视为不达标。15%是新近移民,正在适应新的文化和语言。而在 1890 年,90%的儿童家中有祖父母同住,1950 年这一比例为 40%,如今仅为 7%,支持系统大大减弱。关于青少年的情感生活,也有这样的数据:30%到 50%的人会考虑自杀,15%会认真尝试自杀。41%的人

每 2 到 3 周就酗酒一次。10%的女孩在完成高中前会怀孕。30%的男生会在 18 岁前辍学。¹

Schools cannot be expected to provide solutions for all the problems in students' lives. But good schools—which means good teachers—can make an enormous difference. In attempting to raise self-esteem in the classroom, what are the issues? In this chapter I want to address—in broad strokes—the fundamentals that need to be considered.

学校不能指望为学生生活中的所有问题提供解决方案。但好的学校-也就是有优秀教师的学校-可以产生巨大的影响。在试图在课堂上提高自尊心时,会涉及哪些问题?在这一章中,我想大致探讨需要考虑的基本问题。

The Goals of Education

教育目标

Perhaps the place to begin is with how the teacher conceives the goals of education.

或许可以从教师如何看待教育目标开始。

Is the primary goal to train young people to be “good citizens”? Then a high premium may be placed not on fostering autonomy or encouraging independent thinking but on memorizing a shared body of knowledge and belief, on absorbing “the rules” of the particular society, and often on learning obedience to authority. Earlier in our history, this clearly was the goal of our public educational system.

培养年轻人成为“良好公民”是主要目标吗?如果是这样,可能会给予高度重视,不是培养自主性或鼓励独立思考,而是死记硬背共同的知识 and 信仰,吸收特定社会的“规则”,并经常学习服从权威。在我们的历史上,这显然是公共教育系统的目标。

In *Breakpoint and Beyond*, George Land and Beth Jarman make an interesting observation worth quoting in this context:

在《突破点和超越》一书中,乔治·兰德和伯斯·贾尔曼做出了一个有趣的观察,值得在这里引用:

As late as October of 1989, the Association of California School Administrators, operating from a viewpoint of [traditional] thinking, announced, “The purpose of the school system is not to provide students with an education.” Individual education is “a means to the true end of education, which is to create a viable social order.” Here the leaders of one of the largest school systems in the world have declared that students can enter the twenty-first century supported by schools that do not have education as their central purpose!²

直到 1989 年 10 月,加利福尼亚州学校管理员协会从[传统]思维的角度宣布,"学校系统的目的不是为学生提供教育。"个人教育是"教育的真正目标的手段,即创造一个可行的社会秩序。"这里,世界上最大的学校系统之一的领导者宣称,学生可以进入 21 世纪,学校不以教育为中心目标!

I vividly recall my own experiences in grade school and high school during the 1930s and 1940s. The two most important values conveyed to me in that world were the ability to remain silent and motionless for long periods of time and the ability to march with my fellow students in a neat row from one classroom to another. School was not a place to learn independent thinking, to have one’s self-assertiveness encouraged, to have one’s autonomy nourished and strengthened. It was a place to learn how to fit into some nameless system created by some nameless others and called “the world” or “society” or “the way life is.” And “the way life is” was not to be questioned. Since I questioned everything and found silence and stillness unbearable, I was quickly identified as a troublemaker.

我清楚地记得在 20 世纪 30 年代和 40 年代的小学 and 中学时的经历。传达给我最重要的两个价值观是能够长时间保持沉默和不动,以及能够与同学们整齐有序地从一个教室走到另一个教室。学校不是学习独立思考、鼓励自我主张、培养和增强自主性的地方。它是一个学习如何融入某些无名者创造的某种系统的地方,这个系统被称为"世界"或"社

会"或"生活的方式"。而"生活的方式"是不应该被质疑的。由于我质疑一切,并发现沉默和静止难以忍受,我被快速识别为麻烦制造者。

Many brilliant minds have commented on their dismal experiences in school, their boredom, their lack of appropriate intellectual stimulation and nourishment, their sense that the last thing the educational system was designed for was the cultivation of minds. Schools were interested not in autonomy but in the manufacture of someone's notion of "good citizens." 许多杰出的头脑都评论过自己在学校中的凄惨经历、无聊感、缺乏适当的智力刺激和滋养,以及教育系统设计的目的似乎与培养思维无关。学校关心的不是自主性,而是制造某人所谓的"良好公民"。

"In education," wrote Carl Rogers in *On Becoming a Person*, "we tend to turn out conformists, stereotypes, individuals whose education is 'completed,' rather than freely creative and original thinkers."

正如卡尔·罗杰斯在《成为一个人》中所写,"在教育中,我们往往培养出顺从者、典型人物,受教育已经'完成'的个人,而不是自由创造性和原创性思考者。"

Commenting on this disposition of teachers (and parents) to demand obedience and conformity as primary values, to discourage rather than support normal and healthy progress toward autonomy, Jean Piaget wrote in *The Moral Judgment of the Child*, "If one thinks of the systematic resistance offered by people to the authoritarian method, and the admirable ingenuity employed by children the world over to evade disciplinarian constraint, one cannot help regarding as defective a system which allows so much effort to be wasted instead of using it in cooperation."

评论教师(和家长)要求服从和遵从作为主要价值观,而不是支持走向自主的正常健康进程的这种倾向,让-皮亚杰在《儿童的道德判断》中写道:"如果我们想到人们对权威主义方法的系统性抵制,以及儿童们环顾世界为逃避约束而表现出的可敬的机警,我们就不能不认为,一个浪费如此多努力的系统有问题,而不是将其用于合作。"

What is needed and demanded today, in the age of the knowledge worker, is not robotic obedience but persons who can think.

在知识工作者的时代,我们所需要和要求的不是机器般的顺从,而是能思考的人。

There is reason to hope that this orientation is changing. The assembly line has long since ceased to be the appropriate symbol of the workplace, as we have made the transition from a manufacturing to an information society and mind work has largely replaced muscle work. What is needed and demanded today, in the age of the knowledge worker, is not robotic obedience but persons who can think; who can innovate, originate, and function self-responsibly; who are capable of self-management; who can remain individuals while working effectively as members of teams; who are confident of their powers and their ability to contribute. What the workplace needs today is self-esteem. And what the workplace needs sooner or later of necessity becomes the agenda of the schools.

有理由相信这种取向正在发生变化。组装线早已不再是工作场所的恰当象征,因为我们已经从制造业向信息社会过渡,心智劳动已在很大程度上取代了体力劳动。在知识工作者时代,所需要和被要求的不是机器人般的服从,而是能思考的人;能创新、创造和自负责任地工作的人;能自我管理的人;能在团队工作中保持个性的人;能自信自己的力量和能力为之贡献的人。工作场所今天需要的是自尊。而工作场所迟早需要的也就成了学校的议程。

In earlier forms of industrial organization, where a great deal of work was repetitive and near mindless, obedience may have been a prized value. It is hardly the first trait a manager looks for today. A superb teacher of teachers and a specialist in educational technology that supports autonomy, Jane Bluestein observes in *21st Century Discipline*, “There is evidence that children who are too obedient may have difficulty functioning in today’s work world.”³ Today, a high premium is put on initiative and self-responsibility because that is what a rapidly changing, intensely competitive economy requires.

在早期的工业组织形式中,大量的工作是重复性的,接近无意识的,服从可能是一种受重视的价值。但这远不是现在管理者首先要寻找的特质。教师教师的杰出导师、支持自主性的教育技术专家简·布鲁斯坦在《21世纪纪律》一书中观察到,"有证据表明,过于服从的儿童可能难以适应今天的工作世界。"现在,主动性和自我责任感被高度重视,因为这是迅速变化、激烈竞争的经济所需要的。

If schools are to be adaptive, the goals of education need to embrace more than merely mastering a particular body of knowledge that students are expected to regurgitate on exams. The aim must be to teach children how to think, how to recognize logical fallacies, how to be creative, *and how to learn*. This last is emphasized because of the speed with which yesterday's knowledge becomes inadequate to today's demands: most work now requires a commitment to lifelong learning. Among other things, young people need to learn how to use computers and libraries to access the ever-expanding new knowledge essential to their progress in the workplace. 如果学校要具有适应性,教育的目标需要包括不仅仅掌握学生被期望在考试中背诵的特定知识体系。目标必须是教会孩子们如何思考,如何识别逻辑谬误,如何创造性地思考,以及如何学习。强调这最后一点,是因为昨天的知识变得无法满足今天的需求的速度如此之快:现在大部分工作都需要终身学习的承诺。除其他事项外,年轻人需要学习如何使用计算机和图书馆来获取对他们在工作场合取得进步至关重要的不断扩展的新知识。

Schools are criticized at present because it is possible to graduate high school without knowing how to write a coherent paragraph or add up one's restaurant check. But a mastery of simple English composition or arithmetic, while essential, does not begin to touch what a person must know today at any level above the most menial job.

人们目前批评学校,因为有可能完成高中学习而不知道如何写出连贯的段落或加上自己的餐馆账单。但是对简单的英语作文或算术的掌握,虽然是至关重要的,但还远远不及一个人在任何超过最低技能工作的水平上现在应该知道的。

So the fostering of self-esteem must be integrated into school curricula for at least two reasons. One is to support young people in persevering with their studies, staying off drugs, preventing pregnancy, abstaining from vandalism, and gaining the education they need. The other is to help prepare them psychologically for a world in which *the mind* is everyone's chief capital asset.

因此,至少出于两个原因,必须将培养自尊心纳入学校课程。一个原因是为了支持年轻人坚持学习,远离毒品,预防怀孕,远离破坏行为,并获得他们需要的教育。另一个原因是为了帮助他们在心理上做好准备,进入一个头脑是每个人最主要资产的世界。

I confess to cringing a little when I hear colleagues in the self-esteem/education field announce that teachers must help young people to trust their “intuition”—while not saying a word about teaching them to think, or understand the principles of logic, or have a respect for reason—thus implying that “intuition” is all they need. “Intuition” has a place in the scheme of things, to be sure, but without rationality it is dangerously unreliable. At best, it is not enough, and it is irresponsible to suggest to young people that it is. No one has ever suggested that Charles Manson did not operate “intuitively.”

当我听到自尊/教育领域的同事宣称教师必须帮助年轻人相信他们的“直觉”——而没有提到教他们如何思考,或者理解逻辑原理,或者尊重理性——从而暗示“直觉”就是他们所需要的,我承认我有些不安。“直觉”在事物的体系中确实有一定地位,但如果没有理性,它就会很不可靠。在最好的情况下,它是不够的,建议年轻人它就足够了是不负责任的。从未有人提出查尔斯·曼森(Charles Manson)没有“直觉”地行事。

If the proper goal of education is to provide students with a foundation in the basics needed to function effectively in the modern world, then nothing is more important than building courses on the art of critical thinking into every school curriculum. And if self-esteem means confidence in our ability to cope with the challenges of life, is anything more important than learning how to use one's mind?

如果教育的正确目标是为学生提供在现代社会中有效运作所需基础知识的基础,那么在每个学校课程中纳入关于批判性思维艺术的课程无疑

是最重要的。如果自尊意味着对应对生活挑战能力的信心,那么还有什么比学习如何使用自己的思维更重要的呢?

We are thinking beings and we are creative beings. Recognition of this fact needs to be at the center of any educational philosophy. When we place the value of these functions at the forefront of our curriculum, we nurture self-esteem.

我们是思考的生物,也是富有创造力的生物。认识到这一事实应该成为任何教育哲学的核心。当我们将这些功能的价值置于课程的最前沿时,我们就能培养学生的自尊心。

Individual teachers and designers of curricula must ask themselves: How does my work contribute to the process of young people becoming thinking, innovative, creative human beings?

每个教师和课程设计师都必须问自己:我的工作如何有助于年轻人成为思考、创新、富有创造力的人?

The Teacher's Self-Esteem **教师的自尊**

As with parents, it is easier for a teacher to inspire self-esteem in students if the teacher exemplifies and models a healthy, affirmative sense of self. Indeed, some research suggests that this is the primary factor in the teacher's ability to contribute to a student's self-esteem.⁴

与父母一样,如果教师自己具有健康、积极的自我意识,那么他们就更容易激发学生的自尊心。事实上,这似乎是教师能够提高学生自尊的主要因素。⁴

Teachers with low self-esteem tend to be more punitive, impatient, and authoritarian. They tend to focus on the child's weaknesses rather than strengths. They inspire fearfulness and defensiveness. They encourage dependency.⁵

自尊心低的教师往往更加惩罚性、缺乏耐心和专制。他们倾向于关注

学生的弱点而非长处。他们激发恐惧和防御心理。他们鼓励学生的依赖性。⁵

Low-self-esteem teachers are typically unhappy teachers.
自尊心低的教师通常也是不快乐的教师。

Teachers with low self-esteem tend to be overdependent on the approval of others. They tend to feel that others are the source of their “self-esteem.” Therefore, they are hardly in a position to teach that self-esteem must be generated primarily from within. They tend to use their own approval and disapproval to manipulate students into obedience and conformity, since that is the approach that works when others apply it to them. They teach that self-esteem comes from “adult and peer approval.” They convey an external approach to self-esteem rather than an internal one, thereby deepening whatever self-esteem problems students already have.

自尊心低的教师通常过于依赖他人的认可。他们倾向于认为别人是他们“自尊”的来源。因此,他们很难有资格教导学生自尊必须主要来自内心。他们倾向于使用自己的认可和不认可来操纵学生服从和遵从,因为这是别人对他们施加影响时使用的方法。他们教导说自尊来自“成人和同伴的认可”。他们传达的是一种外部的自尊方法,而不是内在的,从而加深了学生已有的任何自尊问题。

Further, low-self-esteem teachers are typically unhappy teachers, and unhappy teachers often favor demeaning and destructive tactics of classroom control.

此外,自尊心低的教师通常是不快乐的教师,不快乐的教师常常偏好贬低和破坏性的课堂控制策略。

Children watch teachers in part to learn appropriate adult behavior. If they see ridicule and sarcasm, often they learn to use it themselves. If they hear the language of disrespect, and even cruelty, it tends to show up in their

own verbal responses. If, in contrast, they see benevolence and an emphasis on the positive, they may learn to integrate that into their own responses. If they witness fairness, they may absorb the attitude of fairness. If they receive compassion and see it offered to others, they may learn to internalize compassion. If they see self-esteem, they may decide it is a value worth acquiring.

孩子们部分是为了学习适当的成人行为而观察教师。如果他们看到嘲笑和讽刺,通常他们也会学会使用。如果他们听到不尊重的语言,甚至残酷的语言,它也倾向于出现在他们自己的言语反应中。相反,如果他们看到仁慈和注重正面的东西,他们可能会学会将其融入到自己的反应中。如果他们见证了公平,他们可能会吸收公平的态度。如果他们受到同情,并看到它也被提供给他人,他们可能会学会内化同情心。如果他们看到自尊,他们可能会决定这是一种值得获得的价值观。

Furthermore, as Robert Reasoner notes:
此外,正如罗伯特·里祖纳所指出的:

Teachers with high self-esteem are ... more apt to help children develop problem-solving strategies than to give advice or deny the significance of what children perceive to be problems. Such teachers build a sense of trust in students. They base their classroom control on understanding, joint cooperation and involvement, working through problems, caring, and mutual respect. This positive relationship allows children to learn and to grow in their confidence and ability to function independently.⁶

自尊心高的教师更倾向于帮助孩子们发展解决问题的策略,而不是给出建议或否认孩子们认为是问题的重要性。这样的教师在学生中树立了信任感。他们根据理解、共同合作和参与、解决问题、关怀和相互尊重来建立课堂控制。这种积极的关系使孩子们能够学习并增强他们独立运作的自信和能力。

What a great teacher, a great parent, a great psychotherapist, and a great coach have in common is a deep belief in the potential of the person with whom they are concerned—a conviction about what that person is capable of being and doing—plus the ability to transmit the conviction during their

interactions. "I always did poorly in math in school," a client said to me, "and I always knew I could never do well—until I met a teacher who refused to believe me. She *knew* I could do math, and her certainty had so much power it was irresistible." The ability to inspire students in this way is not usually found among teachers who have little belief in themselves.

一个出色的老师、出色的父母、出色的心理治疗师和出色的教练的共同点是,他们深信他们所关心的那个人的潜力——确信那个人所能成为和做到的事情——并在与他们互动时传达这种确信。"我在学校里一直很糟糕的数学,"一个客户对我说,"我一直知道我做不好数学——直到我遇到一个老师拒绝相信我。她知道我能做数学,她的确定性如此强大,是不可抗拒的。"能够以这种方式激励学生通常不会出现在那些对自己缺乏信心的老师中。

Teachers with good self-esteem are likely to understand that if they wish to nurture the self-esteem of another, they need to relate to that person from their vision of his or her worth and value, providing an experience of acceptance and respect. They know that most of us tend to underestimate our inner resources, and they keep that knowledge central in their awareness. Most of us are capable of more than we believe. When teachers remain clear about this, others can acquire this understanding from them almost by contagion.

自尊心良好的老师很可能会理解,如果他们希望培养他人的自尊心,他们需要从他人的价值和价值观出发与他们交流,提供一种被接受和尊重的体验。他们知道,我们大多数人都倾向于低估自己的内在资源,并把这个知识作为他们关注的中心。我们大多数人的能力都超过了我们自己的相信。当老师对此保持清晰认知时,其他人几乎就像被这种理解传染一样从他们那里获取这种理解。

Sometimes it can be difficult to go on believing in another person when that person seems not to believe in him or herself. Yet one of the greatest gifts a teacher can offer a student is the refusal to accept the student's poor self-concept at face value, seeing through it to the deeper, stronger self that exists within if only as a potential. (This is accomplished, in part, by making the student aware of choices and options the student had not noted and by breaking problems down into smaller, more manageable units that fall within the student's present competence and thus give him or her a base

on which to build.) A teacher's own self-esteem can make this task easier. 有时,当一个人似乎对自己都没有信心时,坚持相信另一个人可能会很困难。然而,一个老师可以给学生的最大礼物之一就是拒绝以表面价值接受学生的自我概念不佳,看穿它到达内心更深、更强大的自我(即使只是潜在的)。(这在一定程度上是通过让学生意识到他们未注意到的选择和选项,并将问题分解成更小、更易管理的单元,这些单元在学生现有的能力范围内,从而为他们建立一个基础。)一个老师自身的自尊心可以使这个任务更容易完成。

One of the greatest gifts a teacher can offer a student is the refusal to accept the student's poor self-concept at face value.

一个老师可以给学生的最大礼物之一就是拒绝以表面价值接受学生的自我概念不佳。

For this reason, when I speak at teachers' conferences, I often spend much of my time talking about what educators can do to raise the level of their own self-esteem rather than about what they can do for the self-esteem of students. Remember the guru with the weakness for sweets.

由于这个原因,当我在教师会议上发言时,我通常花很多时间讨论教育工作者可以做些什么来提高自己的自尊,而不是他们可以为学生的自尊做些什么。记住那个对甜点有偏好的导师。

Expectations **期望值**

To give a child the experience of acceptance does not mean, as we have already noted, to signal "I expect nothing of you." Teachers who want children to give their best must convey that that is what they expect. 给一个孩子一种被接纳的体验并不意味着,正如我们已经指出的那

样,"我对你没有任何期望。"想让孩子们尽最大努力的老师必须表达他们的期望。

Research tells us that a teacher's expectations tend to turn into self-fulfilling prophecies. If a teacher expects a child to get an A—or a D—either way, expectations tend to become realities. If a teacher knows how to convey "I am absolutely convinced you can master this subject, and I expect you to and will give you all the help you need," the child feels nurtured, supported, and inspired.

研究告诉我们,教师的期望往往变成自我实现的预言。如果一个教师希望一个孩子获得 A 或 D,无论哪种情况,期望都倾向于成为现实。如果一个教师知道如何传达"我完全相信你可以掌握这个科目,我期望你这样做,并会给你所需的所有帮助",孩子就会感到被关爱、支持和激励。

A classroom in which what is wanted and expected is that one will give one's best is a classroom that develops both learning and self-esteem. 一个希望和期望每个人都尽自己最大努力的教室,就是一个同时培养学习和自尊的教室。

The Class Environment

班级环境

If the primary goal of the educational system is one factor that has consequences for a child's self-esteem, and if the teacher's own self-esteem is another, yet a third is the classroom environment. This means the way the child is treated by the teacher and sees other children being treated.

如果教育系统的首要目标是影响一个孩子自尊的一个因素,而教师自己的自尊又是另一个因素,那么第三个因素就是课堂环境。这意味着孩子受到老师和其他孩子的对待方式。

1. A child's dignity. One of the painful things about being a child is that one tends not to be taken seriously by adults. Whether one is dismissed discourteously or praised for being "cute," most children are not used to having their dignity as human beings respected. So a teacher who treats all

students with courtesy and respect sends a signal to the class: You are now in an environment where different rules apply than those you may be used to. In this world, your dignity and feelings matter. In this simple way a teacher can begin to create an environment that supports self-esteem.

1.孩子的尊严。成为一个孩子的一个痛苦经历是,他们往往不被成年人当回事。不管是被无礼地驳回还是因为"可爱"而获赞,大多数孩子都不习惯自己作为人被尊重。所以一个以礼貌和尊重对待所有学生的老师,向全班传达一个信号:你现在所在的环境适用于与你以前习惯的不同的规则。在这个世界里,你的尊严和感受是很重要的。这种简单的方式,老师就可以开始营造支持自尊的环境。

I recall an incident many years ago when I was invited to speak at a school for gifted children. During my presentation I invited the students to talk about what it was like to be labeled “a gifted child.” They spoke enthusiastically about the pluses, but they also spoke about minuses. Some talked about the discomfort of being treated as a “family resource.” Some talked about the high expectations of their parents that did not necessarily relate to their own interests and needs. They talked about wanting to be treated “like normal human beings.” And they talked about the ways even loving adults did not necessarily treat them seriously. Present in the room, in addition to the students, were most of the teachers, the assistant principal, and the school psychologist. After the talk, a number of students gathered around to ask me further questions. Then the assistant principal joined in and asked some question of a boy who looked to be about eleven. Halfway through his answer, the school psychologist walked over and started talking to the assistant principal—who turned her back on the boy and left him standing there in midsentence. Astonished, he looked at me and spread his arms, as if to say, “What can you do when you deal with grown-ups? They still don’t get it.” I smiled in understanding and spread my arms, copying his gesture, as if to say, “Yeah, what can you do?” If this assistant principal had been talking to an adult rather than a child and her colleague had interrupted as he did, without a word of apology or explanation, and if she had turned her back on the adult speaking, without even an “Excuse me,” they both would have been perceived as flagrantly rude. Except that, since an adult was involved, they almost certainly wouldn’t have done it. Why is discourtesy acceptable if directed against a young person? What message is

conveyed? That respect is only appropriate for older people?

我记得多年前一个 incident,当时我被邀请在一所为有天赋儿童设立的学校演讲。在演讲过程中,我邀请学生们谈谈被贴上"有天赋儿童"标签的感受。他们热情地谈到了正面因素,但也谈到了负面因素。有人提到被视为"家庭资源"的不适。有人提到父母过高的期望与他们自己的兴趣和需求不符。他们谈到想要被视为"正常人"。他们还谈到即使是疼爱他们的成年人也未必真的把他们当回事。除了学生,在场还有大部分教师、副校长和学校心理咨询师。演讲结束后,许多学生围着我继续提问。这时副校长加入进来,向一位看起来大约 11 岁的男孩提了一个问题。就在男孩回答到一半时,学校心理咨询师走过来,开始与副校长交谈 - 副校长转过身背对着男孩,让他就这样半途而废。男孩惊讶地看着我,张开双臂,好像在说"当你和成年人打交道时,能怎么办?他们还是不明白"。我会意地朝他微笑,同样张开双臂,好像在说"是啊,能怎么办呢?"如果这位副校长是在和一个成年人交谈,而她的同事以这种方式打断,没有道歉或解释,就这么转身离开,他们俩都会被视为非常无礼。但由于对方是个孩子,他们几乎肯定不会这么做。为什么对待年轻人就可以如此没有礼貌?这传达了什么信息?难道尊重只适用于年长的人吗?

2. Justice in the classroom. Children are extremely sensitive to issues of fairness. If they see the same rules applied consistently to everyone; if, for instance, they see that their teacher has the same attitude and policy whether talking to a boy, a girl, a Caucasian, a black American, a Hispanic, or an Asian—they register the appropriate lesson, they perceive the teacher as having integrity, and their sense of safety and security is enhanced. On the other hand, favoritism (and disfavoritism) poisons a classroom atmosphere. It encourages feelings of isolation and rejection and diminishes children's sense that this is a world with which they will be able to deal. A teacher cannot help enjoying one student more than another, but professionals know how to manage their feelings. They hold themselves accountable to objective standards of behavior. A child needs the sense that in the classroom, justice will prevail. A teacher who does not understand this can turn an eight-year-old into a cynic who no longer cares to give his or her best.

2. 课堂上的公正。儿童对公平问题非常敏感。如果他们看到同样的规则被一致地应用于所有人;例如,如果他们看到他们的老师无论是在和男

孩、女孩、白人、黑人美国人、西班牙裔还是亚洲人交谈时都保持同样的态度和政策,他们就会领会到适当的教训,他们会感觉老师有正直,他们的安全感也会增强。另一方面,偏袒(和不偏不倚)会毒害课堂氛围。它鼓励孤立和被拒绝的感受,减弱了孩子们觉得这是一个他们能应付得来的世界的感觉。老师无法不比其他人更喜欢某个学生,但专业人士知道如何管理自己的感情。他们对自己的行为负有客观标准的责任。孩子需要觉得在课堂上,正义将会得到实现。不理解这一点的老师可能会把一个八岁的孩子变成一个不再愿意尽自己最大努力的犬儒。

3. Self-appreciation. When teachers help a child feel visible by offering appropriate feedback, they encourage self-awareness. When they offer not judgments but descriptions of what they see, they help the child to see him or herself. When they draw attention to a child's strengths, they encourage self-appreciation.

3. 自我欣赏。当老师通过提供适当的反馈来帮助一个孩子感到被重视时,他们就鼓励了自我意识。当他们提供不是判断而是对所见的描述时,他们帮助孩子认识自己。当他们关注一个孩子的优点时,他们鼓励了自我欣赏。

However, teachers often tend to concentrate not on strengths but on weaknesses. Johnny is good at English but poor in math, so the whole focus is put on math. Since math does have to be learned, this is understandable, but it is a mistake nonetheless. The mistake is not that the teacher says math needs more attention—it does; the mistake is that the teacher treats this as more important than Johnny's skill in English. If Johnny is good in English, that is a reason to encourage him to do *more* writing and reading, not less. Teachers tend to call parents when a child is doing poorly. There is reason to believe that calling them when the child is doing well could be more productive; in the latter case one can still address negatives but not treat them as the most important element in the situation. Help Johnny to be aware of and appreciate his assets. They may indicate where his passion lies and point the way to his future.

然而,教师通常倾向于关注不是优点,而是弱点。约翰尼擅长英语但在数学方面表现很差,因此全部注意力都集中在数学上。由于数学确实需要学习,这是可以理解的,但它仍然是一个错误。这个错误不在于老师说数

学需要更多注意力,而是老师将此视为比约翰尼在英语方面的技能更重要的事情。如果约翰尼擅长英语,这就是鼓励他多写多读的理由,而不是减少。教师往往会在孩子表现不佳时联系家长。有理由相信,在孩子表现良好时联系家长可能更有成效;在后一种情况下,人们仍可以解决负面问题,但不将其视为情况中最重要的因素。帮助约翰尼意识到并欣赏他的资产。它们可能表明他的激情所在,并指引他未来的道路。

And even when dealing with weaknesses, a teacher can focus on Johnny's deficiency in ways that hurt self-esteem: "You'll never get anywhere in life if you can't learn such-and-such—what's the matter with you?" Or the teacher can inspire him to extend his mastery to a new field, so that working on math becomes self-esteem building—"You stick with it, even though it's tough." The focus should remain on the positive.

即使在处理弱点时,教师也可以关注约翰尼的缺陷,这可能会损害他的自尊:"如果你不能学会某某,你将永远无法取得成功—你到底怎么回事?"或者,老师可以激励他去掌握新领域,这样努力学习数学就会增强自尊心--"即使很艰难,你也要坚持下去。"关注的重点应该保持在积极的方面。

Sometimes a child is not fully aware of his or her assets. It is the teacher's job to facilitate that awareness. This has nothing to do with phony compliments. Every child does some things right. Every child has some assets. They must be found, identified, and nurtured. A teacher should be a prospector, looking for gold. Try to think back to what it would have been like to be in a class where the teacher felt there was no more urgent task than to discover the good in you—your strengths and virtues—and to help you become more aware of them. Would that have inspired the best in you? Would that be an environment in which you were motivated to grow and learn?

有时,孩子并没有完全意识到自己的优势。教师的工作就是帮助他们意识到这一点。这与虚假的称赞无关。每个孩子都有做对的事情。每个孩子都有某些优势。必须找到、确认并培养这些优势。教师应该是一个勘探者,在寻找黄金。试回想一下,如果你上的是一个老师觉得没有比发现你的优点——你的优势和美德——并帮助你意识到它们更紧迫的

任务的课,那会是什么样的体验。这会激发你内心的最佳状态吗?这会是一个你被激励去成长和学习的环境吗?

A teacher should be a prospector, looking for gold.

教师应该是一个勘探者,在寻找黄金。

4. Attention. Every child needs attention, and some children need more attention than others. There is one kind of student who is often ignored. This is the student who does his or her work extremely well but who is shy, retiring, and very silent in class. A teacher needs to make an extra effort to bring this child out. This might be accomplished by asking, as often as necessary, “Clara, what’s your opinion?” Or, “What do you think about that, Charley?” Sometimes it is useful to ask such a child to help some other student who is having difficulties with the work, so that the child has an opportunity to “come out” and experience being effective with another person. (The point is not altruism; the point is that the child gets to experience being socially competent. “Peer facilitation,” observes educator Kenneth Miller, “is one of the best things happening in schools today.”⁷) Sometimes it is useful to ask the shy student to stay for a few minutes after class to form more of a personal connection—to send the signal that he or she is noticed and cared about.

4.关注。每个孩子都需要关注,有些孩子需要更多关注。有一类学生常常被忽视。这就是那些完成工作非常出色但又内向、退缩且在课堂上非常安静的学生。教师需要额外努力来让这样的孩子主动表达。可以通过经常问“克拉拉,你有什么想法?”或“查尔斯,你对此有什么看法?”来达到这一目的。有时让这样的孩子来帮助其他遇到困难的学生也很有用,这样孩子就有机会“走出来”并体验到与他人互动的胜任感。(重点并非利他主义,而是让孩子体验到自己的社交能力。教育家肯尼思·米勒指出,“同伴辅导”是当前学校中最好的事物之一。)有时让内向的学生课后多留几分钟也很有帮助,可以建立更多的个人联系,并传达出被关注和关心的信号。

This is a signal that every student needs and deserves. Above all, what is needed is the message that what the child thinks and feels *matters*. The tragedy for many children is when year after year they do not get this message from adults, at some point what they think and feel matters less to themselves. The problem is compounded when children who treat themselves as if they did not matter are praised for their “unselfishness.” 这是每个学生都需要和应得的信号。最重要的是,孩子们所想和所感都很重要这一信息。许多孩子的悲剧在于,他们年复一年没有从成年人那里得到这样的信息,到某个时候他们自己也觉得自己的想法和感受不那么重要了。当那些将自己视为无足轻重的孩子因为“无私”而受到赞扬时,问题就变得更加严重了。

5. Discipline. In every classroom there are rules that must be respected if learning is to progress and tasks are to be accomplished. Rules can be *imposed*, by dint of the teacher’s power, or they can be *explained* in such a way as to engage the mind and understanding of the student. Jane Bluestein writes:

5. 纪律。每个教室里都有必须受到尊重的规则,才能促进学习进展和任务完成。这些规则可以由老师的权威强加,也可以通过解释的方式让学生理解和参与其中。简·布鲁斯坦写道:

When we ask our students to do something, we usually have a better reason than *because I said so*. Telling them the real, logical, and intrinsic reason for a limit or a rule—so the markers do not dry out, so that we do not disturb anyone on our way down the hall, so that no one trips and falls—builds commitment and cooperation even from rebellious students.⁸

当我们要求学生做某事时,我们通常有比“因为我说了算”更好的理由。告诉他们规则的真正、合乎逻辑和内在原因——为了确保记号笔不会干涸、为了不在走廊上打扰别人、为了防止有人跌倒——即使对叛逆的学生也能建立起承诺和合作意识。

A teacher can think about rules in one of two ways. She or he can wonder: How can I *make* students do what needs to be done? Or: How can I inspire students to *want* to do what needs to be done? The first orientation is

necessarily adversarial and at best achieves obedience while encouraging dependency. The second orientation is benevolent and achieves cooperation, while encouraging self-responsibility. The first approach threatens pain. The second offers values—and power, too. Which approach a teacher feels more comfortable with has a good deal to do with his or her sense of efficacy as a person.

老师可以从两种不同的方式来考虑规则。一种是想：“我如何能迫使學生做必須做的事？”；另一种则是：“我如何能激勵學生主動去做必須做的事？”第一种方式必然是對抗性的，最好只能達到服從，但會助長依賴。第二种方式則是仁慈的，能達到合作，同時培養自我責任。第一种方式是以威脅疼痛為手段，第二种方式則是提供價值觀和力量。一個老師更喜欢哪種方式，很大程度上與其個人的有效感有關。

Sometimes a teacher may feel that there is no choice but to motivate by a student's desire to avoid a negative rather than to gain a positive. Perhaps so. But as an exclusive or dominant policy it is psychologically disempowering. It makes escape from pain more important than experiencing joy—which leads to self-contraction (the contraction of thought and feeling) rather than self-expression and self-development. 有时老師可能覺得，激勵學生避免負面而不是追求正面是唯一的選擇。也許是這樣。但作為唯一或主導政策，它在心理上是削弱自我的。它使從痛苦中逃脫比體驗快樂更重要——這導致了自我收縮（思想和情感的收縮），而不是自我表達和自我發展。

In *Teacher Effectiveness Training*, Tom Gordon proposes that students participate in the process of rule setting—that they be invited to think through what an effective classroom requires—and this has the advantage not only of stimulating superior cooperation but also of fostering greater autonomy.

在教師有效培訓中，湯姆·戈登提出，學生應參與制定規則的過程——他們應被邀請思考一個有效的課堂需要什么——這不僅有利於刺激更好的合作，還有利於培養更大的自主性。

“The essence of discipline,” writes Haim Ginott in *Teacher and Child*, “is finding effective alternatives to punishment.” His chapter on discipline in this book is outstanding in the strategies he offers for motivating students in

ways that enhance rather than diminish self-esteem.

海因·吉诺特在《教师和孩子》一书中写道:"纪律的本质是找到惩罚的有效替代品。"他在这本书中关于纪律的章节中提出了出色的策略,他们以增强而不是削弱自尊的方式激励学生。

Discipline problems often result when children come to school with negative expectations concerning the behavior of adults based on their experiences at home. Without conscious awareness of their motives, they may be disruptive or hostile in class to evoke the kind of punishment they are used to; they may provoke anger because anger is what they "know" is in store for them. The challenge to a teacher is not to be "hooked" by this strategy and fulfill the student's worst expectations. It can be difficult to preserve respect and compassion when dealing with such students, but teachers wise and mature enough to do so can have an extraordinary impact. 纪律问题经常源于孩子们带着基于家庭经历对成年人行为的负面预期进入校园。在没有意识到他们动机的情况下,他们可能在课堂上造成骚扰或敌意,以引发他们习惯的那种惩罚;他们可能激发愤怒,因为愤怒是他们"知道"会降临在他们身上的。教师的挑战是不要被这种策略"勾住",并实现学生最坏的预期。在处理这样的学生时,保持尊重和同情可能很困难,但足够智慧和成熟的教师这样做可以产生非凡的影响。

Compassion and respect do not imply lack of firmness.

同情和尊重并不意味着缺乏决心。

An examination of the strategies of maintaining classroom discipline is not my purpose here. An excellent treatment of that issue, apart from the Ginott book, may be found in Jane Bluestein's *21st Century Discipline*. Bluestein displays great ingenuity in illustrating how teachers can maintain discipline while strengthening the autonomy of the student.

这里我的目的并非审视维持课堂纪律的策略。除了《金洛特》一书外,简·布卢斯坦在《21世纪纪律》一书中对这一问题进行了出色的探讨。

布卢斯坦巧妙地阐述了教师如何在增强学生自主性的同时维持纪律的方法。

She addresses, for instance, the well-known but often ignored principle that misconduct is better corrected by allowing a student to experience its logical consequences than by punishment. When a class was sluggish and uncooperative—repeatedly—about completing a lesson, she announced that class would not be dismissed for lunch until the lesson was completed. By the time the students got to the lunchroom the food was cold and much of it was gone. Next day, every lesson was completed and every desk was neatly cleared two minutes before dismissal time. “I’m still amazed that they all learned to tell time overnight.” She writes:

例如,她讨论了人所熟知但往往忽视的原则,即不应通过惩罚,而是让学生体验行为的自然后果来纠正不当行为。当班级反复迟缓、不配合完成一节课时,她宣布要等到课程完成后才能放学去午餐。等到学生们到达食堂时,食物已经凉了,很多已经被吃光了。第二天,每一节课都按时完成,每张桌子在下课前两分钟都已整洁。她写道:"我仍然惊讶于他们一夜之间就学会了看时间。"

In ... authority relationships, misconduct is an invitation for the teacher to exercise power and control. Our immediate response, in this type of arrangement, is *How can I teach him or her a lesson?* In a 21st-century classroom, the lessons to be learned from one’s misconduct come from the consequences of this misconduct, not the power of the teacher.... In the example [of the sluggish class], the students missed lunch because of a poor choice they had made, not as a punishment for misbehaving. As soon as the students got themselves ready on time, there was no reason for the negative consequence (delaying lunch) to continue.

在这种权威关系中,不当行为是教师行使权力和控制的邀请。我们的直接反应是:"我要让他们受教训。"在 21 世纪的课堂上,从不当行为中吸取教训来自于这种不当行为的后果,而不是教师的权力。在上述缓慢的班级例子中,学生错过午餐是由于他们自己的选择不当,而不是因为他们的不当行为而受到惩罚。一旦学生按时准备好,延迟午餐的负面后果就没有继续的必要了。

One last word on this subject. If low self-esteem can impel some teachers to rigid, punitive, even sadistic behavior, it can impel others to the kind of mushy “permissiveness” that signals a complete absence of authority—with classroom anarchy as the result. Compassion and respect do not imply lack of firmness. A capitulation to disruptive elements in the class means abdication of the teacher’s responsibilities. Competent teachers understand the need for standards of acceptable behavior. But they also understand that toughness need not and should not entail insults or responses aimed at demeaning anyone’s sense of personal value. One of the characteristics of a superior teacher is mastery of this challenge.

关于这个主题的最后一点话。如果自尊心低下可以驱使一些教师采取刚性、惩罚性甚至残酷的行为,那么它也可能驱使他人采取“放任主义”式的松散态度,这表明完全缺乏权威,导致课堂无序。同情和尊重并不意味着缺乏坚定。屈服于课堂上的破坏性因素意味着放弃教师的责任。有能力的教师理解需要有可接受行为的标准。但他们也明白,强硬并不意味着侮辱或旨在贬低任何人个人价值的回应。杰出教师的一个特点就是掌握了这一挑战。

To achieve the results they want, teachers sometimes have to exercise imagination. Problems cannot be reduced to a list of formula strategies that will fit every occasion. One teacher I know solved a classroom problem by gravely asking the biggest, noisiest boy in the class, when they were alone, if he could help her by exercising his natural leadership abilities to persuade some of the others to be more orderly. The boy looked a bit disoriented, evidently not knowing how to answer; but peacefulness quickly prevailed, and the boy responsible felt proud of himself.

为了达到他们想要的结果,教师有时必须发挥想象力。问题不能归结为适用于任何场合的一系列公式化策略。我认识的一位教师通过严肃地询问班上最大、最吵闹的男孩是否能够发挥他的自然领导能力来说服其他人保持秩序,从而解决了课堂问题。那个男孩看起来有些困惑,显然不知道如何回答;但和平很快就恢复了,负责任的男孩也为自己感到自豪。

Understanding Emotions

理解情感

If a proper education has to include an understanding of thinking, it also has to include an understanding of feelings.

如果一个适当的教育必须包括对思维的理解,它也必须包括对感情的理解。

Unfortunately, many parents implicitly teach children to repress their feelings and emotions—or those which parents find disturbing. “Stop crying or I’ll really give you something to cry about!” “Don’t you dare get angry!” “Don’t be afraid! Do you want people to think you’re a sissy?” “No decent girl has such feelings!” “Don’t be so excited! *What’s the matter with you?*”

不幸的是,许多父母隐含地教育孩子抑制他们的感受和情感,或是父母觉得令人不安的那些感受和情感。“停止哭泣,否则我会给你一个真正哭泣的理由!”“你竟敢生气!”“不要害怕!你想让别人认为你是个柔弱的人吗?”“一个体面的女孩不会有这种感觉!”“不要那么兴奋!你怎么了?”

Emotionally remote and inhibited parents tend to produce emotionally remote and inhibited children. This is accomplished not only through their overt communications but also by their own behavior, which signals to a child what is “proper,” “appropriate,” “socially acceptable.”

情感疏远和受抑制的父母往往会产生情感疏远和受抑制的孩子。这不仅是通过他们的公开交流,也是通过自己的行为,向孩子传达什么是“正确的”、“适当的”、“社会可接受的”。

Further, parents who accept certain teachings of religion are likely to convey the unfortunate notion that there are such things as “evil thoughts” or “evil emotions.” “It’s a sin to feel that!” The child may learn moral terror of his or her inner life.

此外,接受宗教某些教诲的父母可能会传达这样一个不幸的观念,即存在所谓的“邪恶思想”或“邪恶情绪”。“感受到那种情绪是一种罪过!”孩子可能会学会对内心生活产生道德恐惧。

An emotion is both a mental and a physical event. It is an automatic psychological response, involving both mental and physiological features,

to our subconscious appraisal of what we perceive as beneficial or harmful to ourself.* Emotions reflect the perceiver's value response to different aspects of reality: "for me or against me," "good for me or harmful," "to be pursued or to be avoided," and so forth. A discussion of the psychology of emotions may be found in *The Disowned Self*.

情绪既是一种精神事件,也是一种生理事件。它是对我们潜意识中评估为有利于自己或有害于自己的事物的自动心理反应,涉及精神和生理特征。* 情绪反映了观察者对现实不同方面的价值响应:"对我有利还是不利"、"对我有益还是有害"、"要追求还是要避免"等。情绪心理学的讨论可以在《被遗弃的自我》中找到。

To cease to know what we feel is to cease to experience what things mean to us. This unconsciousness is often actively encouraged in children. A child may be led to believe that emotions are potentially dangerous, that sometimes it is necessary to deny them, to make oneself unaware of them. The child can learn to disown certain emotions and cease to experience them consciously. On the psychological level, a child deflects awareness, thereby ceasing to recognize or acknowledge certain feelings. On the physical level, a child inhibits breathing, tenses his or her body, induces muscular tensions, and blocks the free flow of feelings, thereby inducing a partial state of numbness.

不知道我们在感受什么,就意味着不再体验事物对我们的意义。这种无意识往往在孩子身上得到主动鼓励。孩子可能被引导认为情绪可能是危险的,有时需要否认它们,不去意识到它们。孩子可以学会否认某些情绪,不再有意识地体验它们。在心理层面上,孩子会转移注意力,从而不再认识或承认某些感受。在生理层面上,孩子会抑制呼吸,紧张身体,产生肌肉紧张,阻碍感情的自由流动,从而引发部分麻木状态。

I do not wish to imply that parents are the only source of childhood repression. They are not. Children can learn on their own to protect their equilibrium by disowning certain of their feelings, as I discuss in *Honoring the Self*. However, it is undeniable that too many parents encourage the practice of emotional repression by making it a tacit condition of their approval.

我并不想暗示父母是儿童压抑情感的唯一来源。他们不是。正如我在《尊重自我》中讨论的那样,儿童也可以独自学会通过否认某些感受来

保护自己的平衡。然而,不可否认,许多父母通过将情感压抑作为获得他们认同和爱的隐含条件,鼓励了这种做法。

As the child grows, he or she may slash away more and more feelings, more and more parts of the self, in order to be accepted, loved, and not abandoned. The child may practice self-repudiation as a survival strategy. He or she cannot be expected to understand the unfortunate long-range consequences.

当孩子成长时,他或她可能会继续切割掉更多的感受和自我,以便获得被接纳、被爱 and 不被遗弃。孩子可能会将自我否认作为一种生存策略。他们无法预料到这种做法的不幸长远后果。

A teacher is in a position to teach children a rational respect for feelings coupled with an awareness that one can accept a feeling without having to be ruled by it.

教师有责任教会儿童理性地尊重感受,并意识到可以接受一种感受而不被它统治。

We can learn to own when we are afraid, and accept it, and (for instance) still go to the dentist when it is necessary to do so. We can learn to admit when we are angry, and talk about it, and not resort to fists. We can learn to recognize when we hurt, and own the feeling, and not put on a phony act of indifference. We can learn to witness our feelings of impatience and excitement, and breathe into them, and yet not go out to play until we have finished our homework. We can learn to recognize our sexual feelings, and accept them, and not be controlled by them in self-destructive ways. We can learn to recognize and accept our emotions *without losing our minds*. We can learn to wonder: What might my feelings be trying to tell me? What might I need to consider or think about?

我们可以学会承认自己的恐惧,接受它,并且(例如)在必须去看牙医时仍然去。我们可以学会承认自己的愤怒,谈论它,而不是诉诸拳头。我们可以学会认识到自己的伤痛,拥抱这种感受,而不是装出漠不关心的样子。我们可以学会见证自己的焦虑和兴奋,并专注于呼吸,但在完成作业之前不出去玩耍。我们可以学会认识和接受自己的性感受,而不被它们以自我毁灭的方式所控制。我们可以学会认识和接受我们的情绪,而不会失

去理智。我们可以学会思考:我的感受可能想告诉我什么?我需要考虑或思考什么?

We can learn that a pain or fear confronted is far less dangerous than a pain or fear denied.

我们可以学会,直视痛苦或恐惧比否认它们要来得更安全。

We can learn that we are accountable for what we choose to do, but that feelings as such are neither moral nor immoral—they simply *are*.

我们可以学会,我们要对自己的行为负责,但感受本身并不道德或不道德 - 它们只是存在。

Today, this is the kind of understanding some people gain only in psychotherapy. But in the schools of the future, no one will finish the twelfth grade without having been exposed to these ideas. They will be an integral part of everyone's education because of their clear importance to the achievement of a decent life.

如今,只有在心理治疗中,一些人才能获得这种理解。但在未来的学校里,没有人会在不接触这些思想的情况下完成十二年级的学习。这些思想将成为每个人教育中不可或缺的一部分,因为它们对实现体面的生活至关重要。

We can learn to recognize and accept our emotions without losing our minds.

我们可以学会认识和接受自己的情绪,而不会失去理智。

It need hardly be added that if a teacher is to succeed in teaching self-acceptance, he or she must be comfortable in accepting the feelings of students, must create an environment in which such acceptance is felt by everyone. Children who feel accepted find it easier to accept themselves.

不难补充一点,如果一个老师要成功地教授自我接受,他或她必须舒服地

接受学生的感受,必须创造一个每个人都能感受到这种接受的环境。感到被接受的孩子更容易接受自己。

This point was made previously in our discussion of effective parenting and of necessity it is made again here. Indeed, virtually all of the principles identified in the preceding chapter have application in the classroom. For example, handling mistakes with benevolence rather than as if they were shameful; for reasons I trust are clear, how a teacher responds to a student's mistakes can have an impact on the rest of the student's life.

这一点在我们之前讨论有效的育儿方式时已经提到过,在这里再次提到也是必要的。事实上,前一章中确定的几乎所有原则在课堂上都有应用。例如,以善意而非羞愧的方式处理错误;出于我相信很清楚的原因,老师对学生错误的反应会影响学生余生。

Few schools today teach the art of thinking and fewer still teach the things I have been saying about emotions. But the schools of the future will have to. 今天的学校很少教授思维艺术,更少教授我一直在说的关于情绪的事物。但未来的学校必须这样做。

Dealing with Others **与他人打交道**

Another subject will have to be added at the grade and high school level: the art of interpersonal competence.

另一个科目必须添加到初中和高中课程中:人际胜任能力的艺术。

If self-esteem is confidence in our ability to cope with the basic challenges of life, one of these challenges is to relate effectively with other human beings. This means to relate in such a way that our interactions, more often than not, are experienced as positive and successful both for ourselves and for the other person(s). Consider that today about 95 percent of people who work for a living do so in an organization—they work with other people. If they lack the security and skills to relate competently, they are usually badly limited in what they will be able to accomplish. Any list of the four or five most important attributes for success in an organization mentions the ability

to work well in cooperation with associates. True, people who relate poorly to others are sometimes successful, but it is the hard way around and the odds are against it.

如果自尊是对我们应对生活基本挑战的信心,其中一个挑战就是与其他人类有效地互动。这意味着我们的互动更多是被视为积极和成功的,不仅对自己,也对他人。考虑到今天大约 95%的职工在一个组织中工作 - 他们与他人合作工作。如果他们缺乏安全感和技能来胜任,他们通常在能够完成的事情上受到严重限制。列出一个组织中取得成功的四五个最重要的属性之一就是与同事良好合作的能力。确实,与他人关系较差的人有时也会成功,但这是一条艰难的道路,机率较低。

We know a lot about the skills that make for competence in human interactions, and this knowledge needs to be part of a young person's education.

我们已经了解了大量使人在人际交往中胜任的技能,这些知识需要成为年轻人教育的一部分。

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我们已经了解了大量使人在人际交往中胜任的技能,这些知识需要成为年轻人教育的一部分。

We know, for example, that the best relationships rest on a foundation of respect for self and respect for the other. We know that win-win (mutually beneficial) negotiations, in which both parties gain values, are superior to win-lose negotiations, in which one person's gain is another's loss (a theme, incidentally, that is encountered more and more often in business literature). We know that dealing with people fairly and justly provides the security they need to give their best. We know that a spirit of benevolence, compassion, and mutual aid—without self-sacrifice—serves the interests of

everyone. We know that people who keep their word and honor their promises and commitments evoke trust and cooperation, and those who don't, don't. We know that winners look for solutions and losers look for someone to blame. We know that verbal and written communication skills are of the highest importance, especially in the workplace—and are in fact one of the most significant determinants of career success. We know about active listening and appropriate feedback and the role of empathy—and also about what happens when these elements are missing. We know that the individual practice of self-responsibility and the willingness to be accountable can give teams a synergistic power obtainable in no other way. We know that appropriate self-assertiveness can enrich, not subvert, team efforts, and that fear of assertiveness can sabotage them. We know that *no* human interaction can be optimally successful if one or both parties are afraid of normal self-assertiveness and self-expression.

我们知道,最好的关系建立在尊重自我和尊重他人的基础之上。我们知道,双赢(互利)谈判,双方都能获得价值,优于输赢(一方获胜另一方失败)谈判(顺便说一下,这个主题在商业文献中越来越普遍)。我们知道,公平公正地对待他人能给他们提供所需的安全感,从而最大限度地发挥他们的潜能。我们知道,充满仁慈、同情心和互助精神而不存在自我牺牲的态度符合每个人的利益。我们知道,履行诺言、兑现承诺的人能赢得信任与合作,而那些不然的人则不会。我们知道,获胜者在寻找解决方案,失败者在寻找责难对象。我们知道,口头和书面交流技巧非常重要,尤其是在工作场合,事实上这是决定职业成功的最重要因素之一。我们知道主动倾听、适当反馈以及同理心的作用,也知道当这些元素缺失会发生什么。我们知道,个人自我负责的实践和愿意承担责任的态度可以为团队带来协同力量,这是任何其他方式都无法获得的。我们知道,恰当的自我主张可以丰富而非破坏团队努力,而恐惧自我主张和自我表达会破坏团队。我们知道,如果一方或双方都害怕正常的自我主张和自我表达,人与人之间的互动就无法取得最佳效果。

Is this knowledge of less importance to a young person's education than information about geography?

这些知识对年轻人的教育是否比地理知识更不重要?

In providing training in interpersonal effectiveness, we accomplish two goals simultaneously: We nurture self-esteem, and we build competence in that which life asks of us.

在培养人际交往技巧方面,我们同时实现了两个目标:培养自尊心,同时建立应对生活所要求的能力。

Competence and Skills **能力和技能**

We see, then, that what students need from teachers if they are to grow in self-esteem is respect, benevolence, positive motivation, and education in essential knowledge and vital skills.

我们看到,学生要从老师那里获得什么,才能在自尊心方面有所成长,那就是尊重、善意、积极的动机,以及对基本知识和重要技能的教育。

Necessarily, children arrive in any class with significant differences in ability. Effective teachers know that one can learn only by building on strengths, not by focusing on weaknesses. Consequently, they build competence (and self-esteem) by giving the student tasks geared to his or her present level of ability. The successes that this approach makes possible allow the student to progress to the next step.

必然地,每个班级的学生都有很大的能力差异。有效的教师知道,只有通过发展长处,而不是关注于弱点,人才能学习。因此,他们通过给学生安排与其当前能力水平相匹配的任务,来培养能力(和自尊心)。这种方法带来的成功,让学生能够进入下一个阶段。

A teacher's job is to make victories possible—and then build on them. 教师的工作是要让学生能够取得胜利,并在此基础上继续前进。

Since the experience of mastering new challenges is essential to the growth of self-esteem, a teacher's artfulness in knowing how to calibrate this progression is vital.

因为掌握新的挑战是自尊心成长的关键因素,教师巧妙地调整这一进程的能力至关重要。

The Grade Curve

成绩等级曲线

One of the most unfortunate practices in schools today is marking students on a grade curve. This places every student in an adversarial relationship to every other student. Instead of wishing to be among bright students, one is given reason to wish to be among dull ones—since the competence of others is a threat to one's grades. Obviously there need to be criteria for measuring progress and for ascertaining level of mastery of a subject. I am not criticizing grades as such. But these criteria need to be objective. A standard that has no objective reference to knowledge or mastery and that makes every student the enemy of every other is no friend to self-esteem. 学校中最不幸的做法之一就是按照成绩等级曲线给学生评分。这使每个学生都与其他学生处于对抗关系。相比于希望自己是班上最优秀的学生,人们往往希望自己是平庸的那个,因为其他人的才能都会成为自己成绩的威胁。显然,需要有标准来衡量进步和掌握程度。我并非反对成绩评定本身。但这些标准必须是客观的。如果一个标准没有与知识或掌握程度的客观联系,反而使每个学生都成为其他人的敌人,那么它是不利于自尊心培养的。

If I cannot write a two-page essay without half a dozen grammatical errors, the fact that everyone else in the class made over a dozen errors does not make me an A student in English Composition. If I am to grow and learn as I need to, I must be held to reasonable standards of competence. To provide those standards is one of the responsibilities of educators. Resorting to the grade curve is a default on this responsibility.

如果我写一篇两页的文章都有六个语法错误,但班里其他人的错误却超过一打,这并不意味着我在英语作文课上就应该是 A 学生。如果我需要成长和学习,就必须达到一定的能力标准。制定这些标准是教育工作者的责任。转而使用成绩等级曲线,就是逃避了这一责任。

Cognitive Individuality

认知个性

In the past it was assumed that everyone learned the same way and one teaching method could be right for everyone. Today we know that people learn in different ways, have different “cognitive styles,” and that teaching at its best is adapted to the specific learning needs of individual students.⁹ The better schools have begun to integrate this understanding into their teaching methods.

过去人们认为每个人的学习方式都是一样的,一种教学方法可以适用于所有人。如今我们知道人们的学习方式有所不同,有着不同的“认知风格”,最好的教学方法是针对个别学生的特定学习需求而调整。⁹ 更好的学校已经开始将这一理解融入到他们的教学方法中。

To quote Howard Gardner, a pioneering theorist in cognitive science:
引用认知科学的先驱理论家霍华德·加德纳的话：

Each person has a unique mixture of intelligences, or ways of understanding the world—linguistic, logical, mathematical, spatial, musical, physical (the use of the body to solve problems or make things), understanding of others and understanding of self.

每个人都具有独特的智力组合,即理解世界的不同方式——语言、逻辑、数学、空间、音乐、肢体(用身体解决问题或制作东西)、理解他人和理解自己。

Also, each person has a different learning style. Some may respond best to visual information, others to language (lectures, reading), others must touch or engage the physical world for things to make sense.

同时,每个人都有不同的学习风格。有些人可能最能从视觉信息中受益,有些则需要通过语言(讲授、阅读)学习,还有些必须接触或参与实物世界,才能理解事物。

Once we understand this, it becomes malpractice to treat kids as if their minds were all the same.¹⁰

一旦我们了解了这一点,将孩子们当作思维完全相同的对待就成了错误的做法。¹⁰

Systems have been developed that identify the three or four major learning styles of people, so that course material can be presented in the way most likely to be effective. It is safe to predict that this is going to be enormously important to the self-esteem of young people who in the past would have had to struggle to adopt to a cognitive style less natural to them than their own.

已经开发出了一些系统,可以确定人们有三种或四种主要的学习风格,以便将课程材料以最有效的方式呈现。可以安全地预测,这对过去不得不努力适应他们自然学习方式以外的认知风格的年轻人的自尊来说将变得非常重要。

The Obedient Student Versus the Responsible Student **服从学生与负责任学生**

Let us contrast more traditional ways of teaching with the kind of teaching that nurtures self-esteem by way of a set of comparisons. What we are comparing are the characteristics of the obedient student with those of the responsible student—the student who experiences “the locus of control” as external to self versus the student who experiences “the locus of control” as internal. The contrast helps us understand some of the goals of “the new education.” I have adapted this material from Jane Bluestein’s *21st Century Discipline*.

让我们通过一系列比较,来对比传统的教学方式和培养自尊的教学方式。我们要比较的是服从型学生和负责任型学生的特点——前者体验到“控制中心”在外部,后者体验到“控制中心”在内部。这种对比有助于我们理解“新教育”的一些目标。我从简·布鲁斯坦的《21世纪纪律》一书中改编了这些内容。

***The Obedient Student is characterized
by the following traits:***
服从型学生具有以下特点:

***The Responsible Student is
characterized by the following***

traits:

负责任型学生具有以下特点:

1. Motivated by external factors, such as the need to please authority and win extrinsic approval.

1. 由外部因素驱动,如取悦权威和获得外部认可的需求。

2. Follows orders.

2. 遵从命令。

3. May lack confidence to function effectively in absence of authority figures; lacks initiative; waits for orders.

3. 在缺乏权威人物时可能缺乏有效运作的信心;缺乏主动性;等待命令。

4. Self-esteem is defined externally; feels worthwhile only when receiving approval.

4. 自尊的定义来自外部;只有在获得认可时才觉得自己有价值。

5. Feels "I am my behavior" (and somebody else probably made me this way).

5. 觉得"我就是我的行为"(可能是别人造就了我这样)。

6. Difficulty seeing connection between behavior and its consequences.

6. 难以看清行为与后果之间的联系。

7. Difficulty seeing choices and options; finds it hard to make decisions.

1. Motivated by internal factors, such as the need to weigh choices and experience personal consequences.

1. 由内部因素驱动,如权衡选择和承担后果的需求。

2. Makes choices.

2. 做出选择。

3. More confident to function effectively in the absence of authority; takes initiative.

3. 在缺乏权威人物时更有信心有效运作;主动行动。

4. Self-esteem: defined internally—worthwhile with or without approval (or even with disapproval).

4. 自尊的定义来自内部——无论是否获得认可(甚至受到批评),都觉得自己有价值。

5. Knows "I am not my behavior, although I am responsible for how I behave."

5. 知道"我不等同于我的行为,但要为自己的行为负责"。

6. Better able to see the connection between behavior and its consequences.

6. 更好地看清行为与后果之间的联系。

7. Better able to see choices and options and to make

7. 难以看清选择和选项;很难做决定。

8. Feelings of helplessness and teacher dependency are common.

8. 常感无助和依赖教师。

9. Operates from an external value system (usually that of someone important to him or her, that is, "significant others") that may not be personally appropriate and may even be harmful.

9. 依从外部价值体系(通常是对他或她重要的人,即"重要他人")的,这可能不适合自己的,甚至可能有害。

10. Obeys; may think.

10. 服从;可能会思考。

11. Lacks confidence in internal signals and in ability to act in own self-interest.

11. 缺乏对内部信号和采取自己利益行动的能力的信心。

12. Has difficulty predicting outcomes or consequences of actions.

12. 难以预测行动的结果或后果。

13. Has difficulty understanding or expressing personal needs.

13. 难以理解或表达个人需求。

14. Limited ability to get needs met without hurting self or others.

decisions.

7. 更好地看清选择和选项,并做出决定。

8. Personal sense of empowerment and independence is common.

8. 通常有个人的力量感和独立性。

9. Operates from internal value system (what is best or safest for him or her), while being considerate of the needs and values of others.

9. 依从内部价值体系(对自己最好或最安全的),同时考虑到他人的需求和价值观。

10. Thinks; may obey.

10. 思考;可能会服从。

11. Has confidence in internal signals and in ability to act in own self-interest.

11. 对内部信号和采取自己利益行动的能力有信心。

12. Better able to predict outcomes or consequences of actions.

12. 更能预测行动的结果或后果。

13. Better able to understand and express personal needs.

13. 更能理解和表达个人需求。

14. Better able to take care of own needs without hurting self or

14. 满足自身需求而不伤害自己或他人的能力有限。

15. Limited negotiation skills; orientation is "You win-I lose."

15. 谈判技巧有限;"你赢我输"的取向。

16. Compliant.

16. 顺从。

17. Oriented to avoid punishment, "keeping teacher off my back."

17. 以避免受罚为导向,"让老师别找我的麻烦"。

18. May experience conflict between internal and external needs (what I want versus what teacher wants); may experience guilt or rebelliousness.

18. 可能会在内部需求和外部需求(我想要的与老师想要的)之间产生冲突;可能会感到内疚或叛逆。

19. May make poor choices to avoid disapproval or abandonment (to make my friends like me more).

19. 为了避免被别人不赞同或遗弃而做出糟糕的选择(为了让我的朋友更喜欢我)。

others.

14. 更能满足自身需求而不伤害自己或他人。

15. Better developed negotiation skills; orientation is "You win-I win."

15. 谈判技巧更发展;"你赢我也赢"的取向。

16. Cooperative.

16. 合作。

17. Commitment to the task, experiencing outcome of positive choosing.

17. 致力于任务,体验积极选择的结果。

18. Better able to resolve conflict between internal and external needs (what I want versus what the teacher wants); less inclined to guilt or rebelliousness.

18. 更能解决内部需求和外部需求(我想要的与老师想要的)之间的冲突;不太倾向于内疚或叛逆。

19. May make poor choices to experience personal consequences and to satisfy curiosity.

19. 可能会做出糟糕的选择来经历个人后果并满足好奇心。

Moral Implications 道德影响

To anticipate one of the conclusions toward which I am heading, I want to draw attention to one *moral* aspect of the shift from the ideal of obedience to the ideal of responsibility.

为了预期我正在指向的其中一个结论,我想要引起注意到从服从理想向责任理想的转变的一个道德方面。

Whereas the obedient student will, under different circumstances, sacrifice self or others (this has been the practice of obedient people throughout all of human history), the responsible student, ideally, will be taught to operate outside the sacrifice paradigm. This is implicit in the “win-win” philosophy, although, unfortunately, it has not been identified explicitly. At best, the responsible student may learn a new concept of human relationships *that rejects the propriety of practicing human sacrifice*.

而服从的学生在不同的情况下,会牺牲自己或他人(这一直是服从者的做法),理想情况下,负责任的学生将被教导在牺牲范式之外运作。这在“双赢”理念中是隐含的,尽管遗憾的是,它没有得到明确的识别。最好的情况是,负责任的学生可能会学会一种新的人际关系概念,这种概念拒绝实行人牺牲的适当性。

On the one hand, he or she will be far less ready to sacrifice others in pursuit of personal goals. On the other hand, he or she will be far less willing to *be sacrificed* for the alleged greater good of some alleged higher value—that is, for *someone else’s goals*. He or she will be far less willing, for instance, to sacrifice a personal life for the good of the company (or the tribe) and will be far less willing to die (or kill) in a war dreamed up by leaders for reasons that offend human intelligence.

一方面,他或她将远不会为了个人目标而牺牲他人。另一方面,他或她将远不愿意为了所谓的更大善而牺牲自己——也就是,为了别人的目标。比如,他或她将远不愿意为了公司(或部落)的利益而牺牲个人生活,也不愿意为领导人梦想中的理由而死(或杀)去打仗。

The obedient student was taught not to challenge authority. The responsible student is prepared to question—and if need be, to challenge—anything. As we will see more clearly in the next chapter, *that is what the marketplace now requires*. More broadly, it is what civilization requires.

服从的学生被教导不要质疑权威。负责任的学生准备质疑并在必要时挑战任何事物。正如我们将在下一章中更清楚地看到的,这就是市场现在所要求的。更广泛地说,这就是文明所要求的。

Self-Esteem Curricula 自我认同课程

A number of educators have designed specific programs for the school system aimed at building the self-esteem of students. I will only mention two of which I have personal knowledge and that I admire.

许多教育工作者为学校系统设计了专门的课程,目的是增强学生的自尊。我只会提到两个我有亲身了解并钦佩的。

I have already quoted from one designed by Robert Reasoner: *Building Self-Esteem: A Comprehensive Program for Schools*. This program has been adopted by a sizable number of California schools, and its success has been impressive—measured in terms of improved grades and attendance, significantly reduced dropouts, teenage pregnancy, and drug addiction, and a massive drop in vandalism. Indeed, most of the schools where the program is used were subsequently ranked by an independent agency to be among the finest in California.

我已经引用过由 Robert Reasoner 设计的一个程序:《建立自尊心:学校全面计划》。这个项目已被大量的加州学校采用,它的成功令人印象深刻,可以从改善的成绩和出勤率、显著减少的辍学率、青少年怀孕和吸毒,以及大幅降低的破坏行为中看出。事实上,实施这个项目的大部分学校后来被一个独立机构评为加州最优秀的学校之一。

Another powerful program is Constance Dembrowsky's *Personal and Social Responsibility*.¹¹ The aim of this course is not self-esteem explicitly but the cultivation of self-responsibility and the development of the kind of

skills that generate the experience of self-efficacy—which means it is a self-esteem program in everything but name. Designed for teenagers, it can be especially effective with teenagers who are at risk. Ms. Dembrowsky is in the front ranks of those in the self-esteem movement who understand that the roots of healthy self-esteem are internal rather than external. Her focus is on what the young person must learn and do to become empowered.

另一个强大的项目是 Constance Dembrowsky 的《个人和社会责任》。这门课程的目标不是直接培养自尊心,而是培养自我责任和产生自我效能感的各种技能,这实际上也是一个提高自尊心的程序,只是名称不同。这个面向青少年的项目,尤其对那些有风险的青少年来说,效果很好。德布罗斯基女士是自尊心提升运动中最前沿的人之一,她明白健康的自尊心根源于内部而非外部。她的重点是年轻人必须学会并做到什么,才能获得力量。

One of my hopes for this book is that it will contribute to the creation of new self-esteem programs for the schools designed specifically to develop the practice of the six pillars in young people.

我对这本书的期望之一,就是希望它能促进为学校设计全新的自尊心培养项目,特别是用于培养年轻人实践六大支柱。

The frustrations, pressures, and challenges teachers face test their self-esteem, energy, and dedication every day. To preserve throughout their careers the vision with which the best of them started—to hold fast to the idea that the business they are in is that of setting minds on fire—is a heroic project.

教师每天都要面对沮丧、压力和挑战,这些都考验着他们的自尊心、精力和奉献精神。在整个职业生涯中保持最初的理想愿景,坚持认为他们从事的工作是点燃思维的事业,这是一项英雄壮举。

The work they are doing could not be more important. Yet to do it well, they need to embody (at least to a decent extent) that which they wish to communicate.

他们所做的工作无比重要。然而,要做好这份工作,他们自己至少也要在一定程度上体现他们希望传达的东西。

A teacher who does not operate at an appropriate level of consciousness cannot model living consciously for his or her students.

如果一个教师自身的意识水平不够,就无法为学生树立有意识生活的榜样。

A teacher who is not self-accepting will be unable successfully to communicate self-acceptance.

一个不自我接受的老师无法成功地传达自我接受。

A teacher who is not self-responsible will have a difficult time persuading others of the value of self-responsibility.

一个不负责任的老师很难说服别人自我责任的价值。

A teacher who is afraid of self-assertiveness will not inspire its practice in others.

一个害怕自我主张的老师不会激发别人实践它。

A teacher who is not purposeful is not a good spokesperson for the practice of living purposefully.

一个没有目的的老师不是活着有目的的代言人。

A teacher who lacks integrity will be severely limited in the ability to inspire it in others.

缺乏诚信的老师在激发别人诚信方面会受到严重限制。

If their goal is to nurture self-esteem in those entrusted to their care, teachers—like parents, like psychotherapists, like all of us—need to begin by working on their own. One arena in which this can be done is the classroom itself. Just as parenting can be a spiritual discipline, a path for personal development, so can teaching. The challenges each present can be turned into vehicles for personal growth.

如果他们的目标是培养受托照顾者的自尊,老师们——就像父母、心理治疗师、我们所有人一样——需要首先努力于自我修养。这可以在课堂本身完成。正如教养可以是一种精神修养,个人发展的道路,教学也可以如此。每种挑战都可以转化为个人成长的载体。

15

Self-Esteem and Work

自尊与工作

Self-esteem, which has always been an urgent personal need, has gained new significance in the last decades of this century. Changed social and economic realities have created new challenges to our trust in ourselves.

自尊,一直是一个紧迫的个人需求,在这个世纪的最后几十年里获得了新的意义。社会和经济现实的变化给我们对自己的信任带来了新的挑战。

Let us remember the primary meaning of self-esteem. It is confidence in the efficacy of our mind, in our ability to think. By extension, it is confidence in our ability to learn, make appropriate choices and decisions, and manage change. The survival value of such confidence is obvious; so is the danger when that trust is missing. Studies of business failure tell us that a common cause is executive fear of making decisions. But it is not just executives who need trust in their judgment; everyone needs it, and never more so than now.

让我们记住自尊的基本含义。它是对我们心智效能的信心,对我们学习、做出适当选择和决定以及管理变化能力的信心。这种信心的生存价值是显而易见的;当这种信任缺失时,其危险也同样如此。商业失败的研究告诉我们,一个常见的原因是高管对决策的恐惧。但需要对自己的判断力有信心的不仅仅是高管;每个人都需要它,现在比以往任何时候都更是如此。

The Context

背景

We live in a period when we are faced with an extraordinary number of choices concerning our values, religious or philosophical orientations, and general life-style. We are very far from being a monolithic culture to which everyone more or less conforms. As I pointed out earlier, the greater the number of choices and decisions we need to make at a conscious level, the more urgent our need for self-esteem. But here I want to focus not on the culture at large but on the world of work—the challenges to economic adaptiveness both for individuals and organizations.

我们生活在一个面临大量价值、宗教或哲学取向以及一般生活方式选择的时代。我们远非是一个所有人或多或少都遵循的单一文化。正如我之前指出的,我们需要自觉作出的选择和决定越多,我们对自尊的需求就越迫切。但是在这里,我不想关注整个文化,而是关注工作世界 - 个人和组织在经济适应性方面所面临的挑战。

In clarifying why I assert that the economic need for large numbers of people with decent levels of self-esteem is unprecedented and represents a turning point in our evolution, I must ask the reader to follow me through a number of brief historical excursions. Without this historical understanding, I do not believe one can fully appreciate the moment in history at which we have arrived—nor its significance for self-esteem.

为了阐明为什么我认为大量人口具有体面水平的自尊是前所未有的,并代表着我们进化的转折点,我必须请读者跟我一起进行一些简短的历史探索。如果没有这种历史认知,我认为人们无法完全理解我们所处的历史时刻 - 以及它对自尊的重要性。

The economic need for large numbers of people with decent levels of self-esteem is unprecedented and represents a turning point in our evolution.

大量人口具有体面水平的自尊是前所未有的,并代表着我们进化的转折点。

Everyone knows that there have been major developments in the past few decades in the national and global economy. These developments have all contributed to making the need for self-esteem more urgent for all those who participate in the process of production, from the leader of an enterprise to entry-level personnel. They include:

每个人都知道,过去几十年来国家和全球经济发生了重大变革。这些发展都有助于使自尊对所有参与生产过程的人(从企业领导到基层员工)来说更加迫切。它们包括:

1. The shift from a manufacturing to an information economy; the diminishing need for manual or blue-collar workers and the rapidly growing need for knowledge workers with advanced verbal, mathematical, and social skills.

1. 从制造业向信息经济的转变;对体力工人或蓝领工人的需求减少,而对具有高级语言、数学和社交技能的知识型工人的需求急剧增加。

2. The continuing and escalating explosion of new knowledge, new technology, and new products and services, which keep raising the requirements of economic adaptiveness.

2. 新知识、新技术以及新产品和服务的持续爆发式增长,这不断提高了经济适应性的要求。

3. The emergence of a global economy of unprecedented competitiveness, which is yet another challenge to our ingenuity and belief in ourselves.

3. 前所未有的全球经济竞争格局的出现,这无疑是我们智慧和自信的一个挑战。

4. The increasing demands on individuals at every level of a business enterprise, not just at the top but throughout the system, for self-management, personal responsibility, self-direction, a high level of consciousness, and a commitment to innovation and contribution as top priorities.

4. 对企业的每一个层级,不仅是高层,而是整个系统中的个人,都提出了

更高的要求,需要自我管理、个人责任、自我指导、高度意识和对创新和贡献的承诺作为首要任务。

5. The entrepreneurial model and mentality becoming central to our thinking about economic adaptiveness.

5. 企业家模式和心态已成为我们思考经济适应性的核心。

6. The emergence of *mind* as the central and dominant factor in all economic activity.

6. 心智已成为所有经济活动的中心和主导因素。

Let us briefly consider each of these points.

让我们简单考虑一下这些要点。

1. *The shift from a manufacturing to an information economy; the diminishing need for manual or blue-collar workers and the rapidly growing need for knowledge workers with advanced verbal, mathematical, and social skills.*

1. 从制造业向信息经济的转变;对体力劳动者和蓝领工人的需求减少,而对具有高度语言、数学和社交技能的知识工人的需求迅速增加。

We are manufacturing more goods by far than ever before in our history, but with far fewer people. In earlier decades roughly half the working population was employed in blue-collar jobs; today the figure is less than 18 percent, and estimates are that in not too many years it will be 10 percent. Manufacturing has become much less labor intensive; the cost of labor in the overall process of production has dropped and will drop further. This means, among other things, that the availability of a cheap labor supply has become increasingly irrelevant in terms of competitive advantage. In the United States, the market for unskilled labor has shrunk appallingly—appallingly, that is, for those whose lack of education, training, and basic reading, writing, and arithmetical skills leave them with little to contribute. The demand today is for people with *knowledge*.

我们制造的商品数量比历史上任何时候都要多,但所需劳动力却越来越少。在过去几十年中,大约一半的就业人口从事蓝领工作;如今这一比例已不到 18%,估计在不久的将来会降到 10%。制造业已变得越来越不那

么劳动密集型;整个生产过程中劳动力成本已下降,并将进一步下降。这意味着,廉价劳动力供给在竞争优势中的重要性正在日益下降。在美国,非熟练劳动力市场已经严重萎缩——对于那些缺乏教育、培训以及基本读写算数技能的人来说,这无疑是一个悲惨的结果。如今,市场急需具有知识的人才。

This point is essential to understanding the problem of unemployment among the uneducated and untrained, the so-called underclass of our society. No longer is it enough to have only muscles or to have mastered variations on the kind of physical skills that have been known for hundreds and even thousands of years; not if one wants access to a good job. Today one needs an education. One needs formal training. Or else one needs to be extraordinarily gifted at self-education. And one needs to understand that the process can never stop, because new knowledge begins to make one's training obsolete almost as soon as one completes it.

这一点对于理解未受教育和未受训练的人群,即所谓的社会底层阶级的失业问题至关重要。仅仅拥有肌肉力量或掌握数百年乃至数千年来已有的物理技能变体已经不足以获得一份好工作。今天,人们需要受教育,需要接受正规培训,或者需要具有非凡的自学能力。而且必须认识到这一过程永远不会停止,因为新知识几乎一旦完成培训就会让人的培训过时。

The situation was very different in the early days of business. Then, the boss knew everything that was necessary to run his business. He might need the assistance of a few other people to carry out the work, but not because they had mastered knowledge of which he was ignorant. As businesses grew and technology advanced, companies began to employ managers and engineers with particular areas of mastery outside the boss's. But still, knowledge was confined to the very few.

在商业的早期,情况大不相同。那时,老板掌握了经营业务所需的一切知识。他可能需要几个其他人的帮助来完成工作,但不是因为他们掌握了超出老板知识范围的知识。随着企业的发展和技术的进步,公司开始雇用在特定领域有专门造诣的经理和工程师,但知识仍然局限于少数人。

Thinking and decision making were done at the top of the hierarchy and passed down the chain of command. (The army was the only model for a

large-scale organization anyone had. Creating the first modern steel mill, Andrew Carnegie sent his second-in-command to study the organization and communication system of the Prussian military and adapted many of its principles to his industry. Previously, the largest ironworks had employed six hundred people; Carnegie's challenge was to integrate and manage the efforts of six thousand.) A few key executives projected the goals and formulated the strategies and tactics the organization was to follow. A few bright engineers made their own contribution. Any knowledge or information about the business or about the wider economic context was the prerogative of this small group.

思考和决策是在层级的顶端进行的,然后层层下达。(军队是人们所知的唯一大规模组织模式。在建立第一家现代钢厂时,安德鲁·卡内基派遣了他的副手去学习普鲁士军队的组织和沟通系统,并将其中许多原则应用到他的行业中。此前,最大的铁厂雇佣了 600 名员工;而卡内基面临的挑战是整合和管理 6000 名员工的努力。)少数关键高管制定了组织要实现的目标和制定策略与战术。少数优秀的工程师做出了自己的贡献。任何关于业务或更广泛的经济背景的知识和信息都是这个小群体的特权。

As to the overwhelming majority of employees in an organization, they were told what was expected of them and their sole responsibility was scrupulously to carry out instructions. An ideal employee would be one whose actions matched the consistency and reliability of machines. Frederick Winslow Taylor, pioneer of scientific management, summed up this idea to Harvard students in 1909: A worker's job "is to find out what boss wants and give it to him exactly as he wants." It was assumed that the worker could have nothing valuable or creative to contribute to the process of production or marketing. The system at this stage of development did not require for its operation great numbers of persons with firm self-esteem, just as it did not require a highly educated, highly skilled work force.

对于一个组织中绝大多数的员工来说,他们被告知了自己应该完成的任务,他们唯一的责任就是严格地执行指令。理想的员工就是那些行为与机器的一致性和可靠性相匹配的人。科学管理的先驱弗雷德里克·温斯洛·泰勒在 1909 年对哈佛学生总结了这一思想:工人的工作"就是找出老板想要什么,并完全按照他的意愿去做"。人们认为,工人无法对生产或

营销过程做出有价值或创造性的贡献。在这个发展阶段,系统并不需要大量具有坚定自尊心的人,也不需要高度受教育、高度技能的劳动力。

Today, what we see is no longer “management” and “workers” but an integration of specialists.

而如今,我们看到的不再是“管理者”和“工人”,而是专家的整合。

Looked at from the perspective of today, it is easy enough to criticize what is now called “classical management.” Understood in its own context, we can appreciate its logic and benefits. A man in 1912 working, say, on an assembly line, might be unable to read or write English—he might be an immigrant from the Old World—but by conscientiously carrying out the task he had been trained to do he could earn a living for himself and his family—a better and more reliable living than had ever been possible before. Frederick Taylor’s great innovation was to analyze production tasks into simple, discrete, easily mastered steps, which no one had thought of doing before, and which allowed people to work “smarter” rather than harder. Raising workers’ productivity, he raised their wages. A blue-collar employee of even modest self-esteem could learn to function effectively in an environment created for him, as it were, by those whose self-confidence and ambition were higher.

从今天的角度来看,批评所谓的“古典管理”是很容易的。从当时的背景来理解,我们可以欣赏它的逻辑和好处。1912年一个在装配线上工作的人可能连英语都读不会写,他可能是从旧世界移民过来的,但是通过认真执行他接受培训的任务,他就可以为自己和家人赢得一份比以前更好、更可靠的生活。弗雷德里克·泰勒的伟大创新在于,他将生产任务分解成简单、离散、易掌握的步骤,这是此前从未有人想到过的,这使得人们可以“聪明工作”而不是“努力工作”。提高工人的生产效率,他也提高了他们的工资。即使是自尊心很低的蓝领员工,也可以在一个为他们量身打造的环境中有效地发挥作用,就好像是那些自信心和野心更高的人创造了这个环境一样。

As technology evolved, the demand for more advanced levels of skill in the operation of equipment increased. But there was no demand for higher education or creative thinking or self-management—or autonomy. Such values might make a substantial *personal* contribution to the average individual's life, in terms of enjoyment and satisfaction, but *not in terms of income*. Not in the 1950s or 1960s, at the climax of the industrial phase of our development, when the blue-collar worker was at the pinnacle of success. Then, most college-educated men and women did not earn more than a skilled machinist who was a high school dropout of very limited intellectual development. It is a very different story now, when access to decent jobs requires education and training.

随着技术的发展,对设备操作更高水平技能的需求日益增加。但没有对更高教育或创造性思维或自我管理的需求——或自主权。这样的价值观可能会为普通个人的生活带来实质性的个人贡献,从享受和满足的角度来看,但从收入的角度来看则不然。不是在 20 世纪 50 年代或 60 年代,处于我们发展工业阶段的高峰期,当蓝领工人处于成功的顶峰。那时,大多数受过大学教育的男女赚的钱也不超过一个高中辍学但技能很高的车工。现在的情况就完全不同了,要想获得体面的工作,需要接受教育和培训。

Today, in a complex business organization that orchestrates the knowledge and skills of financial, marketing, and sales people, engineers, lawyers, systems analysts, mathematicians, chemists, physicists, researchers, computer specialists, designers, health care professionals, experts of every kind—what we see is no longer “management” and “workers” but an integration of *specialists*. Each of these specialists has knowledge and expertise not possessed by the others in the organization. Each is relied on to think, to create, to be innovative, to contribute. “Workers” become “associates” in an atmosphere that is becoming increasingly collegial rather than hierarchical.

如今,在一个复杂的商业组织中,协调金融、营销、销售人员、工程师、律师、系统分析师、数学家、化学家、物理学家、研究人员、计算机专家、设计师、医疗保健专业人士以及各种专家的知识 and 技能,我们看到的不再是“管理者”和“工人”,而是专业人士的整合。这些专业人士每个人都拥有其他组织成员所没有的知识和专长。每个人都被要求去思

考、创造、创新、贡献。"工人"变成了"伙伴",氛围也变得越来越同事式,而不是等级式。

In such a setting, interpersonal competence is a high priority. And low self-esteem tends to stand in the way of such competence.

在这样的环境中,人际交往能力是一个高优先事项。而且低自尊往往会阻碍这种能力。

2. The continuing and escalating explosion of new knowledge, new technology, and new products and services, which keep raising the requirements of economic adaptiveness.

2. 新知识、新技术以及新产品和服务的持续加剧爆发,不断提高经济适应性的要求。

In the 1990s, successful business organizations know that to remain competitive in world markets they need a steady stream of innovations in products, services, and internal systems that must be planned for as a normal part of their operations. Conscious individuals know that if they wish to advance in their careers they cannot rest on yesterday's knowledge and skills. An overattachment to the known and familiar has become costly and dangerous; it threatens both organizations and individuals with obsolescence.

在 1990 年代,成功的商业组织知道,为了在世界市场保持竞争力,他们需要在产品、服务和内部系统方面持续不断地创新,这必须被视为运营的正常一部分。有意识的个人知道,如果他们希望在职业生涯中取得进步,就不能局限于昨日的知识和技能。对已知和熟悉的过度依赖已经变得昂贵和危险;这不仅威胁到组织,也威胁到个人,使他们面临过时的风险。

Scientific breakthroughs and technological discoveries are pouring from our laboratories and research and development departments at an unprecedented rate. Ninety percent of the scientists who have ever lived are alive now.

科学突破和技术发现正从我们的实验室和研发部门以前所未有的速度涌现。目前在世的科学家有 90%是在过去一生之中出生的。

Until very recently, for the hundreds of thousands of years that human beings have existed on this planet, people saw existence as essentially unchanging. They believed that the knowledge possible to humans was already known. As I observed earlier, the idea of human life as a process of advancing from knowledge to new knowledge, from discovery to discovery, is only a couple of seconds old, measured in evolutionary time.

直到最近,在整个人类存在于这个星球上的成千上万年里,人们看待存在是基本不变的。他们相信人类可能获得的知识已经全部掌握。正如我前面指出的,将人类生活视为从知识到新知识,从发现到发现的不断进步的过程,这个观念在进化时间尺度上只有几秒钟的历史。

It can be argued that this new development puts the energy of economic necessity behind our continuing evolutionary progress—compelling us to reconceive what human beings are capable of.

可以说,这种新发展在我们不断进化的过程中增添了经济必要性的动力——迫使我们重新思考人类的能力。

3. The emergence of a global economy of unprecedented competitiveness, which is yet another challenge to our ingenuity and belief in ourselves.

3. 前所未有的高度竞争性的全球经济的出现,这是对我们的创造力和自我信心的另一个挑战。

In the decades immediately following World War II, the United States was the undisputed industrial leader of the world. We were at the height of our economic power. With the other industrial nations struggling to recover from the wreckage of war, we had no competitors. Our workers were the highest paid. Our standard of living was beyond most of the world's imagination, if not beyond its envy. Communist and socialist countries were promising someday to surpass us, but that was only a promise for the future, with nothing to support it in the present, although it was a promise that many American intellectuals believed and propagated.

在第二次世界大战后的几十年里,美国是世界公认的工业领导者。我们处于经济实力的巅峰。当其他工业国家还在努力从战争的创伤中恢复过来时,我们没有任何竞争对手。我们的工人工资最高。我们的生活水平超出世界大多数人的想象,尽管也有人觊觎。共产主义和社会主义国

家曾承诺终有一天会超越我们,但那只是对未来的承诺,现在缺乏支持,尽管许多美国知识分子相信并宣扬这一点。

An overattachment to the known and familiar has become costly and dangerous; it threatens both organizations and individuals with obsolescence.

过度依恋既有的和熟悉的已经变得代价高昂和危险;这不仅对组织,也对个人构成了过时的威胁。

Business itself—large business—had become heavily bureaucratic, weighted down with many levels of management. It depended more on economies of scale than on innovation to maintain economic supremacy, indulging much undetected financial waste and moving further and further away from the entrepreneurial spirit of an earlier age. (Government policies played a major role in bringing this development about, but that is another story.) Alfred Sloan, famed head of General Motors, once summed up the carmaker's strategy by saying that "it was not necessary to lead in technical design or run the risk of untried experiments, provided that our cars were at least equal in design to the best of our competitors in a grade."¹ One of the last great innovations of the American automobile industry was the automatic transmission—introduced in 1939.

商业本身——大企业——已经变得高度官僚化,管理层次繁多。它更依赖规模经济而非创新来维持经济优势,隐藏着许多未被发现的财务浪费,越来越远离了上个时代的创业精神。(政府政策在这一发展中起到了重要作用,但这是另一个故事。)通用汽车的著名老板阿尔弗雷德·斯隆曾总结该公司的战略,说"无需在技术设计上领先,也无需承担未经验证的实验风险,只要我们的汽车至少在设计方面能与竞争对手最好的车型相当就可以了"。¹ 美国汽车工业最后一次大创新就是自动变速器,于1939年推出。

The 1950s and 1960s were the time of the “Organization Man.” Not independent thinking, but faithful compliance to the rules, was the road to success. Not to stand out, but to fit in, was the formula for those who wanted to rise. Just enough self-esteem to maintain a decent level of competence within the framework that existed—but not so much self-esteem as to challenge basic company values or policies. What the company promised in exchange was lifetime protection and security. “Be a company man and the company will take care of you” was the promise.

20 世纪 50 年代和 60 年代是“公司人”的时代。不是独立思考,而是忠诚地遵守规则,才是通往成功的道路。不是突出自我,而是融入集体,这是那些想要上升的人的法则。仅仅足够的自尊来在现有框架内维持一定的胜任能力,但不足以挑战基本的公司价值观或政策。作为交换,公司承诺终生保护和安。 “成为一个公司人,公司就会照顾你”这是承诺。

Self-denial for the good of the company was a value that found a ready audience, since, for thousands of years, human beings had been taught that self-denial was the essence of morality: self-denial for the tribe, for God, for king, state, country, society.²

为了公司的利益而禁欲这一价值观找到了愿意接受它的人群,因为数千年来,人类已被教导自我牺牲是道德的本质:为部落、为上帝、为国王、为国家、为社会而牺牲自我。²

Unions were at the height of their influence and power. Their leaders had little apprehension of the changes that lay ahead. Certainly they did not foresee that by the 1980s, with virtually all their goals achieved, they would be threatened with economic irrelevance, and, like a hemophiliac, would see an increasing percentage of their membership draining away.

工会的影响力和力量达到顶峰。它们的领导人对即将到来的变革毫无警惕。他们当然没有预见到,到了 20 世纪 80 年代,随着他们几乎实现了所有目标,他们将面临经济上的无关紧要,就像一个血友病患者一样,将看到他们的会员越来越多地流失。

Freedom means change; the ability to manage change is at least in part a function of self-esteem.

自由意味着变革;管理变革的能力至少部分取决于自尊。

“American industry runs on muscle,” a union executive announced. I was sitting beside him on an airplane when he said it. The year was 1962. He began to decry the “disaster” of automation, asserting that thousands of workers would be permanently unemployed because of new machines and that “something ought to be done about it.” I answered that this was a fallacy that had been exploded often; that the introduction of new machines and new technology invariably resulted in *increasing* the demand for labor as well as raising the general standard of living. I remarked that automation increased the demand for skilled labor relative to unskilled labor, and that doubtless many workers would have to learn new skills; companies would have to train them. “But,” he asked indignantly, “what about the people who don’t *want* to learn new skills? Why should they have troubles? Aren’t they entitled to security?” This meant, I pointed out, that the ambition, the farsightedness, the drive to do better and still better, the living energies of creative individuals were to be throttled and suppressed—for the sake of those who had “thought enough” and “learned enough” and did not wish to be imposed on further or to think about what their jobs depended on. Is that what he was proposing? His response was silence. I thought: Freedom means change; the ability to manage change is at least in part a function of self-esteem. Sooner or later, all roads lead to self-esteem.

“美国工业靠肌肉运转”，一位工会高管如此宣称。当他说这话时，我正坐在他身边的飞机上。那是1962年。他开始谴责自动化的“灾难”，声称由于新机器，数千名工人将永久失业，必须“做点什么”。我回答说，这是一个常被驳斥的谬论；新机器和新技术的引入，必然会增加劳动需求，并提高整体生活水平。我指出，自动化增加了对熟练劳动力的需求，相对于非熟练劳动力，公司必须对工人进行新技能培训。“但是”，他愤怒地问，“那些不想学习新技能的人怎么办？为什么他们要遭殃？难道他们就不应该得到安全保障吗？”我指出，这意味着要抑制和压制有创造力的个人的雄心、远见卓识和不断进步的动力，为了那些“已经足够思考”和“学

习已足”、不愿再被施加更多负担或考虑工作依赖关系的人。他沉默了。我想:自由意味着变革;管理变革的能力至少在一定程度上取决于自尊心。迟早,一切都会归结到自尊心上。

But change was coming, whether anyone's self-esteem was ready or not. 但是变革正在来临,不管任何人的自尊心是否已准备好。

At first, no one took the Japanese seriously. For a long time Japanese products had been associated with low quality, shoddy imitateness, and total unreliability. It was inconceivable in the 1950s or 1960s that one day Japan would surpass the United States in automobiles, superconductors, and consumer electronics—or displace the Swiss as the number one producer of watches.

起初,没人把日本人当回事。很长一段时间,日本产品都与低质量、肤浅模仿和完全不可靠联系在一起。在 20 世纪 50 年代或 60 年代,很难想象有一天日本会超越美国在汽车、超导体和消费电子产品方面,或取代瑞士成为世界第一的手表生产国。

When, by 1953, Japan completed its postwar reconstruction, it embarked on an extraordinary pattern of growth that averaged 9.7 percent annually over the next twenty years. Leading this explosion was the triumph of the Japanese automobile. Between the 1950s and the 1970s, Japanese car production increased one hundred times, catching up with the United States in 1979, then rushing on to surpass it. Japan became the leading producer of radios in the 1960s and of television sets in the 1970s. In a total break with the past, Japanese products became associated with high quality and dependability, most notably in high-technology areas such as jets, machine tools, robots, semiconductors, calculators and copiers, computers and telecommunications, advanced energy systems, including nuclear power, and rocketry. Above all, it was a victory of superior management strategy—and the irony was that most of that strategy had been learned from the United States, where it was rarely practiced.

到 1953 年日本完成了战后重建,它开启了一个非凡的增长模式,在随后的二十年里平均每年增长 9.7%。促成这一爆发性增长的主导力量是日本汽车工业的崛起。在 1950 年代到 1970 年代,日本汽车产量增加了 100 倍,并在 1979 年赶上美国,之后更是超越美国。日本在 1960 年代成

为收音机的最大生产国,在 1970 年代成为电视机的领军者。与过去完全不同的是,日本产品与高品质和可靠性联系在一起,尤其是在喷气机、机床、机器人、半导体、计算器和复印机、计算机和电信、先进能源系统(包括核电)以及航天等高技术领域。最重要的是,这是一种优秀的管理策略的胜利 - 而讽刺的是,大部分这种策略都是从美国学来的,在美国却很少实践。

By the 1980s the United States was facing competition not only from Japan but other Pacific Rim nations as well: South Korea, Singapore, Taiwan, and Hong Kong. That was from the East. From the opposite direction there was a reborn and regenerated Europe—above all, an industrially powerful and fast-growing West Germany.

到了 1980 年代,美国不仅面临来自日本的竞争,还面临来自其他太平洋沿岸国家的竞争:韩国、新加坡、台湾和香港。这来自东方。从相反的方向,重生且焕发活力的欧洲也崛起了 - 尤其是工业强国且快速发展的西德。

The reaction on the part of American business at first was dismay, disbelief, and denial. Global competitiveness of this intensity was a new and disorienting experience. True enough, there had been competition among the “Big Three” in the U.S. automobile industry, but General Motors, Ford, and Chrysler all played by the same rules and shared the same basic assumptions; none challenged the others to rethink their basic premises. The Japanese and the Germans did.

美国企业的反应最初是沮丧、难以置信和拒绝接受。这种强度的全球竞争力是一种全新而令人迷惑的经历。诚然,美国汽车行业的“三大巨头”之间曾有过竞争,但通用汽车、福特和克莱斯勒都遵循着相同的规则,并分享着相同的基本假设;没有人挑战其他人重新思考他们的基本前提。而日本人和德国人做到了。

Global competition is a far more powerful stimulant to innovation than domestic competition. Other cultures have other perspectives, other ways of seeing things. Their ideas bring a richer mix to business thinking. But for this reason, a higher level of self-esteem—and competence—is required to play in this arena. At first, American workers and executives refused to acknowledge the Japanese might be pursuing practices worth emulating.

The notion of learning from them was perceived as demeaning; instead, their initial response was to dig in their heels and cling more tenaciously to the familiar way of doing things.³ Sometimes, an additional response was to denounce the Japanese and demand political protection against them. This parallels exactly what one sees in the practice of psychotherapy, when a self-doubting, insecure person blindly persists in counterproductive behavior, clings to the illusory safety of compulsive inflexibility, and blames all misfortune on someone else.

全球竞争是一个比国内竞争更强大的创新刺激因素。其他文化有其他视角,看待事物的其他方式。他们的想法为商业思维带来了更丰富的元素。但由于这个原因,在这个领域中玩耍需要更高的自尊和能力。起初,美国工人和高管拒绝承认日本人可能在实践中值得效仿。从他们那里学习被视为贬低;相反,他们最初的反应是固步自封,更执着地抓住熟悉的做事方式。³有时,额外的反应是谴责日本人,要求政治保护免受他们的影响。这完全呼应了在心理治疗实践中看到的情况,当一个自怨自艾、缺乏安全感的人盲目地坚持不利行为,抓住强迫性不灵活性的虚幻安全,并将所有不幸归咎于他人。

Only the shock of devastating competition from Japan and Germany awakened the U.S. automobile industry from its complacent slumber. Whether it awakened in time remains unknown. With no significant innovations of its own for decades, it resisted radial tires, disk brakes, and fuel injection, first put into production cars in Europe. Now it is fighting back, and the quality of American automobiles has greatly improved; but it still lags behind in innovation.

只有来自日本和德国的破坏性竞争才使美国汽车行业从自满的睡眠中醒来。它是否及时苏醒尚不确定。数十年来没有重大创新,它抗拒了射频轮胎、碟式制动器和燃料喷射等技术,这些技术最早在欧洲投入生产。现在它正在反击,美国汽车的质量已经大幅提高;但在创新方面仍然落后。

Global competition is a far more powerful stimulant to innovation than domestic competition.

全球竞争是一个比国内竞争更强大的创新刺激因素。

Nor was this American industry unique in its slowness to grasp that the context had changed and that new policies were needed. When the Swiss were shown the first digital watches, their response was: “But this isn’t a watch; a watch has springs and gears.” When they woke up, they had lost their leadership position.

这不是只有美国工业慢于认识到环境已经改变,需要采取新的政策。当向瑞士人展示第一款数字手表时,他们的反应是:“但这不是手表;手表有弹簧和齿轮。”当他们醒悟过来时,他们已经失去了领导地位。

The United States is still—by far—the most powerful industrial nation on earth. With 5 percent of the world’s population, we generate 25 percent of the world’s industrial production. No knowledgeable person ever imagined that we would retain the percentage of world production that we enjoyed in the years following the Second World War, when other economies were in ruins. Nor would it have been considered desirable. We *wanted* other countries to resurrect themselves and helped to make it happen. Our output of goods and services, overall, is much greater than it has ever been; as a percentage of gross national product, it has remained constant for over four decades. In response to changing conditions we have already introduced major changes into our business institutions—from restructuring and “slimming down” (getting rid of superfluous layers of management, for instance) to much greater concentration on quality and customer service, to new systems of organization and management that better support innovation and adaptiveness to a fast-changing environment.

美国仍然是地球上最强大的工业国家。尽管只占世界人口的5%,但我们生产了25%的工业产品。没有任何了解的人会想象,我们会保持在第二次世界大战后几年中所享有的世界产量百分比,当时其他经济体一片废墟。这也并非是我们所希望的。我们希望其他国家振兴自己,并帮助实现这一目标。我们的商品和服务总产量远远大于过去任何时候;相对国民生产总值的百分比已经保持了四十多年。为了适应不断变化的条件,我们已经在商业机构中引入了重大变革-从重组和“瘦身”(例如摆脱

多余的管理层)到更多地关注质量和客户服务,再到支持创新和适应快速变化环境的新的组织和管理体系。

We are now operating in a context of constantly escalating challenge.
我们现在正在面临不断升级的挑战。

We do face problems of major magnitude: an inadequate rate of economic growth; an educational system that does not meet our needs; a deteriorating infrastructure; a declining standard of living. To what extent these problems will be resolved or get worse in the next decade remains to be seen.

我们确实面临着巨大的问题:经济增长率不足、教育系统无法满足我们的需求、基础设施恶化、生活水平下降。在未来十年内,这些问题是否会得到解决或恶化,还有待观察。

The point now is not that we are in irreversible decline. The point is simply that one of the major changes in the world, with ramifications for business in general and our need of self-esteem in particular, is that we are now operating in a context of *constantly escalating challenge*. The challenge is to our creativity, flexibility, speed of responsiveness, ability to manage change, ability to think outside the square, ability to get the best out of people. Economically, the challenge is to our innovativeness—and, behind that, to our management ability. Psychologically, the challenge is to our self-esteem.

关键在于,我们并非处于不可逆转的衰落状态。关键在于,世界上发生的一个主要变化,对商业整体以及我们对自尊的需求产生影响,就是我们现在面临着不断升级的挑战。这些挑战涉及我们的创造力、灵活性、反应速度、变革管理能力、开放思维能力、发挥员工最大潜力的能力。在经济层面上,挑战在于我们的创新能力,这背后又与我们的管理能力有关。在心理层面上,挑战在于我们的自尊。

4. The increasing demands on individuals at every level of a business enterprise, not just at the top but throughout the system, for self-management, personal responsibility, self-direction, a high level of consciousness, and a commitment to innovation and contribution as top priorities.

4.对企业各层级人员(不仅是高层,而是整个体系)提出了更高的要求,包括自我管理、个人责任、自我管理、高度意识和对创新与贡献的承诺,这些都成为首要任务。

The older bureaucratic command-and-control pyramid, modeled after the military, has progressively given way to flatter structures (fewer levels of management), flexible networks, cross-functional teams, ad hoc combinations of talents coming together for particular projects and then disbanding. The requirements of the flow of knowledge and information are determining organization, rather than preconceived mechanical layers of authority.

以军队为模型的老式官僚制指挥控制金字塔,已逐步让位于更扁平的结构(较少管理层级)、灵活网络、跨功能团队、为特定项目而临时组合的人才集合,后者完成任务后即告解散。知识和信息流的需求在决定组织结构,而不是预先设计的机械层级权威。

The ranks of middle management have been radically thinned, not merely as a cost-cutting strategy but because computers have taken over the task of relaying information throughout the system, making the role of manager-as-information-relay-station superfluous. Knowledge is more widely disseminated and freely available than ever before, making it much easier for people to operate at higher levels of consciousness in their work and consequently to be more productive.

中层管理人员的数量已大幅减少,这不仅是为了降低成本,也是因为电脑已接管了在整个系统中传递信息的任务,使管理者作为信息中转站的作用变得多余。知识已更广泛地传播和自由获取,使人们在工作中能发挥更高的意识水平,从而更富有生产力。

Without the old and familiar chains of command, many managers are going through what might be termed a self-esteem crisis: with lines of authority and power no longer clear-cut, they are challenged to find new definitions

of their roles. Their need now is to disengage feelings of self-worth from traditional forms of status, or from the performance of particular tasks, and to base it instead on their ability to think, to learn, to master new ways of functioning, to respond appropriately to change. From the boardroom to the factory floor, work is understood more and more clearly as an expression of thought. As equipment and machinery have become more sophisticated, the knowledge and skill required to operate them has risen accordingly. Employees are expected to monitor them, service them, repair them if necessary, anticipate needs, solve problems—in a word, function as self-respecting, self-responsible professionals.

没有了熟悉的命令链,许多管理者正经历着可以称之为自尊危机的过程:权力和职权的界限不再清晰,他们被挑战去寻找他们角色的新定义。他们现在的需求是从传统的地位形式或特定任务的表现中脱离,而是将其建立在他们思考、学习、掌握新的工作方式以及适当地应对变化的能力之上。从董事会到车间,工作越来越被认为是思想的表达。随着设备和机器的日益复杂,操作它们所需的知识和技能也相应提高。员工被期望去监控它们、维护它们、必要时修理它们、预测需求、解决问题——总之,作为一个尊重自我、负责任的专业人士来发挥作用。

From the boardroom to the factory floor, work is understood more and more clearly as an expression of thought.

从董事会到车间,工作越来越被认为是思想的表达。

The better organizations understand that the man or woman on the floor is likely to know more about what improvements are possible and necessary—in goods, services, internal systems—than the people above who are more remote from the immediate action. Books on business and management are filled with stories of contributions made by workers to the improvement of processes, services, and products. There are stories of men and women going far beyond their job description in response to unexpected problems they take responsibility for solving. Enterprise and

initiative are no longer perceived as the monopoly of a few “special people.” They are perceived as traits appropriate to everyone.

更好的组织理解,车间的人很可能比远离日常工作的上层人更了解可能和必要的改进—无论是在商品、服务还是内部系统方面。商业和管理的著作中充满了工人为改进流程、服务和产品做出贡献的故事。有人和女性的故事,他们超越自己的工作描述,承担起解决意外问题的责任。企业精神和主动性不再被视为少数“特殊人士”的专属。它们被视为每个人都应具备的特质。

Not that everyone manifests them. We are still in the early stages of the knowledge revolution. But—increasingly—there is in companies the opportunity for people to do so and the hope that they will do so. This in itself is a call to higher self-esteem.

并非人人都表现出这些特质。我们仍处于知识革命的早期阶段。但是—越来越多的—公司为人们提供发挥这些特质的机会,并希望他们会这样做。这本身就是一种对更高自尊的呼唤。

A modern organization elevates the practice of teamwork to new heights of virtuosity, while simultaneously requiring a core of individualism in each participant—because *thinking* is an activity of an individual mind, and so is *self-trust*, and so are *tenacity*, *perseverance*, and all the other mind-traits that make achievement possible.

现代组织将团队合作的实践提升到了新的高度,同时也要求每个参与者都具有个人主义的核心——因为思考是个体思维的活动,自信也是如此,而坚韧、坚持和所有其他使成就成为可能的心智品质也是如此。

To quote Charles Garfield in his study of the new policies and philosophy of some of our leading-edge corporations, *Second to None*:

引用查尔斯·加菲尔德在他的著作《第二无后》中对一些领先企业的新政策和哲学的研究:

In an area that demands partnership [at every level], a time when our emphasis must shift toward cooperative efforts, the individual paradoxically takes on far greater importance. We can no longer afford to operate companies in which masses of “hired hands” are chronically underutilized while a few “heads” at the top do all thinking.... Competing in an era that

demands continuous innovation requires us to harness the brain-power of every individual in the organization.⁴

在一个需要各个层面上的合作伙伴关系的领域,当我们的重点必须转向合作努力时,个人却变得更加重要。我们不再能够运营那些大批"雇佣劳动者"被长期闲置,而少数"头脑"在顶端做所有思考的公司.....在一个需要持续创新的时代,我们必须利用组织中每一个个人的脑力。⁴

The pressure to remain competitive is forcing a rethinking of every aspect of internal business activity—structures, policies, reward systems, divisions of responsibility, managerial practices (mind work cannot be managed like muscle work), and relationships among all those who participate in achieving productive goals.

保持竞争力的压力正在迫使我们重新思考内部业务活动的各个方面——结构、政策、奖励制度、职责划分、管理实践(精神工作不能像体力工作那样管理)以及所有参与生产目标实现的人之间的关系。

One of the lessons business has needed to learn is the importance of entrepreneurship, not just for beginners, but also for well-established industries.

企业需要学到的一个重要教训就是企业家精神的重要性,不仅对于初创企业,对于已经成熟的行业也同样重要。

5. The entrepreneurial model and mentality becoming central to our thinking about economic adaptiveness.

5.企业家模式和心态正成为我们思考经济适应性的中心。

When we think of entrepreneurship, our first association is with independent entrepreneurs who start new businesses or pioneer new industries. And yet entrepreneurship is essential to the continued success of "big business." This was the lesson of the 1980s.

当我们谈到企业家精神时,首先联想到的是独立的企业家创办新企业或开拓新行业。然而,企业家精神对"大企业"的持续成功也至关重要。这是 80 年代的一个教训。

It is useful to think back to the early days of American business and to innovators who launched this country on its meteoric growth—as a frame of reference for understanding in what sense “the entrepreneurial mentality” is needed within large business organizations that have existed for years. 对于理解“企业家精神”在长期存在的大型企业内部是如何需要的,回顾美国商业的早期以及推动这个国家迅猛发展的创新者们,可以作为一个参考框架。

With the advent of capitalism and the emergence of the early American entrepreneurs, a number of shifts in people’s consciousness took place. It is noteworthy that all have a direct bearing on our need for self-esteem. 随着资本主义的出现和早期美国企业家的兴起,人们的意识发生了一些转变。值得注意的是,这些转变都与我们对自尊的需求有直接关系。

The question, “What has your birth determined you to be?” was replaced by the question, “What have you made of yourself?” In other words, identity was no longer something one inherited but something one created.

“你的出生决定了你要成为谁?”这个问题被“你创造了什么样的自己?”所替代。换句话说,身份已不再是继承而来的,而是自己创造的。

The idea of *progress* caught people’s imagination. The premise was that intelligence, ingenuity, and enterprise could generate a continuing improvement in the standard of living—that new discoveries, new products, new expressions of human creativity could without limit keep raising the quality of existence. While mind was not yet fully understood to be the supreme capital asset, it had begun to move from background to foreground, sometimes under such names as “competence” or “ability.” 进步的概念引起了人们的想象。前提是,智力、创造力和企业精神可以持续提高生活水平 - 新的发现、新产品、人类创造力的新表达可以无限地提高生存质量。虽然头脑还没有完全被认为是最高的资本资产,但它已从背景转移到前台,有时被称为“能力”或“才能”。

Self-reliance and self-responsibility were seen as supremely appropriate in this new order of things, in contrast to the conformity and obedience more valued in earlier, tribal societies. Independence became an

economically adaptive virtue.

自力更生和自我责任在这个新秩序中被视为至关重要,与早期部落社会中更重视的服从和顺从形成对比。独立成为一种经济适应性美德。

New ideas with commercial application were valued. The ability to perceive and actualize new wealth-producing possibilities was valued. The entrepreneurial mentality was rewarded.

具有商业应用价值的新思想受到重视。感知和实现新的财富创造可能性的能力受到重视。企业家精神受到奖励。

Not that these perspectives were understood and embraced equally by everyone. Far from it. Even among some of the best business innovators, traces of the authoritarian mind-set inherited from an earlier age were not fully expunged. Old perspectives and old ways of thinking do not vanish overnight or without resistance. The battle for full acceptance of this new vision is still being fought.

并非每个人都完全理解和接受这些观点。事实并非如此。即使在一些最佳商业创新者中,来自先前时代的威权主义思维模式也没有完全消除。旧的观点和旧的思维方式不会一夜之间消失,也不会没有抵抗。这种新愿景的全面接受依然是一场持续的战斗。

The new economic system disrupted the old order of things. It was no respecter of authority. It often disregarded tradition. It did not dread change but greatly accelerated it. Freedom could be intoxicating but it also could be frightening.

这种新的经济体系颠覆了旧的秩序。它不尊重权威,常常不理睬传统,不畏惧变革反而大大加速了变革。自由可能令人兴奋,但也可能令人畏惧。

Entrepreneurship is by its nature antiauthority. It is anti-status quo. It is always moving in the direction of making what exists obsolete. Early in this century the economist Joseph Schumpeter wrote of the work of the entrepreneur as that of “creative destruction.”

企业家精神本质上是反权威的。它反对现状,总是朝着使现有事物过时

的方向发展。在本世纪初,经济学家约瑟夫·熊彼特曾写道,企业家的工作是"创造性破坏"。

The essence of entrepreneurial activity is that of endowing resources with new wealth-producing capabilities—of seeing and actualizing productive possibilities that have not been seen and actualized before. This presupposes the ability to think for oneself, to look at the world through one's own eyes—a lack of excessive regard for the-world-as-perceived-by-others—at least in some respects.

企业家活动的本质是,为资源赋予新的财富创造能力,发现和实现之前未被看到和实现的生产可能性。这前提是能够独立思考,用自己的眼睛看世界——至少在某些方面,缺乏对他人所感知的世界的过度尊重。

In the early decades of capitalism, men came out of nowhere, starting with nothing but brains and ambition, created industries, and earned fortunes. Almost all these men started out as workers and almost none graduated high school (few even entered it). They were a challenge and a rebuke to the remnants of feudal aristocracy, to “old money” anchored in social position and disdainful of work, who looked at these new wealth producers with dismay and resentment. The entrepreneur was an impudent upstart, they told one another, whose activities generated social disequilibrium. In fact, he represented a threat not only to their social position but also to their self-esteem. What would become of them in a system geared to merit and achievement, as judged by the market, rather than to inherited status?

在资本主义的早期几十年,一些素不相识的人凭借大智若愚和雄心壮志创立了各种工业并赢得了巨额财富。这些人几乎全部都是从普通工人做起,多数人连高中都没有毕业。他们对依然残存的封建贵族阶层以及固守社会地位、蔑视劳动的"旧金钱"阶层构成了挑战和谴责。这些新的财富创造者在他们眼中是无礼的新兴分子,其活动正在引发社会失衡。事实上,他们不仅代表了对这些人社会地位的威胁,也对他们的自尊心构成了威胁。在一个由市场而非出身地位判断的体系中,他们的命运将如何?

If capitalism offered a broader arena for self-esteem to operate in than had ever existed before, it also offered challenges that had no precedent in earlier, tribal societies—challenges to self-reliance, self-assertiveness, self-

responsibility, and personal accountability. Capitalism created a market for the independent mind.

虽然资本主义为自尊的发挥提供了前所未有的广阔舞台,但它也带来了此前部落社会从未有过的挑战,挑战包括自力更生、自我肯定、自我负责和个人责任心。资本主义为独立思想创造了市场。

The large organizations that we associate with modern capitalism emerged in the United States only after the Civil War, and in Europe after the Franco-Prussian War—only in roughly the last 130 years. Throughout the nineteenth century, we remained predominantly an agricultural economy: most people earned their living on farms, and land was the chief source of wealth, as it had been for thousands of years. We began as a nation of farmers and small shopkeepers. No one then could have imagined the large industrial concerns and the extraordinary economic development that began to emerge in the last quarter of the nineteenth century, beginning with the railroads, as human energy was unleashed and began to gather momentum. 我们今天所认识的现代资本主义大组织在美国仅在内战之后,在欧洲则在普法战争之后才出现,也就是在最近 130 年左右。在整个 19 世纪,我们仍然是一个以农业为主的经济体:大多数人在农场谋生,土地仍是主要财富来源,正如数千年来一样。我们最初是一个由农民和小商贩组成的国家。当时没有人能想象,到 19 世纪后期,随着人类能量的释放和势头的增强,铁路等大工业开始出现,会出现如此巨大的工业实体和经济发展。

Capitalism created a market for the independent mind.
资本主义为独立思想创造了市场。

The average farmer or shopkeeper was not an innovator. He was typically more self-reliant than his predecessors, to be sure, more independent and more resourceful—evidenced by the facts, among others, that he may have left his homeland in Europe to make a new life in America, and that the

looser social structure in the New World, the greater freedom, threw him more on his own and demanded greater self-direction and therefore greater self-esteem. But, within the knowledge context of the period, economic adaptiveness demanded of him neither high levels of education nor innovativeness. His mind, learning ability, and decision-making capabilities were not constantly challenged.

普通的农民或商人并不是创新者。他们通常比他们的前辈更加自给自足,更加独立和更加富有创造力,这可以从事实中看出,比如他们可能离开了欧洲的家乡来到美国开启新的生活,以及新世界更加松散的社会结构和更大的自由,让他们更加依赖自己,需要更大的自我指导和自尊。但是,在当时的知识背景下,经济适应性并不需要他们有高水平的教育或创新能力。他的思维、学习能力和决策能力并没有受到持续的挑战。

The individuals who saw themselves thus challenged and were inspired to meet the challenge—the entrepreneurs and inventors—were an almost infinitesimal minority. It is they who were responsible for the transition from an agricultural to a manufacturing society. This led to U.S. leadership in steel, electricity, the telephone and telegraph, farm equipment and agronomy, office equipment, the first household appliances, and, a little later, automobiles and aviation.

认为自己受到挑战并被激励去应对挑战的个人——企业家和发明家——只是微不足道的少数人。正是他们推动了从农业社会向制造业社会的转变。这导致了美国在钢铁、电力、电话和电报、农业机械和农业化学、办公设备、第一批家用电器,以及稍后的汽车和航空领域的领导地位。

At the height of its success in this century, American business was jolted out of its complacency by foreign competition, and—against the resistance of its own entrenched bureaucracy—forced to think again about the continuing importance of entrepreneurship. Part of the stimulation for this new thinking came from the achievements of smaller organizations, which were pointing the way to the future.

在本世纪达到鼎盛时期的美国商业,被来自国外的竞争打击出了自满的状态,不得不在自己根深蒂固的官僚体系的阻力下,重新思考企业家精神

的持续重要性。激发这种新思维的部分动力来自于较小组织的成就,它们指明了未来的道路。

In the last two decades there has been an explosion of entrepreneurship, almost entirely in small- and medium-sized business. By the late 1980s, between 600,000 and 700,000 new enterprises were started every year, as against one sixth or one seventh of these figures during the best years of the 1950s and 1960s. While the Fortune 500 companies have been losing workers steadily since the early 1970s, and many of these companies have been struggling for survival, small- and medium-sized business was able to create roughly eighteen million new jobs; the majority of these jobs were in firms with fewer than twenty employees. Small- and medium-sized business has displayed an innovativeness and flexibility—an ability to respond to market changes and opportunities with lightning speed—too often lacking in larger, more cumbersome organizations.

在过去的二十年里,企业家精神几乎完全集中在中小企业中发展。到 20 世纪 80 年代末,每年新成立的企业数量在 60 万到 70 万之间,而在 20 世纪 50 年代和 60 年代最好的年份,这一数字仅为当时的六分之一或七分之一。尽管《财富》500 强公司自 20 世纪 70 年代初就一直在不断裁员,而且许多公司也在为生存而努力,但中小企业却能够创造大约 1800 万个新的就业岗位,其中大部分是在拥有不超过 20 名员工的公司中创造的。中小企业展现出创新性和灵活性——快速响应市场变化和机遇的能力,这在较大、更笨拙的组织中往往缺乏。

They led the way in showing the path big business must follow if it is to remain competitive. While many companies are still struggling with the problems of balancing traditional, administrative management, on the one hand, and entrepreneurial management on the other—the first is focused on protecting and nurturing that which already exists, the second on making it obsolete—it is increasingly obvious that entrepreneurship cannot be the prerogative of small or new businesses. It is imperative all the way up to organizations the size of General Motors—and right now GM is struggling with just this challenge.

他们为大企业必须遵循的道路提供了示范。尽管许多公司仍在努力平衡传统的行政管理和企业家精神管理——前者注重保护和培育现有事物,后者注重使其过时——但越来越明显,企业家精神不能仅局限于小型

或新企业。这种精神在通用汽车这样的大型组织中也同样必不可少,目前通用汽车正在努力应对这一挑战。

In the context of big business, to become entrepreneurial means to learn to think like small business at its most imaginative and aggressive: to cultivate lightness, lack of encumbrance, swiftness of response, constant alertness to developments that signal new opportunities. This means, among other things, radically reducing bureaucracy and freeing units to operate entrepreneurially.

在大企业的背景下,要成为有企业家精神,就意味着要学会像最富想象力和进取心的小企业那样思考:培养轻便性、无负担性、快速反应能力,时刻警惕新机遇的出现。这意味着,除其他事项外,还要大幅减少官僚主义,让各单位能够自主经营,展现企业家精神。

In response to this need, increasing numbers of large organizations have established autonomous or semiautonomous entrepreneurial units internally. Their intention is to free innovators from the obstructions of multitiered, change-resisting, bureaucratic management.

为了满足这种需求,越来越多的大型组织在内部建立了自主或半自主的创业单位。他们的目的是让创新者摆脱多层次、抗拒变革的官僚管理的阻碍。

More broadly, they are committed to making innovation a planned for and systematic part of normal operations. They are learning to treat it as a discipline—something that can be learned, organized, and practiced.*

更广泛地说,他们致力于将创新作为正常运营的一部分进行计划和系统化。他们正在学习将其视为一种纪律 - 一种可以学习、组织和实践的东西。*

The more unstable the economy and the more rapid the rate of change—the more urgent the need for large numbers of self-esteeming individuals.
经济越不稳定,变化越快 - 对大量自尊心强的个人的需求就越迫切。

If low self-esteem correlates with resistance to change and clinging to the known and familiar, then never in the history of the world has low self-esteem been as economically disadvantageous as it is today. If high self-esteem correlates with comfort in managing change and in letting go of yesterday's attachments, then high self-esteem confers a competitive edge. 如果低自尊与抗拒变革和依恋已知和熟悉的事物相关,那么在整个世界历史上,低自尊从未像今天这样在经济上如此不利。如果高自尊与对变革的适应和放弃昨天的依恋相关联,那么高自尊就会带来竞争优势。

There is a principle we can identify here. In the earlier years of American business, when the economy was fairly stable and change relatively slow, the bureaucratic style of organization worked reasonably well. As the economy became less stable and the pace of change quickened, it became less and less adaptive, unable to respond swiftly to new developments. Let us relate this to the need for self-esteem. The more stable the economy and the slower the rate of change, the less urgent the need for large numbers of individuals with healthy self-esteem. *The more unstable the economy and the more rapid the rate of change—which is clearly the world of the present and future—the more urgent the need for large numbers of self-esteeming individuals.*

我们可以在这里确定一个原则。在美国商业的早期年代,当经济相对稳定,变化相对缓慢时,官僚式的组织形式还能相当好地发挥作用。当经济变得不太稳定,变化的步伐加快时,它变得越来越不适应,无法迅速应对新的发展。让我们将这一点与自尊的需求联系起来。经济越稳定,变化越慢,对大量拥有健康自尊的个人的需求就越不迫切。经济越不稳定,变化越快 - 这显然就是当下和未来的世界 - 对大量自尊心强的个人的需求就越迫切。

6. The emergence of mind as the central and dominant factor in all economic activity.

6. 思维作为所有经济活动的中心和主导因素的出现。

The meaning of this statement is implicit in all of the foregoing points, but a few further observations are in order.

这一陈述的含义隐含在所有前述要点中,但还需要做一些进一步的观察。

In an agricultural economy wealth is identified with land. In a manufacturing economy, it is identified with the ability to make things: capital assets and equipment; machines and the various materials used in industrial production. In either of these societies, wealth is understood in terms of matter, not mind; physical assets, not knowledge and information. 在农业经济中,财富被视为土地。在制造经济中,财富被视为制造物品的能力:资本资产和设备;机器和工业生产中使用的各种材料。在这些社会中,财富被理解为物质,而非思维;实物资产,而非知识和信息。

In a manufacturing society, intelligence is the guiding force behind economic progress, to be sure, but when people think of wealth they think of raw materials, such as nickel and copper, and physical property, such as steel mills and textile looms.

在制造业社会中,智力无疑是经济进步的指导力量,但当人们想到财富时,他们会想到原材料,如镍和铜,以及实物财产,如钢铁厂和纺织织机。

Wealth is created by transforming the materials of nature to serve human purposes—by transforming a seed into a harvest; by transforming a waterfall into a source of electricity; by transforming iron ore, limestone, and coal into steel, and steel into the girders of apartment buildings. If all wealth is the product of mind and labor, of thought directing action, then one way to understand the transition from an agricultural to an industrial society is to say that the balance between mind and physical effort is profoundly altered. Physical labor began to move along a declining arc of importance, *while mind began to climb*.

财富是通过将自然材料转化为服务人类目的而创造的——通过将种子转化为收成;通过将瀑布转化为电源;通过将铁矿石、石灰石和煤炭转化为钢,将钢转化为公寓建筑的梁柱。如果所有财富都是思想和劳动的产物,即引导行动的思想,那么理解从农业到工业社会的转变的一种方式就是说,思维和体力劳动之间的平衡发生了深刻的改变。体力劳动开始沿着重要性下降的曲线移动,而思维则开始攀升。

As an extension of human intelligence, a machine substitutes the power of thought for the power of muscles. While making physical labor less demanding, it makes it more productive. As technological development keeps evolving, the ratio keeps shifting in favor of mind. And as mind becomes more important, self-esteem becomes more important.

作为人类智慧的延伸,机器将思维的力量取代了肌肉的力量。虽然使体力劳动要求较轻,但也更有生产力。随着技术发展的不断演化,这一比例不断向思维倾斜。随着思维变得越来越重要,自尊也变得越来越重要。

The climax of this process of development is the emergence of an information economy in which material resources count for less and less and knowledge and new ideas count for almost everything.

这一发展过程的高潮是信息经济的出现,在这种经济中,物质资源的重要性越来越小,知识和新思想却变得几乎是一切。

The value of a computer, for instance, lies not in its material constituents but in its design, in the thinking and knowledge it embodies—and in the quantity of human effort it makes unnecessary. Microchips are made out of sand; their value is a function of the intelligence encoded within them. A copper wire can carry forty-eight telephone conversations; a single fiber-optic cable can carry more than eight thousand conversations; yet fiber-optic cables are cheaper, more efficient, and much less energy consuming to produce than copper.

一台计算机的价值并不在于其物质成分,而是在于其设计、其所体现的思维和知识,以及它减少的人类劳动。微芯片是由沙子制成的;它们的价值取决于其中编码的智能。一根铜线可以传送 48 个电话会话;一根光纤电缆可以传送超过 8000 个会话;然而,光纤电缆比铜更便宜、更高效、耗能更少。

Each year since 1979 the United States has produced more with less energy than the year before. The worldwide drop in the price of raw materials is a consequence of the ascendancy of mind in our economic life.

自 1979 年以来,美国每年的产出都比前一年更高,而能耗却更低。原材料价格的全球下降,是我们经济生活中心智主宰的结果。

The mind always has been our basic tool of survival. But for most of our history, this fact was not understood. Today it is obvious to (almost) the whole world.

心智一直是我们生存的基本工具。但在我们的大部分历史中,这一事实并未被理解。如今,这对(几乎)全世界来说已是显而易见。

Challenges **挑战**

In an economy in which knowledge, information, creativity—and their translation into innovation—are transparently the source of wealth and of competitive advantage, there are distinct challenges both to individuals and to organizations.

在一个知识、信息、创造力,以及它们转化为创新是财富和竞争优势源泉的经济中,个人和组织都面临着明确的挑战。

To individuals, whether as employees or as self-employed professionals, the challenges include:

对个人而言,无论是作为雇员还是自雇专业人士,挑战包括:

To acquire appropriate knowledge and skills, and to commit oneself to a lifetime of continuous learning, which the rapid growth of knowledge makes mandatory.

获取适当的知识和技能,并终身坚持持续学习,这是知识快速增长所要求的。

To work effectively with other human beings, which includes skill in written and oral communication, the ability to participate in nonadversarial relationships, understanding of how to build consensus through give and take, and willingness to assume leadership and motivate coworkers when necessary.

与他人有效合作,包括书面和口头沟通技能、参与非对抗性关系的能力、通过相互让步建立共识的理解,以及在必要时承担领导并激励同事的意愿。

To manage and respond appropriately to change.
管理和适当应对变革。

To cultivate the ability to think for oneself, without which innovativeness is impossible.
培养独立思考的能力,没有它创新是不可能的。

Such challenges entail the need to bring a high level of consciousness to one's working life, to its demands in terms of knowledge and skills—and also its opportunities, the possibilities for growth and self-development it offers. A commitment to lifelong learning is a natural expression of the practice of living consciously.

这种挑战需要在工作生活中带来高度的意识,满足知识和技能的需求,同时也包括它所提供的成长和自我发展的机会。对终身学习的承诺是有意识生活实践的一种自然表达。

In dealing with other people, there is the need for that level of self-respect that underlies respect for others; freedom from gratuitous fear, envy, or hostility; expectation of being dealt with fairly and decently; and the conviction that one can have genuine values to contribute. Again we are led to the importance of self-esteem.

在与他人打交道时,需要有建立在自我尊重基础之上的尊重他人;摆脱无谓的恐惧、妒忌或敌意;期望以公平和体面的方式对待;以及坚信自己能够贡献出真正的价值观。这再次表明了自尊的重要性。

As an example, consider how poor self-esteem might show up in communication. People with troubled self-esteem often belittle their ideas, even while expressing them. They can turn fact into opinion, confusingly, by starting sentences with “I think” or “I feel.” They apologize before presenting a new idea. They make self-deprecating remarks. They laugh to release nervous energy, thus laughing at inappropriate times. They suddenly freeze in confusion and uncertainty because they anticipate disagreement and “rejection.” They make statements that sound like questions by raising the tone of the voice at the end of a sentence. Not all communication problems are the result of inadequate education; sometimes the cause is a

self-concept that generates self-sabotage.

例如,考虑自尊心不足如何体现在交流中。自尊心受挫的人常常贬低自己的想法,甚至在表达时如此。他们可能将事实转化为意见,通过以"我认为"或"我觉得"开头的句子来造成困惑。他们在提出新想法之前先道歉。他们做自贬的评论。他们笑以释放紧张情绪,因而在不合适的场合笑。他们突然因预期会有争议和"拒绝"而陷入困惑和不确定。他们用上扬的语调结束句子,使陈述听起来像提问。并非所有的交流问题都是由于教育不足造成的;有时原因在于产生自我破坏的自我概念。

A commitment to lifelong learning is a natural expression of the practice of living consciously.

对终身学习的承诺是有意识生活实践的一种自然表达。

Or consider the issue of benevolence, goodwill, and the ability to interact with others constructively, which relate to a positive sense of self. Men and women of healthy self-esteem do not seek to prove their worth by making others wrong. They do not approach relationships with gratuitous belligerence. It is self-doubt and insecurity that see all encounters—with staff, superiors, subordinates, customers, clients—as overt or covert war. 又或者考虑善意、好意以及与他人建设性互动的能力,这些与积极的自我意识有关。自尊健康的男女不会试图通过贬低他人来证明自己的价值。他们不会以无谓的好战态度对待人际关系。自我怀疑和不安全感才会将所有的互动-与员工、上级、下属、顾客、客户-视为公开或隐藏的战斗。

Cooperative endeavors rest on the willingness of participants to be accountable, which is a corollary of the practice of self-responsibility. Such endeavors rest on the willingness of people to keep their promises, honor their commitments, think about the consequences of their actions to others, and manifest reliability and trustworthiness, which are all expressions of the practice of personal integrity.

合作努力源于参与者愿意对自己负责的意愿,这是自我责任实践的推论。这种努力建立在人们愿意履行承诺、兑现承诺、考虑自己行为对他人的后果,以及表现可靠性和值得信赖,这些都是个人诚信实践的表现。

If more is offered to individuals than ever before in our history, in opportunities for fulfillment, achievement, and self-expression, more is asked of them in terms of psychological development.

如果说在我们历史上从未有过如此丰富的个人成就、成就和自我表达的机会,那么在心理发展方面也提出了更高的要求。

Self-esteem is far from being the only asset one needs, of course—let there be no mistake about this—but without it the individual is severely impaired and is in effect at a competitive disadvantage.

当然,自尊远不是一个人需要的唯一资产 - 不要对此有任何误解 - 但没有自尊,个人就会严重受损,实际上处于竞争劣势。

To organizations, the challenges include:

对于组织来说,挑战包括:

To respond to the need for a constant stream of innovation by cultivating a discipline of innovation and entrepreneurship into the mission, strategies, policies, practices, and reward system of the organization.

通过将创新和创业纪律融入组织的使命、战略、政策、实践和奖励体系,来应对不断需要创新的需求。

To go beyond paying lip service to “the importance of the individual” by designing a culture in which initiative, creativity, self-responsibility, and contribution are fostered and rewarded.

不只是口头上强调“个人的重要性”,而是要设计一种文化,在这种文化中,主动性、创造力、自我责任和贡献得到培养和奖励。

To recognize the relationship between self-esteem and performance and to think through and implement policies that support self-esteem. This demands recognizing and responding to the individual’s need for a sane, intelligible, noncontradictory environment that a mind can make sense of;

for learning and growth; for achievement; for being listened to and respected; for being allowed to make (responsible) mistakes.

认识到自尊与绩效之间的关系,并思考并实施支持自尊的政策。这需要认识和满足个人对理智、明确、无矛盾环境的需求,这种环境是心智可以理解的;需求学习和成长;需求成就;需求被倾听和尊重;需求被允许犯(负责的)错误。

Since, in the 1990s and beyond, the demand for such mind workers will be greater than the supply, they will be in a position to demand such treatment and to favor the companies that offer it, thus giving these companies an economic advantage. When prospective employees ask themselves, “Is this an organization where I can learn, grow, develop myself, enjoy my work?” they are implicitly asking, whether they identify it or not, “Is this a place that supports my self-esteem—or does violence to it?”

自从 20 世纪 90 年代起,这类心智劳动者的需求将大于供给,他们将有能力要求获得这种待遇,并偏向于提供这种待遇的公司,从而使这些公司获得经济优势。当未来员工问自己“这是一个我可以学习、成长、自我发展、享受工作的组织吗?”时,他们在暗中间的是,不管他们是否意识到,“这是一个支持我自尊的地方,还是一个伤害我自尊的地方?”

The successful organization of the future will be an organization geared to self-esteem.

未来成功的组织将是一个以自尊为导向的组织。

It is said that the successful organization of the future will be above all a learning organization. It can equally be said that it will be an organization geared to self-esteem.

据说,未来成功的组织首先将是一个学习型组织。同样可以说,它也将是一个以自尊为导向的组织。

Bringing Out the Best in People 激发人们的最佳潜能

Leaders do not usually ask themselves, "How can we create a self-esteem-supporting culture in our organization?" But the best (the most conscious) of them do ask, "What can we do to stimulate innovation and creativity? How can we make this the kind of place that will attract the best people? And what can we do to earn their continuing loyalty?"

领导者通常不会问自己"我们如何在组织中创造一种支持自尊的文化?"但最好的(最有觉悟的)领导者会问"我们能做些什么来刺激创新和创造力?如何让这成为能吸引最优秀人才的地方?以及我们能做些什么来赢得他们持续的忠诚?"

These questions are all different, and yet the answers to them are largely the same or at least significantly overlap. It would be impossible to have an organization that nurtured innovation and creativity and yet did not nurture self-esteem in some important ways. It would be impossible to have an organization that nurtured self-esteem, rationally understood, and yet did not stimulate innovation, creativity, excitement, and loyalty.

这些问题虽然不同,但答案却大多相同或至少有重大重叠。不可能有一个既培养创新和创造力,却又没有在某些重要方面培养自尊的组织。也不可能有一个真正培养自尊(理性理解),但又没有刺激创新、创造力、激情和忠诚的组织。

An example: Some businesses are experimenting with tying pay raises to the acquisition of new knowledge and skills; employees are paid to learn, paid to master new areas of expertise. The assumption is that the more knowledgeable and skilled they are, the greater the contribution to the company they will be able to make. But will not a growth in competence very likely lead to an increase in the experience of self-efficacy?

一个例子:一些企业正在尝试将加薪与获取新知识和技能挂钩;员工被支付去学习,支付去掌握新的专业领域。假设是,他们越富有知识和技能,他们对公司的贡献就越大。但是,能力的增长不太可能导致自我效能感的增加吗?

From the point of view of the individual, it is obvious that work can be a vehicle for raising self-esteem. The six pillars all have clear application here. When we bring a high level of consciousness, responsibility, and so on to our tasks, self-esteem is strengthened—just as, when we avoid them, self-esteem is weakened.

从个人的角度来看,工作显然可以成为提高自尊的一个渠道。这六大支柱都可以明确地应用于此。当我们带着高度的意识、责任心等等对待我们的任务时,自尊就会得到加强 - 就像当我们避免这样做时,自尊就会受损。

When I am invited by companies to teach how self-esteem principles and technology can be utilized to stimulate higher performance, I often work with the sentence-completion technique, asking participants in the program to write six to ten endings every day, over a period of some weeks, for sentence stems such as the following:

当我受邀到公司教授如何利用自尊原则和技术来激发更高的绩效时,我经常使用句子完成技术,要求项目参与者每天写六到十个句子的结尾,比如以下这些:

**If I bring 5 percent more awareness to my work today—
如果我今天把注意力提高 5% 的话-**

**If I bring 5 percent more self-acceptance to my daily activities—
如果我在日常活动中有 5% 更多的自我接受-**

**If I operate 5 percent more self-responsibly today—
如果我今天有 5% 更多的自我责任感-**

**If I operate 5 percent more self-assertively today—
如果我今天有 5% 更多的自我主张-**

**If I operate 5 percent more purposefully today—
如果我今天有 5% 更多的目的性-**

**If I bring 5 percent more integrity to my work today—
如果我今天在工作中有 5% 更多的诚信-**

Stems such as these and dozens of others like them invariably stimulate a direct experience of what the practice of the six pillars means, not only for self-esteem, but also for productivity and interpersonal effectiveness. 这样的句子和其他类似的句子不可避免地会引发人们对六大支柱的直接体验,不仅对于自尊,而且对于生产力和人际交往效果也是如此。

In this section I want to focus on self-esteem from the perspective of the organization—the kind of policies and practices that either undermine or support the self-efficacy and self-respect of people. 在这一部分,我想从组织的角度来关注自尊 - 那些可能削弱或支持人们自我效能感和自尊的政策和做法。

An organization whose people operate at a high level of consciousness, self-acceptance (and acceptance of others), self-responsibility, self-assertiveness (and respect for the assertiveness of others), purposefulness, and personal integrity would be an organization of extraordinarily empowered human beings. These traits are supported in an organization to the extent that the following conditions are met:

一个组织中的人员能够达到很高的自我意识、自我认同(以及对他人的认同)、自我负责、自我主张(以及对他人主张的尊重)、目标明确性和个人诚信,这样的组织将由极为强大的人类组成。在以下条件得到满足的情况下,这些特质才能得到组织的支持:

1. People feel safe: secure that they will not be ridiculed, demeaned, humiliated, or punished for openness and honesty or for admitting “I made a mistake” or for saying “I don’t know, but I’ll find out.”

1. 人们感到安全:确信他们不会因为开放和诚实,或承认“我犯了错误”,或说“我不知道,但我会去了解”而受到嘲笑、贬低、羞辱或惩罚。

2. People feel accepted: treated with courtesy, listened to, invited to express thoughts and feelings, dealt with as individuals whose dignity is important.

2. 人们感到被接纳:受到有礼貌的对待,得到倾听,被邀请表达思想和感受,被视为值得尊重的个体。

3. People feel challenged: given assignments that excite, inspire, and test and stretch their abilities.

3. 人们感到受到挑战:被分配令人兴奋、启发和考验、并能够发挥自己潜力的任务。

4. People feel recognized: acknowledged for individual talents and achievements and rewarded monetarily and nonmonetarily for extraordinary contributions.

4. 人们感到受到认可:他们的个人才能和成就得到肯定,并因出色贡献而获得金钱和非金钱奖励。

5. People receive constructive feedback: they hear how to improve performance in nondemeaning ways that stress positives rather than negatives and that build on their strengths.

5. 人们收到建设性反馈:他们会了解如何以避免贬低的方式改善表现,关注优点而非缺点,发挥自身优势。

6. People see that innovation is expected of them: their opinions are solicited, their brainstorming is invited, and they see that the development of new and usable ideas is desired of them and welcomed.

6. 人们看到创新是被期望的:他们的意见得到征求,他们的头脑风暴受到欢迎,发展新的实用性想法是应得的,并受到欢迎。

7. People are given easy access to information: not only are they given the information (and resources) they need to do their job properly, they are given information about the wider context in which they work—the goals and progress of the company—so that they can understand how their activities relate to the organization's overall mission.

7. 人们能够轻松获取信息:不仅被提供完成工作所需的信息(和资源),还能获得有关公司目标和进度等更广泛背景的信息,从而理解自己的活动如何与组织的整体使命相关。

8. People are given authority appropriate to what they are accountable for: they are encouraged to take initiative, make decisions, exercise judgment.

8. 人们获得与其承担责任相称的权限:他们被鼓励主动,做出决策,行使判断力。

9. People are given clear-cut and noncontradictory rules and guidelines: they are provided with a structure their intelligence can grasp and count on and they know what is expected of them.

9. 人们得到明确和无矛盾的规则和指导方针:他们被提供了一个他们的智力可以掌握和依赖的结构,他们知道对他们的期望。

10. People are encouraged to solve as many of their own problems as possible: they are expected to resolve issues close to the action rather than pass responsibility for solutions to higher-ups, and they are empowered to do so.

10. 鼓励人们尽可能自己解决更多的问题:他们被期望在更接近行动的地方解决问题,而不是将解决方案的责任传给上级,他们被赋予这样做的权力。

11. People see that their rewards for successes are far greater than any penalties for failures: in too many companies, where the penalties for mistakes are much greater than the rewards for success, people are afraid to take risks or express themselves.

11. 人们看到他们成功的回报远远大于任何失败的惩罚:在许多公司中,错误的惩罚要远远大于成功的回报,人们害怕承担风险或表达自己。

12. People are encouraged and rewarded for learning: they are encouraged to participate in internal and external courses and programs that will expand their knowledge and skills.

12. 鼓励和奖励人们学习:他们被鼓励参加内部和外部的课程和项目,以扩展他们的知识和技能。

13. People experience congruence between an organization's mission statement and professed philosophy, on the one hand, and the behavior of leaders and managers, on the other: they see integrity exemplified and they feel motivated to match what they see.

13. 人们体验到一个组织的使命陈述和宣称的理念,以及领导者和经理

的行为之间的一致性:他们看到诚信的典范,并感到受到激励去匹配他们所看到的。

14. People experience being treated fairly and justly: they feel the workplace is a rational universe they can trust.

14. 人们感到受到公平和正义的对待:他们觉得工作场所是一个他们可以信赖的理性宇宙。

15. People are able to believe in and take pride in the value of what they produce: they perceive the result of their efforts as genuinely useful, they perceive their work as worth doing.

15. 人们能够相信和为他们生产的东西感到自豪:他们感知到他们努力的结果是真正有用的,他们觉得自己的工作是值得做的。

To the extent that these conditions are operative in an organization, it will be a place in which high-self-esteem people will want to work. It will also be one in which people of more modest self-esteem will find their self-esteem raised.

在一个组织中,如果这些条件是有效的,它将是一个高自尊的人们愿意工作的地方。这也将是一个使更为温和自尊的人找到提升自尊的地方。

What Managers Can Do 管理者能做什么

When I sat with a group of managers once, outlining the above set of conditions, one of them remarked, “You talk about self-esteem, but what you have described are conditions that stimulate active and creative employee participation—that stimulate innovation.” Precisely.

当我和一群管理者坐在一起,概括了上述的条件,其中一个人说:"你谈论自尊,但你描述的条件是激发主动和创造性的员工参与——激发创新。"正是如此。

For executives who want to build a high-self-esteem organization I would structure a different but inevitably overlapping list of proposals:

对于想要建立一个高自尊团队的高管,我会构建一个不同但难免重叠的建议清单:

1. Work on your own self-esteem: commit yourself to raising the level of consciousness, responsibility, and integrity you bring to your work and your dealings with people—staff, subordinates, associates, higher-ups, customers, and suppliers.

1. 提高自我形象:致力于提升您在工作和与他人互动中所带来的意识、责任心和诚信度(下属、同事、上级、客户和供应商)。

2. When you talk with your people, be present to the experience: make eye contact, listen actively, offer appropriate feedback, give the speaker the experience of being heard.

2. 与下属交谈时全神贯注:保持眼神交流,积极倾听,给予恰当反馈,让对方感受到被倾听的体验。

3. Be empathic: let the speaker know that you understand his or her feelings as well as statements, which is a way of giving the speaker an experience of visibility.

3. 表达同理心:让对方知道您不仅理解他们的陈述,也理解他们的感受,这是让对方感受到存在感的方式。

4. Regardless of who you are speaking to, maintain a tone of respect: do not permit yourself a condescending, superior, sarcastic, or blaming tone.

4. 无论与谁交谈,都要保持尊重的语气:不要让自己使用傲慢、优越、讽刺或指责的语气。

5. Keep encounters regarding work task-centered, not ego-centered: never permit a dispute to deteriorate into a conflict of personalities; the focus needs to be *on reality*—“What is the situation?” “What does the work require?” “What needs to be done?”

5. 将工作中的交流保持在任务导向而非自我中心:永远不要让争论演变为人格矛盾;重点应该是现实——“情况是什么?,”“工作需要什么?,”“需要做什么?”

6. Give your people opportunities to practice self-responsibility: give them space to take the initiative, volunteer ideas, attempt new tasks, expand their range.

6. 给予下属自我责任的机会:给他们空间去主动尝试、提供想法、承担新任务、拓展范围。

7. Speak to your people's understanding: give the reasons for rules and guidelines (when they are not self-evident), explain why you cannot accommodate certain requests; don't merely hand down orders from on high.

7. 针对下属的理解进行交流:解释规则和指南背后的原因(当它们不明显时),解释为什么无法满足某些请求;不要仅仅从高处颁布命令。

8. If you make a mistake in your dealings with someone, are unfair or short-tempered, admit it and apologize: do not imagine (like some autocratic parents) that it would demean your dignity or position to admit taking an action you regret.

8. 如果您在与某人的交往中犯了错误,表现不公或急躁,请承认并道歉:不要认为(像某些独裁父母一样)承认您后悔采取的行动会损害您的尊严或地位。

9. Invite your people to give you feedback on the kind of boss you are: I agree with someone who once said that "you are the kind of manager your people say you are," so check it out and let your people see that you are open to learning and self-correction, and set an example of nondefensiveness.

9. 邀请你的下属给你反馈你的管理风格:我赞同有人说过的一句话,"你是你下属眼中的那种管理者",所以去了解一下,让你的下属看到你对学习和自我纠正是开放的,并且以不自卫的态度作为榜样。

10. Let your people see that it's safe to make a mistake or say "I don't know, but I will find out": to evoke fear of error or ignorance is to invite deception, inhibition, and an end to creativity.

10. 让你的下属看到犯错或说"我不知道,但我会去查清楚"是安全的:引发对错误或无知的恐惧,会招致欺骗、抑制和创造力的枯竭。

11. Let your people see that it's safe to disagree with you: convey respect for differences of opinion and do not punish dissent.

11. 让你的下属看到与你意见不同是安全的:表示尊重不同观点,不要惩罚持异见的人。

12. Describe undesirable behavior without blaming: let someone know if his or her behavior is unacceptable, point out its consequences, communicate what kind of behavior you want instead, and omit character assassination.

12. 描述不可接受的行为而不要归咎:让某个人知道他或她的行为是不可接受的,指出其后果,告知你想要的行为,不要人身攻击。

13. Let your people see that you talk honestly about your feelings: if you are hurt or angry or offended, say so with honesty and dignity (and give everyone a lesson in the strength of self-acceptance).

13. 让你的下属看到你诚实地谈论你的感受:如果你受伤或生气或被冒犯,要诚实而有尊严地表达出来(并给大家一堂自我接纳的力量的课)。

14. If someone does superior work or makes an excellent decision, invite him or her to explore how and why it happened: do not limit yourself simply to praise; by asking appropriate questions, help raise the person's consciousness about what made the achievement possible and thereby increase the likelihood that others like it will occur in the future.

14. 如果有人做出出色的工作或做出很棒的决策,邀请他们探讨是如何做到的:不要仅仅给予赞扬;通过提出恰当的问题,帮助提高这个人对是什么造就了这一成就的认识,从而增加未来出现类似优秀表现的可能性。

15. If someone does unacceptable work or makes a bad decision, practice the same principle as above: do not limit yourself to corrective feedback; invite an exploration of what made the error possible, thus raising the level of consciousness and minimizing the likelihood of a repetition.

15. 如果有人做出不可接受的工作或做出糟糕的决策,也要采取上述同样的原则:不要仅仅给予纠正性反馈;邀请他们探讨是什么造成了这个错误,从而提高认知水平,减少重复发生的可能性。

16. Give clear and unequivocal performance standards: let people understand your nonnegotiable expectations regarding the quality of work.
16. 给出明确无误的绩效标准:让员工了解你关于工作质量的不可协商的期望。

17. Praise in public and correct in private: acknowledge achievements in the hearing of as many people as possible while letting a person absorb corrections in the safety of privacy.

17. 公开表扬,私下纠正:尽可能在众人面前承认他人的成就,并让他人隐私中吸收修正意见。

18. Let your praise be realistic: like parents who make compliments meaningless by praising extravagantly for trivia, you can make your positive acknowledgments devoid of force if they are overblown and not calibrated to the reality of what has been accomplished.

18. 让你的赞美保持实在:就像那些无谓地过度赞美琐事的父母一样,如果你的积极肯定过于夸张,与所完成的事实不符,那它也会失去力量。

19. When the behavior of someone creates a problem, ask him or her to propose a solution: whenever possible, avoid handing down solutions but give the problem to the responsible party, thereby encouraging self-responsibility, self-assertiveness, and intensified awareness.

19. 当某人的行为造成问题时,要求他们提出解决方案:尽可能避免自己制定解决方案,而是将问题交给责任方,从而激发自我责任、自我主张和加强意识。

20. Convey in every way possible that you are not interested in blaming, you are interested in solutions, and exemplify this policy personally: when we look for solutions, we grow in self-esteem; when we blame (or alibi), we weaken self-esteem.

20. 用各种方式传达你没有兴趣指责,而是对解决方案感兴趣,并亲自体现这一原则:当我们寻求解决方案时,自尊心就会提高;当我们指责(或找借口)时,自尊心就会下降。

21. Give your people the resources, information, and authority to do what you have asked them to do: remember that there can be no

responsibility without power, and nothing so undermines morale as assigning the first without giving the second.

21. 为你的员工提供他们所需的资源、信息和权限,去完成你要求他们做的事情:记住,没有权力就不会有责任,而且没有给予后者,就会严重损害士气。

22. Remember that a great manager or leader is not one who comes up with brilliant solutions but who sees to it that his people come up with brilliant solutions: a manager, at his or her best, is a coach, not a problem solver for admiring children.

22. 记住,一个伟大的管理者或领导者不是提出了出色的解决方案,而是确保自己的员工提出了出色的解决方案:一个优秀的经理人,应该是一个教练,而不是为崇拜的孩子解决问题的人。

23. Take personal responsibility for creating a culture of self-esteem: no matter what “self-esteem training” they might be given, subordinates are unlikely to sustain the kind of behavior I am recommending if they do not see it exemplified by the higher-ups.

23. 要为创造一种自尊文化承担个人责任:不管下属可能接受过什么“自尊培训”,如果他们看不到高层身上体现出这种行为,他们很难保持我所推荐的那种行为。

24. Work at changing aspects of the organization’s culture that undermine self-esteem: traditional procedures, originating in an older model of management, may stifle not only self-esteem but also any creativity or innovation (such as requiring that all significant decisions be passed up a chain of command, thus leaving those close to the action disempowered and paralyzed).

24. 努力改变组织文化中阻碍自尊心的方面:源于旧管理模式的传统程序,可能不仅抑制自尊心,也会抑制任何创造力或创新(如要求所有重大决定都要上报,从而使身边的人失去权力和陷入瘫痪)。

25. Avoid overdirecting, overobserving, and overreporting: excessive “managing” (“micromanaging”) is the enemy of autonomy and creativity.

25. 避免过度指挥、过度观察和过度汇报:过度“管理”(微观管理)是自主性和创造力的敌人。

26. Plan and budget appropriately for innovation: do not ask for people's innovative best and then announce there is no money (or other resources), because the danger is that creative enthusiasm will dry up and be replaced by demoralization.

26. 合理计划和预算创新:不要要求员工发挥最佳创新精神,然后宣布没有资金(或其他资源),因为创造性热情可能会枯竭,取而代之的是士气低落。

27. Find out what the central interests of your people are and, whenever possible, match tasks and objectives with individual dispositions: give people an opportunity to do what they enjoy most and do best; build on people's strengths.

27. 了解员工的核心利益,并尽可能将任务和目标与个人倾向相匹配:给人一个做他们最喜欢和最擅长的事情的机会;发挥员工的长处。

28. Ask your people what they would need in order to feel more in control of their work and, if possible, give it to them: if you want to promote autonomy, excitement, and a strong commitment to goals, empower, empower, empower.

28. 询问员工他们需要什么来更好地掌控工作,并尽可能提供:如果你想促进自主性、兴奋和对目标的强烈承诺,那就赋予权力,赋予权力,赋予权力。

29. Reward such natural expressions of self-esteem as self-assertiveness, (intelligent) risk taking, flexible behavior patterns, and a strong action orientation: too many companies pay lip service to such values while rewarding those who conform, don't ask difficult questions, don't challenge the status quo, and remain essentially passive while performing the motions of their job description.

29. 奖励自尊心的自然表达,如自我主张、(智慧的)冒险精神、灵活的行为模式和强烈的行动导向:许多公司口头上赞同这些价值观,实际上却奖励那些顺从、不提出困难问题、不挑战现状、基本上被动地完成工作描述的人。

30. Give assignments that stimulate personal and professional growth: without an experience of growth, self-esteem—and enthusiasm for the job

—tends to be undermined.

30. 布置有助于个人和专业成长的任务:如果没有成长的体验,自尊心-以及对工作的热情-往往会受到损害。

31. Stretch your people: assign tasks and projects slightly beyond their known capabilities.

31. 让员工挑战自我:布置略超出他们已知能力范围的任务和项目。

32. Educate your people to see problems as challenges and opportunities; this is one perspective clearly shared by high achievers and by people of high self-esteem.

32. 教育您的人民将问题视为挑战和机会;这是高成就者和自尊心高的人共享的一种观点。

33. Support the talented non-team player: in spite of everything we can say about the necessity for effective teamwork, there needs to be a place for the brilliant hermit who is moving to different music, and even team players benefit from seeing this respect for individuality.

33. 支持才华横溢的非团队成员:尽管我们可以说有效团队合作的必要性,但也需要有一个地方给那些走不同音乐的出色的隐士,即使是团队成员也从看到对个性的尊重中获益。

34. Teach that errors and mistakes are opportunities for learning: “What can you learn from what happened?” is a question that promotes self-esteem; it also promotes not repeating mistakes; and sometimes it points the way to a future solution.

34. 教导错误和错误是学习的机会:"从发生的事情中你能学到什么?"这个问题促进了自尊;它也促进了不重复错误;有时它指向了未来的解决方案。

35. Challenge the seniority tradition and promote from any level on the basis of merit: recognition of ability is one of the great inspirers of self-respect.

35. 挑战资历传统,根据业绩从任何层面晋升:对能力的认可是自尊的一个伟大激励。

36. Reward generously for outstanding contributions, such as new products, inventions, services, and money-saving projects: profit-sharing programs, deferred compensation plans, cash or stock bonuses, and royalties can all be used to reinforce the signal that your organization wants innovation and respects intelligent self-assertion and self-expression.

36. 为杰出贡献(如新产品、发明、服务和节省成本的项目)进行慷慨的回报:利润分享计划、递延补偿计划、现金或股票奖金、版税等都可用于加强信号,即您的组织希望创新并尊重智能自我主张和自我表达。

37. Write letters of commendation and appreciation to high achievers and ask the CEO to do likewise: when people see that their company values their *mind*, they are motivated to keep pushing at the limits of what they feel capable of achieving.

37. 给高成就者写信表扬和感谢,并要求首席执行官也这样做:当人们看到他们的公司重视他们的头脑时,他们就会被激励不断推动他们认为有能力实现的极限。

38. Set a standard of personal integrity: keep your promises, honor your commitments, deal with everyone fairly (not just insiders, but suppliers and customers as well), and acknowledge and support this behavior in others; give your people the pride of working for a *moral* company.

38. 设定个人诚信的标准:兑现您的承诺,履行您的承诺,公平对待所有人(不仅是内部人,还包括供应商和客户),并承认和支持他人的这种行为;让您的员工感到为一家有道德的公司工作而自豪。

I doubt that there is one principle listed above that thoughtful executives are not aware of—in the abstract. The challenge is to practice them consistently and weave them into the fabric of daily procedures.

我怀疑上述列出的原则中没有一条是思考周到的高管没有意识到的——以抽象形式。挑战在于始终如一地实践它们,并将它们编织到日常程序的结构中。

A Leader's Role **领导者的角色**

Everything I have said above clearly applies to leaders—the CEO or company president—as much as to managers. But I want to say a few additional words about the leader.

我上面所说的一切显然同样适用于领导者,即首席执行官或公司总裁,以及经理人。但我想就领导者补充几点。

The primary function of a leader in a business enterprise is (1) to develop and persuasively convey a vision of what the organization is to accomplish, and (2) to inspire and empower all those who work for the organization to make an optimal contribution to the fulfillment of that vision and to experience that, in doing so, they are acting in alignment with their self-interest. The leader must be an inspirer and a persuader.

在商业企业中,领导者的主要职能是(1)制定并有说服力地传达组织要实现的愿景,以及(2)激励和授权所有为组织工作的人,使他们为实现这一愿景做出最佳贡献,并体验到在此过程中,他们正在按照自身利益行动。领导者必须是一个鼓舞人心的说服者。

The higher the self-esteem of the leader, the more likely it is that he or she can perform that function successfully. A mind that distrusts itself cannot inspire the best in the minds of others. Neither can leaders inspire the best in others if their primary need, arising from their insecurities, is to prove themselves right and others wrong.

领导者的自尊心越高,他或她就越有可能成功地履行这一职能。一个不信任自己的心灵无法激发他人心智的最佳状态。如果领导者的主要需求源于他们不安全感,就是要证明自己是对的,而他人是错的,那也无法激励他人发挥最佳状态。

It is a fallacy to say that a great leader should be egoless. A leader needs an ego sufficiently healthy that it does not experience itself as on the line in every encounter—so that the leader is free to be task and results oriented, not self-aggrandizement or self-protection oriented.

说一位伟大的领导者应该是无私的,这是一种谬论。领导者需要有足够健康的自我,不会在每次接触中都觉得自己处于险境,这样领导者才能专注于任务和结果,而不是自我膨胀或自我保护。

If degrees of self-esteem are thought of on a scale from 1 to 10, with 10 representing optimal self-esteem and 1 almost the lowest imaginable, then is a leader who is a 5 more likely to hire a 7 or a 3? Very likely he or she will feel more comfortable with the 3, since people often feel intimidated by others more confident than themselves. Multiply this example hundreds or thousands of times and project the consequences for a business.

如果将自尊程度划分为 1 到 10 级,10 代表最佳自尊,1 代表几乎最低,那么一位 5 级自尊的领导者更可能雇佣一位 7 级还是 3 级的人?很可能他或她会更感到自在与 3 级的人在一起,因为人们通常会被比自己更有自信的人吓到。将这个例子放大数百或数千倍,就能看到对企业的后果。

Warren Bennis, our preeminent scholar of leadership, tells us that the basic passion in the best leaders he has studied is for self-expression.⁵ Their work is clearly a vehicle for self-actualization. Their desire is to bring “who they are” into the world, into reality, which I speak of as the practice of self-assertiveness.

我们最杰出的领导学者沃伦·本尼斯告诉我们,最优秀领导者的基本热情是自我表达。⁵ 他们的工作显然是自我实现的载体。他们的愿望是将“他们自己”带入这个世界,变为现实,这就是我所说的自我主张的实践。

It is a fallacy to say that a great leader should be egoless.

说一个伟大的领导者应该没有自我是一种谬论。

Leaders often do not fully recognize the extent to which “who they are” affects virtually every aspect of their organization. They do not appreciate the extent to which they are role models. Their smallest bits of behavior are noted and absorbed by those around them, not necessarily consciously, and reflected via those they influence throughout the entire organization. If a leader has unimpeachable integrity, a standard is set that others feel drawn to follow. If a leader treats people with respect—associates, subordinates,

customers, suppliers, shareholders—that tends to translate into company culture.

领导者往往无法完全认识到"他们是谁"会影响他们组织的几乎每个方面。他们不了解自己在多大程度上是角色模范。他们的每一点行为都会被周围的人注意到并吸收,虽然不一定是有意意识的,并通过他们影响的人反映到整个组织中。如果一个领导者拥有无可指摘的正直,就会树立一个别人都渴望追随的标准。如果一个领导者以尊重的态度对待他人——无论是同事、下属、客户、供应商还是股东——这种态度往往会转化为公司文化。

For these reasons, a person who wants to work on his or her “leadership ability” should work on self-esteem. Continual dedication to the six pillars and their daily practice is the very best training for leadership—as it is for life.

出于这些原因,一个想要提高"领导能力"的人应该努力提高自尊。持续致力于六大支柱并将其付诸日常实践是领导力培训的最佳方式——这也是生活的最佳方式。

The Power to Do Good **做善事的力量**

Can the right organizational environment transform a person of low self-esteem into one of high self-esteem? Not very likely—although I can think of instances where a good manager or supervisor drew out of a person what no one had ever drawn out before and at least laid a foundation for improved self-respect.

正确的组织环境是否能将一个自尊心低下的人转变为自尊心很高的人? 这种可能性不大——虽然我能想到一些案例,一个优秀的经理或主管挖掘出了一个人从未被发掘过的东西,至少为提高自尊奠定了基础。

Clearly there are troubled individuals who need a more focused kind of professional help—I am speaking of psychotherapy, which we will discuss in the following chapter—and it is not the function of a business organization to be a psychological clinic.

显然,有些有问题的个人需要更专注的专业帮助——我指的是心理治疗,我们将在下一章讨论它——而商业组织的功能不是成为一个心理诊所。

The policies that support self-esteem are also the policies that make money.

支持自尊的政策也是赚钱的政策。

But for the person of average self-esteem, an organization dedicated to the value and importance of the individual has an immense potential for doing good at the most intimate and personal level, even though that is not, of course, its purpose for being. And in doing so, it contributes to its own life and vitality in ways that are not remote and ethereal but are ultimately bottom line. The policies that support self-esteem are also the policies that make money. The policies that demean self-esteem are the policies that sooner or later cause a company to lose money—simply because, when you treat people badly and disrespectfully, you cannot possibly hope to get their best. And in today's fiercely competitive, rapidly changing global economy, nothing less than their best is good enough.

但对于自尊心平均的个人来说,一个致力于个人价值和重要性的组织,即使这不是它存在的目的,也有巨大的潜力去做好最亲密和个人层面的事情。通过这样做,它也以不遥远和抽象的方式,而是最终的底线方式为自己的生命和活力做出贡献。支持自尊的政策也是赚钱的政策。贬低自尊的政策最终会导致公司亏钱 - 这只是因为,当你以不好的和不尊重的方式对待人们时,你根本不可能希望得到他们的最佳表现。在今天激烈竞争、快速变化的全球经济中,要求的不仅仅是他们的最好。

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Self-Esteem and Psychotherapy. 自尊和心理治疗

In the 1950s, when I began the practice of psychotherapy, I became convinced that low self-esteem was a common denominator in all the varieties of personal distress I encountered in my practice. I saw low self-esteem as a predisposing causal factor of psychological problems and also a consequence. The relationship was reciprocal. As I said in the Introduction, this was the realization that ignited my fascination with the subject.

在我开始从事心理治疗实践的 1950 年代,我确信低自尊是我在实践中遇到的各种个人困扰的共同特点。我认为低自尊是心理问题的一个加重因素,也是一个结果。这种关系是相互的。正如我在导言中所说,这就是点燃了我对这个主题的迷恋。

Sometimes problems could be understood as direct expressions of an underdeveloped self-esteem—for example, shyness, timidity, and fear of self-assertion or intimacy. Sometimes problems could be understood as consequences of the *denial* of poor self-esteem, that is, as defenses built against the reality of the problem—for example, controlling and manipulative behavior, obsessive-compulsive rituals, inappropriate aggressiveness, fear-driven sexuality, destructive forms of ambition—all aiming to produce some experience of efficacy, control, and personal worth. It seemed clear that problems that were manifestations of poor self-esteem were also contributors to the continuing deterioration of self-esteem.

有时,问题可以被理解为未发展完全的自尊的直接表现 - 例如,羞怯、胆怯和对自我主张或亲密关系的恐惧。有时,问题可以被理解为对贫乏自尊的否认,也就是说,是针对问题的现实建立的防御机制 - 例如,controlling 和 manipulative 行为、强迫症仪式、不适当的攻击性、恐惧驱动的性行为、破坏性的野心 - 所有这些都旨在产生一些效能感、控制感和个人价值感。似乎很明显,表现出贫乏自尊的问题,也会导致自尊的持续恶化。

Consequently, it was my view from the beginning that a primary task of psychotherapy is to help build self-esteem. This was not the perspective of my colleagues. Self-esteem was rarely considered at all, and insofar as it was, the traditional assumption was (and is) that self-esteem will benefit indirectly and implicitly, as a by-product of psychotherapy: as other problems are solved, the client will naturally feel better about him- or herself. It is true that when anxiety and depression are diminished, the client feels stronger. It is also true that developing self-esteem diminishes anxiety and depression. I thought that self-esteem can and should be addressed explicitly; that it should set the context of the entire therapeutic enterprise; and that even when one is not working on it as such, even when one is focused instead on solving specific problems, one can do so by framing or contextualizing the process in such a way as to make it explicitly self-esteem strengthening. For example, almost all schools of therapy help clients to confront previously avoided conflicts or challenges. But I typically ask, “How do you *feel about yourself* when you avoid an issue you know, at some level, needs to be dealt with? And how do you feel about yourself when you master your avoidance impulses and confront the threatening issue?” I frame the process in terms of its consequences for self-esteem. I want clients to notice how their choices and actions affect their experience of themselves. I see this awareness as a powerful motivator for growth; it often helps in managing and transcending fear.

因此,从一开始,我认为心理治疗的主要任务之一是帮助建立自尊。这不是我的同事们的观点。很少考虑自尊,即使考虑,传统假定也是(和是)自尊会间接和隐含地获益,作为心理治疗的副产品:当其他问题得以解决时,患者会自然而然地对自己有更好的感受。当焦虑和抑郁减轻时,患者确实会感到更强大。同时,培养自尊也会减少焦虑和抑郁。我认为,自尊可以并且应该被明确地解决;它应该设定整个治疗事业的背景;即使我

们没有直接针对它工作,即使我们专注于解决具体问题,我们也可以通过
对过程进行框架设置或情境化来使其明确地增强自尊。例如,几乎所有的
治疗学派都帮助患者面对以前回避的冲突或挑战。但是我通常会
问,"当你回避你知道在某种程度上需要处理的问题时,你对自己的感受
如何?当你克服回避冲动并面对威胁时,你对自己的感受如何?"我从自
尊的角度来设置这个过程。我希望客户注意到他们的选择和行动如何
影响他们对自己的体验。我认为这种意识是推动成长的强大动力;它通
常有助于管理和超越恐惧。

It was my view from the beginning that a primary task of psychotherapy is to help build self-esteem.

从一开始,我认为心理治疗的主要任务之一是帮助建立自尊。

My purpose in this chapter is not to discuss the technique of psychotherapy as such, but merely to offer a few general observations about building self-esteem in a psychotherapeutic context and to suggest something of my approach. This chapter is addressed not only to the clinician or to students of therapy but to anyone thinking about therapy who would like to understand the self-esteem orientation as a frame of reference.

我在这一章的目的不是讨论心理治疗的技术本身,而是仅仅提出一些关于在心理治疗背景下建立自尊的一般观察,并建议我的方法。这一章不仅针对临床医生或治疗学生,也针对任何想要了解以自尊为框架的人。

The Goals of Psychotherapy **心理治疗的目标**

Psychotherapy has two basic goals. One is the alleviation of suffering. The other is the facilitation and enhancement of well-being. While the two projects overlap, they are not the same. To reduce or eliminate anxiety is

not equivalent to generating self-esteem, although it can contribute to that end. To reduce or eliminate depression is not equivalent to generating happiness, although, again, it can contribute to that end.

心理治疗有两个基本目标。一个是减轻痛苦。另一个是促进和增强 well-being。这两个项目虽然有重叠,但并不相同。减少或消除焦虑并不等同于生成自尊,尽管它可以为此做出贡献。减少或消除抑郁也不等同于产生幸福,尽管它也可以为此做出贡献。

On the one hand, psychotherapy aims to reduce irrational fears, depressive reactions, and troublesome feelings of every kind (perhaps from past traumatic experiences). On the other hand, it encourages the learning of new skills, new ways of thinking about and looking at life, better strategies for dealing with self and others, and an expanded sense of one's possibilities. I place both these goals in the context of aiming to strengthen self-esteem.

一方面,心理治疗旨在减少非理性的恐惧、抑郁反应和各种烦恼的情感(可能源于过去的创伤性经历)。另一方面,它鼓励学习新的技能,从新的角度看待生活,处理自我和他人的更好策略,以及对自己可能性的扩展感。我将这两个目标置于加强自尊的背景中。

Raising self-esteem is more than a matter of eliminating negatives; it requires the attainment of positives. It requires a higher level of consciousness in the way one functions. It requires greater self-responsibility and integrity. It requires the willingness to move through fear to confront conflicts and discomfiting realities. It requires learning to face and master rather than withdraw and avoid.

提高自尊不仅仅是消除负面因素;它需要获得积极的东西。它需要提高人的功能方式的意识水平。它需要更大的自我责任和诚信。它需要愿意克服恐惧,面对冲突和不舒服的现实。它需要学会面对和掌握,而不是退缩和回避。

Raising self-esteem is more than a matter of eliminating negatives; it requires the attainment of positives.

提高自尊不仅仅是消除负面因素;它需要获得积极的东西。

If someone enters therapy and at the end of the process does not live more consciously than at the beginning, the work has failed. If in the course of treatment the client does not grow in self-acceptance, self-responsibility, and all the other practices that support self-esteem, we would also have to question the therapeutic experience. Regardless of school, any effective therapy promotes growth along these dimensions, at least to some extent. But if a therapist understands the importance of the six practices and cultivates them as a conscious project, he or she is more likely to produce consistent results. He or she is challenged to develop means—cognitive, behavioral, experiential—that will promote self-esteem.

如果有人进行治疗,但在治疗过程结束时比开始时生活得不更有意识,那么治疗就失败了。如果在治疗过程中,客户在自我接纳、自我责任和所有其他支持自尊的实践方面没有成长,我们也必须对治疗经历提出质疑。无论是哪个学派,任何有效的治疗都在某种程度上都会促进沿着这些维度的成长。但如果一个治疗师理解这六种实践的重要性,并有意识地培养它们,他或她更有可能产生持续的效果。他或她被挑战去发展认知、行为和体验等手段来促进自尊。

If one therapeutic goal is to encourage a higher level of consciousness in the client, so that the client lives more mindfully and with better reality contact, then through conversation, psychological exercises and processes, body and energy work, and homework assignments, one can work at removing blocks to awareness, on the one hand, and stimulate and energize higher consciousness, on the other.

如果一个治疗目标是鼓励客户达到更高的意识水平,使客户更有正念并更好地接触现实,那么通过对话、心理练习和过程、身体和能量工作以及家庭作业,可以一方面消除对察觉的障碍,另一方面刺激和激发更高的意识。

If another goal is to inspire greater self-acceptance, then one can create a climate of acceptance in the office, lead the client to identify and reown

blocked and disowned parts of the self, and teach the importance of being in a nonadversarial relationship to oneself and its parts (see my discussion of subpersonalities below).

如果另一个目标是激发更大的自我接纳,那么可以在办公室营造一种接纳的氛围,引导客户认识和重拥被阻塞和否认的自我部分,并教导与自己及其部分保持非对抗性关系的重要性(见我对次人格的讨论)。

If another goal is to strengthen self-responsibility, then one can frustrate the client's maneuvers to transfer responsibility to the therapist, facilitate through exercises the client's appreciation of the rewards of self-responsibility, and convey by every means possible that no one is coming to the rescue and that each of us is responsible for our choices and actions and for the attainment of our desires.

如果另一个目标是加强自我责任,那么可以挫败客户将责任转嫁给治疗师的企图,通过练习促进客户欣赏自我责任的回报,并尽可能用各种方式传达没有人会来拯救,每个人都要对自己的选择和行为以及达成自己的愿望负责。

If another goal is to encourage self-assertiveness, then one can create an environment in which self-assertion will be safe, teach self-assertion through exercises such as sentence-completion, psychodrama, role-playing, and the like—work to defuse or neutralize fears of self-assertiveness—and actively encourage the client in facing and dealing with threatening conflicts and challenges.

如果另一个目标是鼓励自我主张,那么可以创造一个环境,让自我主张是安全的,通过完成句子、心理剧、角色扮演等练习来教授自我主张,消除或中和对自我主张的恐惧,并主动鼓励客户直面和应对威胁性的冲突和挑战。

If another goal is to support living purposefully, then one can convey the role and importance of purpose in life, assist in the client's clarification and articulation of goals, explore action plans, strategies, and tactics and their necessity for goal attainment, and work to awaken the client to the rewards of a life that is proactive and purposeful rather than reactive and passive.

如果另一个目标是支持有目的地生活,那么可以传达生活目的的作用和重要性,协助客户明确和表达目标,探索行动计划、策略和策略及其实现

目标的必要性,并努力唤醒客户主动和有目的的生活,而不是被动和被动。

If another goal is to encourage personal integrity, then one needs to focus on values clarification, inner moral confusions and conflicts, the importance of choosing values that in fact do support one's life and well-being, the benefits of living congruently with one's convictions, and the pain of self-betrayal.

如果另一个目标是鼓励个人诚信,那就需要关注价值观澄清、内心的道德困惑和冲突、选择事实上支持自己的生活和福祉的价值观的重要性、与自己的信念保持一致的好处,以及背叛自我的痛苦。

I shall not elaborate further on these points. I mention them primarily to suggest *a way of thinking* about psychotherapy when the cultivation of self-esteem is a central goal.

我不会对这些观点作进一步阐述。我主要提出这些观点是为了提出一种在自尊是中心目标时看待心理治疗的方式。

The Climate of Therapy **治疗的氛围**

As with parents and teachers, an unrelenting attitude of acceptance and respect is perhaps the first way in which a psychotherapist can contribute to the self-esteem of a client. It is the foundation of useful therapy.

与父母和教师一样,心理治疗师持续不变的接受和尊重态度,可能是他们为客户自尊做出贡献的第一种方式。这是有益治疗的基础。

This attitude is conveyed in how we greet clients when they arrive in the office, how we look at them, how we talk, and how we listen. This entails such matters as courtesy, eye contact, being noncondescending and nonmoralistic, listening attentively, being concerned with understanding and with being understood, being appropriately spontaneous, refusing to be cast in the role of omniscient authority, and refusing to believe the client is incapable of growth. The respect is unrelenting, whatever the client's behavior. The message is conveyed: A human being is an entity deserving

respect; *you* are an entity deserving respect. A client, for whom being treated in this manner may be a rare or even unique experience, may be stimulated over time to begin to restructure his or her self-concept. Carl Rogers made acceptance and respect the core of his approach to therapy, so powerful did he understand its impact to be.

这种态度体现在我们在办公室接待客户时的问候方式、眼神交流方式、谈话方式以及倾听方式。这涉及礼貌、眼神接触、不傲慢也不道德说教、专注倾听、关心理解及被理解、适度自发、拒绝扮演全知全能的权威角色、拒绝认为客户无法成长等问题。不论客户的行为如何,都保持不懈的尊重。传递的信息是:每个人都是值得尊重的存在;你是值得尊重的存在。对于那些可能很少或甚至从未被如此对待的客户来说,随着时间的推移,可能会开始重塑自我概念。卡尔·罗杰斯将接纳和尊重作为他治疗方法的核心,因为他了解其影响力有多大。

I recall a client once saying to me, “Looking back over our therapy, I feel that nothing else that happened was quite so impactful as the simple fact that I always felt respected by you. I pulled everything I could to make you despise me and throw me out. I kept trying to make you act like my father. You refused to cooperate. Somehow, I had to deal with that, I had to let that in, which was difficult at first, but as I did the therapy began to take hold.” 我曾经有一个客户对我说:“回顾我们的治疗过程,我觉得最有影响力的就是我一直感受到你的尊重。我竭尽全力想让你厌恶我并把我赶走。我一直试图使你像我的父亲一样行事。但你拒绝配合。我不得不面对那种感受,不得不接受它,起初很困难,但随着治疗的进行,情况开始好转。”

A therapist is not a cheerleader.
治疗师不是啦啦队员。

When a client is describing feelings of fear, or pain, or anger, it is not helpful to respond with, “Oh, you shouldn’t feel that!” A therapist is not a

cheerleader. There is value in expressing feelings without having to deal with criticism, condemnation, sarcasm, distracting questions, or lectures. The process of expression is often intrinsically healing. A therapist who is uncomfortable with strong feelings needs to work on him- or herself. To be able to listen serenely and with empathy is basic to the healing arts. (It is also basic to authentic friendship, to say nothing of love.) When the client's need for emotional expression has been met, then it sometimes can be useful to invite him or her to explore feelings more deeply and examine underlying assumptions that may need to be questioned.

当一个客户描述恐惧、痛苦或愤怒的感受时,回应"哦,你不应该有那种感受!"是没有帮助的。治疗师不是啦啦队长。在不受批评、谴责、讽刺、干扰性问题或说教影响的情况下表达情感是有价值的。表达的过程通常具有固有的治愈作用。对强烈情感感到不安的治疗师需要自我修养。能够以宁静和同情心倾听是治疗艺术的基础。(这也是真挚友谊,更不用说爱的基础。)当满足了客户情感表达的需求时,有时可以邀请他或她更深入地探索感受,并检查可能需要质疑的潜在假设。

One can subscribe to the merit of acceptance and respect in the abstract, but its implementation, even among well-intentioned therapists, is not always obvious. I am not thinking primarily of such obvious mistakes as resorting to sarcasm, moral condemnation, or other demeaning behavior. I am thinking of the subtler forms of authoritativeness, one-upmanship, "You're doomed without my guidance," and so forth, that put the client in an inferior position and hint at the therapist's omniscience. Psychoanalysis, which took its model from the traditional physician-patient relationship, may be especially vulnerable to this error, but the error can show up in any school of therapy. The error may have less to do with the theoretical orientation of the therapist than with his or her ability to manage personal needs for appreciation and admiration. I like to tell students, "The goal is not to prove that you are brilliant. The goal is to assist clients to discover that *they* are brilliant."

人们可以在抽象层面上认同接受和尊重的价值,但即使是善意的治疗师,在实施中也并非总是显而易见。我主要不是在考虑诉诸于讽刺、道德谴责或其他贬低行为等明显的错误。我考虑的是更微妙的权威主义、一味高人一等、"如果没有我的指导你就完蛋了"等形式,这些都将客户置于下位,暗示治疗师的全知全能。以传统医生-患者关系为模型的精

神分析疗法可能特别容易犯这种错误,但这种错误也可能出现在任何治疗学派中。这种错误可能与治疗师的理论取向关系不大,而更多与他或她管理对赞赏和崇拜的个人需求的能力有关。我喜欢告诉学生们,"目标不是证明你是个聪明人。目标是帮助客户发现他们是聪明人。"

This is one of the reasons I favor experiential learning over explicit teaching (without denying that sometimes explicit teaching can be appropriate). In experiential learning, which often entails the use of psychological exercises, processes, homework assignments, and the like, the client *discovers* relevant realities rather than hears about them from an authority. Autonomy is strengthened in the very nature of the learning process.

这就是我倾向于偏好经验性学习而不是明确教学的原因(尽管有时明确教学可能是适当的)。在经验性学习中,通常涉及使用心理练习、过程、作业和类似的方法,客户自己发现相关的事实,而不是从权威那里听说。学习过程本身就强化了自主性。

Uncovering the "Bright" Side 发现"光明"面

Most people who seek psychotherapy have as one of their basic goals self-understanding. They want to feel visible to their therapist and they want to gain clearer visibility to themselves.

寻求心理治疗的大多数人的基本目标之一是自我理解。他们希望被自己的治疗师看见,并希望对自己有更清晰的认知。

To many people—and here the influence of traditional psychoanalysis is profound—self-understanding is primarily associated with the uncovering of dark secrets. Freud, the father of psychoanalysis, said somewhere that the difference between psychoanalysis and detective work is that, for the detective, the crime is known and the challenge is to discover the identity of the criminal, whereas to the psychoanalyst, the criminal is known and the challenge is to discover the crime. Even if one takes this as a bit of poetry not to be taken literally, it has rather unpleasant implications. Many

clinicians who are not necessarily psychoanalysts share this mind-set. Their professional pride is centered on their ability to lead the client to confront “the dark side” (in Jungian terminology, “the Shadow”) and to integrate rather than disown it. This can be a necessary and important project, to be sure. However, a self-esteem-oriented therapy has different priorities—a different emphasis.

对许多人来说,自我理解主要与挖掘黑暗秘密联系在一起,这种观点的影响来自传统的精神分析学。弗洛伊德,精神分析学之父,曾经说过,侦探工作与精神分析的区别在于,对侦探来说,犯罪是已知的,挑战在于发现罪犯的身份,而对精神分析师来说,罪犯是已知的,挑战在于发现罪行。即使将这种说法视为略带诗意的不得字面理解,它也有相当不愉快的含义。许多不一定是精神分析师的临床医生也持有这种思维方式。他们的专业自豪感集中在引导客户面对“黑暗面”(用荣格的术语来说,就是“阴影”)并将其整合而不是否认这一点上。这无疑是必要和重要的工作。但是,以自尊为中心的治疗有不同的优先事项和重点。

There is no need less recognized in most people than the need to contact their unidentified (and possibly disowned) *resources*. This is the need to understand the strengths they do not know they possess, the potentials they have never explored, the capacity for self-healing and self-development they have never summoned. A fundamental distinction among therapists, whatever their theoretical orientation, is whether they think of their task primarily in terms of uncovering assets or shortcomings, virtues or flaws, deficits or resources. Self-esteem-oriented psychotherapy focuses on positives—on the uncovering and activating of strengths—as the highest priority. It deals with negatives of necessity but always in the context of the positive focus and emphasis.

大多数人最缺乏被认识的需求就是与他们未被识别(可能被弃)的资源接触的需求。这是了解自己拥有但不知道的才能、从未探索的潜力、从未唤起的自我治愈和自我发展能力的需求。不同理论取向的治疗师之间的一个基本区别是,他们是把自己的任务主要视为发掘优点还是缺点、美德还是缺陷、缺陷还是资源。注重自尊的心理治疗聚焦于正面因素——发掘和激发自身的优势——作为最高优先事项。它不得不处理负面因素,但总是在正面关注和重点的背景下进行。

Everyone who has any familiarity with psychology knows about the danger of disowning the murderer within. Far fewer people understand the tragedy of disowning the hero within. In psychotherapy, it is often easy enough to see the part of the individual that is neurotic. The challenge is to see—and mobilize—that part that is healthy.

任何对心理学有一定了解的人都知道否认内心的凶手的危险。但很少有人理解否认内心的英雄的悲剧。在心理治疗中,很容易看到个人的神经质一面。挑战在于看到——并调动——那个健康的一面。

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任何对心理学有一定了解的人都知道否认内心的凶手的危险。但很少有人理解否认内心的英雄的悲剧。

Sometimes we are simply ignorant of our positive resources. We do not recognize all we are capable of. Sometimes, however, we repress our knowledge. I remember working many years ago with a young woman in a therapy group. She was quite comfortable saying the most outrageously negative (and unjust) things about herself. I asked her, as an experiment, to stand facing the group and say aloud, repeatedly, “The truth is, I’m actually highly intelligent.” Her voice choked and at first she could not do it. Then I helped her to say it—and she began to weep. So I gave her the sentence stem: **The bad thing about admitting my intelligence is—**. Here were her first endings:

有时我们只是不知道自己的积极资源。我们没有认识到自己的全部能力。但有时,我们压抑自己的知识。我记得多年前与一位年轻女性在治疗小组中工作。她相当舒适地说出了最为狂躁的负面(和不公正)话语来描述自己。我要求她面向小组大声重复地说“实情是,我其实非常聪明”。她的声音哽咽,开始时无法做到。然后我帮助她说出这句话,她开

始哭泣。于是我给了她一个句子开头:承认我的智慧的坏处是——。以下是她最初的几个补充:

My family will hate me.
我的家人会恨我。

No one in my family is supposed to have a mind.
我家里没有人应该有心智。

My sisters and brothers will be jealous.
我的姐妹和兄弟会嫉妒。

I won't belong anywhere.
我将无处属身。

I'll have to take responsibility for my life.
我将不得不为自己的生活负责。

Then I gave her the stem: **If I were to bring my intelligence to bear on my problems**—。Her endings included:
然后我把这个开头给了她:如果我把我的智慧运用到解决我的问题上——。她提供的结尾有:

I would know that I'm already responsible for my life whether I admit it or not.
我就会知道,不管我是否承认,我的生活都是我负责的。

I would see that I'm living in the past.
我就会看到,我是生活在过去。

I would know that I'm not a little girl anymore.
我就会知道,我不再是个小女孩了。

I would see that it's the little girl who's scared, not me the adult.
我就会明白,害怕的是小女孩,而不是我这个成年人。

I would take possession of my life.
我就会掌握我的生活。

Then I gave her the stem: **The frightening thing about admitting my strengths is—**. Her endings included:
然后我给她这个开头:承认自己的优势让我害怕的是——。她提供的结尾有:

No one would feel sorry for me [*laughing*].
没人会为我感到遗憾了[笑]。

I'd move into unfamiliar territory.
我就要进入一个陌生的领域。

I'd have to take a fresh look at my boyfriend.
我就得重新审视我的男朋友。

I'd know nothing is holding me back but me.
我就会知道,阻碍我的只有自己。

I might be alone.
我可能会孤独。

I'd have to learn a new way of living.
我得学习一种新的生活方式。

Suppose people put expectations on me.
要是别人对我有期望怎么办。

I'd have to learn to assert myself.
我得学会主张自己。

It doesn't feel frightening right now!
现在对我来说并不感到害怕!

There are any number of ways skillful therapists put clients in touch with their positive resources, and it is not necessary to explore them here. What is important here is only the basic issue: Is the therapist *primarily* oriented to liabilities or assets? (One cannot always take a therapist's word for it, either, since behavior often differs from professed belief.) One of the secrets of Virginia Satir's great gifts as a family therapist was her conviction that people possessed all the resources they needed to solve their problems, and her ability to transmit that conviction to the people with whom she worked. In terms of producing results, it is one of the most important abilities a psychotherapist can possess.

熟练的治疗师有许多方法让客户接触到他们的积极资源,这里没有必要探讨它们。重要的是基本问题:治疗师是否主要关注障碍还是资产?(也不能总是相信治疗师的话,因为行为常常与宣称的信仰不符。)弗吉尼亚·萨提尔作为一名家庭治疗师的伟大才能之一,就是她坚信人们拥有解决问题所需的所有资源,以及她将这种信念传递给她所服务的人的能力。就产生结果而言,这是一位心理治疗师可以拥有的最重要的能力之一。

Survival Strategies **生存策略**

Clients need to understand that humans are, by nature, problem solvers. The solutions we produce, in response to the difficulties and challenges we encounter, aim consciously or subconsciously at filling our needs. Sometimes the means we adopt are impractical and even self-destructive—"neurotic"—but at some level our intention is to take care of ourselves. Even suicide can be understood as a tragic effort at self-care, perhaps escape from intolerable suffering.

客户需要了解,人类天性是问题解决者。我们产生的解决方案,旨在有意识或无意识地满足我们的需求,以应对我们遇到的困难和挑战。有时我们采用的手段是不切实际的,甚至是自我毁灭性的——"神经质"的,但在

某种程度上,我们的意图是照顾好自己。即使是自杀,也可以被理解为一种悲惨的自我照顾努力,也许是逃离难以忍受的痛苦。

When we are young we may disown and repress feelings and emotions that evoke the disapproval of significant others and shake our own equilibrium, and we pay a price in later years in self-alienation, distorted perceptions, and any number of possible symptoms. Yet seen from the perspective of the child, the repression has functional utility; it has survival value; its intention is to make the child able to live more successfully—or at least to minimize pain. Or again, when we are young we may experience a good deal of hurt and rejection and develop a policy, in “self-protection,” to reject others first. This policy does not make for a happy life. And yet its intention is not to cause suffering but to reduce it. Survival strategies that do not serve our interests but in fact hurt us, but to which we nonetheless cling like life preservers in a stormy sea, are the ones psychologists label “neurotic.” The ones that serve our interests we properly label “good adaptations”—such as learning to walk, speak, think, and earn a living.

当我们年轻时,我们可能会否认和压抑引发重要他人不赞同和动摇我们自身平衡的感受和情绪,这在之后的年 Simplified Chinese Language 中会带来自我疏离、扭曲的感知,以及各种可能的症状。然而,从孩子的角度来看,这种压抑具有功能性的实用性,它具有生存价值,其目的是使孩子能够更成功地生活—或至少减少痛苦。再次,当我们年轻时,我们可能经历大量的伤害和拒绝,并发展出一种“自我保护”的政策,首先去拒绝他人。这种政策并不会带来幸福的生活。但它的目的不是造成痛苦,而是减少痛苦。这些不能为我们的利益服务反而伤害我们,但我们仍然像暴风雨中的救生圈一样紧抓不放的生存策略,就是心理学家所称的“神经质”。能为我们的利益服务的,我们可以称之为“良好适应”—比如学会走路、说话、思考和谋生。

Clients can be deeply ashamed of some of their dysfunctional responses to life’s challenges. They do not look at their behavior from the perspective of its intended functional utility. They are aware of their timidity or overaggressiveness or avoidance of human intimacy or compulsive sexuality, but not of its roots. They are not in contact with the needs they are blindly trying to address. Their shame and guilt do not make it easier for them to improve their condition, but harder. So one of the ways we can

support self-esteem is by educating clients in the idea of survival strategies, helping them see that their worst mistakes can be understood as misguided attempts at self-preservation. Feelings of self-condemnation need to be examined and understood, but after this has been accomplished, their continued existence serves no useful purpose. When they are diminished the client is freer to consider solutions that can better fill their needs. "If it's your own perception that what you do doesn't work, are you willing to look at alternatives you might find more satisfying? Are you willing to experiment with trying something else?"

客户可能会对自己在生活挑战中的一些不合功能的反应深感羞愧。他们并没有从其预期功能实用性的角度看待自己的行为。他们意识到自己的胆怯或过分侵略性或回避人类亲密接触或强迫性性行为,但不知道其根源所在。他们无法接触到自己盲目试图解决的需求。他们的羞耻和罪疚并没有让他们更容易改善自己的状况,反而让情况更加困难。因此,我们可以通过教育客户关于生存策略的概念来支持他们的自尊,帮助他们认识到,他们最糟糕的错误可以被理解为误导性的自我保护尝试。对自我谴责的感觉需要进行检查和理解,但在这一过程完成之后,它们的持续存在就没有任何有用的目的了。当这些负面感受被减少时,客户就可以更自由地考虑能更好地满足自己需求的解决方案。"如果你认为自己所做的事情不奏效,你是否愿意看看其他你可能会觉得更令人满意的替代方案?你是否愿意尝试一些其他的事情?"

Integrating Subpersonalities **整合次级人格**

On a technical level perhaps the two methods that most distinguish my approach are the use of sentence completions, which I have illustrated throughout this book as well as in several of my previous books, and working with subpersonalities, which I turn to now.*

从技术层面来说,也许是两种方法最能体现我的方法,那就是使用句子完成,我在这本书以及我之前的几本书中都有阐述过,以及与次级人格的工作,我现在就来谈谈这个。 *

In my discussion of the second pillar of self-esteem, the practice of self-acceptance, I talked about accepting “all the parts” of ourselves, and I mentioned thoughts, emotions, actions, and memories. Yet our “parts” include actual subselves with values, perspectives, and feelings distinctively their own. I am not speaking of “multiple personalities,” in the pathological sense. I am speaking of normal constituents of a human psyche, of which most people are unaware. When a psychotherapist wishes to assist in the development of healthy self-esteem, an understanding of the dynamics of subpersonalities is an invaluable tool. This is territory that an individual is not likely to discover on his or her own.

在我讨论自尊的第二个支柱自我接纳的实践中,我谈到了接受我们"所有的部分",并提到了思想、情感、行为和记忆。然而,我们的"部分"包括实际的子自我,它们拥有自己独特的价值观、观点和感受。我并不是在谈论病理意义上的"多重人格"。我是在谈论人类心理的正常组成部分,大多数人都不知道它们的存在。当一个心理治疗师希望协助发展健康的自尊时,对子人格动力学的理解是一个无价的工具。这是一个个人很难自己发现的领域。

The idea of subpersonalities is almost as old as psychology itself, and some version of it may be found in any number of writers. It expresses the understanding that a monolithic view of the self, in which each individual has one personality and one personality only, with one set of values, perceptions, and responses, is an oversimplification of human reality. But beyond that generalization, there are great differences in how psychologists understand subpersonalities or work with them in psychotherapy.

子人格的概念几乎和心理学本身一样古老,并且在许多作家的作品中都可以找到它的影子。它表达了这样一种理解,即将自我视为一个整体,每个个体只有一个个性和一套价值观、感知和反应,这是对人性的过于简单化。但是除了这种一般化之外,心理学家在理解和处理子人格方面存在很大差异。

My wife and colleague, Devers Branden, first persuaded me of the importance of subpersonality work to self-esteem and began developing innovative ways of identifying and integrating these parts several years before I became seriously interested in the subject. Our work reflects the observation that unrecognized or disowned and rejected subselves tend to

become sources of conflict, unwanted feelings, and inappropriate behavior. Subelves that are recognized, respected, and integrated into the total personality become sources of energy, emotional richness, increased options, and a more fulfilling sense of identity. The subject is a big one and can only be introduced here.

我的妻子和同事德弗斯·布兰登首次让我意识到子人格工作对自尊的重要性,并在我开始认真研究这个主题几年前就开始开发了创新的识别和整合这些部分的方法。我们的工作反映了这样一个观察:未被认识或被否认和拒绝的子自我往往会成为冲突、不受欢迎的情感和不恰当行为的根源。被认识、被尊重并整合到整个人格中的子自我会成为能量、情感丰富、选择增加和更丰满的身份认同的源泉。这个主题很大,我只能在这里对它做一个简单的介绍。

To begin with the most obvious example: In addition to the adult-self that we all recognize as “who we are,” there is within our psyche a child-self—the living presence of the child we once were. As a potential of our consciousness, a mind-state into which everyone shifts at times, that child’s frame of reference and way of responding is an enduring component of our psyche. But we may have repressed that child long ago, repressed his or her feelings, perceptions, needs, responses, out of the misguided notion that “murder” was necessary to grow into adulthood. This recognition led to the conviction that no one could be completely whole who did not reconnect with and create a conscious and benevolent relationship with the child-self. This task is especially important for the attainment of autonomy. I saw that when the task is neglected, the tendency is to look for healing from the outside, from other people, and this never works: the healing that is needed is not between self and others but between adult-self and child-self. A person walking around with painful and lifelong feelings of rejection is unlikely to be aware that the problem has become internalized and that he or she is engaged in *self*-rejection, including the rejection of the child-self by the adult-self, which is why no *external* source of approval ever heals the wound.

首先来看最明显的例子:除了我们所有人都认识的“我们是谁”的成人自我外,在我们的心理中还存在着一个儿童自我——我们曾经是个孩子的那个活着的存在。作为我们意识的一种潜能,一种每个人有时都会进入的心理状态,那个孩子的框架参考和反应方式都是我们心理的一个持久

组成部分。但是我们也许很久以前就压抑了那个孩子,压抑了他或她的感受、感知、需要和反应,出于一种误导性的观念,即"谋杀"是成长为成年人的必要条件。这种认识导致了这样的信念,即没有与儿童自我重新建立联系并创造一种有意识和善良的关系,就不可能真正完整。这个任务对于实现自主性特别重要。我发现,如果忽视了这个任务,倾向就是寻求从外部,从其他人那里获得治愈,但这从来都不管用:需要的治愈不是在自我和他人之间,而是在成人自我和儿童自我之间。一个周围充满被拒绝的痛苦和终生感受的人很可能不会意识到,问题已经内化了,他或她正在进行自我拒绝,包括成人自我对儿童自我的拒绝,这就是为什么任何外部来源的认可都无法治愈这种创伤。

First, what do I mean by a "subself" or a "subpersonality"? (The two terms are used synonymously.)

首先,我所说的"子我"或"亚人格"是什么意思?(这两个术语可以互换使用。)

A subself or subpersonality is a dynamic component of an individual's psyche, having a distinctive perspective, value orientation, and "personality" of its own; that may be more or less dominant in the individual's responses at any particular time; that the individual may be more or less conscious of, more or less accepting and benevolent toward; that may be more or less integrated into the individual's total psychological system; and that is capable of growth and change over time. (I call a subself "dynamic" because it actively interacts with other components of the psyche and is not merely a passive repository of attitudes.)

子我或子人格是个体心理结构中一个动态的组成部分,具有自己独特的视角、价值取向和"人格",在任何特定时刻它在个体的反应中可能更加占主导地位,个体对它的意识程度、对其的接受和善意程度各不相同,它在个体的整体心理系统中的整合程度也有所不同,而且在时间的流逝中有能力成长和改变。(我称子我为"动态的"是因为它与心理结构的其他组成部分有着主动的互动,而不仅仅是态度的被动存储库。)

The child-self is the component of the psyche containing the "personality" of the child one once was, with that child's range of values, emotions, needs, and responses; not a generic child or universal archetype, but a

specific, historical child, unique to an individual's history and development. (This is very different from "the child ego-state" in Transactional Analysis; TA uses a generic model.)

儿童自我是心理结构中包含了曾经作为一个孩子时的"人格"的组成部分,有着那个孩子特有的价值观、情感、需求和反应;这不是一种泛化的儿童或普遍的原型,而是与个人历史和发展相关的特定的、独特的儿童。(这与交互分析中的"儿童自我状态"有很大不同;交互分析使用的是一种通用的模型。)

Nearly two decades ago I gave a self-esteem seminar in which I guided the class through an exercise that involved an imaginary encounter with the child one once was. Afterward, during the break, a woman walked over to me and said, "Do you want to know what I did when I realized that the child sitting under the tree, waiting for me, was my five-year-old self? I created a stream behind the tree, threw the child into it, and drowned her." This was said with a bitter, brittle smile.

将近二十年前,我举办了一个自尊研讨课,在课上我带领学员进行了一个与曾经的自己为孩子时的虚拟相遇的练习。休息时,一位女士走到我跟前说:"你知道当我意识到那棵树下等待我的是我五岁时的自己时,我做了什么吗?我在树后创造了一个溪流,把那个孩子扔了进去,让她淹死了。"她说这话时,脸上带着一抹苦涩而坚硬的微笑。

What the incident dramatizes is not only that we may be unconscious of any particular subself but that awareness may be instantly accompanied by hostility and rejection. Does it need to be argued that we cannot have healthy self-esteem while despising part of who we are? I have never worked with a depressed personality whose child-self did not feel hated (not merely ignored or rejected) by an older part. In *How to Raise Your Self-Esteem* I offer a number of exercises for identifying and integrating the child-self and the teenage-self (in addition to the work offered in the self-esteem program above).

这件事不仅揭示了我们可能无意识地对某个特定的子自我感到厌恶,而且意识到这一点可能会立即伴随着敌意和排斥。难道我们不必争辩,当我们蔑视自己的一部分时,我们就无法拥有健康的自尊心吗?我从未遇到过一个抑郁性格的人,他的内心小孩不会感到被年长的部分憎恨(而

不仅仅是被忽视或被拒绝)。在《如何提高自尊》一书中,我提供了一些练习,用于识别和整合内心小孩和青少年自我(除了上述自尊计划中提供的工作之外)。

The teenage-self is the component of the psyche containing the “personality” of the adolescent one once was, with that teenager’s range of values, emotions, needs, and responses; not a generic teenager or universal archetype, but a specific, historical one, unique to an individual’s history and development.

青少年自我是心理学中的一个分量,包含了曾经的青春期自我的“性格”,以及那个青少年的价值观范围、情绪、需求和反应;它不是一个笼统的青少年或普遍的原型,而是一个特定的、历史性的个体,独特于某个人的历史和发展。

I have never worked with a depressed personality whose child-self did not feel hated (not merely ignored or rejected) by an older part.

我从未遇到过一个抑郁性格的人,他的内心小孩不会感到被年长的部分憎恨(而不仅仅是被忽视或被拒绝)。

Often, when working with couples on relationship problems, an exploration of the teenage-self is especially useful. This is the subself that often plays an important role in selecting a partner. And this is the mind-state to which we often revert unconsciously during times of relationship difficulty or crisis, as manifested in such withdrawal behaviors as “I don’t care!” or “No one’s going to get to me!” or “Don’t tell me what to do!”

在与情侣合作解决关系问题时,探讨青少年自我通常特别有用。这个子自我在选择伴侣时通常扮演着重要角色。在关系出现困难或危机时,我们往往会无意识地退回到这种心智状态,表现为诸如“谁也管不了我!”或“谁也伤害不了我!”或“别告诉我该怎么做!”等撤离行为。

I recall once treating a couple, both psychotherapists, who came into my office furious at each other. He was forty-one and she was thirty-nine, but they looked like teenagers in their angry defiance of each other. On the way to my office she had said to him that when they arrived he should tell me some particular piece of information; to give her suggestion “authority,” she had evidently dropped into an “older” voice, which he heard as the voice of his mother. “Don’t tell me what to do!” he snapped. As an adolescent she had experienced “constant” reproaches from her parents, and, dropping into an adolescent mind-state in response to his rebuke, she slammed her fist against his shoulder and shouted, “Don’t talk to me that way!” Later, when they were back in their normal adult consciousness, they were mortified at their behavior—“as if we were possessed by demons,” one of them said. This is what it can feel like when a subpersonality takes over and we do not understand what is happening. I had helped them pull out of their teenage mind-state by asking them one question: “How old do you feel *right now* and is that the age you need to be to solve this problem?”

我记得曾经治疗过一对夫妇,他们都是心理治疗师,当他们进入我的办公室时,彼此都很愤怒。他 41 岁,她 39 岁,但他们在对对方的愤怒反抗中看起来像是十几岁的孩子。在去我办公室的路上,她对他说,当他们到达时,他应该告诉我某些特定的信息,为了给她的建议"权威"地位,她显然换了一个"年长"的声音,他听起来就像是他母亲的声音。"不要告诉我该怎么做!"他急躁地说。作为一个青春期的孩子,她曾经经历过父母的"持续"责备,在回应他的斥责时,她进入了青春期的心理状态,用拳头砸向他的肩膀,大喊"不要这样跟我说话!"后来,当他们恢复到正常的成人意识状态时,他们对自己的行为感到羞愧--"好像我们被恶魔附身了",其中一人说。这就是当一个次级人格占据主导地位,而我们不理解正在发生的事情时的感觉。我通过问他们一个问题帮助他们摆脱了青春期的心理状态:"你现在感觉多大年纪了?那个年纪是你解决这个问题所需要的吗?"

The opposite-gender-self is the component of the psyche containing the feminine subpersonality of the male and the masculine subpersonality of the female; not a generic “feminine” or “masculine” or universal archetype, but individual for each man or woman, reflecting aspects of his or her personal development, learning, acculturation, and overall development.

异性自我是心灵中含有女性次级人格的男性和男性次级人格的女性的组成部分;不是一种笼统的"女性"或"男性"或普遍的原型,而是每个男性或女性独有的,反映了他或她个人发展、学习、文化影响和整体发展的各个方面。

There tends to be a fairly strong correlation between how we relate to the opposite gender in the world and how we relate to the opposite gender within. The man who professes to find women an incomprehensible mystery is almost certainly completely out of touch with the feminine within—just as a woman who professes to find men incomprehensible is out of touch with her masculine side. In therapy I have found that one of the most powerful ways to help men and women become more effective in love relationships is to work with them on their relationship to their opposite-gender-self—making the relationship more conscious, accepting, benevolent, and therefore more integrated into the total personality. Not surprisingly, women are often far more comfortable with the idea that they have an internal masculine side than men are with the idea of an internal feminine side; but neither subself is difficult to demonstrate. (I might mention that none of this has anything to do with homosexuality or bisexuality.)

通常人们对异性的看法和对自己内心异性面貌的看法有很强的相关性。一个声称女性是无法理解的神秘之物的男性,几乎肯定与内心女性面貌完全脱节——同样,一个声称男性是无法理解的女性,也与内心男性面貌脱节。在治疗过程中,我发现帮助男女增进爱情关系效果最好的方式之一,就是让他们探索和了解自己的异性面貌——使这种关系更加自觉、接纳、仁慈,因而更好地整合到整个人格中。毋庸置疑,女性常比男性更容易接受自己内心存在男性面貌这一想法,但大家都难逃这种两种次级自我的影响。(我要补充的是,这些都与同性恋或双性恋无关)。

The mother-self is the component of the psyche containing an internalization of aspects of the personality, perspective, and values of an individual's mother (or other older female "mother figures" who had an influence and impact during childhood). Again, we deal with the individual and the historical, not the generic or universal "Mother." (And again this is very different from TA's generic "parent ego-state." Mother and Father are both parents, but they are very different and should not be treated as a

psychological unit; they often send very different messages and have very different attitudes and values.)

母性自我是个体心理中包含了对母亲(或其他在儿童时期产生影响的女性"母亲角色")的个性、视角和价值观的内化。这里再次强调的是个体和历史,而非抽象概括的"母亲"。(同样这与 TA 理论中的泛化的"父母自我状态"不同。母亲和父亲都是父母,但她们是非常不同的,不应该被视为一个心理单元;她们常常传达不同的信息,持有不同的态度和价值观。)

Once, stepping into the street with my last client of the day and noticing how chilly it had become, I said to the young man, impulsively and quite untypically, "What! You came out without a sweater?" Before my startled client could reply, I said, "Stop. Don't answer. I didn't say that. My mother said that." We both laughed. For a brief moment, my mother-self had taken over my consciousness.

有一次,我在与当天最后一个客户步出大街时,注意到天气变得有些寒冷,我不由自主地对这位年轻人说:"什么!你没带毛衣就出来了?"在我吃惊的客户来得及回答之前,我又说:"等等,别回答。我没有说那句话,是我妈妈说的。"我们都笑了。片刻之间,我的"母亲自我"占据了 my 意识。

In more serious ways, of course, this happens all the time. Long after our mother may have died, we play her messages in our head and often imagine they are our own, failing to realize that the voice is hers, not ours, and that it is her perspective, her values, her orientation that we have internalized and allowed to take up residence in our psyche.

当然,在更严肃的方面,这种情况一直存在。即使在我们的母亲去世很长时间之后,我们仍然在脑海中回放她的话,并经常把它们当成自己的想法,无法意识到这个声音是她的,而不是我们自己的,以及我们已内化并容纳在心理中的是她的观点、价值观和取向。

The father-self is the component of the psyche containing an internalization of aspects of the personality, perspective, and values of an individual's father (or other older male "father figures" who had an influence and impact during childhood).

"父亲自我"是指由个人的父亲(或其他在童年产生影响和作用的老年男性"父亲形象")的个性、观点和价值观的内化而形成的心理组成部分。

I once had a client who, when he was kind and compassionate with his girlfriend, later complained of feeling "guilty" about it, which was a puzzling and unusual reaction. What we learned was that the source of his "guilt" was an unrecognized father-self who sneered at him and said, in effect, "Women are to be used, not treated as persons. What kind of man are you?" The client's struggle became to distinguish his own voice from that of his father-self's.

我曾经有一个客户,当他对女朋友表现出善良和同情心时,后来会感到"内疚",这是一种令人困惑和不寻常的反应。我们发现,这种"内疚"的源泉是一个未被认识的"父亲自我",它对他嗤笑道:"女人只是用来利用的,而不是作为人对待。你这样算什么男人?"该客户的斗争就在于区分自己的声音和父亲自我的声音。

This list of subpersonalities is not meant to be exhaustive but merely to indicate the ones we work with most often in our practice. What each of these subselves needs from us is understanding, acceptance, respect, and benevolence, and in our therapy we have developed techniques to achieve this result.

这个次级人格的列表并不是穷尽所有,只是想表明我们在实践中最常处理的那些。每个这样的次级自我都需要从我们这里得到理解、接纳、尊重和善意,在治疗中我们已经开发出实现这一结果的技术。

A few years ago, Devers identified two other subpersonalities that we find it productive to work with. Technically they are not subpersonalities in quite the same sense as those listed above, but functionally they can be addressed the same way. They are the *outer self* and the *inner self*.

几年前,德弗斯(Devers)确定了另外两个次级人格,我们发现与之合作是有成效的。从技术上讲,它们与上述列出的次级人格在意义上并不完全相同,但功能上可以采用相同的方式进行处理。它们是外在自我和内在自我。

The outer self is the component of the psyche that is expressed through the self we present to the world. Very simply, the outer self is the self other

people see. It may be a highly congruent and appropriate vehicle for the expression of the inner self in the world, or it may be a highly armored and defended distortion of the inner self.

外在自我是心理组件,通过呈现给世界的自我而表达。简单地说,外在自我就是别人看到的自我。它可能是内在自我在世界上表达的一种高度一致和适当的工具,也可能是对内在自我的高度武装和防御性的扭曲。

The inner self is the self only we can see and experience; the private self; the self as subjectively perceived. (A powerful sentence stem: **If my outer self expressed more of my inner self in the world—.**)

内在自我是只有我们自己能看到和体验的自我;私密的自我;主观感知的自我。(一个有力的开头句:如果我的外在自我在世界上更多地表达了我的内在自我-)。

A central aspect of our therapy is *balancing or integrating subpersonalities*. This is a process of working with subselves toward a number of interrelated ends, which include:

我们治疗的一个核心方面是平衡或整合次级人格。这是一个与若干相互关联的目标一起努力的过程,其中包括:

1. Learning to recognize a particular subpersonality, to isolate and identify it within the totality of one's experience.

1. 学会识别特定的次级人格,将其从整个体验中隔离和确定。

2. Understanding the relationship that exists between the adult conscious self and this particular subpersonality (for example, conscious, semiconscious, or unconscious, accepting or rejecting, benevolent or hostile).

2. 了解成年的有意识自我与这个特定次级人格之间的关系(例如,有意识的、半有意识的或无意识的,接受还是排斥,仁慈还是敌对)。

3. Identifying the salient traits of the subpersonality, such as chief concerns, dominant emotions, characteristic ways of responding.

3. 确定次级人格的突出特点,如主要关注点、主导情绪、典型反应方式。

4. Identifying unmet needs or wants of the subpersonality relative to the adult conscious self (for example, to be heard, listened to, accepted with respect and compassion).

4. 确定次级人格相对于成年的有意识自我的未满足需求或愿望(例如, 被听到、被倾听、受到尊重和同情的接纳)。

5. Identifying destructive behavior on the part of the subpersonality when important needs and wants are ignored or unmet by the conscious adult-self.

5. 确定次级人格在其重要需求和愿望被有意识的成年自我忽视或未满足时的破坏性行为。

6. Developing a relationship between the adult conscious self and the subpersonality of consciousness, acceptance, respect, benevolence, and open communication.

6. 在成年的有意识自我和有意识的次级人格之间建立一种关系,即意识、接纳、尊重、仁慈和开放交流。

7. Identifying the relationship existing between a particular subpersonality and the various others in the psyche and resolving any conflicts between them (through dialoguing, sentence-completion work, and mirror work).

7. 确定特定次人格与心理中其他各种次人格之间存在的关系,并解决它们之间的任何冲突(通过对话、句子完成工作和镜子工作)。

Devers developed a particularly effective way to allow clients to have dialogues with their subselves. Mirror work with subpersonalities is a form of psychodrama, entailing an altered state of consciousness, in which the client/subject sits facing a mirror, enters the consciousness (ego state) of a particular subpersonality, and in that state speaks to the adult conscious self seen in the mirror, almost always using sentence completions (for example, **As I sit here looking at you—; One of the ways you treat me as Mother did is—; One of the things I want from you and have never gotten is—; If I felt accepted by you—; If I felt you had compassion for my struggles—**).

Devers 开发了一种特别有效的方法,让客户与他们的次自我对话。与次

人格进行镜子工作是一种精神剧(psychodrama)形式,涉及一种改变的意识状态,客户/主体坐在镜子前,进入特定次人格的意识(自我状态),并在该状态下与镜中看到的成年自我有意识进行对话,几乎总是使用句子完成(例如,当我坐在这里看着你时-;你对待我的方式之一,就像母亲做的那样-;我从你那里希望得到而从未得到的一件事是-;如果我感到被你接受-;如果我感觉你对我的挣扎有同情心-)。

We sometimes find that the process of self-acceptance is blocked and we do not know why.

我们有时发现自我接受的过程被阻塞,我们不知道为什么。

Whether working with a younger self, an opposite-gender-self, or a parent-self toward the end of integration and a greater overall experience of wholeness, the steps are always the same, in principle, and are indicated above. Through this process we convert disowned subselves from sources of turmoil and conflict into positive resources that can energize and enrich us.

无论是与年轻的自我、异性的自我还是父母的自我一起工作,最终实现整合和更大的整体体验,步骤原则上都是一样的,如上所述。通过这个过程,我们将被遗弃的次自我从动荡和冲突的源泉转变为可以激发和丰富我们的积极资源。

Can we become accomplished at the practice of self-acceptance without learning about subpersonalities? Of course. If we learn to accept and respect our internal signals, to be fully present to our own experience, that is what self-esteem asks of us as far as self-acceptance is concerned.

我们是否可以在不学习次人格的情况下熟练地实践自我接受?当然可以。如果我们学会接受和尊重我们内心的信号,完全存在于自己的经历中,这就是自尊在自我接受方面要求我们做到的。

However, we sometimes find that the process of self-acceptance is blocked and we do not know why. Mysterious voices inside our head generate relentless self-criticism. Self-acceptance feels like an ideal we can never fully realize. When this happens, working with subpersonalities can become an avenue to breakthrough.

然而,我们有时发现自我接受的过程被阻塞,我们不知道为什么。头脑中不休的声音会产生无情的自我批评。自我接受就像一个我们永远无法完全实现的理想。当这种情况发生时,处理次人格可以成为突破的一条道路。

In psychotherapy subpersonality work can be invaluable, since one of the barriers to growing in self-esteem can be parental voices bombarding the individual with critical and even hostile messages. As therapists we need to know how to turn those negative voices off—and turn an adversarial mother- or father-self into a positive resource.

在心理治疗中,个人亚人格的工作是无价的,因为阻碍自尊成长的障碍之一,就是父母的声音用批评甚至敌对的信息轰炸着个人。作为治疗师,我们需要知道如何关闭这些负面声音,并将一个对抗性的母亲或父亲自我转化为一个积极的资源。

Skills a Self-Esteem-Oriented Therapist Needs **自尊导向的治疗师需要的技能**

There are basic skills that every psychotherapist needs to do his or her work effectively: human relationship skills such as building rapport, creating an atmosphere of safety and acceptance, and conveying a perspective of hope and optimism. Then there are the skills a therapist needs to address specific problems, such as sexual difficulties, obsessive-compulsive disorders, or career problems.

每个心理治疗师都需要具备一些基本的技能才能有效地开展工作:人际关系技能,如建立良好关系、营造安全和接纳的氛围,传达希望和乐观的观点。然后还有治疗师需要解决特定问题的技能,比如性困难、强迫症障碍或职业问题。

If a therapist sees the building of self-esteem as central to his or her work, there are specific issues that need to be addressed. They can be summarized in the form of questions:

如果一名治疗师认为建立自尊是其工作的核心,就需要解决一些特定问题。它们可以总结为一些问题:

By what means do I propose to assist my client in living more consciously?

我打算通过什么方式来帮助我的客户更有意识地生活?

How will I teach self-acceptance?

我将如何教授自我接纳?

How will I facilitate a higher level of self-responsibility?

我将如何促进更高水平的自我责任感?

How will I encourage a higher level of self-assertiveness?

我将如何鼓励更高水平的自我主张?

How will I contribute to the client operating at a higher level of purposefulness?

我将如何帮助客户提高目的性?

How will I inspire greater integrity in everyday living?

我将如何激发更大的生活正直?

What can I do to nurture autonomy?

我能做些什么来培养自主性?

How can I contribute to the client's enthusiasm for life?

我如何为客户的生活热情贡献一份力?

How can I awaken blocked positive potentials?

我如何唤醒被阻塞的积极潜能?

How can I assist the client to deal with conflicts and challenges in ways that will extend his or her field of comfort, competence, and mastery?

我如何帮助客户以扩展其舒适区、胜任能力和掌控感的方式来应对冲突和挑战?

How do I assist the client in freeing him- or herself from irrational fears?

我如何帮助客户摆脱不理性的恐惧?

How do I assist the client in freeing him- or herself from the lingering pain of old wounds and traumas, perhaps originating in childhood?

我如何帮助客户摆脱源于童年的旧伤痛和创伤的残留痛苦?

How can I assist the client to recognize, accept, and integrate denied and disowned aspects of the self?

我如何帮助客户认识、接受和整合被否认和遗弃的自我?

By the same token, a client wishing to assess his or her own therapy could utilize the standards implicit in these questions to examine a therapeutic approach or the personal progress being made with this approach. Thus: Am I learning to live more consciously? Am I learning greater self-acceptance? Does my therapist's manner of dealing with me contribute to my experience of autonomy and empowerment? And so on.

同理而言,希望评估自身治疗的客户可以利用这些问题隐含的标准来检查治疗方法或个人在此方法中取得的进步。因此:我是否正在学会更有意识地生活?我是否正在学会更大程度的自我接纳?我的治疗师处理我的方式是否有助于我体验到自主权和赋能感?诸如此类。

Fear, Pain, and the Amelioration of Negatives **恐惧、疼痛和消除负面**

Irrational fears almost inevitably have a negative effect on our sense of ourselves. Conversely, the elimination of irrational fears causes self-esteem to rise. This is one of the basic tasks of therapy.

非理性恐惧几乎总会对我们的自我感产生负面影响。相反,消除非理性恐惧会使自尊得到提升。这是治疗的一项基本任务。

Unhealing pain from the past represents yet another barrier in the quest for stronger self-esteem.

过去未愈合的痛苦代表了追求更强自尊的又一道障碍。

Unhealing pain from the past, because of the sense of debilitation it often provokes and the defenses people typically set against it, represents yet another barrier in the quest for stronger self-esteem. When we are able to reduce or eliminate the pain of psychological wounds, self-esteem tends to rise.

由于过去未愈合的痛苦常常引发无助感,而且人们通常会设置防御机制来抵御它,因此它代表了追求更强自尊的又一道障碍。当我们能够减轻或消除心理创伤的痛苦时,自尊往往会提高。

When we eliminate negatives, we clear the way for the emergence of positives, and when we cultivate positives, negatives often weaken or disappear.

当我们消除负面,就为正面的出现扫除了障碍,而当我们培养正面,负面通常就会减弱或消失。

In working with the issues itemized in the above questions, we constantly move back and forth between what I call the “positive” issues (for example, learning to live more consciously) and the “negative” ones (for example, eliminating irrational fears). They are interwoven at every point. It is worth isolating them conceptually for purposes of discussion and analysis, but in

reality they do not operate in isolation. When we eliminate negatives, we clear the way for the emergence of positives, and when we cultivate positives, negatives often weaken or disappear.

在处理上述问题时,我们不断在我所称的"正面"问题(例如,学会更有意识地生活)和"负面"问题(例如,消除非理性恐惧)之间来回转换。它们在各个层面上都是相互交织的。为了讨论和分析的目的,将它们在概念上分离是值得的,但在现实中它们并不独立运作。当我们消除负面,就为正面的出现扫除了障碍,而当我们培养正面,负面通常就会减弱或消失。

In recent years significant breakthroughs in psychopharmacology have been achieved, with implications for the amelioration of some "negatives," particularly among the severely disturbed, the origins of whose problems is surmised to be biochemical imbalances. Many men and women have been enabled to function in the world who could not do so before. But this field is not without controversy. Opponents of the claims made by enthusiasts assert that they are often grossly exaggerated, are not supported by reviews of the research, and that the dangerous side effects of some of these psychopharmacological agents are denied or minimized.* I have treated clients before and after their anxiety, depression, or obsessive-compulsive reactions were reduced or eliminated (or masked?) by chemical agents, but what has always struck me is that their fundamental self-esteem problems (and personality structure) remained, quite apart from whether they "felt" better or not. However, one of the therapeutic benefits of their medication, in addition to the alleviation of suffering, is that it sometimes made them more capable of participating in psychotherapy. The bad news is that sometimes it facilitated their flights from real problems, the solutions for which demanded more of them than the ingestion of a pill.

近年来,心理药理学取得了重大突破,这对缓解某些"负面"影响,特别是对严重精神障碍患者有重大影响,他们问题的根源被认为是生化失衡。许多人通过这些药物得以重新融入社会,但这个领域也存在争议。反对者指出,这些主张通常都被严重夸大,没有研究结果支持,而且这些精神药物的危险副作用也被否认或被最小化。我曾经治疗过一些客户,他们的焦虑、抑郁或强迫症反应在化学药物的作用下有所缓解或消除(或被掩盖?)。但我一直觉得,他们根本性的自尊问题(和性格结构)仍然存在,不管他们是否"感觉"好些了。不过,药物治疗的一个治疗效益是,有时会

使他们更有能力参与到心理治疗中来。坏消息是,有时它也会助长他们逃避现实问题,而这些问题的解决需要他们更多的努力,而不仅仅是服药。

Methodology evolves and we will continue to discover new ways to achieve our goals in therapy. My primary focus in this chapter is with the question of what our goals need to be. I have wanted to convey basic guiding principles for a self-esteem-based approach.

治疗方法在不断发展,我们将继续发现新的方法来实现我们在治疗中的目标。本章的主要重点是,我们的目标需要是什么。我希望传达一些基本的指导原则,用于建立在自尊基础之上的治疗方法。

The Therapy of the Future **未来的治疗**

As consciousness of the importance of self-esteem spreads through our culture, it is a foregone conclusion that more psychotherapists will be asked by their clients, “How can I grow in self-esteem?” There will be increasing demand for a technology specifically addressed to this issue. But first, there must be an understanding of what, precisely, self-esteem is, *and what its healthy emergence depends on.*

随着自尊重要性在我们文化中的不断传播,毫无疑问,越来越多的心理治疗师会被他们的客户问到“我如何提高自尊?”对于这个问题,必将产生越来越大的需求。但首先,必须理解自尊究竟是什么,以及它健康发展的依赖条件。

For example, there is an approach to self-esteem that thinks primarily in terms of assisting the client to grow in practical efficacy—that is, to acquire new skills. This is an important aspect of self-esteem therapy, to be sure, but it is only an aspect. If the client is living hypocritically and dishonestly, new skills will not fill the void in his or her sense of worth. Or, if the client has internalized the hypercritical voice of Mother or Father (represented by a mother-self or a father-self), a feeling of basic inadequacy or worthlessness can coexist with high achievement. Or, if the client thinks of

competence and worth only in terms of specific knowledge and skills, but not the underlying mental processes that make them possible, a deep feeling of inefficacy can coexist with any number of acquired abilities. Regarding this last point: When we say that self-efficacy is trust in one's competence to cope with the basic challenges of life, we are anchoring this component of self-esteem not in specific knowledge or skills *but in one's ability to think, make decisions, learn, and persevere in the face of difficulties*, which are matters of process, not content. An effective self-esteem therapy has to be process focused, but it has to be more than that. It has to be comprehensive enough to address not only issues of competence but also of worth—self-respect: confidence that one deserves love, success, and happiness.

例如,有一种自尊方法主要是帮助客户提高实际效能,即获取新的技能。这确实是自尊疗法的一个重要方面,但只是其中的一个方面。如果客户生活虚伪和不诚实,新的技能并不能填补他或她内心的价值感缺失。或者,如果客户内化了母亲或父亲严厉的声音(由母亲自我或父亲自我所代表),那么一种基本的不适足或无价值感可能会与高成就并存。又或者,如果客户只将能力和价值与特定知识和技能联系起来,而不是使之成为可能的潜在思维过程,那么一种深深的无效力感也可能与任何数量的已获得能力并存。关于这最后一点:当我们说自我效能是对自己有能力应对生活基本挑战的信任时,我们将这种自尊的组成部分锚定在思维、决策、学习和面对困难坚持下去的能力上,而不是具体的知识或技能。一个有效的自尊疗法必须着重于过程,但不仅仅如此。它必须全面到足以解决不仅是能力问题,还有价值问题——自尊:有信心自己值得获得爱、成功和幸福。

Another tradition has it that self-esteem is the “reflected appraisals” of significant others. Then a therapist might logically tell the client, “You must learn how to make yourself likable to other people.” In reality, however, few therapists would make this statement; nor would they say, “Through therapy you will learn how to manipulate people so expertly that the overwhelming majority will have no choice but to like you—and then you will have self-esteem!” And yet, if one really believes that self-esteem is a gift from others, why wouldn't one say it? The answer, I suspect, is that no matter how “other directed” one may be theoretically, somewhere there is the implicit knowledge that the approval each of us needs is from within.

When we are children, we are dependent on others for the satisfaction of most of our needs. Some children, are more independent than others, but no child can have the level of independence possible to an adult. As we mature, we become “self-supporting” in more areas, including self-esteem. If we develop properly, we transfer the source of approval from the world to ourselves; we shift from the external to the internal. But if one does not understand the nature and roots of adult self-esteem, but thinks in terms of “reflected appraisals,” one is at a severe disadvantage when it comes to putting theory into effective practice.

另一种传统观点认为,自尊是重要他人的“反映性评价”。因此,治疗师可能会理性地告诉客户,“你必须学会如何让自己受到他人的喜欢。”然而,事实上,很少有治疗师会提出这种说法;他们也不会说,“通过治疗,你将学会如何巧妙地操纵他人,以致于绝大多数人别无选择,只能喜欢你 - 这样你就会拥有自尊!”然而,如果真的认为自尊是来自他人的礼物,为什么不这么说呢?我猜,原因在于,无论理论上有多“面向他人”,内心深处都隐含着这样一种知识,即我们所需要的认可来自于内心。在我们还是孩子的时候,我们依赖他人来满足我们大部分的需求。有些孩子比其他孩子更加独立,但任何孩子都无法达到成年人所拥有的独立程度。随着我们的成长,我们在更多的领域变得“自给自足”,包括自尊。如果我们发展得当,我们就会将认可的来源从外部转移到自身;从外部转向内部。但是,如果人们不理解成年人自尊的本质和根源,而只是认为它是“反映性评价”,在将理论付诸有效实践时,他们就会处于严重的劣势。

If we develop properly, we transfer the source of approval from the world to ourselves; we shift from the external to the internal.

如果我们发展得当,我们就会将认可的来源从外部转移到自身;从外部转向内部。

Some psychotherapists identify self-esteem exclusively with self-acceptance and treat it in effect as a birthright, with no further effort

required of the individual. This approach conveys a very limited view of what self-esteem is and requires. Important as self-acceptance is, the client will be left to wonder why it does not satisfy the hunger for something more—some height the client may yearn for but have no inkling of how to reach, and no guidance.

一些心理治疗师将自尊完全等同于自我接纳,并把它当作一种天赋权利,不需要个人进一步的努力。这种方法给出了对自尊的非常有限的看法,以及它所需要的条件。尽管自我接纳很重要,但客户仍会疑惑,为什么它无法满足对更高层次的渴望 - 某些客户可能向往但却不知如何达到的高度,也无法获得指引。

For these reasons, I recommend that a person seeking professional assistance in raising self-esteem, which is an eminently worthy and admirable undertaking, would do well to interview a prospective therapist and ask these questions:

出于这些原因,我建议寻求专业协助来提高自尊心的人,这是一项非常值得和值得敬佩的事业,最好能面试一位准备的治疗师,并问这些问题:

What do you understand “self-esteem” to mean?
你对“自尊”的理解是什么?

What do you think healthy self-esteem depends on?
你认为健康的自尊心依赖于什么?

What will we do together that will have a positive effect on my self-esteem?
我们将一起做什么才能对我的自尊产生积极影响?

What are your reasons for thinking so?
你有什么理由这么想?

Any conscientious professional will respect these questions.
任何有责任心的专业人士都会尊重这些问题。

17

Self-Esteem and Culture

自尊心与文化

One way to deepen our understanding of the themes with which this book has been concerned is to look at self-esteem as it relates to and is affected by culture.

深化我们对本书所涉及主题的理解的一种方法是,从自尊心与文化的关系及其受文化影响的角度来看待它。

Let us begin by considering the idea of self-esteem itself. It is not an idea—let alone an ideal—one finds in all cultures. It emerged in the West only recently and is still far from well understood.

让我们首先考虑自尊心这一概念本身。这不是一个概念,更不是一个理想,并不是所有文化中都能找到。它在西方才最近才出现,至今仍缺乏深入的理解。

In medieval times, “self” as we understand the idea still lay sleeping in the human psyche. The basic mind-set was tribal, not individualistic. Each person was born into a distinct and unchangeable place in the social order. With very rare exceptions, one did not choose an occupation but rather was cast by circumstances of birth into the role of peasant, artisan, or knight—or the wife of one. One’s sense of security derived, not from one’s achievements, but from seeing oneself as an integral part of “the natural order,” which was presumed to be ordained by God. Subject to the vicissitudes of war, famines, and plagues, one was more or less guaranteed a livelihood, determined by tradition. There was very little competition, just

as there was very little economic freedom—or any other kind of freedom. In such an environment, with so little outlet for an independent, self-assertive mind, self-esteem—when and to the extent it existed—could not manifest itself through superior economic adaptiveness. There were occasions when it was life endangering: it could lead its possessor to the torture rack and the stake. The Dark and Middle Ages did not value self-assertion; did not understand individuality; could not conceive self-responsibility; had no grasp of the “Rights of Man” or the modern idea of political freedom; could not imagine innovativeness as a way of life; did not grasp the relation of mind, intelligence, and creativity to survival; had no place for self-esteem (which does not mean it did not exist).

在中世纪,我们理解的“自我”概念仍在人类心理中沉睡。基本的心态是部落式的,而非个人主义。每个人都出生在社会秩序中无法改变的特定位置。除了极少数例外,人们并不选择职业,而是根据出生的环境被定位为农民、工匠或骑士——或他们的妻子。人们对安全的感知来源于自己被视作“自然秩序”的一个不可或缺的部分,这个自然秩序被认为是上帝赋予的。面对战争、饥荒和瘟疫的变化无常,一个人的生计基本上由传统决定,并没有太多竞争,也没有太多经济自由或任何其他形式的自由。在这样的环境中,独立、自我表达的心智很难得到发挥,自尊——如果存在的话——也无法通过优秀的经济适应性来体现。这种自我表达有时甚至会危及生命:它可能导致其拥有者遭受酷刑和火刑。黑暗时代和中世纪并不重视自我主张,也不理解个性;无法概括自我责任;无法掌握“人权”或现代政治自由的概念;无法想象创新性作为生活方式;无法理解心智、智力和创造力与生存的关系;也没有自尊的位置(这并不意味着它不存在)。

Our idea of “the individual,” as an autonomous, self-determining unit, able to think independently and bearing responsibility for his or her existence, emerged from several historical developments: the Renaissance in the fifteenth century, the Reformation in the sixteenth, and the Enlightenment in the eighteenth—and their two offspring, the Industrial Revolution and capitalism. Self-esteem, as we think about the concept today, has its roots in the post-Renaissance emerging culture of individualism. This is true of any number of ideals that we (and increasingly people in other countries) have come to admire, such as the freedom to marry for love, a belief in the right

to the pursuit of happiness, a hope that work can be not only a source of sustenance but also of self-expression and self-fulfillment. Not long ago these values were regarded as very “Western,” very “American”—and now more and more of the world is embracing them. These values reflect human needs.

我们对“个体”的概念,即一个自主、自我决定的单位,能够独立思考并对其存在负责,源自几个历史发展:15 世纪的文艺复兴、16 世纪的宗教改革和 18 世纪的启蒙运动,以及它们的两个后果,工业革命和资本主义。正如我们今天理解这个概念一样,自尊源于文艺复兴后出现的个人主义文化。这适用于我们(以及越来越多其他国家的人)所崇敬的许多理想,例如为爱而结婚的自由,相信追求幸福的权利,希望工作不仅是维生的来源,而且也是自我表达和自我实现的来源。不久前,这些价值观被视为非常“西方”、非常“美国”,现在世界上越来越多的地方也在接受它们。这些价值观反映了人的需求。

Self-esteem as a psychological reality existed in human consciousness thousands of years before it emerged as an explicit idea. Now that it has emerged, the challenge is to understand it.

作为一种心理现实,自尊在它作为一个明确的概念出现之前就已存在于人类意识中数千年。现在它已经出现了,挑战就是去理解它。

The Need for Self-Esteem Is Not “Cultural” 对自尊的需求并非“文化”所致

Every human being, whatever the network of customs and values in which he or she grows up, is obliged to act to satisfy and fulfill basic needs. We do not always and automatically feel competent in facing this challenge. Yet all human beings need an experience of competence (which I call self-efficacy) if they are to possess a fundamental sense of security and empowerment. Without it, they cannot respond appropriately. We do not always and automatically feel worthy of love, respect, happiness. Yet all human beings need an experience of worth (self-respect) if they are to take proper care of themselves, protect their legitimate interests, gain some enjoyment from their efforts, and (when possible) stand up against those who would harm or

exploit them. Without it, again they cannot act appropriately in their own best interests. The root of the need for self-esteem is *biological*: it pertains to survival and continued efficacious functioning.

不管成长环境中的习俗和价值观如何,每个人都有义务采取行动来满足和实现基本需求。我们并不总是自动感到有能力应对这一挑战。然而,如果人们要拥有基本的安全感和自我赋能,他们都需要有一种胜任感的体验(我称之为自我效能)。没有这种体验,他们就无法采取适当的行动。我们并不总是自动感到配得上被爱、尊重和幸福。然而,如果人们要正确地照顾自己、保护自己的合法利益、从努力中获得一些快乐,并且(在可能的情况下)勇敢地面对那些想伤害或剥削他们的人,他们都需要有一种自尊的体验。没有这种体验,他们也无法为自己的最佳利益采取适当的行动。自尊需求的根源是生物学的:它关系到生存和持续有效的功能。

The need is inherent in human nature; it is not an invention of Western culture.

这种需求是人性固有的;它不是西方文化的发明。

The Universality of Self-Esteem Issues **自尊问题的普遍性**

Living Consciously. For every organism that possesses it, consciousness is an imperative of effective adaptation. The distinctive *human* form of consciousness is conceptual: our survival, well-being, and skillful adaptation depend on our ability to think—on the appropriate use of mind. Whether one is mending a fishing net or debugging a computer program, tracking an animal or designing a skyscraper, negotiating with an enemy or seeking to resolve a dispute with one's spouse—in all cases, one can bring a higher level of consciousness to the occasion or a lower. One can choose to see or not to see (or anywhere between). But reality is reality and is not wiped out by self-elected blindness. The higher the level of consciousness one brings to what one is doing, the more effective and in control one feels—and the more successful one's efforts.

有意识地生活。对于拥有意识的每个生物来说,有效适应都是一种必

须。人类独特的意识形式是概念性的:我们的生存、幸福和熟练适应都依赖于我们的思考能力-即适当地使用大脑。无论是修缮渔网还是调试计算机程序,追踪动物还是设计摩天大楼,与敌人谈判还是寻求与配偶解决争议-在所有情况下,人们都可以带来更高或更低的意识水平。人们可以选择观察或不观察(或介于两者之间)。但现实就是现实,不会被自选的盲目所抹杀。人们带来的意识水平越高,感觉越有效和掌控,努力就越成功。

The root of the need for self-esteem is biological: it pertains to survival and continued efficacious functioning.

自尊需要的根源是生物学的:它涉及生存和持续有效的功能。

In any context where consciousness is needed, operating consciously benefits self-esteem, and operating (relatively) unconsciously wounds self-esteem. The importance of living consciously is grounded not in culture but in reality.

在任何需要意识的环境中,有意识地操作都会有利于自尊,而(相对)无意识地操作会损害自尊。活着有意识的重要性不是基于文化,而是基于现实。

Self-Acceptance. When individuals deny and disown their experience, when they reject their thoughts, feelings, or behavior as “not me,” when they induce unconsciousness of their inner life, their intention is self-protection. They are trying to maintain their equilibrium and defend their view of themselves. The intention is to serve “self-esteem.” But the result is to harm self-esteem. Self-esteem requires self-acceptance; it is not served by self-rejection. This truth stands apart from any question of whether the beliefs of a given culture do or do not encourage self-acceptance. A highly authoritarian society, for example, might encourage neglect and even disparagement of the individual’s inner life. This does not mean that self-acceptance is merely a cultural bias with no justification in human nature. It

means that some cultures may hold values that are inimical to human well-being. Cultures are not equal in the psychological benefits they confer on their members.

自我接纳。当个人否认和抛弃自己的经验,当他们拒绝自己的思想、感受或行为是"不属于我的",当他们诱发对内心生活的无意识,他们的目的是自我保护。他们试图维持自己的平衡,捍卫自己的自我形象。目的是为了服务于"自尊"。但结果是伤害了自尊。自尊需要自我接纳;它不是由自我拒绝来服务的。这个真理独立于任何文化的信仰是否鼓励自我接纳的问题。例如,一个高度威权主义的社会可能会鼓励忽视甚至贬低个人的内在生活。这并不意味着自我接纳只是一种文化偏见,而没有人性的依据。这意味着一些文化可能持有有悖人类福祉的价值观。文化在为其成员带来的心理福利方面并不平等。

Self-Responsibility. No one can feel empowered, no one can feel competent to cope with life's challenges, who does not take responsibility for his or her choices and actions. No one can feel efficacious who does not take responsibility for the attainment of his or her desires. Self-responsibility is essential to the experience of inner strength. When we look to others to provide us with happiness or fulfillment or self-esteem, we relinquish control over our life. There is no social environment in which these observations become untrue.

自我责任。没有人在承担自己的选择和行为责任的情况下能感到有能力,没有人在不对实现自己的愿望负责的情况下能感到胜任。自我责任对于内在力量的体验至关重要。当我们寄望于他人来提供我们的幸福、实现或自尊时,我们就放弃了对生活的控制权。在任何社会环境中,这些观察都不会失去真实性。

Not all cultures value self-responsibility equally. This does not alter the fact that where we see responsibility and the willingness to be accountable, we see a healthier, more robust sense of self—a biologically more adaptive organism.

并非所有文化都同等地重视自我责任。这并不改变这样一个事实:当我们看到责任心和愿意承担责任时,我们就看到了更加健康、更加稳健的自我意识——这是一个生物学上更加适应性的有机体。

As for teamwork, group activity, and the like, the self-responsible person can function effectively with others precisely because he or she *is willing to be accountable*. Such a person is not a dependent nor a parasite nor an exploiter. Self-responsibility does not mean one does everything oneself; it means that when one acts in concert with others, one carries one's own weight. Does it need to be argued that a society whose members value this attitude is stronger and better equipped for survival than a society whose members do not?

至于团队合作、集体活动等等,自负责任的人正是因为愿意承担责任而能够与他人有效合作。这样的人既不是依赖者,也不是寄生虫,更不是剥削者。自我责任并不意味着一个人要独自做所有事情;它意味着当与他人合作时,一个人会承担自己的份内事。不难争论的是,成员重视这种态度的社会比那些成员不重视这种态度的社会更强大、更适于生存吧?

Self-Assertiveness. Self-assertiveness is the practice of honoring one's needs, wants, values, and judgments, and seeking appropriate forms of their expression in reality. Not all cultures value self-assertiveness equally. And some forms of appropriate self-expression may differ from place to place—for example, the words one uses, or the tone of voice in which one speaks, or the gestures one makes. But to the extent that a culture suppresses the natural impulse to self-assertion and self-expression, it blocks creativity, stifles individuality, and sets itself against the requirements of self-esteem. Nazi Germany and Soviet Russia, to name two examples in this century, ruthlessly punished self-assertiveness; in these countries, it was a cultural disvalue. They were not societies in which human life could flourish. Other cultures punish self-assertiveness and self-expression in less extreme and violent ways (sometimes in very gentle ways). Hawaiian children may be lovingly enjoined, “Remain among the clumps of grasses and do not elevate yourself.”¹ Just the same, self-effacement as a basic pattern of being is inimical to self-esteem—and to the life force.

自我主张。自我主张是尊重自己的需求、愿望、价值观和判断,并寻求适当的表达方式的实践。并非所有文化都同等地重视自我主张。适当的自我表达方式也可能因地而异——例如所使用的词语,或说话的语气,或所做的手势。但是,如果一个文化压抑自我主张和自我表达的自然冲动,它就会阻碍创造力,扼杀个性,与自尊的要求背道而驰。以本世纪的纳粹德国和苏联为例,它们残酷地惩罚自我主张;在这些国家,自我主张

是一种文化的不值得的事物。这些都不是人类生命能够蓬勃发展的社会。其他文化也以较不极端和暴力的方式惩罚自我主张和自我表达(有时甚至是以很温和的方式)。夏威夷的孩子们可能会被亲切地劝诫"留在草丛中,不要自我抬举"。¹ 不过,自我贬抑作为一种基本的存在方式,都是有害于自尊——以及生命力的。

To the extent that a culture suppresses the natural impulse to self-assertion and self-expression, it blocks creativity, stifles individuality, and sets itself against the requirements of self-esteem.

在一种文化压抑了自我主张和自我表达的自然冲动的程度上,它就阻碍了创造力,扼杀了个性,并与自尊的要求背道而驰。

Self-expression is natural; self-suppression is not. Children do not need to be educated into self-assertion; authoritarian societies do need to socialize them into self-surrender. That some children may come into this world more naturally self-assertive than others does not contradict this observation. When fear is absent, self-assertiveness is the natural condition of human beings. What people may have to learn is comfort with and respect for the self-assertiveness of others. This is clearly an imperative of cooperation. Cooperation is not a "middle ground" between self-assertiveness and self-suppression, but the intelligent exercise of self-interest in a social context—which *does* have to be learned.

自我表达是自然的;自我压抑则不是。儿童不需要接受教育来培养自我主张;威权主义社会确实需要让他们接受自我屈从。有些孩子可能天生比其他孩子更自我主张并不与这一观察相矛盾。在没有恐惧的情况下,自我主张就是人类的自然状态。人们可能需要学会对他人的自我主张保持舒适和尊重。这显然是合作的必要条件。合作不是在自我主张和自我压抑之间的"中间地带",而是在社会环境中明智地行使自我利益--这确实需要学习。

Living Purposefully. The idea of living purposefully can be misinterpreted to mean that all of one's life is given over to long-term productive goals. Our purposes can include many things besides productive work: raising a family, enjoying a love affair or a marriage, pursuing a hobby, developing one's body through exercise or one's spirit through study and meditation. Understood correctly, there is nothing intrinsically "Western" about a strong goal orientation. When Buddha set out in search of enlightenment, was he not moved by a passionate purpose? I am confident that even among Polynesians, some men and women are more purposeful than others.

有目标地生活。有目标地生活的想法可能被误解为一个人的生活完全奉献于长期的生产性目标。我们的目的不仅可以包括生产性工作,还可以包括许多其他事情:抚养家庭、享受恋爱或婚姻、追求爱好、通过锻炼发展身体或通过学习和冥想发展精神。正确地理解,对目标导向并没有什么本质上的"西方"特点。当佛陀出发寻求开悟的时候,不也是被一种热切的目的所驱动吗?我相信即使在波利尼西亚人中,也有一些人比其他入更有目标。

In discussing self-esteem, I use words like "efficacy," "competence," "achievement," "success." In our culture there might be a tendency to understand these ideas in exclusively materialistic terms; I intend no such implication. They are meant metaphysically or ontologically, not merely economically. Without disparaging the value of material attainments (which are, after all, necessities of survival), we can appreciate that these ideas embrace the total spectrum of human experience, from the mundane to the spiritual.

在讨论自尊的时候,我使用诸如"效能"、"能力"、"成就"、"成功"等词语。在我们的文化中,可能会倾向于用纯粹物质主义的方式理解这些概念;我无意作出这样的暗示。它们是从形而上学或本体论的角度而非单纯经济的角度来理解的。毋庸置疑,物质成就的价值是不可忽视的(毕竟它们是生存的必需品),但我们可以认识到这些概念涵盖了从平凡到精神层面的人类体验的整个光谱。

The question is: Is our life and well-being better served by organizing our energies with relation to specific (short- and long-term) purposes, or are they better served by living from day to day, reacting to events rather than choosing one's own direction, passively drifting at the whim of impulse and

circumstance? If one holds to the Aristotelian perspective, as I do, that a proper human life is one in which we seek the fullest exercise of our distinctive powers, then the answer is obvious. In passivity neither our reason nor our passion nor our creativity nor our imagination fulfill themselves. We only half live our existence. This perspective may be Western, but I believe it is arguably superior to the alternative.

问题在于:我们的生活和福祉是通过将我们的精力组织与具体的(短期和长期)目的相关来更好地服务,还是通过日复一日的生活、对事件的反应而非自己选择方向、被冲动和环境被动牵引的方式来更好地服务?如果像我一样持有亚里士多德的观点,认为合乎人性的生活是我们追求发挥我们独特的能力的最大化,那么答案是显而易见的。在被动状态下,我们的理性、情感、创造力和想象力都无法得到充分发挥。我们只是活着一半的生命。这种观点可能是西方的,但我认为它比替代方案更有说服力。

If human life and happiness are the standard, not all cultural traditions are equal. In Africa, for example, there are societies in which it is normal and accepted practice to mutilate the genitals of young females. An ancient tradition in India led millions of widows to be burned alive. If we object to these practices, I doubt that anyone will wish to raise the charge of “cultural imperialism.”

如果以人类生活和幸福为标准,并非所有的文化传统都是平等的。例如在非洲,有一些社会中,切割年轻女性生殖器器官的做法是正常和可接受的。在印度,有一个古老的传统导致数百万寡妇被活活烧死。如果我们反对这些做法,我想没有人会想要提出“文化帝国主义”的指责。

We will want to keep this in mind as our discussion of self-esteem and culture proceeds.

我们在讨论自尊和文化的过程中要时刻谨记这一点。

Personal Integrity. The practice of integrity consists of having principles of behavior and being true to them. It means keeping one’s word, honoring one’s commitments, being faithful to one’s promises. Since I have never heard this virtue disparaged as a “cultural artifact,” since it is esteemed in every society I know of—even in the underworld there is the idea of “honor among thieves”—I think it is obvious that this virtue is deeper than any

“cultural bias.” It reflects an implicit awareness held by everyone about life. 个人诚信。诚信的实践包括拥有行为原则并忠诚于它们。它意味着信守诺言,履行承诺,忠诚于自己的承诺。因为我从未听说过这种美德被贬为“文化产物”,因为它受到我所知道的每一个社会的重视——甚至在地下世界也存在“盗中之仁”的观念——我认为这种美德深于任何“文化偏见”。它反映了每个人对生活的隐含认知。

The betrayal of one’s convictions wounds self-esteem. This is decreed not by culture but by reality—that is, by our nature.

背叛自己的信仰会伤害自尊。这不是由文化决定的,而是由现实——即我们的本性决定的。

I stressed early in the book that self-esteem is neither comparative nor competitive. It has nothing to do with striving to make oneself superior to others. A Hawaiian psychologist asked me, “Aren’t you teaching people to elevate themselves above others?” I answered that the work had nothing to do with others, in the sense he imagined: it had to do with our relationship with ourselves—and with reality. Raised in a culture in which not the individual but the group is primary, he had difficulty understanding this; his whole orientation was to the social collective. “When gathered in a bucket, the crabs on top will always keep the others from getting out,” he insisted. “It’s not good to be too great.” “In the first place,” I answered, “I don’t see human society as a bucket of crabs, and in the second place, what happens to children of extraordinary talent or ability in your world?” He said that as he understood self-esteem, it could only be the security of belonging—of being well integrated into a network of relationships. Was that different, I wanted to know, from trying to base self-esteem on being liked and approved of? He countered that I was “phobic” about dependency.

我在这本书中早期强调,自尊既不是比较性的,也不是竞争性的。它与努力使自己超越他人无关。一位夏威夷心理学家问我:"难道你不是在教人把自己置于他人之上吗?"我回答说,这项工作与他想象的他人无关:它关乎我们与自己以及现实的关系。他出生于一个以集体而非个人为主的文化,因此很难理解这一点;他的整个取向都是针对社会集体。"在桶里,在顶上的螃蟹总会阻挠其他螃蟹逃脱,"他坚持说,"做得太好是不好的。"我回答说,"首先,我并不把人类社会视为一个装满螃蟹的桶,其次,

在你的世界里,极有才能或能力的孩子会发生什么?"他说,按照他对自尊的理解,它只能是归属的安全感——被良好地融入人际关系网。我想知道,这与试图建立在被喜欢和得到认可之上的自尊有何不同?他反驳说,我对依赖关系有"恐惧症"。

If we have a genuine need to experience our powers and worth, then more is required than the comfort of “belonging.” This is not to argue against the value of “relationships.” But if a culture places relationships first, above autonomy and authenticity, it leads the individual to self-alienation: to be “connected” is more important than to know who I am and to be who I am. The tribalist may wish to assert that being “connected” is more important, is the higher value, but that is not a license to equate it with self-esteem. Let that kind of gratification be called something else. Otherwise, we are trapped in an eternal Tower of Babel.

如果我们真正需要体验自己的力量和价值,那么"归属感"的舒适远远不够。这并不是要否定"关系"的价值。但是如果一种文化把关系放在首位,高于自主性和真实性,它会导致个人的自我异化:被"连接"比知道自己是谁和成为自己更重要。部落主义者可能希望声称"被连接"更重要,更高的价值,但这并不意味着可以等同于自尊。让这种满足感被称为其他东西。否则,我们将陷入永恒的巴别塔。

If human life and happiness are the standard, not all cultural traditions are equal.

如果以人类生活和幸福为标准,并非所有的文化传统都是平等的。

When I discussed these issues with a Hawaiian educator who was eager to introduce better self-esteem principles into the school system, she said, “No matter what our skills or talents, so many of us here have a major self-esteem problem. We feel inferior and we’re afraid we’ll never catch up. Our children suffer from demoralization.”

当我与一位夏威夷教育工作者讨论这些问题时,她热切地想要将更好的

自尊原则引入学校系统,她说:"不管我们有什么技能或才能,我们中的很多人都存在严重的自尊问题。我们感到自卑,害怕永远追不上别人。我们的孩子遭受着士气低落的困扰。"

All this leads naturally to the question: What is the effect of different cultures, and different cultural values, on self-esteem?

所有这些都自然导致了一个问题:不同文化和不同文化价值观对自尊有什么影响?

The Influence of Culture **文化的影响**

Every society contains a network of values, beliefs, and assumptions, not all of which are named explicitly but which nonetheless are part of the human environment. Indeed, ideas that are not identified overtly but are held and conveyed tacitly can be harder to call into question—precisely because they are absorbed by a process that largely bypasses the conscious mind.

Everyone possesses what might be called a “cultural unconscious”—a set of implicit beliefs about nature, reality, human beings, man-woman relationships, good and evil—that reflect the knowledge, understanding, and values of a historical time and place. I do not mean that there are no differences among people within a given culture in their beliefs at this level. Nor do I mean that no one holds any of these beliefs consciously or that no one challenges any of them. I mean only that at least some of these beliefs tend to reside in every psyche in a given society, and without ever being the subject of explicit awareness.

每个社会都包含着一个由价值观、信仰和假设组成的网络,其中并非全部都明确命名,但无论如何都是人类环境的一部分。事实上,那些未被明确识别但被隐性保持和传递的想法可能更难质疑——正是因为它们是通过一个主要绕过意识心智的过程被吸收的。每个人都拥有一种所谓的“文化潜意识”——一组关于自然、现实、人类、男女关系、善恶的隐含信念,反映了一个历史时间和地点的知识、理解和价值观。我并不是说在给定文化中,人们在这一层面上的信仰没有差异。我也不是说没有人有任何这些信仰的意识,或者没有人质疑其中的任何一个。我只是

说,至少有一些这样的信念倾向于存在于一个给定社会中每个心理中,而且从未成为明确意识的主题。

It is not possible for anyone, even the most independent, to make *every* premise conscious or to subject *every* premise to critical scrutiny. Even great innovators who challenge and overthrow paradigms in one area of reality may accept uncritically the implicit assumptions reigning in other areas. What impresses us about a mind like Aristotle's, for instance, is the wide number of fields to which he brought the power of his extraordinarily original intellect. Yet even Aristotle was in many respects a man of his time and place. None of us can entirely escape the influence of our social environment.

即使是最独立的人,也不可能让每一个前提都变得有意识,或者将每一个前提都置于批判性的审视之下。即使是那些在现实的一个领域挑战并推翻范式的伟大创新者,也可能在其他领域无意中接受隐含的假设。例如,我们对亚里士多德这样的头脑所赞叹的,就是他把他非凡的智力带到了许多领域。然而,即使是亚里士多德,在很多方面也是属于自己的时代和地点的人。我们谁也无法完全逃脱社会环境的影响。

Consider, as illustration, the view of women that has dominated human history.

让我们以妇女形象在人类历史上占据主导地位这一观点为例进行说明。

Some version of woman-as-inferior is part of the "cultural unconscious" of just about every society we know of.

某种"女性低劣"的观念是几乎所有我们所知道的社会"文化潜意识"的一部分。

In almost every part of the world and throughout virtually all the centuries behind us, women have been regarded, and been taught to regard

themselves, as the inferior of men. Some version of woman-as-inferior is part of the “cultural unconscious” of just about every society we know of—and in the “cultural *conscious*” as well. Woman’s second-class status is a pronounced aspect of every brand of religious fundamentalism—be it Jewish, Christian, Islamic, or Hindu. Therefore, it is at its most virulent in societies dominated by religious fundamentalism, such as modern Iran. 在我们身后的几乎所有地方和几乎所有世纪中,妇女一直被视为男性的下等,也被教育去认为自己是如此。妇女地位低下的某些版本是几乎所有我们所知道的社会“文化无意识”的一部分,也在“文化意识”中体现。妇女的次等地位是各种宗教原教旨主义的明显特征,无论是犹太教、基督教、伊斯兰教还是印度教。因此,它在由宗教原教旨主义主导的社会中最为猖獗,如现代伊朗。

In Christianity, and not only among fundamentalists, it was held (and often is still held) that woman’s relationship to man should be as man’s relationship to God. Obedience, in this view, is a woman’s cardinal virtue (after “purity,” no doubt). I once made the mistake, in therapy with a female client, of associating this idea with “medieval Christianity.” She looked at me with astonishment and said sadly, “Are you kidding? I heard it from our minister last Sunday—and from my husband on Monday.” When her husband learned of our discussion, he insisted that she discontinue therapy. Woman-as-inferior is not an idea that supports female self-esteem. Can anyone doubt that it has had a tragic effect on most women’s view of themselves? Even among many modern American women who consider themselves thoroughly “emancipated,” it is not difficult to detect the pernicious influence of this view.

在基督教中,不仅在原教旨主义者中,人们认为(而且往往仍然如此)妇女与男性的关系应该如同人与上帝的关系。在这种观点中,服从是妇女的首要美德(毫无疑问其次是“纯洁”)。我曾经在与一位女性客户的治疗中犯了一个错误,把这个想法与“中世纪基督教”联系起来。她惊讶地看着我,悲伤地说:“你在开玩笑吗?我上周日从我们的牧师那里听到了这个,周一从我丈夫那里也听到了。”当她丈夫得知我们的讨论时,他坚持要她停止治疗。妇女地位低下的观念并不有利于女性的自尊。谁会怀疑它没有对大多数妇女的自我看法产生悲惨的影响?即使在很多自认为彻底“解放”的现代美国妇女中,也很难检测不到这种观点的有害影响。

There is a corresponding widely held idea about men's value that is detrimental to male self-esteem.

存在着一种广为人知的关于男性价值的相应观点,也有损于男性的自尊。

In most cultures men are socialized to identify personal worth with earning ability, with being “a good provider.” If, traditionally, women “owe” men obedience, men “owe” women financial support (and physical protection). If a woman loses her job and cannot find another, she has an economic problem, to be sure, but she does not feel diminished as a woman. Men often feel emasculated. In hard times, women do not commit suicide because they cannot find work; men often do—because men have been trained to identify self-esteem with earning ability.

在大多数文化中,男性被社会化以将个人价值与赚钱能力,以及“成为一个好的供养者”联系起来。如果说,传统上,女性“欠”男性服从,那么男性就“欠”女性经济支持(和身体保护)。如果一个女性失去了工作,找不到其他工作,她确实会面临经济问题,但她并不会觉得自己作为一个女性而受到贬损。而男性往往会感到失去了男子气概。在艰难时期,妇女不会因为找不到工作而自杀;而男性常常会这样做——因为男性被训练着将自尊与赚钱能力联系在一起。

Now it could be argued that there is rational justification for tying self-esteem to earning ability. Does not self-esteem have to do with being equal to the challenges of life? Then is not the ability to earn a living essential? There are at least two things to be said about this. First, if a person is unable to earn a living because of his (or her) own choices and policies—unconsciousness, passivity, irresponsibility—then that inability is a reflection on self-esteem. But if the problem is the result of factors beyond the individual's control, such as an economic depression, then it is wrong to make the problem the occasion of self-blame. Self-esteem properly pertains only to issues open to our volitional choice. Second, note that the emphasis usually is not on earning ability as such, but on being *a good provider*. Men are judged, and are encouraged to judge themselves, by how well they can financially *take care of others*. Men are socialized to be “servants” fully as much as women; only the *forms* of culturally encouraged servitude are different.* If a man cannot support a woman, he tends to lose stature in her

eyes and in his own. It would take unusual independence and self-esteem to challenge this culturally induced attitude and to ask “Why is this the gauge of my value as a man?”

现在,人们可能会争辩说,将自尊与赚钱能力联系起来是有合理的理由的。自尊不是与生活的挑战并驾齐驱吗?那么谋生能力难道不是至关重要的吗?对此,至少有两个方面需要说明。首先,如果一个人因为自己的选择和行为——无意识、被动、不负责任——而无法谋生,那么这种无法谋生反映的确是自尊的问题。但如果问题是由于个人无法控制的因素造成的,比如经济衰退,那么把这个问题等同于自我责备就是错误的。自尊只应与我们有意识选择的事项相关。其次,需要注意的是,通常强调的不是赚钱能力本身,而是成为一个好的供养者。男性被评判,也被鼓励自我评判,取决于他们能否为他人提供经济支持。男性与女性一样都被社会化为“仆人”,只是服务的形式不同而已。如果一个男性无法维持一个女性,他就会在她眼中和自己眼中失去地位。只有非常独立和自尊的人才能挑战这种文化诱导的态度,并问“这种标准怎么能决定我作为男性的价值?”

The Tribal Mentality **部落心智**

Throughout human history, most societies and cultures have been dominated by the tribal mentality. This was true in primitive times, in the Middle Ages, and in socialist (and some nonsocialist) countries in the twentieth century. Japan is a contemporary example of a nonsocialist nation still heavily tribal in its cultural orientation, although it may now be in the process of becoming less so.

在人类历史上,大多数社会和文化都由部落心态主导。这在原始时代、中世纪以及 20 世纪的社会主义(和一些非社会主义)国家都是如此。日本是一个当代的非社会主义国家,其文化取向仍然非常部落化,尽管它现在可能正在变得不那么部落化。

The essence of the tribal mentality is that it makes the tribe as such the supreme good and denigrates the importance of the individual. It tends to

view individuals as interchangeable units and to ignore or minimize the significance of differences between one human being and another. At its extreme, it sees the individual as hardly existing except in the network of tribal relationships; the individual by him- or herself is nothing.

部落心态的本质在于它把部落本身视为至高无上的良善,并贬低个人的重要性。它倾向于将个人视为可互换的单位,忽视或最小化不同人之间的差异。在极端情况下,它认为个人除了部落关系网之外几乎不存在;个人本身毫无意义。

Plato, the father of collectivism, captures the essence of this perspective in the *Laws*, when he states, "My law will be made with a general view of the best interests of society at large ... as I rightly hold the single person and his affairs as of minor importance." He speaks enthusiastically of "the habit of never so much as thinking to do one single act apart from one's fellows, of making life, to the very uttermost, an unbroken concert, society, and community of all with all." In ancient times, we think of this vision as embodied in the militaristic society of Sparta. In modern times, its monuments were Nazi Germany and the Soviet Union. Between the ancient and the modern, we think of the feudal civilization of the Middle Ages, in which each person was defined by his or her place in the social hierarchy, apart from which personal identity could hardly be said to exist.

集体主义的奠基者柏拉图在《法律篇》中捕捉到了这种观点的精髓,他说:"我的法律将以最大限度地维护整个社会的最佳利益为宗旨.....我认为单个人及其事务是微不足道的。"他热情地谈到"从未独立于群众行动的习惯,把生活贯彻到底,化为一个人与人与众合一的不可分割的整体、社会和共同体"。在古代,我们认为这一愿景体现在斯巴达的军国主义社会中。在现代,它的标志是纳粹德国和苏联。在古代和现代之间,我们想到了中世纪的封建文明,每个人都被定义为社会等级制度中的一份子,个人身份几乎不得以独立存在。

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Tribal societies can be totalitarian but they need not be. They can be relatively free. Control of the individual can be more cultural than political, although the political is always a factor. What I wish to point out here is that the tribal premise is intrinsically anti-self-esteem.

部落社会可以是极权主义的,但并非必须如此。它们可以是相对自由的。个人的控制更多是文化上的而不是政治上的,尽管政治因素永远是一个因素。我在这里想指出的是,部落的前提是固有的反自尊。

It is a premise and an orientation that disempowers the individual qua individual. Its implicit message is: You don't count. By yourself, you are nothing. Only as part of us can you be something. Thus, any society, to the extent that it is dominated by the tribal premise, is inherently unsupportive of self-esteem and more: it is actively inimical. In such a society the individual is socialized to hold him- or herself in low esteem relative to the group. Self-assertiveness is suppressed (except through highly ritualized channels). Pride tends to be labeled a vice. Self-sacrifice is enjoined.

它是一个前提和取向,使个人作为个体丧失权力。它的潜在信息是:你不算数。凭你自己,你什么也不是。只有作为我们的一部分,你才算得上是什么。因此,任何社会,如果被部落的前提所主导,它都固有地不支持自尊,甚至更糟:它积极敌对。在这样的社会中,个人被社会化地对自己相对于团体持低自尊。自我主张被抑制(除了通过高度仪式化的渠道)。骄傲往往被贴上"缺点"的标签。要求牺牲自我。

Some years ago, in *The Psychology of Romantic Love*, I wrote about the lack of importance attached to emotional attachments in primitive societies. Love, as a celebration of two "selves" in union, was an utterly incomprehensible idea. I argued in that book that romantic love, rationally understood, requires self-esteem as its context—and that both ideas, romantic love and self-esteem, are foreign to the tribal orientation.

几年前,在《浪漫爱情的心理学》一书中,我写到原始社会中对情感纽带

缺乏重视。爱,作为两个"自我"结合的庆祝,是一个完全无法理解的概念。我在那本书中论证,理性理解的浪漫爱情需要自尊作为其背景——而这两个概念,浪漫爱情和自尊,都是与部落取向相异的。

Anthropological studies of primitive tribes still in existence tell us a good deal about early forms of the tribal mentality and its perspective on what we call "individuality." Here is a rather amusing illustration provided by Morton M. Hunt in *The Natural History of Love*:

对仍然存在的原始部落的人类学研究,告诉我们很多关于部落心态早期形式及其对我们所谓的"个性"的看法。以下是莫顿·M·亨特在《爱情的自然史》中提供的一个相当有趣的例子:

By and large, the clanship structure and social life of most primitive societies provide wholesale intimacy and a broad distribution of affection; ... most primitive peoples fail to see any great difference between individuals, and hence do not become involved in unique connections in the Western fashion; any number of trained observers have commented on the ease of their detachment from love objects, and their candid belief in the interchangeability of loves. Dr. Audrey Richards, an anthropologist who lived among the Bemba of Northern Rhodesia in the 1930s, once related to a group of them an English folk-fable about a young prince who climbed glass mountains, crossed chasms, and fought dragons, all to obtain the hand of the maiden he loved. The Bemba were plainly bewildered, but remained silent. Finally an old chief spoke up, voicing the feelings of all present in the simplest of questions: "Why not take another girl?" he asked.

总的来说,大多数原始社会的宗族结构和社会生活提供了广泛的亲密感和情感的广泛分配;大多数原始民族看不出个人之间有任何重大差异,因此不会像西方社会那样陷入独特的联系;许多训练有素的观察者都曾评论过他们从爱对象身上轻易脱离的能力,以及他们坦率地相信爱的可替换性。20世纪30年代,人类学家奥黛丽·里查兹博士曾在北罗德西亚的贝姆巴人中生活,她曾向一群贝姆巴人讲述过一个英国民间故事,讲的是一个年轻王子攀登玻璃山,跨越深渊,与龙搏斗,只为得到他所爱的少女的芳心。贝姆巴人显然感到困惑,但保持沉默。最后一位老酋长开口说话,表达了在场所有人的感受,他以最简单的问题询问:"为什么不另找一个女孩?"

Margaret Mead's well-known study of the Samoans shows likewise that deep emotional attachments between individuals are very foreign to such societies' psychology and pattern of living.² While sexual promiscuity and a short duration of sexual relationships are sanctioned and encouraged, any tendency to form strong emotional bonds between individuals is actively discouraged. If love is self-expression and self-celebration, as well as celebration of the other, think of the self-esteem implications of the Samoan orientation—or of its spiritual equivalent in contemporary “sex clubs” in New York City.

玛格丽特·米德对萨摩亚人的著名研究同样表明,个人之间的深厚情感联系对于这些社会的心理学和生活模式来说是非常陌生的。² 尽管性行为的放纵和短暂性关系是被认可和鼓励的,但任何形成强烈情感联系的倾向都会受到积极的抵制。如果爱是自我表达和自我庆祝,以及对他人的庆祝,那么想想萨摩亚人的取向对于自我价值的意义,或者想想纽约“性俱乐部”中的精神对应物。

In the mores regulating sexual activity in primitive cultures, one often encounters a fear of, even an antagonism toward, sexual attachments that grow out of (what we call) love. Indeed, sexual activity often appears acceptable to most when the feelings that prompt it are superficial. “In the Trobriand islands, for instance,” writes G. Rattray Taylor:

在原始文化中调节性活动的风俗中,我们常常遇到对源于(我们所谓的)爱的性依恋的恐惧,甚至敌意。事实上,当促使性行为的感受是肤浅的时候,性行为通常会被大多数人接受。正如 G.拉特雷·泰勒写的:“在特罗布里厄群岛,例如...”

Adults do not mind if children engage in sexual play and attempt precociously to perform the sexual act; as adolescents, they may sleep with one another, provided only that they are not in love with one another. If they fall in love, the sexual act becomes forbidden, and for lovers to sleep together would outrage decency.³

成人不介意儿童参与性游戏并试图过早地执行性行为;在青春期,他们可以互相睡觉,只要他们不相爱。如果他们陷入了爱情,性行为就会被禁止,情人睡在一起会冒犯道德。³

Love, if it occurs, is sometimes more severely regulated than sex. (Of course, in many instances there is not even a word for “love” in any sense approximating our own.) Passionate individual attachments are seen as threatening to tribal values and tribal authority. Again, think of the implications for self-esteem.

如果发生,爱情有时比性更受严格管控。(当然,在许多情况下,甚至没有一个词可以近似于我们自己对“爱”的理解。)激烈的个人联系被视为威胁部落价值观和部落权威。再次想想这对自尊的影响。

One encounters the tribal mentality again in the technologically advanced society of George Orwell’s *1984*, where the full power and authority of a totalitarian state is aimed at crushing the self-assertive individualism of romantic love. The contempt of twentieth-century dictatorships for a citizen’s desire to have “a personal life,” the characterization of such a desire as “petty bourgeois selfishness,” is too well known to require documentation. Modern dictatorships may have a better grasp of individuality than did primitive tribes, but the result is that the hostility is more virulent. When I attended the First International Conference on Self-Esteem in Norway in 1990, a Soviet scholar remarked, “As Americans, you can’t possibly grasp the extent to which the idea of self-esteem is absent in our country. It’s not understood. And if it were, it would be condemned as politically subversive.”

在乔治·奥威尔 1984 年的技术先进社会中,也可以看到部落思维,全权威极权国家的全部力量都瞄准着摧毁浪漫爱情中自我主张的个人主义。二十世纪专制政权对公民拥有“私人生活”的渴望的鄙视,将其描述为“小资产阶级自私”,这是众所周知的不需要文献记录的。现代专制政权可能比原始部落更了解个性,但结果是敌意更加猖獗。1990 年我参加在挪威举行的第一届国际自尊大会时,一位苏联学者评论说:“作为美国人,你们无法理解我国缺乏自尊观念的程度。它得不到理解。如果它被理解,就会被定性为政治上的颠覆性。”

What is interesting about modern Japan is that it is a semifree society whose tradition is tribal and authoritarian while containing within itself some liberal forces thrusting toward greater individualism and freedom from the

constraints of old ways. Here is Jonathan Rauch commenting on the “older” aspect of Japanese culture:

有趣的是,现代日本是一个半自由的社会,其传统是部落主义和威权主义的,同时也包含着向更大个人主义和摆脱旧习束缚的自由力量。以下是乔纳森·劳奇对“较古老”的日本文化的评论:

There is a disturbing side of Japan: a traditional, preliberal side. The baseball teams often train their players to the point of pain and exhaustion on the grounds that this will build strength of spirit. In high school hazings, underclassmen are humiliated and bullied on the understanding that they will get their own turn at bullying when they become upperclassmen. In the ever-present Japanese seniority systems, the young suffer and pay their dues and learn to endure and accept and later inflict the same. The bully-worshipping portion of Japan is only one sector of the rich and diverse Japanese moral geography. Yet I was not in Japan a week before this sector had drawn my attention and seduced me with its vaguely fascist magnetism.... As it happened, I had been recently reading Plato, and when I saw the traditional Japanese values—strength through suffering, strength through hierarchy, strength through individual submersion in the group—I recognized what I beheld.... No one would have admired the traditional Japanese values more than Plato, who would have seen in them the gleaming Sparta of his dreams.⁴

日本有一个令人不安的一面:一个传统的、未开化的一面。棒球球队经常训练球员到痛苦和疲惫的程度,认为这样会培养他们的精神力量。在高中的入会仪式中,低年级学生会被羞辱和欺负,因为他们认为等到自己成为高年级学生时,也会有机会去欺负别人。在无处不在的日本的年资制度中,年轻人要忍受和付出代价,学会忍耐、接受,最后也会去折磨他人。日本崇尚欺负弱小的这一面只是丰富多彩的日本道德地理中的一个方面。然而,我在日本不到一周,这个方面就吸引了我的注意,用其模糊的法西斯主义吸引了我.....恰恰在此之前,我刚刚阅读了柏拉图,当我看到日本传统的价值观——通过苦难获得力量,通过等级制度获得力量,通过个人在群体中消失获得力量,我认出了我所目睹的东西.....没有人会比柏拉图更欣赏日本传统的价值观,他会在其中看到他梦想中那个熠熠生辉的斯巴达。⁴

Some years ago I had a Japanese teacher of aikido as a psychotherapy client. He had moved from Japan to California at the age of twenty-two. He said, "Japan is changing, sure, but the weight of tradition is still very heavy. The idea of self-esteem barely exists, and it's really something else there, not what you write about, not what I understand and want for myself. There, it's all tied up with a group thing—family, the company, you know, not really the individual. I saw my friends struggling with the issue, not knowing how to put it into words. I came to the States because I like the greater individualism. A lot of people are crazy here, you know, really mixed up—but still, I think there's a better chance to develop self-esteem here."

几年前,我有一位来自日本的合气道老师作为心理治疗的客户。他在 22 岁的时候从日本搬到了加州。他说:"日本确实在变化,但传统的力量仍然很重。自尊心的概念几乎不存在,那里的情况与你所写的和我所了解并想要的完全不同。那里一切都与集体、家庭、公司等联系在一起,而不是个人。我看到我的朋友们在挣扎,无法把这些用言语表达出来。我来到美国是因为我喜欢这里更大的个人主义。这里的很多人确实很疯狂,很混乱,但我认为在这里有更好的机会去培养自尊心。"

My point is not that the Japanese culture in its entirety is unsupportive of self-esteem. The culture is far too diverse and contains too many conflicting values for any such proposition. The elements alluded to above are indeed inimical to self-esteem. There is much in Japanese culture that discourages autonomy, as is generally true of tribal cultures. But there are other elements whose psychological effects are positive. A high regard for knowledge and learning. An understanding of the importance of being fully accountable for one's actions and commitments. A loving pride in work well done. In cultures of high diversity, it is more useful to think of the implications for self-esteem of specific beliefs or values rather than of the culture as a whole.

我的观点并非是日本文化整体上都不支持自尊。这种文化实在太过多样化,包含了太多相互矛盾的价值观,任何这种命题都无法成立。上述暗示的那些因素确实与自尊是不相容的。日本文化普遍会抑制自主性,这也是部落文化的一般特点。但也有其他一些因素会带来积极的心理影响,比如对知识和学习的高度重视,以及对自己行为和承诺负责的意识,

以及对工作出色完成的自豪。在如此多样化的文化中,不妨从具体的信仰或价值观出发,探讨对自尊的影响,而不是概括整个文化。

What one can say as a generalization is that tribal cultures discount individuality and encourage dependency and to this extent may be characterized as unfriendly to self-esteem.

可以概括地说,部落文化会忽视个性,鼓励依附性,在这个意义上可以说它并不利于自尊的培养。

The Religious Mentality **宗教心态**

In California, when educators introduced self-esteem curricula into the schools, the most fervent opponents were Christian fundamentalists. They denounce such programs as “self-worship.” They argue that self-esteem alienates children from God.

在加州,当教育工作者在学校引入自尊课程时,最激烈的反对者是基督教原教旨主义者。他们谴责这种课程是“自我崇拜”。他们认为自尊会让孩子们与上帝疏远。

I recall, many years ago, a Carmelite nun speaking of her training. “We were taught that the enemy to be annihilated, the barrier between ourselves and Divinity, was the self. Eyes cast down—not to see too much. Emotions suppressed—not to feel too much. A life of prayers and service—not to think too much. Above all, obedience—not to question.”

我记得很多年前,一位加尔默罗修女谈到她的修行经历。“我们被教导要消灭自我,这是我们与神性之间的障碍。要低头看,不要看得太多;压制情感,不要感受太多;虔诚祈祷和服务,不要思考太多。最重要的是服从,不要质疑。”

Throughout history, wherever religion has been state enforced, consciousness has been punished. For the sin of thinking, men and women have been tortured and executed. This is why the American idea of the absolute separation of Church and State was of such historic significance: it

forbade any religious group to use the machinery of government to persecute those who thought or believed differently.

历史上,只要宗教被作为国家权力的工具,思想意识就会受到惩罚。由于思考和信仰不同,男女都曾遭受酷刑和处决。这就是美国坚持彻底分离教会和国家的历史意义所在:它禁止任何宗教团体利用政府机器迫害持有不同思想或信仰的人。

Throughout history, wherever religion has been state enforced, consciousness has been punished.

在历史上,无论宗教是否由国家强制执行,意识都被惩罚。

When beliefs are arrived at not by a process of reason but by faith and alleged revelation—when there are no objective criteria of knowledge to appeal to—those who think differently are often perceived by believers as a threat, a danger, capable of spreading the disease of nonbelief to others. For example, consider the typical religious response to atheism. If one has arrived at belief in God through some authentic personal experience, one would imagine that an appropriate response to those not similarly advantaged would be compassion. Instead, more often than not, the response is hatred. Why? The answer can only be that the atheist is experienced by the believer as a threat. Yet if the believer truly feels not only that God exists but that God is on his or her side, then it is the atheist, not the believer, who should receive kindness and sympathy, having lacked the good fortune to be touched by the experience of Divinity. (As it happens, the Bible sets the precedent for this lack of benevolence; we are told Jesus threatened those who did not believe he was the son of God with an eternity of torment. And in the Koran, Mohammed is no more merciful toward nonbelievers. Religious support for cruelty toward those who don't agree with one has a long history.)

当信仰不是通过理性过程而是通过信仰和所谓的启示而达成时——当没有可以诉诸的客观知识标准时——那些思维不同的人常常被信徒视

为威胁、危险,有能力将不信教的"疾病"传播给他人。例如,考虑对无神论的典型宗教反应。如果一个人通过某种真实的个人经验来相信上帝的存在,那么,对于那些没有类似优势的人,应该怀有同情心。但事实通常并非如此,反而更多的是仇恨。为什么?答案只能是,无神论者在信徒眼中是一种威胁。然而,如果信徒真的不仅相信上帝的存在,而且相信上帝站在他们这一边,那么应该对无神论者表示善意和同情,因为他们没有幸运地感受到神性。(事实上,《圣经》对这种缺乏仁慈奠定了先例;我们被告知,耶稣威胁那些不相信他是上帝之子的人会遭受永远的痛苦。在《古兰经》中,穆罕默德对不信者也同样无情。长期以来,宗教一直为对那些不同意自己的人的残酷行为提供支持。)

Of course the issue is deeper than theism versus atheism. For thousands of years men have killed other men in the name of different notions of God. Terrible religious wars were between people all of whom called themselves Christians.

当然,这个问题比神论与无神论更深刻。几千年来,男人一直以不同观念的上帝之名杀害另一些男人。可怕的宗教战争发生在自称是基督徒的人之间。

Historically, not only has traditional religion generally set itself in opposition to science, it has also condemned most personal mysticism—because the mystic claims direct, unmediated experience of God, unrouted through religious authority. For the traditional religionist, the mystic who operates outside the orbit of the church is too much of an “individualist.” 从历史上看,传统宗教不仅通常将自己与科学对立,也谴责大多数个人神秘主义——因为神秘主义者声称直接、没有宗教权威中介的上帝体验。对于传统的宗教信徒来说,在教会轨道之外运作的神秘主义者太过“个人主义”。

My purpose here is not an examination of the impact of religion as such, but only religious authoritarianism as it manifests itself in a given culture. If there are religions or specific religious teachings that encourage the individual to value him- or herself and that support intellectual openness and independent thinking, then they are outside the scope of this discussion. My focus here is on the effects for self-esteem of cultures (or subcultures)

in which religious authoritarianism dominates, in which belief is commanded and dissent is regarded as sin. In such situations, living consciously, self-responsibly, and self-assertively is proscribed.

我在这里的目的不是审视宗教本身的影响,而只是宗教权威主义在特定文化中的表现。如果有些宗教或特定的宗教教义鼓励个人尊重自我,支持智力开放和独立思考,那么它们就不在本次讨论的范围内。我在这里关注的是,在宗教权威主义统治的文化(或子文化)中,对自尊的影响。在这种情况下,有意识地、自我负责地和自我主张地生活是被禁止的。

It would be a mistake to let one's thinking on this point stop at Islam or Roman Catholicism. Luther and Calvin were no friendlier to the independent mind than was the pope.

让人对这一点的思考止步于伊斯兰教或天主教是错误的。路德和加尔文对独立思维也并不友好。

If, in any culture, children are taught, "We are all equally unworthy in the sight of God"—

如果在任何文化中,孩子们被教导"我们在上帝面前都是同等的无价值"—

If, in any culture, children are taught, "You are born in sin and are sinful by nature"—

如果在任何文化中,孩子们被教导"你是在罪中出生,本性就是罪恶的"—

If children are given a message that amounts to "Don't think, don't question, *believe*"—

如果孩子们被灌输的信息相当于"不要思考,不要提问,相信"—

If children are given a message that amounts to "Who are you to place your mind above that of the priest, the minister, the rabbi?"—

如果孩子们被灌输的信息相当于"你凭什么认为自己的思维比神父、牧师、拉比高?"—

If children are told, "If you have value it is not because of anything you have done or could ever do, it is only because God loves you"—

如果孩子们被告知"你有价值不是因为你做过什么或将来能做什么,而只是因为上帝爱你"—

If children are told, "Submission to what you cannot understand is the beginning of morality"—

如果孩子们被告知"服从于无法理解的事物是道德的开始"—

If children are instructed, "Do not be 'willful,' self-assertiveness is the sin of pride"—

如果孩子们被教导"不要'任性',自我主张就是骄傲的罪过"—

If children are instructed, "Never think that you belong to yourself"—

如果孩子们被教导"永远不要认为你属于自己"—

If children are informed, "In any clash between your judgment and that of your religious authorities, it is your authorities you must believe"—

如果孩子们被告知"你的判断和宗教权威之间有冲突时,你必须相信你的权威"—

If children are informed, "Self-sacrifice is the foremost virtue and noblest duty"—

如果孩子们被告知"自我牺牲是最崇高的美德和最神圣的职责"—

—then consider what will be the likely consequences for the practice of living consciously, or the practice of self-assertiveness, or any of the other pillars of healthy self-esteem.

那么,请考虑对有意识生活实践、自我肯定实践或健康自尊基柱的其他任何实践可能产生的后果。

In any culture, subculture, or family in which belief is valued above thought, and self-surrender is valued above self-expression, and conformity is valued above integrity, those who preserve their self-esteem are likely to be heroic exceptions.

在任何文化、次文化或家庭中,如果信仰高于思考,自我放弃高于自我表达,从众高于正直,那些保持自尊的人很可能成为英勇的例外。

In my experience, what makes discussions of the impact of religious teachings difficult is the high degree of individual interpretation of what they mean. I have been told on occasion that none of the teachings given above really mean what it sounds like it means. Many Christians I have talked to assure me that they personally know what Jesus Christ *really* meant but that, alas, millions of other Christians don't.

根据我的经验,讨论宗教教义影响的困难在于,人们对其意义的个人解释程度很高。我有时被告知,上述所给出的教义并不真正意味着它听起来的那样。我交谈过的许多基督徒向我保证,他们个人知道耶稣基督真正的含义,但不幸的是,数百万其他基督徒却不懂。

What is inarguable, however, is that whenever and wherever religion of any kind (Christian or non-Christian) has been backed by the power of the state, consciousness, independence, and self-assertiveness have been punished, sometimes with appalling cruelty. This is the simple fact at which one must look in weighing the cultural/psychological impact on individuals of the religious authoritarian orientation. This does not mean that all religious ideas are necessarily mistaken. But it does mean that if one looks from a historical perspective at one culture after another, one cannot claim that the influence of religion in general has been salutary for self-esteem.

然而,无可争辩的是,无论何时何地,只要宗教(无论基督教还是非基督教)都有国家权力的支持,意识、独立和自我主张就会受到惩罚,有时甚至是残酷的。在权衡宗教威权主义导向对个人的文化/心理影响时,必须直面这一简单事实。这并不意味着所有宗教思想都一定是错误的。但这确实意味着,如果从历史角度看一个又一个文化,就无法声称宗教整体的影响对于自尊是有益的。

The subject of religion tends to provoke strong passions. To some readers, almost every sentence in this section may be incendiary. My colleagues in the self-esteem movement are understandably eager to persuade people that there are no conflicts between the self-esteem agenda and the precepts of conventional religion. In discussions with religious critics, I myself have sometimes asked, "If you believe that we are the children of God, isn't it blasphemy to suggest that we not love ourselves?" And yet, the question remains: If the fundamentalists have gone on the warpath about the introduction of self-esteem programs in the schools because they believe

such programs are incompatible with traditional religion, is it possible they are not mistaken? That is a question that must be faced.

宗教这个主题往往会引发强烈的情感。对于某些读者来说,这部分的几乎每一句话都可能是煽动性的。我在自我意识运动中的同事理解地热切地想要说服人们,自我意识议程和传统宗教教条之间没有冲突。在与宗教批评者的讨论中,我自己有时也曾问过,"如果你相信我们是上帝的孩子,难道暗示我们不应该爱自己不是亵渎吗?"然而,问题仍然存在:如果教条主义者因为相信这些项目与传统宗教不相容而对在学校引入自我意识项目发起了战争,那他们就没有错吗?这是一个必须面对的问题。

If, as is my hope, the six pillars will one day be taught to school-children, well—has any religious orthodoxy ever wanted a people fully committed to the practice of living consciously? And will boys and girls (and men and women) of high self-esteem accept Protestant theologian Paul Tillich's assertion that everyone is equally unworthy in the sight of God?

如果,正如我所希望的那样,有朝一日这六个支柱将被教授给学校儿童,那么-任何宗教正统性是否曾经想要一个完全致力于有意识生活实践的人民?高自尊的男孩女孩(和男女)会接受新教神学家保罗·蒂利希的断言,即在上帝面前人人都同样不配吗?

The American Culture **美国文化**

The United States of America is a culture with the greatest number of subcultures of any country in the world. It is a society characterized by an extraordinary diversity of values and beliefs in virtually every sphere of life. And yet, if we understand that we will be speaking only of dominant trends to which there are any number of countervailing forces, there is a sense in which we may legitimately speak of "American culture."

美利坚合众国是一个拥有世界上最多亚文化的国家。这是一个在几乎各个生活领域都存在着非常多元的价值观和信仰的社会。然而,如果我

们理解,我们只会谈论主导趋势,而会有任何数量的相反力量,那么我们就可以合理地谈论"美国文化"。

What was so historically extraordinary about the creation of the United States of America was its conscious rejection of the tribal premise. The Declaration of Independence proclaimed the revolutionary doctrine of individual, inalienable rights and asserted that the government exists for the individual, not the individual for the government. Although our political leaders have betrayed this vision many ways and many times, it still contains the essence of what the abstraction—*America*—stands for. Freedom. Individualism. The right to the pursuit of happiness. Self-ownership. The individual as an end in him- or herself, not a means to the ends of others; not the property of family or church or state or society. These ideas were radical at the time they were proclaimed, and I do not believe they are fully understood or accepted yet; not by most people. 美国的建立在历史上是非常非凡的,因为它有意地摒弃了部落主义的前提。《独立宣言》宣告了个人不可剥夺的权利的革命性理念,并断言政府存在的目的是为了个人,而不是个人为政府服务。尽管我们的政治领导人多次以多种方式背叛了这一愿景,但它仍然包含了"美国"这一抽象概念所代表的本质:自由、个人主义、追求幸福的权利、自我所有权。个人被视为目的本身,而不是他人目的的手段;不属于家族、教会、国家或社会。这些在当时被提出时都是激进的理念,而我认为它们至今仍未被大多数人完全理解和接受。

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Many of the Founding Fathers were Deists. They saw God as a force that had created the universe and then largely withdrew from human affairs.

They were keenly aware of the evil that resulted when any particular religion gained access to the machinery of government and thereby acquired power to enforce its views. As men of the Enlightenment, they tended to be suspicious of the clergy. George Washington said explicitly that the United States was not to be identified as “a Christian nation.” Freedom of conscience was integral to the American tradition from the beginning.

许多开国元勋都是自然神论者。他们认为上帝是一种创造了宇宙然后基本退出人类事务的力量。他们清楚地意识到,任何特定宗教获得政府机器的渠道和权力去强制执行其观点所导致的邪恶。作为启蒙运动的人,他们倾向于对 clergy 持怀疑态度。乔治·华盛顿明确表示,美国不应被确定为“基督教国家”。从一开始,良心自由就是美国传统不可分割的一部分。

To this day, as Harold Bloom observes in *The American Religion*, the American’s relationship to his or her God is a highly personal one, unmediated by any group or authority.⁵ It is an encounter that takes place in the context of utter spiritual aloneness. This is quite unlike what one tends to find elsewhere in the world. It reflects the individualism at the heart of the American experience. The majority of Americans, according to Bloom, are convinced that God loves them in a highly personal way. He contrasts this perspective with Spinoza’s observation in his *Ethics* that whoever loved God truly should not expect to be loved by God in return. Americans tend to see themselves as the chosen people.

正如哈罗德·布鲁姆在《美国宗教》中观察到的那样,到今天为止,美国人与其神的关系仍是一种高度个人化的关系,没有任何群体或权威的调解。⁵ 这种相遇发生在完全孤独的精神状态中。这与世界其他地方通常观察到的情况大不相同。这反映了美国经历中个人主义的核心。布鲁姆说,大多数美国人相信,神以一种高度个人的方式爱着他们。他将这种观点与斯宾诺莎在其《伦理学》中的观察形成对比,后者认为,任何真正爱神的人都不应期望神回报他们的爱。美国人倾向于把自己视为被选中的民族。

At the core of the American tradition was the fact that this country was born as a frontier nation where nothing was given and everything had to be

created. Self-discipline and hard work were highly esteemed cultural values. There was a strong theme of community and mutual aid, to be sure, but not as substitutes for self-reliance and self-responsibility. Independent people helped one another when they could, but ultimately everyone was expected to carry his or her own weight.

美国传统的核心在于,这个国家作为一个边疆国家诞生,一切都需要自己创造,一无所有。自律和勤奋被视为高度珍视的文化价值观。毫无疑问,社区和互助精神是非常强烈的,但并非替代自力更生和自我负责。独立的人在能力范围内互帮互助,但最终每个人都被期望承担自己的重担。

In nineteenth-century America, people were not educated in “the psychology of entitlement.” They were not encouraged to believe that they were born with a claim on the work, energy, and resources of others. This last was a cultural shift that occurred in the twentieth century.

在 19 世纪的美国,人们没有被“被赋予权利”的心理培养。他们也没有被鼓励相信,他们天生就有权利索取他人的劳动、精力和资源。这种文化转变发生在 20 世纪。

This generalized account of traditional American culture leaves out a good deal. It does not, for instance, address the institution of slavery, the treatment of black Americans as second-class citizens, or legal discrimination against women, who only acquired the right to vote in this century. Just the same, we can say that to the extent the American vision was actualized, it did a good deal to encourage healthy self-esteem. It encouraged human beings to believe in themselves and in their possibilities. 这种对传统美国文化的概括性描述忽略了许多细节。它没有提及奴隶制度、黑人公民被视为二等公民的待遇,或妇女只在本世纪才获得投票权这样的法律歧视。尽管如此,我们可以说,美国愿景得到实现的程度,在很大程度上促进了健康的自尊。它鼓励人们相信自己和自己的可能性。

At the same time, a culture is made of people—and people inevitably carry the past with them. Americans may have repudiated the tribal premise politically, but they or their ancestors came from countries dominated by the tribal mentality, which often continued to influence them culturally and psychologically. They may in some instances have come to these shores to

escape religious prejudice and persecution, but many of them carried the mind-set of religious authoritarianism with them. They brought old ways of thinking about race, religion, and gender into the New World. Conflicting cultural values, present from the beginning, continue to this day. In our present culture, pro-self-esteem forces and anti-self-esteem forces collide constantly.

同时,一种文化由人构成 - 而人不可避免地带着过去。美国人可能在政治上否认了部落理念,但他们或他们的祖先来自受部落心态主导的国家,这种心态通常继续影响着他们的文化和心理。在某些情况下,他们可能是为了逃避宗教偏见和迫害而来到这片海岸,但许多人带来了宗教专制主义的思维方式。他们把关于种族、宗教和性别的旧思维方式带到了新世界。从一开始就存在的矛盾文化价值观一直持续到今天。在我们现有的文化中,自我意识的正向和负向力量不断碰撞。

The twentieth century witnessed a shift in cultural values in the United States, and predominately the shift has not supported higher self-esteem but has encouraged the opposite.

20 世纪见证了美国文化价值观的转变,这种转变主要没有支持更高的自尊,反而鼓励了相反的结果。

I am thinking of the ideas I was taught in college and university, during the 1950s, when epistemological agnosticism (not to say nihilism) joined hands with moral relativism, which joined hands with Marxism. Together with millions of other students, I was informed that:

我想到了我在 1950 年代大学接受的观点,当时认识论的无神论(不说是虚无主义)与道德相对主义相结合,又与马克思主义相结合。与数百万其他学生一样,我被告知:

The mind is powerless to know reality as it really is; ultimately, mind is impotent.

心智无法认知真实的本来面目;最终,心智是无能为力的。

The senses are unreliable and untrustworthy; "everything is an illusion." 感官是不可靠和不可信的;"一切都是幻觉"。

Principles of logic are “mere conventions.”
逻辑原理只是“惯例”。

Principles of ethics are mere “expressions of feelings,” with no basis in reason or reality.
道德原则只是“情感的表达”,没有理性和现实的基础。

No rational code of moral values is possible.
不可能有理性的道德价值观体系。

Since all behavior is determined by factors over which one has no control, no one deserves credit for any achievement.
由于所有行为都由无法控制的因素决定,所以任何成就都不值得称赞。

Since all behavior is determined by factors over which one has no control, no one should be held responsible for any wrongdoing.
由于所有行为都由无法控制的因素决定,所以任何错误行为都不应承担
责任。

When crimes are committed, “society,” never the individual, is the culprit (except for crimes committed by businessmen, in which case only the most severe punishment is appropriate).
当犯罪发生时,“社会”,而不是个人,才是罪魁祸首(除了商人犯罪,这种情况下只有最严厉的惩罚才合适)。

Everyone has an equal claim on whatever goods or services exist—
notions of the “earned” and “unearned” are reactionary and antisocial.
每个人都有平等的权利去享有现有的任何商品或服务 - “获得的”和“未获得的”概念都是反动和反社会的。

Political and economic freedom have had their chance and have failed, and the future belongs to state ownership and management of the economy, which will produce paradise on earth.
政治和经济自由已经被试验过并失败了,未来属于国家所有权和经济管理,这将在地球上创造天堂。

I thought of these ideas and of the professors who taught them in the spring of 1992 as I sat watching on television the riots in South-Central Los Angeles. When a looter was asked by a journalist, "Didn't you realize that the stores you looted and destroyed today wouldn't be there for you tomorrow," the looter answered, "No, I never thought of that." Well, who would have ever taught him it was important to learn how to think, when "advantaged children" aren't taught it either? When I saw a group of men drag a helpless man out of his truck and beat him almost to death, I heard the voice of my professors saying, "If you find this morally objectionable, that's just your emotional bias. There is no right or wrong behavior." When I saw men and women laughing gleefully while dragging TV sets and other household goods out of looted stores, I thought of the professors who taught, "No one is responsible for anything he or she does (except the greedy capitalists who own the stores and deserve whatever trouble they get)." I thought how perfectly the ideas of my professors had been translated into cultural reality. Ideas do matter and do have consequences.

1992 年春天,当我坐在电视前观看南中心洛杉矶骚乱时,我想到了这些想法和教授们。当一个抢劫者被记者问到"你难道没有意识到你今天洗劫和毁坏的商店明天就不会再有了吗",抢劫者回答说,"不,我从来没有这样想过。"嗯,谁会教他学会如何思考,当"优越的孩子们"也没有被教导这一点呢?当我看到一群男子将一个无助的人从卡车上拖出来并将他打得奄奄一息时,我听到了我的教授们说,"如果你觉得这在道德上是可厌的,那只是你的情感偏见。没有对错行为。"当我看到男女们兴高采烈地将电视机和其他家用品从被洗劫的商店拖出来时,我想起了教授们所说的,"没有人对自己的行为负责(除了那些贪婪的资本家,他们拥有商店并应该受到什么样的麻烦)。"我想到我教授们的想法是如何完美地转化为文化现实。思想确实重要,并且会产生后果。

If mind is impotent and knowledge is superstition, why *should* a course on "the great thinkers of the Western world" be rated as more important than a course on modern rock music? Why *should* a student exert the effort of attending a course in mathematics when he or she can get credit for a course on tennis?

如果头脑是无能的,知识是迷信,那为什么"西方世界伟大思想家"的课程

会被评为比现代摇滚音乐课程更重要呢?为什么学生要努力上数学课,而可以得到网球课的学分呢?

If there are no objective principles of behavior, and if no one is responsible for his or her actions, then *why shouldn't* business executives defraud customers and clients? *Why shouldn't* bankers embezzle or misappropriate customers' funds? *Why shouldn't* our political leaders lie to us, betray us in secret deals, withhold from us the information we need to make intelligent choices?

如果没有客观的行为准则,如果没有人对自己的行为负责,那么为什么企业高管不能欺骗顾客和客户呢?为什么银行家不能挪用或挪用客户的资金呢?为什么我们的政治领导人不能对我们撒谎,在秘密交易中背叛我们,不让我们获得做出明智选择所需的信息呢?

If the “earned” and the “unearned” are old-fashioned, reactionary ideas, *why shouldn't* people loot whatever they feel like looting? Why is working for a living superior to stealing?

如果“应得的”和“不应得的”是过时的、反动的观念,为什么人们不能去抢劫他们想抢劫的任何东西?为什么靠工作谋生就比偷窃更好?

Ideas do matter and do have consequences.

思想确实很重要,也确实会产生后果。

What has emerged in the second half of this century is a culture that in many respects reflects the ideas that were taught for decades in the philosophy departments of the leading universities of our nation, passed to other departments, and passed into the world. They became the “received wisdom” of our leading intellectuals. They surfaced in editorial pages, television programs, movies, and comic strips. These ideas are irrational, they cannot be sustained, and there are a growing number of thinkers who oppose them. Still, they are read and heard everywhere, with the exception

of the eulogizing of Marxism; empirical evidence has blasted socialism into the junk-heap of history. The ideas are deadly for civilization, deadly for our future, and deadly for self-esteem.

在这个世纪的后半叶,出现了一种文化,在许多方面反映了数十年来在我国领先大学哲学系教授的思想,传播到其他部门,并传播到世界。它们成为我们主要知识分子的"公认智慧"。它们出现在社论、电视节目、电影和漫画中。这些思想是非理性的,是无法持续的,并且有越来越多的思想家反对它们。然而,它们无处不在,马克思主义的颂扬除外;经验证据已将社会主义推入历史的垃圾堆。这些思想对文明、对我们的未来以及对自尊都是致命的。

The American culture is a battleground between the values of self-responsibility and the values of entitlement. This is not the only cultural conflict we can see around us, but it is the one most relevant to self-esteem. It is also at the root of many of the others.

美国文化是自我责任价值观和特权意识价值观之间的战场。这并不是我们周围能看到的唯一文化冲突,但它是与自尊最相关的一个。它也是许多其他冲突的根源。

We are social beings who realize our humanity fully only in the context of community. The values of our community can inspire the best in us or the worst. A culture that values mind, intellect, knowledge, and understanding promotes self-esteem; a culture that denigrates mind undermines self-esteem. A culture in which human beings are held accountable for their actions supports self-esteem; a culture in which no one is held accountable for anything breeds demoralization and self-contempt. A culture that prizes self-responsibility fosters self-esteem; a culture in which people are encouraged to see themselves as victims fosters dependency, passivity, and the mentality of entitlement. The evidence for these observations is all around us.

我们是社会性的存在,只有在社区的背景下才能充分实现我们的人性。我们社区的价值观可以激发我们最好的一面,也可能激发我们最坏的一面。重视思维、智力、知识和理解的文化会促进自尊;贬低思维的文化会破坏自尊。将人类行为负起责任的文化支持自尊;任何人不为任何事负责的文化会滋生沮丧和自卑。重视自我责任的文化会培养自尊;鼓

励人们将自己视为受害者的文化会培养依赖性、被动性和特权思维。这些观察的证据随处可见。

The American culture is a battleground between the values of self-responsibility and the values of entitlement.

美国文化是自我责任价值观与特权价值观之间的战场。

There will always be independent men and women who will fight for their autonomy and dignity even in the most corrupt and corrupting culture—just as there are children who come out of nightmare childhoods with their self-esteem undestroyed. But a world that values consciousness, self-acceptance, self-responsibility, self-assertiveness, purposefulness, and integrity will not preach values inimical to them or pass laws that discourage or penalize their exercise. For example, children will not be taught to regard themselves as sinful, obedience will not be rewarded more than intelligent questioning, students will not be taught reason is a superstition, girls will not be told femininity equals submissiveness, self-sacrifice will not be eulogized while productive achievement is met with indifference, welfare systems will not penalize the choice to work, and regulatory agencies will not treat producers as criminals.

即使在最腐败和堕落的文化中,也总会有独立的男女为自己的自主权和尊严而战——就像一些从噩梦般的童年中长大的孩子们依然保持着未被毁坏的自尊一样。但是,一个重视意识、自我接纳、自我责任、自我肯定、目标性和诚信的世界,不会宣扬与这些价值观相矛盾的观念,也不会制定阻碍或惩罚其实践的法律。例如,孩子们不会被教导认为自己是罪过的,服从不会比智慧的质疑更受到奖赏,学生不会被教导理性是迷信,女孩不会被告知女性气质等同于顺从,自我牺牲不会被美化而生产性成就却受到冷淡,福利制度不会惩罚选择工作,监管机构也不会将生产者视为罪犯。

Some awareness of these realities is reflected in the fact that those who are genuinely concerned with the problems of the underclass in America are thinking increasingly about the importance of teaching cognitive skills, the values of the work ethic, self-responsibility, interpersonal competence, the pride of ownership—and objective standards of performance. The philosophy of victimhood has not worked, as is evidenced by the steady worsening of social problems under several decades of that perspective. We do not help people out of poverty by telling them the responsibility is “the world’s” and that they themselves are powerless and that nothing need be expected of them.

有人开始意识到这些现实的存在,这可从那些真诚关注美国下层社会问题的人开始日益重视教授认知技能、职业道德观、自我责任、人际交往能力、所有权自豪感以及客观的绩效标准等事实中反映出来。受害者哲学已失去作用,这从几十年来这种观点下社会问题持续恶化的现象可见一斑。单单告诉他们责任在“世界”,自身能力微弱,无需对其有任何期望,是不会帮助穷人脱贫的。

Christopher Lasch is not a champion of individualism, and he has been a vocal critic of the self-esteem movement, which makes his observations on this issue interesting:

克里斯托弗·拉什并非个人主义的支持者,他一直是自尊运动的批评者,这使他在这个问题上的观点颇有意思:

Is it really necessary to point out, at this late date, that public policies based on a therapeutic model of the state have failed miserably, over and over again? Far from promoting self-respect, they have created a nation of dependents. They have given rise to a cult of the victim in which entitlements are based on the display of accumulated injuries inflicted by an uncaring society. The politics of “compassion” degrades both the victims, by reducing them to objects of pity, and their would-be benefactors, who find it easier to pity their fellow citizens than to hold them up to impersonal standards, the attainment of which would make them respected.

Compassion has become the human face of contempt.⁶

在这个时候,是否还有必要指出,基于疗养模式的国家公共政策一直失败彻底呢?它们远非促进自尊,反而创造了一个依赖者国家。它们导致了一种受害者崇拜,以夸耀受到冷漠社会伤害的累积为基础获得权

利。"同情"政治贬低了受害者,将他们降为可怜的对象,也贬低了企图帮助他们的人,因为同情同胞比坚持 in person 标准更容易,而后者会让她们受到尊重。同情已经成为轻视的人性化表现。 ⁶

In our discussion of living purposefully, I spoke about paying attention to outcomes. If our actions and programs do not produce the results intended and promised, then it is our basic premises we need to check. It has been rightly noted that "doing more of what doesn't work, doesn't work." A culture of self-esteem is a culture of accountability, which means of self-responsibility. There is no other way for human beings to prosper or to live benevolently with one another.

在我们关于有目的的生活的讨论中,我谈到了关注结果的重要性。如果我们的行动和计划没有产生预期和承诺的结果,那么我们需要检查我们的基本前提。人们正确地指出,"做更多无效的事情,是无效的。"自尊文化是责任文化,也就是自我责任文化。人类繁荣或彼此善待的道路只有这一条。

In [Chapter 12](#), "The Philosophy of Self-Esteem," I discussed the premises that support self-esteem in that they support and encourage the six pillars. A culture in which these premises are dominant, are woven into the fabric of child-rearing, education, art, and organizational life, will be a high-self-esteem culture. To the extent that the opposite of these premises are dominant we will see a culture inimical to self-esteem. My point is not pragmatism: I am not saying we should subscribe to these ideas because they support self-esteem. I am saying that because these ideas are in alignment with reality, they are in alignment with and supportive of self-esteem.

在第 12 章"自尊哲学"中,我讨论了支持自尊的前提,因为它们支持并鼓励六大支柱。这些前提占主导地位、融入儿童抚养、教育、艺术和组织生活的文化,将是一种高自尊文化。相反的前提占主导地位,我们将看到一种对自尊不利的文化。我的观点并非实用主义:我不是说我们应该接受这些观点,因为它们支持自尊。我是说,这些观点与现实相符,因此与自尊相一致并为之提供支持。

The focus of this book is psychological, not philosophical, and so I have expressed these ideas in a very personal way, as beliefs exist in an individual consciousness. But if the reader senses that in its implications this book is almost as much a work of philosophy as of psychology, he or she will not be mistaken.

这本书的重点是心理学,而不是哲学,所以我以非常个人化的方式表达了这些想法,因为信念存在于个人意识之中。但如果读者感觉到这本书的含义几乎是哲学作品而不是心理学作品,他或她就不会错误。

The Individual and Society

个人与社会

We all live in a sea of messages concerning the nature of our value and the standards by which we should judge it. The more independent we are, the more critically we examine these messages. The challenge is often to recognize them for what they are—other people's ideas and beliefs that may or may not have merit. The challenge, in other words, is not to take the assumptions of one's culture as a given, as "reality," but to realize that assumptions can be questioned. As a boy growing up, I am sure I benefited from the fact that my father's favorite saying (after the Gershwin song, I imagine) was, "It ain't necessarily so."

我们生活在一个充满各种有关我们价值及用以衡量价值的标准的信息的海洋中。我们越独立,就越会批判地审视这些信息。最大的挑战往往是意识到这些只是其他人的观念和信仰,而这些观念和信仰未必有价值。换句话说,挑战在于不把自己文化中的假设视为理所当然的"现实",而要意识到这些假设是可以被质疑的。我在成长过程中,父亲最喜欢说的一句话(在歌谣中)就是"并非就必如此"。

Cultures do not encourage the questioning of their own premises. One of the meanings of living consciously has to do with one's awareness that other people's beliefs are just that, their beliefs, and not necessarily ultimate truth. This does not mean that living consciously expresses itself in skepticism. It expresses itself in critical thinking.

文化并不鼓励人们质疑自身的前提。活得有意识的其中一个含义就是

意识到其他人的信仰只是他们自己的信仰,而不一定是终极真理。这并不意味着活得有意识就等同于持怀疑态度,而是表现为批判性思维。

The challenge is not to take the assumptions of one's culture as a given, as "reality," but to realize that assumptions can be questioned.

挑战在于不把自己文化中的假设视为理所当然的"现实",而要意识到这些假设是可以被质疑的。

There are tensions between the agenda of a society and that of any individual that may be inevitable. Societies are primarily concerned with their own survival and perpetuation. They tend to encourage the values that are perceived as serving that end. These values may have nothing to do with the growth needs or personal aspirations of individuals. For example, a militaristic nation or tribe, in adversarial relationships with other nations or tribes, tends to value warrior virtues: aggressiveness, indifference to pain, absolute obedience to authorities, and so on. But this does not mean that from the standpoint of an individual, his interests are served by identifying masculinity or worth with those particular traits, even though he will be encouraged or pressured to do so. He may set a different agenda of his own, which his culture may label "selfish," such as the life of a scholar. In holding to his own standards, in his eyes he manifests integrity; his society may brand him as disloyal or narrow and petty in his vision. Or again, a society may identify its interests with a large and growing population, in which case women will be encouraged to believe there is no glory comparable to motherhood and no other standard of true femininity. Yet an individual woman may see her life another way; her values may lead her toward a career that precludes or postpones motherhood, and she may or may not have the independence to judge her life by her own standards and to understand womanhood very differently from her mother, her minister, or her contemporaries (who, again, may brand her as "selfish").

社会的议程和个人的议程之间存在着不可避免的紧张关系。社会主要关注自身的生存和延续。他们倾向于鼓励那些被认为有利于实现这一

目标的价值观。这些价值观可能与个人的成长需求或个人抱负无关。例如,一个好战的国家或部落,与其他国家或部落存在敌对关系,往往会重视战士的美德:好战性、对痛苦的冷漠、对权威的绝对服从等。但这并不意味着从个人的角度来看,他的利益会因认同这些特定特征而得到满足,即使他会受到鼓励或压力去这样做。他可能会设定自己的不同议程,他的文化可能会将其标记为"自私的",例如学者的生活。坚持自己的标准,在他看来,体现了他的诚信;但他的社会可能会将他贴上不忠或狭隘、琐碎的标签。再次,一个社会可能将自己的利益与大量不断增长的人口挂钩,在这种情况下,妇女会被鼓励相信,母亲这一角色是无可比拟的荣耀,也是真正女性气质的唯一标准。然而,一个个人女性可能会以另一种方式看待自己的生活;她的价值观可能会让她走向一种排斥或推迟生育的职业道路,她可能会也可能不会有独立性来按照自己的标准评判自己的生活,并与她的母亲、牧师或同时代人对女性气质有截然不同的理解(他们同样可能会将她贴上"自私"的标签)。

The average person tends to judge him- or herself by the values prevalent in his social environment, as transmitted by family members, political and religious leaders, teachers, newspaper and television editorials, and popular art such as movies. These values may or may not be rational and may or may not answer to the needs of the individual.

普通人倾向于根据社会环境中流行的价值观,从家人、政治和宗教领袖、教师、报纸和电视社论以及流行艺术(如电影)等途径获取的价值观来评判自己。这些价值观可能是理性的,也可能不理性,可能会也可能不会回应个人的需求。

I am sometimes asked if a person cannot achieve genuine self-esteem by conforming and living up to cultural norms that he or she may never have thought about, let alone questioned, and that do not necessarily make a good deal of sense. Is not the safety and security of belonging with and to the group a form of self-esteem? Does not group validation and support lead to an experience of true self-worth? The error here is in equating any feeling of safety or comfort with self-esteem. Conformity is not self-efficacy; popularity is not self-respect. Whatever its gratifications, a sense of belonging is not equal to trust in my mind or confidence in my ability to master the challenges of life. The fact that others esteem me is no guarantee

I will esteem myself.

有时有人 would 问,一个人能否通过遵守和实现文化规范来获得真正的自尊,而这些规范可能是他从未思考过的,更不要说质疑了,而且也并非一定有很大意义。归属于群体并获得群体的认可和支持,这种安全感和归属感是否就是一种自尊呢?群体的认可和支持是否会带来真正的自我价值感?这里的错误在于将任何安全感或舒适感等同于自尊。遵从并不等同于自我效能,受欢迎也不等同于自尊。无论它带来的满足感是什么,一种归属感并不等同于对自己头脑的信任或对自己克服生活挑战能力的信心。别人对我的评价并不能保证我会对自己产生尊重。

Genuine self-esteem is what we feel about ourselves when everything is not all right.

真正的自尊是在一切都不太顺利的时候我们对自己的感受。

If I live a life of unthinking routine, with no challenges or crises, I may be able to evade for a while the fact that what I possess is not self-esteem but pseudo self-esteem. When everything is all right, everything is all right, but that is not how we determine the presence of self-esteem. Genuine self-esteem is what we feel about ourselves when everything is *not* all right. This means, when we are challenged by the unexpected, when others disagree with us, when we are flung back on our own resources, when the cocoon of the group can no longer insulate us from the tasks and risks of life, when we must think, choose, decide, and act *and no one is guiding us or applauding us*. At such moments our deepest premises reveal themselves.

如果我过着一种思维固化的生活,没有任何挑战或危机,我可能暂时逃避一下自己拥有的并非真正的自尊而只是伪装出来的自尊这一事实。当一切都还好的时候,一切都还好,但这并不是判断自尊存在的标准。真正的自尊是在一切都不太顺利的时候我们对自己的感受。也就是说,当我们被意想不到的事物所挑战,当他人与我们意见不合,当我们只能依靠自

己的资源,当群体的庇护不再能保护我们远离生活的任务与风险,当我们必须思考、选择、决定并付诸行动,而又没有人在指引或鼓舞我们的时候,我们内心最深层的原则就会显露出来。

One of the biggest lies we were ever told is that it is “easy” to be selfish and that self-sacrifice takes spiritual strength. People sacrifice themselves in a thousand ways every day. This is their tragedy. To honor the self—to honor mind, judgment, values, and convictions—is the ultimate act of courage. Observe how rare it is. But it is what self-esteem asks of us.

我们被告知的最大谎言之一就是“自私”很容易,而自我牺牲需要精神力量。人们每天都用各种方式牺牲自己,这就是他们的悲剧。尊重自我—尊重心智、判断力、价值观和信念—才是最大的勇气。观察一下这种行为有多稀少。但这就是自尊要求我们做到的。

18

Conclusion: The Seventh Pillar of Self-Esteem 结论:自我价值的第七根支柱

Early in this book I said the need for self-esteem is a summons to the hero within us. Although what this means is threaded through our entire discussion, let us make it fully explicit.

在本书开头,我说自我价值的需求是唤醒我们内心英雄的召唤。虽然这意味着什么已经融入了我们的整个讨论,但让我们将其完全明确地说出来。

It means a willingness—and a will—to live the six practices when to do so may not be easy. We may need to overcome inertia, face down fears, confront pain, or stand alone in loyalty to our own judgment, even against those we love.

这意味着一种愿望和决心去实践这六个修习,即使在此过程中可能并非易事。我们可能需要克服惰性,直面恐惧,面对痛苦,或者即使背离亲人也要忠于自己的判断。

No matter how nurturing our environment, rationality, self-responsibility, and integrity are never automatic; they always represent an achievement. We are free to think or to avoid thinking, free to expand consciousness or to contract it, free to move toward reality or to withdraw from it. The six pillars all entail choice.

无论我们的环境有多么充满爱护,理性、自我负责和正直都不会自动产

生;它们总是代表一种成就。我们可以自由地思考或回避思考,自由地扩展意识或收缩它,自由地走向现实或从中退缩。六根支柱都涉及选择。

Living consciously requires an *effort*. Generating and sustaining awareness is *work*. Every time we choose to raise the level of our consciousness, we act against inertia. We pit ourselves against entropy, the tendency of everything in the universe to run down toward chaos. In electing to think, we strive to create an island of order and clarity within ourselves.

有意识的生活需要努力。培养和维系觉知是一份工作。每当我们选择提高自己的意识水平时,我们都在与惰性抗争。我们与熵(宇宙中一切事物向无序溃散的倾向)作斗争。选择思考,我们努力在自己内心创造一个有序清晰的小岛。

The first enemy of self-esteem we may need to overcome is *laziness* (which may be the name we give to the forces of inertia and entropy as they manifest psychologically). “Laziness” is not a term we ordinarily encounter in books on psychology. And yet, is anyone unaware that sometimes we fail ourselves for no reason other than the disinclination to generate the effort of an appropriate response? (In *The Psychology of Self-Esteem*, I called this phenomenon “antieffort.”) Sometimes, of course, laziness is abetted by fatigue; but not necessarily. Sometimes we are just lazy; meaning we do not challenge inertia, we do not choose to awaken.

我们可能需要克服的自我价值的第一个敌人就是懒惰(这可能是惰性和熵在心理层面上的表现)。“懒惰”这个词通常不会出现在心理学著作中。但难道有人不知道,有时我们会因为缺乏适当反应的努力而未能达到自己的要求吗?(在《自我价值的心理学》一书中,我称之为“反动力量”)。当然,有时懒惰是由疲劳加剧的;但并非总是如此。有时我们只是懒惰;意味着我们没有挑战惰性,我们没有选择唤醒自己。

The other dragon we may need to slay is the impulse to *avoid discomfort*. Living consciously may obligate us to confront our fears; it may bring us into contact with unresolved pain. Self-acceptance may require that we make real to ourselves thoughts, feelings, or actions that disturb our equilibrium; it may shake up our “official” self-concept. Self-responsibility obliges us to face our ultimate aloneness; it demands that we relinquish fantasies of a rescuer. Self-assertiveness entails the courage to be authentic,

with no guarantee of how others will respond; it means that we risk being ourselves. Living purposefully pulls us out of passivity into the demanding life of high focus; it requires that we be self-generators. Living with integrity demands that we choose our values and stand by them, whether this is pleasant and whether others share our convictions; there are times when it demands hard choices.

我们可能需要消灭的另一条龙就是避免不适的冲动。有意识地生活可能会迫使我们面对自己的恐惧;它可能会让我们接触到未解决的痛苦。自我接纳可能要求我们让自己真切地面对干扰我们平衡的想法、情感或行为;它可能会动摇我们的"官方"自我概念。自我责任迫使我们面对自己最终的孤独;它要求我们放弃对救助者的幻想。自我主张需要勇气去真实地表达自己,却无法保证他人会如何回应;这意味着我们冒着成为自己的风险。有目的地生活使我们摆脱被动,投入到高度专注的生活中;它要求我们成为自我生成者。以正直生活需要我们选择自己的价值观并坚持下去,无论这是否令人愉快,也无论他人是否共享我们的信念;有时它需要我们做出艰难的选择。

Taking the long view, it is easy to see that high-self-esteem people are happier than low-self-esteem people. Self-esteem is the best predictor of happiness we have. But in the short term, self-esteem requires the willingness to endure discomfort when that is what one's spiritual growth entails.

从长远来看,高自尊的人明显比低自尊的人更幸福。自尊是预测幸福的最佳指标。但从短期来看,自尊需要承受不适的意愿,因为这往往是我们精神成长的必经之路。

If one of our top priorities is to avoid discomfort, if we make this a higher value than our self-regard, then under pressure we will abandon the six practices precisely when we need them most.

如果我们最高的优先事项之一是避免不适,如果我们把这个价值高于自我认同,那么在压力下,我们正是最需要这六种实践的时候,却会放弃它们。

The desire to avoid discomfort is not, per se, a vice. But when surrendering to it blinds us to important realities and leads us away from necessary

actions, it results in tragedy.

避免不适的愿望本身并非一种缺陷。但当屈服于它使我们对重要事实视而不见,并使我们远离必要的行动时,就会导致悲剧。

Here is the basic pattern: First, we avoid what we need to look at because we do not want to feel pain. Then our avoidance produces further problems for us, which we also do not want to look at because they evoke pain. Then the new avoidance produces additional problems we do not care to examine—and so on. Layer of avoidance is piled on layer of avoidance, disowned pain on disowned pain. This is the condition of most adults.

这里是基本模式:首先,我们避免去看我们需要看的东西,因为我们不想感受痛苦。然后,我们的逃避产生了进一步的问题,我们也不想去看它们,因为它们会唤起痛苦。接着,新的逃避产生了我们不愿意检查的额外问题——如此循环。一层又一层的逃避被堆叠起来,被否认的痛苦叠加在被否认的痛苦之上。这就是大多数成年人的状况。

Here is the reversal of the basic pattern: First, we decide that our self-esteem and our happiness matter more than short-term discomfort or pain. We take baby steps at being more conscious, self-accepting, responsible, and so on. We notice that when we do this we like ourselves more. This inspires us to push on and attempt to go farther. We become more truthful with ourselves and others. Self-esteem rises. We take on harder assignments. We feel a little tougher, a little more resourceful. It becomes easier to confront discomfiting emotions and threatening situations; we feel we have more assets with which to cope. We become more self-assertive. We feel stronger. We are building the spiritual equivalent of a muscle. Experiencing ourselves as more powerful, we see difficulties in more realistic perspective. We may never be entirely free of fear or pain, but they have lessened immeasurably, and we are not intimidated by them. Integrity feels less threatening and more natural.

这里是基本模式的逆转:首先,我们决定我们的自尊心和幸福感比短期不适或痛苦更重要。我们小心翼翼地变得更有意识、更自我接纳、更负责任等等。我们注意到当我们这样做时,我们会更喜欢自己。这鼓舞我们继续前进,尝试更进一步。我们对自己和他人更诚实。自尊心提高了。我们承担更艰难的任务。我们感到更坚韧一些,更有资源应对。直视令人不安的情绪和威胁性的处境变得更容易;我们觉得自己有更多的

资产来应对。我们变得更自我主张。我们感到更强大。我们正在建立起精神上的等同于肌肉的东西。体验到自己更强大,我们用更现实的角度看待困难。我们可能永远不会完全摆脱恐惧或痛苦,但它们已经大大减少,我们也不被它们吓倒。正直感觉不那么具有威胁性,反而更自然了。

If the process were entirely easy, if there was nothing hard about it at any point, if perseverance and courage were never needed—*everyone* would have good self-esteem. But a life without effort, struggle, or suffering is an infant's dream.

如果这个过程完全容易,如果任何时候都没有什么难事,如果从未需要恒心和勇气——每个人都会有好的自尊。但是没有努力、斗争或痛苦的生活,是婴儿的梦想。

Neither struggle nor pain has intrinsic value. When they can be avoided with no harmful consequences, they should be. A good psychotherapist works to make the process of growth no more difficult than it needs to be. When I examine my own development as a therapist over the past three decades, I see that one of my goals has been to make self-examination, self-confrontation, and the building of self-esteem as unstressful as possible. The evolution of my approach and technique has had this intention from the beginning.

痛苦和挣扎本身没有内在价值。当它们可以避免而不会产生有害后果时,应该避免它们。一位优秀的心理治疗师会努力使成长的过程不比需要的更困难。当我回顾过去三十年间自己作为治疗师的发展时,我看到我的目标之一就是让自我检视、自我对抗和建立自尊感尽可能无压力。

One of the ways this is accomplished is by helping people see that doing what is difficult but necessary need not be “a big thing.” We do not have to catastrophize fear or discomfort. We can accept them as part of life, face them and deal with them as best we can, and keep moving in the direction of our best possibilities.

实现这一目标的方式之一是帮助人们认识到做困难但必要的事情并不需要“成大事”。我们不必对恐惧或不适感到灾难性。我们可以将它们

视为生活的一部分,面对并尽力处理它们,并继续朝着我们最好的可能性前进。

But always, will is needed. Perseverance is needed. Courage is needed.
但始终需要意志力。需要坚韧。需要勇气。

The energy for this commitment can only come from the love we have for our own life.

这种承诺的动力只能来自我们对自己生命的热爱。

This love is the beginning of virtue. It is the launching pad for our highest and noblest aspirations. It is the motive power that drives the six pillars. It is the seventh pillar of self-esteem.

这种爱是美德的源泉。它是我们最高尚和最崇高理想的发射台。它是推动六大支柱的动力。它是自尊的第七根支柱。

APPENDIX A:

附录 A:

Critique of Other Definitions of Self-Esteem

对其他自尊定义的批评

To set my definition of self-esteem in context, I want to comment on a few representative definitions that have been proposed.

为了将我对自尊的定义置于背景中,我想评论一下曾被提出的几个具有代表性的定义。

The “father” of American psychology is William James, and in his *Principles of Psychology*, originally published in 1890, we find the earliest attempt I know of to define self-esteem:

美国心理学的“父亲”是威廉·詹姆斯,在他最初于 1890 年出版的《心理学原理》中,我知道最早的自尊定义尝试:

I, who for the time have staked my all on being a psychologist, am mortified if others know much more psychology than I. But I am contented to wallow in the grossest ignorance of Greek. My deficiencies there give me no sense of personal humiliation at all. Had I “pretensions” to be a linguist, it would have been just the reverse.... With no attempt there can be no failure; with no failure no humiliation. So our self-feeling in this world depends entirely on what we *back* ourselves to be and do. It is determined by the ratio of our actualities to our supposed potentialities; a fraction of

which our pretensions are the denominator and the numerator our success:
thus,

我,作为一个心理学家,如果别人比我了解更多心理学,我会感到惭愧。但是,我对自己对希腊语一无所知也很满足。我在那方面的缺陷并不会让我感到个人的羞愧。如果我"声称"自己是个语言学家,那就完全相反了.....没有尝试就不可能失败;没有失败就不会感到羞愧。所以,我们在这个世界上的自我感受完全取决于我们支持自己成为和做什么。它取决于我们的实际成就与我们假设的潜力之比,我们的自负就是这个分数的分母,成功就是分子:就是这样,

$$\text{Self-esteem} = \frac{\text{Success}}{\text{Pretensions}}$$

Such a fraction may be increased as well by diminishing the denominator as by increasing the numerator.

这个分数可以通过降低分母来增加,也可以通过增加分子来增加。

I said in my Introduction that whoever speaks about self-esteem inescapably speaks about himself. The first thing James is telling us about himself is that he bases his self-esteem on how well he compares to others in his chosen field. If no one else can match his expertise, his self-esteem is satisfied; if someone else surpasses him, his self-esteem is devastated. He is telling us that in a sense he is placing his self-esteem at the mercy of others. In his professional life, this gives him a vested interest in being surrounded by inferiors; it gives him reason to fear talent rather than welcome, admire, and take pleasure in it. This is not a formula for healthy self-esteem but a prescription for anxiety. To tie our self-esteem to any factor outside our volitional control, such as the choices or actions of others, is to invite anguish. That so many people judge themselves just this way is their tragedy.

在我的介绍中,我说过,凡是谈论自尊的人,都不可避免地谈论自己。詹姆斯告诉我们的第一件事就是,他根据自己在所选领域与他人的比较来建立自己的自尊。如果没有人能匹敌他的专业水平,他的自尊就得到

满足;如果有人超越了他,他的自尊就会受挫。他告诉我们,从某种意义上说,他把自己的自尊置于他人的支配之下。在他的职业生活中,这使他有理由希望自己被无能的人包围;这使他有理由害怕才能,而不是欢迎、欣赏和享受它。这不是健康的自尊的公式,而是焦虑的处方。把我们的自尊系于我们无法控制的任何因素上,比如他人的选择或行为,就会招致痛苦。这么多人以这种方式评判自己,这就是他们的悲剧。

If “self-esteem equals success divided by pretensions,” then, as James points out, self-esteem can equally be protected by increasing one’s success or lowering one’s pretensions. This means that a person who aspires to nothing, neither in work nor in character, and achieves it, and a person of high accomplishment and high character, are equals in self-esteem. I do not believe that this is an idea at which anyone could have arrived by paying attention to the real world. People with aspirations so low that they meet them mindlessly and effortlessly are not conspicuous for their psychological well-being.

如果“自尊等于成功除以虚荣心”,那么正如詹姆斯指出的,自尊也可以通过增加自己的成功或降低自己的虚荣心来得到维护。这意味着一个不在工作或个性方面有任何抱负,达到了这一点的人,和一个成就显赫,品性高尚的人,在自尊方面是平等的。我不相信任何人通过关注现实世界就能得出这样的想法。那些抱负如此之低以至于无意识地轻松实现了它们的人,在心理健康方面并不显著。

How well we live up to our personal standards and values (which James unfortunately calls “pretensions”) clearly has a bearing on our self-esteem. The value of James’s discussion is that it draws attention to this fact. But it is a fact that cannot properly be understood in a vacuum, as if the *content* of our standards and values were irrelevant and nothing more were involved than the neutral formula James proposes. Literally, his formula is less a definition of self-esteem than a statement concerning how he believes the level of self-esteem is determined not in some unfortunate individuals but in everyone.

我们在多大程度上符合自己的个人标准和价值观(詹姆斯不幸称之为“虚荣心”),显然会影响我们的自尊。詹姆斯的讨论的价值在于它引起了人们对这一事实的注意。但这是一个不能在真空中正确理解的事实,

好像我们的标准和价值观的内容无关紧要,只涉及詹姆斯提出的中性公式。从字面上看,他的公式不是自尊的定义,而是一个关于他认为自尊水平是如何决定的,不仅是在某些不幸的个人身上,而是在每个人身上的陈述。

One of the best books written on self-esteem is Stanley Coopersmith's *The Antecedents of Self-Esteem*. His research on the contribution of parents remains invaluable. He writes:

写得最好的关于自尊的书之一是斯坦利·库珀斯密斯的《自尊的前因》。他对父母贡献的研究仍然是宝贵的。他写道:

By self-esteem we refer to the evaluation that the individual makes and customarily maintains with regard to himself: it expresses an attitude of approval or disapproval, and indicates the extent to which the individual believes himself to be capable, significant, successful, and worthy. In short, self-esteem is a *personal* judgment of worthiness that is expressed in the attitudes the individual holds toward himself.

我们所指的自尊,是个体对自己进行的评估并通常维持的评估:它表达了一种赞许或不赞许的态度,并表明了个体认为自己有多大的能力、重要性、成功和价值。简而言之,自尊是个体对自身价值的一种个人判断,这种判断体现在个体对自己持有的态度中。

Relative to James, this formulation represents a great step forward. It speaks much more directly to what our experience of self-esteem is. Yet there are questions it raises and leaves unanswered.

相对于詹姆斯,这一表述代表着巨大的进步。它更直接地说明了我们对自尊的体验。但是,它也引发了一些未解答的问题。

“Capable” of what? All of us are capable in some areas and not in others. Capable relative to whatever we undertake? Then must any lack of adequate competence diminish self-esteem? I do not think Coopersmith would want to suggest this, but the implication is left hanging.

“有能力”做什么?我们每个人在某些领域都有能力,但在其他领域却没有。相对于我们所从事的任何事情来说都有能力吗?那么,是否任何缺

乏足够的能力都会降低自尊?我不认为 Coopersmith 会想要暗示这一点,但是这种含义仍悬而未决。

“Significant”—what does this mean? Significant in what way? Significant in the eyes of others? Which others? Significant by what standards?
"重要的" — 这是什么意思?重要的是哪方面?在他人眼中重要吗?哪些他人?按照什么标准重要?

“Successful”—does this mean worldly success? Financial success? Career success? Social success? Success concerning what? Note he is not saying that self-esteem contains the idea that success (in principle) is *appropriate*; he is saying that self-esteem contains the idea of *seeing oneself as successful*—which is entirely different and troublesome in its implications.
"成功" — 这是指世俗意义上的成功吗?财务上的成功?职业上的成功?社交上的成功?关于什么方面的成功?需要注意的是,他并没有说自尊包含着成功(原则上)是适当的观念;他是说,自尊包含着将自己视为成功的观念 — 这是完全不同的,且在含义上令人不安。

“Worthy”—of what? Happiness? Money? Love? Anything the individual desires? My sense is that Coopersmith would mean by “worthy” pretty much what I spell out above in my own definition, but he does not say so.
"值得" — 值得什么?幸福?金钱?爱情?任何个人所追求的事物?我的感觉是,Coopersmith 所指的"值得"大致上和我在自己的定义中所阐述的意思相同,但是他并没有明确地说明。

Another definition is offered by Richard L. Bednar, M. Gawain Wells, and Scott R. Peterson in their book *Self-Esteem: Paradoxes and Innovations in Clinical Theory and Practice*:

理查德·L·贝德纳、M·盖文·韦尔斯和斯科特·R·彼得森在他们的著作《自尊:临床理论与实践中的悖论与创新》中提供了另一种定义:

Parenthetically, we define self-esteem as a subjective and enduring sense of realistic self-approval. It reflects how the individual views and values the self at the most fundamental levels of psychological experiencing. ... Fundamentally, then, self-esteem is an enduring and affective sense of personal value based on accurate self-perception.

顺带一提,我们将自尊定义为一种持久而真实的自我认可感。它反映了个人如何从最基本的心理体验层面看待和评价自我。...因此,从根本上说,自尊是一种持久而情感化的个人价值感,建基于对自我的准确认知。

“Approval”—concerning what? Everything about the self from physical appearance to actions to intellectual functioning? We are not told. “Views and values the self”—concerning what issues or criteria? “An enduring and affective sense of personal value”—*what does this mean?* One the other hand, what I like in this formulation is the observation that genuine self-esteem is reality based.

"自我认可"—关于什么?从外表到行为再到智力功能的一切吗?我们并没有得到答复。"看重和评价自我"—关于什么问题或标准?一种持久而情感化的自我价值感"—这意味着什么?另一方面,我喜欢这种表述中的观点,即真正的自尊是建立在现实基础之上的。

One of the most widely publicized definitions of self-esteem is given in *Toward a State of Esteem: The Final Report of the California Task Force to Promote Self and Personal and Social Responsibility*:

最广为人知的自尊定义之一来自于《向自尊状态前进:加州任务组最终报告关于如何促进自我和个人及社会责任》:

Self-esteem is defined as: “Appreciating my own worth and importance and having the character to be accountable for myself and to act responsibly toward others.”

自尊被定义为:“欣赏自己的价值和重要性,并有品格可为自己负责,并对他人负责。”

In this definition, we find the same lack of specificity as in the other definitions—“worth and importance” *concerning what?* There is another problem with the task force statement: inserting into the definition what is obviously meant to be a basic *source* of healthy self-esteem (that is, being accountable for oneself and acting responsibly toward others). A definition

of a psychological state is meant to tell us what a state *is*, not how one gets there. Did the people who offered this definition want us to understand that if we don't act responsibly toward others we won't possess healthy self-esteem? If so, they are probably right, but is that part of the definition—or is it a different issue? (Almost certainly such a definition is influenced by “political” rather than scientific considerations—to reassure people that champions of self-esteem are not fostering petty, irresponsible “selfishness.”)

在这个定义中,我们发现和其他定义一样缺乏具体性——“价值和重要性”指的是什么?任务组声明还存在另一个问题:把显然旨在成为健康自尊来源的东西(即为自己负责并对他人负责)纳入了定义。心理状态的定义是要告诉我们什么是一种状态,而不是如何达到这种状态。提出这一定义的人是否想让我们理解,如果我们不对他人负责,就不会拥有健康的自尊?如果是这样,他们可能是对的,但这部分是定义的一部分还是另一个问题?(几乎可以肯定,这种定义受到“政治”而非科学考量的影响——为了让人相信自尊支持者并非在培养肤浅、不负责任的“自私”。)

Finally, there are those in the self-esteem movement who announce that “self-esteem means ‘I am capable and lovable.’”

最后,有人在自尊运动中宣称“自尊意味着‘我是有能力的和值得被爱的’”。

Again we must ask, “Capable” of what? I am a great skier, a brilliant lawyer, and a first-rate chef. However, I don't feel competent to assess independently the moral values my mother taught me. I feel, Who am I to know? In such a case, am I “capable”? Do I have self-esteem?

再次,我们必须问,“有能力”做什么?我是一个非常出色的滑雪者、brilliant 的律师和一流的厨师。然而,我不认为自己有能力独立评估我母亲教导我的道德价值观。我感觉,我凭什么知道?在这种情况下,我是否“有能力”?我有自尊吗?

As to “lovable”—yes, feeling lovable is one of the characteristics of healthy self-esteem. So is feeling worthy of happiness and success. Is feeling lovable more important? Evidently, since the other two items are not mentioned. *By what reasoning?*

至于“可爱”——是的,感到自己可爱是健康自尊的特征之一。感到自己

值得幸福和成功也是如此。感到自己可爱更重要吗?显然是的,因为其他两个项目没有提及。依据什么推理?

I shall not belabor the point by offering additional examples that would only reflect variations of the same difficulties.

我不会通过提供其他例子来过多阐述这一点,因为那只会反映同样困难的变体。

APPENDIX B:

附录 B:

A Sentence-Completion Exercise for Building Self- Esteem

一个增强自尊的句子完成练习

I want to share with the reader a thirty-one-week sentence-completion program I developed specifically to build self-esteem. Some fairly complex theoretical ideas are embedded in these stems and in their progression, which cannot be appreciated without experience in doing the exercise. 我想与读者分享我专门开发的一个 31 周句子完成程序,目的是培养自尊。这些句子干和它们的发展过程中隐含了一些相当复杂的理论概念,如果没有实践经验是难以欣赏的。

We have already seen the powerful role that sentence-completion work can play in facilitating self-understanding and personal development. The program offered here aims at facilitating understanding of the six pillars and their application to daily life. The reader will note that theme threading through the entire exercise. The issues raised in the program are explored in the course of therapy in many different ways and from many different angles; the client's endings invariably suggest additional pathways of needed attention. What follows is the generic version, which itself keeps evolving and being revised.

我们已经看到,句子完成工作在促进自我理解和个人发展中发挥了强大的作用。这里提供的程序旨在促进对六大支柱及其在日常生活中的应用的理解。读者会注意到,这个练习贯穿着一条主线。在治疗过程中,提出的问题以各种不同的方式和角度进行探讨;客户的回答总是会提示需要关注的其他方面。下面是通用版本,它本身也在不断发展和修订。

To make the program complete and self-contained, I have had to restate some points made earlier. Some stems introduced previously are brought together here, along with new ones, and organized in a particular structure that is intended to lead the individual to a progressive awakening: to increased self-understanding and a strengthening of self-esteem.

为了使这个程序完整和自成体系,我不得不重申一些之前提到的观点。一些之前引入的句子干被整合在这里,并与新的句子干一起,按照一定的结构组织,旨在引导个人逐步觉醒:增进自我理解,加强自尊。

It is as if half of this section were written in invisible ink—which becomes visible only over time, as one works with the stems and studies the patterns in one's endings. I hope the program will be studied with that realization in mind.

就好像这一部分的一半是用隐形墨水写的——只有随着时间的推移,当你研究茎和学习结尾模式时,它才会变得可见。我希望大家在研究这个程序时,能牢记这一点。

The Program **这个程序**

When working with sentence completion on your own, you can use a notebook, typewriter, or computer. (An acceptable alternative is to do the sentence completions into a tape recorder, in which case you keep repeating the stem into a recorder, each time completing it with a difference ending, and play the work back later to reflect on it.)

在独自进行句子完成练习时,你可以使用笔记本、打字机或电脑。(另一个可以接受的方式是将句子完成练习录音下来,在这种情况下你需要

一遍又一遍地重复句子开头,并用不同的结尾来完成,然后回放来反思。)

WEEK 1

第1周

First thing in the morning, before proceeding to the day's business, sit and write the following stem:

每天早上,在开始一天的工作之前,坐下来写下以下这个句子开头:

If I bring more awareness to my life today—

如果我今天能更加关注自己的生活-

Then, as rapidly as possible, without pausing for reflection, write as many endings for that sentence as you can in two or three minutes (never fewer than six and ten is enough). Do not worry if your endings are literally true, or make sense, or are "profound." Write *anything*, but write *something*.

然后尽可能快地,不停下来思考,在 2 到 3 分钟内写下尽可能多的结尾(但不少于 6 个,10 个就够了)。不要担心你的结尾是否真实,是否有意义,或者是否"深刻"。随便写点什么,但要写下去。

Then, go on to the next stem:

然后,继续下一个句子开头:

If I take more responsibility for my choices and actions today—

如果我今天更多地承担自己的选择和行动-

Then:

然后:

If I pay more attention to how I deal with people today—

如果我今天更注意自己处理人的方式-

Then:

然后:

**If I boost my energy level by 5 percent today—
如果我今天将自己的精力水平提高 5%-**

When you are finished, proceed with your day's business.
当你完成后,继续你一天的工作。

Do this exercise every day, Monday through Friday for the first week,
always before the start of the day's business.
在第一周的周一至周五,在开始一天的工作之前,每天都做这个练习。

Naturally there will be many repetitions. But also, new endings will
inevitably occur. Time spent meditating on these endings “stokes” the
creative unconscious to generate connections and insights and to propel
growth. When we intensify awareness, we tend to evoke a need for action
that expresses our psychological state.

当然会有很多重复的内容。但同时也会不可避免地出现新的结尾。花
时间思考这些结尾“点燃”了创造性的潜意识,产生联系和洞见,推动成
长。当我们加强警觉时,我们往往唤起了一种需要行动来表达我们的心理
状态。

Sometime each weekend, reread what you have written for the week, then
do a minimum of six endings for this stem:

每个周末,重读你本周写的内容,然后至少写 6 个这样的结尾:

**If any of what I wrote this week is true, it might be helpful if I—
如果我这周写的任何东西都是真的,那么我可能应该-**

This facilitates translation of new learnings into action. Continue this
practice throughout the program on the weekend.
这有助于将新的学习转化为行动。在周末继续这个做法。

In doing this work, the ideal is to empty your mind of any expectations
concerning what will happen or what is “supposed” to happen. Do not
impose any demands on the situation. Do the exercise, go about your day's
activities, take a little time to meditate on your endings when you can, and
merely notice any differences in how you feel or are inclined to act.
在做这项工作时,理想的情况是要清空你的心智,没有任何关于会发生什

么或"应该"发生什么的期望。不要对情况提出任何要求。做这个练习,进行一天的活动,在可以的时候花点时间冥想你的结果,并只是注意你的感受或行为倾向有何不同。

Remember: Your endings must be a grammatical completion of the sentence—and if your mind goes absolutely empty, *invent* an ending, but do not allow yourself to stop with the thought that you cannot do this exercise. 记住:你的结果必须是对句子的语法性完成 - 如果你的思维完全空白,编造一个结果,但不要让自己停下来,认为你做不到这个练习。

An average session should not take longer than ten minutes. If it takes much longer, you are “thinking” (rehearsing, calculating) too much. Think *after* the exercise, but not during it.

一个平均的练习时间不应该超过十分钟。如果需要更长的时间,你就是在"思考"(排练、计算)太多。练习后再思考,但练习时不要思考。

Never do less than six endings for a stem.
每次练习都要做不少于六个结果。

WEEK 2 **第二周**

If I bring 5 percent more awareness to my important relationships—
—
如果我把 5%更多的注意力放在我重要的人际关系上-

If I bring 5 percent more awareness to my insecurities—
如果我把 5%更多的注意力放在我的不安全感上-

If I bring 5 percent more awareness to my deepest needs and wants
—
如果我把 5%更多的注意力放在我最深层的需求和渴望上-

If I bring 5 percent more awareness to my emotions—
如果我把 5%更多的注意力放在我的情绪上-

WEEK 3

第三周

**If I treat listening as a creative act—
如果我把倾听当作一种创造性的行为-**

**If I notice how people are affected by the quality of my listening—
如果我注意到人们受到我听的质量的影响-**

**If I bring more awareness to my dealings with people today—
如果我更加注意今天与人们的交往-**

**If I commit to dealing with people fairly and benevolently—
如果我承诺公平和善意地处理人们-**

WEEK 4

第四周

**If I bring a higher level of self-esteem to my activities today—
如果我带着更高的自尊来完成今天的活动-**

**If I bring a higher level of self-esteem to my dealings with people
today—
如果我带着更高的自尊来处理今天的人际关系-**

**If I am 5 percent more self-accepting today—
如果我今天更自我接纳 5%-**

**If I am self-accepting even when I make mistakes—
如果我即使犯错也能自我接纳-**

**If I am self-accepting even when I feel confused and overwhelmed—
即使我感到困惑和不知所措,我也能接受自己-**

WEEK 5

第5周

**If I am more accepting of my body—
如果我能更接受自己的身体-**

**If I deny and disown my body—
如果我否认和拒绝承认我的身体-**

**If I deny or disown my conflicts—
如果我否认或拒绝承认自己的冲突-**

**If I am more accepting of all the parts of me—
如果我更接受自己的所有部分-**

WEEK 6

第6周

**If I wanted to raise my self-esteem today, I could—
如果我今天想提高自尊心,我可以-**

**If I am more accepting of my feelings—
如果我更接受自己的感受-**

**If I deny and disown my feelings—
如果我否认和拒绝承认自己的感受-**

**If I am more accepting of my thoughts—
如果我更接受自己的想法-**

**If I deny and disown my thoughts—
如果我否认和拒绝承认自己的想法-**

WEEK 7

第7周

If I am more accepting of my fears—
如果我更接受自己的恐惧-

If I deny and disown my fears—
如果我否认和拒绝承认自己的恐惧-

If I were more accepting of my pain—
如果我更接受自己的痛苦-

If I deny and disown my pain—
如果我否认和拒绝承认自己的痛苦-

WEEK 8

第8周

If I am more accepting of my anger—
如果我更接受自己的愤怒-

If I deny and disown my anger—
如果我否认和拒绝承认自己的愤怒-

If I am more accepting of my sexuality—
如果我更能接受我的性——

If I deny and disown my sexuality—
如果我否认和放弃自己的性—

WEEK 9

第9周

If I am more accepting of my excitement—
如果我更能接受自己的兴奋—

If I deny and disown my excitement—
如果我否认和放弃自己的兴奋—

If I am more accepting of my intelligence—
如果我更接受自己的智力—

If I deny and disown my intelligence—
如果我否认和放弃自己的智力—

WEEK 10
第10周

If I am more accepting of my joy—
如果我更能接受自己的喜悦—

If I deny and disown my joy—
如果我否认和放弃自己的快乐—

If I bring more awareness to all the parts of me—
如果我更多地关注自己的所有部分—

As I learn to accept all of who I am—
当我学会接纳自己的全部—

WEEK 11
第11周

Self-responsibility to me means—
对我来说,自我责任意味着—

If I take 5 percent more responsibility for my life and well-being—
如果我增加 5% 的责任感来管理自己的生活和健康—

If I avoid responsibility for my life and well-being—
如果我逃避对自己生活和健康的责任—

If I take 5 percent more responsibility for the attainment of my goals—
如果我增加 5% 的责任感来实现自己的目标—

If I avoid responsibility for the attainment of my goals—
如果我逃避实现自己目标的责任—

WEEK 12
第 12 周

If I take 5 percent more responsibility for the success of my relationships—
如果我增加 5% 的责任感来维护好我的人际关系—

Sometimes I keep myself passive when I—
有时候当我——时,我会让自己保持被动

Sometimes I make myself helpless when I—
有时候当我——时,我会让自己感到无助

I am becoming aware—
我正在变得更加意识到——

WEEK 13
第 13 周

**If I take 5 percent more responsibility for my standard of living—
如果我多承担 5% 的责任来维持我的生活水平——**

**If I take 5 percent more responsibility for my choice of companions
——
如果我多承担 5% 的责任来选择我的伙伴——**

**If I take 5 percent more responsibility for my personal happiness—
如果我多承担 5% 的责任来追求我的个人幸福——**

**If I take 5 percent more responsibility for the level of my self-esteem
——
如果我多承担 5% 的责任来提高我的自尊水平——**

**WEEK 14
第 14 周**

**Self-assertiveness to me means—
对我来说,自我主张意味着——**

**If I lived 5 percent more assertively today—
如果我今天能以 5% 更具有主张性地行事——**

**If I treat my thoughts and feelings with respect today—
如果我今天以尊重的态度对待我的思想和感情——**

**If I treat my wants with respect today—
如果我今天以尊重的态度对待我的需求——**

**WEEK 15
第 15 周**

If (when I was young) someone had told me my wants really mattered—

如果(当我年轻的时候)有人告诉我,我的需求确实很重要——

If (when I was young) I had been taught to honor my own life—

如果(当我年轻的时候)我被教导要尊重自己的生命——

If I treat my life as unimportant—

如果我将我的生命视为无关紧要——

If I were willing to say yes when I want to say yes and no when I want to say no—

如果我愿意在想说"是"时说"是",想说"否"时说"否"——

If I were willing to let people hear the music inside me—

如果我愿意让别人听到我内心的音乐——

If I were to express 5 percent more of who I am—

如果我能够表达出 5%更多的自我——

WEEK 16

第16周

Living purposefully to me means—

对我来说,有目标地生活意味着——

If I bring 5 percent more purposefulness into my life—

如果我把生活中的目标导向性提高 5%——

If I operate 5 percent more purposefully at work—

如果我在工作中表现得更有目标导向性——

If I operate 5 percent more purposefully in my relationships—

如果我在人际关系中表现得更有目标导向性——

If I operate 5 percent more purposefully in marriage—[if applicable]
如果我在婚姻中表现得更有目标导向性—[如适用]

WEEK 17
第17周

If I operate 5 percent more purposefully with my children—[if applicable]
如果我对待孩子时表现得更有目标导向性—[如适用]

If I were 5 percent more purposeful about my deepest yearnings—
如果我对自己的最深层的渴望表现得更有目标导向性—

If I take more responsibility for fulfilling my wants—
如果我更负责地实现自己的需求—

If I make my happiness a conscious goal—
如果我把自己的幸福设为有意识的目标—

WEEK 18
第18周

Integrity to me means—
对我来说,诚信意味着—

If I look at instances where I find full integrity difficult—
如果我看看哪里很难做到完全诚信—

If I bring 5 percent more integrity into my life—
如果我把生活中的诚信提高 5%—

**If I bring 5 percent more integrity to my work—
如果我把工作中的诚信提高 5%—**

**WEEK 19
第 19 周**

**If I bring 5 percent more integrity to my relationships—
如果我把人际关系中的诚信提高 5%—**

**If I remain loyal to the values I believe are right—
如果我忠于自己认为正确的价值观—**

**If I refuse to live by values I do not respect—
如果我拒绝依照自己不尊重的价值观生活—**

**If I treat my self-respect as a high priority—
如果我把自尊视为高度优先事项—**

**WEEK 20
第 20 周**

**If the child in me could speak, he/she would say—
如果我童年的自我可以说话,他/她会说—**

**If the teenager I once was still exists inside me—
如果我曾经的青少年自我仍然存在于我内心—**

**If my teenage-self could speak he/she would say—
如果我的青少年自我可以说话,他/她会说—**

**At the thought of reaching back to help my child-self—
当我思及回到过去帮助我的童年自我时—**

**At the thought of reaching back to help my teenage-self—
当我思及回到过去帮助我的青少年自我时—**

**If I could make friends with my younger selves—
如果我能与我年轻时的自己成为朋友—**

Note: For a more detailed discussion of how to work with integrating your younger selves, please consult *How to Raise Your Self-Esteem*
注意:要获得更详细的关于如何与整合你年轻时的自我的讨论,请查阅《如何提高你的自尊》

**WEEK 21
第21周**

**If my child-self felt accepted by me—
如果我的童年自我感到被我接受—**

**If my teenage-self felt I was on his/her side—
如果我的青少年自我感到我站在他/她这一边—**

**If my younger selves felt I had compassion for their struggles—
如果我的年轻自我感到我对他们的挣扎有同情心—**

**If I could hold my child-self in my arms—
如果我能拥抱我的童年自我—**

**If I could hold my teenage-self in my arms—
如果我能拥抱我的青少年自我—**

**If I had the courage and compassion to embrace and love my younger selves—
如果我有勇气和同情心去拥抱和爱我年轻时的自我—**

WEEK 22

第22周

**Sometimes my child-self feels rejected by me when I—
有时,我的童年自我感到被我拒绝,当我—**

**Sometimes my teenage-self feels rejected by me when I—
有时,我的青少年自我感到被我拒绝,当我—**

**One of the things my child-self needs from me and rarely gets is—
我的童年自我需要从我这里得到而很少获得的一件事是—**

**One of the things my teenage-self needs from me and hasn't gotten
is—
我的青少年自我从我这里需要而没有得到的一件事是-**

**One of the ways my child-self gets back at me for rejecting him/her
is—
我的孩童自我用来报复我拒绝他/她的方式之一是-**

**One of the ways my teenage-self gets back at me for rejecting
him/her is—
我的青少年自我用来报复我拒绝他/她的方式之一是-**

WEEK 23

第23周

**At the thought of giving my child-self what he/she needs from me—
一想到给予我的孩童自我他/她需要的东西-**

**At the thought of giving my teenage-self what he/she needs from me
—
一想到给予我的青少年自我他/她需要的东西-**

If my child-self and I were to fall in love—
如果我的孩童自我和我坠入爱河-

If my teenage-self and I were to fall in love—
如果我的青少年自我和我坠入爱河-

WEEK 24
第24周

If I accept that my child-self may need time to learn to trust me—
如果我接受我的孩童自我可能需要时间来学会信任我-

If I accept that my teenage-self may need time to learn to trust me—
如果我接受我的青少年自我可能需要时间来学会信任我-

As I come to understand that my child-self and my teenage-self are
both part of me—
当我开始理解我的孩童自我和我的青少年自我都是我的一部分时-

I am becoming aware—
我正在意识到-

WEEK 25
第25周

Sometimes when I am afraid I—
有时当我害怕时我-

Sometimes when I am hurt I—
有时当我受伤时我-

Sometimes when I am angry I—
有时当我生气时我—

An effective way to handle fear might be to—
处理恐惧的有效方法可能是—

An effective way to handle hurt might be to—
处理伤害的有效方法可能是—

An effective way to handle anger might be to—
处理愤怒的有效方法可能是—

WEEK 26
第26周

Sometimes when I am excited I—
有时当我兴奋时我—

Sometimes when I am turned on sexually I—
有时当我感到性兴奋时我—

Sometimes when I experience strong feelings I—
有时当我经历强烈的感受时我—

If I make friends with my excitement—
如果我与自己的兴奋感建立友谊—

If I make friends with my sexuality—
如果我与自己的性感建立友谊—

As I grow more comfortable with the full range of my emotions—
当我更舒适地接受自己完整的情感范围时—

WEEK 27

第27周

If I think about becoming better friends with my child-self—
如果我开始与自己的童年自我建立更好的友谊—

If I think about becoming better friends with my teenage-self—
如果我开始与自己的青春期自我建立更好的友谊—

As my younger selves become more comfortable with me—
当我的年轻自我与我更亲密时—

As I create a safe space for my child-self—
当我为自己的童年自我创造一个安全的空间时—

As I create a safe space for my teenage-self—
当我为自己的青春期自我创造一个安全的空间时—

WEEK 28

第28周

Mother gave me a view of myself as—
母亲给了我这样的自我观—

Father gave me a view of myself as—
父亲给了我这样的自我观—

Mother speaks through my voice when I tell myself—
母亲的声音在我对自己说时—

Father speaks through my voice when I tell myself—
父亲的声音在我对自己说时—

WEEK 29
第29周

**If I bring 5 percent more awareness to my relationship with my mother—
如果我把5%的注意力放在与母亲的关系上—**

**If I bring 5 percent more awareness to my relationship with my father—
如果我在与父亲的关系中增加5%的意识-**

**If I look at my mother and father realistically—
如果我以现实的方式看待我的父母-**

**If I reflect on the level of awareness I bring to my relationship to my mother—
如果我反思自己在与母亲的关系中带来的意识水平-**

**If I reflect on the level of awareness I bring to my relationship with my father—
如果我反思自己在与父亲的关系中带来的意识水平-**

WEEK 30
第30周

**At the thought of being free of Mother, psychologically—
在心理上摆脱母亲的束缚-**

**At the thought of being free of Father, psychologically—
在心理上摆脱父亲的束缚-**

**At the thought of belonging fully to myself—
在完全属于自己-**

**If my life really does belong to me—
如果我的生活确实属于我自己-**

**If I really am capable of independent survival—
如果我真的有独立生存的能力-**

**WEEK 31
第31周**

**If I bring 5 percent more awareness to my life—
如果我的生活增加5%的意识-**

**If I am 5 percent more self-accepting—
如果我有5%更多的自我接纳-**

**If I bring 5 percent more self-responsibility to my life—
如果我在生活中增加5%的自我责任-**

**If I operate 5 percent more self-assertively—
如果我以5%更自我主张的方式生活-**

**If I live my life 5 percent more purposefully—
如果我以5%更有目的性的方式生活-**

**If I bring 5 percent more integrity to my life—
如果我给生活带来5%更多的完整性-**

**If I breathe deeply and allow myself to experience what self-esteem
feels like—
如果我深呼吸并允许自己体验自尊的感受-**

Let us imagine that you have now completed this thirty-one-week program
—once. If you have found it helpful, do it again. It will be a new experience

for you. Some of my clients go through this program three or four times, always with new results, always with growth in self-esteem.

让我们想象你已经完成了这个为期 31 周的项目。如果你发现它很有帮助,请再做一次。这将是一次新的经历。我的一些客户经历了这个项目三四次,结果总是不同,自尊总是在增长。

APPENDIX C:

附录 C:

Recommendations for Further Study

进一步学习的建议

The central focus of my work has been the study of self-esteem, its role in human life, and, most particularly, its impact on work and love. If you have found the work you have just read of value, then the following works are suggested for further reading.

我工作的中心重点一直是自尊的研究,它在人类生活中的作用,特别是它对工作和爱情的影响。如果您发现您刚刚读过的作品有价值,那么以下作品建议您进一步阅读。

The Psychology of Self-Esteem. This is my first major theoretical exploration and overview of the entire field. Unlike my later books, it puts heavy emphasis on the philosophical foundations of my work. It deals with such questions as: What is the meaning—and justification—of the idea of free will? What is the relation of reason and emotion? How do rationality and integrity relate to self-esteem? Which moral values support self-esteem and which undermine it? Why is self-esteem the key to motivation?

《自尊的心理学》。这是我的第一部主要理论探讨和整个领域的概述。与我后来的书相比,它更多地强调了我的工作的哲学基础。它处理了诸如:自由意志的含义和正当性是什么?理性和情感之间的关系是什

么?理性和完整性与自尊如何相关?哪些道德价值观支持自尊,哪些却破坏自尊?为什么自尊是激励的关键?等问题。

Breaking Free. This is an exploration of the childhood origins of negative self-concepts, dramatized through a series of vignettes taken from my clinical practice. Through these stories we see in what ways adults can adversely affect the development of a child's self-esteem. Indirectly, therefore, the book is a primer on the art of child-rearing.

《脱离束缚》。这是对负面自我概念儿童期根源的探索,通过摘自我临床实践的一系列小插曲来描述。通过这些故事,我们看到成人可能如何不利地影响儿童自尊心的发展。因此,这本书也是关于抚养艺术的入门读物。

The Disowned Self. This book examines the painful and widespread problem of self-alienation, in which the individual is out of touch with his or her inner world, and indicates pathways to recovery. This book has proven especially helpful for adult children of dysfunctional families. It takes a fresh look at the relation of reason and emotion that goes beyond my earlier treatment of the subject in its scope and depth. Demonstrating how and why self-acceptance is essential to healthy self-esteem, it points the way to the harmonious integration of thought and feeling.

《被遗弃的自我》。这本书检视了自我疏离这个痛苦而广泛的问题,即个人与内心世界脱节,并指出了康复的途径。这本书对于功能失常家庭的成年子女特别有帮助。它以更广泛和更深入的视角重新审视了理性和情感的关系。它展示了自我接纳对于健康自尊的重要性,并指引了思想和感情和谐融合的道路。

The Psychology of Romantic Love. In this book I explore the nature and meaning of romantic love, its difference from other kinds of love, its historical development, and its special challenges in the modern world. It addresses such questions as: What is love? Why is love born? Why does it sometimes flourish? Why does it sometimes die?

浪漫爱情的心理学。在这本书中,我探讨了浪漫爱情的本质和意义,它与其他种类的爱不同,它的历史发展,以及它在现代世界面临的特殊挑战。它回答了诸如:什么是爱?为什么会产生爱?为什么有时爱会蓬勃发展?为什么有时爱会死亡?等问题。

What Love Asks of Us. Originally published as *The Romantic Love Question-and-Answer Book*, this revised and expanded edition, written with my wife and colleague, Devers Branden, addresses the questions we hear most often from those struggling with the practical challenges of making love work. It covers a wide range of topics, from the importance of autonomy in relationships, to the art of effective communication, to conflict-resolution skills, to dealing with jealousy and infidelity, to coping with the special challenges of children and in-laws, to surviving the loss of love.

爱情要求我们做什么。最初发表为《浪漫爱情问答手册》,这个经修订和扩展的版本由我和我的妻子及同事德沃斯·布兰登共同撰写,解答了我们从那些努力让爱情工作的人那里最常听到的问题。它涵盖了广泛的主题,从关系中自主权的重要性,到有效沟通的艺术,到冲突解决技能,到处理嫉妒和背信弃义,到应对子女和婆媳等特殊挑战,再到应对爱情的丧失。

Honoring the Self. Again returning to the nature of self-esteem and its role in our existence, this book is less philosophical than *The Psychology of Self-Esteem* and more developmental in its focus. It looks at how the self emerges, evolves, and moves through progressively higher stages of individuation. It explores what adults can do to raise the level of their own self-esteem. It examines the psychology of guilt. It addresses the relationship between self-esteem and productive work. It upholds a morality of enlightened self-interest and challenges the traditional notion that self-sacrifice is the essence of virtue.

尊重自我。再次回到自尊的本质及其在我们存在中的作用,这本书不如《自尊心理学》那样哲学,而是更多地关注发展。它探讨了自我如何出现、发展并经历个性化的更高阶段。它探讨成年人可以做什么来提高自己的自尊水平。它探究了罪疚的心理。它探讨了自尊和生产性工作之间的关系。它维护了一种启明自利的道德,并挑战了传统的认为自我牺牲是美德本质的观点。

If You Could Hear What I Cannot Say. This is a workbook. It teaches the fundamentals of my sentence-completion technique and how it can be used by a person working alone for self-exploration, self-understanding, self-healing, and personal growth.

如果您能听到我无法说出的话。这是一本工作手册。它教授了我的句子完成技巧的基础知识,以及一个人如何独自使用它进行自我探索、自我理解、自我治愈和个人成长。

The Art of Self-Discovery. This book carries further the work of the preceding volume on sentence completion and self-exploration. Originally published as *To See What I See and Know What I Know*, this revised and expanded edition also provides counselors and psychotherapists with tools to be utilized in their own clinical practice.

自我发现的艺术。这本书延续了前一卷关于句子完成和自我探索的工作。最初以《我所看到的和我所知道的》为题出版,这个修订和扩展版本也为辅导员和心理治疗师提供了可以在他们自己的临床实践中使用的工具。

How to Raise Your Self-Esteem. The purpose here is to provide the reader with specific strategies for building self-esteem. The discussion is more concrete than in my earlier writings, more action oriented. It is addressed equally to people working on their own development and to parents, teachers, and psychotherapists who are invited to experiment with the techniques.

如何提高你的自尊。这里的目的是为读者提供建立自尊的具体策略。讨论比我之前的著作更具体,更注重行动。它同样面向自我发展的人,以及被邀请尝试这些技巧的家长、教师和心理治疗师。

Judgment Day: My Years with Ayn Rand. This investigative memoir tells the story of my personal and intellectual development, including the rises and falls and rises of my own self-esteem, through my relationship with three women, of which the centerpiece is my relationship with novelist-philosopher Ayn Rand (*The Fountainhead, Atlas Shrugged*). It describes the extraordinary contexts in which I came upon some of my most important psychological ideas, including my first understanding, at the age of twenty-four, of the supreme importance of self-esteem to human well-being.

最后的审判:我与艾因·兰德的岁月。这篇调查性的回忆录讲述了我个人和智力发展的故事,包括我自尊的起起伏伏,通过我与三位女性的关系,其中中心是我与小说家兼哲学家艾因·兰德(《了不起的盖茨比》、《阿特拉斯耸耸肩》)的关系。它描述了我在某些最重要的心理学思

想,包括我在 24 岁时第一次认识到自尊对人类福祉的至高无上的重要性,这些思想形成的非凡背景。

The Power of Self-Esteem. A brief distillation of my key ideas in this field, this book is intended as a basic introduction.

自尊力量。这本书是对我在这个领域的关键思想的简要概括,作为一个基本介绍。

Through the Branden Institute for Self-Esteem in Los Angeles, we offer psychotherapy and family counseling; conduct ongoing self-esteem groups; give lectures, seminars and workshops; do management consulting; create self-esteem/high-performance programs for organizations; and offer telephone counseling with individual and corporate clients.

通过位于洛杉矶的品德研究所,我们提供心理治疗和家庭咨询;进行持续的自尊小组;做讲座、研讨会和工作坊;提供管理咨询;为组织创建自尊/高绩效项目;并为个人和企业客户提供电话咨询。

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Nurturing a Child's Self-Esteem

第 13 章:培养孩子的自尊

¹ For detailed discussions of this principle, see the books of Haim Ginott: *Between Parent and Child*; *Between Parent and Teenager*; and *Teacher and Child*. All are published by Avon.

¹ 有关这一原则的详细讨论,请参见 Haim Ginott 的著作:《父母与孩子》、《父母与青少年》和《老师与孩子》. 都由 Avon 出版社出版.

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Self-Esteem and Work

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* One difficulty with much of the research concerning the impact of self-esteem, as I said in the Introduction, is that different researchers use different definitions of the term and are not necessarily measuring or reporting on the same phenomenon. Another difficulty is that self-esteem does not operate in a vacuum; it can be hard to track in isolation; it interacts with other forces in the personality.

正如我在介绍中所说,关于自尊影响的许多研究存在一个问题,就是不同的研究人员使用不同的定义,并不一定在测量或报告同一现象。另一个问题是,自尊不是孤立存在的,很难单独追踪;它与人格中的其他力量相互作用。

* My only reservations concerning the first two of these books are (1) psychoanalytic orientation in some of Ginott's comments that I do not share; (2) a puzzlingly evasive treatment of the issue of masturbation, and (3) a dated, traditional perspective on male and female roles. These issues are minor, however, in light of what the books have to offer.

我对这前两本书唯一的保留意见是:(1)Ginott 的一些评论有精神分析取向,这不是我的观点;(2)对 masturbation 问题的回避性处理;(3)男女角色的老套传统观点。然而,与这些书籍所提供的内容相比,这些问题微不足道。

* I omit here certain experiences of anxiety and depression whose roots may be biological and may not fully fit this definition.

我在这里忽略了某些焦虑和抑郁的经历,它们的根源可能是生物学的,可能不完全符合这个定义。

* Peter Drucker has written the classic text on how this is to be done: *Innovation and Entrepreneurship*.

彼得·德鲁克写了经典著作,讲述如何做到这一点:《创新与企业家精神》。

* Appendix B contains a thirty-one-week sentence-completion program specifically designed to build self-esteem.

附录 B 包含一个专门设计的 31 周句子完成程序,旨在建立自尊。

* For a critique of pharmacologically oriented psychiatry, see *Toxic Psychiatry* by Peter R. Breggan (New York: St. Martin's Press, 1991).
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