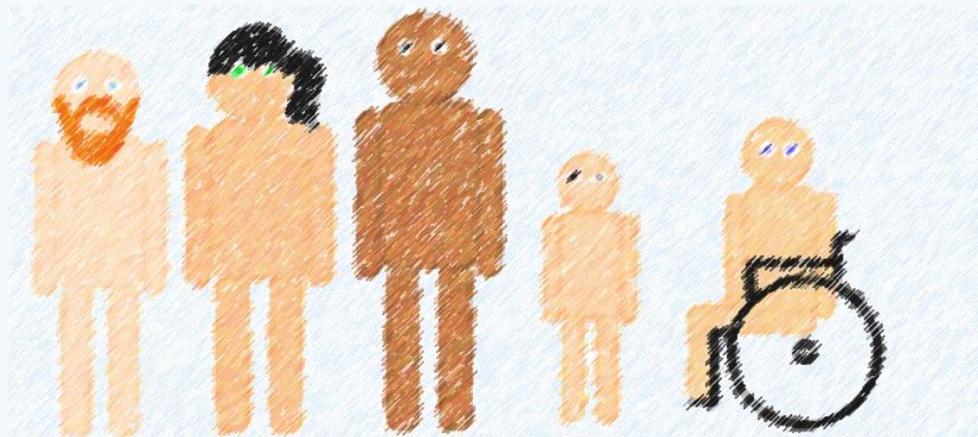


# Immigration and Social Interest

Dr. Zivit Abramson

PowerPoint: Itamar Abramson



**Copyright © Zivit Abramson, 2017**

**Plenary Power Point for Presentation  
at ICASSI July 21st**

When using this material, full credit needs to be given to the author, Zivit Abramson and to the name: “Plenary Presentation at the Rudolf Dreikurs Summer Institute of ICASSI on July 21, 2017, Indianapolis, IN, USA “

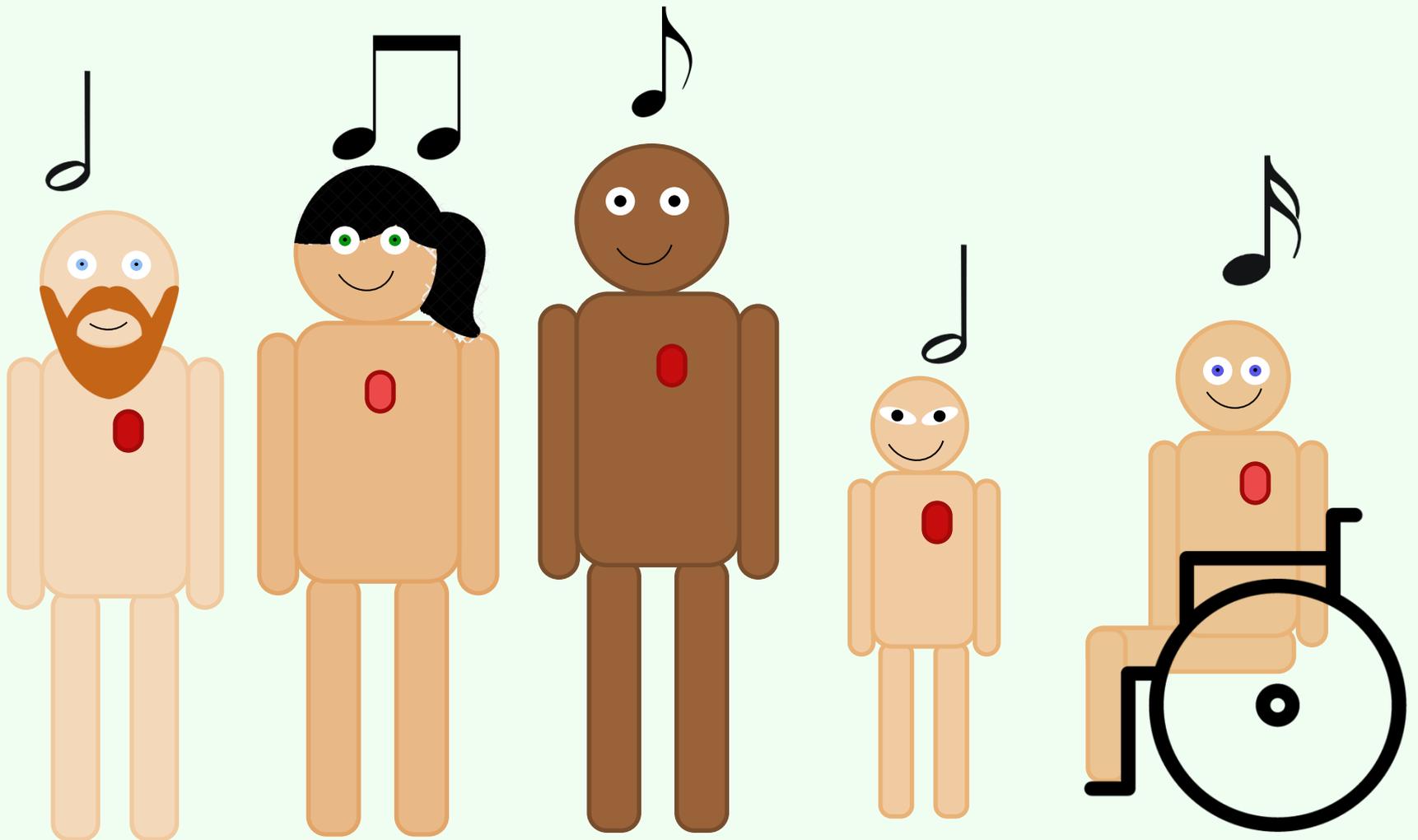
We are not in a position to define it quite unequivocally, but we have found in an English author a phrase which clearly expresses what we could contribute to an explanation

"To see with the eyes of another,  
to hear with the ears of another,  
to feel with the heart of another."

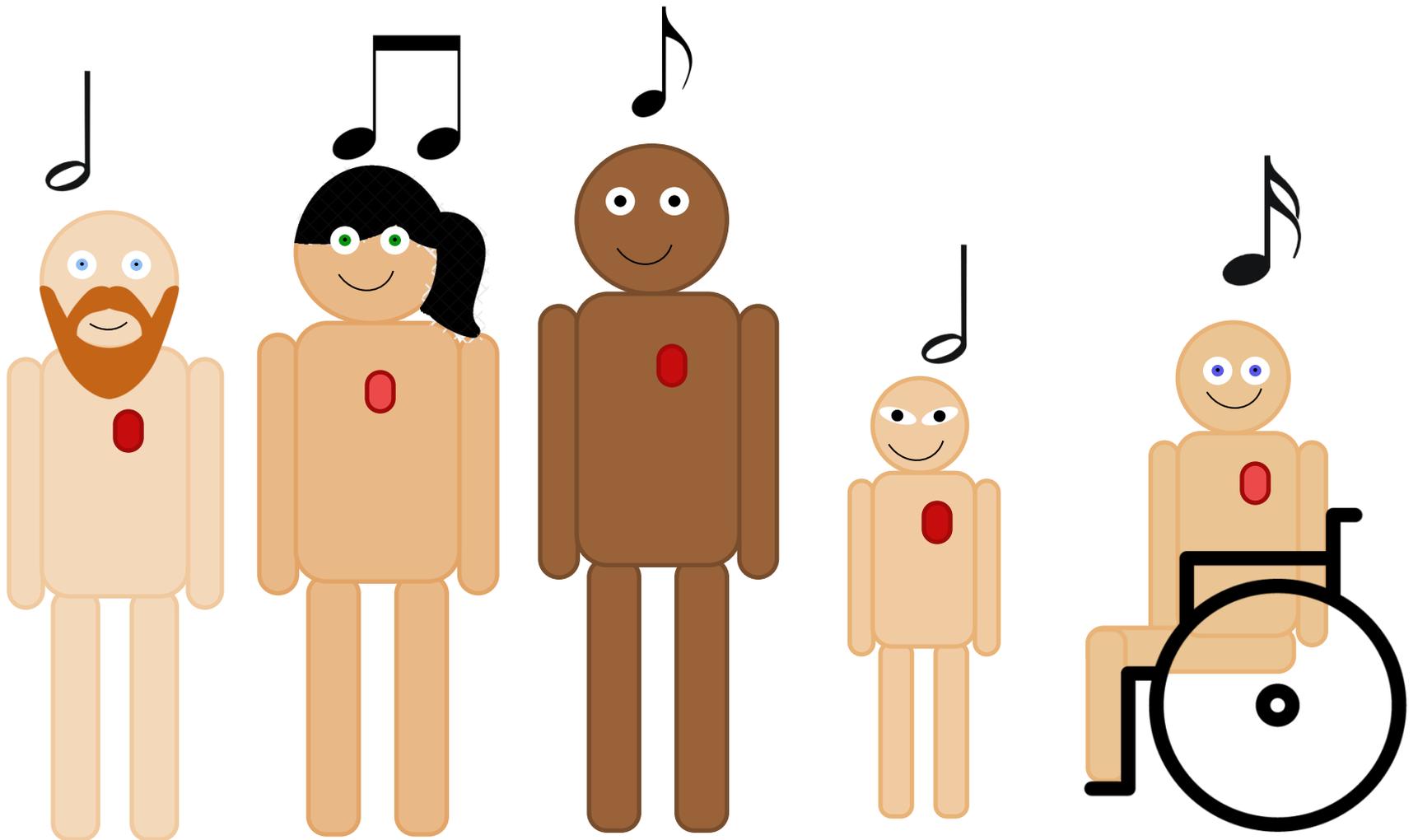
For the time being, this seems to me an admissible definition of what we call social feeling.

(Ansbacher & Ansbacher, p. 135)

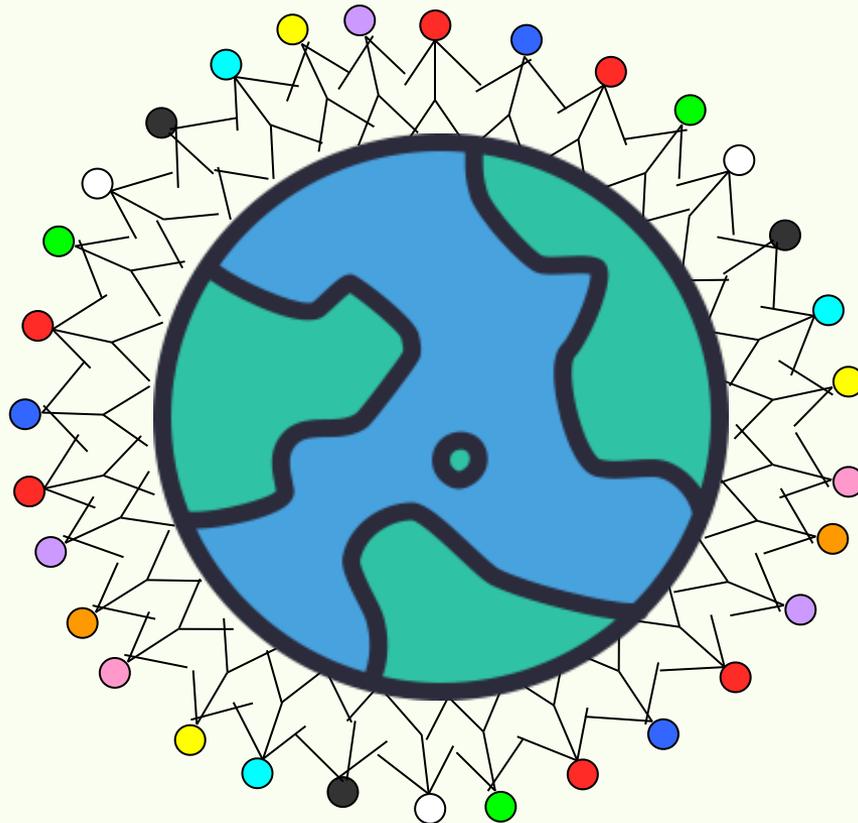
"To see with the eyes of another,  
to hear with the ears of another,  
to feel with the heart of another."



"Gemeinschaftsgefühl ist, »mit den Augen eines anderen zu sehen, mit den Ohren eines anderen zu hören, mit dem Herzen eines anderen zu fühlen.«" - *Psychotherapie und Erziehung, Band 1, (1928)*.



To be not only willing but also wishing, to go out of the way in order to help people who are of a different nationality, race, or color; to want to share with them what one has, to put an effort into helping them—this takes the most well-developed social interest. Since we are speaking of circles, this shall be the widest circle.



**A satisfaction of the need for affection cannot be had for nothing (that is, without giving something in return) {brackets in the original}... The need for affection thus becomes an essential part of the social feeling.**  
(Ibid, p.40)



I do not mean to say much about...the mistake of understanding what we call community as a private circle of our time, or a larger circle which one should join. Social Interest means much more. Particularly it means feeling with the whole, sub specie aeternitatis, under the aspect of eternity.... It is never a present-day community or society, nor a political or religious form. Rather, the goal which is best suited for perfection would have to be a goal which signifies the ideal community of all mankind.

(Adler, 1979, *Superiority and Social Interest*, p. 35).

