

RIPPLE ENGLISH

ACTIVE LEARNING PROGRAM

Workbook for:

Erich Fromm “The Art of Loving”

問題は解きっぱなしにしないで！

英語資格試験の学習は、**解いた後の復習**をしなければほとんど効果はありません。答え合わせをしておしまいせず、**テキストの音読練習やリスニング、多読学習などのインプット学習**を何度も反復して記憶に定着させましょう。ホームページからダウンロードできる音読練習用のテキストをぜひご活用ください。また、数日置いてから再度解き直すのも効果的です。答えを記憶してしまっているかもしれませんが、回答の根拠をなぞりながら繰り返し解くことで有効な復習になります！

Erich Fromm “The Art of Loving”

1. How many of us think that there is something that needs to be learned about love? Here, “love” refers not only to romantic love but also to friendship and familial love, and it is essential to build good long-term relationships. Then, what does it mean to love others? In 1956, a German social psychologist Erich Fromm wrote *The Art of Loving*. He asks its readers how many truly loving people you have known, and emphasizes the difficulty, saying, “love is not a sentiment which can be easily indulged in by anyone regardless of the level of maturity reached by them.” Loving others cannot be accomplished by shallow knowledge or easy techniques, so if you expect a shortcut for better communication, you might stop listening now. Also, what is discussed here will not help you to attract the attention of your romantic interest on a date tomorrow. This book rather argues that the fundamental problem lies in the very attitude to pursue the immediate gains through **superficial** techniques. There are neither shortcuts nor prescriptions. The whole point is that the capacity to love is only achievable for those who have freed themselves from expecting answers. To love others in the truest sense, we need to develop our total personality, learn the art of loving, and live every single day with courage, faith, and discipline. How can we love others?

- (1) The word “superficial” in the passage is closest in meaning to
- A. practical
 - B. textbook
 - C. easy
 - D. shallow
- (2) According to paragraph 1, which of the following is true?
- A. The book *The Art of Loving* provides simple techniques to quickly improve romantic success.
 - B. According to Erich Fromm, genuine love requires maturity and cannot be achieved through shortcuts.
 - C. Learning to love others mainly involves memorizing specific steps and prescriptions.
 - D. The paragraph suggests that most people already know everything necessary about love.

2. Love is not the problem of being loved. It is not the matter of how to be loved or how to be lovable, much less how to make them dependent on you. So the focus should not be on how to gain success that draws others' attention or how to master interesting conversation. Love certainly requires efforts, but it is not about how to package yourself to be charming and lovable. Love is about how you actively engage with others.
3. Also, love is not the problem of an object. Fromm pointed out the typical misunderstanding, saying, "people think that to love is simple, but to find the right object to love is difficult." In other words, it is a mistake to think "I can love another well once I find someone who is worthy to love." He wrote, "This attitude can be compared to that of a man who wants to paint but who, instead of learning the art, claims that he has just to wait for the right object, and that he will paint beautifully when he finds it." Love is a matter of faculty, so it does not happen automatically after finding the right object. It requires practice. So it will be too late to start making an effort of love when you find someone you want to be loved by. The way you deal with people everyday will also be the very attitude toward the person right in front of you. Only those who cultivate a caring attitude toward humanity as a whole can acquire the capacity to love in the truest sense.

- (3) According to paragraph 2, what is the true focus of love?
 - A. Learning techniques to make yourself more attractive and admired.
 - B. Trying to make others dependent on you for affection.
 - C. Actively engaging with others rather than concentrating on being lovable.
 - D. Improving your conversational skills to gain more attention.
- (4) According to paragraph 3, which of the following is true?
 - A. Fromm argues that love becomes easy once a person finds the ideal partner.
 - B. Love is a skill that must be practiced, not something that appears automatically with the right person.
 - C. The capacity to love depends mainly on waiting patiently for the right object of affection.
 - D. One should only practice love after finding someone they wish to be loved by.

4. Erich Fromm said that love is the wish to further the life of that which we love, and it is the active concern for their growth and well-being. Love is about one's active stance, so it is not about the initial ecstasy of falling in love or the excitement of connecting well with others. Of course, these emotions serve to build strong relationships at the beginning, but these alone won't lead to the permanent state of being in love.
5. He also wrote, "Love is not primarily a relationship to a specific person; it is an attitude, an orientation of character which determines the relatedness of a person to the world as a whole, not toward one "object" of love. If a person loves only one other person and is **indifferent** to the rest of their fellows, it is not love but a symbiotic attachment, or an enlarged egotism." Thus, the matter of love is about how you engage with people, whoever they are. If your attention and kindness are directed selectively to those who are special or beneficial to you, it is not love. In other words, true love requires both breaking away from a self-centered value and acquiring an attitude that seeks the well-being of everyone.
6. You then might wonder what this view implies for romantic love. In many cultures, romantic love is supposed to be an exclusive relationship. The exclusiveness of romantic love is often misinterpreted as meaning possessive attachment, but this relationship is still an expression of universal love toward humanity. A truly loving person will speak about their romantic love as follows: I love all of humankind. I entered into a romantic relationship with this particular person. I love this person as one expression and practice of affirming and respecting humanity in general.
- (5) According to paragraph 4, which of the following is true?
A. According to Fromm, love involves an active concern for another's growth and well-being.
B. Fromm argues that love is a passive emotion that happens without effort.
C. Love is defined mainly as the excitement felt when first falling in love.
D. Initial romantic ecstasy is enough to maintain love permanently.
- (6) The word "indifferent" in the passage is closest in meaning to
A. uninterested
B. hostile
C. rude
D. same
- (7) According to paragraph 5, what is implied about true love?
A. It is defined by strong affection toward one special person who benefits you.
B. It is a universal attitude of care that extends beyond a single individual.
C. It is primarily about forming deep, exclusive attachments to loved ones.
D. It is achieved when someone depends entirely on you emotionally.
- (8) According to paragraph 6, how is romantic love characterized from the viewpoint of universal love?
A. As a form of love that replaces one's concern for the rest of humanity.
B. As an exclusive attachment that justifies prioritizing one person above all others.
C. As one specific expression of a broader love and respect for all human beings.
D. As a relationship based on possessiveness and emotional dependence.

7. Love is what derives from the wish to make their lives better, and it should be directed not only to those who are important and beneficial to you but also to the whole of humanity. However, this is not about neglecting or sacrificing yourself. Loving others is inseparable from loving yourself. The Bible states, “love your neighbor as yourself.” These words imply that respect, love, and understanding of one’s own self cannot be separated from those for another individual. In Eastern philosophy, Mozi, a philosopher of the Spring and Autumn and Warring States periods, proposed the doctrine of “impartial love,” meaning that loving others as one loves oneself, and extending the love equally toward everyone, regardless of social status or kinship. Love of one person is premised on love of humanity. Since you are a part of humanity and you are connected with others in society, loving humanity certainly involves loving yourself.
8. Although self-love is essential, Fromm emphasizes that it is different from selfishness. He wrote that the selfish person does not love himself too much but too little. Selfish people make an unsuccessful attempt to compensate for their inability to love their true selves by either taking from others or devoting themselves too much in pursuit of approval from others. For example, some parents are actually blinded or even not interested in what their children feel or want. Instead, they see their children only as a means to gain prestige through their child’s status, such as academic excellence and obedience. These parents often harbor a sense of dissatisfaction with their lives. Since they are unable to fully love themselves, they seek to live out their unrealized dreams through their children. To show another example, one could get exhausted by giving others too much to their family or colleagues. Some of them don’t fully love themselves and thus try to compensate by getting approval from others, and some others fail to take a good balance between caring for others and caring for themselves.
9. If you neglect yourself, your love of others will not be sustainable. By contrast, love of oneself becomes an **inexhaustible** source of love toward others. What the Bible and Mozi mean by “love others as you love yourself” is that, conversely, you should care and respect yourself as you do for others. Love of others requires love of yourself, and vice versa.

- (9) According to paragraph 7, which of the following is true?
- A. Loving others requires sacrificing or neglecting oneself.
 - B. Both Western and Eastern traditions cited suggest that love for others is connected to love for oneself.
 - C. Mozi’s doctrine of “impartial love” emphasizes loving only one’s family and close associates.
 - D. The paragraph argues that love should be reserved only for those who benefit you.
- (10) According to paragraph 8, what is suggested about selfishness?
- A. It comes from loving oneself excessively.
 - B. It results from parents paying too much attention to their children's true feelings.
 - C. It is the same as caring too much for one’s family or colleagues.
 - D. It often reflects a lack of genuine self-love, leading people to seek validation through others.
- (11) The word “inexhaustible” in the passage is distant in meaning to
- A. abundant
 - B. unlimited
 - C. infinite
 - D. combustible

10. Love is inseparable from one's level of maturity. It is not something that can be achieved by merely acquiring certain techniques or understanding a set of theories. There is no shortcut, so one needs to get closer to a self who sincerely loves the whole of humanity by living each day with discipline and concentration, and keep practicing it with faith and courage.
11. Firstly, what does it mean to have discipline and concentration? We will never be good at loving if we do it only when we are in the mood or when we meet attractive people. At every interaction in our daily lives, we must reflect on what value, if any, we might be able to provide to the person right in front of us by paying our best attention and listening carefully. However, Fromm said, most people just pretend to listen to others, or even give advice, without really listening.
12. Secondly, why does true love require faith and courage? For example, let us suppose that there are two people who smile at every person they meet. One does it from knowledge that it makes him or her look humble and attractive, and thereby it is easier to extract benefits from others. The other does it out of their faith in loving, despite knowing that it will not always be rewarded. The former may appear caring at the first glance, but it is just the extension of selfishness. Children with a pure heart and perceptive adults will soon tell that such kindness and smile is motivated by self-interest. The latter, on the other hand, behaves with a full commitment to their faith, regardless of whether it pays off or not. Fromm wrote, "To love means to commit oneself without guarantee, to give oneself completely in the hope that our love may produce love in the loved person." Whoever insists on safety and security as primary importance in life cannot have faith, and those without the courage to be hurt and unrewarded cannot love others in a true sense.
13. Truly loving people equipped with such discipline, faith, and courage will, as a result, come to enjoy respect, support, and love from others—far beyond what an egoistic perspective could ever imagine. However, as long as you interpret the last sentence as a selfish how-to formula that "I can gain much by loving selflessly," you will not enjoy the genuine richness. It is not through techniques or pretense, but through a genuine love for humanity as a whole, that you can build a truly meaningful relationship with the person right in front of you.
- (12) According to paragraph 11, which of the following is true?
- A. We can become good at loving simply by acting on our feelings when the mood arises.
 - B. Fromm believed that most people genuinely listen with full attention in daily interactions.
 - C. Discipline and concentration in love require consistently paying careful attention to others.
 - D. Love improves naturally without any need for self-reflection or effort.
- (13) According to paragraph 12, why does true love require faith and courage?
- A. Because true love involves committing oneself without guarantees, even at the risk of being hurt.
 - B. Because loving others means acting kindly only when it is beneficial to oneself.
 - C. Because true love guarantees that kindness will always be rewarded.
 - D. Because people can only love genuinely when they appear humble and attractive to others.
- (14) According to paragraph 13, why can't genuine love be treated as a strategy for personal gain?
- A. Because selfless love never results in respect or support from others.
 - B. Because people will not respond positively unless you explicitly seek benefit from them.
 - C. Because approaching love as a technique for gaining advantages prevents you from experiencing its true richness.
 - D. Because meaningful relationships require pretending to care about humanity as a whole.
- (15) Within the whole passage, all of the below are mentioned, EXCEPT
- A. Love requires discipline, faith, and courage, and cannot be mastered through shortcuts or superficial techniques.
 - B. Loving others is inseparable from loving oneself, and self-love is different from selfishness.
 - C. Love should be directed not only toward specific individuals but also toward humanity as a whole.
 - D. True love depends primarily on finding the right person who is worthy of being loved.

Answers

- (1) D
- (2) B
- (3) C
- (4) B
- (5) A
- (6) A
- (7) B
- (8) C
- (9) B
- (10) D
- (11) D
- (12) C
- (13) A
- (14) C
- (15) D

(1) 文中の“superficial”と意味が最も近いのは

- A. practical (実践的な)
- B. textbook (典型的な、模範的な)
- C. easy (簡単な)
- D. shallow (浅い)**

(2) 1段落に合致するのは？

A. The book *The Art of Loving* provides simple techniques to quickly improve romantic success. (『愛するということ』という本は、恋愛を成功に導くための簡単なテクニックを紹介している)

B. According to Erich Fromm, genuine love requires maturity and cannot be achieved through shortcuts. (エーリッヒ・フロムによると、真の愛には成熟が必要であり、近道では得られない)

C. Learning to love others mainly involves memorizing specific steps and prescriptions. (他人を愛することを学ぶには、主に具体的な手順や指示を暗記する必要がある)

D. The paragraph suggests that most people already know everything necessary about love. (この段落は、ほとんどの人が愛について必要なことはすべてすでに知っていること示唆している)

(3) 2段落によると、愛の真の焦点は何か？

A. Learning techniques to make yourself more attractive and admired. (自分をより魅力的に見せ、称賛されるようなテクニックを学ぶこと)

B. Trying to make others dependent on you for affection. (愛情を求めて他人を自分に依存させようとすること)

C. Actively engaging with others rather than concentrating on being lovable. (愛されるよう努めるのではなく、積極的に他人と関わること)

D. Improving your conversational skills to gain more attention. (より多くの注目を集めるために会話力を向上させること)

(4) 3段落に合致するのは？

A. Fromm argues that love becomes easy once a person finds the ideal partner. (フロムは、理想的なパートナーを見つければ愛は容易になると主張している)

B. Love is a skill that must be practiced, not something that appears automatically with the right person. (愛は訓練を要する技術であり、適切な相手と出会えば自然に身につくものではない)

C. The capacity to love depends mainly on waiting patiently for the right object of affection. (愛する能力は、主に適切な愛情の対象を辛抱強く待つことにかかっている)

D. One should only practice love after finding someone they wish to be loved by. (人は愛されたいと願う相手を見つけた後でのみ、愛を実践すべきだ)

(5) 4段落に合致するのは？

A. According to Fromm, love involves an active concern for another's growth and well-being. (フロムによれば、愛とは他者の成長と幸福に対する積極的な関心を伴う)

B. Fromm argues that love is a passive emotion that happens without effort. (フロムは、愛は努力なしに生じる受動的な感情であると主張している)

C. Love is defined mainly as the excitement felt when first falling in love. (愛は主に、初めて恋に落ちたときに感じる興奮として定義される)

D. Initial romantic ecstasy is enough to maintain love permanently. (最初のロマンチックな陶酔感は、愛を永続的に維持するのに十分である)

(6) 文中の“indifferent (無関心な)”と意味が最も近いのは

- A. uninterested (興味のない)**
- B. hostile (敵対的な)
- C. rude (失礼な)
- D. same (同じ)

(7) 5段落によれば、真の愛とはどのような意味を持つか？

A. It is defined by strong affection toward one special person who benefits you. (真の愛とは、自分に利益をもたらす特別な人への強い愛情によって定義される)

B. It is a universal attitude of care that extends beyond a single individual. (特定の個人にとどまらず、普遍的な思いやりの態度だ)

C. It is primarily about forming deep, exclusive attachments to loved ones. (真の愛とは、愛する人に対して深く特別な愛着を抱くことだ)

D. It is achieved when someone depends entirely on you emotionally. (真の愛とは、誰かが感情的にあなたに完全に依存しているときに実現される)

(8) 6段落によれば、普遍的な愛の観点から、恋愛はどのように特徴づけられるか？

A. As a form of love that replaces one's concern for the rest of humanity. (人類全体への関心に代わる愛の形として)

B. As an exclusive attachment that justifies prioritizing one person above all others. (一人の人間を他の誰よりも優先することを正当化する排他的な愛着として)

C. As one specific expression of a broader love and respect for all human beings. (すべての人間に対するより広い愛と尊敬の、ある特定の表現として)

D. As a relationship based on possessiveness and emotional dependence. (所有欲と感情的な依存に基づく関係として)

(9) 7段落と合致するのは？

A. Loving others requires sacrificing or neglecting oneself. (他者を愛するには、自分自身を犠牲にするか、あるいは無視することが必要だ)

B. Both Western and Eastern traditions cited suggest that love for others is connected to love for oneself. (引用されている西洋と東洋の伝統はどちらも、他者への愛は自分自身への愛と結びついていると示唆している)

C. Mozi's doctrine of "impartial love" emphasizes loving only one's family and close associates. (墨子の「兼愛」の教義は、家族と親しい仲間だけを愛することを強調している)

D. The paragraph argues that love should be reserved only for those who benefit you. (この段落は、愛は自分に利益をもたらす人々にのみ向けられるべきだと主張している)

(10) 8段落によると、利己主義について何が示唆されているか？

A. It comes from loving oneself excessively. (利己主義は、自分を過度に愛することから生じる)

B. It results from parents paying too much attention to their children's true feelings. (親が子供の本当の気持ちに過度に注意を払うことから生じる)

C. It is the same as caring too much for one's family or colleagues. (家族や同僚を過度に気にかけることと同じだ)

D. It often reflects a lack of genuine self-love, leading people to seek validation through others. (利己主義は、真の自己愛の欠如を反映していることが多く、他者を通して承認を求めることにつながる)

(11) 文中の "inexhaustible (無尽蔵の)" と意味が遠いのは

A. abundant (豊富な)

B. unlimited (果てしない)

C. infinite (無限の)

D. combustible (可燃性の)

(12) 11段落に合致するのは？

A. We can become good at loving simply by acting on our feelings when the mood arises. (気分が高まったときに感情に従って行動するだけで、愛することが上手になる)

B. Fromm believed that most people genuinely listen with full attention in daily interactions. (フロムは、ほとんどの人が日常のやり取りの中で、心から注意深く耳を傾けていると信じていた)

C. Discipline and concentration in love require consistently paying careful attention to others. (愛における規律と集中力には、常に他人に細心の注意を払うことが求められる)

D. Love improves naturally without any need for self-reflection or effort. (愛は、自己反省や努力を必要とせずに自然に深まる)

(13) 12段落によると、真の愛にはなぜ信念と勇気が必要なのか？

A. Because true love involves committing oneself without guarantees, even at the risk of being hurt. (真の愛とは、たとえ傷つくリスクを負っても、保証なしに自らを捧げることだから)

B. Because loving others means acting kindly only when it is beneficial to oneself. (他人を愛するということは、自分にとって有益な場合にのみ親切にすることだから)

C. Because true love guarantees that kindness will always be rewarded. (真の愛は、親切には必ず報いがあることを保証するから)

D. Because people can only love genuinely when they appear humble and attractive to others. (人は謙虚で魅力的に見えるときにのみ、真に愛することができるから)

(14) 13段落によれば、なぜ真の愛は私利私欲のための戦略として扱われてはいけないのか？

A. Because selfless love never results in respect or support from others. (無私の愛は決して他者からの尊敬や支持をもたらさないから)

B. Because people will not respond positively unless you explicitly seek benefit from them. (あなたが明確に利益を求めない限り、人々は好意的に反応しないから)

C. Because approaching love as a technique for gaining advantages prevents you from experiencing its true richness. (愛を利益を得るための手段と捉えようと、愛の真の豊かさを体験できなくなるから)

D. Because meaningful relationships require pretending to care about humanity as a whole. (有意義な人間関係を築くには、人類全体を気遣っているふりをする必要があるから)

(15) 全本文中で言及されていないのは

A. Love requires discipline, faith, and courage, and cannot be mastered through shortcuts or superficial techniques. (愛には規律、信念、そして勇気が必要であり、近道や表面的なテクニックでは習得できない)

B. Loving others is inseparable from loving oneself, and self-love is different from selfishness. (他者を愛することは自分自身を愛することと切り離すことができず、自己愛は利己主義とは異なる)

C. Love should be directed not only toward specific individuals but also toward humanity as a whole. (愛は特定の個人だけでなく、人類全体に向けられるべきだ)

D. True love depends primarily on finding the right person who is worthy of being loved. (真の愛は、愛されるに値する適切な人を見つけることにかかっている)