

〔 はじめに
——パワーは誤解されている 〕

- 1 Plato, *Plato's Republic, Book II* (Agora Publications, 2001): 47–48. [プラトン『国家』藤沢令夫訳 (岩波書店、1979年) ほか]
- 2 Niccolo Machiavelli, *De Principatibus/Il Principe* (Antonio Blado d'Asola, 1532). [ニコロ・マキアヴェッリ『君主論』(岩波文庫ほか)]

〔 chapter 1
パワーの基本原理 〕

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- 2 Grimanis, Keynote Talk.
- 3 Grimanis, Keynote Talk.
- 4 The International Coaching Federation (ICF) certifies coaches according to different levels of professional development: associate certified coach (ACC), professional certified coach (PCC), and master certified coach (MCC). Many certified coaches work as executive coaches. All certified coaches follow a codified methodology, much like a certified public accountant (CPA) or a chartered financial analyst (CFA) does. Lia enlisted only ICF certified coaches for the charity.
- 5 Lia Grimanis in discussion with the authors, June 2019, September 2019, and October 2020.
- 6 Grimanis, discussion with authors.
- 7 Certified coaches in discussion with the authors, August 2020.
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- 10 The figure depicts our adaptation of Emerson's power-balancing strategies. See Richard M. Emerson, "Power-Dependence Relations," *American Sociological Review* 27, no. 1 (1962): 31–41.
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- 12 Stefan Kanfer, *The Last Empire: De Beers, Diamonds, and the World* (New York: Farrar, Straus and Giroux, 1995): 270–72.
- 13 Edward J. Epstein, *The Rise & Fall of Diamonds* (New York: Simon & Schuster, 1982): 125–26. [エドワード・J. エプスタイン『ダイヤモンド神話の崩壊』田中昌太郎訳 (早川書房、1983年)]
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- 24 Robert A. Caro, *Master of the Senate* (Westminster, MD: Knopf Doubleday Publishing Group, 2009), 153.
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chapter 2
 [パワーは汚らわしいとは限らない]

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 - 14 Robert Graves, *The Greek Myths* (Mt. Kisco, NY: Moyer Bell, 1988).
 - 15 Graves, *The Greek Myths*, 313.
 - 16 Dacher Keltner et al., "Power, Approach, and Inhibition," *Psychological Review* 110, no. 2 (2003): 265-84; Nathanael J. Fast et al., "Illusory Control: A Generative Force Behind Power's Far-Reaching Effects," *Psychological Science* 20, no. 4 (2009): 502-8.
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 - 19 Francois Hollande in discussion with the authors, July 2019.
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chapter 3
人は何に価値を見出すのか

- 1 For a comparison and summary of essential views of human nature in Western and Eastern thought, including Confucianism, Hinduism, Buddhism, Plato, the Bible, Islam, and Kant, see Leslie Forster Stevenson, *Thirteen Theories of Human Nature* (Oxford: Oxford University Press, 2018).

- 13 For classic treatments of people's self-view, see Morris Rosenberg, *Conceiving the Self* (New York: Basic Books, 1979). Self-esteem is a component of self-concept. Self-concept is a person's view of what they are like. Self-esteem is how a person values what they are like. See Jim Blascovich and Joseph Tomaka, "Measures of Self-Esteem," in *Measures of Personality and Social Psychological Attitudes*, vol. 1, eds. John Robinson, Phillip Shaver, and Lawrence Wrightsman (San Diego: Academic Press, 1991), 115–60.
- 14 A central idea in psychology, self-esteem is also controversial in its relationship with similar concepts, such as existential meaning and mattering. Supporting our view that existential anxiety is linked to the need to have a positive view of our world, measures of self-esteem are highly correlated with measures of existential meaning, as well as measures of mattering, especially to others. See Andrew Reece et al., "Mattering Is an Indicator of Organizational Health and Employee Success," *The Journal of Positive Psychology* 16, no. 2 (2019): 1–21.
- 15 This view of self-esteem as a person's superordinate goal finds its roots in Abraham Maslow's famed hierarchy of needs, though Maslow's original hierarchy conceives of esteem as subordinate to self-actualization (Abraham Maslow, "A Theory of Human Motivation," *Psychological Review* 50, no. 4 [1943]: 370–96). Later psychologists would relate self-actualization needs to a person's intrinsic esteem, as opposed to the extrinsic esteem someone derives from others. Clayton Alderfer's ERG theory organized Maslow's model into three categories: *Existence* concerns people's basic physiological and safety needs. *Relatedness* concerns social and status need that correspond to Maslow's social need and the external component of esteem. *Growth* refers to an intrinsic desire for personal development, which includes the intrinsic component from Maslow's esteem category and self-actualization (Clayton Alderfer, "An Empirical Test of a New Theory of Human Needs," *Organizational Behavior and Human Performance* 4, no. 2 [1969]: 142–75). The evidence for the hierarchical ordering of these needs—such that people pursue a higher-level need only after they have satisfied lower-level needs—is mixed. What is better documented is that people derive self-esteem from their self-assessment of being personally competent, worthy of love, virtuous, and having high status in a group, as we detail below. In this sense, self-esteem is a superordinate need.
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- 17 For a psychological view of secure and fragile self-esteem, see Michael Kernis, "Toward a Conceptualization of Optimal Self-Esteem," *Psychological Inquiry* 14, no. 1 (2003): 1–26; Jennifer Crocker and Lora E. Park, "The Costly Pursuit of Self-Esteem," *Psychological Bulletin* 130, no. 3 (2004): 392–414. Interestingly, Buddhism, which might be viewed as having nothing to do with self-esteem, given its emphasis on transcending self-concern, can instead be understood to parallel this distinction between fragile and secure self-esteem when it invites us to embark on a path of liberation from negative preoccupation with the self and the need for affirmation from others.
- 18 This view of secure self-esteem as authentic mirrors modern and contemporary moral philosophy, in which authenticity is a rejection of the blind, mechanical acceptance of an externally imposed code of values justified by recourse to some higher authority. An ethic of authenticity is guided instead by motives and reasons that express a subject's core individuality, who the person is. For key references, see Somogy Varga, *Authenticity as an Ethical Ideal* (New York: Routledge, 2012). For other sources, see Jacob Golomb, *In Search of Authenticity: From Kierkegaard to Camus* (London: Routledge, 1995); Charles Taylor, *The Ethics of Authenticity* (Cambridge, MA: Harvard University Press, 1991) [チャールズ・テイラー 『「ほんもの」という倫理——近代とその不安』 田中智彦訳 (産業図書、2004年)]. Having secure self-esteem does not mean being uninterested in improving oneself. A failure can be terribly disappointing to someone and motivate them to become better, but it does not infringe on the person's fundamental self-acceptance and sense of worthiness. For philosophical discussions of the pursuit of self-esteem and its societal implications, see also Kwame Anthony Appiah, *The Honor Code* (New York: W. W. Norton, 2010); Geoffrey Brennan and Philip Pettit, *The Economy of Esteem: An Essay on Civil and Political Society* (Oxford: Oxford University Press, 2005). For the link between authenticity and the sense of power, see Sandra E. Cha et al., "Being Your True Self at Work: Integrating the Fragmented Research on Authenticity in Organizations," *Academy of Management Annals* 13, no. 2 (July 2019): 633–1; Muping Gan, Daniel Heller, and Serena Chen, "The Power in Being Yourself: Feeling Authentic Enhances the Sense of Power," *Personality and Social Psychology Bulletin* 44, no. 10 (October 1, 2018): 1460–72.
- 19 Social psychologist Seymour Epstein theorized a hierarchical model where overall self-esteem is the first-order dimension of a person's self-assessment, and second-order dimensions relating to general competence, moral self-approval, power, and love worthiness contribute to the assessment of self-esteem. We develop a similar

- model here, with safety and self-esteem as first-level needs, and material possessions, social status, achievement, affiliation, and morality as second-level resources fulfilling first-level needs. See Seymour Epstein, "Self-Concept Revisited: Or a Theory of a Theory," *American Psychologist* 28, no. 5 (1973): 404–16.
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chapter 4
 「大切に思うもの」へのアクセス権は誰の手に？

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[chapter 5
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- and lastly, a “host withdrawal” scenario, where the host left the stage after making the conditions clear, in which seven people participated. The percentage of contestants who went all the way varied by condition, with 81 percent of standard condition contestants going all the way, 74 percent of social support contestants, 72 percent of TV broadcast contestants, and 28 percent of host withdrawal contestants. The overall average among all conditions was about 72 percent. (See Beauvois, Courbet, and Oberle, “Prescriptive Power.”)
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chapter 7
〔 パワーは不変でも、パワーの保有者は変わる 〕

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[chapter 8
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