

[ I ] 30年前には現在とは比べようもないほど恐れられていた cancer を自らも患っていた Susan Sontag (1933 ~ 2004) は, *Illness as Metaphor* (1978 年刊行: 邦題『隠喩としての病』) を世に問いました. 下の英文を, 注を参照しながら読み, 指示に従って解答しなさい. なお, ① ~ ④ は, 段落を表します.

① Two diseases have been spectacularly, and similarly, encumbered by the trappings of metaphor: tuberculosis and cancer. The fantasies inspired by TB in the last century, by cancer now, are responses to a disease thought to be intractable and capricious—that is, a disease not understood—<sup>(1)</sup> in an era in which medicine's central premise is that all diseases can be cured. Such a disease is, by definition, mysterious. For as long as its cause was not understood and the ministrations of doctors remained so ineffective, TB was thought to be an insidious, <sup>(a)</sup> implacable theft of a life. Now it is cancer's turn to be the disease that doesn't knock before it enters, cancer files the role of an illness experienced as a ruthless, secret invasion—a role it will keep until, one day, its etiology becomes as clear and its treatment as effective as <sup>(b)</sup> those of TB have become.

② Although the way in which disease mystifies is set against a backdrop of new expectations, the disease itself (once TB, cancer today) arouses thoroughly old-fashioned kinds of dread. Any disease that is treated as a mystery and acutely enough feared will be felt to be morally, if not literally, <sup>(c)</sup> contagious. Thus, a surprisingly large number of people with cancer find themselves being shunned by relatives and friends and are the object of practices of decontamination by members of their household, as if cancer, like TB, were an infectious disease. Contact with someone afflicted with a disease regarded as a mysterious malevolence inevitably feels like a trespass; worse, like the violation of a taboo. The very names of such diseases are felt to have a magic power. In Stendhal's *Armance* (1827), the hero's mother refuses to say "tuberculosis," <sup>(2)</sup> for fear that pronouncing the word will hasten the course of her son's malady.

③ When, not so many decades ago, learning that one had TB was tantamount to hearing a sentence of death—as today, in the popular imagination, cancer equals death—it was common to conceal the identity of their disease from tuberculars and, after they died, from their children. Even with patients informed about their disease, doctors and family were ( 1 ) to talk freely. Conventions of concealment with cancer are even more strenuous. In France and Italy it is still the rule for doctors to communicate a cancer diagnosis to the patient's family but not to the patient; doctors consider that the truth will be ( 2 ) to all but exceptionally mature and intelligent patients. (A leading French oncologist has told me that fewer than a tenth of his patients know they have cancer.) In America—in

part because of the doctors' fear of malpractice suits — there is now much more <sup>(d)</sup> candor with patients, but the country's largest cancer hospital mails routine communications and bills to outpatients in envelopes that do not reveal <sup>(e)</sup> the sender, <sup>(3)</sup> on the assumption that the illness may be a secret from their families. Since getting cancer can be a scandal that jeopardizes one's love life, one's chance of promotion, everyone's job, patients who know what they have tend to be extremely prudish, if not outright secretive, about their disease.

④ All this lying to and by cancer patients is a measure of how much [ A ]. As death is now an offensively meaningless event, so that disease widely considered a synonym for death is experienced as something to hide. The policy of equivocating about the nature of their disease with cancer patients reflects the conviction that dying people are best spared the news that they are dying, and that the good death is the sudden one, best of all if it happens while we're ( 3 ) or asleep. Yet the modern <sup>(f)</sup> denial of death does not explain the extent of the lying and the wish to be lied to; it does not touch the deepest dread. Someone who has had a coronary is at least as likely to die of another one within a few years as someone with cancer is likely to die soon from cancer. But no one thinks of concealing the truth from a cardiac patient: there is nothing shameful about a heart attack. Cancer patients are lied to, not just because the disease is (or is thought to be) a death sentence, but because it is felt to be obscene — in the original meaning of that word.

- 注 ① tuberculosis, TB; 結核 ministrations; (ここでは) 医療行為  
 insidious; 油断のならない etiology; 病因
- ② backdrop; 背景 decontamination; 浄化 malevolence; 悪意  
 Stendhal; フランスの作家 (1783 ~ 1842), *Armance* は彼の作品
- ③ tantamount to; ~と等しい tubercular; 結核患者  
 oncologist; 腫瘍学者 malpractice suit; 医療過誤訴訟  
 outpatient; 外来患者 jeopardize; 危うくする
- ④ equivocate; 言葉を濁す coronary; 心臓発作

- 1) 下線部 (1) ~ (3) を, 日本語に訳しなさい.
- 2) 下線部 (a) ~ (f) について, 下の問いに答えなさい.
- (a) implacable と似た意味で用いられている単語を段落 ① の中から探しなさい. 答えは, 英語で記しなさい.
  - (b) those が指しているものを段落 ① の中から探しなさい. 答えは, 英語で記しなさい.
  - (c) contagious と似た意味で用いられている単語を段落 ② の中から探しなさい. 答えは, 英語で記しなさい.
  - (d) candor の形容詞形を記しなさい.
  - (e) the sender が指しているものを段落 ③ の中から探しなさい. 答えは, 英語で記しなさい.
  - (f) denial の動詞形を記しなさい.
- 3) “時代の違い” のほかに, cancer と TB の違いとして段落 ② で述べられていることは何か. 10字以内の日本語で記しなさい.
- 4) ( 1 ) ~ ( 3 ) に入れるのに最もふさわしい語を下の選択肢から選び, その番号を解答用紙に記入しなさい.
- ( 1 )    1. forced            2. frank            3. reluctant        4. wry
- ( 2 )    1. emotional        2. inheritable      3. intolerable      4. philological
- ( 3 )    1. adolescent       2. confined        3. lucid            4. unconscious
- 5) 文中の [ A ] に入れるために, 1. ~ 6. を並べ替えなさい. 答えは並べ替えた順に番号を解答用紙に記入しなさい.
1. advanced industrial societies    2. become in    3. harder    4. it has
5. to come to    6. terms with death
- 6) cancer と heart attack の違いとして段落 ④ で述べられていることは何か. 20字以内の日本語で記しなさい.

〔Ⅱ〕下の英文は、ILO (International Labour Organization: 国際労働機関) が運営するプログラム IPEC (International Programme on the Elimination of Child Labour: 児童労働撤廃国際計画) が発表している「児童労働」についての定義です。指示に従って解答しなさい。

Considerable differences exist between the many kinds of work children do. Some are difficult and demanding, others are more hazardous and even morally reprehensible. Children carry out a very wide range of tasks and activities when they work.

Not [ A ]. Children's or adolescents' participation in work that does not affect their health and personal development or interfere with their schooling is generally regarded as being something positive. This includes activities such as helping their parents around the home, assisting in a family business or earning pocket money outside school hours and during school holidays. These kinds of activities contribute to children's development and to the welfare of their families; they provide them with skills and experience, and help to prepare them to be productive members of society during their adult life. <sup>(1)</sup> The term "child labour" is often defined as work that deprives children of their childhood, their potential and their dignity, and that is harmful to physical and mental development.

It refers to work that:

is mentally, physically, socially or morally dangerous and harmful to children; and interferes with their schooling by: depriving them of the opportunity to attend school; obliging them to leave school prematurely; or requiring them to attempt to combine school attendance with excessively long and heavy work.

In its most extreme forms, child labour involves children being enslaved, separated from their families, exposed to serious hazards and illnesses and/or left to fend for themselves on the streets of large cities — often at a very early age. <sup>(2)</sup> Whether or not particular forms of "work" can be called "child labour" depends on the child's age, the type and hours of work performed, the conditions under which it is performed and the objectives pursued by individual countries. The answer varies from country to country, as well as among sectors within countries.

1) 文中の〔A〕に入れるために、1.～8.を並べ替えなさい。答えは並べ替えた順に番号を解答用紙に記入しなさい。

1. all work done    2. as    3. be targeted    4. by children  
5. child labour that    6. for elimination    7. is to    8. should be classified

2) 下線部 (1), (2) を日本語に訳しなさい。

〔Ⅲ〕 下の英文は、80歳の日系アメリカ人二世からのメールの一部です。( 1 )～( 5 )に入れるのに最もふさわしい語を選択肢から選び、その番号を解答用紙に記入しなさい。

For the first time in a long time, I find myself at home with nothing to do. I could pick up a book and start reading, but I was unable to find an interesting title. But, by this evening, I am sure I will be able to visit a book store. One of my most ( 1 ) leisure time activities is to read. I learned the enjoyment of reading when I was a very young child. It is not always nice to be the youngest one in a family. My older brother and sister would be off to school and I would be home alone with my mother. So, there would be ( 2 ) if anything to do. Mother would be busy doing the laundry, cleaning the house or some activity totally ( 3 ) of interest for a child under 5 years of age. So, since I was introduced to books, my passion for reading has never diminished. Television does make inroads, but not in the middle of the day. The programs are very dull at that time of the day. I feel pity for today's children whose only form of entertainment is TV.

I love to go fishing, too. Why so many Japanese-Americans love to fish has a simple explanation. It is certainly not a racial ( 4 ). But, it can be traced back to the early days of Japanese migrating to the USA. There was prejudice then, as ( 5 ) still can be found today. However, back in those early days, the hatred for those of Japanese origin was in the open and, as a result, it limited what Japanese living in America could do for recreation. Watching sports, like baseball, was one recreational outlet. Fishing was yet another.

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|-------|--------------|------------|----------------|--------------|
| ( 1 ) | 1. cherished | 2. hated   | 3. indifferent | 4. irritated |
| ( 2 ) | 1. as        | 2. little  | 3. much        | 4. nothing   |
| ( 3 ) | 1. avoid     | 2. devoid  | 3. inclusive   | 4. producing |
| ( 4 ) | 1. dislike   | 2. species | 3. track       | 4. trait     |
| ( 5 ) | 1. ancestors | 2. is      | 3. remnants    | 4. someone   |