

平成 31 年度 入学 試験 問題 (後期)

英 語

注 意

1. 合図があるまで表紙をあけないこと。
2. 受験票は机に出しておくこと。

## I 以下の英文を読み、下線部を和訳せよ。

*As the digital age makes people more lonely, a Los Angeles (LA) actor Chuck McCarthy has created a service to stroll with strangers — but the job is more people whisperer than people walker.*

Chuck McCarthy recently auditioned as a homicidal biker for a TV show but the actor is finding glimmers of fame and, possibly, a business franchise with another role: LA's first "people walker". He walks humans for \$7 a mile around the streets and park near his home, pioneering an alternative service to dog walking that requires no lead, just an ability to walk, talk and, above all, listen.

The idea initially struck the underemployed actor as a joke, an imaginary way to make extra cash, until it became real. "The more I thought about it, the less crazy it seemed," said McCarthy, draining a bottle of water — he now takes hydration seriously — and heading out into the sunshine for another walk.

A homemade logo across his T-shirt declared him The People Walker — low-budget, mobile advertising. "I've been doing walks almost every single day for the past week and I'm getting repeat clients, which is what you want."

A stroll with this soft-spoken heavy-set man seems to be what much of LA wants judging by the response to his Facebook page and homemade flyers. "Need motivation to walk?" they ask from lamp-posts. "Scared to walk alone at night? Don't like walking alone at all? Don't want people to see you walking alone and just assume you have no friends? Don't like listening to music or podcasts but can't walk alone in silence, forced to face thoughts of the unknown future or your own insignificance in the ever-expanding universe?"

For many, the answer to one or all of the above seems to be "yes". McCarthy is receiving hundreds of emails from the lonely, the curious and the adventurous, all seeking a stranger to walk with. "I try to listen more than talk," he said, striding past handsome houses in Los Feliz, a leafy neighbourhood near Hollywood.

Conversations with clients are seldom confessional but he respects confidences. "It's mostly surface, small-talk type stuff. But I think it's therapeutic even if they're not baring their souls." Grumbling about traffic, for instance, feels better when delivered to an actual human ear rather than posted on social media. "Tweeting about it and getting no response just makes you feel sadder."

So many requests have poured in that McCarthy has recruited five other walkers to serve different parts of LA, though he will not take any cut from their earnings until he figures out a professional business model. It could grow fast. A woman in Israel has copied the idea, someone in Britain wants him to do it there and a guy in New York asked him to walk his eight-year-old son to the bus stop each day.

McCarthy, bemused and excited by the attention, is considering crowdfunding to hire technical staff to design an Uber-style\* app. In addition to ensuring proximity — he wants to stay local and on foot, not drive across town, let alone fly thousands of miles — the app would let walkers and clients rate each other for personability and walking speed. The latter is a key point for walkers since a slow pace, say two miles an hour, yields \$14, versus \$28 for a brisk four miles per hour. "Awesome concept, plenty of screwed-up lonely people out there," said one of his Facebook commenters, suggesting the job is more people whisperer than people walker.

But according to McCarthy, paying to be walked does not mean people are friendless. It just means they cannot always coordinate leisure time with friends, a product of fluid schedules in the gig economy\*\*, leaving them isolated. "We're on phones and computers constantly communicating but we're not connecting as much. We need that human interaction."

We also need exercise. McCarthy has slimmed down two notches on his belt since starting the professional walking. "I try not to run because it could ruin my brand," he jokes.

Originally from Atlanta, McCarthy is serious enough about acting that he declines to reveal his exact age, beyond saying he is in his 30s. He has found minor parts since moving to LA a decade ago but no breakthrough role.

(出典: *The Guardian*. September 14, 2016. 一部変更あり)

\*Uber: a taxi dispatch service available on smartphones

\*\*gig economy: a labor market where there are a lot of short-term contracts or freelance work and not many permanent jobs

## II 以下の英文を読み、下線部を和訳せよ。

Medical care is a *process*. It cannot be seen or even discussed as a single incident, as one static decision made on a static set of facts. In the *process of care*, especially in cases that eventually demand difficult moral decisions, a number of minor ethical matters have been handled along the way — matters that involve both fact and value, in which both patient and doctor interact in making decisions. In that process both patient and physician have informed each other of how each feels, and the interaction helps form the basis for the next decision.

The process often starts before the patient ever sees the doctor. One seldom chooses his or her physician blindly from the Yellow Pages of the telephone book. Usually one finds out about a doctor from family or friends and learns ahead of time not only how competent the physician is, but also through anecdote and otherwise what kind of person he or she is, how much he or she cares, and so forth. At the time of the first visit these impressions are reinforced, sometimes deliberately by a probing patient and sometimes without awareness in idle conversation.<sup>(1)</sup> In these conversations the patient somehow manages to convey to the physician his or her beliefs about the body, life, fate, sickness, and death, probably without ever actually discussing those topics; and the doctor, I believe, responds in kind.

The first visit often establishes whether or not doctor and patient share similar values. (If not, the patient rarely returns.) More important, perhaps, the first visit also establishes whether or not the doctor understands the patient.

The major complaint people have about their doctors is that they don't listen. Listening means learning not only what the symptoms are but what they mean to the patient. Understanding means not only understanding the words but also understanding, in the sense of being sympathetic to, the values that are behind the words. When medicine is conceived as a purely technological field, learning how to listen to these personal aspects of the patient's concern may not be considered part of the doctor's professional role by other professionals. As one dermatologist\* said to me, he thought of his "bedside manner" as just something he had to pick up in order to have a successful practice. That his personal understanding was often vital to making his patients better was not within his comprehension.

In certain ways the physician learns what life is really about underneath the social conventions. He experiences life and people at their worst — in pain and sorrow and deprived of dignity. But he is also granted the privilege of seeing in his patients courage and acceptance, resignation and determination — and of participating in the life crises inherent in the human condition.<sup>(2)</sup> As his knowledge increases, what he has learned must enter his decisions; the depth and richness of his experience must reinforce his technological skill.

Though largely irrelevant to the healthy, the doctor's day-to-day work is concerned with events that may occur only once or twice in his patient's lifetime. A baby's birth may be routine to him, but for the mother those hours of labor\*\* may be the proving ground of adulthood. His simple common-sense advice about the breast and breast-feeding rescues a mother from what seemed to her to be her own failure. That man's drinking, this child's height, another's sexual dysfunction — all vital problems to those concerned — are influenced by his words. The doctor is in and out of the lives of others. Where serious or terminal illness is the issue, he may become a family intimate for days, weeks, or months, again becoming external to their lives when trouble ends.<sup>(3)</sup>

(出典：Eric J. Cassell. *The Healer's Art*. The MIT Press. 1976. 一部変更あり)

\*dermatologist: a doctor who treats skin diseases

\*\*labor: the process of giving birth to a baby

## III 下線部を英訳せよ。

子どもたちの生まれつきの音楽的な潜在能力は、しばしば過小評価されてきた。しかし今では、彼らは正式な指導がなくとも、遊びの中で何らかの音楽的断片をその場で自然に生み出すことができることがわかっている。<sup>(1)</sup> すべての子どもたちが、音楽を創造するために楽器や自分の声で実験する意欲と能力をもっているのだ。<sup>(2)</sup> 大人たちは、権威をもった教師としてではなく、遊び仲間や共同学習者としてふるまうことによって、子どもたちの音楽の学習を最もよくサポートすることができる。<sup>(3)</sup>