

同棲

Unmarried Mates

アメリカ特派員

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The atmosphere of the late sixties produced a generation that seriously questioned many of the old values of Americans. Young people distrusted the government following the often shady handling of the Vietnam War: a few atrocities were committed by our soldiers, due to the environment of paranoia¹ and hostility in Vietnam; and, the government hid much of what it was doing, including many bombings, from the public. Young folks, steeped in² the idealism that they learned in school, but ignorant of the harsh conditions that caused such actions, innocently declaimed the government for its behavior, and demanded that a new morality be established. They intended that this new morality would not merely restore a sense of integrity to the government, it would overhaul what the youth perceived as a decadent state that the country had fallen into.

Rather than harkening back to³ the idealistic values that the country was founded on, however, the youth decided to take matters into their own hands⁴ and carve out⁵ a new standard of their own. Any existing institution⁶ was questioned; if it represented the old order,⁷ then it was to have been torn down⁸ and rebuilt. The youngsters figured that they had learned from their parents' mistakes, and, with cooperation and love, could achieve a state of unity and

1960年代後半の雰囲気は、アメリカ人が持っている古い価値観の多くを真剣に疑問視する世代を作り出した。若者たちは、政府がベトナム戦争をしばしばこそこそと処理した結果として、政府を信用しなくなった。つまり、ベトナムではヒステリックな恐怖とか敵意を起こさせる環境に置かれたためにアメリカ兵士がいくつかの残虐行為をした。そしてアメリカ政府は、多数の爆撃だけでなく、やっていることの多くを国民の目から隠していた。学校で学んだ理想主義に夢中になった若者は、上のような行為を起こす過酷な状況を全く知らずに、無邪気に政府の行動を非難し、新しいモラルを確立することを要求した。彼らは、この新しいモラルによって、政府に誠実さの観念を回復させるだけでなく、アメリカが落ち込んだ退廃的な状態と若者が感じているものをオーバーホール（改体修理）しようとしたのである。

しかしながら、アメリカが建国の土台とした理想主義的な価値観に立ち返るよりはむしろ若者たちは、自分たちの手でその問題を引き受けて、自分たち自身の新しい基準を作り出すことに決めた。既存の制度は何でも疑われた。それが旧体制を表しているものなら、取り壊して、再建されなければならなかった。若者たちは、親たちの間違いから教訓を学び、協力と愛とによって、自由な枠組の中で仲よく調和し、兄弟のように暮らす状態を達成できると考えた。

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brotherhood within a liberal framework. Restrictions were abandoned, and freedom encouraged: the young decided that the structures of society had caused its problems, for they shackled⁹ and inhibited people, and kept them from realizing their full potential in life.

Ideally, the concept of a free society was fine. It was, however, impractical. Many youths became coddled and dependant, for, able to do whatever they wanted, they chose to do nothing. They thus came to expect to get the rewards of hard work without actually putting out the necessary effort. This has become more and more apparent in recent years, and the trend has now reversed itself: Americans are becoming increasingly conservative, and going back to the values that were abandoned just a decade ago.

Any social upheaval brings both good and bad changes; as the years go by and things become settled, the bad changes are discarded, and the good are absorbed into the social structure. The liberal atmosphere brought about many changes that have since been abandoned, among them the "Do your own thing"¹⁰ approach to education, and many that we now being questioned, such as busing¹¹ to achieve racial equality in schools. Certain changes, though, have become, after a period of outrage against them due to their radical nature, accepted by almost all factions of society. Prominent among these is the idea that a man and woman can live together¹² as lovers without being officially married.

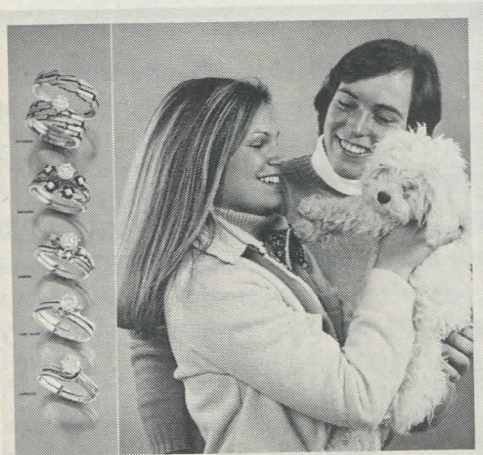


制限は廃止され、自由が奨励された。若者たちは、社会の構造がそれ自身の問題を引き起こしていると結論した。なぜなら社会の構造が人々に足かせをかけて抑圧し、人生において最大限の力を発揮させることを妨げていると考えたのである。

理想としては、自由な社会という概念は結構なものである。しかしそれは実際的ではなかった。多くの若者たちが甘やかされて、人に依存するようになった。なぜなら、好きなことができるので、彼らは何もしないことを選んだのである。このようにして、彼らは実際に必要な努力をすることなしに、刻苦勉励に対して与えられる報酬がもらえると思うようになった。近年はこのことがますます目につくようになってきたが、そのため今や傾向が逆転してしまった。アメリカ人は次第に保守的になり、10年前に放棄した価値観にもどって行っている。

どんな社会的大変動も良い変化と悪い変化をもたらす。年月がたち、事態が安定してくると、悪い変化は捨てられ、良い変化が社会構造の中に吸収される。進歩的な雰囲気はその後放棄された多くの変化をもたらしたが、その中には「自分に合う、気に入ったことをやれ」という教育の方法とか、学校での人種平等を達成するためのバス通学というような、目下論議されている多くの問題が含まれている。しかしながら、ある種の変化はその急進的な性質のために、ある期間憤激された後で、社会のほとんどすべての派の人たちによって受け入れられるようになった。その中で目につくのは、男女が公式に結婚していなくても恋人同士として同棲できるという考え方である。

この変化が受け入れられるようになったことは、一つの文化として、アメリカがまだ生命力に満ち、前進的であることを示している。最近では基本的で保守的な価値観へ向かう傾向があるが、アメリカ人は相変わらず新しい暮らし方を絶えず実験しているのである。アメリカは技術的に進歩しているだけではなく、国民の気分と必要に適しているとすれば、その文化を適応するように改めたり、その社会を構造



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That this change has become accepted is an indication that, as a culture, America is still vital and progressive. In spite of the current trend towards basic and conservative values, we are still experimenting all of the time with new approaches to living; we are not merely advancing technologically, we are adapting our culture and restructuring¹³ our society when it becomes appropriate to the nation's mood and needs. Of course, many of the changes turn out¹⁴ to be mere passing fancies, and soon fade away; we are willing, however, to recognize when something new is more desirable than what it has replaced. Though it might seem somewhat paradoxical that we are at once¹⁵ becoming more conservative and yet are constantly trying new approaches to living, it is instead an indication that we are seeking an ideal society, with the best cultural innovations incorporated into the established traditions of the past.

Just a decade ago, for a man and woman to be living together without being married would have been considered immoral. The institution of marriage was considered to be sacred by the older generation: that it was abandoned in favor of¹⁶ "free love"¹⁷ was blasphemous to them. The older generation perceived a complete moral breakdown¹⁸ in the youth of the late sixties, for with the new freedom they were smoking pot,¹⁹ wearing their hair long and unkempt, dressing sloppily, and freely engaging in sex. Most older-timers felt that sex was the ultimate expression of love, and was cheapened by sharing it indiscriminantly; the youngsters, on the other hand, had come to believe in a philosophy founded on the principle that "if it feels good, do it."²⁰

Aided by the advent of sophisticated means of birth control, sex became less dangerous (in terms of pregnancy; it did lead, because of the greater number of participants, to an increase in the spread of venereal disease) and far more accessible to youngsters. With inhibitions broken down by the increased use of drugs and alcohol, sex among youngsters became not the exception, but the rule.

As these children of the flower generation²¹ (the flower became the symbol for peace, love and freedom) grew older, they came to accept sexual promiscuity as the natural state of things. Couples who found themselves to be in love carried their desires to their natural conclusions: they moved in together, living as man and wife without being married. The institution of

改革している。もちろん、そのような変化の多くは単なる一時的な気まぐれであることが判明し、じきに消えてしまう。しかし、アメリカ人は何か新しい物がその前にあった物よりも望ましいときには、そのことを進んで認めようとするのである。アメリカ人がより保守的になってきていると同時に新しい暮らし方を常に試みているというのは、いささか逆説的に思われるかもしれないが、そうではなくて、アメリカ人が理想的な社会を求めている、最上の文化的革新を過去の確立された伝統の中に取り込んでいることを示すものである。

わずか10年前には、男と女が結婚しないで同棲することは不道徳であると見なされた。結婚制度は古い世代の人たちには神聖と見なされていた。「フリ



一・セックス」を取り入れて結婚制度を放棄することは、彼らにとっては冒瀆的なことであった。古い世代の人たちは、1960年代後半の若者たちに完全な道徳的崩壊を感じたのである。なぜならその若者たちは新しい自由を手に入れて、マリファナを吸い、髪の毛を長くぼうぼうにして、服装はだらしなく、自由にセックスをしていたからである。古い世代の人たちのほとんどはセックスが愛の窮極的な表現であると感じたり、それを無差別に共有することによって、安っぽいものにしてしまうと感じたのである。それに対して若者たちは、「いい気持ちがあるなら、それをやれ」という原理に基づいた考え方をよしとするようになっていた。

信頼できる避妊法の出現に助けられて、セックスは若者にとってあまり危険のないものになり(これは妊娠という点から見てのことであり、実際はセッ

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marriage was regarded as an archaism of the Establishment: why, reasoned the youngsters, should we accept our parents' traditions, if they have proven to be useless to us?

The original unmarried lovers were looked down on by society, for theirs were perceived to be lusty,²² sacrilegious affairs, founded on desire and not love. Though this was certainly true in some cases, often the couples were in fact in love, but simply did not want to feel restricted by a marriage. The living condition was an experimental one, to see if the two were compatible.²³ Often the youngsters came from unhappy homes themselves, and did not want to make a compact at an early age that would bind them for the rest of their lives.



had looked up on persons married. Hence the women only asked for information on the fact with the last relationship, they were more interested in the women they had been with. Based on the information they did have available, Clayton had concluded that only half of every class considered themselves married. The Clayton-Voss study does not support the belief that in usually middle-class college groups who have the new lifestyle. They survey found that high school graduates were more likely to be living with a woman (27 percent) than either high school graduates (17 percent) or college graduates (19 percent).

A second recent survey, drawing for its data from a national survey of students, found that 23 percent of students claim to have had a relationship in a non-marital setting, but not at any time or in any way. The survey also found that 23 percent of students reported that their partners were not their spouses. Clayton-Voss study included both men and women, but not a random sample. This is a factor to consider in the Clayton-Voss study. Clayton-Voss study included both men and women, but not a random sample. This is a factor to consider in the Clayton-Voss study.

Without more information because very few participants were interviewed, Clayton-Voss could not determine the extent of satisfaction and regret of the students. Clayton and Voss' more elaborate and careful survey found more satisfaction in the West and Midwest than in other regions of the country.

Kirk Clayton and Rose Hoover and Clayton-Voss also found that students from religious backgrounds were more likely to have a committed relationship. Clayton-Voss also found that students from religious backgrounds were more likely to have a committed relationship. Clayton-Voss also found that students from religious backgrounds were more likely to have a committed relationship.

But in some ways, their studies seem to have mirrored, and perhaps also showed marriage. Despite the fact that 23 percent of students in the survey had already experienced such relationships, just over 20 percent showed a willingness to consider doing so at some time in the future. The survey reported that they eventually had to marry. Of the students who had not yet married, 23 percent said they would like to marry but did not know when. Clayton-Voss, according to the book, Clayton-Voss study included both men and women, but not a random sample. This is a factor to consider in the Clayton-Voss study.

Meanwhile all the students seemed to believe that having children is best done within the bounds of marriage. Only 12.1 percent of the 141 in the survey said they would like to have children outside of marriage. Clayton-Voss study included both men and women, but not a random sample. This is a factor to consider in the Clayton-Voss study.

Clayton-Voss study included both men and women, but not a random sample. This is a factor to consider in the Clayton-Voss study. Clayton-Voss study included both men and women, but not a random sample. This is a factor to consider in the Clayton-Voss study.

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クスをする人の数が増大して、性病が蔓延する結果となった), また今までよりもやりやすいものになった。麻薬とアルコールの使用が増えたため抑制心が解放され、若者たちの間のセックスは例外ではなく、通例になった。

フラワー・ジェネレーションの子供たち(花は平和と愛と自由の象徴になった)がもっと大人になってくると、フリー・セックスを当然のこととして受け入れるようになった。愛し合っているのに気付いた男女は、性欲を当然の結末にまで持ち込んだ。彼らは同棲して、結婚しないで夫妻として生活するようになった。結婚制度は体制側の古風な慣習と見なされた。若者たちは、親たちの伝統が自分たちにとって役に立たないのなら、それを受け入れる必要があるだろうかという理由づけをした。

もとは結婚しない恋人同士は社会によって見下されていた。なぜなら彼らの関係は、性欲に基づき、愛には基づかない、みだらで罰当たりの関係と感じられたからである。ある場合には、これは確かに事実であったが、しばしばその二人は実際に愛し合っており、結婚によって縛られていると感じたくなっただけである。同棲という状態は実験的で、二人の性格が一致するかどうかを試すものであった。しばしば、若者たち自身が不幸な家庭の出であり、若いうちに、一生自分たちを縛るような契約をしたくなかったのである。

この点で、実験は成功であることがわかった。なぜならそのようなカップルの多くが、ある試験期間の後で関係を打ち切ることを選んでいた。このようにして、彼らは不成功な結婚による苦悩を免れたのである。この考え方はアピールした。最初に試験期間を置かないで結婚するという危険を冒す必要があるのか。二人の性格が合うかどうか調べて、それから結婚できるというのに。この考え方は完全に論理的であったが、社会で優勢な保守層から大きな反対を受けた。ほんの10年前には、結婚しないで同棲している男女は、不道徳な行動と思われるもののために、就職上のブラック・リストに載り、隣人の敵意にさらされる危険があった。

しかしながら、長年にわたって、この現象はアメリカの文化全体によって次第に受け入れられるようになった。この考え方は結婚しようと考えている若い男女にとって大いに筋が通ったものである。一人の若者がこういった。「車を買うときに、まずそれを近所を一回りしてこないで買おうなんて思わない

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car without driving it around the block first." More and more people have begun to have a trial living-together period prior to marriage to see if they can make the sacrifices and compromises necessary to having a successful marriage. Often, the couples end up²⁴ getting married; sometimes, however, they prefer to merely live together, without ever going through the formality of a ceremony. For all practical purposes, though, they are man and wife.

What was once a trend, then, and a largely unpopular one at that,²⁵ has become a permanent part of our culture. Though many couples still get married with no previous trial period, it is no longer taboo for them to live together before becoming legal partners. It seems unlikely that the practice will be abandoned, for youngsters are now growing up with the idea that it is acceptable. The change seems to be a positive one, too, for it allows people who are in love to see whether their habits, temperaments, and eccentricities are acceptable to one another before making a permanent commitment.

ね」。ますます多くの人たちが、結婚を成功させるのに必要な犠牲や妥協をすることができるかどうかを調べるために、結婚前に試験同棲期間を置くようになり始めた。しばしば、二人は結婚へとゴールインする。しかし、時々、彼らは拳式という堅苦しいことをやらずに、ただ同棲することを好む。しかし、実際上はどう見ても彼らは夫婦である。

それで、かつては一つの流行であり、しかも概して人気のないものであったものが、アメリカ文化の永続的な一部分になったのである。多くの男女が今でも婚前の試験期間を置かないで結婚するが、法律上の夫婦になる前に同棲するのはもはやタブーではなくなっている。この習慣が放棄される見込みはなさそうである。なぜなら若者たちはそれが認められるという考え方を持っていて育ってきているからである。また、この変化は建設的なもののように思われる。なぜならこれによって愛し合っている人たちは、自分たちの習慣や気性や奇癖がお互いに受け入れられるものであるかどうかを、永続的な約束をする前に確かめることができるからである。

〈注〉

1. *paranoia* 何かを全面的に恐れ、猜疑的になってヒステリックな迫害をすること、不安と恐れによる被害妄想的パニック状態などをさす。辞書にある「偏執病」より広い通俗的な意味で用いる。2. *steeped in* …に浸りきって、…に没頭して。本来、*steep* は「水に浸す」の意。3. *harkening back to* …に引き返して、…にもどって。正しくは *harking back to* とするべきである。*harken* は「聞く」の意で、ここでは二つの表現が混成されている。4. *take ... into their own hands* …を引き受ける、…の処理(実行)に取りかかる。5. *carve out* 苦心して作る。「切り出す、刻んで作る」という比喩的用法。6. *institution* 確立した制度、慣習となった制度ややり方。7. *old order* 旧秩序、旧体制。*ancien régime* ともいう。8. *torn down* <*tear down*> (引き下ろす、取り壊す)の比喩的用法。9. *shackled* 束縛した。*shackle* (足かせ、手かせ、足かせをかける)の比喩的な用法。10. *Do your own thing*. 自分に合っていて気に入ったことをする。*Do your thing*. ともいい、ヒッピーや若者たちのスローガン。「他人や社会に左右されずに自分で選んだことをせよ」の意。11. *busing* ある学校の白人生徒と黒人生徒の比率を適正にするために生徒をバス輸送すること。これに反対する *anti-busing* の運動も盛んである。12. *live together* 同棲する。俗語では *shack up (with~)* という。日本の学生は *live together* の頭文字から同棲のことを *L.T.* と呼んだり、*ジョイント・リビング* という和製英語をこしらえている。13. *restructuring* 改造する、構造改革する。近年の流

行語であって、特に大学紛争の時、大学や社会の仕組みを改めるといふ意味でよく使われた。14. *turn out=prove*. …であることがわかる、結果として…であると判明する。15. *at once=both*. これは *at the same time* の意から来ている。*and yet* の後の *are* は余分である。16. *abandoned in favor of* …をひいきしたために放棄される、…を取り入れて、その代わりに放棄される。17. *free love* フリー・セックス。英語では *free sex* とはあまりいわない。*sexual freedom* とはいう。18. *breakdown* 崩壊。下の方にある *with inhibitions broken down* を参照。*break down* (叩き壊す)の比喩的用法として好まれる。19. *pot* 〔俗〕マリファナ(*marijuana*)。grass とともに最もよく用いられる。20. *If it feels good, do it*. 気持ちがよければ、やれ。ヒッピーや若者のスローガン。ただ *Do it!* というのもよく使われた。これはセックスから革命に至るあらゆる意味を持っている。21. *flower generation* 花の世代。ヒッピーが花をシンボルとしたことからこの名がある。*flower children* (単数は *flower child*) ともいい、*flower power* が標語として使われた。22. *lusty=lustful*. 一般に *lusty* は「丈夫な、元気の良い、精力的な」の意味で、*lustful* の意味はイギリスでは廃語とされているが、アメリカでは今日でも普通である。23. *compatible* 相性がいい。結婚の相性がチェックできる *compatibility test* もある。24. *end up -ing* 結局…する、最後に…する。25. *at that* それにしても、しかも。(例) *His friend was a girl and a pretty one at that.*



僕たちはなぜ同棲するのか

John Myers
Ann Dargis

インタビュアー
Pete Smith

Hello, this is Pete Smith and this evening I'm talking with a young Chicago couple, John Myers and Ann Dargis who've been living together the last few years. The interesting thing about their relationship is that they're not married.

Peter Smith: Have you had very many friends who've been in the same situation?

John Myers: Yeah, we've had a number of friends who have, well who are living together right now and others who've lived together and have gotten married.

Pete: Well, what got into them to ultimately get married?¹

John: Well, I think that probably what happened for some of them was that they lived together for two, three or four years and decided that there really wasn't much difference so they decided to get married.

Ann Dargis: In the beginning you may be unsure of how a relationship might be, afterward you have more information to make a better decision after you've lived with that person on a day-to-day basis² for a couple of years. You can be more sure of the decision that you're making.

John: You're more ready to make the commitment,³ I guess.

Pete: Do you regard this, for yourself, as a trial period, or is this just something that you're doing now without thinking of the future?

John: Well, I think that in part it's a trial period. I don't know if we had that in mind from the very beginning.⁴

Pete: You mentioned your parents before. How do your parents regard what you're doing?

Ann: When I first told my parents about my living with John, I think initially, they were a little shocked and probably a little upset about it. However, they've adjusted very well and have come to accept the fact that things are changing in this country and they'll have to accept new ways of living. Also, since I've

1. Well, what ~ get married ?
「じゃあ、どうして最終的に彼らは結婚したのですか」 get into はある状態になる、陥ること。
2. on a day-to-day basis 「日常的な、日々の暮らしのレベルで」、「期限を定めず、その日その日の生活をともにするというやり方で」
3. make the commitment ここでは「結婚すると誓約すること」。
4. if we had ~ the very beginning
「結婚のための試験期間だという意識が我々の中に最初からあったかどうか」

been living with John, my brother has now been living with his girl friend so they've had to deal with it twice recently.

John: My parents have pretty much accepted our relationship from the start and really were supportive of it from the start. They really didn't have much of a problem.

Pete: John, you mentioned to me earlier that you were married once before. Does this have any bearing on⁵ your decision not to get married this time?

John: Sure, I think that makes me want to be more careful about making a commitment and maybe work through⁶ a trial period as you mentioned before.

Pete: Does the fact that you've been married before make it easier for your parents to accept the situation you're in now?

John: Yeah, I would say so. My parents, I think, understand it was a difficult time for me when I got divorced and understand that I might not want to leap into another marriage commitment right off the bat.⁷

Pete: And how long were you married for, by the way?

John: I was married for seven years.

Pete: What would happen if a child should appear? Would you consider getting married then?

Ann: I think at that point we would consider getting married just because I think it would be very difficult, more difficult for a child to deal with this kind of a situation, with the stigma that society would attach to a child of unwed parents.⁸

Pete: So, it'd be primarily for the child that you would be getting married?

John: Yeah, and I think that the peer pressure⁹ that the kid would have to face.

Pete: Okay, how 'bout yourselves, would that affect you at all?

Ann: I don't think that we would ever decide to get married because of peer pressure or social pressure. I think if we did decide to get married it would be because of a decision between the two of us and because we really wanted to.

John: Yeah, and I think there's now becoming a group of people who are willing to remain unmarried even though they have children, because the situation is becoming more accepted and children don't always face all the pressures they have, that they have in the past.

Pete: Do you find yourselves accepted, say¹⁰ by your neighbors or by your employers as you are or are they aware of the fact that you're not married and just living together?

Ann: Our neighbors are young professionals like ourselves and I think are pretty much accepting of this lifestyle. It could, perhaps, be different if we were living in a different type of neighborhood. My employer also knows about the situation and is accepting of it.

John: I think that people fairly well accept our situation. I know the people I work with immediately are accepting. Although I don't tell everyone at work that I'm living with someone.

Pete: What would you say is the biggest difference between the relationship that you two have and that say of, your parents or other friends of yours who are married.

5. have any bearing on... 「...に関係がある」 cf. have no bearing on (関係がない)

6. work through 「影響し続ける」

7. right off the bat 【俗】で「すぐに」

8. the stigma that ~ unwed parents 「法的に結婚していない両親の子供に、世間が与えるだろう汚名」 a child to deal with the stigma ~ と続く。

9. the peer pressure 「仲間の圧力」社会学の用語としてpeerは同輩、仲間、特に子供の同列者をさす。

10. say 「例えていえば、例えば」といったニュアンス。会話ではよく挿入して使われる。

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John: Well, I think there's a big difference between some of our friends who are married and our parents. I think our parents have a much more structured relationship¹¹ where the woman is much more dependent upon the husband and much less freedom in the relationship. And probably the relationship isn't as equal. With our married friends, I'd say that the relationship is very similar to ours in that they seem to view the relationship as an equal type of situation and share almost every aspect of it.

Ann: Both the men and women that we know are both holding fulltime professional positions. They share all finances in a household and also share all the chores that go along with maintaining a household.¹²

Pete: Well then, how about with you two, there's got to be a lot of sharing involved in what you do.¹³ How do you divide up the household chores, is that fairly traditional?

Ann: No, I think it's probably fairly untraditional. We had set it up to be as equal as possible so that we were both doing about the same amount of work here. An example might be that in the evenings if one person cooks, the other person does the dishes and we make sure to balance out the number of times a person will cook in one week so that the other person is not always doing the same chore. We rotate doing the laundry, washing floors, changing beds and you know, other household functions.

Pete: Is this something that's peculiar just to your type of relationship or do you feel that it's something that perhaps the younger generation is doing en masse?¹⁴ Do you find that your younger married friends do the same type of thing?

John: Yeah, I think pretty much so, I think that men now share the cooking and household chores, and that the women share the responsibilities for some of the things that men have traditionally done.

Pete: How 'bout with regard to financial affairs? Do you share things? For instance, the furniture in your apartment, is that owned individually or do you go in together on things like that?¹⁵

Ann: At this point, most of the things we have are owned individually because we came to the relationship with most of the things that we already owned. Recently we bought several items jointly, although we've made contingency plans for what should happen to the things should we split up.¹⁶

Pete: So that's always a consideration, the fact that your relationship might terminate some day.

John: Well, I think that plus the idea that we're both independent individuals and we want to make sure that we remain independent even though we might together end the relationship.

Pete: How 'bout more costly things, you mentioned a condominium¹⁷ that you would go in on together. How about the other things?

John: Well, I know that recently I bought a car and I bought that individually because I wanted a car and Ann didn't necessarily want one, so that's something that I own alone. Now, you

11. structured relationship 「がっちり」と組みあげられて硬直した関係」夫は仕事、妻は家庭というふうに、役割や生活を固定してしまう関係。
12. the chores~household 「家庭生活を維持していくうえでの雑用」 chore [tʃɔ:] 「雑用、はんば仕事」
13. be a lot~you do 「あなた方のすることの中には、たくさんの(家事仕事)の分担が含まれる」
14. en masse(仏)=in a mass 「一団となって、ひとまとめに」
15. go in together~that 「そういったものを分担して払う」go in は費用、義務などをともに分かつの意。
16. although we've~split up 「もし我々が別れて、共同購入したものを分割するといった不測に備えての計画を立ててあるけれど」 contingencyは「偶然(性)、不慮の事故」 we split up の前の should=if。
17. condominium 「共同所有」ここでは共同所有するアパートなどのこと。なお you mentioned a ~とありますが、誌面の都合上、その部分は掲載してありません。

know, with the condominium, we're both going to share the cost of that and you know we'll share the rent as well as the down payment¹⁸ and all the other costs involved in buying a condominium.

Pete: Now earlier you mentioned that you were divorced. There's been quite a bit of divorce in this country, especially among people who get married in their very early twenties, say, right out of high school or right out of college and after three or four years decide to call it quits.¹⁹ Has that influenced you two in your decision not to get married?

Ann: Definitely, I think it makes you want to take as much time as possible and make as wise a decision as possible...about the whole marriage issue. I think living together gives you an opportunity to test out²⁰ another person, to test out the relationship and hopefully by doing this and before making a decision to become married you'll have more information so you don't end up being another divorce statistic.²¹

John: Yeah, I know, as you said, Pete, there's a lot of divorce nowadays and I think that probably half of my friends who got married in their early twenties are now divorced and so it makes you want to be more sure, more careful about entering into a marriage relationship.

Pete: With this relaxed type of society²² you do have that luxury nowadays, don't you?

Ann: Yeah.

Pete: Are there any other considerations that keep you from getting married?

Ann: Oh, yeah. There's also a financial consideration. John and I have been filling out our tax forms for 1977.²³ And we've discovered that if we've been married in 1977, we would've paid six hundred additional dollars in tax money than we did pay since we're not married.

John: Yeah, it's sort of funny that the government gives you a tax advantage if you're not married and living together rather than being married.

Pete: Well, anyway how about time commitment?²⁴ A lot of married couples feel that they are responsible to one another and that they must accompany one another wherever they go. Do you feel free to take off for say, a week or spend the night with the boys if you want to, John?

John: Yeah, I think so. I think that while we spend most of our time together, our free time together, is that both of us feel that you need time with other people also and whether that's out with the boys or taking a day off by yourself or whatever...I think we both feel free to do that.

Pete: Um, I see.

Ann: We also both feel free in our jobs to do whatever we like. We both have positions where we're doing a lot of traveling and there may be periods of time when we're gone for several days or for a week even. And we've both accepted that and are supportive of each other's schedules.

Pete: Um, I see. Do you feel that you're different from your married friends in this respect?²⁵

18. down payment 「(分割払いの) 頭金」

19. call it quits 「それをやめると宣言する」この場合は結婚をやめること。

20. test out... 「...を実地に試みる」

21. end up ~ statistic 「結局もう一つの離婚統計資料となる」

22. the relaxed type of society 「(婚前に試験的同居が許されるような) 気楽な社会」

23. fill out our tax form for 1977 「1977年度納税書に記入する」
fill out = complete

24. a time commitment 「時間の制約」

25. in this respect 「この点において」



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John: No, I think that most of our married friends are young professional people who pretty much have an independent relationships²⁶ and also have careers as well as married life. And want to continue those careers, particularly the women even though they are married.

Pete: Do you feel a social obligation to one another? For instance, John, if you saw a girl that you wanted to ask out,²⁷ would you feel compelled not to because of your relationship with Ann?

John: Yeah, I think that in that way²⁸ we're pretty much like a married couple...we've made a commitment to each other and I think that neither of us would date another person, unless we had a long discussion about it first and I can't imagine that happening.

Pete: I see what you mean. So you feel tied down emotionally rather than by some institution?²⁹

John: Exactly.

Ann: However, I just want to add that since we've been in our relationship we've both made several good friends of the opposite sex and we've maintained those relationships. We occasionally see these good friends of the opposite sex in social situations but it's not really a dating situation.³⁰

Pete: There's no romance involved?

John: No.

Ann: No romance. However, they're our friends of the opposite sex.

John: You're free to go out with a ... you know, I'm free to go out with a woman and Ann's free to go out with a man friend.

Pete: And you don't regard this is peculiar at all?

John: No. In fact, I think that's another trend that's emerging too is that you can be friends without having a romance.

Pete: Well, thank you very much for your enlightening comments and I'd like to wish you the greatest amount of success with your relationship.

John and Ann: Thank you.

26. independent relationships 「独立した個人同士という関係」

27. ask out 「誘う」

28. in that way 「魅力的な異性に声をかけるといった事柄では」

29. tied down ~ institution 「習慣によってというよりは、むしろ感情的に拘束される」

30. not a dating situation 「デートをしているといった状態ではない」