

STANLEY PARKER

The Future of Work  
and Leisure

— *The Problem of Leisure* —

Edited with Notes by

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**SANSHUSHA**

## は し が き

現代はレジャー時代である。ではレジャーとは何か？とあらためて問いなおされると、さて一体何が本当のレジャーなのかと困るのが現実のようである。近代日本の工業国家として躍進は目ざましいが、それと同時に日本人は働き過ぎだという言葉が聞かれる。週休二日制という言葉もきかれる。現実には週休二日制も定着して行くように見える。又逆に週休二日になると、家庭の主人達、現実には労働から解放される者達が、余暇をもてあまして困るんじゃないか、という言葉もときどききかれる。

そこで当然、余暇とは何か？レジャーの持つ意味は何か？レジャーの本質を考えねばならない時に今は来ているように思われる。しかし漠然とした概念はあっても、確実にその本質を理解することはなかなか難しいことである。

レジャーの問題は反面は労働又は仕事の問題でもある。本質的に解明する場合、この二つを切り離しては解明できないという立場から、この二つの対比の上で学問的にレジャーとは何かに取り組んだのが、このテキストである。この原書は10章から成っていて、このテキストには、3章4章5章6章のみを収録した。

念の為書き添えておくと、省かれた部分は 1 Introduction, 2 Problem of Definition, 7 Some Studies of Particular Groups, 8 Towards a Theory of Work-Leisure Relationships, 9 The Potentialities of Work and Leisure, 10 Implications for Social Policy ということになるが、本質的なものはこのテキスト収録分で理解ができると思われる。

これは専門の学者の手になるものだが、専門家でない一般の者にとっても興味ある理解のし易い読物である。この著者はこの本での自己の態度、あるいは研究、主題へのアプローチの原則を、Introductionの冒頭に次のように述べている。

We hear quite a lot these days about the 'problem of leisure'.

We hear less about the problem of work. Yet both are really part of the same problem, and a careful consideration of all the issues involved shows that we are unlikely to go far in solving the one without tackling the other.

これで著者の立場ははっきりすると思う。西欧のいわゆる先進国、アフリカ等の後進の種族の実例や数字をあげ、特に日本の現代社会からの報告も含まれており、料亭の宴席から招待ゴルフなどの位置づけもあり、あらためて、レジャーとは何か？ レジャーと仕事の関係など、新しい知識や考え方を現代人としてのわれわれに充分与えてくれるように思える。私はこれが大変有益なテキストであると信じている。

なお、これは英国人の書いたものである為、綴り等、すべて英国式英語である事は論を待たない。

この本 *The Future of Work and Leisure* の著者 Stanley Parker の紹介を原書の通り参考まで記すことにする。

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1973年 秋

編 者

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## Work and Leisure in History and other Societies

When discussing the problems of work and leisure we tend to take for granted the circumstances and conditions of modern industrial societies. But to understand the real range of social behaviour in these spheres we need to take a wider historical and anthropological look at work and leisure. In this chapter we shall first review the various meanings that work has had through the ages, then trace the historical development of the concept and practice of leisure, and finally compare the different ways in which work and leisure have been—and still are—related in societies other than modern industrial ones.

### *Historical Meanings of Work*

Work, writes Marshall McLuhan in characteristically epigrammatic fashion, does not exist in a nonliterate world: it begins with the division of labour and the specialization of functions and tasks in sedentary, agricultural communities. Obviously he is taking a rather narrow view of work. A more defensible statement is that work (in its widest

sense, including labour) is a basic condition of the existence and continuation of human life—it is independent of any particular form of society. This does not, of course, apply to all forms of work. Only some forms are necessary to the  
5 production and reproduction of the means of life, others may be required in the development and preservation of particular types of social institution, while yet others result in the production of relatively inessential goods and services. The development of civilization corresponds in one  
10 sense to the diversity of employments in which men engage and to the expansion of the area of goods and services which are regarded as necessities. At different stages of social development, societies have various ways of defining the scope of human work in terms of the goods or services re-  
15 quired. But there is a deeper meaning of work as itself a value that is at least partly independent of its product.

It is only for the last few decades that we have any reasonably objective documentation of the meaning of work for the mass of people. Earlier surveys, such as Henry  
20 Mayhew's classic *London Labour and the London Poor*, which covered material conditions, did not extend to attitudes to those conditions. Thus we have little or no evidence of how 'the common man' conceived of work in earlier times. The clues that we have to the various historical meanings of  
25 work must be gained from philosophical and religious writers and refer to the ideal of work held by an *élite*. For the

rest, the 'problem' of the meaning of work did not exist. For most of history men have *been* what they *did*: a man's work provided him with an identity that was recognized both by others and by himself. It is also worth remembering that to ask men in economically undeveloped traditional societies why they work is similar to asking them why they try to stay alive. 5

To the ancient Greeks, in whose society mechanical labour was done by slaves, work was a curse and nothing else. It was coloured with that sense of a heavy burdensome task which we feel in the words fatigue, travail, burden. The Greeks regarded as drudgery physical work of every sort. Work was seen as brutalizing the mind, making man unfit for thinking of truth or for practising virtue; it was a necessary material evil which the visionary *élite* should avoid. 15 Agriculture was grudgingly accepted as not unworthy of a citizen, because it brought independence, but free artisans and craftsmen were scorned as hardly better than slaves.

Like the Greeks, the Hebrews thought of work as a painful necessity, but added the belief that it was a product of original sin. It was accepted as expiation through which man might atone for the sin of his ancestors and co-operate with God in the world's salvation. Not only intellectual but also manual work thus acquired dignity and value. Primitive Christianity followed the Jewish tradition in regarding work as punishment for original sin, but added a positive 25

function: work is necessary above all in order to share what is produced with one's needy brothers. But no intrinsic value was recognized in labour—it was still only a means to a worthy end. Early Catholicism did something to dignify labour, but mainly of the religious and intellectual kind. Pure contemplation was placed above even intellectual monastery work. In medieval Europe heretical sects preached work not because it is good but because they believed it painful, humiliating, 'a scourge for the pride of the flesh'. As the Church drew closer to accepting worldly standards, it granted fuller justice to labour and its fruits. St Thomas Aquinas drew up a hierarchy of professions and trades, ranking agriculture first, then the handicrafts, and commerce last. But although work then appeared as a natural right and duty, it was still regarded as preferable to pray and contemplate God.

Protestantism was the force that established work in the modern mind as 'the base and key of life'. In Luther's teachings work was still natural to fallen man, but all who could work should do so. With the idea that the best way to serve God was to do most perfectly the work of one's profession, Luther swept away the distinction between religious piety and worldly activity; profession became 'calling' and work was valued as a religious path to salvation.

Calvin developed these ideas further with his concept of



predestination. Only a small part of mankind shall know everlasting life; idleness and luxury are deadly sins, and dislike of work a sign that 'election' is doubtful. All men, even the rich, must work because it is the will of God. But they must not lust after the fruits of their labour. From the paradox—the command to ceaseless effort, to ceaseless renunciation of the fruits of effort—the motive power and ideological justification of modern business derives. Unlike Luther, Calvin considered it no virtue to stay in the class or profession to which one is born. It is the duty of everyone to seek out the profession which will bring him and hence society the greatest return. Work is thus freed from the hampering ideas of caste and becomes mobile and rationalized. Puritanism, developing out of Calvinism, went further yet recalled the early Christian tradition; work was valued not for love of money or pleasure but as a means whereby 'more benediction may fall upon the next needy person'. But the main legacy of Calvinism arises from its paradoxical command to deny the world but live in the world, to work hard to accumulate wealth but not to spend it on oneself. This is the foundation of the nineteenth century cult of work for the sake of work, and the abhorrence of idleness and pleasure.

However, the nineteenth century also brought a reaction to these ideas about the religious motivation of work. Since the Renaissance some men had held the view that creative

work could be a joy in itself. The early Utopians had taken an essentially non-religious view of the role of work in man's life. Campanella, in his *City of the Sun* made all members of society workers who were joyful because each  
5 had work suitable to his character and which he need do for only four hours a day. In Thomas More's *Utopia* the working day is six hours, but all men take their turn at all kinds of work. The nineteenth-century socialists, contemporaries and followers of Marx and Engels, tended to be  
10 critical of the 'idealistic' implications of Utopianism, but held views on work which were broadly similar. Morelly believed that 'man is a naturally active being who does not in the least dislike work as such, but only when it is monotonous and lasts too long. If men seem to hate work that is  
15 only because arbitrary institutions have given part of mankind a perpetual holiday called prosperity, and sentenced the rest to hard labour for life.' The Marxist socialists formulated a century ago predictions which their descendants continue to hold basically today. When production  
20 is carried on solely for use and not for profit, when men are no longer compelled to work at unpleasant or boring jobs just to earn a living, they will have more zeal for work, which will be done less by routine and more by reason. It will be better organized and require less time for a greater  
25 output. Workers will have leisure time for a freer and more truly human life.

In a subsequent chapter we shall examine in greater detail the extent to which modern meanings attached to work are still influenced by some of the older conceptions. But it is worth drawing attention to another traditional way of looking at work—that common to most primitive communities still existing today. There are many parts of the world that do not have a wage system in which so much reward is given for so much labour or labour time, and in these communities it is possible to see, perhaps more clearly than in our own society, that work has functions other than economic ones. Participation in work is often undertaken as a duty towards the person who wants the work done, rather than for the material gain that can be expected from him. But work for its own sake is not regarded as a duty. This meaning of work as duty to others recalls the early Christian tradition but without its connotation as punishment for original sin.

### *Historical Development of Leisure*

We tend to think of leisure as a product of modern civilization, and in a sense this is true. During the last hundred years we have moved from a typical 70-hour to roughly a 40-hour working week. But taking a longer historical view we see that the average man's gain in leisure with economic growth has been exaggerated. Estimates of annual and lifetime leisure suggest that the skilled urban worker may only

have regained the position of his thirteenth century counterpart. This is because in medieval times about one day in three was a holiday of some kind. In the perspective of several centuries, the amount of time spent at work, at first  
5 relatively low, increased during the Industrial Revolution, and is only now decreasing to something like its earlier level.

Taking an even longer time perspective, we can see that during most of the seven or eight millennia of civilization the majority of people have had to work so hard to sustain  
10 themselves and their families that their lives have been almost devoid of leisure and spontaneous activities. The life of the peasant—and it must be remembered that the majority of mankind are still peasants—is a continuous round of labour. In the countries affected by the Hebrew tradition  
15 there is the Sabbath, but that is not so much a day of leisure as a day of ceremonial inactivity, a day of restraint. It was only at the centres where wealth accumulated or where a strong element of nomadism remained that holy days lost their severity and became holidays.

20 Among early civilizations the Greek and Roman cities featured leisure in something like the modern sense, though only for a privileged *élite*. To the Greeks, leisure was concerned with those activities that were worthy of a free man, activities which we might today call 'culture'. Politics,  
25 debate, philosophy, art, ritual, and athletic contests were activities worthy of a free man because they expressed the

moral core of a style of life. The Greek word for leisure, *scholē*, meant spare time, leisure, school. Unlike the modern conception of leisure as time saved from work, *scholē* was a conscious abstention from all activities connected with merely being alive, consuming activities no less than pro- 5  
ducing. Nothing illustrates better the difference between Greek values and those of modern industrial society than their word for the work of a gentleman. They could only express it negatively as having no leisure—*ascholia*.

Thorstein Veblen went back further to the barbarian 10  
stage of social development to find the origins of his 'theory of the leisure class': 'During the predatory culture labour comes to be associated in men's habits of thought with weakness and subjection to a master. It is therefore a mark of inferiority, and therefore comes to be accounted un- 15  
worthy of man in his best estate. By virtue of this tradition labour is felt to be debasing, and this tradition has never died out.' To gain esteem it is not sufficient merely to possess wealth or power—it must be put in evidence. This is partly achieved by conspicuous abstention from labour. 20  
The leisurely life of a ruling class is thus a means of gaining the respect of others.

In pre-industrial societies the majority of people had leisure only in the sense of mere rest from toil and of participation in stereotyped ceremonies. This was not conscious 25  
leisure, or the result of an exercise of choice, but part of the

regular pattern of living. The same applied to many non-industrial societies today. In his study of the Equadorean Indians, Beate Salz notes that all their time is used, if not in work, then in other 'structured activities'. Such festive occasions as weddings, christenings, birthdays and fiestas are common, and seem to have an obligatory character as well as serving as leisure activities. They are what Dumazedier calls semi-leisure and take the place of individually pursued leisure.

10 In the history of humanity, the idea of work in the modern sense is comparatively recent. Hans Rhee makes this point forcibly by means of a time-scale: 'if we think of humanity as having existed for one day, the notion of work as an activity in contrast to other human activities, emerged only in the last quarter of an hour.' The experience of employment is, of course, an even more recent phenomenon, occupying less than a minute of humanity's day.

### *Work and Leisure in Non-industrial Societies*

We have seen that 'work' in the early civilizations was divisible roughly according to the distinction between labour and work made by Arendt. Labour meant providing the necessities of life; it symbolized man's dependence on nature and accordingly was performed by a class of labourers or by slaves. Work, in Arendt's sense, was effort of a different kind, creative, of the spirit, performed by free

men and citizens. Between work of this latter kind and leisure there could logically be no dividing line, as August Heckscher points out. 'Afterwards there was need for rest; there was need for re-creation in the exact sense of reconstituting the faculties for the pursuits of another day. But the idea that there could be a meaningful way of life, separate from the giving of themselves voluntarily to what they deemed significant and delightful, did not occur to the men of these earlier, classic periods.'

Under preliterate conditions, too, the line between labour and leisure is not sharply drawn. In so far as there is no separate 'leisure class', the separation of productive activities into work and labour is also less obvious than in more civilized societies. Primitive people tend to approach a great many of their daily activities as if they were play. The orientation of life is towards long periods of work interspersed with occasional periods of intense expenditure of energy. Rosalie Wax remarks on this fusion of work and leisure: 'I do not believe that any Bushman could tell us—or would be interested in telling us—which part of [his] activity was work and which was play.' Life in primitive societies follows a predetermined pattern in which work and non-work are inextricably confused. In these societies there are no clearly defined periods of leisure as such, but economic activities, like hunting or market-going, obviously have their recreational aspects, as do singing and telling

stories at work. Though there are things done for enjoyment and recreation, the idea of time being set aside for this purpose is unfamiliar.

Work in co-operation is a frequent aspect of primitive  
5 economic life. The stimulus given by work in company with songs and jokes lightens drudgery and gives it some tinge of recreation. H. Ashton describes the co-operative work-parties (*matsema*) which are a feature of all phases of agricultural work among the Basuto: 'These are gay, sociable  
10 affairs comprising about 10-50 participants of both sexes... These *matsema* are useful though not very efficient. They assemble in the morning about 9 o'clock and work, with frequent breaks for light refreshment, until about 3 or 4 o'clock in the afternoon, to the accompaniment of ceaseless  
15 chatter and singing.' If labour is seen merely as a factor in production then this kind of behaviour is 'inefficient'. But the point is that it is useful to the people involved, that is, it is a preferred pattern. Work has its own psychological gains and losses, and it is no simple matter to decide the  
20 ways in which these balance up to provide a resultant of satisfaction or deprivation.

However, some pre-industrial societies do make a distinction between work and leisure, in a way that is quite close to the contemporary, although not to the traditional,  
25 Western pattern. Thus the lives of the Baluchi of Western Pakistan are divided into a sphere of duty or obligation



necessary for life in civil society and an area which they call the sphere of one's own will. They seem to regard the latter as being a sphere of freedom and distraction from the workaday world. But whereas the Western tradition is to see the workaday world as the foundation of existence, the Baluchi 5 invert the emphasis. For them—as indeed for growing numbers of people in Western society today—the world of their own will is the cherished area, the one in which they spend their energy and imagination and ingenuity.

At one point in its history one relatively sophisticated 10 culture made so sharp a distinction between work and sacred activities that a combination of the two was viewed as blasphemous. This was the rigorously enforced leisure of the pious medieval Jew who, when engaged in sacred matters, avoided anything remotely connected with work. But 15 though it was the polar opposite of practical mundane activity, Judaic piety was by no means the same as play or free time. Indeed, it entailed more work and more trouble than any of the stringent, time-consuming activities of the secular world. 20

One of the biggest differences in the meaning of leisure is that between urban and rural communities. Leisure in 5 agricultural societies is structured by the rhythm of necessary daily tasks and of the seasons, and is embedded in life rather than a separate part of it. This is the case in tradi- 25 tional Japanese society in which any leisure consciously

conceived as such is seasonal rather than daily, weekly or monthly. The point is also illustrated by the reaction of Texan homesteaders to the possibility of inheriting a large fortune. Some thought they would take time off to go  
5 hunting and fishing but no one considered complete leisure a possible way of life.

What are the general conclusions to be drawn from studies of work and leisure in types of society other than our own? First, work seems usually to have been identified with  
10 the constraint of labour, thought the forms that this constraint has taken—as an obstacle to ‘higher things’, as a purgative, or as social duty—are today absent or muted themes when compared with the economic constraint to earn a living. Secondly, sandwiched between the earlier  
15 religious views of work and the nineteenth century Protestant cult of work for the sake of work, there was the Renaissance view of work as creative, intrinsically satisfying activity. Thirdly, the absence of a sharp demarcation between work and leisure in most preliterate and rural so-  
20 cieties has two aspects: the more leisurely character of work, but the greater importance of non-work obligations as compared with the type of leisure most often experienced in modern industrial societies. And lastly, the degree to which work and leisure are experienced in fact and in ideology as  
25 separate parts of life seems to be related to the degree to which the society itself is stratified, work being the lot of

the masses and leisure of the *élite*.

What do these conclusions imply for the future of work and leisure in our own society? If automation and other technological advances will mean that a smaller proportion of our time (or the time of a smaller proportion of people) must be devoted to earning a living, it is quite possible that some of the older meanings of work will reassert themselves. For most people leisure is now definitely marked off from work, but historically this may be seen as a pleasure-seeking reaction to a philosophy of work for the sake of work. There is no reason to suppose that this reaction will go on for ever. Perhaps the biggest question mark hangs over the future of the class system. Hitherto there have been 'working classes' and 'leisure classes' (i.e. privileged classes of one kind or another). Today, although the social system is still based on private property with consequent inequality and privilege, there are working people who are also people of leisure—mass leisure. So those who believe in *élites* may have to pin their faith to differences in the *style* of both work and leisure rather than to the exclusive class participation in one or the other. On the other hand, those who favour social equality will seek to make work a more rewarding experience for the mass of people and to narrow the gap between the 'highbrow' and 'lowbrow' kinds of leisure.

## The Experience and Meaning of Work Today

In this chapter we shall look at the different ways in which men and women earn their living in our society and the different meanings that work has for them. The various sources of satisfaction and dissatisfaction that people have  
5 in their work tell us something about how well or how badly the content and organization of the work is suited to their needs. The different meanings that people tend to attach to work according to the type of job they do, and the widespread feeling of alienation from work, are other aspects that  
10 merit attention. Finally we may consider the probable changes in the occupational structure that are likely to affect satisfaction, meaning and alienation from work.

The statements that follow are based on data from two sources: (1) surveys carried out by various social researchers,  
15 including myself, and (2) case studies from *New Left Review's* two volumes of *Work: Twenty Personal Accounts*. It is hoped that this mixture of the statistically respectable with the humanly interesting will be more acceptable than either source alone.

## NOTES

1. この文では多くの学者の論文が引用されているが、学生の語学用テキストとしての考え方からその出典説明は省略した。もし専門的興味を持たれるならば、文庫本の型式の“パラディン・ブックス”の原本の購入をおすすめする。そのノートにはすべての引用文の出所が示されている。
2. 上記の論文と関連して多くの学者名が出てくるが、一応全人名の発音は記載した。その発音は主として『三省堂固有名詞英語発音辞典』によるが、辞書にない難解な人名もあり、英国人の友人と相談して発音の表記をした。異論もあると思われるので御叱正を乞う。

### Work and Leisure in History and other Societies

Page Line

- |    |  |
|----|--|
| 1  | 2 take for granted the circumstances and conditions of modern industrial societies cf. take it for granted = regard it as true or as certain to happen |
| 11 | societies other than modern industrial ones 「現代産業社会以外の社会」  |
| 12 | Marshall McLuhan [má:ʃəl] [mæklu:ha:n]   |
| 13 | nonliterate = lacking a written language   |
| 14 | division of labour 「分業」  |
| 15 | sedentary, agricultural communities 「定着した農業社会」   |
| 17 | defensible 「正当だと弁護の出来る」  |
| 2  | 7 social institution 「社会機構」  |
|    | 8 services いわゆる「サービス業」   |
| 14 | in terms of 「～の点から」「～の見地から」  |
| 15 | as itself a value 「それ自体の価値としての」  |
| 18 | documentation = the preparation or supplying of docu-  |

- ments, references, records, etc. 「文書化」
- 2 19 **Henry Mayhew** [hénri] [méihju:]  
 24 **clues.....to** 「...に対する手掛り」  
 26 **élite** 「選ばれたもの」いわゆる「エリート」発音に注意—  
 [éili:t]
- 26 **For the rest** 「(それ以外の)残りの者達にとっては」
- 3 2 **men have been what they did** 「仕事即身分」の意  
 3 **identity** 「身分」「身もと」  
 12 **physical work** regard の目的語  
 15 **material evil** 「肉体的悪」  
 21 **original sin** 「原罪(アダムとイブの墮落に基づく人間が生まれながら背負った罪)」
- 4 2 **needy** = very poor  
 4 **worthy end** 「立派な目的」  
 10 **worldly standards** 「俗世間の規準」  
 11 **granted fuller justice to** 「〜に充分な評価をゆるした」  
 12 **Thomas Aquinas** [tóməs] [əkwáinəs] (1225?—1274) イ  
 タリアの神学者, 哲学者  
 18 **Luther** [lú:θə] ルーテル, Martin~ (1483—1546) ドイツ  
 の宗教改革者  
 19 **fallen man** 「墮落した男」  
 24 **calling** 「天職」  
 26 **Calvin** [kælvín] John~ (1509—1564) フランス生まれの  
 スイスの宗教改革者
- 5 1 **predestination** 「(神の御意により前もって人間の運命は定め  
 られているという) 運命予定」又は「運命予定説」  
 3 **a sign** 前に is を補う  
**election** 「(カルビンの教えでの, 神の怒りや罰を免れるよ  
 う人に前もって与えられた) 神の選抜」  
 8 **derives** 文頭の From the paradox と関連して, derives  
 from 「〜に由来する」  
 12 **the greatest return** 「最大の報酬」bringに対する直接目的語  
 13 **hampering ideas of caste** 「束縛的階級制の観念」
- 6 1 **Utopians** 「ユートピアの住民」又は「空想的社会改革家」  
 「夢想家」  
 3 **Campanella** [kæmpənélə] Tommaso~ (1568—1639) イタ

リアの哲学者

- 6 6 **Thomas More** [tómɔs] [muɔ] (1478—1535) 英国の大法官・著述家。作品 *Utopia* は有名である
- 9 **Marx** [ma:ks] マルクス。Karl〜 (1818—1883) ドイツの経済学者。社会主義者
- 9 **Engels** [ɛŋəls] エンゲルス。Friedrich〜 (1820—1895) ドイツの社会主義者でマルクスの協力者
- 11 **which** = views
- 11 **Morelly** [monrɛlli] (1510—1600?) フランスのプロテスタントの神学者
- 12 **not in the least** = not ... at all
- 13 **as such** 「それなりに」「そのようなものとして」 この場合 such = a naturally active being
- 15 **arbitrary institutions** 「得手勝手な(専政的)機関」
- 16 **sentenced the rest to hard labour for life** 「その他の者に終身重労働を宣告した」
- 18 **predictions** < **prediction** = prophecy
- 20 **solely** = only
- 23 **by routine** 「きまりきった手順で」
- 23 **by reason** 「考えて」
- 7 1 **in greater detail** < in detail 「くわしく」
- 16 **connotation** 「言外の意味」「暗示の意味」
- 8 1 **counterpart** 「割り符」「対照物」この場合は13世紀の比較相手たる労働者を指す
- 2 **one day in three** 「三日に一日」
- 3 **In the perspective of** 「〜を展望すると」
- 4 **spent at work** 前の time にかかる形容詞句
- 8 **millennia** < millennium = period of 1,000 years
- 11 **devoid of** = lacking or free from
- 15 **Sabbath** 「安息日」キリスト教では週の始まりの日曜日だが、ユダヤ教では週の最後の土曜日
- 15 **not so much.....as** cf. He is not so much a scholar as a writer. 「彼は学者というよりむしろ作家である」
- 16 **day of restraint** 「慎しみの日」
- 23 **free man** 「(奴隷の身分でない)自由民」「自由市民」
- 9 2 **schole** [skole]

- 9 3 time saved from work 「働かずに済んだ時間」  
 7 those = values  
 9 *ascholia* [askolia]  
 10 Thorstein Veblen [θɔːstain] [vɛblən]  
 12 predatory culture 「略奪文化」  
 16 in his best estate 「最盛期の」 cf. estate = condition or stage in life  
 19 in evidence = clearly or easily seen
- 10 2 Equadorean = Ecuadorean, 語源は equator (赤道)である  
 3 Beate Salz [beɪəːtəː] [sæltz]  
 4 structured activities 「組織的活動(行為)」  
 7 Dumazedier [dʒumæzediɛ] [dʒumæzedʒə]  
 10 humanity = human race; mankind  
 11 Hans Rhee [hæns] [riː]  
 11 makes this point forcibly 「これを力強く主張した」  
 15 in the last quarter of an hour 「最後の15分」だが、何千万年という人類の歴史をわずか24時間 (の time-scale) として見た時、人間の働く時間の僅少をととえた言葉
- 23 Arendt [æɾənt] or [áːrənt]
- 11 2 August Heckscher [ɔːgəst] [hɛkʃə]  
 10 preliterate = not leaving or having records ニューギニアにはこの文明があるといわれている  
 11 In so far as 「～する限り」  
 16 orientation of life 「生活の方向づけ」「生活態度」  
 17 interspersed with 「～が入り交った」  
 18 Rosalie Wax [rɔːzəli] [wæks]  
 18 fusion 「融合」  
 19 Bushman [búsmən] 南アフリカの原住民の一種族
- 12 7 Ashton [æstən]  
 9 Basuto [bəsuːto] 南アフリカ原住民の一種族  
 13 breaks 「休息」  
 14 to the accompaniment of 「～の伴奏にあわせて」  
 25 Baluchi [bəluːtʃi] バルチ人、西パキスタンの一部に住む種族
- 13 3 workaday = commonplace or dull  
 4 whereas = considering that or but in contrast



- 13 8 the one = the area  
 10 At one point 「一時期」  
 17 Judaic [dʒudéiik] 「ユダヤ(人)の」  
 24 is embedded = is fixed firmly
- 14 3 Texan [téksən] 「テキサス人の」  
 3 homesteaders 「自作農場主」  
 4 take time off 「休みをとる」  
 11 obstacle to 'higher things' 「高尚なものへの障害」P.3—L.8 より P.4 の文章を参照すること  
 12 purgative 「浄化剤」「汚れを消すもの」P.3—L.19の文章を参照すること  
 12 social duty P.4—L.13 からの文章を参照すること  
 20 leisurely 「のんびりした」  
 22 most often experienced 前の the type of leisure に係る形容詞句  
 26 stratified 「層状に(上下のある階級制度で)作られている」  
 26 work being = and work is
- 15 1 leisure of the *élite* = leisure is the lot of *élite*  
 7 reassert <assert = 「主張する」  
 8 marked off <mark off = 「区別する」  
 19 pin their faith to 「絶対に〜を信ずる」  
 21 one or the other = one or another 「あれこれ」cf. one thing or another = something or other

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- 16 9 alienation 「疎外」  
 10 merit = deserve
- 17 6 Assembly-line 「流れ作業」  
 6 attach more importance to cf. I attach much importance to what you do. 「私は君のする事を重大だと考える」  
 7 to some extent 「ある範囲(程度)まで」
- 18 3 are conducive to satisfaction 「満足を得させる」

- 18 12 **framework** 「骨格」とか「構造」だが、この場合、この文の「思考体系」
- 19 **is compounded of** 「～をまぜて作る」
- 19 1 **accountant** 「会計係」又は「計理士」
- 4 **exists that way** cf. Come this way. 「こっちに来い」方向なんか示す場合、that way や this way は副詞句となり、前置詞は不要
- 5 **the right bits and pieces** = the correct small things この場合は計算の基礎となる正しい数々の数字を指している
- 9 **jig or punch and die** いずれも前の complete tool の具体的な説明である。jig = 「ジグ(“ろくろ”や“ドリル”を使う時、目的の木などを固定し、またドリルが左右に動かないよう固定させる器具をいう)」punch = 「刻印器」又は「押し抜き器」die = 「圧穿(あつせん)台」
- 13 **for the time** 「しばらくの間」
- 23 **grind** 「引きまわす」
- 24 **is constantly made aware of** cf. I am made happy. aware of = conscious
- 20 2 **competently** = sufficiently
- 4 **scope his job has for technical ingenuity** 「彼の仕事が巧みな専門技術に与える活動の与地」
- 5 **are** 主語は The bricklayer と the computer programmer
- 9 **rate-fixer** 「賃金の査定をする人」
- 10 **time-study man** 「生産の過程における時間を調査する人」
- 10 **working to rule** (work to rule = pay exaggerated attention to rules and regulations and so slow down production 日本のおわゆる遵法(闘争)にあたる
- 10 **go-slow** = work slowly in order to reduce output, as a protest against something, or to draw attention to demands(e.g. for higher wages) 「怠業(戦術, 闘争)」
- 15 **turn to better account the knowledge** cf. He turns everything to good account. 「転んでもただで起きない(彼は何でも利用する)」
- 22 **turn out** = produce
- 21 11 **do** = think
- 17 **I matter** = I am of importance