

令和 2 (2020) 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、問いに答えよ。

Like all our other senses, our sense of justice also has ancient evolutionary roots. Human morality was shaped in the course of millions of years of evolution, adapted to dealing with the social and ethical dilemmas that cropped up in the lives of small hunter-gatherer bands. If I went hunting with you and I killed a deer while you caught nothing, should I share my take with you? If you went gathering mushrooms and came back with a full basket, does the fact that I am stronger than you allow me to snatch all these mushrooms for myself?

On the face of things, not much has changed since we left the African savannah for the urban jungle. One might think that the questions we face today — the Syrian civil war, global inequality, global warming — are just the same old questions on a large scale. But that is an illusion. Size matters, and from the standpoint of justice, like many other standpoints, we are hardly adapted to the world in which we live.

The problem is not one of values. Whether secular or religious, citizens of the twenty-first century have plenty of values. The problem is with implementing these values in a complex global world. It's all the fault of numbers. The hunter-gatherers' sense of justice was structured to cope with dilemmas relating to the lives of a few dozen people in an area of a few dozen square kilometers. When we try to comprehend relations between millions of people across entire continents, our moral sense is overwhelmed.

Justice demands not just a set of abstract values, but also an understanding of concrete cause-and-effect relations. If you collected mushrooms to feed your children and I now take that basket of mushrooms forcefully, meaning that all your work has been for naught and your children will go to sleep hungry, that is unfair. It's easy to grasp this, because it's easy to see the cause-and-effect relations. Unfortunately, an inherent feature of our modern global world is that its causal relations are highly entangled and complex.

Since I depend for my existence on a mind-boggling network of economic and political ties, and since global causal connections are so tangled, I find it difficult to answer even the simplest questions, such as where my lunch comes from, who made the shoes I'm wearing, and what my pension fund is doing with my money.

The system is structured in such a way that those who make no effort to know can remain in blissful ignorance, and those who do make an effort will find it very difficult to discover the truth. How is it possible to avoid stealing, for example, when the global economic system is ceaselessly stealing on my behalf and without my knowledge?

The commandment not to steal was formulated in the days when stealing meant physically taking with your own hand something that did not belong to you. Yet today, the really important arguments about theft concern completely different scenarios. Suppose I invest \$10,000 in shares of a big petrochemical corporation, which provides me with an annual 5 per cent return on my investment. The corporation is highly profitable because it does not pay for externalities\*. It dumps toxic waste into a nearby river without caring about the damage to the regional water supply, to the public's health, or to the local wildlife. It uses its wealth to hire a group of lawyers who protect it against any demand for compensation. It also retains lobbyists\*\* who block any attempt to legislate stronger environmental regulations.

Can we accuse the corporation of 'stealing a river'? And what about me personally? I never break into anyone's house or snatch dollar bills from anyone's purse. I am not aware how this particular corporation is generating its profits. I barely remember that part of my money is invested in it. So am I guilty of theft? How can we act morally when we have no way of knowing all the relevant facts?

It doesn't matter whether you judge actions by their consequences (it is wrong to steal because it makes the victims miserable) or you believe in absolute duties that should be followed irrespective of consequences (it is wrong to steal because God said so). The problem is that it has become extremely complicated to grasp what we are actually doing.

(出典：Yuval Noah Harari, *21 Lessons for the 21st Century*, Jonathan Cape, 2018. 一部変更あり)

\*externality: a side effect or consequence of a company's activity for which it does not pay, such as environmental pollution

\*\*lobbyist: a person who tries to influence politicians or people in authority on a particular subject

- (1) 下線部(1)を訳せ。
- (2) 下線部(2)を訳せ。
- (3) 下線部(3)について、今日では盗みの問題に関してどのようなシナリオが考えられるか、本文にしたがって60字以内の日本語(句読点を含む)で説明せよ。
- (4) 下線部(4)を訳せ。

## II 以下の英文を読み、下線部を和訳せよ。

Humanity has wiped out 60% of mammals, birds, fish and reptiles since 1970, leading the world's foremost experts to warn that the extinction of wildlife is now an emergency that threatens civilisation.

The new estimate of the massacre of wildlife is made in a major report produced by World Wide Fund for Nature (WWF) and involving 59 scientists from across the globe. The report finds that the vast and growing consumption of food and resources by the global population is destroying the web of life, billions of years in the making, upon which human society ultimately depends for clean air, water and everything else.

"We are sleepwalking towards the edge of a cliff," said Mike Barrett, executive director of science and conservation at WWF. "If there was a 60% decline in the human population, that would be equivalent to emptying North America, South America, Africa, Europe, China and Oceania. That is the scale of what we have done."

"This is far more than just being about losing the wonders of nature, desperately sad though that is," he said. "This is actually now endangering the future of people. Nature is not a 'nice to have'—it is our life-support system."

"We are rapidly running out of time," said Prof Johan Rockström, a global sustainability expert at the Potsdam Institute for Climate Impact Research in Germany. "Only by addressing both ecosystems and climate do we stand a chance of safeguarding a stable planet for humanity's future on Earth."

Many scientists believe the world has begun a sixth mass extinction, the first to be caused by a species—*Homo sapiens*. Other recent analyses have revealed that humankind has destroyed 83% of all mammals and half of plants since the dawn of civilisation and that, even if the destruction were to end now, it would take 5-7 million years for the natural world to recover.

The biggest cause of wildlife losses is the destruction of natural habitats, much of it to create farmland. Three-quarters of all land on Earth is now significantly affected by human activities. Killing for food is the next biggest cause: 300 mammal species are being eaten into extinction while the oceans are massively overfished, with more than half now being industrially fished.

Chemical pollution is also significant: half the world's killer whale populations are now doomed to die from PCB contamination. Global trade introduces invasive species and disease, with the number of amphibians severely reduced by a fungal disease thought to be spread by the pet trade.

The worst affected region is South and Central America, which has seen an 89% drop in vertebrate populations, largely driven by the cutting down of vast areas of wildlife-rich forest. In the tropical savannah called cerrado, an area the size of Greater London is cleared every two months, said Barrett.

"It is a classic example of where the disappearance is the result of our own consumption, because the deforestation is being driven by ever expanding agriculture producing soy, which is being exported to countries including the UK to feed pigs and chickens," he said. The UK itself has lost much of its wildlife, ranking 189th for biodiversity loss out of 218 nations in 2016.

Tanya Steele, chief executive at WWF, said: "We are the first generation to know we are destroying our planet and the last one that can do anything about it."

(出典: *The Guardian*, 30 Oct., 2018. 一部変更あり)

## III 下線部を英訳せよ。

訪日外国人旅行者数は、2018年に初めて3000万人を突破した。これは主に、アジア諸国からの旅行者が増えたためである。

(1) また、近年の傾向として、都市部以外の地域を観光する訪日客が増えている。(2) その背景には、彼らの旅行目的が、日本製品の購入から、日本ならではの体験の享受へと変化したことがあるとみられる。(3)