

## I

次の文の下線をほどこした部分(1), (2)を和訳しなさい。

(50 点)

If philosophy is so close to us, why do so many people think that it is something very difficult and rather weird? It isn't that they are simply wrong: some philosophy *is* difficult and weird, and a lot of the best philosophy is likely to *seem* difficult or weird at first. That's because the best philosophy doesn't just come up with a few new facts that we can simply add to our stock of information, or a few new maxims to extend our list of dos and don'ts, but embodies a picture of the world and a set of values; and unless these happen to be yours already it is bound to seem very peculiar — if it doesn't seem peculiar you haven't understood it. Good philosophy expands your imagination. Some philosophy is close to us, whoever we are. Then of course some is further away, and some is further still, and some is very alien indeed. It would be disappointing if that were not so, because it would imply that human beings are intellectually rather monotonous. But there's no need to start at the deep end; we start at the shallow end, where, as I've said, we are all standing in the water already. Do remember, however (here the analogy with the swimming-pool breaks down, the way analogies often do), that this doesn't necessarily mean that we are all standing in the same place; what is shallow and familiar, and what is deep and weird, may depend on where you got in, and when.

We may be standing in the water, but why try to swim? In other words, what is philosophy for? There is far too much philosophy, composed under far too wide a range of conditions, for there to be a general answer to that question. But it can certainly be said that a great deal of philosophy has been intended as a means to salvation, though what we are to understand by salvation, and salvation from what, has varied as widely as the philosophies themselves. A Buddhist will tell you that the purpose of philosophy is the relief of human suffering and the attainment of "enlightenment"; a Hindu will say something similar, if in slightly different terminology; both will speak of escape from a supposed cycle of death

and rebirth in which one's moral deserts determine one's future forms. An Epicurean\* (if you can find one nowadays) will dismiss all the stuff about rebirth, but offer you a recipe for maximizing pleasure and minimizing suffering in this your one and only life.

\*Epicurean: one who makes pleasure the chief object of one's life

II

次の文の下線をほどこした部分(1), (2), (3), (4)を和訳しなさい。(50点)

We live at a unique point in the history of planet Earth. After almost four billion years of evolution, a single species, *Homo sapiens*, has evolved with the capacity to think, to contemplate not only its place in the universe but also potentially to control its own destiny and that of other species as well. What sets (1) our species apart is our brains. We have the facility to absorb, process, and organize extraordinary amounts of information. With language, written and spoken, we can pass information from person to person, extending knowledge and experience from generation to generation across the ages. With art and literature we can stimulate the imaginations of our fellow humans. With science we can explore the complex processes that developed in the first few seconds of the universe, in the aftermath of the big bang. We can hope to understand the events that led to the production of the elemental subatomic building blocks of matter, the synthesis of the elements, and the eventual accretion of matter in orderly macroscopic structures we identify as planets, stars, and galaxies. We can track the life cycle of a star from birth, to death, to rebirth. We can enumerate the factors that set our planet apart from other bodies of our solar system. We can reconstruct the history of the earth and speculate as to the events that led to the early appearance of life and the forces that shaped its subsequent evolution. We can hope to unravel the principles that govern life itself. And soon we may have the capacity to manipulate our genes, perhaps to eliminate disease or at least postpone its onset.

Yet there is a dark underside to this record of accomplishment. The achievements of our science are astounding, the future scarcely imaginable. In a (2) world of specialization there is a risk, though, that we may lose sight of our place in nature, that we may begin to view ourselves as above it all — as supernatural. We have developed an undeniable capacity to transform the earth, to alter, for example, the composition of the atmosphere on a global scale with uncertain but

surely inauspicious implications for the climate. We have the power to extinguish<sup>(3)</sup>  
in an astronomical instant species that took billions of years to evolve. The  
critical question is whether we have the wisdom and ethical maturity to employ  
our scientific and technological skills with discretion. We have embarked on an  
unplanned global experiment and our ability to predict the consequences is  
deficient. We need to step back and see where we stand if we are to avoid<sup>(4)</sup>  
serious mistakes. We need a moral compass: there are ethical as well as  
technical issues to be addressed to chart a responsible course to the future.

**Ⅲ** 次の文を英訳しなさい。

(50 点)

- (1) ヨーロッパでは、夏ともなると人々は大挙して南の方に旅行に出かける。多忙をきわめる一国の首相も何とかやりくりして長期の休暇を取るし、かき入れ時の観光地のレストランやホテルでさえ、経営者や従業員のために、休業する所も少なくない。彼らにとって夏の休暇は、日本人には思いもよらない意味合いを持っているようだ。
- (2) 自分の仕事に妥協するようだと誰もその道のプロにはなれないと思う。私は頑固者だとよく言われるが、仕事に対する姿勢がまじめだからそう言われるのだ、というように理解している。融通がきくタイプの人間は周囲には受けがよいかもしれないが、仕事の方は何か物足りないところがあるように思われる。

**問題は、このページで終わりである。**