

## 2022年度大学院博士前期課程一般入学試験（第Ⅲ期）問題

研究科名	科目名
文学研究科 人文学専攻	英語

次の英文を日本語に訳しなさい。

In Chapter 2, I gave reasons for believing that the fundamental principle of equality, on which the equality of all human beings rests, is the principle of equal consideration of interests. Only a basic moral principle of this kind can allow us to defend a form of equality that embraces all human beings, with all the differences that exist between them. I shall now contend that while this principle does provide an adequate basis for human equality, it provides a basis that cannot be limited to humans. In other words I shall suggest that, having accepted the principle of equality as a sound moral basis for relations with others of our own species, we are also committed to accepting it as a sound moral basis for relations with those outside our own species — the non-human animals.

This suggestion may at first seem bizarre. We are used to regarding discrimination against members of racial minorities, or against women, as among the most important moral and political issues facing the world today. These are serious matters, worthy of time and energy of any concerned person. But animals? Isn't the welfare of animals in a different category altogether, a matter for people who are dotty about dogs and cats? How can anyone waste their time on equality for animals when so many humans are denied real equality?

This attitude reflects a popular prejudice against taking the interests of animals seriously — a prejudice no better founded than the prejudice of white slaveowners against taking the interests of their African slaves seriously. It is easy for us to criticize the prejudices of our grandfathers, from which our fathers freed themselves. It is more difficult to distance ourselves from our own views, so that we can dispassionately search for prejudices among the beliefs and values we hold. What is needed now is a willingness to follow the arguments where they lead, without a prior assumption that the issue is not worth our attention.

The argument for extending the principle of equality beyond our own species is simple, so simple that it amounts to no more than a clear understanding of the nature of the principle of equal consideration of interests. We have seen that this principle implies that our concern for others ought not to depend on what they are like, or what abilities they possess. It is on this basis that we are able to say that the fact that some people are not members of our race does not entitle us to exploit them, and similarly the fact that some people are less intelligent than others does not mean that their interests may be disregarded. But the principle also implies that the fact that beings are not members of our species does not entitle us to exploit them, and similarly the fact that other animals are less intelligent than we are does not mean that their interests may be disregarded.

(Peter Singer, *Practical Ethics*)