

令和 5 年 度

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英 語

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10 : 30 ~ 12 : 10

文 学 部

比較文化学科

一般選抜(中期日程)

注 意 事 項

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3. 問題は 1 ~ 9 ページまであります。落丁、乱丁、印刷不鮮明、汚れの箇所を見つけた場合は、すみやかに申し出てください。
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I 次の英文を読んで、下の問いに答えなさい。

Most Americans do not think that Black people are any more likely to be affected by pollution than white people, despite significant evidence that racism is a root cause of environmental injustice in the United States, a survey has found.

Numerous research papers over the years have shown that people of colour and poor people are significantly more likely to live in areas of high pollution — a result of the deliberate construction of polluting industries in these communities, says Dylan Bugden, an environmental sociologist\* at Washington State University in Pullman. But Bugden found that respondents to the survey were more than twice as likely to identify poverty as the main cause of environmental inequalities\*, instead of blaming structural racism\*. This is despite scientific evidence clearly demonstrating that “race, rather than poverty, is the primary factor behind environmental inequality”, notes Bugden in his study, published in *Social Problems*.<sup>②</sup> Additionally, many people suggested that a lack of hard work and poor personal choices were responsible for increased exposure to pollution. “The evidence here is strong: America is in a state of denial about its racism and the unequal\* impacts of environmental exposures,” says Timmons Roberts, an environmental sociologist at Brown University in Providence, Rhode Island.

To investigate how Americans view environmental injustice, Bugden devised two sets of questions. The National Opinion Research Center, which operates out of the University of Chicago in Illinois, distributed these through mail, telephone and face-to-face interviews to households that were randomly selected and nationally\* representative. They received responses from 1,000 people.

The first set of questions explored whether Americans understand the causes of environmental inequality, whether they think it is fair and whether they support policies that address it. The results showed that only one-third of people felt that Black people are more likely to experience pollution and that this

inequality is unfair. By contrast, another third of the respondents acknowledged that Black and Hispanic\* people and poor people experience environmental inequalities but felt that it is fair. Most respondents, however, generally supported policy measures to address these issues, such as compensating people affected by pollution.

The second set of questions investigated how beliefs about hard work and social mobility\* along with racial attitudes influence US opinions about environmental inequality. Respondents whom the survey characterized as having an underlying\* bias against Black people were less likely to understand the causes of environmental inequality. They were also more likely to think that pollution is more harmful to poor communities than Black communities.<sup>④</sup> Additionally, when respondents felt that people could get out of harmful living situations by, say, working harder, they were also less likely to think that Black communities disproportionately\* experience environmental pollution.

Bugden says the results show that there is a widespread belief in the United States that everyone has equal opportunities and that existing inequalities aren't due to race. Instead, some Americans think that the only barriers facing minority racial groups are personal choice, responsibility and hard work,<sup>⑤</sup> he says. He calls this phenomenon colour-blind environmental racism. The lack of understanding that racism is causing environmental inequality undermines\* efforts to fix those disparities\*, even when the data show that race is the biggest predictor\* of exposure to environmental hazards, says Sacoby Wilson, an environmental-health scientist at the University of Maryland in College Park. To gain more public support for policies that address the role of racism in environmental inequality, environmental-justice research needs to be better integrated\* into school curriculums and the media so people become more aware of the issues, says Sarah Grineski, a sociologist at the University of Utah in Salt Lake City.

The findings also have lessons for the groups and organizations trying to

address environmental injustices and protect marginalized\* communities. These groups should consider communicating that race is the root of environmental inequalities, Bugden says. “It has got to be part of our environmental policy,” he concludes.

US President Joe Biden has promised to address environmental inequalities. His administration’s Justice 40 initiative pledges that disadvantaged communities will receive 40%<sup>⑥</sup> of the federal government’s investments in climate and clean energy. But advocacy groups\* have criticized the initiative because the tool it will use to decide which communities are disadvantaged does not currently factor in race. “People have this myth in their brains that poverty is the biggest driver of the differential\* burden of hazards when it isn’t,” says Wilson. “It’s race and racism.”

Brittney J. Miller. “Racism drives environmental inequality — but most Americans don’t realize.” *Nature*, June 14, 2022 より作成

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\* [注]

**sociologist** > **sociology**: the study of society and the relationship  
between people in society

**inequalities** > **inequality**: the unfair situation in society when some  
people have more opportunities, money, etc.  
than other people

**racism**: the unfair treatment of people who belong to a different race

**unequal**: not treating everyone the same

**nationally**: across the nation

**Hispanic**: relating or belonging to people whose families came from Spain  
or Latin America in the past

**mobility**: the ability to move easily from one place, social class or job to  
another

**underlying:** important in a situation but not always easily noticed or stated clearly

**disproportionately > disproportionate:** too large or too small in comparison to something else

**undermines > undermine:** to gradually weaken or destroy someone or something

**disparities > disparity:** a lack of equality, especially in a way that is not fair

**predictor:** something that can show what will happen in the future

**integrated > integrate:** to combine one thing with another

**marginalized:** prevented from participating fully in social, economic and political life because of a lack of access to rights, resources and opportunities

**advocacy groups > advocacy group:** an organization that campaigns on a particular issue

**differential:** based on a difference

問 1 下線部①を日本語に訳しなさい。

問 2 下線部②と同じ内容を示す語句を、この段落の中から3語以上の英語で抜き出しなさい。

問 3 下線部③が示す内容を、この段落から3つあげて日本語で答えなさい。

問 4 下線部④を日本語に訳しなさい。

問 5 下線部⑤を日本語に訳しなさい。

問 6 下線部⑥について、ア)その目的、イ)批判されている点を日本語で答えなさい。

II 次の英文を読んで、下の問いに答えなさい。

Sir Mo Farah was brought to the UK illegally as a child and forced to work as a domestic servant, he has revealed. The Olympic star has told the BBC he was given the name Mohamed Farah by those who flew him over from Djibouti. His real name is Hussein Abdi Kahin. He was flown over from the East African country aged nine by a woman he had never met, and then made to look after another family's children, he says. ① “For years I just kept blocking it out,” the Team GB (Great Britain) athlete says. The long-distance runner has previously said he came to the UK from Somalia with his parents as a refugee. But in a documentary by the BBC and Red Bull Studios, seen by BBC News and airing on Wednesday, he says his parents have never been to the UK — his mother and two brothers live on their family farm in the breakaway state\* of Somaliland. His father, Abdi, was killed by stray\* gunfire when Sir Mo was four years old, in civil violence in Somalia. Somaliland declared independence in 1991 but is not internationally recognised. Sir Mo says he was about eight or nine years old when he was taken from home to stay with family in Djibouti.

He was then flown over to the UK by a woman he had never met and wasn't related to. She told him he was being taken to Europe to live with relatives there — something he says he was “excited” about. “I'd never been on a plane before,” he says. The woman told him to say his name was Mohamed. He says she had fake\* travel documents with her that showed his photo next to the name “Mohamed Farah”. When they arrived in the UK, the woman took him to her flat in Hounslow, west London, and took a piece of paper off him that had his relatives' contact details on. “Right in front of me, she ripped it up and put it in the bin.” ② At that moment, I knew I was in trouble,” he says.

Sir Mo says he had to do housework and childcare “if I wanted food in my mouth”. ③ He says the woman told him: “If you ever want to see your family again, don't say anything.” “Often I would just lock myself in the bathroom and

cry,” he says. For the first few years the family didn’t allow him to attend school regularly, but when he was about 11 he enrolled\* in Year 7 at Feltham Community College. Staff were told Sir Mo was a refugee from Somalia. His old form tutor\* Sarah Rennie tells the BBC he came to school “unkempt\* and uncared for”, that he spoke very little English and was an “emotionally and culturally alienated\*” child. She says the people who said they were his parents didn’t attend any parents’ evenings.

Sir Mo’s PE (Physical Education) teacher, Alan Watkinson,<sup>④</sup> noticed a transformation in the young boy when he hit the athletics track. “The only language he seemed to understand was the language of PE and sport,” he says. Sir Mo says sport was a lifeline for him as “the only thing I could do to get away from this [living situation] was to get out and run”. He eventually confided\* in Mr Watkinson about his true identity, his background, and the family he was being forced to work for. The PE teacher contacted social services\* and helped Sir Mo to be fostered by another Somali family. “I still missed my real family, but from that moment everything got better,” Sir Mo says. “I felt like a lot of stuff was lifted off my shoulders, and I felt like me. That’s when Mo came out — the real Mo.”

Sir Mo began making a name for himself as an athlete and aged 14 he was invited to compete for English schools at a race in Latvia — but he didn’t have any travel documents. Mr Watkinson helped him apply for British citizenship under the name Mohamed Farah, which was granted in July 2000. In the documentary, barrister\* Allan Briddock tells Sir Mo his nationality was technically “obtained by fraud\* or misrepresentations”. Legally, the government can remove a person’s British nationality if their citizenship\* was obtained through fraud. But a Home Office\* official told BBC News it would not take action over Sir Mo’s nationality, as it was assumed a child was not complicit\* when citizenship was gained by deception\*. Mr Briddock also explains to Sir Mo the risk of this in his case is low. “Basically, the definition of trafficking\* is

transportation for exploitative\* purposes,” he tells Sir Mo. “In your case, you were obliged as a very small child yourself to look after small children and to be a domestic servant. And then you told the relevant authorities, ‘that is not my name’. All of those combine to lessen the risk that the Home Office will take away your nationality.”

As his profile grew in the Somali community, a woman approached him in a London restaurant and gave him a tape. It contained a recorded message for Sir Mo from someone he had not heard from in a long time — his mother, Aisha. “It wasn’t just a tape,” Sir Mo says. “It was more of a voice — and then it was singing sad songs for me, like poems or like traditional song, you know. And I would listen to it for days, weeks.” The side of the tape had a phone number on it, asking him to call but adding: “If this is a bother or causing you trouble, don’t — just leave it — you don’t have to contact me.”<sup>⑤</sup> “I’m going, ‘Of course I want to contact you,’” Sir Mo says. The mother and son then had their first phone call. “When I heard him, I felt like throwing the phone on the floor and being transported to him from all the joy I felt,” Aisha says. “The excitement and joy of getting a response from him made me forget everything that happened.”

In the documentary, Sir Mo takes his son, whom he named Hussein, to Somaliland to meet Aisha and his two brothers. “Never in my life did I think I would see you or your children alive,” she tells Sir Mo.<sup>⑥</sup> “We were living in a place with nothing, no cattle, and destroyed land. We all thought we were dying. ‘Boom, boom, boom,’ was all we heard. I sent you away because of the war. I sent you off to your uncle in Djibouti so you could have something.” When Sir Mo asks Aisha who decided he would be taken from Djibouti to the UK, she says: “No-one told me. I lost contact with you. We didn’t have phones, roads or anything. There was nothing here. The land was devastated.”

Sir Mo says he wants to tell his story to challenge public perceptions of trafficking and slavery. “I had no idea there was so many people who are going

through exactly the same thing that I did. It just shows how lucky I was,” he says. “What really saved me, what made me different, was that I could run.” The woman who brought Sir Mo to London has been approached by the BBC for comment, but has not responded. However since the documentary was broadcast on 13 July, relatives have defended her, saying that a lot of people brought children who were not their own from Somaliland to Europe for a better life and that it was common in their culture for children to do household work.

Chancellor Nadhim Zahawi, who was forced to flee Iraq with his family when he was 11, said hearing Sir Mo’s story was “heartbreaking and painful”. He told BBC Breakfast: “I salute Mo Farah. What an amazing human being, to have gone through that trauma in childhood, to come through it and be such a great role model. It’s truly inspirational\*.”

Nagesh Ashitha. “Sir Mo Farah reveals he was trafficked to the UK as a child.”

*BBC News, July 16, 2022 より作成*

*from BBC News at [bbc.co.uk/news](http://bbc.co.uk/news)*

\* [注]

**the breakaway state:** a region that has separated itself from a larger region because of a disagreement

**stray:** separated from other things of the same kind

**fake:** not real, but made to look or seem real

**enrolled > enrol:** to make someone become an official member of a school

**form tutor:** a teacher assigned to a class

**unkempt:** not well cared for; not neat or tidy

**alienated > alienate:** to make someone feel that they are different and do not belong to a group

**confided > confide:** to tell someone about a secret or private matter

**social services:** government services provided for the benefit of the community

**barrister:** in the UK, a lawyer who can work in the highest courts

**fraud:** the crime of doing something illegal

**citizenship:** the legal right to be a citizen of a particular country

**Home Office:** the UK government department that deals with matters  
inside the UK

**complicit:** involved in or knowing about a crime

**deception:** the act of hiding the truth, especially to get an advantage

**trafficking:** the act of buying or selling people

**exploitative:** using someone unfairly for your own advantage

**inspirational:** making someone feel full of hope or encouraged

問 1 下線部①を日本語に訳しなさい。

問 2 下線部②の it は何を指すのか、日本語で簡潔に答えなさい。

問 3 下線部③を日本語に訳しなさい。

問 4 下線部④の人物について、ア)彼の職業、イ)彼が最終的に Mo のためにとつた行動を日本語で簡潔に答えなさい。

問 5 下線部⑤の this が指す内容を、日本語で簡潔に答えなさい。

問 6 下線部⑥を、she は誰かを明らかにしながら日本語に訳しなさい。

問 7 下線部⑦について、その理由を本文に即して日本語で簡潔に答えなさい。