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## 第 1 講

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次の英文を読んで、設問に答えよ。

Liberty, equality and fraternity were the goals of the French Revolution. Today, few would contest that human liberty is desirable. The 60 years since the UN Declaration of Human Rights in 1948 have seen a huge increase in global concern for human liberty. <sup>(1)</sup>The same is true, if to a lesser extent, for fraternity. Indeed, human  
5 brotherhood has been exemplified by the abolition of apartheid in South Africa and efforts to combat racism in Europe and the USA. Furthermore, increased access to global media has dramatically raised people's awareness of how others live.

Equality, however, is different. The high point of global equality, by many measures, was reached in the mid-1970s. Since then, the tide has turned steadily  
10 against the idea. Today, across the developed countries, the average income of the richest 10% of the population is about nine times that of the poorest 10% — up from seven times 25 years ago. Even in Germany, Denmark and Sweden, all known for their social equality, the gap between rich and poor has expanded slightly from 5 to 1 in the 1980s to 6 to 1 today. Matters are much worse, however, in the USA: a privileged  
15 1% controls more than a third of the nation's wealth, and by 2007 the top tenth of that elite had secured for itself an income 220 times larger than the average of the bottom 90%.

Yet inequality is not just a problem within the rich countries; the global distribution of wealth has become seriously imbalanced. Today, the combined wealth  
20 of the world's three richest individuals exceeds the total GDP of the poorest 30 countries in Africa. A study published by the UN University found that the richest 1% of adults alone owned 40% of global assets in the year 2000, and that the richest 10% of adults ( 2 ) 85% of the world total. By contrast, the poorest half of the world adult population owned barely 1% of global wealth. This disparity can no longer be ignored.  
25 We must ask ourselves <sup>(3)</sup>two questions: first, is this shocking imbalance inevitable? And second, if it is not, what can or should be done?

These questions cannot be addressed without recognizing three types of ideal equality: *formal equality*, which aims to give citizens equal and fair rights under the