

Eat the World Alive

– 16 Hot Global Topics –

世界の今に切り込む

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Preface



Richard Beard

リチャード・ビアード

1964年イギリスに生まれる。ケンブリッジ大学卒業後、教職やフランス国立図書館での勤務ののちイースト・アングリア大学の修士課程に入学、マルコム・ブラッドベリーのもとでCreative Writingを学ぶ。1996年、小説*X20*でデビューを果たす。その後、*Damascus* (『永遠の一日』として東京創元社より出版)、*Dry Bones*などの小説のほか、*Muddied Oafs*、*Manly Pursuits*、*Becoming Drusilla*などのノンフィクションも出版している。短編*Guidelines for Measures to Cope with Disgraceful and Other Events*はBBCの2008年度National Short Story Prizeにノミネートされた。2003～6年に東京大学で教鞭をとる。現在はイギリスのNational Academy of WritingのDirectorの職にあり、作家志望の若者たちにCreative Writingを教えている。オクスフォード在住。

Some years ago, after the publication of my third novel, I was invited to join the University of Tokyo as a Visiting Lecturer. I was delighted to accept this honour, but after arriving in Japan I soon realized there were both ‘real’ and ‘unreal’ versions of the English language.

The version of English found in many academic textbooks was not one I recognised. This wasn’t the English available on websites and in newspapers and in my daily conversations with colleagues. At Tokyo University I therefore devised my own materials to share the kind of English, as an English speaker, that I was speaking and reading and writing every day.

The essays in this book continue my determination to introduce students of all abilities to a real version of English that remains relevant outside the classroom. The essays collected together here reflect conversations happening in English around the world now. Along with the excellent questions and commentaries devised by Tokyo University’s Professor Shiro Yamamoto, each chapter provides Japanese students with a practical point of entry into the global English debate.

This, after all, is one of the great motivators when it comes to learning English: English is increasingly the language of global communication. The debate itself is always changing, but this new collection of original essays brings together a selection of subjects currently being discussed by English-speaking people around the world.

The essays contain phrases and vocabulary that will give Japanese students confidence outside the classroom. At the same time, each chapter offers fresh ideas and perspectives to show that each debate is very much alive: there are rarely easy answers to these pressing modern questions.

A glance at the index of chapters will show the wide range of subjects encompassed in this book. From the urgency of global warming to speculation about space travel and the effectiveness of a University education, these are today's important issues in the global culture.

As Director of The National Academy of Writing, based in London, I spend most of my time encouraging the next generation of English writers to exploit the full potential of the English language. Good writing, in all its forms, requires knowledge of the world as well as of language – a combination that this new collection of essays is designed to provide.

Richard Beard

はじめに

この本の最大の「売り」は、イギリスで活躍しているプロの現役作家が、日本の英語学習者を念頭におきながら書き下ろした文章で成り立っているということです。

リチャード・ビアードは2003年から3年間東京大学教養学部の教壇に立ち、英語やイギリスの文化・社会についての授業や講義を担当しました。現在はイギリスに帰り、バーミンガムのNational Academy of Writingで「ディレクター」として作家の卵たちに創作を教えながら、自らも小説やノンフィクションなどの執筆活動を続けています(詳しくは<http://www.richardbeard.info/> をご覧ください)。

わたしは25年近く東京大学で英語や英文学などを教えながら、高校の教科書や教材の執筆にも長年かわり、加えて一般の読者に英語学習についてのメッセージを発信してききました。このような経験を積むあいだに、わたしの心にリーディングの授業や教科書について一つの考えが、理想かつ確信として結晶してきました。

それは、英語リーディングの授業の目的は、やたらに難しく複雑なものが読めるようにすることではなく、真に英語らしい表現と内容が盛り込まれた文章について、学習者が日本語を読むときと同じような理解のレベルに達するようにすることだ、ということです。達しているかどうかを見るにはどうすればよいか？ それは簡単です。センテンスでも、段落でもよい、「要するにそれってどういうこと？ 訳ではなく、自分の言葉で説明してごらん」と先生が言えればよいのです。

こうしてideaが明確に意識されたあとで、再び英語にもどって、それがどう表現されているかをあらためて考える、それこそがリーディング授業の真骨頂です。このような言語間の運動によって「言語力」を高め、学習者の頭と心の成熟をめざすことこそが学校のリーディング授業でなしうることであり、是非ともなさねばならないことです。

そのために用いる教科書は、読者である若い人々の関心をそそるテーマが揃っていなければなりません。かといって教科書にありがちですが、雑学的な情報が単純に書かれているだけでは十分ではありません。現実世界で出会う英語はそんなにヤワではありません。人工栄養ばかりとっていても、自然な食べ物を消化する力はないのです。

その意味では、リチャード・ビアードという定評ある文章のプロで、かつわが親友でもある人物に執筆をお願いすることができたのはたいへんな幸運でした。テーマ、内容と表現のレベルなどについて最初相談したあとは自由に書いてもらいましたが、内容・英語ともにすばらしく現代的感覚にあふれ、しかも面白くて読みがいのある文章が並びました。先生にも学生の皆さんにも、様々な意味できっと楽しんでいただけるものと確信します。

構成について一言述べておきましょう。

各ユニットは日本語によるイントロダクションで始まります。まずはこれによって、いまからどのような内容の話がはじまるのかを大雑把につかんでください。次に、各ユニットのテーマにとってキーとなる語彙を並べておきました。知らない語については調べておきましょう。本文の注釈は知識的なものに加えて、辞書を調べても様々な意味があり、どれが該当するのか決めるのに困難を覚えるかもしれないと思われるものを中心に付けています。練習問題は内容チェックや要約問題に加えて、表現やセンテンスで「直訳」してもあまり意味をなさないようなものについて、「自分の言葉で表現してみる」問題を主として作りました。

この本が皆さんのお役に立てることを願いつつ…

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山本史郎

Contents

Society

| | | |
|---------------|---|----|
| UNIT 1 | Why is God So Quiet? | 8 |
| UNIT 2 | The Olympic Ideal — Up in Smoke | 14 |
| UNIT 3 | How to Lose a Trillion Dollars | 20 |
| UNIT 4 | Is Democracy the Best We Can Do? | 26 |

Media

| | | |
|---------------|---|----|
| UNIT 5 | You Can Always Reach Me | 32 |
| UNIT 6 | I Like to Read in the Bath | 38 |
| UNIT 7 | Big Brother is Watching You! | 44 |
| UNIT 8 | The Internet — Is It All Good? | 50 |

Life

| | | |
|----------------|--|----|
| UNIT 9 | Fighting is Good for You | 56 |
| UNIT 10 | Food is Fuel | 62 |
| UNIT 11 | But It's the Right Answer! | 68 |
| UNIT 12 | University is a Waste of Time | 74 |

Earth

| | | |
|----------------|---|----|
| UNIT 13 | The Aliens Have Landed | 80 |
| UNIT 14 | The Real Star Trek | 86 |
| UNIT 15 | A Time Machine at Last! | 92 |
| UNIT 16 | The End of the World As We Know It | 98 |

UNIT 1

Why is God So Quiet?

「神は死んだ」。そう言ったのは19世紀ドイツの哲学者ニーチェだ。科学文明が長足の進歩をとげ、理性がもてはやされる現代の世界では、神は迷信とほぼ同義語になってしまったかの感がある。しかし、人間は心の底からそう感じているのだろうか？ 多くの人にとっては、いまだに、地面が揺れると神の怒りを読み取り、洪水が生じるとそこに神の悲しみを見ようとする自分がどこかにいるのではなからうか？ だが、いつの世にあっても、神は自らの意思を言葉ではっきりと語ってくれたためしがない。神意はいずこにありや？ 自然現象を、安易に、自己流に解釈してよいものだろうか？

KEY WORDS 基本単語の意味を確認しておこう。

established religion _____ holy _____
monotheistic _____ belief, faith _____
Christianity, Islam, Judaism pilgrimage _____

Christians, Moslems, Jews

READING



The quietness of God is an ongoing conundrum. If God made more noise (and God can do whatever he or she likes) then God's people on earth would show more respect. If God was easier to perceive, then a great deal of conflict could be avoided.

5 The established religions recognise this problem. Faced with the quietness of God, they compensate by speaking incredibly loudly on God's behalf. This is especially true of the monotheistic religions. Christianity, Islam and Judaism are connected by their shared belief in one true God. Confusingly, they can't agree on what that God is saying, or what the silence might mean.

10 This is particularly frustrating because in all three of these religions, God is a god of the book. In the past, God left a series of messages in written texts,

NOTES quiet 静か、沈黙している ⇒ 言葉で話さない ongoing 進行中の ⇒ 昔からずっと存在する conundrum 謎々 perceive 気づく ⇒ 見る on God's behalf 神の代わりに

which remain the primary relics of communication between heaven and earth. The Christians have the Bible, the Jews have the Torah, and the Moslems have the Koran.



5

Even within each religion there are disagreements about what God actually wants to say. Liberals disagree with fundamentalists – or to put this more simply, some people

10

believe that religious texts contain metaphors while others maintain that the Holy Books contain literal truth. God could swiftly resolve these differences, but God remains silent. It would seem that clarification of the divine will is not part of the divine plan.

This creates a further problem. If God declines to speak clearly, the silence encourages a tendency to suspect that God speaks in signs. The difficulty with signs is that there is never certainty about which world-events should be considered as divine communication. Even if a sign is identified, it still has to be interpreted, which leads to further potential misunderstanding.

15

There is a famous instructive story told in Christian churches, and the story is worth repeating here to illustrate this point:

20

A man with deep faith in the Christian God is trapped in a flood. As the flood waters rise, his neighbours tell him he has to leave, because the flood is going to wash everything away.

Calmly, the man replies, “Don’t you worry. I am a man of faith. God will save me.”

25

The waters continue to rise, and the flood reaches the second floor of the man’s house. By now all his neighbours have left. A boat comes by with rescuers who tell him to leave his house and swim to the boat.

NOTES **primary** = the most important **relics** (聖なる) 遺物 (普通は聖人の遺骨、遺骸、形見などのこと) ⇒ (聖なる) 痕跡 **Bible** 『聖書』 (キリスト教の聖典) **Torah** 『トーラー』 (ユダヤ教の聖典で、旧約聖書の一部である「モーセ五書」を含んでいる) **Koran** 『コーラン』 (イスラム教の聖典) **liberals** リベラルな人々 (従来の考え方にとらわれず自由な発想をする人) **fundamentalist** 原理主義者 (聖典などに書かれていることが文字通りの真実であると考える人々) **to put this more simply** これをもっと簡単に言えば **world-event** 世界の中で起きる出来事

He needs to act quickly, because the flood is going to wash everything away.

Again the man replies, “Don’t you worry. I am a man of faith. God will save me.”

5 The flood rises higher, and the man is forced to climb onto the roof of his house. A helicopter arrives, and the rescue-team throw down a ladder and tell him to leave his house immediately. He should grab the ladder because the flood is going to wash everything away.

10 One more time, the man replies, “Don’t you worry. I am a man of faith. God will save me.”

The waters continue to rise, just as everyone has said. The flood washes everything away. The man drowns.

15 When he reaches heaven, he sees God waiting at the gates. “Lord, I am a man of faith. I was so certain that you would save me. What happened?”

God is perplexed. He says to the man, “I just don’t understand you people. I sent the neighbours, then I sent a rescue-boat, I even sent a helicopter. What more do you want?”

20 This story makes an important point about the nature of belief. Signs from God may not obviously look like signs from God. They don’t need to be accompanied by earthquakes, angels and fire. This also applies the other way round. Instances of earthquake do not always imply the involvement of God.



30

Tsunami survivors in Indonesia

A good recent example of this is the tsunami that devastated the coasts of Southeast Asia in December 2004. The tidal wave was so sudden and catastrophic that a year after the disaster many people still interpreted the event as a sign from God. This became part of everyday life in the city of Lhokseumawe

NOTES the other way round 逆の方向に devastate 荒らす、荒廃させる tidal wave 津波 Lhokseumawe ロークスマウエ (インドネシア共和国スマトラ島北端のナングロ・アチェ・ダルサラーム州にある都市)

in Indonesia, where Islamic hardliners decided the only way to avoid a second tsunami was to eradicate sin from the town. More than a hundred gamblers and drinkers, men and women, were caned in public.

If the tsunami was indeed a punishment from God, his message was quickly confused. In India, the tsunami was interpreted as a sign of retribution against Christians, whose activities were seen as betraying India's essentially Hindu character. There were Hindu spokesmen who referred to the 26 December earthquake as the "Christmas quake," implying that the timing was more than coincidence. It was also noted that the tsunami devastated the Church of Our Lady of Health at Velankanni, one of the most significant pilgrimage sites on the coast of southern India.

It would seem dangerous to attribute any event, however small or large, to the voice of God. If God has something to say, it is likely that he will let us know.

NOTES **hardliner** 強硬論者 **cane** (刑罰として)むちで打つ **retribution** 懲罰 **Hindu** ヒンドゥー教的な **Velankanni** ヴェランカニ(インド南部のタミール・ナドゥ州の町。カトリック教会があり、'Our Lady of Good Health'が祀られている) **attribute A to B** AをBに帰する ⇒ AはすなわちBであると考え

EXERCISES

A 次の各文について、本文の内容に沿っている場合にT、そうでない場合にFに○印をつけよう。  1-03

1. To most Moslems what the Koran says is God's literal truth, while Christians tend to think that stories in the Bible should be understood as metaphors. T / F
2. God speaks in signs most of the time, but on very rare occasions he does speak to humans in a more direct way. T / F
3. While some very small everyday occurrence can be a sign from God, an unusually catastrophic incident like a big earthquake may carry no message from God. T / F
4. In Lhokseumawe, the catastrophic tsunami of December 2004 was interpreted as God's anger against the sinners such as gamblers and drinkers. T / F
5. In India, some Hindus read a divine message into the devastation of the Church of Our Lady of Health caused by the tsunami of December 2004. T / F

B 1から5の質問に答えよう。

1. established religions (p.8, l.5) について、このレッスンに挙げられている例は何か？

2. religious texts contain metaphors (p.9, l.11) と考える人々を1語で言えば何か？

3. the Holy Books (p.9, l.11) とは具体的には何か？ 題名をあげよう。

4. This also applies the other way round (p.10, l.21) の内容を具体的に述べよう。

5. Christmas quake (p.11, l.8) はある表現をもじって作った表現である。そのもとの表現とは何か？

C 次の1から5に、[] 内の語群から適語を選んで入れよう。

 1-04

[anger devastated inconsistency varied warning]

In December 2004, a tsunami (₁) the coasts of Southeast Asia. It is interesting to see how the tsunami offered itself to (₂) interpretations. In Lhokseumawe in Indonesia, the Moslems saw in the devastation God's (₃) against the sins of gambling and drinking. To the Hindus in India, however, it was a divine (₄) against the Christian faith. This (₅) shows the danger of attributing any event to the voice of God.