

[ I ] 次の英文を読んで設問に答えなさい。

Last month five thugs\* caused mayhem\* in a supermarket in south London. One punched and kicked a female staff member to the ground. Another smashed an object over a disabled customer's head before punching and knocking him out of his wheelchair. One victim ( あ ) up in hospital. (1) As shocking as the violence was the realisation that many people had watched on as innocent, vulnerable people were attacked. At least one bystander recorded the incident on a smartphone. Nobody ( い ) to have tried to intervene.

Before we rush to condemn the bystanders, however, ( う ) whether you might have put yourself in harm's way. There were five perpetrators\*, apparently fit, strong and violent. Would you be ( A ) you could overcome them? Could you be sure they were not carrying weapons? Would others ( え ) you up? How competent, and how far away, were the supermarket security guards?

Honest answers to these questions help us to understand how we have become a stand-by-and-watch society in which the wrong people are afraid. Instead of fearing being caught and punished for attacking others, thugs often seem to be ( B ) of their violence. (2) 私たちの多くは、他人を助けに行くのではなく、何か恐ろしいことや残忍なことに巻き込まれるのを恐れている。

The supermarket incident is an extreme example. But think less alarming scenarios. Would you say anything to somebody who ( お ) litter, or lets their dog foul the pavement? Would you stop some teenagers from vandalising\* a playground, or bullying a classmate after school? Would you stop a thief or intervene as a man threatens a woman in a fit of rage? There are ( C ) reasons for not doing so. (3) But that we are reluctant to intervene at such moments shows how the norms in our society favour those who do bad things. This is a serious problem in itself, but it is also a problem that leads to others. (4) The more people get away with minor acts of irresponsibility, anti-social behaviour and criminality, the more they feel confident they can get away with worse.

A society with a greater willingness to police\* its members' behaviour might not produce more people willing to intervene when they witness crimes ( か ) place. (5) But it would experience less serious crime in the first place by addressing what were once called the causes of crime. It would expect

fathers to ( き ) a proper role in the upbringing of their children, even if they do not live at home. It would give greater support to head teachers who impose discipline in their schools. It would have no tolerance for the noise, litter, graffiti, disrespect and intimidation that are too ( D ) in our towns and cities. It would ( く ) aspiration, education and hard work. In other words, a society in which we were willing to place expectations on others and accept them for ourselves, and in which we were ready to call out unacceptable behaviour and help others who do <sup>(6)</sup>the same, would be a more resilient\* society, more capable of creating virtuous circles than ( E ) ones.

And yet this argument is mostly overlooked. <sup>(7)</sup>政治家が政策問題に取り組む際、その解決策として議論するのは、政府の行動とそれが個人の自由と責任に及ぼす影響についてである。 The role of the community—how we can come together to help one another, how social expectations can produce better behaviour—is frequently forgotten. Unfortunately, the notion of community—or at least the idea that strong communities can look after themselves—is out of fashion. <sup>(8)</sup>The expectation that we might take responsibility not only for ourselves but for our families and neighbourhoods and people in need is often seen as too much trouble. The belief that our behaviour might be better when it is policed not just by individual conscience and legal boundaries but by social norms is ( け ) as judgmental or cruel.

And to be fair, in the past, it has sometimes been like that. We look back at the way families and communities once dealt with people who were gay, or had children outside marriage, or got divorced, or had the wrong colour skin, or fell in love with the wrong person, and feel relief that <sup>(9)</sup>those days are behind us.

But is it really true that cruelty and unfairness are ( F ) in community and social norms? The honest answer is yes: a stronger community might ( こ ) the risk of empowering the bossy and the self-righteous. But there is no reason to believe stronger social norms would restore value judgments we no longer support. As the campaign against racism has shown, social pressure can enforce modern moral standards as well as older ones. Allowing for a little bossiness—which itself can be policed and resisted—would anyway be a ( G ) price to pay for escaping the moral free-for-all\* our society sometimes resembles. <sup>(10)</sup>Judging and punishing the criminal and the irresponsible is, after all, the whole point of having social norms and ensuring everyone follows them.

設問

問1 (あ)～(こ)に入れるのに最もふさわしい動詞を選択肢より選び、必要に応じて、形を変えて書きなさい。同じ単語を複数回用いてはならない。

appear	back	catch	consider	drop	end
give	play	run	see	take	value

問2 下線部(1)を和訳しなさい。

問3 (A)～(G)に入れるのに最もふさわしい形容詞を選択肢より選び、その記号を書きなさい。同じ単語を複数回用いてはならない。

1 ashamed	2 certain	3 common
4 incomprehensible	5 inherent	6 proud
7 small	8 understandable	9 vicious

問4 下線部(2)を英訳しなさい。

問5 下線部(3)を和訳しなさい。

問6 下線部(4)を和訳しなさい。

問7 下線部(5)をitが指すものを明らかにして和訳しなさい。

問8 下線部(6)はどのようなことか、日本語20字以内で説明しなさい。

問9 下線部(7)を英訳しなさい。

問10 下線部(8)を和訳しなさい。

問11 下線部(9)はどのようなことを伝えようとしているのか、those daysがどのような時代だったかを明らかにして日本語70字以内で説明しなさい。

問12 下線部(10)を和訳しなさい。

問13 この新聞記事の見出しとして最もふさわしいものを選択肢より選びなさい。  
解答欄は問11の解答欄の右横にある。

- (ア) Bystanders criticized for not coming to aid of attack victims
- (イ) Government proposes new measures to combat rising violent crime
- (ウ) Staff and customers attacked in south London supermarket
- (エ) Stronger social norms and communities needed to tackle anti-social behaviour

[ II ] Read the passage below and answer the questions that follow it.

Bonheur Malenga, a Congolese university student, (1)先月のある日、オンラインデータを購入するかどうかのジレンマに陥ったことに気づいた. “As I was hungry, I didn’t know if I should buy food or get a 24-hour internet subscription package,” he told the BBC\*.

The 27-year-old engineering student relies on his parents for ( A ) support, but because he is doing research online for his final-year dissertation, he has been spending more money than usual. He lives in Kinshasa, capital of the Democratic Republic of Congo (DR Congo), where the cost of owning a mobile phone—the easiest way to access the internet here—can be as much as 26% of the average monthly income. (2)“I told myself that staying hungry for a day and a night wouldn’t kill me, so I just bought the internet package and slept on an empty stomach,” he said.

Mr Malenga says many of his friends are in the same situation. DR Congo is the most expensive place to get online in the world, according to the 2019 Affordability Report from the Alliance for Affordable Internet. The organisation ( B ) internet access as affordable when it costs 2% or less of a person’s average monthly income.

On the other ( C ) of the country, more than 2,000 km east of Kinshasa, Eric Kasinga remembers an embarrassing experience he had a few years ago. Like many young people living in the town of Bukavu, he had to go to a cybercafé to get online. He was applying for a postgraduate course at a reputable university in The Netherlands. “The internet was so slow that the whole application process took three hours instead of one,” he says. But he only had ( D ) money to pay for an hour. He explained the situation to the cybercafé manager, hoping he would be allowed to bring the money later.

However, the manager just shouted at him: “The internet is not for poor people.” For payment, the manager pulled off the new shoes Eric was wearing, forcing him to walk the long distance home barefoot. “I felt terribly ashamed,” he says. He now works for a conservation organisation, but he was never able to follow up on his university application. He ( E ) try to get his shoes back later that week, but the cybercafé manager had already sold them. “Nobody should have to experience this just for internet access,” he says.

DR Congo is the fourth-most populated country in Africa, two-thirds the size of western Europe, and is rich in the minerals used to make smartphones. (3)しかし、その市民の多くは、適切な健康管理、飲料水、電気などの基本的なサービスを利用することが困難です。 For them, accessing the internet, recognised by the UN in July 2016 as a human right, is regarded as something only the rich can afford to do. The Congolese Post and Telecommunications Regulation Authority (ARPTC) estimates that only 17% of the population has online access.

(4)Another recent report also points out a growing digital gender gap not only in DR Congo but across the African continent, where only 22.6% of women as compared with 33.8% of men have online access. Kodjo Ndukuma, ( F ) on digital rights at Kinshasa’s Université Pédagogique Nationale (UPN), says there are three main reasons for the high costs of the internet.

First, nobody really knows how much it should cost. “The modelling of cost is done when you make calculations based on investments put in by a telecom company, the running cost, and the number of subscribers,” he says. These calculations have been made for voice calls, but no telecommunication company has done that for internet data. “The lack of a clear price ceiling gives companies freedom to fix ( G ) price they want,” says Prof. Ndukuma.

Second, there is a lack of competition. The number of subscribers and the number of telecom firms have remained stagnant for many years, limiting competition. “All it takes is for this small number of companies to agree on one thing, and nobody can stop them,” says Prof. Ndukuma. As an example, he said that in April 2016 all the Congolese telecommunication companies except one agreed to increase the price of mobile data ( H ) 500%.

And thirdly, the government taxes telecommunication companies too heavily. “They pay taxes at the national, provincial, and sometimes ( I ) levels,” says the professor. “They just pass these costs on to their customers.”

The government is facing pressure to intervene, following protests by a youth movement known as La Lucha, but so far, no one has come up with ( J ) steps to reduce the costs or improve the quality of internet services.

### Questions

- 1 Complete the sentence started on the answer sheet by translating the underlined Japanese marked ( 1 ) into English.
- 2 For each of the blank spaces marked ( A ) to ( J ), select the option that best matches the context. On the answer sheet, enter the number that corresponds to the option you have selected for each question.

(A) 1 financial	2 life	3 moral	4 official
(B) 1 allocates	2 calls	3 classifies	4 deems
(C) 1 corner	2 end	3 hand	4 side
(D) 1 enough	2 little	3 much	4 small
(E) 1 can	2 did	3 should	4 will
(F) 1 an administrator	2 an expert	3 a professor	4 a student
(G) 1 however	2 whatever	3 whenever	4 whoever
(H) 1 by	2 for	3 to	4 up
(I) 1 every	2 high	3 local	4 low
(J) 1 advanced	2 concrete	3 long	4 short

- 3 Translate the underlined sentence marked ( 2 ) into Japanese.
- 4 Translate the underlined sentence marked ( 3 ) into English.
- 5 Translate the underlined sentence marked ( 4 ) into Japanese.
- 6 Select the best answer to each of the following comprehension questions.  
  
(イ) Why did Bonheur Malenga sleep on an empty stomach after buying an internet package?  
  
(A) Because he knew that he would not starve.  
(B) Because he was not hungry.  
(C) Because he was unable to afford both food and internet access.  
(D) Because the food he wanted to eat was too expensive.

(□) Which of the following statements is supported in the text?

- (A) In DR Congo, owning a mobile phone to access the internet can cost over 10 times what the Alliance for Affordable Internet considers affordable.
- (B) Internet access is extremely limited in DR Congo, because under 2% of the population can afford to get online.
- (C) The majority of Congolese spend most of their monthly income on accessing the internet.
- (D) Up to 26% of Congolese people are going hungry in order to get online.

(ハ) What was “embarrassing” about Eric Kasinga’s experience described in the fourth paragraph?

- (A) Being unable to follow up on his university application.
- (B) Having to go to a cybercafé in order to get online.
- (C) Having to walk home in his bare feet after completing the application.
- (D) Taking three hours instead of one to finish his university application.

(二) The citizens of DR Congo view internet access as

- (A) a basic service.
- (B) a gift.
- (C) a human right.
- (D) a luxury.

(ホ) One reason why Congolese telecommunication companies charge high prices is that

- (A) high prices are standard across the globe.
- (B) the government requires them to do so.
- (C) there is fierce competition in the telecommunications market.
- (D) they are taxed heavily and offset this by raising prices.

7 According to the passage, are the following statements true or false? On the answer sheet, indicate those you consider to be true with an A, and those you think are false with a B. If you think it is impossible to tell from the passage whether a particular statement is true or false, indicate this with a C.

- (1) It is normal practice in DR Congo to skip meals in order to go online.
- (2) The easiest way to get online in DR Congo is to use the services of a cybercafé.
- (3) Bonheur Malenga's experience at the cybercafé taught him to make the most of his time as a postgraduate student.
- (4) Although internet data is expensive in the DR Congo, most people are still able to afford it.
- (5) The internet is not the only service considered basic in most countries that is difficult for Congolese people to access.
- (6) It is thought that less than a fifth of the DR Congo's people have internet access.
- (7) Competition amongst telecommunication firms results in competitive pricing of internet data.
- (8) Government officials are looking into how to increase competition in the telecommunications market.

[III] Write 100 words or so in English to explain why you think you should be accepted as a student at Keio University School of Medicine.

## NOTES

<b>BBC</b>	British Broadcasting Corporation
<b>free-for-all</b>	a situation in which there are no rules or controls and everyone acts for their own advantage
<b>mayhem</b>	a situation that is not controlled or ordered, when people are behaving in a disorganized, confused, and often violent way
<b>perpetrator</b>	a person who commits a crime or does something that is wrong or evil
<b>police (v)</b>	to make sure that a particular set of rules is obeyed; control
<b>resilient</b>	able to recover easily and quickly from unpleasant or damaging events
<b>thug</b>	a violent person, especially a criminal
<b>vandalize</b>	to damage something, especially public property, deliberately and for no good reason

Adapted from *Collins COBUILD English Dictionary for Advanced Learners* (3rd ed.) and *Oxford Dictionary of English* (2nd ed. rev.)

[出典] 以下の資料に基づく

[I] Nick Timothy, *The Telegraph*, 8 August 2021 (記事の見出しは省略)

[II] Gaius Kowene, "Congo student: 'I skip meals to buy online data'" *BBC News*, 24 November 2019