

# 慶應義塾大学入学試験問題

## 医 学 部

### 外 国 語 (英 語)

#### 注意事項

1. 受験番号と氏名は解答用紙の2カ所の記入欄にそれぞれ記入してください。
2. 受験番号は所定欄の枠の中に1字1字記入してください。
3. 解答は、必ず所定の解答欄に記入してください。
4. この問題冊子の総ページ数はこのページを含めて12ページです。
5. この問題冊子は、試験終了後に持ち帰ってください。

[ I ] 次の英文を読んで設問に答えなさい。

Britain earlier this year became the first nation in history to appoint a minister for loneliness. Japan's failure to do something similar points to lack of imagination, not lack of need. Loneliness is first and foremost a personal problem, but it is also an economic <sup>(a)</sup>one. It undermines health, reduces productivity, and is said to cost Britain the equivalent of ¥4.7 trillion a year. It probably costs Japan more. Japan's population is higher, and Japan seems to be lonelier. More than a third of Japanese households are single-occupant—not a remarkably high level by modern standards: seventh among the 36 nations making up the Organisation for Economic Co-operation and Development (OECD). Denmark, Germany, Norway, the Netherlands, Austria and France are ahead of Japan. Britain, which sees itself in crisis, is two places behind.

You can live alone and still have an active social life. The Japanese in general <sup>(b)</sup>don't, says business weekly *Shukan Toyo Keizai*. It cites other OECD figures that suggest Japan is possibly the loneliest nation on Earth. <sup>(1)</sup>15パーセントほどの日本人は、家庭外では社会的交流が全くないと言っている—the highest rate in the OECD. Mexico is close behind at 14 percent, followed by the Czech Republic at <sup>(c)</sup>10. Denmark, no. 1 in terms of single-occupant households, is 17th here (3 percent). Germany, no. 2 in single-occupancy, is 16th (also roughly 3 percent).

There are many ways to be alone. <sup>(2)</sup>生涯独身のままでいる者もいる、現在20%もの日本人がそうであるように。 You can be divorced—one in three Japanese marriages end <sup>(d)</sup>that way. You can be widowed, or childless, or living apart from your children, or living apart from your family and friends (having been transferred, for example); you can be temporarily or permanently friendless, or isolated among family, friends and colleagues because of a problem that concerns you deeply but wouldn't be understood by <sup>(e)</sup>them.

The elderly are particularly—but not exclusively—vulnerable to loneliness. <sup>(3)</sup>一人暮らしの老人男性の15%は2週間に一度にも満たないほどの会話しかしない、 research cited by *Toyo Keizai* shows. The same applies to 8.4 percent of young and middle-aged men living alone. That's a lot of people coping with a lot of silence. Working-age people have the advantage of workplace conversation—what there is of it. There is actually <sup>(f)</sup>less and less, especially in IT and related fields, where employees intent on their screens share office space but are scarcely aware of each other's existence. <sup>(4)</sup>A systems engineer in his 30s tells the magazine that the only office "communication" he's aware of is his boss's complaints when he misses a deadline.

Humans are peculiar creatures. <sup>(5)</sup> 私たちは互いと共に暮らすことは難しいが、お互いが欠けても生きることはできない。 Yet, <sup>(6)</sup> 私たちのますます多くが一人で暮らし、社会と全く関わらないでいるようになっている。 The problem is that loneliness—prolonged isolation—changes our outlook on life, *Toyo Keizai* says. It can make us inconsiderate of and uninterested in others. Over time, “as more people grow isolated, <sup>(g)</sup> it may turn Japan into a less tolerant society.”

設問

問1 (a)～(g)は語(句)の省略あるいは代用によって反復を避けた表現である。元の表現を復元しなさい。

問2 下線部(1)の日本語の意味を表すように、次の単語を並び替え、10番目と15番目に入る単語を解答欄に記しなさい。1番目の単語はSomeである。

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問3 下線部(2)を英語に訳しなさい。

問4 下線部(3)を英語に訳しなさい。

問5 下線部(4)の中の“communication”に引用符がつけられた理由を最もよく説明しているのは以下のどれか、選択肢から選び、その記号を解答欄に書きなさい。

- (A) to convey a universal sense of communication
- (B) to give the word special emphasis
- (C) to indicate that the word is being used ironically
- (D) to mark the word as a direct quotation
- (E) to reinforce the meaning of the word “conversation”

問6 下線部(5)を英語に訳しなさい。

問7 下線部(6)の日本語の意味を表すように、次の単語を並び替え、3番目と12番目に入る単語を解答欄に記しなさい。15番目の単語はaltogetherである。解答欄は問2の解答欄の右横にある。

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問8 次の英文(1)～(7)について、本文の内容と一致するものにはAを、一致しないものにはBを、本文からは読み取れないものにはCを解答欄に記入しなさい。解答欄は問5の解答欄の右横にある。

- (1) Japan has less need of a minister for loneliness than the UK.
- (2) One reason why loneliness probably costs Japan's economy more than it costs the UK's is that Japan has a larger population.
- (3) Over a third of Japanese people are living alone.
- (4) In terms of the proportion of single-occupant households, Britain ranks ninth among the 36 OECD nations.
- (5) Elderly men living alone tend to have less social interaction than elderly women living alone.
- (6) Working in an office all but guarantees a healthy level of social interaction.
- (7) The growing prevalence of loneliness could have a damaging effect on Japanese society.

[ II ] 次の英文を読んで設問に答えなさい。

What is healthy aging? As members of the Healthy Aging Research Network, we have been researching factors affecting how long Americans will live, ways to stay as healthy as possible, and how best to make extended years quality years. Taking a comprehensive view, we defined healthy aging as "the development and maintenance of the best possible physical, mental (cognitive and emotional), spiritual, and social well-being and function in older adults."

But achieving <sup>(1)</sup> this is something different altogether. We now know that healthy aging is the result of a combination of many factors—genetic makeup, cellular biology, lifestyle behaviors, personal perspectives about aging, social engagement, and environment. ( あ ) the accumulation of chronic diseases such as arthritis, dementia, heart disease, diabetes, and cancer, aging is not a "disease" but rather a lifelong process that extends from birth to death. <sup>(2)</sup> Social and behavioral determinants are often stronger predictors of premature death than biology or quality of health care. Positive attitudes are extremely important, because stereotypical negative views of aging can be health hazards themselves: research has shown that holding negative perceptions of aging can cut 7.5 years from one's life.

In the early 1900s, U.S. life expectancy at birth was under 50 years, and only a very small percentage of Americans lived to be 65. ( い ), people did not expect to live to an old age, and the concept of healthy aging was unthinkable. Few people, including older adults, health care professionals, and policymakers, could imagine how much it would cost both individuals and society to treat elderly people with chronic conditions.

Now, aging is a global phenomenon, with 962 million people aged 60 years and older around the world, including about 78 million North Americans. With average life expectancies hovering around 80 and the possibility of living to 125 on the horizon, more attention is being focused on the factors that allow people to live into their 80s and beyond, and the consequences of <sup>(3)</sup>these extended lifespans.

<sup>(4)</sup>Population aging—older persons comprising an increasingly larger share of the population—is becoming the “new normal” throughout the world, and not only in the most developed countries. ( う ) Japan and European countries have the highest percentages of older people, population aging is actually progressing at higher rates in many developing regions such as Asia, Africa, and Latin America; this has <sup>(5)</sup>huge implications for the welfare of older populations. With rapid globalization and urbanization, families are often more mobile, social support networks are breaking down, health care systems are inadequate, and older people are often left in remote villages to take care of themselves and, in some cases, of young children left behind.

( え ) the increased proportion of older people in our society, many people still hold stereotypical views of aging, seeing it as synonymous with weakness, loneliness, and poverty. <sup>(6)</sup>Similarly misleading are images of 90-year-olds running marathons: such extreme activities are impossible for most people in their 80s, 90s, or 100s, the age groups growing most rapidly. Healthy aging does not mean being able to achieve peak performance in multiple activities; ( お ), it simply means living life to the fullest.

#### 設問

問1 下線部(1)のthisは具体的にどのようなことを指すのか、日本語75字以内で説明しなさい。

問2 (あ)～(お)に入れる最適な語(句)を選んで、その記号を書きなさい。

- |     |                |                  |                |               |
|-----|----------------|------------------|----------------|---------------|
| (あ) | 1 Although     | 2 As a result of | 3 Because      | 4 Despite     |
| (い) | 1 As a result  | 2 By contrast    | 3 Nevertheless | 4 Strangely   |
| (う) | 1 Even         | 2 In spite of    | 3 Whether      | 4 While       |
| (え) | 1 Although     | 2 Because of     | 3 Because      | 4 In spite of |
| (お) | 1 consequently | 2 moreover       | 3 rather       | 4 similarly   |

問3 下線部(2)を日本語に訳しなさい。

問4 下線部(3)をextendedの意味が分かるようにして日本語50字以内で説明しなさい。

問5 下線部(4)を日本語に訳しなさい。

問6 下線部(5)は具体的にはどのようなことを指しているのか、日本語100字以内で説明しなさい。

問7 下線部(6)で、筆者の考えと一致する一文を下記から選び、その記号を解答欄に記入しなさい。解答欄は問2の解答欄の右横にある。

- (A) It is a fact that aging makes people weaker, as well as lonelier and poorer, so it is clearly unreasonable to expect old people to be able to run marathons.
- (B) Aging doesn't necessarily lead to weakness, loneliness, and poverty, so images of 90-year-olds running marathons are likely to become more common.
- (C) Just as it is wrong to think that being old means being weak, lonely, and poor, so too is it wrong to think that old people should be able to do things like run marathons.
- (D) Weakness, loneliness, and poverty go hand in hand with aging, so images of 90-year-olds running marathons are very unlikely to be seen.

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

It is common to hear complaints about the behavior of others, but who gets to decide what good manners really are? From trains to theatres to restaurants, the rules guiding our actions in public are often described ( A ) “common sense.” And yet the line between “acceptable” and “unacceptable” behavior ( ア ) from person to person and from place to place. Think of the arguments that frequently break out about <sup>(1)</sup> apparently trivial issues like whether it's OK to apply make-up on trains, or to play music or use your phone in a restaurant. Instead of saying that good behavior is simply a question ( B ) manners, shouldn't we be asking whether it's reasonable to expect others to accept our ideals?

<sup>(2)</sup> At their most basic level, manners are a set of shared rules that help us show consideration for other people, rather than acting only in self-interest. This meaning can be traced all the way back to the Dutch scholar Erasmus and his 1530 text *On Good Manners for Children*, which encouraged an end ( C ) unhygienic practices like spitting and touching food. On one level, then, behavior policing is a way to reinforce social rules that genuinely aim to make public space cleaner, safer, and better for all. But manners can also be based ( D ) majority opinion and <sup>(3)</sup> used to exert power. For example,

whereas toenail clipping in public is clearly distasteful, arguing that make-up should only be applied in private has a less rational basis. It can be seen as part of a wider urge to control the way other people use public space.

One place where manners come sharply into focus is the theatre, where audiences are usually expected to sit in silence. <sup>(4)</sup>Historically, this was not always the case. In the 19th century, audiences were retrained with new rules of behavior favored by elites. Previously free to engage with performers loudly and spontaneously, audiences were suddenly being told how to behave—through program notes, posters, and even lectures by those on stage. Now a similar thing is happening again. Audiences are increasingly being shamed for bringing in food, talking, and ( イ ) electronic devices like tablets and phones.

But in my study of online guides to theatre etiquette, I found that the ways people view such rules actually differ widely. For example, although many people think phones must be ( ウ ) off completely, others say that silent mode is fine. “Bad” behavior in theatres is often met ( E ) accusations of selfishness and a lack of consideration for others. Yet it was <sup>(5)</sup>apparent that people have different expectations—with some people preferring a dignified event, while others want a more social occasion.

Although people have different visions of acceptable behavior, they tend to believe their own viewpoint is “common sense.” The word “obvious” came up repeatedly when I was researching how people decide what is right and wrong. Discussing theatre food bans, one person might say it is clearly “totally unacceptable” to bring in any food or drink, while another might suggest not being allowed to is “obviously ridiculous.”

There is also a danger that rules intended to promote consideration for others actually fail to achieve their aim. For example, expecting theatre audiences to go to the toilet before and never ( F ) the performance ignores those with medical conditions that force them to visit the bathroom regularly. And ( 工 ) totally silent is also impossible for people with disorders like Tourette’s syndrome. A response to these points has been a new theatre trend for so-called relaxed performances, in which audiences are allowed to speak, eat, drink, and move around as they like.

But should we expect people to conform to social norms, even if it means some of them are excluded as a result? This is a question that goes ( G ) theatre to all aspects of public life. For example, in America, some families attending graduation ceremonies have been criticized ( H ) cheering too loudly and “ruining” the traditional solemnity of the event.

Shaming strangers for their behavior has <sup>(6)</sup>many unanticipated real-world consequences. A survey of new mothers in Scotland found that a

quarter had been made to feel uncomfortable about breastfeeding in public, a finding that could help explain the relatively low rate of breastfeeding in the UK.

There is a clear need to be considerate of others and to comply ( I ) social rules, particularly when your behavior is a risk to others. But deciding what is acceptable can also mean ( オ ) a judgment about what we should prioritize when it comes to happily coexisting. Should it be the preferences of those who want their experiences of travel, dining, and art to be free ( J ) annoying disturbances? Or the rights of those with noisy young children, disabilities, or simply a different set of values?

(7)

### Questions

1. Select the most suitable preposition to fill each of the blank spaces marked (A) to (J). On the answer sheet, enter the number (1–4) that corresponds to each option you select.

- |               |          |            |                 |
|---------------|----------|------------|-----------------|
| (A) 1 as      | 2 in     | 3 on       | 4 with          |
| (B) 1 about   | 2 for    | 3 of       | 4 to            |
| (C) 1 by      | 2 in     | 3 to       | 4 with          |
| (D) 1 at      | 2 by     | 3 in       | 4 on            |
| (E) 1 at      | 2 for    | 3 in       | 4 with          |
| (F) 1 after   | 2 during | 3 prior to | 4 subsequent to |
| (G) 1 along   | 2 beyond | 3 by       | 4 to            |
| (H) 1 against | 2 by     | 3 for      | 4 in            |
| (I) 1 for     | 2 from   | 3 in       | 4 with          |
| (J) 1 from    | 2 to     | 3 toward   | 4 with          |

2. Supply a suitable word to fill each of the blank spaces marked (ア) to (オ), making sure it is in the correct form. The first letter of each word is given on the answer sheet.

3. Which of the following could be used to replace the underlined word marked (1) without changing the meaning? On the answer sheet, enter the letter (A–D) that corresponds to each option you select.

- A obviously    B possibly    C seemingly    D surely

4. Translate the underlined sentence marked (2) into Japanese.



5. Refer to the underlined words marked ( 3 ) and explain how, according to the passage, manners can be used to exert power. Answer in Japanese, using no more than 25 characters.
6. Translate the underlined sentence marked ( 4 ) into Japanese, making sure that it is clear what “this” refers to.
7. Which of the following could be used to replace the underlined word marked ( 5 ) without changing the meaning? On the answer sheet, enter the letter (A–D) that corresponds to each option you select. (The space on the answer sheet for this question is to the right of the space for question 3.)
- A clear    B conspicuous    C likely    D probable
8. Refer to the underlined words marked ( 6 ) and give one example from the passage of an “unanticipated real-world consequence.” Answer in Japanese, using no more than 25 characters.
9. The final sentence of the passage has been removed from the box marked ( 7 ). Judging from the author’s general stance, which of the following do you think it is? On the answer sheet, enter the letter (A–D) that corresponds to each option you select. (The space on the answer sheet for this question is to the right of the space for question 7.)
- (A) For most of us, encountering moments of bad behavior is a momentary problem, so maybe the most considerate thing we can do is to try not to be so quick to judge.
- (B) To most of us, it is obvious that we should prioritize the preferences of those who do not want to suffer annoying disturbances when they are trying to enjoy themselves.
- (C) It is clear to most of us that the rights of those who cannot help disturbing others because of their personal circumstances or sense of values must be given priority.
- (D) Most of us cannot imagine happily coexisting without a common recognition of what bad behavior is and a shared effort to stamp it out.

[IV] Give one or two examples of behavior you consider to be bad manners. How do you feel when you see people engaging in such behavior in public? Write about 100 words in English on this topic.

[出典] 以下の資料に基づく

[Ⅰ] Michael Hoffman, "Japan struggles to keep loneliness at arm's length." *Japan Times*, 10 Nov. 2018.

[Ⅱ] Marcia G. Ory, Basia Belza, and Matthew Lee Smith, "As life expectancies rise, so are expectations for healthy aging." *Conversation.com*. 24 Sep. 2018.

[Ⅲ] Kirsty Sedgman, "Why it's OK to have 'bad manners.'" *BBC*, 17 Sep. 2018.