

令和7年度入学試験問題(前期)

英語コミュニケーションⅠ・Ⅱ・Ⅲ，  
論理・表現Ⅰ・Ⅱ

【注意事項】

1. 試験開始の合図があるまで，この問題冊子を開いて見てはならない。
2. 本冊子には，**1**から**4**までの4問題が印刷されていて，8ページある。  
落丁，乱丁，印刷の不鮮明な箇所等がある場合には，申し出ること。
3. 解答用紙と下書き用紙を別に配付している。解答は，解答用紙の指定された箇所に記入すること。所定の箇所以外に記入したものは無効である。
4. 日本語で解答する問題と，英語で解答する問題があるので，注意すること。
5. 解答用紙の指定された欄に，学部名および受験番号を記入すること。
6. 提出した解答用紙以外は，すべて持ち帰ること。





1

次の英文を読み、下の設問に日本語で答えなさい。(後ろに\*がついている語句には英文の後に注がある。)

Human society is founded on our ability to cooperate with others beyond our immediate family and social groups. And according to a study published in the journal *Science*, we're not alone: bonobos team up with outsiders too, in everything from grooming\* to food sharing, even forming alliances against sexual aggressors\*. Lead author Liran Samuni of the German Primate Center in Gottingen said that studying the primates\* offered a "window into our past," possibly signaling an evolutionary basis for how our own species began wider-scale collaborative endeavors.

Bonobos are our closest living relatives, alongside chimpanzees, and the two species are also very closely related to each other. (1) But while encounters between chimpanzee groups are inherently\* hostile and often result in lethal\* violence, interactions between bonobo parties hadn't been as well examined. That's because bonobos, an endangered species, are notoriously difficult to study in their natural habitat — they live only in remote regions of the Democratic Republic of the Congo. With research on chimps dominating the literature, some scientists assumed hostility against outsiders was innate\* to human nature — something we had perhaps trained ourselves to get past by inventing new social norms, even as that trait lurked\* deep inside.

Samuni teamed up with Martin Surbeck, a professor at Harvard who founded and directs the Kokolopori Bonobo Research Project, to carry out a long-term study over two years. Samuni and Surbeck focused on two small bonobo groups of 11 and 20 adults respectively, and found to their surprise they spent 20% of their total time together — feeding, resting, traveling and more. "Every individual is different," said Samuni. "There are those that are more introverts\*, extroverts\*, there are (2) those that are more pro-social than others." The team found that cooperation between the groups was driven

largely by a select few who were more helpful within their own group. These individuals tended to connect with similar “pro-social” bonobos from the other group, creating a system of mutual benefit, or “reciprocal altruism.” The positive interactions occurred despite a low level of genetic relatedness between the groups, and despite the fact that reciprocity — such as paying back a gift of fruit — often took place much later, in future encounters.

Intriguingly\*, females, both within and from different groups, were found to form coalitions — sometimes to chase an individual from a feeding tree, at other times to prevent a coercive\* sexual advance from a male. “We don’t see sexual coercion in bonobos, which is a common phenomenon in chimpanzees,” said Surbeck. “One aspect of that might be due to those female coalitions, that help the females to maintain reproductive autonomy\*.” The authors suggest their research offers (3) an “alternative scenario” to the idea human cooperation is against our nature, or that we broadened cooperation with outsiders by first merging our extended families.

(4) But “this does not mean that reconstructions of ancestral hominin\* species should be based only on bonobos,” Joan Silk, a scientist at Arizona State University wrote in a related commentary. There are other ways in which chimpanzees seem closer to humans than bonobos — for example they more often hunt animal prey and use tools. Male chimpanzees also form strong bonds with fellow males and support them in aggressive acts, while bonobo males form stronger ties to females. Understanding the natural selection forces that created these differences “may help to elucidate\* how and why humans became such an unusual ape,” she concluded.

(Adapted from “Good Neighbors: Bonobo Study Offers Clues into Early Human Alliances,” *The Japan Times*, November 18, 2023)

注：grooming 毛づくろい    aggressor 攻撃者    primate 霊長類  
inherently 生来の特性により    lethal 致命的な  
innate もとから備わっている    lurk 潜む    introvert 内向的な個体  
extrovert 外向的な個体    intriguingly 興味深いことに  
coercive 強制的な    reproductive autonomy 生殖における自律性  
ancestral hominin ヒト科の祖先の    elucidate 明らかにする

設問 1 下線部(1)の結果として、人間の進化についてどのような説が唱えられてきたか、説明しなさい。

設問 2 下線部(2)に示されるような個体がいることにより、どのようなシステムが作り出されると述べられているか、pro-social という言葉によって意味されていることがわかるように、説明しなさい。

設問 3 下線部(3)に関して、どのような考えに対しての alternative scenario なのか、説明しなさい。

設問 4 下線部(4)の主張を、オスのチンパンジーとオスのボノボの行動の違いの観点から説明しなさい。



2

次の英文を 400 字程度の日本語で要約しなさい。要約文の作成にあたっては、原文を直訳するのではなく、筆者の伝えたい概要を簡潔に記述すること。（後ろに\*がついている語句には英文の後に注がある。）

Recently, as the British doctor Lord Robert Winston took a train from London to Manchester, he found himself becoming steadily enraged\*. A woman had picked up her phone and begun a loud conversation, which would last an unbelievable hour. Furious, Winston began to tweet\* about the woman. He took her picture and sent it to his more than 40,000 followers.

When the train arrived at its destination, Winston bolted. He'd had enough of the woman's rudeness. But the press were now waiting for her on the platform. And when they gleefully\* showed her the lord's messages, she used just one word to describe Winston's actions: *rude*.

Winston's tale is something of a microcosm\* of our age of increasing rudeness, fueled by social media (and, often, politics). What can we do to fix this?

Studies have shown that rudeness spreads quickly and virally\*, almost like the common cold. Just witnessing rudeness makes it far more likely that we, in turn, will be rude later on. Once infected, we are more aggressive, less creative and worse at our jobs. The only way to end a strain is to make a conscious decision to do so. We must have the guts\* to call it out, face to face. We must say, "Just stop." For Winston, that would have meant approaching the woman, telling her that her conversation was frustrating other passengers and politely asking her to speak more quietly or make the call at another time.

The rage\* and injustice\* we feel at the rude behavior of a stranger can drive us to do odd things. In my own research, surveying 2,000 adults, I discovered that the acts of revenge\* people had taken ranged from the ridiculous ("I rubbed fries on their windshield") to the disturbing ("I sabotaged\* them at work"). Winston did shine a spotlight on the woman's behavior — but



from afar\*, in a way that shamed her.

We must instead combat rudeness head on. When we see it occur in a store, we must step up and say something. If it happens to a colleague, we must point it out. We must defend strangers in the same way we'd defend our best friends. But we can do it with grace, by handling it without a trace of aggression and without being rude ourselves. Because once rude people can see their actions through the eyes of others, they are far more likely to end that strain themselves. As this tide of rudeness rises, civilization needs civility\*.

(From Danny Wallace, "What to Say to a Rude Person," *Time*, February 26, 2018)

注 : enraged ひどく怒っている tweet SNS に投稿する

gleefully 嬉しそうに microcosm 縮図 virally ウイルスのように

guts 勇気 rage 激怒 injustice 不当な仕打ち revenge 復讐

sabotage ～を故意に妨害する afar 遠く civility 礼儀

**3**

1. Read the following conversations between you and an exchange student, Frank. Then, complete the final line in English. You must provide details or evidence in your answer.

A.

Frank: Biology class is getting interesting this semester, don't you think?

You: Yeah, I suppose, but I can't keep track of all the difficult new words. In the unit on eating and digestion, I had to memorize difficult words like "gastric peristalsis," "mastication," "chyme," and more.

Frank: I think the unit on the brain and nervous system is even harder, but it's also more exciting to learn about. Like, have you thought about what the teacher said about "proprioception"?

You: That's one of our body's senses, right?

Frank: Right, proprioception is how your brain knows where your body is, how your body is moving, without looking at it.

You: Okay, what's so interesting about that?

Frank: Well, there are diseases that can damage your sense of proprioception. Imagine how difficult living like that would be.

You: I see what you're saying. If I lost my sense of proprioception, it would be really hard to [...].

B.

You: The assignment says "Imagine you have to survive on a deserted island. What five items would you bring?" Well, I definitely want a knife and a lighter.

Frank: A cooking pot, tent, and drinking water would be useful, too.

You: How about a smartphone? I can't survive without that.

Frank: Knife, lighter, pot, tent, water, and smartphone ... they are all good

choices, but we can only have five.

You: I guess we don't need [...], because [...].

2.

An exchange student in your school, Paola, has some questions about Japanese culture, and shows you the following words. Explain each of the words in 2-3 English sentences so that she will understand. You should give an example of how or when you would use it. Do not only write a translation.

A.

バズる

B.

浴衣

4

Today, there are wars happening around the world in places far from Japan. As a result, there are many refugees (people who must leave their home country because it is no longer safe).

In about 100 English words, write an essay explaining one reason for and one reason against letting refugees come to Japan. Your essay should include a short introduction.

You may use the following expressions if necessary:

I {agree / disagree} with the idea that ...

One {advantage / disadvantage} is that ...

Moreover, In addition, Besides

However, On the other hand, To the contrary

In conclusion, To sum up, Therefore







