

RIPPLE ENGLISH

ACTIVE LEARNING PROGRAM

Workbook for:

“Metacognition”

問題は解きっぱなしにしないで！

英語資格試験の学習は、**解いた後の復習**をしなければほとんど効果はありません。答え合わせをしておしまいせず、**テキストの音読練習やリスニング、多読学習などのインプット学習を何度も反復して記憶に定着させましょう**。ホームページからダウンロードできる音読練習用のテキストをぜひご活用ください。また、数日置いてから再度解き直すのも効果的です。答えを記憶してしまっているかもしれませんが、**回答の根拠をなぞりながら繰り返し解くことで有効な復習になります！**

Metacognition

1. We are never free, especially when we believe we are free. We are shackled by many kinds of chains; emotional reactions, our biological nature, sense of values peculiar to the era, judgment we attach to facts, and so on, and we are usually unaware of them. **These constraints** are not always bad. They sometimes make life easier because it is exhausting to think about everything by ourselves from scratch. When you don't have any problem with them at all, they can serve as guiding principles of life.
 2. However, when you feel uncomfortable or inconvenient with those shackles, it is useful to recognize and have the option to remove them. Metacognition, the ability to observe and be aware of our own thoughts, is going to give us such options. By accepting the fact that we are constrained, we can choose to get rid of them and, thus, we can behave rationally without being controlled by emotions and think creatively and logically without being confined by the status quo. What does it exactly mean to exercise metacognition?
- (1) According to paragraph 1, which of the following is NOT included in the highlighted “**these constraints**”?
 - A. instinct as Homo sapiens
 - B. being judged by other people
 - C. social norms in the given era
 - D. being driven by emotions
 - (2) Which of the following best describes the essential information in paragraph 2?
 - A. Metacognition is about having an option to notice the existence of shackles.
 - B. We have to be liberated from all the constraints that bind our lives.
 - C. Thinking creatively and logically is the key to success.
 - D. Realizing the existence of shackles helps us get free from it if we want.

3. Have you ever regretted saying something you shouldn't out of anger? Nothing may be as troublesome as emotions. Day after day, we are constantly **swayed** by various emotions. For example, when we feel uncomfortable with someone's words or behavior, we immediately respond to and are trapped by emotional reactions. "What a rude person! I'm going to have to teach him a lesson!" The next moment, we end up taking an irrational action in revenge.
4. But, what if we could employ metacognition over our emotions? If we can be aware of the emotion the moment it arises and the moment it ceases, it gives us a choice. "Now I feel anger arising. Should I be angry or should I not?" If things work out well by reacting to anger, you can utilize the emotion. But if the anger is useless, you can choose to ignore it.
5. Furthermore, metacognition to emotions will provide us the insight that emotions are temporary. Every emotional experience, no matter how intense, is going to subside over time. "Now I feel intense anger arising. But I know that this pain will disappear within a few seconds. Should I react to it or not?" You will find it absolutely nonsense to bother to deal with such momentary sensations. Why do you have to ruin your career or friendship for just some fleeting discomfort that will sooner or later vanish by itself? Emotion regulation is not about never having certain emotions. We cannot stop emotions from arising to begin with. It is about having an option. If we are aware of our emotions, we can choose how to react to them.

- (3) The word "sway" in the passage is closest in meaning to
 - A. influence
 - B. stagger
 - C. fluctuate
 - D. experience
- (4) According to paragraph 4, what does it mean to employ metacognition over our emotions?
 - A. To stop emotions from arising.
 - B. To choose which emotion to arise.
 - C. To observe emotions occurring and disappearing.
 - D. To ignore others' uncomfortable words or behavior.
- (5) According to paragraph 5, what will we learn by metacognition to emotions?
 - A. Emotions are not worth reacting to.
 - B. Our career or friendship is more important than our emotions.
 - C. Emotions never persist.
 - D. Regulating emotions is important for our well-being.

6. If you see a man stopping to help a stranger lying sick on the ground, you will probably think that he is a kind, merciful person. But if you see a man ignoring and passing by the sick person, you may conclude that the passerby is a merciless, cruel person. But it might be premature to jump to the conclusion. In the latter case, the single fact you can observe in this situation is that he passed by the sick person. Anything other than that is just an interpretation derived from the fact. The man perhaps wanted to save the stranger from the bottom of his heart, but he couldn't because he was in a hurry.
7. When we observe an event, we instantly attach interpretations and judgments to it almost unconsciously. For example, when you experience failure in a particular challenge, you might immediately come to believe that you lack talent and are destined to fail no matter how many attempts you make. But the only truth is that you didn't succeed in this specific time and place. All thoughts such as 'I will fail again' or 'I lack talent' are nothing more than baseless fantasies. If those interpretations and delusions are beneficial, there is no problem with them at all. But if they are not helpful, why do we have to keep them? Metacognition is the initial step towards having such choices. By objectively observing the processes of our thoughts and the flow of emotions, we can be aware of the interpretations and judgements we attach to facts, and separate delusion from the truth. If these ideas turn out to be inconvenient and unhelpful, we can simply throw them away.

- (6) According to paragraph 6, which of the following is true?
- A. We often end up thinking more than what we can objectively observe.
 - B. We should help people in trouble, even though they are strangers.
 - C. Even a seemingly cruel person has kindness at the bottom of his or her heart.
 - D. A man stopping to help a sick stranger is a merciful person.
- (7) Which of the following best describes the essential information in paragraph 7?
- A. We cannot help but get trapped in delusions.
 - B. There is no reason to hold unhelpful interpretations.
 - C. Metacognition gives us self-confidence when we experience failure.
 - D. Fantasies are indistinguishable from the truth.

8. Metacognition to emotions is useful. For example, when a feeling of anger is useless, you can realize it and simply let it go, instead of reacting to it. However, why are Homo sapiens designed to experience emotions that sometimes lead to negative outcomes in the first place?
9. Most of the evolutionary time, our ancestors had lived as hunter-gatherers in small bands of around 150 people. The biological nature of our bodies and minds evolved to fit the need to hunt wild animals in the savanna, gather **edible** mushrooms in the forest, and get along with tribal members. Our lifestyle has drastically changed in the last 10,000 years, but our biological system almost hasn't changed at all because 10,000 years is too short for evolution to catch up. You may be typing on a keyboard in an urban office of a high-rise building, but your brain still believes that you are collecting nuts and chasing an antelope. As a result, **our biological nature sometimes backfires today.**
10. Take sugar donuts and pizza as examples. Today, overeating is one of the biggest threats to public health. Indeed, obesity kills more people than famine in the 21st Century. Why do we gorge on high-calorie food that is doing little good to our health? In the savannas and forests, where food was in short supply and calories were scarce, it made survival sense to eat as much as possible immediately on the spot as they discovered ripe fruits. Therefore, our sense of taste and appetite have evolved to find high-calorie food delicious. But in a modern environment, where we can mass-produce calories, following this hunter-gatherer instinct may not be a good idea.
11. There are quite a few feelings that followed the same path, including a sense of jealousy. Why do we often feel jealous when we see someone succeeding? This is probably because hunter-gatherer society was a zero-sum game. Since natural resources were limited, if someone else gained a larger share, it always meant a decrease in your share. Being envious of others' prosperity made sense. However, jealousy often works negatively today. When you feel jealous, you can be aware of it and convince yourself; "Now I feel jealousy arising. But this is just my hunter-gatherer brain malfunctioning. If it does more harm than good, why do I have to react to it?"

- (8) The word "edible" in the passage is closest in meaning to
- A. rich in nutrition
 - B. fit to eat
 - C. hard to find
 - D. ripe

- (9) Which of the following text best expresses the essential information in the highlighted sentence?

Our biological nature sometimes backfires today.

- A. Social changes fail to catch up with the speed of evolution.
 - B. We have to take alternative actions to hunting and gathering to maintain our health.
 - C. Our lifestyle is completely different from the ancient times.
 - D. Our bodied and minds are not designed to fit the modern lifestyle.
- (10) According to paragraph 10, we gorge on high-calorie food because
- A. it is intrinsically delicious.
 - B. obesity used to be good for our health.
 - C. we have evolved to find it tasty.
 - D. it is scarce.
- (11) According to paragraph 11, we feel jealous of others' success because
- A. we want to take the place of the winner.
 - B. our ancestors had to punish ones who took more than others.
 - C. we feel embarrassed with our relative failure.
 - D. our ancestors had to cooperate to gain more resources.

12. Each and every one of us has been ruled by particular **norms** and values of the given era, and we are usually unaware of them. We take them for granted and think that they are natural, unavoidable, and unchangeable. Take education as an example. Probably the common, typical image of school is that 40 students take seats all at once as the bell rings and listen to one-sided lectures. We often take it for granted, believing “this is just how school works.” However, you can liberate yourself from this shackle, if you will, by examining where this style came from.
13. The orthodoxies of modern classrooms were first put into practice in 18th-Century Prussia, and many other countries adopted this invention. It made sense during the 19th and 20th Centuries because the prosperity of a nation relied on obedient citizens who could arrive at factories on time, pull levers in sync with machinery, and follow a superior's orders to pull rifle triggers. The education system was designed to fit the specific needs of nations in the age of imperialism and industrialization.
14. Having learned the historical backgrounds of the modern education system, now you can choose to shake off the shackle by raising various questions. Does this system still serve its original purpose? To begin with, is it appropriate to evaluate an education system based on the economic interests of the nation? What should be the purpose of public education?
15. This is the best reason to learn history. By understanding how certain values were shaped throughout history, we can realize that they are never absolute and thus look towards other possibilities. In other words, it is metacognition to the cultural norms that subconsciously constrain our thoughts. If a certain value is inconvenient for you, you can realize that you were trapped by the created norm and simply get out of it. For example, if you are job-hunting and get frustrated by your parents insisting you choose a large renowned company, it can be helpful to learn that the traditional career outlook in Japan, symbolized by the lifetime employment system, was shaped to fit the specific societal conditions of the high economic growth period. It only has several decades of history, and is never guaranteed to continue for the next decade. If you don't like this norm, why do you have to follow it?

- (12) The word “norms” in the passage is closest in meaning to
- A. standards
 - B. lessons
 - C. legislation
 - D. pressures
- (13) According to paragraph 13, how have the orthodoxies of modern classrooms created?
- A. They were made to satisfy the national demands during the 19th and 20th Centuries.
 - B. They were designed to meet the demands from the business sector in the 18th Century.
 - C. They were first offered as a child welfare from the states.
 - D. They were put into practice under the pressure from military leaders.
- (14) According to paragraph 15, what is the benefit of learning history?
- A. Being equipped with a logic to persuade others.
 - B. Negating long-lasting traditions.
 - C. Realizing various options for career choice.
 - D. Liberating ourselves from the status quo.
- (15) According to the whole passage, what does it mean to employ metacognition?
- A. Realizing our limit by recognizing all the shackles.
 - B. Becoming free from what have been taught at school.
 - C. Having a wide variety of options by noticing what constrains us.
 - D. Regulating emotions by objectively observing them.

Answers

- (1) B
- (2) D
- (3) A
- (4) C
- (5) C
- (6) A
- (7) B
- (8) B
- (9) D
- (10) C
- (11) B
- (12) A
- (13) A
- (14) D
- (15) C

(1) 1段落によると、下線部“these constrains”（これらの制約）に含まれていないものは？

A. instinct as Homo sapiens（ホモ・サピエンスとしての本能）=biological nature

B. being judged by other people（他者から評価・判断されること）

C. social norms in the given era（特定の時代の社会規範）=sense of values peculiar to the era

D. being driven by emotions（感情に駆られてしまうこと）=emotional reactions

本文中の“judgment we attach to facts”は、他者から与えられる判断ではなく、自分が目にした事実に対して自分自身が付与してしまう判断のことなので、Bが誤り。

(2) 段落2の重要な情報を最もよく説明しているのは次のうちどれか？

A. Metacognition is about having an option to notice the existence of shackles.（メタ認知とは、足かせの存在に気づく選択肢を持つこと）

B. We have to be liberated from all the constraints that bind our lives.（私たちは自分の人生を縛っているすべての制約から解放されなければならぬ）

C. Thinking creatively and logically is the key to success.（創造的かつ論理的に考えることが成功の鍵だ）

D. Realizing the existence of shackles helps us get free from it if we want.（束縛の存在を認識することで、望むなら束縛から解放されることができる）

「束縛に気づき、それが不都合であれば抜け出そう」とする段落の主張に合致するDが正解。

(3) 文中の“sway（揺さぶる）”と最も意味が近いのは

A. influence（影響を与える）

B. stagger（愕然とさせる）

C. fluctuate（変動する）

D. experience（経験する）

(4) 4段落によれば、感情に対してメタ認知を発揮するとはどういうことか？

A. To stop emotions from arising.（感情の発生を止めること）

B. To choose which emotion to arise.（どの感情が湧き上がってくるかを選ぶこと）

C. To observe emotions occurring and disappearing.（感情が発生したり消えたりする様を観察すること）

D. To ignore others' uncomfortable words or behavior.（他人の不愉快な言葉や態度を無視すること）

(5) According to paragraph 5, what will we learn by metacognition to emotions?

A. Emotions are not worth reacting to.（感情には反応する価値がない）

B. Our career or friendship is more important than our emotions.（キャリアや友情は感情よりも重要）

C. Emotions never persist.（感情はいつまでも続かない）

D. Regulating emotions is important for our well-being.（感情をコントロールすることは私たちの福利にとって重要だ）

“emotions are temporary”（感情は一時的だ）などの言い換えになっているCが正解。

(6) 6段落の内容と合致するのは？

A. We often end up thinking more than what we can objectively observe.（私たちは客観的に観察できる以上のことを考えてしまうことがよくある）

B. We should help people in trouble, even though they are strangers.（たとえ他人であっても、困っている人を助けるべき）

C. Even a seemingly cruel person has kindness at the bottom of his or her heart.（一見残酷な人でも、心の底には優しさを持っているものだ）

D. A man stopping to help a sick stranger is a merciful person.（病気の見知らぬ人を助けるために立ち止まる者は慈悲深い）

(7) 7段落の重要な情報を最もよく表しているものは次のうちどれ？

A. We cannot help but get trapped in delusions.（私たちは妄想に囚われずにはいられない）

B. There is no reason to keep holding unhelpful interpretations.（役に立たない解釈を持ち続ける理由はない）

C. Metacognition gives us self-confidence when we experience failure.（メタ認知は、失敗を経験したときに自信を与えてくれる）

D. Fantasies are indistinguishable from the truth.（空想は真実と区別がつかない）

(8) 文中の“edible（食べられる、食用に適した）”と意味が最も近いのは

A. rich in nutrition（栄養豊富な）

B. fit to eat（食べるのに適した）

C. hard to find（見つけづらい）

D. ripe（熟した）

(9) 下線部の意図をもっともよく表しているのは？

Our biological nature sometimes backfires today.

（我々の生物学的な本能は、今日ではときどき裏目に出る）

A. Social changes fail to catch up with the speed of evolution.（社会の変化が進化のスピードに追いついていない）

B. We have to take alternative actions to hunting and gathering to maintain our health.（私たちは健康を維持するために、狩猟や採集に代わる行動をとらなければならない）

C. Our lifestyle is completely different from the ancient times. (私たちのライフスタイルは古代とはまったく異なる)

D. Our bodied and minds are not designed to fit the modern lifestyle. (私たちの体と心は、現代のライフスタイルに合わせて設計されていない)

(10) 第10項によれば、私たちは高カロリーの食べ物をむさぼり食べる理由は

A. it is intrinsically delicious. (本質的に美味しいから)

B. obesity used to be good for our health. (肥満はかつては健康に良いものだったから)

C. we have evolved to find it tasty. (私たちはそれをおいしいと感じるように進化してきたから)

D. it is scarce. (希少だから)

(11) 11段落によると、私たちが他人の成功に対して嫉妬を感じる理由は

A. we want to take the place of the winner. (勝者に取って代わりたいたいから)

B. our ancestors had to punish ones who took more than others. (我々の先祖は、他の人よりも多くのものを受け取った人を罰する必要があったから)

C. we feel embarrassed with our relative failure. (自分自身の相対的な失敗を恥ずかしく思うから)

D. our ancestors had to cooperate to gain more resources. (私たちの先祖は、より多くの資源を得るために協力する必要があったから)

Dは、自然資源のバイにはそもそも限りがあったと主張する本文の内容に反するので誤り。

(12) 文中の“norms (規範)”と意味が最も近いのは

A. standards (基準、規範)

B. lessons (教訓)

C. legislation (法律)

D. pressures (圧力)

(13) 13段落によれば、現代の学校教育の標準的なあり方はどのように作られたか?

A. They were made to satisfy the national demands during the 19th and 20th Centuries. (19世紀から20世紀にかけて国家の需要を満たすために作られた)

B. They were designed to meet the demands from the business sector in the 18th Century. (18世紀のビジネス部門の需要を満たすように設計された)

C. They were first offered as a child welfare from the states. (最初は国家からの児童福祉として提供されたものです)

D. They were put into practice under the pressure from military leaders. (軍指導者からの圧力を受けて実践されるようになった)

(14) 15段落によると、歴史を学ぶ最大の利点は?

A. Being equipped with a logic to persuade others. (他者を説得する理論武装ができる)

B. Negating long-lasting traditions. (長く続く伝統を否定できる)

C. Realizing various options for career choice. (キャリア選択の多様な選択肢に気づける)

D. Liberating ourselves from the status quo. (現状のあり方から自分自身を解放できる)

(15) パッセージ全体によれば、メタ認知を駆使するとはどのようなことか?

A. Realizing our limit by recognizing all the shackles. (あらゆる束縛に気づくことで、自分の限界を認識すること)

B. Becoming free from what have been taught at school. (学校で教えられてきたことから自由になること)

C. Having a wide variety of options by noticing what constrains us. (何が私たちに縛り付けているかに気づき、幅広い選択肢を持つこと)

D. Regulating emotions by objectively observing them. (感情を客観的に観察することで感情をコントロールすること)

A、Bは内容として誤り。Dは内容としては正しいが、メタ認知について感情面だけでなく、事実が付与してしまう判断・解釈や、時代特有の価値観についての内容が含まれていない。すべてを包含しているCが正解。