

## Metacognition #1

We are never free, especially when we believe we are free. We are \_\_\_\_\_ by many kinds of \_\_\_\_\_; emotional reactions, our biological nature, sense of values \_\_\_\_\_ to the era, judgment \_\_\_\_\_ to \_\_\_\_\_, and so on, and we are usually \_\_\_\_\_ them. These \_\_\_\_\_ are not always bad. They sometimes make life easier because it is exhausting to think about everything by ourselves \_\_\_\_\_. When you don't have any \_\_\_\_\_, they can \_\_\_\_\_ guiding \_\_\_\_\_ of life. However, \_\_\_\_\_ feel uncomfortable or inconvenient \_\_\_\_\_ shackles, it is useful to recognize and have the \_\_\_\_\_ to \_\_\_\_\_ them. Metacognition, the ability to \_\_\_\_\_ and \_\_\_\_\_ of our own \_\_\_\_\_, is going to give us such options. By accepting the fact that we are constrained, we can \_\_\_\_\_ to \_\_\_\_\_ them and, \_\_\_\_\_, we can behave \_\_\_\_\_ without being controlled by emotions and think creatively and logically without being \_\_\_\_\_ by the \_\_\_\_\_. What \_\_\_\_\_ mean to exercise metacognition?

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. 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?

shackle (n/v)	拘束、束縛	principle	方針、原理
constraint	束縛、制限するもの	aware	気づいている
from scratch	一から	confine	閉じ込める
serve	機能、役割を果たす	status quo	現状維持

## Metacognition #2

Have you ever \_\_\_\_\_ saying something you shouldn't \_\_\_\_\_ anger? Nothing may be as troublesome as emotions. Day after day, we are \_\_\_\_\_ by various emotions. For example, when we feel \_\_\_\_\_ with someone's words or behavior, we \_\_\_\_\_ respond to and are trapped by emotional reactions. "What a \_\_\_\_\_ person! I'm going to have to teach \_\_\_\_\_ a \_\_\_\_\_!" The next moment, we \_\_\_\_\_ taking an irrational action in revenge. But, \_\_\_\_\_ we could \_\_\_\_\_ metacognition over our emotions? If we can be \_\_\_\_\_ the emotion the moment \_\_\_\_\_ and the moment \_\_\_\_\_, \_\_\_\_\_ a choice. "Now I feel anger arising. Should I be angry or should I not?" If things \_\_\_\_\_ by reacting to anger, you can utilize the emotion. But if the anger is useless, you can choose to \_\_\_\_\_. Furthermore, metacognition to emotions will \_\_\_\_\_ the insight that emotions are temporary. Every emotional experience, \_\_\_\_\_, is going to \_\_\_\_\_ 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 \_\_\_\_\_ absolutely nonsense to \_\_\_\_\_ to deal with such momentary sensations. Why do you have to \_\_\_\_\_ your \_\_\_\_\_ or friendship for just some \_\_\_\_\_ that will \_\_\_\_\_ by itself? Emotion regulation is not about never having \_\_\_\_\_ emotions. We cannot stop emotions from arising to \_\_\_\_\_. It is about \_\_\_\_\_. If we are aware of our emotions, we can choose how to react to them.

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. 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. 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.

sway	揺さぶる、振り回す	subside	徐々に収まる
employ	活用する、駆動する	momentary	つかの間の、一瞬の
cease	止む、終わる	fleeting	つかの間の、儚い
temporary	一時的な	vanish	消える
intense	強烈な		

## Metacognition #3

If you see a man stopping to help a stranger \_\_\_\_\_ sick on the ground, you will probably think that he is a kind, \_\_\_\_\_ person. \_\_\_\_\_ you see a man \_\_\_\_\_ and passing by the sick person, you may conclude that the passerby is a \_\_\_\_\_, \_\_\_\_\_ person. \_\_\_\_\_ be \_\_\_\_\_ to jump to the conclusion. In the \_\_\_\_\_ case, the \_\_\_\_\_ you can \_\_\_\_\_ in this situation is that he \_\_\_\_\_ the sick person. Anything other than that is just an interpretation \_\_\_\_\_ the fact. The man perhaps wanted to save the stranger \_\_\_\_\_ his heart, but he couldn't because he was in a \_\_\_\_\_. When we \_\_\_\_\_ an event, we \_\_\_\_\_ interpretations and judgments to it almost unconsciously. For example, when you experience failure in a particular challenge, you might immediately come to believe \_\_\_\_\_ and are \_\_\_\_\_ to fail \_\_\_\_\_ how many \_\_\_\_\_ you make. But the only \_\_\_\_\_ is that you didn't succeed \_\_\_\_\_ time and place. All thoughts such as 'I will \_\_\_\_\_' or 'I lack talent' are nothing more than \_\_\_\_\_ fantasies. If those interpretations and delusions are beneficial, there is no \_\_\_\_\_. But if they are not helpful, why do we have to keep them? Metacognition is the \_\_\_\_\_ having such choices. By objectively \_\_\_\_\_ the processes of our \_\_\_\_\_ and the \_\_\_\_\_ emotions, we can be \_\_\_\_\_ the interpretations and judgements we attach to \_\_\_\_\_, and \_\_\_\_\_ delusion \_\_\_\_\_ the truth. If these ideas \_\_\_\_\_ to be inconvenient and unhelpful, we can simply \_\_\_\_\_ away.

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. 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.

merciful	慈悲深い、情け深い	unconsciously	無意識に
premature	時期尚早の、早まった	destine	運命づける
interpretation	解釈	delusion	思い違い、妄想
derive	派生する、由来する		

## Metacognition #4

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

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? 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. 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. 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?"

hunter-gatherer	狩猟採集民	gorge	むさぼり食う
band	部族	scarce	供給不足の、希少な
edible	食べられる	appetite	食欲
antelope	レイヨウ、カモシカ	zero-sum game	ゼロサムゲーム
backfire	裏目に出る	envious	羨んでいる
obesity	肥満	malfunction	誤作動する、機能不全

## Metacognition #5

Each and every one of us has been ruled by particular \_\_\_\_\_ and values of the \_\_\_\_\_, and we are usually \_\_\_\_\_ of them. We take them for granted and think that they are natural, unavoidable, and \_\_\_\_\_. Take education as an example. Probably the common, typical image of school is that 40 students take \_\_\_\_\_ the bell rings and listen to \_\_\_\_\_ lectures. We often take it for granted, believing “this is just how school works.” However, you can \_\_\_\_\_ yourself \_\_\_\_\_ this shackle, if you will, by examining \_\_\_\_\_ this style came from. The orthodoxies of modern classrooms were first \_\_\_\_\_ practice in 18th-Century Prussia, and many other countries \_\_\_\_\_ this \_\_\_\_\_. It made sense during the 19th and 20th Centuries because the prosperity of a nation \_\_\_\_\_ citizens who could \_\_\_\_\_ factories on time, \_\_\_\_\_ levers \_\_\_\_\_ machinery, and follow a superior's orders to pull \_\_\_\_\_. The education system was designed to fit the specific needs of nations in the age of \_\_\_\_\_ and industrialization. Having learned the historical backgrounds of the \_\_\_\_\_ education system, now you can choose to \_\_\_\_\_ the \_\_\_\_\_ by \_\_\_\_\_ various questions. Does this system still \_\_\_\_\_ its original purpose? To begin with, \_\_\_\_\_ to evaluate an education system based on the economic \_\_\_\_\_ of the nation? What should be the purpose of public education? This is the best reason to \_\_\_\_\_ history. By understanding how certain values were \_\_\_\_\_ throughout history, we can realize that they are never absolute and \_\_\_\_\_ look towards other possibilities. In other words, it is metacognition to the cultural norms that subconsciously \_\_\_\_\_ our \_\_\_\_\_. If a \_\_\_\_\_ value is inconvenient for you, you can realize that you were \_\_\_\_\_ by the created norm and simply \_\_\_\_\_. For example, if you are job-hunting and get \_\_\_\_\_ by your parents insisting you choose a large \_\_\_\_\_ company, it can be helpful to learn that the \_\_\_\_\_ in Japan, symbolized by the lifetime \_\_\_\_\_ system, was \_\_\_\_\_ the specific \_\_\_\_\_ conditions of the high economic \_\_\_\_\_ 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 \_\_\_\_\_?

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. 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. 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? 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?

norm	標準、規範	in sync with	一致して、同期して
orthodox	正統な、一般的な	superior	上司、上官
Prussia	プロイセン	imperialism	帝国主義
adopt	採用する、採択する	subconsciously	潜在意識で、無意識に
prosperity	繁栄	renowned	名のある
obedient	従順な	outlook	見方、展望