

[3] 次の(1)~(4)の英文中の下線部分①~⑤の意味を、それぞれ日本語で書きなさい。

- (1) We grow up learning to speak and in normal circumstances spend much of our time doing it. ① We also appear to speak without much conscious effort or thought and generally we talk because we want to, about matters which are of interest or relevant to us socially or professionally.
- (2) When dealing with errors arising from overgeneralization, we suggested that the learner processes the new data in his mind and comes up with a succession of rules that produce new patterns in the target language. The learner is constantly attempting to solve problems and make sense of the linguistic evidence around him. Consequently, error is inevitable: it is, in fact, an integral part of the learning process and developing competence. Students will produce errors because their hypotheses about the new language are wrong or incomplete. ② Errors are not, therefore, to be regarded as signs of failure, but as evidence that the student is working his way towards the correct rules. Nor are errors harmful to the learning process, as the behaviourists suggest.
- (3) ③ This Japanese philosophy of self-discipline is abracadabra only so long as it is separated from their individual life experiences in Japanese culture. We have already seen how heavily this shame which they assign to 'the observing self' weighs upon the Japanese, but the true meaning of their philosophy in their psychic economy is still obscure without a description of Japanese child-rearing.
- (4) The core component of most well-known teaching methodologies consists of activities where learners are required to speak or write the second language. ④ The teacher can exercise varying degrees of control over the language that is produced, ranging from repetition at one extreme to free discussion at the other. The underlying assumption is that it is mainly through productive practice that learners internalise the system of the language.

Our observations of natural learning make us question whether productive practice is as central to the basic learning process as we have usually assumed. The evidence suggests that the internal processing mechanisms operate equally effectively (perhaps even more effectively) when the learner is not producing language himself. In the initial stages, for example, there is often a silent period, during which a natural learner produces no language at all. However, he is already constructing a system which will enable him to speak when he is ready. ⑤ Indeed, the very fact that learners can produce spontaneous utterances which reflect their own created systems is itself evidence that creative construction precedes production, because the utterances could not exist before the system that generates them.

[4] 次の(1)~(4)の文中の下線部分①~⑤の意味を表す英文を、それぞれ書きなさい。

- (1) A: あなたは高校時代に留学したそうですね。  
B: はい, 高校2年生を終えてから留学し, 12か月アメリカで過ごしました。  
A: アメリカでの生活は, あつという間だったのではないですか。  
B: ええ, でも, ① 今振り返ってみると, その1年で5年分の経験をしました。  
A: きつとそうでしょうね。  
B: ② 視野も広がりましたし, 精神的にとっても成長しましたよ。
- (2) 6歳の娘が, 国語の教科書とカードを持って, 音読を聞いてほしいと毎日やって来る。聞いた後にカードにサインするだけでよいのだが, 必ず助言するように心がけている。③ その助言に一喜一憂する娘だが, 内容を伝えようと, 目を追うごとにはっきりと音読する姿を見て, 続けることが力になると改めて実感している。
- (3) 子どもたちにとって, あしたは待ちに待った遠足の日です。でも, お天気が心配。そんなとき, 軒先につるされるのが, 白い紙で作った人形「てるてるぼうず」です。人形を作って晴天を祈願する風習は中国に古くからあり, これが日本に伝えられたといわれています。④ 今日の日本でも, 「天気予報」が外れることはめずらしくなく, まだまだ「てるてるぼうず(Teru-teru-bōzu)」の出る幕はなくなりそうにありません。
- (4) ⑤ どの文化においても, 伝統の道徳的掟は次々に新しい世代に, 単に言葉によるだけではなく, 年長者の自分の子どもに対するあらゆる態度によって伝えられてゆく。そして局外者には, その国の子どもの育て方を研究せずに, ある国の人びとが人生の重大事としている事柄を理解することはほとんど不可能なことである。日本の子どもの育て方を見ることによって, われわれがこれまで成人だけを取り上げて述べてきた, 日本人が国民全体として抱いている, 人生に関する仮定の多くがいつそう明らかになる。