As soon as infants can crawl, they begin to explore their environments. These explorations are usually limited to relatively circumscribed areas, such as a single room or adjacent rooms. In these settings, finding the way to a particular location is not complicated because the destination can usually be seen from the outset. Within a few years, however, children begin to explore much larger realms. They may move freely within an entire house or apartment building and in the surrounding environments. Now way-finding skills become essential because the child's destination often cannot be seen from the start. When a 3-year-old playing outdoors realizes that she's hungry, the kitchen may not be in sight. To get there, she must know a route that will lead her indoors and [1](1. for 2. into 3. around) the kitchen. Learning to find one's way in an environment involves three related skills. First, children must identify landmarks, distinctive locations in an environment. Second, a child uses landmarks to form routes, sequences of action that lead from one landmark to another. Third, landmarks and routes are formed into clusters, or configurations. These ultimately form a cognitive map—a unified mental configuration of an environment that [2](1. integrates 2. constructs 3. scatters) many landmarks and routes.

Landmarks are salient objects or points of decision in the environment that are noticed and remembered and [3](1. in 2. around 3. for) which the child's actions and decisions are coordinated. For children, landmarks might be a candy store, a playground, and a school crossing. Children move and travel to and from these landmarks, and they are used to maintain one's course during travel. Learning about landmarks begins very early in life. Before children can walk, they move through environments in parents' arms, in strollers, and in automobiles. Even when they are [4](1. stuck 2. away 3. still), infants see people and objects move in their environments. According to Piaget, a child first thinks of the position of an object in space exclusively in [5](1. terms 2. spite 3. case) of the object's position relative to the child's own body—what Piaget called an egocentric frame of reference. Only later do children acquire an objective frame of reference in which an object's location is thought of relative to the positions of other objects in space. Not all elements in an

environment are equally [6](1. suited   2. bound   3. combined) to be landmarks.   An essential skill in way-finding is to identify distinctive landmarks that will be recognized when one travels the route again.
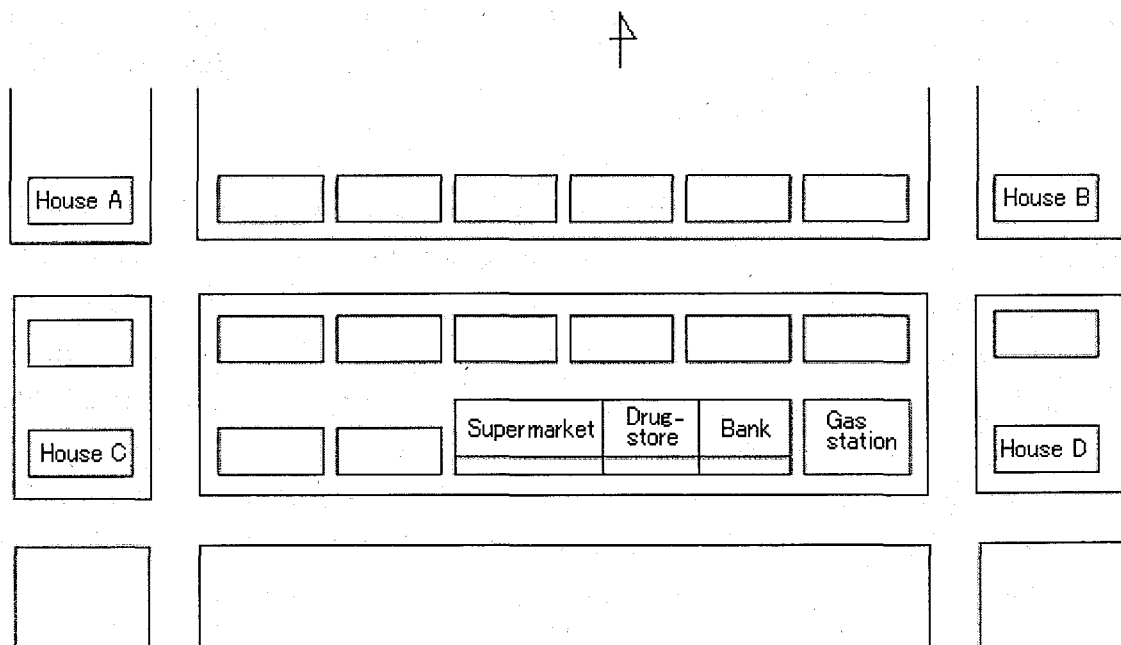
Landmarks are essential to way-finding in large environments, but [7](1. alone   2. relatively   3. primarily) they are not sufficient for travel.   Instead, landmarks must be linked in a particular sequence, forming a route in which the last landmark is the destination.   If the sequence of landmarks does not [8](1. refer   2. come   3. conform) to our expectations, we quickly have the feeling of "being lost."   Routes can thus be considered a kind of spatial "glue" that links environmental landmarks.   The ability to learn routes improves consistently throughout the preschool years.   Hazen, Lockman, and Pick found that 3-year-olds needed 50 percent more [9](1. doses   2. trials   3. ways) than 5-year-olds to learn a route through four rooms.   By school age, children have acquired considerable skill in route learning.   In one study, subjects saw a sequence of photographs [10](1. depicting   2. to depict   3. having depicted) a walk through hallways.   Each photograph contained an intersecting hallway, and the subject's task was to learn the sequence of left and right turns that would lead to the end of the corridor.   Seven-year-olds and adults learned this sequence at approximately the same rate.   In addition, school-age children and adolescents are very good at arranging photographs of landmarks in [11](1. the order   2. the method   3. the distance) in which they were encountered along a route.

Although children can readily learn the sequences in which landmarks appear, they are less skilled than adults in estimating the distances between landmarks. Judging distance is important because it allows people to estimate the time needed to travel between two points.   This, in turn, allows a traveler to estimate when a landmark should appear along a journey; we feel "lost" when a landmark that is [12](1. constructed   2. expected   3. ranked) after a certain distance fails to appear.   A number of factors influence the accuracy with which people judge distances. For instance, when a barrier separates two landmarks so that one is not visible from the other, children and adults usually overestimate the distance between them.

When adults first encounter a novel environment, they often use maps to guide them. Children, too, can learn about environments from maps.   In one study, 4- and 5-year-olds were asked to learn a specific route that [13](1. generated   2. differentiated   3. connected) six landmarks.   Children who had memorized a map

beforehand learned the route more rapidly than children who had not seen the map. Giving a map to children may help them to form their own cognitive maps of the environment.

Learning 10 to 100 or 1,000 different routes through an environment is not effective. A cognitive map is the mental structure by which humans apparently store the way-finding information about an environment. It might seem that an easy way to examine children's cognitive maps would be to ask them to draw maps of familiar environments. Actually, this method is not satisfactory because children know much more about their environments than they can draw accurately. Investigators have used a number of ingenious approaches to [14](1. probe   2. create   3. use) configurational knowledge. Consider the two routes shown in the "Neighborhood Map" below. A child's knowledge of that neighborhood would be called configurational when, [15](1. because   2. regardless   3. out) of his or her specific position within the environment, the child would know the relative location of all four houses. If, for example, a child is walking east past the bank, his or her knowledge is configurational if the child knows that (1) house D is straight ahead; (2) house C is directly behind; (3) house B is ahead, off to the left; and (4) house A is behind, off to the left.

| House A |
| House B |
| House C |
| Supermarket | Drug-store | Bank | Gas station |
| House D |

Neighborhood Map

When people's knowledge of their environment is assessed in this manner, accuracy is seen to improve gradually throughout childhood. In several studies, subjects have been [16](1. made   2. given   3. taken) to various locations in an environment and asked to try to point toward other landmarks. By 7 years of age, children's estimates of the direction toward a landmark that is out of sight indicate that they are aware of the general locations of landmarks. Anooshian and Young found an average error of 27 degrees for 7-year-olds. This is less accurate than the estimates of 10- and 13- year-olds—17 and 14 degrees, [17](1. respectively   2. independently   3. differently)—and it is certainly not the sort of precision that would allow one to navigate accurately from Vancouver to Honolulu. However, for 7-year-olds' needs for traveling within a neighborhood, this degree of precision is more than [18](1. approximate   2. clear   3. adequate). Further, knowing the direction of a landmark is only one part of configurational knowledge. Children must also know the approximate distance of that landmark. Children could well know that a landmark is in a particular direction but at the same time have a relatively [19](1. poor   2. fine   3. realistic) idea of how far to travel in that direction. Children estimate distances between landmarks along familiar routes more accurately than distances between landmarks that are not connected by routes. But estimates of these latter distances become increasingly accurate [20](1. with   2. on   3. of) age.

[21]   The term "landmark" is used in the article to mean
1.   an environment in which big buildings are clustered.
2.   a configuration of significant elements such as historical sites.
3.   a clue that people use to find their way.
4.   a route that people use to get to their destination.

[22]   According to Piaget, which of the following statements is true?
1.   Developmentally, the egocentric frame of reference precedes the objective frame of reference.
2.   Children have an innate ability to find the way to their destination.
3.   Infants tend to locate the position of objects relative to each other.
4.   Infants start learning landmarks once they can walk.

[23] Another term for "cognitive map" would be

1. a mental map.

2. a virtual map.

3. a geographical map.

4. a topological map.

[24] According to the article, "a cognitive map" is not characterized by

1. configurational features.

2. mathematical features.

3. a distortion of distances.

4. an objective frame.

[25] In the last paragraph, what do "Anooshian and Young's findings about an average error" indicate?

1. The average error observed in a 7-year-old's estimate of the direction is negligible if traveling within a neighborhood.

2. The average error appears in estimating the distance from Vancouver to Honolulu.

3. The average error is something one can ignore irrespective of distance.

4. The average error blocks children's attempts at finding a target.

[26] According to the article, which of the following statements is true?

1. A child may be able to estimate the direction of landmarks, but fail to estimate their distances accurately.

2. A child's estimate of direction becomes increasingly accurate as he or she learns to estimate distances.

3. A child's estimate of direction is less accurate than his or her estimate of distance.

4. A child's estimate of distance remains the same whether the landmarks are linked or not.

[27] According to the article, the objects used as landmarks are usually

1. buildings that are equidistant from each other.

2. objects that coordinate the person's actions and decisions in the process of way-finding.

3. a fixed number of distinctive environments.

4. locations that indicate the distance to the destination.

[28]　According to the article, what makes individuals overestimate the distance between two landmarks?

1. The size of the landmarks.

2. A common-sense perception of the landmarks.

3. The prior experience of moving from one landmark to the other.

4. A barrier between the landmarks.

[29]　The best way to understand an individual's cognitive map is to

1. ask him or her to draw the map of an area well-known to him or her.

2. ask him or her to recall as many landmarks as possible within the environment.

3. find out if he or she understands the position of landmarks in relation to each other.

4. find out if he or she has made his or her own cognitive map on top of a real map.

[30]　Which of the following statements is inconsistent with the article?

1. Landmarks are effective in a spacious area.

2. The way-finding skill develops in order of the landmarks, the routes, and the cognitive map.

3. The use of a geographical map is effective in developing a cognitive map.

4. Three-year-olds are superior in route learning to 5-year-olds.

II. 次の文章に関して、空欄補充問題と読解問題の二つがあります。まず、[31]から[50]の空所を埋めるのに、文脈的に最も適切な語を1から3の中から選び、その番号を解答欄(31)から(50)にマークしなさい。次に、内容に関する[51]から[60]の設問には、1から4の選択肢が付されています。そのうち、文章の内容からみて最も適切なものを選び、その番号を解答欄(51)から(60)にマークしなさい。

As the reach of our daily activities expands to the global level, many people find themselves asking the question: "What is the best way to enjoy interacting with other cultures in this global world, while ensuring that our own local, regional, and national culture is still valued?"   In the last two decades, in the [31](1. effort   2. realm   3. face) of rapid technological change and with the impact of mass communications, people of all nations began to fear the decline of their national languages and identities and the emergence of a homogeneous global culture.   Satellites, computers, the Internet, or e-mail can [32](1. override   2. overcome   3. overact) any attempt by a government to protect its cultural and national heritage.

Critics of globalism want a revival of cultural pluralism, and many have joined movements with a renewed [33](1. affiliation   2. appreciation   3. anxiety) of traditional religion, local language, and ethnic origin.   For example, interest has grown in preserving dialects such as Gaelic and Welsh.   In French Polynesia there is heightened pride in the Tahitian language, and now it is taught formally in local schools, which was not true a generation ago.   But extreme ethnocentrism is not what critics of global culture want to [34](1. preserve   2. discard   3. ignore) in the movements to promote cultural pluralism.

Rather, direct interaction with people from other cultures has become a day-to-day reality for many of us.   Those fearful of cultural domination misjudge the ability of national culture to survive under the assault of globalism.   Learning another culture does not necessarily make us lose our own.   To communicate, we can make adaptations to another culture without changing the fundamental premises that we value in our own cultures.   In fact, our enculturation* from birth is so thorough that we cannot usually [35](1. build   2. rid   3. compose) ourselves of our culture even when we will to do so.

* * *

People should not fear the intercultural exchanges that have historically contributed to robust societies. We can benefit from what we learn from other cultures. In today's multicultural, global society, we need to learn to adapt to other cultures in order to survive. A successful Japanese executive once said that to be effective in two cultures is like handling two swords at the same time. In one culture you must be assertive, quick, and to the point. The other culture may require you to be unassertive, patient, and indirect. You have to learn to shift styles, like handling two swords.

Nations can have different interests, and their perspectives often [36](1. diverge 2. emerge 3. digress) and contradict each other. To improve relations, nations should recognize why they differ instead of pretending that the differences are a product of misperception.

A people should be sensitive to the importance of undesirable events in their history with another culture; it is important to acknowledge what happened in the past. But in acknowledging this history, it will help communication if one culture does not blame current generations of the other for past [37](1. transgressions 2. transitions 3. transmissions). There are times when we need to forgive and forget. To overcome cultural differences, we should strive to conduct our relationships in the present. We need to evaluate one another as individuals based on personal and direct experience, [38](1. as a result of 2. depending on 3. regardless of) culture or nationality, and independent of the impersonal and stereotypical expectations instilled in us by history. Ethnocentrism and empathy are opposites. The point to be emphasized here is that neither nations nor cultures communicate, but that people do.

Research in the field of intercultural communication clearly shows that often we do not have empathy toward people who seem different, which makes it difficult to evaluate a person from another culture as an individual. Most people try to [39](1. avoid 2. accept 3. encourage) the unfamiliar. The key challenge that we encounter in intercultural communication is cultural difference between persons who interact and the stress that results from such encounters.

* * *

Our culture inculcates our behavior in us from birth, and we learn it so well that we internalize it at a subconscious level. To communicate across cultures, we

need first to raise our own internal rules to the level of a conscious, externalized map. This will allow us to interact more through conscious choice, so that we can examine differences in behavior rather than automatically reacting [40](1. positively   2. negatively   3. neutrally). We then need to study the culture we are targeting in order to cross cultural barriers and achieve successful communication.

Clearly, a dual approach is necessary to deal with intercultural communication obstacles. The obstacles that we can identify from an external perspective of a target culture may only be [41](1. accused   2. overcome   3. accepted) by internal study of the culture, thereby gaining understanding of the perspectives that the culture provides.

An external approach should be used to first [42] (1. sensitize   2. sensitive   3. insensitive) people to their own concept of culture and to foster appreciation of cultural diversity. We need to become conscious of what is in our heads and how we behave. We also need to be aware that how we see ourselves [43](1. must   2. may well   3. may not) be how others see us. Looking into the face of a person from another culture may show you your own. Viewing a target culture through this external frame helps one to anticipate pitfalls and deal with unfamiliar situations, thereby greatly increasing one's adaptability.

Internal cultural information about the target culture should then be examined; for example, you may want to look at the differences between Japan and the United States. This type of culture-specific information is useful for persons from either of these two cultures in attempting to communicate with persons from the other. One needs to look internally at the historical background of a culture and its major institutions (such as religion, government, and family) as part of the cultural frame. One must learn the rules of behavior for specific situations in a culture. A [44](1. disposable   2. theoretical   3. practical) approach for obtaining target cultural information is to consult travel guides, to read current publications, and to watch videos on the country. When in the country it is valuable to attend local cultural events, and businesspersons should also [45](1. enhance   2. endanger   3. endeavor) to join some kind of business group.

Fortunately, cultural norms do not exist for every situation that individuals face in life. We can consciously evaluate new situations and make decisions about how to handle them. Thus, we can and do act to transcend the [46](1. binding   2.

unbinding   3. bounced) fetters of our cultural norms.   People who communicate effectively between their own and a target culture seem to create a "third culture perspective"—a [47](1. neutral   2. dry   3. fantasy) zone into which they step to communicate.   There they retain their basic native culture while partially adapting to traits of the target culture.   If they are fortunate, they will communicate with others who can do the same and will meet them in this third zone.

Cultural differences are impossible to avoid and, for many of us, daily intercultural encounters are here to stay.   Understanding and adapting to others do not require us to change the aspects of ourselves that we consider essential, [48](1. but rather   2. and notwithstanding   3. and nevertheless) can enrich us.

The raising of one's culture consciousness through education gives the intercultural communicator the freedom to consciously choose behavior and attitude in personal interaction, rather than [49](1. attributing   2. contributing   3. submitting) to the control of subconscious cultural norms and just reacting, usually negatively, to any [50](1. application to   2. deviation from   3. adaptation to) these norms.   Such consciousness also then gives the communicator personal responsibility in the interaction between cultures.

*enculturation: the process by which we learn our culture

[51]   It can be inferred from the article that the emergence of a global culture would not be possible without
1.   receiving support from the world government.
2.   rapid change in technology and mass communications systems.
3.   protecting one's cultural and national heritage.
4.   maintaining national languages and identities.

[52]   According to the article, which of the following best represents the position of critics of globalism?
1.   They want to preserve cultural pluralism.
2.   They want to promote the use of a standardized language.
3.   They want to see to it that English will be replaced by Gaelic and Welsh.
4.   They want to prohibit the use of the Tahitian language in French Polynesia.

[53]   Which of the following best represents the author's position as expressed in the article?

1.   The rapid expansion of globalism will eventually destroy local cultures and our identities.

2.   The excessive exposure to intercultural exchanges will lead to the eventual loss of our own cultural values.

3.   Intercultural communication necessarily implies the weakening of our own identities.

4.   It is possible to engage in intercultural exchanges without having a great effect on the values in our culture.

[54]   The author mentions the case of a successful Japanese executive in order to show that

1.   the Japanese people tend to have a double standard in handling business matters.

2.   the Japanese culture is best characterized by its flexibility.

3.   it is necessary for us to adapt to other cultures for our survival in this globalized world.

4.   we literally need to learn to handle two swords at the same time for our survival.

[55]   Which of the following is mentioned as a way to improve relations between people from different cultures?

1.   We need to evaluate individuals based on what history tells us about their country.

2.   The younger generations must always be ready to apologize for what happened in the past.

3.   We need to pay due respect to the history of a nation, and never forget the past.

4.   We need to evaluate individuals based on personal and direct experience.

[56]   Which of the following best defines the term "ethnocentrism" as used in the article?

1.   The idea of evaluating other cultures based on preconceptions originating in one's own culture.

2.   The desire by a group of people who share the same race, culture, language, etc. to form an independent country.

3.   People who are prejudiced in their views and intolerant of the opinion of others.

4.   A preconceived opinion that is not based on reason or actual experience.

[57] According to the author, it is difficult to evaluate people from another culture as individuals. Why?

1. Because it is difficult to empathize with those people who seem different.

2. Because we tend to have stereotypical expectations which are determined biologically.

3. Because ethnocentrism always prevents us from looking at them as individuals.

4. Because we often fail to cope with the stress resulting from intercultural communication.

[58] The author suggests that one of the ways to improve our cross-cultural communication is try to

1. engage in non-verbal behavior as much as possible, while minimizing verbal behavior.

2. raise our level of consciousness to such an extent that we can automatically react to what the other person says.

3. meet as many people as possible so that we may learn to make a good choice as to what to say.

4. externalize what we have learned in our culture so that we can make conscious decisions.

[59] Which of the following contradicts the author's position about approaches toward a better intercultural communication?

1. An external approach helps you to increase your adaptability by observing a target culture through the external frame.

2. An internal approach is one in which you try to accumulate culture-specific information.

3. An external approach needs to be followed by an internal approach in order to gain a proper perspective of a given culture.

4. An internal approach enables you to identify intercultural communication obstacles.

[60] According to the author, "cultural norms" are something that

1. we need to respect so that we may be accepted within a given society.

2. we need to go beyond in order to succeed in intercultural communication.

3. we have to reformulate so that we can make the right decisions.

4. we can never learn by consulting travel guides, reading current publications, etc.