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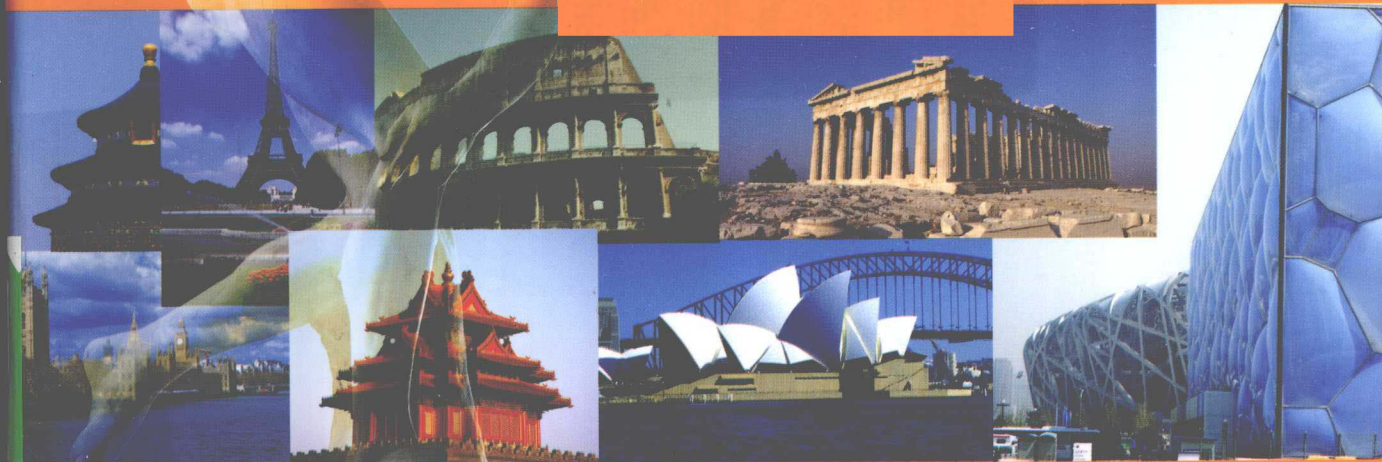
体育英语专业系列教材 / 总主编 田 慧

综合英语教程

AN INTEGRATED ENGLISH COURSE

(第四册)

主编 李 晶 副主编 柳莉蕊 王 严



北京大学出版社
PEKING UNIVERSITY PRESS

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图书在版编目(CIP)数据

综合英语教程. 4/ 田慧总主编. —北京: 北京大学出版社, 2010.4
(体育英语专业系列教材)

ISBN 978-7-301-17066-3

I. 综… II. 田… III. 体育—英语—高等学校—教材 IV. H31

中国版本图书馆 CIP 数据核字(2010)第 047995 号

书 名: 综合英语教程(第四册)

著作责任者: 田 慧 总主编

责任编辑: 徐万丽

标准书号: ISBN 978-7-301-17066-3/H·2470

出版发行: 北京大学出版社

地 址: 北京市海淀区成府路 205 号 100871

网 址: <http://www.pup.cn>

电 话: 邮购部 62752015 发行部 62750672 编辑部 62765014 出版部 62754962

电子邮箱: xuwanli50@yahoo.com.cn

印 刷 者: 北京大学印刷厂

经 销 者: 新华书店

787毫米×1092毫米 16开本 14.75印张 295千字

2010年4月第1版 2010年4月第1次印刷

定 价: 33.00元(配有光盘)

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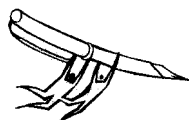
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前 言

从 2002 年开始,国内的体育院校纷纷开设了体育英语专业,培养在体育领域从事对外交流工作的国际体育人才。经过近 7 年发展,体育英语专业既显示出强大的生机和活力,又面临着诸多困难,首要的问题就是教材问题。目前,体育英语专业大多在技能类课程,特别是基础阶段课程中沿用了全国统编英语专业教材。这些教材选材精当、设计合理,对夯实学生语言基本功起到巨大作用,但针对性不强,未能体现出本专业特色。因此,从 2004 年开始,我们就着手策划编写一套供体育英语专业学生使用的系列教材,并于 2007 年获得北京高等教育精品教材立项。系列教材包括基础阶段的《综合英语教程》、《英语听说教程》、《英语阅读教程》和高级阶段的《体育英语阅读》等,首批推出的是基础阶段的《综合英语教程》和《英语听说教程》。

经教育部批准的《高等学校英语专业英语教学大纲》指出:英语专业学生应具有扎实的语言基本功、宽广的知识面、一定的相关专业知识、较强的能力和较高素质。基础阶段各教程正是按照这一培养目标编写,立足于加强学生语言基本功,在培养语言基本功的同时渗透体育元素、人文精神,以提高学生的体育知识水平和人文素养,并在设计中力图培养学生的跨文化交际能力和独立思维能力。同时,本系列教材的一个突出特点是将各门课程的同一单元统一于一个话题,学生在综合英语、英语阅读、英语听说中同步围绕一个话题进行不同的技能训练,也使得他们能从不同角度认识同一问题。

《综合英语教程》是为第一、二学年的专业基础教学配备的课本,训练听说读写译等各方面技能。教程没有将语法和语言功能作为编写主线,而是以课文的主题和内容作为编写的基础;每一单元围绕同一主题选编了两篇文章,并将有关的体育内容穿插其中。随着学生语言技能、思维能力和人文素养的提高及文化知识的丰富,从第三册开始,除沿袭前两册教材的编写体例,教程还增加了一些内容,并对原有的设计进行了更新,融入了一些新的教学思想和理念。在突出体育特色



方面,教材不仅通过课文本身渗透体育元素,同时在词汇练习及完形填空设计中尽可能选用一些体育类语篇,让学生在了解体育知识的同时逐步熟悉体育类文本(包括体育类新闻报道)的语言表达方式及特点。在写作练习中,编者结合课文主题设计了丰富多样的体育类话题,将体育和人文相结合,引导学生关注体育文化并进行广泛深入的思考。

Text I 作为主课文,教师课堂精讲,并处理与课文相关的课文理解、词汇、翻译等练习。从第三册开始,课文理解部分丰富了练习题型,更加注重引导学生抓住关键信息,培养他们的归纳能力。词汇练习更加注重在语境中全面理解词义,练习所用语料均选自国外报纸杂志或图书的原句,有相对完整的语境,学生在做练习的同时可以进一步学习原汁原味的语言表达。翻译练习除保留本单元出现的重要生词、词组及习惯表达进行单句操练外,还增加了汉译英和英译汉的段落翻译。汉译英段落选取了与本单元话题相关且难度不大的语篇,英译汉段落则是选取了 Text I 中比较重要的语篇。这些段落翻译旨在引导学生在丰富的语境中提高语言综合运用的能力。

为了让学生在增强语言技能的同时进一步感知和领悟语言的特点并体验语言的魅力,第三、四册增加了“语言欣赏”这一环节。该环节分三部分,第一部分通过摘录课文中的精妙词句引导学生关注英语母语使用者经常使用的句式、词汇和表达方式,并逐步运用到自己的写作中;第二部分选取课文中描写优美、分析清晰、说理有力的段落供学生朗读并背诵,以增强语感;第三部分以文体学主要理论为切入点,结合课文内容引导学生用文体学知识分析语言特点,兼谈翻译、汉英语言的比较以及修辞,引导体验语言奥妙。该部分重在实践和体验,理论介绍和讲解不多,主要通过语篇(句子)实例,设计相关问题以引导学生,激活以往语言知识,主动思考,归纳特点,深刻体味,从而增强语感,将语言学习作为生活中的愉悦体验。

Text II 是对本单元话题的扩展和深化,只配课文理解练习和话题讨论,目的在于开拓学生思路,就相关问题提出自己的观点和见解,从而培养学生分析问题和解决问题的能力。课文后设计了综合能力训练和口语活动及写作练习,进一步巩固本单元的知识,加强语言应用能力,同时为参加全国英语专业四级考试做准备。从第三册开始,口语活动的设计在强调趣味性基础上,着重加强了对学生思

维能力及跨文化交际能力的培养;写作练习多在背景介绍中引入名言警句,鼓励学生在写作中进行深入思考,引导他们观察社会,感悟生活,形成自己的观点,培养批判性思维的能力,避免人云亦云。

通过每个单元两篇课文的学习和各种练习,学生可对每单元话题的认识加深,在掌握语言知识、加强语言技能的基础上,还能就话题进行口头、笔头交流,陈述观点,发表意见。

本教程课文大都选自英美原文,为了方便教学个别地方做了删节和微小的改动。选材注重体育专业与人文通识并重,注重内容的专业性和人文性,在英语学习中既学到体育知识,又增加人文知识,提高人文素养。有关体育方面的课文均选自国外的体育教科书及权威杂志,有极强的针对性。

《综合英语教程(第四册)》共12个单元,供体育英语专业二年级第二学期教学使用。按照综合英语课程每学期96个学时的教学时数,每单元需用8个学时完成教学,各校在使用时也可以根据需要进行调整。

教程选材过程中,参阅了大量英美国家报纸杂志和有关教科书及网络资源,对一些文章进行了选编,在此谨向原著者致以谢意。

北京体育大学外语系承担了本系列教材的编写工作。由于经验和水平限制,书中不当之处在所难免,敬请使用本教程的师生批评指正。

我国已全面进入后奥运时期,国家的体育事业迎来了一个崭新的发展机遇期,对外交流日益扩大。随着全球化的不断深入,国际体育交往愈发凸显其重要性,中国亟需引进国外先进的体育科学理论、训练方法、休闲理念和健康的生活方式。我们期待,本套教程能对提高我国体育英语专业的建设水平,培养更多的国际体育人才,进而提高我国的体育发展水平贡献绵薄之力。

编者

2010年3月

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Unit 1 Civilization

Warm-up Activities

1. If you could change any event in history, what would it be and why?
 2. "Those who forget history are doomed to repeat it." Do you agree or disagree with this statement? Why?
-

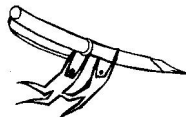
Text I

The Emergence of Civilization

Pre-reading Questions

1. In your own words, describe and define "civilization".
2. Based on your previous knowledge, why is Egypt such a well-appreciated "civilization"?

Civilization is derived from the Latin *cititas*, meaning "commonwealth," or "city". The first civilizations, beginning in Mesopotamia and Egypt between 3500 and 3000 B.C, did indeed contain the first cities. What differentiated them from their Neolithic predecessors, however, was not so much size (a city versus a town) as complexity. Civilization allowed human beings to think big. With a sufficiently large and specialized labor force and with a sufficiently strong government, it became possible to expand control over nature, to pursue advances in technology, to trade and compete over ever widening areas, to free an elite for ever more ambitious projects in art and to invent writing. In short, the advent of civilization in the fourth millennium B.C. marked a major turning point, when the human horizon expanded forever.



2 Civilization arose in southern Iraq, in the valley between the Tigris and Euphrates Rivers, a region that the Greeks called “Mesopotamia” (literally, “between the rivers”). At around the same time or shortly afterward, civilization also began in the valley of the Nile River in Egypt. A perennial



topic of debate among scholars is whether different civilizations develop independently or whether one culture spreads to other locations from an original source. As we shall see, early civilizations are characterized by a combination of contacts and independent developments.

3 Both Mesopotamia and Egypt are home to valleys containing alluvial land—that is, a relatively flat tract where fertile soil is deposited by a river. Otherwise, the two regions are quite different. Although the Nile Valley is easy to farm, the Tigris-Euphrates plain had to be tamed by would-be farmers. Every summer the Nile flooded in a relatively regular and predictable manner, bringing north to Egypt the waters of the monsoon rains of the Ethiopian highlands, where one branch of the river rises. The spring deluges of the Tigris and Euphrates were more sudden and less predictable. Moreover, the Nile’s waters spread so broadly that it took little human effort to irrigate most of the available farmland in the Nile Valley. In southern Mesopotamia, by contrast, most of the soil was alternately so dry or so marshy that agriculture would not have been possible without irrigation and drainage—that is, the use of channels, dikes or dams to control floodwaters and improve the fertility of the land. One Mesopotamian text describes a farmer as “the man of dike, ditch, and plow.” Some scholars argue that the very hostility of Mesopotamia’s environment generated the cooperation and control that civilization represents.

4 The first cities emerged in Mesopotamia through a slow, incremental process of action and reaction. Labor became more specialized and agricultural production was maximized. When part of the population moves to a city, those who remain on the land must work harder or use better farming techniques or increase the amount of land under cultivation. In fourth- and third-millennium B.C. Mesopotamia, farmers did all three. Meanwhile, both the number and vari-

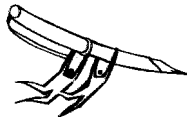
ety of settlements increased. Urban populations required the support of people in smaller units—towns, villages, and hamlets—clustered around a city.

5 In short, river-valley society became more complex, which in turn created a need for cooperation and central direction. By the end of the fourth millennium B.C., Mesopotamia consisted of numerous city-states—that is, independent political units that each contained a rural countryside with villages controlled by a capital city. The urban landscape's most visible sign of centralized authority was the temple.

6 Along with the growth of cities came the development of writing. Mesopotamia was the first civilization to leave a written record, having invented writing about 3500–3000 B.C. Writing was the child of recordkeeping, so a plausible theory argues, since complex economy required records and inventories. Before they invented writing, Mesopotamian people used tiny clay or stone tokens to represent objects being counted or traded. By 3500 B.C., with 250 different types of tokens, the system had grown unwieldy enough for people to start using signs to indicate tokens. It was a short step to dispensing with the tokens and placing the signs on a clay tablet, using a reed stylus with a triangular point: the first writing. New words were soon added through pictographs. In time the pictographs evolved into ideograms—that is, abstract symbols that are no longer recognizable as specific objects and thus can be used to denote ideas as well as things.

7 An adaptable system, cuneiform became the standard script of various languages of western Asia for several thousand years. Compared to a modern alphabet, in which a small number of letters stand for the sounds of speech, cuneiform is clumsy, but alphabets were not invented before about 4000 B.C., and they took nearly a thousand years to displace cuneiform. Clumsy it may have been, but cuneiform was writing, and writing is both a catalyst for change and the historian's best friend. Mesopotamia after 3000 B.C. was dynamic, sophisticated, and, best of all, intelligible to us.

8 The people of Mesopotamia after 3000 B.C. flourished and experimented: in government, in cooperation and conflict among different ethnic groups, in law, and in the working out of class and gender relations. Their quest for divine justice laid the foundations on which the Hebrews later built. Their engineering skill, mathematics, and astronomy set ancient science on a grand trajectory. A keen and often bitter awareness of human limitations and vanity, moreover,



gives Mesopotamian civilization a sympathetic quality.

9 Archaeologists sometimes refer to the third and second millennia in the eastern Mediterranean and western Asia as the “Bronze Age.” In this period people mastered the technology of making bronze, an alloy of copper and tin. As a result, bronze frequently replaces stone as a primary material for everyday use.

10 The formative era of Mesopotamian civilization is called the Uruk Period (ca. 3800–3200 B.C.) after one of its major archaeological sites. The Uruk Period encompassed a series of major technological breakthroughs, including the wheel and the plow, the first orchards—of dates, figs, or olives—and the first sophisticated metal-casting processes. It witnessed the emergence of the first cities, for example, Uruk. Moreover, it marked a dramatic increase in the extent of territory and population, in warfare and political centralization, in social complexity, and in institutional formality. Finally, as if to cap a period of remarkable change, the end of the Uruk Period witnessed the invention of writing.

11 Mesopotamian cities flourished in this era. By the period that scholars have named the “Early Dynastic Period” (2800–2350 B.C.), named for the first royal dynasties (ruling families), a large Mesopotamian city had grown to the point where it might cover a thousand acres surrounded by more than five miles of walls, within which lived about fifty thousand people. Such a city with its monumental temples and palaces, was not only larger and more impressive than a Çatal Hüyük or Jericho, it was also part of a network of thirty such city-states with a common culture, commerce, and propensity to make war on each other. Hence the city-states of Mesopotamia may be called the first civilization.

12 The dominant inhabitants of that civilization are called Sumerians. Present in southern Mesopotamia by 3200 B.C. and probably earlier, the Sumerians entered their great age in the third millennium B.C., when their city-states enjoyed a proud independence. Conscious of the unique achievement represented by their way of living, their economy, politics, art and architecture, language, thought, and literature—in short, by Sumerian culture—the Sumerians called southern Mesopotamia simply “the land.”

13 From Babylon to the valley of the Nile River, the distance was about 750 miles by way of the caravan routes through Syria and Palestine: close enough to exchange customs, goods, and, if necessary, blows, but far enough for a distinct

Egyptian civilization to emerge. As in Sumer, so too in Egypt developed writing around 3100 B.C., slightly after Mesopotamia (and possibly under Mesopotamian influence), but was much earlier than Mesopotamia in becoming a unified kingdom under one ruler.

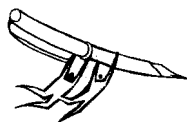
14 With its unique contributions in religion, politics, the arts, and the science, and with its wealth of huge, surviving stone monuments, Egypt has impressed both scholars and lay people as few other ancient civilizations have. In the ancient world, Egyptian culture was distinct but influential, from the spread of such Egyptian notions as a Last Judgment in the afterlife to Egyptian techniques in architecture and sculpture.

15 Mesopotamia and Egypt are the first and best remembered of the early civilizations. Their extraordinary achievements, later built on by the Greeks and Hebrews, laid the foundation for important Western concepts in government, religion, technology, art and literature. It is hard to avoid the appearance of exaggeration when listing the inventions of Mesopotamia and Egypt, among them the first cities, kingdoms, and multi-ethnic empires; the first monumental architecture; the first advances in agriculture sweeping enough to support a large urban population; the first writing, and with it the first written attempts to explore the most profound subjects of life and death.

By Thomas F.X. Noble (abridged)
(1,487 words)

Words and Expressions

differentiate	/ˌdɪfə'renʃiət/	vt.	to be the quality, feature etc. that makes one thing or person clearly different from another 区别, 辨别
Neolithic	/ˌniːə'liθɪk/	adj.	relating to the last period of the Stone Age, about 10,000 years ago, when people began to live together in small groups and make stone tools and weapons 新石器时代的
predecessor	/'priːdɪsesə/	n.	one who precedes you in time 前辈, 前任
literally	/'lɪtərəli/	adv.	according to the most basic or original meaning of a word or expression 根据字面意思, 按照原义
perennial	/pə'reniəl/	adj.	continuing or existing for a long time, or happening again and again 长期存在的, 不断发生的



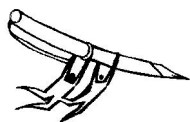
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alluvial	/ə'lu:viəl/	adj.	made of soil left by rivers, lakes, floods etc. 冲积的, 淤积的
tract	/trækt/	n.	a large area of land (土地的) 一大片
tame	/teɪm/	vt.	to reduce the power or strength of something and prevent it from causing trouble 制服, 控制
monsoon	/mɒn'su:n/	n.	the season, from about April to October, when it rains a lot in India and other southern Asian countries 季风季节, 雨季
deluge	/'delju:dʒ/	n.	a large flood, or period when there is a lot of rain 使……泛滥, 淹没
irrigate	/'ɪrɪɡeɪt/	vt.	to supply land or crops with water 灌溉
marsh	/mɑ:ʃ/	n.	an area of low flat ground that is always wet and soft 沼泽, 湿地 marshy adj. 沼泽的, 湿地的
dike	/daɪk/	n.	a narrow passage to carry water away 堤, 堰, 坝
fertility	/fɜ:'tɪlɪti/	n.	the ability of the land or soil to produce good crops 肥力, 肥沃
ditch	/dɪtʃ/	n.	a long narrow hole dug at the side of a field, road etc. to hold or remove unwanted water 沟, 渠
incremental	/,ɪnkrɪ'mentl/	adj.	happening gradually over time 增加的, 增值的
hamlet	/'hæmlɪt/	n.	a very small village 村庄, 村落
cluster	/'klʌstə/	vi.	to form a small group in a place 群集, (使) 丛生
plausible	/'plɔ:zəbəl/	adj.	being reasonable and seems likely to be true 似乎是真的, 有道理的
inventory	/'ɪnventrɪ/	n.	list of all the things in a place 详细目录, 清单
token	/'təʊkən/	n.	a round piece of metal that is used instead of money 金属代币
unwieldy	/ʌn'wi:ldi/	adj.	being difficult to control or manage because it is too complicated 难操纵的, 难控制的
dispense with			not to use or do something that people usually use or do, because it is not necessary 省掉, 不用
reed	/ri:d/	n.	a type of tall plant like grass that grows in wet places 芦苇
stylus	/'staɪləs/	n.	an ancient writing implement, consisting of a small rod with a pointed end for scratching letters on wax-covered tablets, and a blunt end for obliterating them (古时在蜡版上刻写用的) 尖笔
ideogram	/'ɪdɪəgræm/	n.	a written sign that represents an idea or thing rather than the sound of a word 表意文字, 表意符号

denote	/dɪˈnəʊt/	vt.	to represent or mean something 表示, 意为
cuneiform	/'kjuːnɪfɔːm/	n.	relating to the writing used by the people of ancient Mesopotamia 楔形文字
displace	/dɪsˈpleɪs/	vt.	to take the place or position of something or someone 取代, 替代
catalyst	/'kætəlist/	n.	something or someone that causes an important change or event to happen 促进因素
trajectory	/trəˈdʒektərɪ/	n.	the curved path of an object that has been fired or thrown through the air 轨道, 轨迹
archaeology	/ˌɑːkɪˈɒlədʒɪ/	n.	the study of ancient societies by examining what remains of their buildings, graves, tools etc. 考古学 archaeologist n. 考古学家 archaeological adj. 考古学的
alloy	/'ælɔɪ/	n.	a metal that consists of two or more metals mixed together 合金
tin	/tɪn/	n.	a soft silver-white metal 锡
formative	/'fɔːmətɪv/	adj.	having an important influence on the way someone or something develops 形成的, 塑造性的
propensity	/'prɒˈpensɪtɪ/	n.	a natural tendency to behave in a particular way 倾向, 习性
caravan	/'kærəvæn/	n.	a group of people with animals or vehicles who travel together for safety, especially through a desert 旅行队, 商队

Notes:

1. **Mesopotamia** is an area in western Asia around the River Tigris and the River uphrates in Iraq, where, in ancient times, the world's first cities were built and several important ancient civilizations developed.
2. **Ethiopian highlands** are a rugged mass of mountains in Ethiopia.
3. **Palestine** is a conventional name used, among others, to describe a geographic region between the Mediterranean Sea and the Jordan River, and various adjoining lands.
4. **Sumer** is the southern part of ancient Mesopotamia (modern Iraq), where people called the Sumerians lived from about 3500 B.C., in one of the world's earliest societies.



Reading Comprehension

- I. Summarize the similarities and differences of Mesopotamia and Egypt in their civilization development according to the text.

Similarities	Differences

- II. Answer the following questions.

1. How did the cities emerge in Mesopotamia?
2. What is cuneiform? What is the significance of the cuneiform system in ancient civilization?
3. Why do archaeologists sometimes refer to the third and second millennia in the eastern Mediterranean and western Asia as the “Bronze Age?”
4. Why are the city-states of Mesopotamia often called the first civilization?
5. What are the scholars’ and lay people’s impression toward Egypt? Explain.

- III. Paraphrase the following sentences within the context of the reading passage.

1. (Para. 1) What differentiated them from their Neolithic predecessors, however, was not so much size (a city versus a town) as complexity.
2. (Para. 3) Both Mesopotamia and Egypt are home to valleys containing alluvial land—that is, a relatively flat tract where fertile soil is deposited by a river.
3. (Para. 6) It was a short step to dispensing with the tokens and placing the signs on a clay tablet, using a reed stylus with a triangular point: the first writing.
4. (Para. 7) Clumsy it may have been, but cuneiform was writing, and writing is both a catalyst for change and the historian’s best friend.
5. (Para. 10) Finally, as if to cap a period of remarkable change, the end of the Uruk Period witnessed the invention of writing.

IV. Based on the text, decide whether the following statements are true or false. For false statements, write the facts in parentheses.

1. At around the fourth millennium B.C., civilization began in the valley of the Nile River in Egypt.
()
2. By the end of the fourth millennium B.C., the rural landscape's most visible sign of centralized authority was the temple.
()
3. Alphabets took nearly a thousand years to displace cuneiform.
()
4. The Sumerians were the dominant inhabitants of Northern Mesopotamia.
()
5. The achievements of Mesopotamia and Egypt laid the foundation for important Western concepts.
()

Vocabulary Exercises

I. Fill in the blank in each sentence with a word or phrase from the box below. Make sure the appropriate form of the word is used.

<i>tame</i>	<i>quest</i>	<i>inventory</i>	<i>elite</i>
<i>alternately</i>	<i>warfare</i>	<i>predecessor</i>	<i>fertile</i>

1. My first visit to San Francisco was to see his first "Swan Lake" in 1988; last year he presented this new one, which is entirely inferior to its _____.
2. In other sports, like tennis, doubles players who play on the regular tour with a partner from another nation can easily find a partner from their own country for the Olympics. But pairs and ice dance teams generally require years of training together to reach the _____ level.
3. He could still remember a time when his land had been _____ enough not only to feed a family, but also to provide a healthy income.
4. With the right mix of spending, regulation and interest rates, they believed, the business cycle could be _____ and unemployment largely eliminated.
5. It can also help them acquire higher-order thinking skills, like generating testable hypotheses, imagining situations from someone else's perspective and thinking of _____ solutions.