

博雅
教育

全国英语专业博雅系列教材

总主编 丁建新

博雅阅读 高级英语

田海龙 张 允 王晓艳 主 编

LIBERAL EDUCATION



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田海龙 张 允 王晓艳 主编

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博雅之辩（代序）

大学精神陷入前所未有的危机，许多人在寻找出路。

我们坚持，提倡博雅教育（Liberal Education）。因为大凡提倡什么，关键在于审视问题的症结何在，对症下药。而当下之困局，根源在于功利，在于忘掉了教育之根本。

博雅教育之理念，可以追溯至古罗马人提倡的“七艺”：文法、修辞、辩证法、音乐、算术、几何、天文学。其目的在于培养人格完美的自由思考者。在中国教育史上，博雅的思想，古已有之。中国儒家教育的传统，强调以培养学生人格为核心。儒家“六艺”，礼、乐、射、御、书、数，体现的正是我们所讲的博雅理念。“学识广博，生活高雅”，在这一点上，中国与西方，现代与传统，并无二致。

在古罗马，博雅教育在于培育自由的人格与社会精英。在启蒙时代，博雅教育意指解放思想，破除成见。“什么都知道一点，有些事情知道得多一点”，这是19世纪英国的思想家约翰·斯图亚特·密尔（John Stuart Mill）对博雅的诠释。同一时期，另外一位思想家，曾任都柏林大学校长的约翰·亨利·纽曼（John Henry Newman）在《大学理念》一书中，也曾这样表述博雅的培养目标：“如果必须给大学课程一个实际目标，那么，我说它就是训练社会的良好成员。它的艺术是社会生活的艺术，它的目的是对世界的适应……大学训练旨在提高社会的精神格调，培养公众的智慧，纯洁一个民族的趣味”。

博雅教育包括科学与人文，目标在于培养人的自由和理性的精神，而不是迎合市场与风俗。教育的目标在于让学生学会尊重人类生活固有的内在价值：生命的价值、尊严的价值、求知的价值、爱的价值、相互尊重的价值、自我超越的价值、创新的价值。提倡博雅教育，就是要担当这些价值守护者的角色。博雅教育对于我们来说，是一种素质教育、人文教育。人文教育关心人类的终极目标，不是以“有用”为标准。它不是“万金油”，也无关乎“风花雪月”。

在美国，专注于博雅教育的大学称为“文理学院”，拒绝职业性的教育。在中国香港，以博雅教育为宗旨的就有岭南大学，提倡“全人教育”；在台湾大学，博雅教育是大学教育的基础，课程涉及文学与艺术、历史思维、世界文明、

道德与哲学、公民意识与社会分析、量化分析与数学素养、物质科学、生命科学等八大领域。在欧洲，博雅教育历史中的七大范畴被分为“三道”（初级）与“四道”（高级）。前者包括语法、修辞与辩证法，后者包括算术、几何、天文与音乐。在中国大陆的中山大学，许多有识之士也提倡博雅之理念，让最好的教授开设通识课程，涉及现代学科之环境、生物、地理等各门。同时设立“博雅学院”，学拉丁，读古典，开风气之先。

外语作为一门人文性很强的学科，尤其有必要落实博雅之理念。对于我们来说，最好的“应用型”教育在于博雅。早在20世纪20～40年代，在水木清华的外文系，吴宓先生提倡“语”“文”并重，“中”“西”兼修，教学上提倡自主学习与互动研究。在《西洋文学系学程总则》中，吴宓明确了“博雅之士”的培养目标：

本系课程编写的目的为使学生：（甲）成为博雅之士；（乙）了解西洋文明之精神；（丙）熟读西方文学之名著、谙悉西方思想之潮流，因而在国内教授英、德、法各国语言文字及文学，足以胜任愉快；（丁）创造今日之中国文学；（戊）汇通东西方之精神而互为介绍传布。

博雅之于我们，不仅仅是理念，更重要的是课程体系，是教材，是教法，是实践，是反应试教育，是将通识与专业熔于一炉。基于这样的理念，我们编写了这套丛书。希望通过这样的教育，让我们的学生知道人之为人是有他内在的生活意义，告诉我们的学生去求知，去阅读，去思考，去创造，去理解世界，去适应社会，去爱，去相互尊重，去审美，去找回精神的家园。

无需辩驳，也不怕非议。这是我们的坚守。

中山大学外国语学院 教授、博士生导师

中山大学语言研究所 所长

丁建新

2013年春天

前言

《高等学校本科英语专业规范》中指出,英语专业要注重培养学生“运用专业知识发现、分析、解决问题的综合能力,创造性思维能力和科学研究能力”。这些能力如果按照美国教育心理学家本杰明·布鲁姆对认知阶段的划分,都处于人类认知的高级阶段。然而,在我国英语专业人才培养过程中,绝大部分教学仍处于认知的理解和识记阶段,未能充分涉及上述能力的培养。因而在毕业论文写作中,学生反映最为普遍的问题是不知如何下手,甚至不知道如何查阅相关资料。产生这种现象当然与学生的自身因素有关,但是,导致这一现象的主要原因恐怕还要归结到英语专业教育自身的缺陷上。目前,我国英语专业人才培养的现状是重“教学”、轻“教育”。教学强调的是对所学知识的理解和识记,而教育则要注重“人”的全面发展,正如《中庸》所说,治学之道在于“博学之、审问之、慎思之、明辨之。”

《博雅阅读·高级英语》与以往的高级英语教材不同,它在注重语言教学的基础上更加注重对英语专业学生的“教育”。课文选材广泛,均取自近几年的英文原版期刊,为保留文章原貌和原作者思想的完整性,除一篇戏剧作品外其余的均未进行任何删减。课文话题不仅涉及面广,而且能唤起学生对个人、社会及世界的深入思考。课后习题的设计也与其他高级英语教材不同,其主导思想是从课文中对相关话题的讨论出发,逐步引导学生进行分析、讨论、调研,并最终进行创新性写作。课后练习主要分为两个部分。第一部分的主要目的是加深学生对课文的理解和认识,并帮助学生进一步强化语言基础。第二部分的主要目的是培养学生的综合能力。以项目作业为例,该作业要求学生以小组为单位,对给出的话题进行调查研究,并向全班同学展示最终的调研成果。这一作业不仅可以锻炼学生分析问题和解决问题的能力,而且可以培养学生的创新性思维能力、科学研究能力和合作能力,同时促进学生自然地习得语言。这些恰恰是目前英语专业学生所欠缺的也是当今社会所亟需的能力。

《博雅阅读·高级英语》在符合我国英语教育发展需求的同时完美体现博雅教育关于内涵发展的理念。然而,由于编写时间仓促,编者水平有限,书中难免不妥之处,还请专家和教师们批评指正。

编者

2012年12月25日

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Unit One

The Whole Truth

By Julian Baggini

A new book argues that human beings are born to lie; that we cannot live without deceit. Is this true—and does it matter?

It is ironic that the same rules on unparliamentary language¹ which ban MPs from calling each other liars also forbid them from describing another member as “drunk”. Members are banned from accusing others of not telling the truth on some occasions—and then forced to conceal the truth themselves on others.

There is nothing more common than inconsistency and confusion over the imperative not to tell a lie. While “liar” is universally a term of opprobrium, almost everyone accepts that the social world would cease turning without a good scattering of white lies, half-truths and evasions.

In his new book *Born Liars: Why We Can't Live Without Deceit*, Ian Leslie² is the latest writer to try to work out some of what might follow from the simple realisation that lying is not always wrong. As I see it, the key is to recognise that lying is a problem because of what it is not: telling the truth. And if lying is a complex matter, that is because truth is too. So once we get to the truth about lying, we're already in a dizzying tangle of ideas. To give one example, I could promise right now to tell the truth, the whole truth and nothing but the truth. The problem is that sometimes telling the truth is not the point, telling the whole truth is impossible, and there may be things other than the truth that matter too. So even if I went on without a single further lie, the promise itself would have been one.

The problem with telling “the truth” starts with the definite article, because there is always more than one way to give a true account or description. If you and I were to

each describe the view of Lake Buttermere³, for example, our accounts might be different but both contain nothing but true statements. You might coldly describe the topography and list the vegetation while I might paint more of a verbal picture. That is not to say there is more than one truth in some hand-washing, relativistic sense. If you were to start talking about the cluster of high-rise apartment blocks on the southern shore, you wouldn't be describing "what's true for you", you'd be lying or hallucinating.

So while it is not possible to give "the truth" about Lake Buttermere, it is possible to offer any number of accounts that only contain true statements. To do that, however, is not enough to achieve what people want from truth. It is rather a prescription for what we might call "estate agent truth". The art of describing a home for sale or let is only to say true things, while leaving out the crucial additional information that would put the truth in its ugly context. In other words, no "false statement made with the intention to deceive" —St. Augustine's⁴ still unbeatable definition of a lie—but plenty of economy with the truth.

This is also the truth of many lawyers, who always instruct their clients to say only true things, but to leave out anything that might incriminate them. This exposes the difference between a truly moral way of thinking and a kind of legalistic surrogate. Legalistic thinking asks only "what am I permitted to do?" whereas truly moral thinking asks "what would be the right thing to do?" As I have argued in my book *Complaint: From Minor Moans to Principled Protest*, moral ways of thinking are increasingly being replaced with legalistic ones. We think more of our entitlements, rights and strict legal obligations and less of what is required to be a good person.

Moral codes that stress the avoidance of telling lies are more legalistic than moral because they ultimately focus on the technical issue of whether a claim is true or false, not on the moral issue of whether one is being appropriately truthful. Not telling lies becomes a virtue in itself when, as the philosopher Bernard Williams⁵ argued in *Truth and Truthfulness*, there are two positive virtues of truth, and each is somewhat complex. The first of these he calls accuracy, the second sincerity. People who claim we should never lie not only neglect the second, they also have an impoverished understanding of the first. To say that the truth requires accuracy does not mean simply that everything you say must be 100 per cent correct, but that it must include all the relevant truths. So, for instance, the estate agent may technically be accurate when she describes a property as being 307 metres from the local shop, but it would even more accurate, in Williams's sense, to point out that the direct route is blocked and so it's about half an hour's walk away. Accuracy requires us to say enough to gain an accurate picture; not telling lies only requires us to make sure what we do say is not false.

The second virtue of truth, sincerity, is not required at all by lie-avoiders. Sincerity concerns the earnest desire to say what you truly think and describe what is

truly there. That helps explain why one of the most famous “lies” of recent decades is not a lie at all, but objectionable nonetheless: Bill Clinton’s famous “I did not have sexual relations with that woman, Miss Lewinsky.” As many people have pointed out, to a Southern Baptist, this could indeed be interpreted as being strictly true. “Sexual relations” is, in many parts, a euphemism for coitus, not any other sexual acts between two people. If this is so, then Clinton was accurate only in the legal sense, not in Williams’s. Even more clearly, he was not sincerely trying to convey the truth of his situation.

Williams’s stress on the virtues of truth is therefore much more valuable than the legalistic stress on the vices of lying. It shows that truthfulness—the whole truth if you like—requires more than just true things being said, while acknowledging that there really is no such thing as “the whole truth” anyway. Full disclosure is never possible. Truthfulness is largely a matter of deciding what it is reasonable to withhold.

Nevertheless, even Williams’s account leaves out something else which is very important: the question of whether or not truth always trumps other virtues. “Nothing but the truth” is the wrong maxim if things other than truth matter more. The most obvious examples are of courtesy and concern for people’s feelings, where kindness matters more than revealing the full, naked truth. Even here, however, we need to be careful. There is a risk of second guessing what is best for people or what we think they are able to deal with. Normally, it is better to allow people to make up their own minds on the basis of facts. Withholding truth for someone’s own benefit is sometimes justified but often it simply diminishes their autonomy. This is what Kant⁶ got right when he claimed that lying violates the dignity of man.

We might sometimes be justified in lying to others for our own dignity too. Bill Clinton lied, for sure. But he did so only because a zealous prosecutor brought to public light what should probably have remained private. If what you did is nobody else’s business, aren’t you entitled to lie to preserve your privacy?

Even when it comes to matters that truly belong in the public domain, we should ask ourselves whether we would really prefer politicians to simply speak the truth. Would it really be wise for a prime minister to announce, when a crisis breaks, that no one really knows what’s going on yet or has a clue what to do next? Leadership in a crisis may require projecting more calm and control than one really has behind closed doors. More honesty in politics would certainly be a good thing; complete honesty most probably disastrous.

But perhaps the most interesting counter-example to the twin virtues of sincerity and accuracy was proposed by the sociologist Steve Fuller⁷, who has been widely condemned for suggesting that intelligent design theory merits a hearing. Many of Fuller’s colleagues know he is a smart guy and can’t understand why he persists with this kind of argument. The answer is perhaps to be found in a piece he wrote in the spring

2008 edition of *The Philosopher's Magazine* explaining his *modus operandi*. The idea that one should always say what one truly believes is narcissistic nonsense, he argued. The role of the intellectual is to say what they think needs saying most at any given time in a debate, not to bear testimony to their deepest convictions. Although this might involve some dissembling, it serves the cause of establishing truth in the long run better than simply saying the truth as you see it. What matters is how what one says helps build and expand the widest, most expansive truth—not whether as a distinct ingredient it is more or less true than another.

I find Fuller's argument very persuasive. Indeed, it fits with my own tendency to want to talk more about the virtues of religion around atheists than with believers, or to question the value of philosophy with philosophers. The quest for truth requires a constant critical edge. In the case of intelligent design, I think Fuller is sharpening the wrong blade, and a dangerous one at that. But the idea that the contemporary consensus needs some shaking from its dogmatic slumber is not such a stupid one, and may justify a suspension of sincerity in the name of furthering debate.

There are, then, numerous reasons why lying is not always wrong, and why telling the truth is not always the main priority. Nevertheless, it is vital to remember that—ultimately—truth matters. You could concoct a hypothetical situation in which we had to choose between lying or creating misery for all humankind, but until and unless we ever come against such scenarios, most of us value truth, even to the detriment of some happiness. That is why we should develop the habit of telling truth, and distaste for lies. Truth should be the default; lying an exception that requires a special justification.

In *Born Liars*, Ian Leslie rightly points out that lying is deeply connected to what makes us human. We may not be the only creatures who have a “theory of mind” — the ability to see the world from the point of view of others—but we are certainly the species in which that capacity is most developed. It is precisely because of this that the possibility of lying emerges. We can lie only because we understand that others can be made to see the world other than as we know it to be.

But theory of mind is also connected to another human capacity: empathy. As Adam Smith⁸ and David Hume⁹ argued long before modern psychology strengthened their case, our ability to understand how other people feel is what makes morality possible. Emotional insight is what drives the golden rule: simply by imagining what it would be like to suffer a wrongdoing shows us why it is indeed wrong. So it is with being lied to. In that way, our ability to take up the viewpoint of another is both what makes lying possible and gives us a reason not to do it—usually, at least.

Notes:

1. Congresses and parliaments around the world have a stately image to their citizens and as a result, members of the bodies are required to act in an appropriate manner while performing their official business. Tradition has evolved that there are words or phrases that are deemed inappropriate for use in the legislature whilst it is in session. In a Westminster system, this is called **unparliamentary language** and there are similar rules in other kinds of legislative system. This includes, but is not limited to the suggestion of dishonesty or the use of profanity. The most prohibited case is any suggestion that another member is dishonourable. So, for example, suggesting that another member is lying is forbidden.
2. Ian Leslie was born in 1972 and lives in London. He combines careers in advertising and writing. His first book, *To Be President* (Politicos, 2008), an account of the 2008 US presidential election, was described by Adam Boulton as “brilliantly capturing the drama and emotion of Obama’s successful run for the White House” and was extracted by *Granta*. He regularly appears as an analyst of American politics on Sky and the BBC. He has written about politics, culture, marketing and psychology for *Prospect*, *The Guardian*, *The Times* and the BBC. He also blogs about all these things at Marbury, named one of the fifty “Most Powerful” blogs in the world by *The Observer*. “Consistently startling and fascinating. Most popular psychology books follow a depressingly familiar path: there’s some dodgy theorising at the beginning, then a raft of dubious statistics with a few anecdotes to back them up. *Born Liars*, however, is in quite a different league. It’s erudite yet wears its learning lightly and is full of terrific stories. It will also make you see yourself, and the world around you, in a new light.”
3. Buttermere is a lake in the English Lake District in North West England.
4. Augustine of Hippo (13 November, 354—28 August, 430), also known as St. Augustine, St. Austin, or St. Augoustinos, was bishop of Hippo Regius (present-day Annaba, Algeria). He was a Latin philosopher and theologian from the Africa Province of the Roman Empire and is generally considered as one of the greatest Christian thinkers of all times. His writings were very influential in the development of Western Christianity.
5. Sir Bernard Arthur Owen Williams (21 September, 1929—10 June, 2003) was an English moral philosopher, described by *The Times* as the most brilliant and most important British moral philosopher of his time. His publications include *Problems of the Self* (1973), *Moral Luck* (1981), *Ethics and the Limits of Philosophy* (1985), and *Truth and Truthfulness* (2002). He was knighted in 1999. As Knightbridge Professor of Philosophy at the University of Cambridge and Deutsch Professor of Philosophy at the University of California, Berkeley, Williams became known internationally for his attempt to reorient the study of moral philosophy to history and

culture, politics and psychology, and in particular to the Greeks.

6. Immanuel Kant (22 April, 1724—12 February, 1804) was a German philosopher from Königsberg in Prussia (today Kaliningrad, Russia) who researched, lectured and wrote on philosophy and anthropology during the Enlightenment at the end of the 18th century. Kant's major work, *The Critique of Pure Reason* (1781), aimed to unite reason with experience to move beyond what he took to be failures of traditional philosophy and metaphysics. He hoped to end an age of speculation where objects outside experience were used to support what he saw as futile theories, while opposing the skepticism of thinkers such as Berkeley and Hume.
7. Steve William Fuller (12 July, 1959—) is an American philosopher-sociologist in the field of science and technology studies. Fuller is most closely associated with social epistemology as an interdisciplinary research program. Social epistemology is a normative discipline that addresses philosophical problems of knowledge using the tools of history and the social sciences. Fuller founded the first journal (1987) and wrote the first book (1988) devoted to this topic. The most obvious feature of Fuller's approach, already present in his 1988 book, is that he rejects out of hand the Cartesian problem of scepticism.
8. Adam Smith (5 June, 1723—17 July, 1790) was a Scottish moral philosopher and a pioneer of political economy. One of the key figures of the Scottish Enlightenment, Adam Smith is best known for two classic works: *The Theory of Moral Sentiments* (1759), and *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776). The latter, usually abbreviated as *The Wealth of Nations*, is considered his magnum opus and the first modern work of economics. Smith is cited as the father of modern economics and is still among the most influential thinkers in the field of economics today. In 2009, Smith was named among the "Greatest Scots" of all time, in a vote run by Scottish television channel STV.
9. David Hume (7 May, 1711—25 August, 1776) was a Scottish philosopher, historian, economist, and essayist, known especially for his philosophical empiricism and skepticism. He was one of the most important figures in the history of Western philosophy and the Scottish Enlightenment. Hume is often grouped with John Locke, George Berkeley, and a handful of others as a British Empiricist.

From the Text

Part one: Facts and Ideas

Answer the following questions by referring to the facts and ideas mentioned in the text.

1. Why does the author think lying is a complex matter? Do you agree?
2. What is the problem with telling "the truth" in the eyes of the author? Do you think his logic is convincing? Why or why not?

3. What does “estate agent truth” refer to?
4. What is the difference between legalistic thinking and moral ways of thinking? Which one takes the upper hand?
5. What does the author mean by saying “Moral codes that stress the avoidance of telling lies are more legalistic than moral”?
6. What are the two positive virtues of truth described by Bernard Williams? Illustrate the meaning of the concepts with your own examples.
7. According to the author, what is one of the most famous “lies” of recent decades? What do you know about the matter? Share your information with your classmates.
8. What is the author’s attitude towards Bill Clinton’s lying to the public about his relationship with Miss Lewinsky?
9. What is Steve Fuller’s *modus operandi*? Do you think it is persuasive? Why or why not?
10. Do you agree that “lying is deeply connected to what makes us human”? Why or why not?

Part two: Words and Phrases

- A. Translate the following sentences into Chinese, and then rewrite each of the sentences in English, paying special attention to the italicized parts.
1. Members are banned from *accusing others of not telling the truth on some occasions*—and then forced to *conceal the truth themselves on others*.
2. There is nothing more common than *inconsistency and confusion over the imperative not to tell a lie*.
3. So while it is not possible to give “*the truth*” about Lake Buttermere, it is possible to offer *any number of accounts that only contain true statements*.
4. *The art of describing a home for sale or let* is only to say true things, while leaving out *the crucial additional information that would put the truth in its ugly context*.
5. *Full disclosure* is never possible. Truthfulness is largely a matter of deciding *what it is reasonable to withhold*.
6. “*Nothing but the truth*” is *the wrong maxim* if things other than truth matter more.
7. We might sometimes be *justified* in lying to others *for our own dignity* too.
8. *More honesty in politics* would certainly be a good thing; *complete honesty* most probably disastrous.
9. Indeed, it *fits with my own tendency* to want to talk more about *the virtues of religion around atheists than with believers*, or to *question the value of philosophy with philosophers*.
10. Truth should be *the default*; *lying an exception* that requires a special justification.

B. Fill in the blanks with words or phrases from the text and ensure they are appropriate in meaning and correct in form. The first letter of each word or phrase has been given.

1. She managed to c _____ the physical revulsion she always felt from close contact with this man.
2. It often seems to be supposed that a concern for grammar is i _____ with the principles of communicative language teaching.
3. On the following day he was indicted on 11 counts, including murder, loan sharking, obstruction of justice and tax e _____.
4. More difficult illusions require the subject to h _____ objects or people into or out of existence with his eyes open.
5. Instead of p _____ drugs, Daniele Ryman has produced “wake up” and “sleep” fragrances — both containing a blend of 50 natural herbs.
6. I instinctively looked away, the way children do when they see something naughty, as though witnessing it might i _____ them.
7. I have, all my life long, been lying till noon; yet I tell all young men, and tell them with great s _____, that nobody who does not rise early will ever do any good.
8. Franco said that modernization should not i _____ the middle classes or require more sacrifices from workers.
9. It is certainly not o _____ to say that personal freedom is sometimes limited; any society based on the rule of law does that.
10. In our n _____ culture, how can two people, infected with self-love, learn to love each other?
11. Previously they had the c _____ and the confidence but this tape was the final proof, the confirmation of the possibilities.
12. The intimacy between couples who take an interest in each other is an essential i _____ of a lasting marriage.
13. Her life has been a prototypical starlet s _____: country girl with dreams comes to the city and gets to see her name in lights.
14. His real reason for being there was odd enough without having to c _____ others.
15. The crying will cease when the mother, or mother s _____, comes back and comforts it again.

Beyond the Text

Part one: Cloze

Step one: Fill in the blanks with words in the following box. Change the form if necessary.

Step two: Work in groups of two or three, and put these sentences in the right order to form a paragraph.

| | | | | |
|---------------|-------------|----------|-------|---------|
| inconsistency | charismatic | affect | trust | remorse |
| defensive | intimidate | reckless | | |

1. He can also be _____ and scary when he's angry.
2. He has smashed cell phones, thrown chairs, driven _____, etc (has never raised a hand to harm me though).
3. He's also very good at it and covers up well and he has no _____ when he's called on the lies.
4. I've been blind to most of it because he is so _____ and charming most of the time and I do believe he really loves me.
5. Now I realize that I can't _____ anything that comes out of his mouth anymore.
6. He just gets _____ and turns it on me so eventually I shut down and give up.
7. I remember thinking (hoping) that it didn't _____ anything because the lies weren't really hurting anybody.
8. Since then it has been like the flood gates opened and all the _____ and exaggerations over the years have washed over me.

Part two: Group Discussion

Discuss the following in small groups:

1. It is hard to believe that a man is telling the truth when you know that you would lie if you were in his place. —Henry Louis Mencken
2. If you tell the truth you don't have to remember anything. —Mark Twain
3. A half truth is a whole lie. —Yiddish Proverb
4. We tell lies when we are afraid, afraid of what we don't know, afraid of what others will think, afraid of what will be found out about us. But every time we tell a lie, the thing that we fear grows stronger. —Tad Williams
5. If we were all given by magic the power to read each other's thoughts, I suppose the first effect would be to dissolve all friendships. —Bertrand Russell

Part three: Project Work

Work in small groups and conduct a survey on the following topic. You should first work on the questions to be asked. Then decide where to find your interviewees. The