

UNIT 1

What Can Americans Learn from Confucianism?

Jay McDaniel 从儒学中，美国人能学到什么？杰伊·麦克丹尼尔

1. America's best hope is to adopt a more Confucian lifestyle: more focused on education, more respectful to old people, better able to subordinate private needs to public goods, more responsible to the needs of family, more polite in our daily lives, and more hardworking. 美国人最大的愿望就是过上一种更像儒家式的生活：更重视教育，更尊敬老人，个人需求更能服从集体利益，对家人更尽责，在生活中更有礼貌，在工作中更努力。

2. Of course, many Americans wouldn't call this adopting a Confucian lifestyle. They would call it becoming a good and responsible person. Confucianism does not have a monopoly on hard work or care for families. But these are among the virtues that Americans come to admire, when they begin to learn about Confucian-influenced cultures. Confucianism is a window into these and other virtues. 当然，许多美国人并不将此称为儒家式的生活方式，而是称之为做一个更好且更有责任感的人。并非只有儒家学说提倡努力工作、关爱家人。然而，正是美国人开始学习儒家文化时，他们才开始赞美这些美德。儒家思想为学习这些和其他美德打开另一扇窗口。

3. If Americans take time to study Confucianism, they may quickly realize that it is not a "religion" in the same way that, for example, Christianity and Judaism and Islam are religions. Its focus is not on a creator God above the world, but rather on the world itself, as a place where ultimate meaning is found. If we equate ultimate meaning with what is truly sacred in life, then Confucianism finds the sacred in the secular, in the relationships of ordinary life. 如果美国人花点功夫研究儒家思想的话，他们很快就会明白，儒家并不是一种“宗教”，比方说，它与基督教、犹太教、伊斯兰教是迥然不同的。儒家关注的并非是高高在上的造物主上帝，而是关注这个世界本身，并将之视为终极意义之所在。如果我们将这种终极意义等同于生活中真正神圣的东西，那么儒家便能在世俗之中、在日常生活的种种关系之中找到神圣。

4. The sacred is found in preparing and sharing meals with family and friends over a dinner table; in harmonious and respectful relations in the workplace; in being a gracious and hospitable host to guests who visit your home; in appreciating the gift of learning and taking "education" as one of life's greatest gifts; in having a sense of inner self-discipline and restraint, not needing to share every emotion or ventilate every emotion; in being polite and respectful to old people, knowing that they have a wisdom which comes from experience; in being willing to give yourself to the needs of your family even at the expense of personal sacrifice; in having the freedom to live simply and non-ostentatiously, in a humane and caring way, without needing to be famous. 这种神圣随处可见，在餐桌前，与家人、朋友一同准备和享用正餐；在工作中，与同事和睦互敬；在客人来访时，做一个亲切殷勤的主人；在学习中，感恩学习天赋，视“教育”为人生最大馈赠；在与人交流时，懂得自律节制，不随意宣泄情感；面对老人时，恭敬有礼，尊重他们拥有源于阅历的智慧；在家庭问题上，能为家人之所需而付出，甚至以牺牲自身利益为代价；在个人追求中，以仁义之道，简单生活，自在由心，不追逐名利，不招摇浮夸。

5. These are among the primary values of a living Confucianism: a Confucianism for ordinary life. But the values at issue are best realized, not by reading about them in books, but rather by seeing them in action, as exemplified in the humane grace of another person: a grandfather, a grandmother, an aunt, an uncle, a teacher, a cousin, a friend. In the Confucian tradition, we learn to become virtuous by seeing others who are virtuous and by being inspired by their example. 所有这些价值观念基本体现了现实中的儒学，亦即日常生活的儒学。然而，要更好地实现我们所探讨的价值观，读书是远远不够的，最好是从行动中领悟，从别人的仁爱中去感受。这些人包括爷爷、奶奶、阿姨、叔叔、老师、兄弟姐妹以及朋友。在儒家传统里，我们从优秀的人那里学习如何变得优秀，从他们的事例中得到启示。

6. Underlying these values is an even more fundamental value that permeates every one of them: a sense that harmony is

the highest ideal in life. The harmony that is so important in East Asia has diverse expressions. It is a harmony that can be heard in music; that can be seen in the variety of foods on a dinner table; that can be felt in mutually respectful relations with other people and in the more general order of the natural world. This harmony is not sameness. It is not a collapse of everything into one thing. It is also not stagnant. It is not the harmony of a statue that seems fixed in one place. It is a moving harmony, a changing harmony, a dynamic harmony.这些价值是基于一种更为根本的价值，这个根本价值贯穿以上每个价值：它便是生活的最高境界——和谐。在东亚地区，这种和谐非常重要，且有不同的表现形式。这种和谐可闻、可见、可感，可闻于音乐之中，可见于餐桌上丰盛的食物之中，可感于人与人之间的互敬互重以及自然大道之中。这种和谐也许并非一味地求同。它不是毁万物而成就一物，亦非静止不变的，更非固定在某个地方的一座和谐雕塑。这种和谐是不断运动的，变化的，动态的。

7. In other words, Confucianism is, above all things, a leaning toward harmony as life's highest ideal. The harmony at issue is dynamic not static, flexible not fixed, diversified not homogenized. It is a harmony that includes healthy disagreements and has a democratic spirit, respectful of the voices of individuals as well as groups.换句话说，儒学，最重要的是，倾向于将和谐视为至高的生活理想。我们所说的和谐生机勃勃而非暮气沉沉，圆融通达而非一成不变，百花齐放而非千篇一律。这种和谐允许合理分歧的存在，它秉承民主精神，尊重个人和集体的声音。

8. Among Western philosophers, Alfred North Whitehead offers a similar vision. He sees harmonious intensity and intense harmony as the happiness — the satisfaction — which all living beings seek at every moment of their lives. Love, for Whitehead, is the ultimate form of harmony. In Confucianism this is called human-heartedness or Ren (仁). The loving person is a person whose heart is attuned to harmony and who embodies harmony in his or her own life.在西方哲学家之中，艾尔弗雷德·诺思·怀特海持有相似的观点。他将和而不同视为快乐——即满足——所有的人每时每刻都在追寻的东西。爱，在怀特海看来，是和谐的终极形式。在儒学之中，这被称作“仁”。仁者是那些心系和谐的人，他们的日常生活中处处体现了和谐。

9. Finally here is a question: Is Confucianism enough? Can a person find its alternative way of being religious sufficient for a healthy and satisfying life? My own hope is that self-identified Christians and Buddhists, Jews and Muslims, will gradually learn more and more about the wisdom of Confucianism, incorporating elements of it into their lives. The ideas enunciated above are all compatible with a walk with Christ, a practicing of the Dharma, a walk with Torah, a practicing of Islam. Living Confucianism can enrich the practice of these religions. There are also the large numbers of people in many parts of the world who are not identified with any other formal religion, but who do indeed want to be good people, who find themselves leaning toward harmony, and who find the various meanings of ordinary life — family, friendships, service — sufficient for a satisfying life. Some people speak of them as spiritual but not religious. For them something like Confucianism is indeed enough. It need not be called Confucianism. It can simply be called being a good person.那么，还有一个问题：只有儒学是否足矣？一个人可否通过寻求一种另类的宗教从而过上健康满意的生活呢？我个人的愿望是：那些自诩为基督徒、佛教徒、犹太教徒和穆斯林教徒们能逐渐学习越来越多的儒教智慧，将这些智慧融入他们生活之中。上述种种观点与基督精神、佛法之道、犹太之律、伊斯兰之义都有相通之处。现行的儒家思想可以充实这些宗教修行。世界上仍有很多地区的众多人不信奉任何正式的宗教，但是他们很想成为好人，他们发现自己热爱和谐，他们在平常生活中找寻意义——在家庭、友谊和社会服务中——找寻足以让他们过上满意生活的意义。一些人称之为精神的而非宗教的。于他们而言，有儒家思想之类的东西就已足矣。不一定要称作儒家，就是说只要称作好人足矣。

10. The living Confucianism of China and other East Asian nations can help people all over the world grow in the arts of becoming good people. It can help people with and without other kinds of religion. As Americans enter into the Pacific Century we can welcome, and indeed celebrate, the living Confucianism we find in East Asian friends. Every time we find ourselves living with respect for others; every time we help Heaven by sharing goodness with the world; every time we choose to live simply and humbly, without needing to be the center of attention, we are Confucian in our way. And there is something beautiful in it.中国以及其他东亚国家现行的儒学思想能帮助全世界的人们学会怎样成为一个好人。它能

帮助人们，不管他是否信奉宗教，信奉何种宗教。随着美国步入太平洋世纪，我们才能迎来，确切地说庆贺，我们在东亚的朋友们那里找到了现行的儒家思想。每当我们发现自己在生活中能尊重他人之时；每当我们与世界分享美好以遂天意之时；每当我们选择简单而谦恭的生活方式，不在乎他人关注之时，我们就是在以自己的方式过上儒家生活。美便在其中。

UNIT2

Successful Entrepreneurs, A-Students or B-Students?

Bo Peabody 成功企业家，会是 A 等生，还是 B 等生？波•皮博迪

1. My mom used to always say, “Bo, you could go to Harvard or to the local community college; no matter what, you’ ll always get a B.” 我母亲曾说，“波，你上哈佛也好，上社区学院也罢，不管上哪个，你的成绩只会是 B 等。”

2. Mom was right.母亲说对了。

3. B-students don’ t know everything about anything and are excellent at nothing. B-students do, however, know something about a lot of things, and they can complete almost any task with some modicum of competence. People often ask me: “ As an entrepreneur, what exactly do you do?” My answer: “ I do nothing. But I do it very well.” Entrepreneurs are B-students. There is no one thing they do well. But there are many things they do well enough. B 等生不求甚解，诸事不精。不过，B 等生见多识广，而且什么事都能做得像模像样。人们常常问我，“作为一个企业家，你究竟做些什么？”我的回答是：“我不具体做什么，但我什么都做得很好。”企业家们是 B 等生，他们不精于一事，但许多事都能做得很好。

4. A-students, on the other hand, know a lot about one thing, whether it is technology or marketing or sales or finance. And they do this one thing extremely well. If they don’ t do it well, it bothers them. A-students want to do things perfectly all the time. This is a very bad trait for an entrepreneur, but a very good trait for a manager. A 等生恰好相反，不论是技术、市场营销、销售或金融，他们会对某一项知之甚详。而且，他们对所知之事做得极好。如果没做好，他们会深感不安。A 等生做事总想尽善尽美。对企业家而言这可是个缺点，但对经理而言却是优点。

5. The biggest downside of the entrepreneur’ s penchant to understand everything about nothing and a little bit about a lot of things is that they get bored quickly with any one task. The ability to focus and be patient is typically associated not with entrepreneurs but with managers. Entrepreneurs want results immediately, while managers are happy to wait, confident that if they execute perfectly over time the results will eventually follow.企业家的特点是什么都不通，又什么都懂一点，其最大的不足在于他们会很快厌倦某项工作。专注和耐心，这样的能力通常与企业家无关，却是经理的典型特点。企业家们希望马上得到结果，而经理们却乐意等待，他们相信功到自然成。

6. An entrepreneur’ s short attention span allows him, or maybe even forces him, to think laterally. Because managers, on the other hand, can stay focused on one topic for a long period of time, they are able to — in fact prefer to — think in a more linear fashion. Lateral thinking is necessary in a start-up where the entrepreneur is constantly being pulled off course when plans don’ t go as planned, while linear thought is required in more mature companies where getting several hundred or several thousand people to stick to a plan is absolutely necessary to get anything done.企业家的短期注意力允许他，甚至可以说促使他进行横向思维。与之相反，经理们可以长时间专注于某一主题，他们能够——实际上更愿意——进行线性思维。横向思维对新创企业很有必要，企业家往往在计划执行不按时改变既定方案；而较成熟的企业则要用线性思维，在这样的企业里，要完成任务，就完全有必要让成百上千的员工坚决执行计划。

7. Whenever I speak to a group of business school students, I run them through a little game. I ask everyone who ever started a business to raise his or her hand. Typically, about half of the people do. I then ask those who are still running that same business to keep their hands up. Very few do. I then propose that those who raised their hands and then put them down are typical entrepreneurs: great at starting things, but maybe not so great at managing them. I conclude by recommending that these entrepreneurs take a look at the people who didn't raise their hands, jot down their names, give them a call next time they are about to start a business, and ask them to run it. Those people are the managers.每次我给商学院学生演讲时，我都要让他们做一个小游戏。我让曾经创办过企业的举手。通常，大概有一半的人举手。然后，我让一直在经营其所创企业的人举手。这次只有很少的人了。接着，我说那些举了手然后又放下的人就是典型的企业家：擅长开启局面，但也许不那么擅长经营。我结束演讲时建议这些企业家们留意那些没有举手的人，记下他们的名字，下次创业时给他们打个电话，请他们来经营。那些人就是经理。

8. The most important thing to realize when you're a B-student entrepreneur is that you need A-student managers. You must listen to them. You have no choice. The good news is that A-students must listen to B-students, because B-students know about aspects of life and business that A-students know nothing about. While most A-students are really good at one thing, they tend to be completely out to lunch when it comes to most everything else. On the other hand, B-students are really being sort of good at everything. The sooner the B-students and the A-students understand and appreciate each other, the more productive everyone will be.如果你是一个B等生企业家，你该想到的最重要的事情是你需要A等生经理。你得听取他们的意见。你别无选择。好消息是A等生得听B等生的，因为B等生所懂得的人生和生意的一些领域，在A等生们那却是一片空白。尽管多数A等生确实擅长某事，但在其他众多方面，却不甚在行。相反，B等生确实每方面都能干得像模像样。B等生和A等生的相互理解与欣赏来得越快，彼此的创造性也将越强。

9. There are, of course, exceptions to the A-student/B-student rule. We all know at least one. Take Bill Gates for instance, who both founded Microsoft and managed it into the largest corporation in the world. While Bill Gates never graduated from Harvard, he did go there and he did get A's. Or consider Warren Buffet, who started Berkshire Hathaway and manages it to this very day. Warren got his A's at Wharton. Or Matt Harris, my co-founder of Village Ventures, who not only helped start the company but also serves as its managing partner. I don't know Bill or Warren, but I do know Matt. And while I went to neither Harvard nor my local community college, I did go to college with Matt. And he got A's in half the time it took me to get B's. I know this is true because we shared a room, and I was in that room studying a hell of a lot more than he was.当然，A等生、B等生的这种区分也有例外。我们至少知道一个。比如比尔·盖茨，他既创立了微软，又将其经营成为全世界最大的公司。尽管比尔·盖茨没有从哈佛毕业，他的确上了哈佛，而且得了A等。或者想想沃伦·巴菲特，他创立了伯克希尔·哈撒韦公司，并一直经营到今天这一步。沃伦在沃顿求学时得了A等。再来看乡村合资公司的联合创始人马特·哈里斯，他不仅协助创办了这家公司，而且还是公司的经营合伙人。我不了解比尔，也不了解沃伦，但我绝对了解马特。尽管我没上成哈佛也没去社区学院，我却和马特一起上了大学。他总能得A等，而我花了两倍的时间还只得了B等。我清楚这些，因为我跟马特是室友，就是在这个宿舍里我花了比他多得多的时间学习。

10. In the end, the job of entrepreneurs is to attract, organize, and motivate A-student managers. And the only way we can do that is to realize, accept, and embrace the fact that we are B-students. One B and a slew of A's is a very good report card at any school.总之，企业家的工作是吸引、组织和激励A等生经理们。要做到这一点，我们必须认识、接受并庆幸我们是B等生的事实。无论在哪个学习阶段，得一个B和一连串的A是最好的成绩单。

UNIT3 What Makes Smart Cities Smart? Samar Kaunain 智能城市何以智能? 萨马·卡纳恩

1. Evolving technologies are reshaping our lifestyles much faster than we even realize. The widespread availability of smart technologies has had an impact on practically everything from the way we work to the way we communicate, shop, plan and commute, and its effects can be seen in every aspect of our lives. What once were science fiction fantasies are turning into realities right in front of our eyes.不断发展的技术正在重塑我们的生活方式，其速度之快超乎我们想象。智能技术的广泛应用几乎对各个方面都产生影响，从工作方式，到交流、购物、规划和通勤方式等，其影响遍及生活的方方面面。那些曾经只是科幻小说里的奇思异想，正逐渐在我们眼前成为现实。

2. We are not using flying cars to get to work or wearing silver foil jumpsuits yet. However, we are close to the day when we will see digital billboards communicating with passers-by as in the sci-fi movie Minority Report. As the world's population increasingly becomes tech savvy, the cities need to evolve as well in order to be in sync with the times. Information technology is becoming the fourth utility, and more and more governments and municipal planners are embracing smart city projects.当然，我们还不能开着飞车去上班，也不能穿银箔连身衣。但是，这样的日子即将到来，就像在科幻电影《少数派报告》里一样，我们能看到电子广告牌与路人交流。随着世人逐渐成为技术控，城市也必须随之发展从而与时代同步。信息技术正逐步成为第四项公用事业，而且越来越多的政府和市政规划师接受智能城市项目。

3. Globally, as many as 180,000 people relocate to cities every day, and this influx raises several challenges. Increasing urbanization means additional consumption of already depleting resources. Despite shrinking budgets, governments have to provide more and more services even before they can collect taxes. Rapidly growing urban populations are straining inadequate infrastructures. Around the world, most cities have outdated foundations making them ill-equipped to fully cater to food, water and energy needs of their inhabitants. 从全球来看，每天有多达 180,000 人移居到城市。这样的人口流入给城市带来挑战。不断扩大的市区意味着需要更多地消耗已濒临枯竭的资源。尽管缩减了预算，政府还没来得及征到税，却必须提供越来越多的服务。迅速增长的城市人口使已然不足的基础设施愈发紧张。从整个世界来看，多数城市的基础设施已经落后，陈旧的设施根本无法满足其居民对食品、用水和能源的需求。

4. It is obviously challenging to supplant the existing infrastructures with new ones. A faster, and more practicable solution is to digitize and modify existing infrastructures so that cities can intelligently cater to new demands as they arise. A number of cities in industrialized societies are already doing so, Amsterdam being just one example. The city won the Smart City Award for its innovative Open Data Program for transport and mobility. Amsterdam's Department of Infrastructure and Transportation makes traffic and transportation data publicly available. Using a mobile app, smart phone users can easily access real-time transport and travel information on parking (tariffs, availability and time), taxi stands, cycle paths and traffic jams.要完全更新现有的基础设施，显然具有挑战性。一个更快捷、更实际的解决途径是将现有基础设施数字化并进行改进，这样城市能够智能地满足因不断扩张而产生的新需求。工业化国家里的一些城市正在走这条路子，阿姆斯特丹就是一个例子。阿市因其交通运输“开放数据项目”而荣获“智能城市奖”。阿姆斯特丹的基础设施与交通运输厅向公众开放交通运输数据。只要使用移动应用程序，智能手机用户就能轻易地获取实时交通和旅行信息，比如停车（收费、车位信息及其时间）、出租车招呼站、自行车道以及交通拥堵情况等。

5. In Arizona's city of Mesa, the police department has reduced crime rate by 25 percent, thanks to an altered smart policing approach. With telecommunications networks breaking down barriers to rapid communication, the police department shares information with police units in almost 50 cities throughout Arizona. In addition to making investigations more effective, this saves the department both time and money.在亚利桑那州的梅萨市，由于改用了智能警务方法，警察部门将犯罪率降低了 25%。由于远程通讯网络打破了通讯障碍，从而实现快捷通讯，警察部门可以与亚利桑那州近 50 个城市的警察机关分享信息。这样，不仅使得调查的效率更高，也节省了警察部门的时间和金钱。

6. Existing infrastructures can be improved by retrofitting, which involves simply modifying the equipment that is already in service. The San Francisco Public Utilities Commission, for example, is retrofitting its 1,000 mile waste water system with sensors to spot and repair leaks. This prevents the overflowing of drains in the storm season, and mitigates the risk of mixing public water with untreated sewage. 现有基础设施可以通过改造实现优化，这只需要将现有运行的设备做些改进。比方说，旧金山公用事业委员会正在改造该市上千英里的下水系统，装配的传感器可以发现并修复漏点。这就可以防止雨季时下水道泛滥，减低公众用水与未经处理的废水混到一起的风险。

7. Of course, a more radical approach to dealing with the rising population and dwindling resources is to build entirely new smart cities. Many of us are in awe of the city of Panem in the movie Hunger Games, in which residents are mostly preoccupied with fashion, food, and entertainment. Despite its dystopian view of the future, the movie provides what some would consider a glimpse into the future. 当然，要解决不断增加的人口和不断减少的资源问题，更彻底的方法是建设全新的智能城市。我们许多人对电影《饥饿游戏》中的帕南市心怀恐惧，那里的居民多数沉迷于时装、食品和娱乐。尽管影片对未来持悲观态度，在一些人看来，该影片能让人们窥见世界的未来。

8. In the modern age, one of the most ambitious smart city projects is Masdar City, currently being built in Abu Dhabi. With a price tag of \$22 billion, it is due to be fully functional by 2025. Masdar's foundations are not being laid just with bricks and mortar, but are being weaved into the city's infrastructure through social innovation and technology. Deriving energy from a solar farm located outside city limits, Masdar would use low energy appliances, thus saving on energy consumption. Instead of petrol-fueled cars, Masdar will only allow self-running electric cars which drive through specially built tunnels. 在现代，最大胆的智能城市项目是马斯达尔城，这是目前阿布扎比正在兴建的一座城市。该项目号称投资 220 亿美金，预计到 2025 年完全投入运行。马斯达尔城的基础并不仅仅是用砖块和灰浆建成的，而是通过社会和技术革新融入城市的基础设施建设。城市的能源来自城外的太阳能农场，这样马斯达尔城就可以使用低能耗电器，从而节省了能源消耗。马斯达尔城禁用汽油作燃料的汽车，只允许使用全自动电力驱动汽车，在专用通道上行驶。

9. Many critics are already questioning the practicality of Masdar, claiming that by the time the city is built, many of the technologies on which its foundations are based will become outdated. On the other hand, proponents of Masdar contend that while sooner or later every technology gets outdated, this should not be reason enough for not ushering new technologies. Whether it is retrofitting existing cities or building new smart cities, the bottom line is that to meet the changing needs of urban populations and strained infrastructures, cities must become smart too. 许多批评家已经在质疑马斯达尔城的实用性问题，认为到该城市建成时，其基础设施赖以建立的许多技术也就要过时了。相反，马斯达尔智能城的支持者则争辩说，任何技术都迟早要过时，这不足以成为拒绝引进新技术的理由。不论是改造现有城市或新建智能城市，其根本在于，要满足城市人口和紧张的城市设施需求的不断变化，城市也必须智能化。

UNIT4

The Power of Catalytic Philanthropy Bill Gates 催化式慈善的力量 比尔·盖茨

Last summer, I attended a summit on philanthropy that was organized by Forbes. I talked about how philanthropy can make a real difference and its unique role versus government and business, and how all of us can contribute something to making the world a better place. 去年夏天，我参加了一个由福布斯主办的慈善峰会。在那里我谈到了慈善事业改变世界的能力，它与政府和商业机构截然不同的角色，以及我们每个人该如何尽其所能让世界变得更加美好。

1. I am a true believer in the power of capitalism to improve lives. Where the free market is allowed to operate, it is agile and creative. It can meet demand the world over and plays a central role in increasing living standards. 我坚定地相信资本主义能够改善人们的生活。自由市场一旦运行起来，它就会充满活力和创造性。它能满足世界各地的需求，对提高人们生活水平起着举足轻重的作用。

2. But when my wife Melinda and I made our first trip to Africa in 1993, it was really our first encounter with deep poverty and it had a profound impact on us. Not long after we returned, we read that millions of poor children on that continent were dying every year from diseases that, essentially, nobody dies from in this country: measles, malaria, hepatitis B, yellow fever. Rotavirus, a disease I had never even heard of, was killing half a million kids each year — none of them in the United States. 我和我的夫人梅琳达首次目睹真正的赤贫是在 1993 年第一次踏上非洲的时候，而这也给我们带来了极其深刻的影响。那次回国后不久，我们得知在非洲每年都有数以百万计的儿童死于麻疹、疟疾、B 型肝炎、黄热病等各种疾病，而这些病症在我们美国几乎不会造成任何致命的伤害。轮状病毒，一种我从没听说过的疾病，每年会夺走五十万孩子的生命，但是没有一例发生在美国。

3. We assumed that if millions of children were dying, there would be massive worldwide effort to save them. But we were wrong. While the private sector does a phenomenal job meeting human needs among those who can pay, there are billions of people who have no way to express their needs in ways that matter to markets. And so they go without. And while private markets foster many stunning innovations in medicine, science, and technology, the private sector still under-invests in innovation — dramatically. There are huge opportunities for innovation that the market ignores because those taking the risk capture only a small subset of the returns. 我们曾经以为如果有上百万的儿童在死亡线上挣扎，那么全球各方都会努力去拯救他们。但是我们想错了。虽然私营行业在满足那些有经济能力的人的需求方面发挥了重要作用，但世界上还有数十亿的人仍无法表达自己的需求，因为他们的需求还不足以引起市场关注。因此，他们只能将就下去。另外，尽管私有经济市场推动了医药、科技方面的许多重要创新，但私营行业对创新的投入仍然远远不够。有大量的创新机遇，可市场却视而不见，是因为这样的风险投资往往回报甚微。

4. Innovations for the poor suffer from both of those market limitations. The market is not going to place huge bets on research when there are no buyers for a breakthrough. This explains why we have no vaccine for malaria today, even though a million people die from it every year. 针对穷人的科技创新深受上面谈到的两种局限的影响。如果科技创新没有买家的话，市场是不愿意冒巨大的风险投资研发的。这就说明了为什么尽管每年有一百万人死于疟疾，但疫苗却至今没有研制出来的原因。

5. In this gap, government plays an important role. It can offer services where the market does not, and thus provides a safety net. To some extent, it also fills in where the market leaves off in funding innovation. Medical research at the National Institutes of Health is a great example. But government faces its own obstacles to funding innovation. It generally does not take the long view, because election cycles are short. Government is averse to risk, given the eagerness of political opponents to exploit failures. Unlike the private market, government is not good at seeding numerous innovators but backing only the ones that make progress. 政府在填补这样的空白方面发挥着重要的作用。它能及市场所不能及，为贫困人群提供安全保障，一定程度上还能填补技术创新所需资金的缺口。美国国家卫生研究院主持的医学研究就是一个很好的例子。但是在创新投资问题上，政府也有自己的难处。受竞选周期所限，政府很难做出立足长远的投资举措；因担心政治对手紧盯着失误不放，政府不愿冒险。与私有市场不同，政府所擅长的不是培养大量创

新人才，而是资助将会大有作为的那部分人。

6. So when you come to the end of the innovations that business and government are willing to invest in, you still find a vast, unexplored space of innovation where the returns can be fantastic. This space is a fertile area for what I call catalytic philanthropy. 因此，当你的创新研究进展到企业和政府都愿意投资的这一步时，你会发现仍有一片广阔的、尚未开发且回报巨大的创新空间。这样的领域就是我称之为催化式慈善的投资沃土。

7. Catalytic philanthropy has the high-stakes feel of the private market, but can transcend the key market limitations above: The investor doesn't need a share of the benefits — those go to poor people, or sick people or society generally, all of whom stand to gain earth-shaking returns from the kind of innovations that business and government likely won't pursue unless philanthropy goes first. And once you've found a solution that works, catalytic philanthropy can harness political and market forces to get those innovations to the people who need them most. 催化式慈善具备私有市场的那种高度警觉的风险意识，但是又能超越上文提到的市场主要局限：投资者不求分享任何利益——真正的获益者是穷人、病人乃至整个社会。有些创新发明能使所有这些人都有机会获得惊人的回报，但企业和政府往往不愿意做这样的创新研发投入，除非有慈善事业牵头进行。而一旦你找到一套行之有效的方案，催化式慈善就能利用政治和市场的力量为最需要的人们投资创新研发项目。

8. That has been our foundation's approach in supporting research, manufacture and delivery of vaccines for childhood diseases. As Melinda and I became more involved, we found that some critically needed vaccines were just sitting on shelves, while other vaccines were not being manufactured at all. For the first time in our lives, we were working in a world beyond the reach of market forces. 我们基金会一直用这种方法为儿童疾病疫苗的研究、生产和分配等环节提供支持。当梅琳达和我越来越深入地投身于这项工作之后，我们发现一些急需的疫苗就在仓库里摆着，而另一些则根本没有机会生产出来。这是我们有史以来第一次在一个市场力量鞭长莫及的世界里开展工作。

9. Philanthropy's role is to get things started. We used foundation funds to set up a system to make market forces work in favor of the poor, guaranteeing purchases so drug companies could make a little bit of money, or at least not lose their shirts. As the value of this approach became clearer, governments put in money to add to the market incentives, and some drug companies began to factor poor-world diseases into their business model. In both research and delivery, well-targeted philanthropic money triggered action from business and government. Since 2000, this catalytic philanthropy partnership has immunized more than 250 million children and prevented more than 5 million deaths. We may even see a malaria vaccine in 2015. 慈善事业的作用在于将项目启动起来。我们利用基金会的资金建立了一套能让市场力量为穷人服务的系统，确保销售量，这样制药公司能够有一点利润，或者至少不用亏本。随着这种运作方式的价值日益明显，政府投入资金进一步激励市场，一些制药公司也随之将研发治疗贫困世界的疾病纳入自己的商业模式之中。在研发和分配问题上，目标明确的慈善资金能够激发企业和政府的积极性。自 2000 年以来，由催化式慈善参与的项目已经让 2.5 亿名儿童获得疫苗接种，拯救的生命超过 500 万，我们甚至有望在 2015 年看到疟疾疫苗的问世。

10. Melinda and I have the honor and the responsibility to return to society the resources we have received in the best way we know how. But you do not need to be the chair of a large foundation to have an impact on the world. 对于这个社会给予我和梅琳达的资源 and 财富，我们深感荣幸并自知责任重大，我们将会以自认为最佳的方式来回报整个社会。你们也可以去影响和改变这个世界，但并不需要当选为某个大型基金会的主席。

11. Risk-takers need backers. Good ideas need evangelists. Forgotten communities need advocates. And whether your chief resource is volunteer-time or hard earned dollars, for a relatively small investment, catalytic philanthropy can make a big impact. For me, it's proven the best job in the world: as thrilling and humbling as anything I've ever done. 冒险者需要后援；好的想法需要推广；被遗忘的群体需要有人为之奔走呐喊。不管你能做的是志愿服务还是捐出辛苦挣来的美元，通过催化式慈善，哪怕一点点投入都能带来巨大的变化。对我来说，这就是世界上最好的一份工作，它与我曾经做过的许多事情一样看似平凡但却震人心魄。

UNIT5

Living Abroad in Paris as a Student Vicki Fletcher 留学巴黎薇姬·弗莱彻

1. Arriving in Paris, most foreigners dream of living the Parisian life and blending into the local crowd: sipping bad coffee, smoking strong cigarettes, complaining about anything and everything in perfect slang French. Paris is the city of dreams; the city of lights; the city of love — a city of clichés for a reason. But it's not all quaint passageways and luring Frenchmen. If you are thinking of heading to Paris for a study period, then perhaps a little reality check is in order. But what the hell, my experience was — despite a few low points involving grades, red wine, and dirty kitchens — a romantic one.绝大多数外国人一到巴黎就想融入到本地人之中，过上巴黎式的生活：抿着难喝的咖啡，抽着带劲的香烟，用地道的法式俚语抱怨着生活。巴黎是梦想之都，霓虹之都，爱恋之都，一座拥有各种耳熟能详的美名的城市。但是，古雅的廊道和魅惑的法国人并不是这座城市的全部。如果准备去巴黎留学，或许你应该脚踏实地一点。不过，尽管也会有为学习成绩、红酒和脏乱的厨房发愁的时候，我的巴黎留学之旅还是可以用浪漫一词来总结。

2. I paved my path to Paris through an exchange program with the Australian National University. In Canberra I study linguistics, majoring in French and Spanish, which lead to my language exchange for one semester at Sciences-po University on Paris' left bank. The application process was a lengthy one. First I was required to complete an application for the Australian National University, and then another for Sciences-po. Once accepted, and having survived the intense online course registration at 3 a.m. my local time, I was on my way across the globe.我是通过澳大利亚国立大学的交流项目去巴黎留学的。在堪培拉，我的专业是语言学，主修法语和西班牙语。借此，位于巴黎左岸的巴黎政治大学同意我前往进行为期一学期的语言学习。我觉得整个申请过程无比漫长。先是澳大利亚国立大学的申请，再是巴黎政治大学的申请。直到申请获批，并赶在半夜三点完成了在线课程的注册之后，我终于踏上了横跨地球的留学之旅。

3. On arrival in Paris I was constantly reminded of the ever-present bureaucratic processes I was required to complete. Forms to be filled in, meetings to attend, bank accounts to open, the list seemed endless. Perhaps it was due to my slightly obsessive organizational habits, perhaps it was because I was expecting the worst, but somehow this endless list of to-do's was completed in little more than a week. There was one glitch in this smooth sailing though. The medical check-up I was required to attend in order to obtain my Carte de séjour (residency permit). This didn't take place until a good two months into my stay. I was still one of the lucky ones it would seem, some other students were not called for the appointment until a mere month before they returned home!一到巴黎就有人不断地提醒我要注意那些一成不变的官样程序：填写表格、参加会议、去银行开账户，好像没完没了。但也许是缘于我有点做事条理强迫症，又或许是我已经做好了最坏的打算，总之花了一周多的时间诸多该办的事就办完了。只有一件办得不是那么顺利：要拿到居住证必须做一个身体检查，可是直到我在巴黎待了足足两个月后，这个检查才安

4. Then the real work began.这之后真正的留学生活就开始了。

5. Once classes were underway, I found myself volunteering to do oral presentations and assignments first, rather than last. This tactic turned out to be very helpful because:

- 1) I was fresh and keen at the start of the semester when I was pumping out most of my work.
- 2) By the time mid-semester exams came around I had plenty of time to study.
- 3) When everyone else was panicking at the end of the semester, I could frolic around the city in the warm spring sunshine.开始上课之后，我主动要求第一个完成课堂展示和其他的作业，而不是把这些留到最后。事实证明我的这个小策略很有用。这是因为：
 - 1) 把大部分学习任务放到开学阶段，我能精力充沛、满怀热情地投入其中。
 - 2) 等到期中考试的时候我有足够的时间复习功课。
 - 3) 学期快结束的时候其他人诚惶诚恐，而我可以在城市四处闲逛，享受春天和煦的阳光。

6. Once I had finished class for the week, I had an ever-increasing list of museums to visit, neighborhoods to explore,

cafes to sit in, parks to run around, and bars to frequent. Read as many books about Paris as you can. Talk to as many locals and other foreigners living there as you can. You will soon realize that everyone has different experiences and different favorite places in the city, which in turn provides you with a plethora of new places to discover.每周学习之余，我有看不尽的博物馆，逛不尽的街区，吃不尽的餐馆，游不尽的公园，和泡不尽的酒吧。在巴黎，你应该尽量多阅读关于这座城市的书籍，多和当地人还有外来客交谈。每个人都有着不一样的经历，各自喜欢的去处也不尽相同。这样一来，很快你就会发现，等着你去发掘的好地方简直数不胜数。

7. The one thing that reading a book or talking to someone cannot do is to provide you with the experience of wandering Paris by foot. I cannot explain the serene moments I had walking to school each day along the river, or aimlessly winding through narrow streets lined with bookshops and galleries. I discovered some of my favorite places in Paris by wandering. The people watching, the sounds of the city, the colors as the seasons change, they all add to the ecstasy that is experiencing Paris as a local — a once-in-a-lifetime opportunity for most students.有一种东西是在阅读和交谈中无法获得的——漫步巴黎街头的感觉。每天当我沿着河岸走向学校，抑或在挤满各类书店和画廊的小街上漫无目的地闲逛时，时光未央，岁月静好，其美妙之处无以言表。游走于巴黎街头，我发现了一些心向往之的地方。观光的人群，城市的喧嚣，随着季节变化的斑斓色彩，这一切的一切让我愈发真切地体验到了巴黎本地人才会有有的如醉如痴。而对大多数留学生来说，这真是人生难得几回无。

8. After spending five months frolicking through the enchanting neighborhoods, I fell in love with the atmosphere that oozed from every open door, and with every spoken word. There is something comforting about walking to the market each Sunday to be faced with the most vibrant array of fruits, vegetables and dairy products imaginable. There is warmth in saying bonjour to the man across the hall. There is calm in returning home from a day out in the city and looking out the window at the timeless cityscape. There really is something special about living in Paris, and getting to know places you know you would never have discovered as a tourist. Yet there is also excitement in knowing that you will never truly know Paris, there will be something new to see, something you never knew existed before.巴黎的街头令人流连忘返，漫步其中，轻松愉快。就这样过5个月后，我爱上了这里每扇门里飘出来的气息，每句话中传递的神韵。每次周日去市场，看到琳琅满目、鲜嫩诱人的瓜果蔬菜和应有所有的乳制品，我都心情舒畅。每次和门厅里的人道声早安，我都倍感温暖。每次外出一天，在回家的路上看到窗外超越时间的城市风光，我都心绪宁静。生活在巴黎是那么的特别，你会慢慢发现那些游人体会不到的妙处。然而，你将发现你永远不可能真正地了解巴黎：这里有太多你从未见过甚至从未知晓的事物，不过，这个发现本身也足以让人雀跃不已。

9. On my last day in Paris, I confidently said, “Bonjour Monsieur,” as I passed the little store down the street, constantly overflowing with dusty vegetables and overripe fruit. “Bonjour mademoiselle! C’est notre petite touriste,” he bellowed back from behind a crate of cereal boxes. I guess no matter how hard I tried I was always going to be an outsider, a tourist. Only now, I could understand what was being said to me.那是我留在巴黎的最后一天，当我路过街边的那家小店，那个永远摆着脏兮兮的蔬菜和熟过了头的水果的小店时，我信心满满地用法语向店主打招呼：“先生，您好！”“我的游客小姐，您好！”他站在装满了麦片圈的箱子后面大声地回应着我。原来，不管我多么努力，对于巴黎来说我依然只是个外来客。直到这个时刻，我才真正明白了他为何如此回应。

10. The best part about going on exchange in Paris is falling in love with the city in your own unique way. Everyone’s experience of Paris is different. I know mine is unique and special to me, my own little pieces of Paris.在巴黎交流学习最棒之处就是你会以自己的方式爱上这座城市。每个人在巴黎的感受都不一样。在我的心里留下的是属于我的，独一无二的巴黎的记忆。

UNIT6

Paradise Found in Shangri-La Ariel Mieling 人间天堂香格里拉艾瑞尔·米灵

1. I never thought I'd find myself in paradise — but then I never thought I would be displeased by it either. When I got off the bus in a little town in the isolated mountains of southwestern China, I discovered myself in what bills itself as the paradise of James Hilton's 1933 novel "Lost Horizon." In 2001 the town adopted the name that rings of mystery and enchantment, Shangri-La. In less than 24 hours, I was ready to leave. 我压根儿没有想到自己会置身于天堂——然而，也更压根儿没有想到这天堂会让我如此扫兴。当我乘车到达这个位于中国西南偏远山区的小镇时，不经意间来到了在詹姆斯·希尔顿 1933 年的小说《消逝的地平线》里被誉为人间天堂的地方。2001 年这镇子还特意更名为香格里拉，直接沿用了书里那个神秘而又令人向往的名字。可我呢，待了不到 24 个小时就想离开了。

2. Although the town is in a remote valley, just as Hilton's Shangri-La was, the author didn't describe the stores of touristy knickknacks and the Western-style cafes I found. 尽管小镇地处偏远的山谷，就像希尔顿笔下的香格里拉一样，但是书中可没提到这里会有纪念品商店和西式咖啡馆。

3. Nor was the nearby Gansu Monastery anything like the lamasery of the novel. Even though it is the largest Tibetan monastery outside Tibet, it lacked the religious vibrancy I had become fond of in other parts of Asia. The monks loitered around looking bored or irritated, and the buildings pulsed with tourists. 此外，附近的甘肃寺院（译者注：此处应为松赞林寺）也和书中描述的那个喇嘛庙大不一样。尽管这是地处西藏之外最大的藏传佛教寺院，却一点也不像亚洲其他地区的寺庙，我所钟爱的宗教气韵这里简直无处可寻。喇嘛们四处闲逛，看上去要么百无聊赖，要么烦躁不安，游人熙熙攘攘，整座庙宇都在随之脉动。

4. Farther afield, I was unable to find the lake that, on the map, was as large as the town itself. Nonetheless, there was still a Lake Scenic Area where you could have your picture taken on a horse saddled in the Tibetan style. 走了很远我也没能找到地图上标出的那个同小镇差不多大小的湖泊。不过倒是看到了一个所谓的“湖泊风景区”，在那儿有配着藏式马鞍的马供人拍照。

5. Disappointed by all this, I was still persuaded to go to the town's weekly dance with my fiancé and a few others from our guesthouse. I prepared myself not to be impressed and gave little weight to our fellow guest's description of the dance as "a local thing." 尽管对这一切都感到失望，我还是被拖着同我的未婚夫以及旅馆里几个游客一道去参加镇上每周一次的舞会。同去的游客说，这种舞蹈“颇具当地特色”。但我根本不以为然，心里还觉得肯定会很没意思。

6. Arriving at the square, we found the event in full swing. People danced, spinning in multiple circles along the square's edge. Everyone knew the steps to each song. Although I saw some obvious tourists in Gor-Tex jackets with new digital cameras around their necks, most of the crowd seemed to be local. Old men danced with gusto, embellishing moves they'd practiced for years. There were shop girls and teenagers and even the occasional toddler, following Mom with awkward steps. 到达广场的时候正值舞会的高潮。人们翩翩起舞，绕着广场的四周一圈又一圈地跳着。所有人都熟悉每首曲子的舞步节奏。人群中有一些明显是游客，他们穿着戈尔特斯夹克，脖子上还挂着崭新的数码相机，但绝大多数还是本地人。那些上了年纪的藏族人跳得非常投入，多年练习的舞步中还加入了他们自己的舞姿。一同起舞的还有女售货员和青年，偶尔还能见到蹒跚学步的小家伙们笨拙地模仿着妈妈的舞步。

7. I searched for the source of the music and found a loudspeaker installed in one corner of the square. It seemed public and official enough to have been installed by the government. I wondered if the speaker was for the community's enjoyment or to create another event to attract tourists. But with the music and the movement, I couldn't remain cynical for long. 寻着乐曲声，我看到广场的一个角落里放了个高音喇叭，看起来应该是政府负责安装的公共设施吧。我在想，这些设备到底是用来丰富本地人的生活呢，还是用来吸引游客的？可是，伴随着音乐和舞蹈，这些愤世的念

头也就渐渐抛诸脑后了。

8. I joined the circle and followed the steps of those around me — with varying degrees of success. I spun and spun until my body and the dance's complexity urged me to stop. Panting, I decided that I needed to go take a nap. I was beginning to see the charm in this town and getting just a glimmer of why a person might never want to leave.我加入了舞蹈的人群，跟着周围人群的节奏，也还过得去。我转啊转啊，最后终于感觉吃不消了，再也跟不上复杂的舞步。我气喘吁吁，觉得自己要停下来休息一下了。直到这时，我才渐渐感受到小镇的魅力，隐约开始明白为什么人们会不愿离开这里。

9. When I woke up, leaving was still at the top of my agenda, but my fiancé and I still had hours before our bus departed. Squinting in the bright morning light, we surveyed the terrain surrounding the town and began walking through the winding streets toward the closest hill.第二天早上醒来，我的第一个念头还是要走，不过距离发车，我和未婚夫还有好几个小时得打发。我们眯着眼睛在清晨灿烂的阳光下车环视了一下四周，然后迈步在蜿蜒的小街上，走向最近的一座小山。

10. Soon, we found ourselves following three old men and their cattle. They weren't herding exactly; each man had only one or two cows. It was more like Shangri-La's version of a group of friends taking their dogs for a morning walk. We followed them all the way into the hills until we spotted a peak we wanted to climb.不知不觉间，我们跟在三个老汉赶着的牛群后走着。其实，他们也说不上是在放牛，因为每人只赶着一两头牛，活脱脱一个香格里拉版的三两好友早晨遛狗、散步的景象。我们跟着他们一路走进了山林，然后看见了个小山头，决定爬上去。

11. We broke off, climbing upward as the men went along the valley floor. Pink and yellow flowers, red leaves, and gray puffballs lined our route up. While furtively catching my breath, I stopped every few feet to examine the unusual plants.随后我们告别了放牛的老人们，他们沿着山谷继续前行，而我们则开始往山上爬。粉色和黄色的花朵、红色的树叶，还有灰色的马勃菌缀满了整条山路，每走一小段我都会停下来偷偷喘口气，趁机好好观赏那些不同寻常的植物。

12. Finally, the terrain flattened out, leaving us with a panoramic view of the town on one side and an endless array of hills on the other. I sat down beneath the prayer flags that marked the peak and bit into an apple bought early that morning. Fresh cold air hit my face and filled my lungs, and a feeling of contentment settled over me. Paradise had crept up on me, and I didn't really want to leave, ever. Nonetheless, staying didn't seem to be the right answer either.地势终于平缓了下来。抬眼望去，一边是一览无余的小镇，另一边则是蜿蜒无尽的山丘。我坐在山顶的经幡下，拿出早上买的苹果啃了起来。清新凉爽的空气迎面扑来，直沁心脾，满足感油然而生。身处天堂的感觉就这么悄然而至，我再也不愿离去。可是，就这么一直待下去也不可能。

13. In "Lost Horizon," Hilton's main character, Hugh Conway, finds peace in Shangri-La and then leaves. After climbing down the hill and picking up my bags, I was about to do the same. As the bus weaved along the road out of town, I kept sight of a rainbow framed against a brewing storm. At each turn, I saw the rainbow in a new location, arching in a different direction. I began to understand how Conway and I could both choose to leave paradise. Paradise is not confined to a single place; it moves with us — like a rainbow. Paradise depends more on our perception than on the location itself.

《消失的地平线》一书中，男主人公休·科维在香格里拉获得了内心的平静，但最终他还是离开了。下山之后整理好行装的我也做出了同样的决定。汽车沿着蜿蜒的公路渐渐驶离小镇，坐在车上的我凝望着空中的彩虹，风雨将至。每一个转弯处，我都看到彩虹射向不同的方向。渐渐的，我开始明白为什么我和科维都决定离开这个人间天堂。要知道，天堂不会固守一隅，其实它就如同那条彩虹一样，会和我们一路同行。心安之处，即为天堂。