

What Can Americans Learn from Confucianism?

Jay McDaniel

1 America's best hope is to adopt a more Confucian lifestyle: more focused on education, more respectful of old people, better able to subordinate private needs to public good, more responsible to the needs of family, more polite in our daily lives, and more hardworking. Of course, many Americans wouldn't call this adopting a Confucian lifestyle. They would call it becoming a good and responsible person. 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.

2 If Americans take time to study Confucianism, they may quickly realize that it is quite different from their own cultural beliefs. Its focus is 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.

3 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; in being polite and respectful to old people with rich life wisdom; 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.

4 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.

5 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, seen in the variety of foods on a dinner table, 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 not the harmony of a statue that seems fixed in one place. It is a moving harmony, a changing harmony, a dynamic harmony.

6 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.

7 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.

8 Finally here is a question: Is Confucianism enough? Can a person find its alternative way 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. Living Confucianism can enrich the practice of other cultures. There are also the large numbers of people in many parts of the world 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. This can simply be called being a good person.

9 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 of all cultures. As Americans enter into the new age 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.

从儒学中，美国人能学到什么？

杰伊·麦克丹尼尔

1 美国人最大的愿望就是过上一种更儒家式的生活：更重视教育，更尊敬老人，个人需求能更好地服从集体利益，对家人更尽责，在日常生活中更有礼貌，在工作中更努力。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。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提供了一个窗口。

2 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，与他们自己的文化信仰不同，儒家关注的是这个世界本身，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。

3 这种神圣随处可见，在餐桌前，与家人、朋友一同准备和享用餐食；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，并将“教育”视为人生一大馈赠；在与人交流时，懂得自律节制；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，哪怕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。

4 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、表兄弟姐妹以及朋友。在儒家传统里，我们从品行端正的人那里学习如何变得品行端正，从他们的事例中得到启示。

5 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。它可闻于音乐之中，可见于餐桌上丰富多样的食物之中，可感于人与人之间的互敬互重以及自然大道。这种和谐并非一味地求同。它不是毁万物而成就一物，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。

6 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。我们所探讨的和谐生机勃勃而非暮气沉沉，圆融通达而非一成不变，百花齐放而非一枝独秀。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。

7 在西方哲学家之中，阿尔弗雷德·诺斯·怀特海德持有相似的观点。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，在怀特海德看来，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。

8 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外的方式过上令人满意的健康生活呢？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的人能逐渐学习更多的儒家智慧。现行的儒家思想可以充实其他文化。世界上很多地区仍有众多的人很想成为好人，他们发现自己热爱和谐，他们在平常生活中找寻各种意义——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（追求）。只要称作好人便足矣。

9 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。它能帮助不同文化的人们。随着美国步入新世纪，我们欢迎，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。

Successful Entrepreneurs, A-students or B-students?

Bo Peabody

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.”

2 Mom was right.

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.

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.

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.

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.

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.

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 almost 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.

9 I had a standing bet with the programmers at Tripod, all of whom were A-students. The bet was that I could configure a web server before any of them could raise \$1 million. The stakes of the bet: my founder’s share of Tripod stock for their smaller share. To raise \$1 million from investors, you must be able to talk intelligently, or at least convincingly, about every aspect of a business. To configure a web server — an extremely complicated task — you must forget about every other aspect of the business and focus on that alone. One of the reasons Tripod worked so well is that no programmer ever took me up on that bet. Neither side wanted to win. I knew just enough about how to configure a web server to scare them, and they were so good at configuring web servers that it scared me. We knew we needed each other.

10 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 Buffett, 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.

11 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.

成功企业家，会是 A 等生，还是 B 等生？

博·皮博迪

1 我母亲过去一直说，“博，你上哈佛也好，上社区大学也罢，不管上哪个，你的成绩只会是 B 等。”

2 母亲说对了。

3 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 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，他们把所知之事做得极好。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 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 企业家注意力集中时间短，这使得他能，甚至可以说迫使他进行横向思维。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，企业家在计划执行不顺利时常改变既定方案；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 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学生举手。通常，会有大概一半的人举手。然后，我让仍在经营其所创企业的人举着手不放。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 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 等生确实每件事都能干得像模像样。B 等生和 A 等生的相互理解与欣赏来得越快，彼此就会变得越高效。

9 我和健鼎科技的程序员们打过一个赌，且长期有效。这些程序员都是 A 等生。打赌的内容是：在他们中任何人筹集到 100 万美元之前，我得配置好一个网络服务器。我们的赌注是：如果我输了，就用我拥有的健鼎科技创始人股份交换他们的小额股份。要从投资者手上筹集到 100 万美元，你必须在交谈中体现你的高智商，至少让人相信，你对生意中的方方面面了如指掌。配置网络服务器是一项非常复杂的任务，你必须抛开生意中的其他各方事宜，全心专注于此。健鼎科技能运营良好，其中一个原因在于，没有任何程序员来和我打这个赌。我们双方都不想赢。我对配置网络服务器有一定了解，足以吓倒他们。他们在这方面如此擅长，我自愧不如。有一点我们非常清楚，我们都需要对方。

10 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，但他的确上了哈佛，而且得过 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。再来看我维利基创投的联合创始人马特·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大学，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却只得了 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。

11 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。无论在哪个学校，得一个 B 和一连串的 A 都是非常好的成绩单。

What Makes Smart Cities Smart?

Samar Kaunain

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.

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.

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.

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, smartphone users can easily access real-time transport and travel information on parking (tariffs, availability and time), taxi stands, cycle paths and traffic jams.

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.

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.

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 *The 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.

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.

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 in 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.

智能城市何以智能？

萨马·卡纳恩

1 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了影响，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。那些曾经只存在于科幻小说里的奇思异想，正逐渐在我们眼前成为现实。

2 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正欣然接受智能城市项目。

3 从全球来看，每天有多达 180000 人移居到城市。这样的人口流入给城市带来多种挑战。城市化程度的提高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，多数城市的基础建设已经落后，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 要完全更新现有的基础设施，显然颇具挑战性。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，这样城市能够随着不断地扩张智能地满足新的需求。工业化国家里的一些城市正在走这条路，阿姆斯特丹就是一个例子。阿市因其创新型的交通运输“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 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%。由于远程通信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 现有的基础设施可以通过改造实现优化，这只需对现有的设备做些改进。比方说，旧金山市公用事业委员会正在改造该市 1000 英里长的废水处理系统，新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，降低公众用水与未经处理的废水混到一起的风险。

7 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》中的帕纳姆市心怀敬畏，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 在现代，最雄心勃勃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。马斯达尔城的地基并不仅仅是用砖块和灰浆建成的，而是通过社会革新和技术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 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。而另一方面，马斯达尔城的支持者则争辩说，任何技术迟早都要过时，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的不断变化的需求，城市也必须智能化。

Du Fu: China's Greatest Poet

1 China has the oldest living tradition of poetry in the world, more than 3,000 years old, older than Homer's *Iliad* and *Odyssey*. For the Chinese, poets have always been the ones who most truthfully express the feelings of the people. And their greatest one is Du Fu.

2 Du Fu lived in the eighth century, the age of *Beowulf* in Britain. It was the Tang Dynasty, a time of extraordinary cultural accomplishment, that ended in horrendous warfare and the death of millions. Du Fu, better than anyone else at reflecting that history, created out of the suffering a poetic art, in which historical events are mirrored in his own life and spiritual journey.

3 The Du family were an old upper-middle class clan of officials and poets. In his late teens, Du Fu began his travelling across the empire, gathering stories, visiting the legendary sites of heroes and dragons, immersing himself in China's ancient traditions. And the teachings of Confucius like virtue, benevolence, service to the state became Du Fu's guiding principles all his life. So in his early twenties, he went to the capital, Chang'an, today's Xi'an, expecting to become a government official and help continue the new age of wisdom. But he failed. One explanation is that Du Fu was probably too much of a poet and not enough of a bureaucrat. It was at this time that Du Fu was seized by a kind of existential panic brought about by a disturbing experience. The country went out of control and things fell apart, as described in "The mountains of the north began to dissolve, the Wei River disappeared. And then the imperial city itself vanished in a kind of haze. And the wild geese flew away."

4 It was then a time when the empire went into crisis. With social unrest growing, the nation was paralyzed by rains and floods, then the harvest failed, and famine followed. "Behind the red lacquered gates, wine is left to sour, meat to rot. Outside the gates lie the bones of the frozen and the starved." Worse still, in mid-December 755, a huge rebellion broke out, which lasted 8 years, and as many as 30 million people were displaced, killed in war or died of famine. Du Fu lost his infant child and was captured on the road by the rebels.

5 From this time on, Du Fu's poetry conjures up images from later Chinese history when order breaks down and chaos rises like a storm. The war was the turning point in Du Fu's life and the great divide in his poetry. His experience of war and suffering explains why his poetry became so heavy, or say, so realistic, as epitomized in *Spring Scene*, one of his most celebrated poems: "The state is destroyed, but the country remains. In the city in spring, grass and weeds grow everywhere. Grieving for the times, even the blossom sheds tears."

6 Eventually, Du Fu escaped through the rebel lines and was reunited with his family. But in the middle winter of 759, they turned south, a terrible journey over the forbidding mountainous divide of central China down to Sichuan and the city of Cheng Du. There he built himself a thatched cottage on a plot of outskirts land an old friend gave him, and lived here as a poet farmer, finding beauty in nature and in the intimacy of everyday life, as praised in *Welcome Rain on a Spring Night*: "Good rain knows its time right; It will fall when comes spring. With wind it steals in night; Mute, it moistens each thing."

7 In spring 762, the war was still raging. Du Fu took to the road again, now in an increasingly bad health. He headed down to the Yangtze, and sailed 400 miles down to Kuizhou, today's Baidicheng, the entrance to the Yangtze Gorges, where he stopped, got himself a little farmstead up in hills, grew vegetables, kept chickens, wrote and wrote every day in an incredible outpouring of poetry, hundreds of poems.

8 In the Gorges, though at a great cost to himself, Du Fu's gift was creative and imaginative freedom. Living among this kind of landscapes maybe gave the great nature poet another handle on the relationship between human beings, time and the cosmos. "In the evening of the year, yin and yang hurry the shortening daylight. On the sky's edge, frost and snow clear in the cold of night. In the Three Gorges, the river of stars, reflections stirring, shaking, weeping in the wilderness." Close now to Li Bai's love of nature, Du Fu had come to terms with the limits of human action in the face of immensity of nature and time. His poems written in the Gorges have influenced Chinese poets ever

since, and Western artists from the modernists to Pink Floyd. They are the greatest poems in the Chinese language, the summa of medieval Chinese thought and poetry.

9 Within a decade of his death, a selection was published to great acclaim. “Since the dawn of poetry,” one critic wrote, “there is no one like him. And over the next two centuries, Du Fu would be acknowledged by common consent as China’s greatest poet.” But in a way, to call him that is to underplay his importance in Chinese culture, because it limits his standing simply to that of a poet. His poetry reflects on experience and transforms it and so this becomes a part of the emotional vocabulary of the Chinese culture, said American Sinologist Stephen Owen. There’s no comparable figure in Western culture, someone who, by chance as it turned out, came to embody not only the feelings, but the moral sensibility of a whole civilization. In his ambition to serve the nation through a career in government, Du Fu was a complete failure. But through his poetry, he did more than any emperor to help shape the nation’s values, expressing what it means to be Chinese in the greatest words in the Chinese language.

10 Today, every child in China learns Du Fu’s poems in school. They are taught about the values we still cherish today: his sympathizing with the suffering common people, his embodiment of Confucian values, and his epitome of loyalty to the state.

诗圣杜甫

1 中国有着全世界最古老的诗歌传承,迄今已有 3000 年的历史,早于荷马创作的《伊利亚特》和《奥德赛》。对于中国人来说,诗人最能忠实地传达出人们的感情。而其中最伟大的诗人就是杜甫。

2 杜甫生活在公元 8 世纪,这也是《贝奥武夫》在英国被写就的时期。此时正处唐朝,一个文化成就臻于化境的时代,却被流血漂橹的恐怖战乱敲响了丧钟。杜甫的诗歌最能反映这段历史,那些历史事件桩桩件件映射于他的人生和心路历程。正是这诸多苦难凝就了杜甫的诗歌艺术。

3 杜甫出生于中上层社会的官宦世家,家学诗风深厚。十七八岁时,杜甫开始漫游九州,集奇闻轶事,访英杰神龙隐现之址,专心学习古代中国文化。孔子的教诲,如德、仁、忠,成为杜甫一生的行为准则。杜甫二十岁刚出头就去了首都长安,也就是如今的西安,渴望步入仕途,延续开明盛世。然而他失败了。一种解释是他诗才横溢,却不善为官。此时,国家战乱,政权分崩离析,杜甫本人也心神不安,由此开始了颠沛流离的人生。恰如杜甫诗歌里所描述的那样:“秦山忽破碎,泾渭不可求。俯视但一气,焉能辨皇州。……黄鹄去不息,哀鸣何所投。”

4 此时王朝陷入危机。社会动荡,国家水患严重,颗粒无收,饥荒接踵而至。真可谓“朱门酒肉臭,路有冻死骨”。更糟的是,公元 755 年 12 月中旬,一场大规模叛乱(安史之乱)爆发,持续 8 年之久,近 3000 万人流离失所,因战乱和饥荒殒命。杜甫不仅失去了幼子,又在旅途中被叛军俘获。

5 从那时起,杜甫的诗歌成为中国后世秩序破碎、混乱如暴风雨般降临时的象征。这场战争既是杜甫命运的转折点,也是他诗歌创作的分水岭。历经战乱苦楚,使得他的诗歌风格变得如此沉郁顿挫,或者说如此现实。他最家喻户晓的诗歌之一——《春望》便是这样一个缩影:“国破山河在,城春草木深。感时花溅泪,恨别鸟惊心。”

6 最终,杜甫逃离叛乱者控制区,与家人重聚。759 年仲冬,他们辗转向南,穿越汉中崇山峻岭的分界线,南下进入四川,到达成都市。一位老朋友给了他一块城外的地,他自己动手盖了一间茅草屋,从此过着农民诗人的生活,追寻自然和亲密无间的日常生活中的美。正如《春夜喜雨》中抒发的那样:“好雨知时节,当春乃发生。随风潜入夜,润物细无声。”

7 762 年春,战争仍然肆虐。杜甫再次远行,此时他身体状况日渐恶化。他取道长江,沿江而下 400 英里,到达了夔州,也就是今天的白帝城,长江三峡的入口。他在这里停下脚步,在山坡上自筑山舍,种菜,养鸡,每日笔耕不辍,诗兴泉涌,令人称奇,创作诗篇数百首。

8 在三峡的那段时期,杜甫体力衰竭,然而却是他诗歌创作最旺盛、激情最高涨的时期。在这种环境下这位伟大的田园诗人开启了理解人、时间与宇宙之关系的另一扇门。“岁暮阴阳催短

景，天涯霜雪霁寒宵。五更鼓角声悲壮，三峡星河影动摇。”何等接近李白对自然的热爱，人类在浩瀚无垠的宇宙面前何等渺小，杜甫已然接受了这一现实。杜甫创作的“三峡诗”自此对中国的诗歌史影响深远，也影响了诸多西方艺术家们，无论是现代派，还是平克·弗洛伊德摇滚乐队。他创作了中国最伟大的诗歌，集中国中世纪思想与诗歌之大成。

9 杜甫辞世 10 年后，他的诗集出版，反响热烈。一位评论家写道，“自有诗以来，无人能胜过杜甫。在此后的两个世纪里，他是公认的中国最伟大的诗人。”但这样的称呼在某种程度上贬低了他在中国文化中的重要地位，因为这就把他的身份地位仅仅局限于诗人了。美国著名汉学家宇文所安说，杜甫的诗歌彻省切身经历并将之表达出来，使其成为中国文化中的一种情感词汇。他那杰出的诗篇不仅传达了人类的情感，而且象征整个文明在道德上的感悟能力。在西方文化中，哪怕在偶然的情形之下，也没有可以和他相媲美的人物。就其渴望跻身仕途拯救国家的雄心而言，杜甫彻底失败了。但他创作的诗歌蕴含了家国天下的伟大情怀，借此塑造了国家的价值观，在这一点上，他超越了中国任何一位帝王。

10 时至今日，中国的每一个孩子都会在学校里学习杜甫的诗歌。这些诗歌传递的是我们今天依然尊崇的价值观念：情牵百姓、笃行儒道、为国尽忠。

Living Abroad in Paris as a Student

Vicki Fletcher

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.

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.

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!

4 Then the real work began.

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.

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.

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.

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.

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.

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.

留学巴黎

薇琪·弗莱彻

1 绝大多数外国人一到巴黎就想和本地人打成一片，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，尽管也会为学习成绩、红酒和脏乱的厨房发愁，我的巴黎留学之旅还是可以用浪漫一词来总结。

2 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。藉此，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。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繁琐的在线课程注册之后，我终于踏上了横跨地球的留学之旅。

3 一到巴黎就有人不断地提醒我要注意那些一成不变的繁琐程序：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组织计划强迫症，又或许是我已经做好了最坏的打算，总之八九天之后诸多该办的事就办完了。只有一件办得不是那么顺利：要拿到居住许可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，这个检查才安排下来。不过我还算是幸运的，有些学生直到离开前的一个月才拿到检查的预约通知！

4 这之后真正的留学生活就开始了。

5 开始上课之后，我主动要求第一个完成课堂展示和其他作业，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 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，多和本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 有一种东西是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，抑或在布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的如醉如痴。而对大多数留学生来说，这真是人生难得几回有。

8 巴黎的街头令人流连忘返，漫步其中，轻松愉快，就这样过了五个月后，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点的乳制品，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，回到家中看到窗外恒久美好的城市风光，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，这个发现也足以让人雀跃不已。

9 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 在巴黎交流学习最棒的地方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。

Paradise Found in Shangri-La

Ariel Mieling

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.

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.

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.

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.

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".

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.

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.

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.

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.

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.

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.

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.

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.

人间天堂香格里拉

艾瑞尔·米灵

1 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，我发现自己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 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，但是书中可没提到我在这里看到的纪念品商店和西式咖啡馆。

3 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，整座庙宇里都是涌动的游客。

4 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骑着拍照。

5 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 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十几岁的少年，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 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，还是用来吸引游客的呢？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 我加入了跳舞的人群，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 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 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 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 地势终于平缓了下来。抬眼望去，一边是一览无余的小镇，另一边则是连绵不绝的山丘。我坐在山顶的经幡下，拿出早上买的苹果啃了起来。清新凉爽的空气扑面而来，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，就这么一直待下去似乎也不是正确的选择。

13 《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。渐渐地，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，其实它就如同彩虹一样，会和我们一路同行。心安之处，即为天堂。

Print Still King for Students

Jennifer Howard

1 Despite the hype about e-books, the classic textbook hasn't gone away. In fact, the hold-it-in-your-hands book remains the first choice for many instructors and students. Even as publishers scramble to produce new kinds of content for a digital learning environment, print is still king for many of the biggest-selling textbooks.

Textbooks Turn the Page

2 Collectively the Norton anthologies have sold more than 15 million copies, says Julia A. Reidhead, editorial director of Norton's college department. That doesn't mean that Norton has ignored the Web or the current push in educational publishing to deliver online assessment tools and tutorials along with textbooks.

3 The Norton anthologies, with their distinctive onionskin-thin pages, now come with an access code that gives students the key to online quizzes, photo galleries, audio recordings, and an archive of works that appeared in previous editions but are not in the current volumes. Students who rent the books or buy used copies can pay a small fee and get access codes of their own.

4 Students want cheaper textbooks and have gotten more creative about acquiring them, but most aren't calling for a digital revolution, according to some recent surveys. "The vast majority of students still prefer print," says Michael Wright, director of college sales at Norton.

5 Even publishers that have invested more heavily in new digital features say they're not doing away with books but making them part of "customizable learning experiences", to borrow a phrase from Pearson, the biggest player in the field. "We still print everything," says Jerome Grant, the company's chief learning officer for higher education. Pearson's aim is not "to bias print or digital but to offer the experience in multiple formats".

6 Think of this as the era of "print-plus", when the most popular textbook option remains a book — often printed and bound, sometimes digital — plus whatever extras and enhancements professors and students are willing to pay for.

The Comfort of Print

7 Literature is not the only field where many students still show a preference for printed textbooks.

8 Julie K. Bartley, an associate professor of geology and chair of the geology department at Gustavus Adolphus College, hears the sentiment from her undergraduates. "Our students don't really want to have e-books," Ms. Bartley says. "What I hear from them a lot of times is that they feel some sort of comfort in being able to hold the thing in their hands."

9 Her department's decision to stick with a classic textbook has been driven partly by students' preferences, partly by the college's pedagogical philosophy. The "Principles of Geology" course that Ms. Bartley and her colleagues teach satisfies a core science requirement and serves as an introduction to the major. Any textbook it uses has to appeal both to general-educated students and rising science majors. The assigned text, *Earth: Portrait of a Planet*, Fourth Edition, published by Norton, "is neither excessively complicated nor excessively simplified," Ms. Bartley says. "It's right at the reading level of most of our students."

10 The book requires some careful reading attention, which remains a priority for the college. At Gustavus Adolphus, Ms. Bartley says, "we feel that every college student should be able to read a relatively complicated, unfamiliar text."

11 Students' major concern about textbooks isn't format but cost. "Probably the second biggest complaint in northern Minnesota after the weather is the cost of textbooks," Ms. Bartley says. The department has used the book for several years. To accommodate the desire for used-book options, the instructors phased in the latest edition of the book so that the older edition could stay in use a little longer.

12 So far, supplemental online material hasn't been a deciding factor in choosing a textbook, according to Ms. Bartley. "We don't feel like it's central enough to the way we teach," she says, because the course revolves around what happens in the classroom.

A Fast Transition

13 Pearson, however, has placed bigger bets on new kinds of digital services. Jerome Grant, the company's chief learning officer, describes how, at Pearson, "print is simply one of the outputs" of a program that emphasizes combinations of content, applications, platforms, and services. "Today the dominant model is a sort of text-media value pack," he says, "where people use something like MyLab for homework or remediation." (MyLab offers interactive content designed to draw students into course material and help them test their knowledge.) Those "value packs" often include a textbook, bundled with digital materials and services.

14 Mr. Grant does not expect print products to vanish. "Do I envision a time when people won't buy print? No," he says. "Do I envision a time when the predominant distribution mechanism is digital? Absolutely."

15 Over at John Wiley & Sons, Tim Stookesberry sees signs of "a fast transition from a print to a digital world". He serves as Wiley's vice president and editorial director for global education. Less than 50 percent of the company's higher-education revenue still comes from "pure print products," he says, down more than 5 percent from two years ago.

16 Decline does not spell doom for the old-school textbook, though. "Increasingly the issue is not either/or," Mr. Stookesberry says of the nagging print-versus-digital question. "It's a both-and-all conversation."

纸质书仍是学生的首选

珍妮弗·霍华德

1 尽管电子书受到热捧，经典教科书却并未因此而消失。事实上，能捧在手中看的纸质书仍然是许多教师和学生的首选。即使出版商们争相推出适合于数字化学习的新内容，但是最畅销的众多教科书依然采取纸质形式。

纸质教科书与时俱进

2 诺顿出版社大学编辑部主任朱莉娅·A·蕾哈德称：诺顿选集总销售量已超过 1500 万册。但这并不意味着诺顿出版社忽视了网络媒介，或是忽视了目前教育出版业的发展趋势，这种趋势就是在出版教科书的同时，发布配套的在线测评工具和学习指南。

3 诺顿选集的纸张薄如蝉翼，现在已随书附带访问密码，供学生获取在线测验、图片库、录音材料以及旧版本中曾有而新版本中没有了的内容。学生租书或购买二手书只需支付一小笔费用即可获取属于自己的访问密码。

4 近来的调查显示，学生们想要便宜的教科书，而且获取渠道也越来越有创意，但是多数学生并没有要求数字化革命。诺顿出版社大学部销售总监迈克尔·怀特说：“绝大部分学生仍偏爱纸质版。”

5 即使那些已经在电子书行业重金投入的出版商也声称他们不会放弃纸质版，借用行业巨头培生的话来说，他们要让纸质图书成为“个性化学习体验”的一部分。培生高等教育部的主任杰罗姆·格兰特说：“所有的东西我们都出纸质版。”培生的目的是既不偏倚纸质版也不偏倚电子版，而是让大家体验多种形式的出版物。

6 人们认为现在是“纸质书附加电子书籍”的时代，即：大多数畅销教科书仍选择纸质形式——通常是印刷装订的，有时是数字化的——这些附带的升级的东西，教授们和学生们都乐意花钱买。

纸质书的舒适性

7 学生对纸质教材的偏爱不仅仅限于文学这一类别。

8 古斯塔夫阿道夫学院的地质系主任朱莉·K·巴特利副教授常听说本科生的怀旧情绪，“我们的学生并非真的想要电子书，”巴特利女士说道：“我多次听到他们说，能够将书握在自己手里有一种踏实的舒服感。”

9 她所在的系决定坚持使用经典教科书，部分是由于学生们的偏爱，部分是由于学院的教育理念。巴特利女士和她的同事所教授的地质学原理是一门必修的核心理科入门课程。这门课使

用的教科书既要能吸引一般的学生，又要能吸引理科新专业的学生。该课程的指定教材是由诺顿出版社出版的《地球：一个星球的肖像》第四版，“既不太晦涩难懂也不过分简单平淡”，巴特利女士说：“就大多数学生的阅读水平而言，该书难度适中。”

10 书需要细读，这仍是大学应予以优先考虑的事。古斯塔夫阿道夫学院的巴特利女士说：“我们认为每一个大学生都应该能阅读内容相对复杂、题材相对陌生的文章。”

11 学生们最关注的不是教材的出版形态而是价格。巴特利女士说：“在明尼苏达州北部地区，除了天气，人们抱怨得最多的就是教科书的价格。”该系采用此教科书已经好几年了。为了满足学生们使用二手书的需求，教师逐步引入教科书的最新版本，这样旧版本能用久一点。

12 据巴特利女士所言，迄今为止，在线辅助材料不是人们选择教科书的决定性因素。她说：“我们并不觉得这对我们的教学模式很重要”，因为整个课程是随课堂教学情况的变化而变化的。

快速过渡

13 但是，培生集团在这种新的数字产品服务上下了大赌注。公司首席学习官杰罗姆·格兰特是这样描述的，培生强调内容、应用、平台和服务结合在一起的出版模式，“印刷只不过是一个输出的”环节。他说：“现行的主导模式是一种课本+媒体超值包。人们使用‘我的实验室’之类来完成作业或补习。”（“我的实验室”提供了互动式的内容，旨在吸引学生们学习课程内容，帮助他们测评所学知识。）这些超值包通常包括了教科书，以及打包的数字化内容和服务。

14 格兰特先生并不认为印刷品会消失。“我想没想过什么时候人们将不会购买印刷品呢？没有。”他说，“我想没想过什么时候电子渠道将会成为主要发行途径呢？当然想过。”

15 而在约翰威立出版有限公司，蒂姆·斯图克斯伯力——该公司的副总裁兼全球教育编辑部主任——也注意到了“印刷世界向数字世界快速过渡”的迹象。他说公司高等教育版块收入中不到 50%来自“纯印刷品”，跟两年前相比减少了至少 5 个百分点。

16 然而，销量下降并不意味着传统印刷版教科书的末日。“这个争论越来越不是非此则彼的问题”，斯图克斯伯力先生在谈及印刷版与电子版这一争执不休的问题时说道：“而是兼而有之的问题。”

Immigrants Have Enriched American Culture and Enhanced Our Influence in the world

Daniel Griswold

1 Immigration always has been controversial in the United States. More than two centuries ago, Benjamin Franklin worried that too many German immigrants would swamp America's predominantly British culture. In the mid-1800s, Irish immigrants were scorned as lazy drunks, not to mention Roman Catholics. At the turn of the century a wave of "new immigrants" — Poles, Italians, Russian Jews — were believed to be too different ever to assimilate into American life. Today the same fears are raised about immigrants from Latin America and Asia, but current critics of immigration are as wrong as their counterparts were in previous eras.

2 Immigration is not undermining the American experiment; it is an integral part of it. We are a nation of immigrants. Successive waves of immigrants have kept our country demographically young, enriched our culture and added to our productive capacity as a nation, enhancing our influence in the world.

3 Immigration gives the United States an economic edge in the world economy. Immigrants bring innovative ideas and entrepreneurial spirit to the U.S. economy. They provide business contacts to other markets, enhancing America's ability to trade and invest profitably in the global economy. They keep our economy flexible, allowing U.S. producers to keep prices down and to respond to changing consumer demands. An authoritative 1997 study by the National Academy of Sciences (NAS) concluded that immigration delivered a "significant positive gain" to the U.S. economy. In testimony before Congress last year, Federal Reserve Board Chairman Alan Greenspan said, "I've always argued that this country has benefited immensely from the fact that we draw people from all over the world."

4 Contrary to popular myth, immigrants do not push Americans out of jobs. Immigrants tend to fill jobs that Americans cannot or will not fill, mostly at the high and low ends of the skill spectrum. Immigrants are disproportionately represented in such high-skilled fields as medicine, physics and computer science, but also in lower-skilled sectors such as hotels and restaurants, domestic service, construction and light manufacturing.

5 Immigrants also raise demand for goods as well as the supply. During the long boom of the 1990s, and especially in the second half of the decade, the national unemployment rate fell below 4 percent and real wages rose up and down the income scale during a time of relatively high immigration.

6 Nowhere is the contribution of immigrants more apparent than in the high-technology and other knowledge-based sectors. Silicon Valley and other high-tech sectors would cease to function if we foolishly were to close our borders to skilled and educated immigrants. These immigrants represent human capital that can make our entire economy more productive. Immigrants have developed new products, such as the Java computer language, which have created employment opportunities for millions of Americans.

7 Immigrants are not a drain on government finances. The NAS study found that the typical immigrant and his or her offspring will pay a net \$80,000 more in taxes during their lifetimes than they collect in government services. For immigrants with college degrees, the net fiscal return is \$198,000. It is true that low-skilled immigrants and refugees tend to use welfare more than the typical "native" household, but the 1996 Welfare Reform Act made it much more difficult for newcomers to collect welfare. As a result, immigrant use of welfare has declined in recent years along with overall welfare rolls.

8 Despite the claims of immigration opponents, today's flow is not out of proportion to historical levels. Immigration in the last decade has averaged about 1 million per year, high in absolute numbers, but the rate of 4 immigrants per year per 1,000 U.S. residents is less than half the rate during the Great Migration of 1890–1914. Today, about 10 percent of U.S. residents are foreign-born, an increase from 4.7 percent in 1970, but still far short of the 14.7 percent who were foreign-born in 1910.

9 Nor can immigrants fairly be blamed for causing "overpopulation". America's annual population growth of 1 percent is below our average growth rate of the last century. In fact, without immigration our labor force would begin to shrink within two decades. According to the 2000 Census, 22 percent

of U.S. counties lost population between 1990 and 2000. Immigrants could help revitalize demographically declining areas of the country, just as they helped revitalize New York City and other previously declining urban centers.

10 Obviously, taking a lesson from Sept. 11, the U.S. government should “control its borders” to keep out anyone who intends to commit terrorist acts. But border security and immigration are two separate matters. Immigrants are only a small subset of the total number of foreigners who enter the United States every year. Only about one of every 25 foreign nationals who enter the United States come here to immigrate. The rest are tourists, business travelers, students and Mexican and Canadians who cross the border for a weekend to shop or visit family and then return home with no intention of settling permanently in the United States.

11 Therefore, the problem is not that we are letting too many people into the United States but that the government has failed to keep the wrong people out. We can stop terrorists from entering the United States without closing our borders or reducing the number of hardworking, peaceful immigrants who settle here.

12 It would be a national shame if, in the name of security, we closed the door to immigrants who come here to work, save and build a better life for themselves and their families. Immigrants come here to live the American Dream; terrorists come to destroy it. We should not allow America’s tradition of welcoming immigrants to become yet another casualty of Sept. 11.

移民丰富了美国文化增强了对世界的影响

丹尼尔·格里斯沃尔德

1 移民问题在美国一直备受争议。两个多世纪前，本杰明·富兰克林担心太多德国移民会湮没在美国占主导地位的英国文化。19 世纪中叶，爱尔兰移民被奚落为懒惰醉鬼，更不用提罗马天主教徒。本世纪之交，人们认为这拨“新移民”——波兰人、意大利人和俄裔犹太人——与美国人差别太大而无法融入美国生活。而今，人们同样担忧来自拉丁美洲和亚洲的移民，但是当前批评移民的人士犯了其同行曾犯过的同样的错误。

2 移民并不会破坏美国试验，而是其不可或缺的一部分。我们是一个移民大国。接连不断的移民潮保持了人口的年轻化，丰富了我们的文化，增强了国家的整体生产力，随之提升了我们在全世界的影响力。

3 移民使美国在世界经济中占尽优势。他们给美国经济带来了创新理念和进取精神。他们带来了和其他市场的商业往来，提高了美国在全球经济中的贸易和投资盈利能力。移民让我们的经济保持灵活，让美国生产商以低廉的价格应对不断变化的消费需求。1997 年由美国国家科学院（NAS）发布的一项权威研究指出移民给美国的经济带来了“可观的积极收益”。去年的国会证言中，美国联邦储备委员会主席艾伦·格林斯潘说：“我一直认为我们国家由于吸引了来自世界各地的人而受益无穷。”

4 与大众偏见恰恰相反，移民不会导致美国本土工人失业。移民可以填补美国人不能或不愿意从事的一些职位空缺，通常是高科技和低技能这两种极端的工作。移民在行业中分布不均衡，主要分布在诸如医药、物理和计算机科学等高技能领域，以及在诸如旅馆、餐饮、家政服务、建筑和轻工业等低技能行业。

5 移民还提高了商品的需求量和供应量。在 20 世纪 90 年代漫长的经济繁荣期，尤其是在 90 年代后期，全国失业率下降到 4% 以下，在移民相对多的那段时期，实际的薪水随着收入的情况而上下浮动。

6 移民在高新技术和其他知识领域的贡献表现得尤为明显。如果我们愚蠢地拒绝那些技术熟练和受过良好教育的移民入境，硅谷和其他高科技部门将无法正常运行。这些移民所代表的人力资本可以提高我们整个经济生产力。移民研发出的新产品，比如 Java 计算机语言，为数百万美国人创造了就业机会。

7 移民不会导致政府财政耗竭。NAS 的研究发现，一个典型的移民和他的后代一生中支付给政府的税比他们从政府那所获得的多出 80000 美元。以拥有大学学位的移民为例，他们的净

财政收益是 198000 美元。诚然，低技能的移民和难民们享受的福利可能比典型的“本土”家庭多，但是 1996 年制定的福利改革法案使得新来的移民越来越难以领到福利。因此，近几年来移民享有的福利随着福利领受者总数的减少而逐年下降。

8 反对移民的呼声很高，尽管如此，如今的移民潮并没有超出历史水平。在过去的十年中平均每年有约 100 万人移民美国，从绝对数字上看比较高，但每年 1000 名美国居民中只有 4 位移民，这个比率连 1890 至 1914 年大移民时期的一半都不到。今天，约 10% 的美国居民出生于国外，比 1970 年的 4.7% 有所增长，但仍远低于 1910 年的 14.7%。

9 将“人口过多”归咎于移民也站不住脚。在美国，每年的人口增长率为 1%，低于上个世纪的平均增长率。事实上，若没有了移民，我们的劳动力将在二十年内出现萎缩。据 2000 年的人口普查，在 1990 年到 2000 年之间，美国 22% 的县人口有所减少。移民能让人口下降的地区恢复元气，正如移民使纽约和其他人口曾减少的城市重获繁荣。

10 显然，鉴于 911 事件的教训，美国政府应“控制其边境”把那些试图实施恐怖行动的人拒之门外。但是，边境安全和移民是两个截然不同的问题。移民仅占每年进入美国的外国人总数的一小部分。大约 25 个进入美国的外国人中只有 1 个人是来移民的。其余的多为游客、商务旅行者、学生和一些周末过境来购物或探亲的墨西哥人和加拿大人，他们购物探亲后就返家，并不打算在美国永久定居。

11 因此，问题不在于我们让太多人进入美国，而是政府未能把好关把坏人拒之门外。其实，我们可以不用关闭边境或减少那些勤劳而爱好和平的移民人数就能阻止恐怖分子进入美国。

12 如果以安全的名义，把那些来美国工作、赚钱和为自己及家人创造更美好的生活的人拒之门外，那将是我们的国耻。移民来这里是为了实现美国梦；恐怖分子是来毁灭它的。我们不应该让美国接收移民的传统成为 911 事件的又一个牺牲品。