# Unit1

The role and importance of ethics education have begun to be recognized by the NIH. Guidelines for NIF research training grants now require a minimal number of hours of ethics education. Ethics need not be taught within a single graduate course, but it is beginning to be recognized that education in the basic conventions of the field and in the basic approaches to ethical decision making can no longer be left to one-on-one mentoring alone. As the ever-dwindling availability of research funds fuels the fire of competition, there will be increased pressure on scientists to bend or break rules. Research laboratories, particularly large groups where some students rarely see their faculty advisers, cannot be assumed to teach research ethics, or even to train students in all research conventions.

美国国立卫生研究院首先认识到学术道德教育的作用和重要性。美国国立卫生研究院资助的研究培训指南要求用最短时间完成学术道德教育。学术道德不需要以单独一门课程讲授，但是人们开始认识到，学科基本惯例和道德决策的基本方法不能再仅仅依赖一对一的师生指导。由于科研基金数量持续减少，业内的竞争愈发激烈，更多的科学家将迫于压力而打破规则。尤其是在大型的研究实验室，学生很少能见到他们的指导教师，所以无法指望实验室教授学术道德，培养学生科研规范。

Whether scientific ethics is approached through a single course or a series of courses or seminars throughout the graduate curriculum, it has become obvious that students need exposure to ethics in a number of contexts. Research ethics can and must be taught in a formalized manner. It is our belief that courses in research ethics that incorporate a solid philosophical framework have the greatest potential for long-term usefulness to students.

无论科研伦理是通过一个课程，一系列课程或是穿插在研究生课程中的研讨班来学习，学生显然需要更多的机会接触学术道德。研究伦理需要而且必须以正式的方式教授。我们相信，在坚实的哲学理论框架指引下，学术伦理课程一定会给广大学子带来长远的益处。

# Unit3

Equality is, for Americans, one of their most cherished values. This concept is so important for Americans that they have even given it a religious basis. They say all people have been “created equal.” Most Americans believe that God views all humans alike without regard to intelligence, physical condition or economic status.

In secular terms this belief is translated into the assertion that all people have an equal opportunity to succeed in life. Americans differ in opinion about how to make this ideal into a reality. Yet virtually all agree that equality is an important civic and social goal.

平等是美国人最珍视的价值理念之一，美国人也因此而赋予这一理念以宗教基础。他们说人“生来平等”。大多数美国人相信上帝会平等地看待每一个人，而不考虑其智力、体力或经济方面的差异。通俗地说，这种信仰被解释为一种信念，即每个人都有平等获得成功的机会。美国人在如何把这种理想转化为现实的看法方面存在分歧，然而人们一致认为平等是公民和社会共同追求的重要目标。

The equality concept often makes Americans seem strange to foreign visitors. Seven-eighths of the world feels quite differently. To them, rank and status and authority are seen as much more desirable considerations — even if they personally happen to find themselves near the bottom of the social order. Class and authority seem to give people in those other societies a sense of security and certainty. People outside the United States consider it reassuring to know, from birth, who they are and where they fit into the complex system called “society.”

这种关于平等的理念常使外国人感到美国人不可思议。十之八九的外国人并不认同这一理念。对他们来说，等级、地位和权威是人们更加向往的东西，即使他们碰巧发现自己接近社会次序的底层。等级和权威似乎能给那些其他国家的人一种安全感和确定感。美国以外的人认为一个人从刚一出生就知道自己是谁、属于被称之为“社会”的复杂体系的哪个阶层会让人感到宽慰。

Many highly-placed foreign visitors to the United States are insulted by the way they are treated by service personnel (such as waiters in restaurants, clerks in stores, taxi drivers, etc.). Americans have an aversion to treating people of high position in a deferential manner, and, conversely often treat lower class people as if they were very important. Newcomers to the United States should realize that no insult or personal indignity is intended by this lack of deference to rank or position in society. A foreigner should be prepared to be considered “just like anybody else” while in the country.

很多到美国来的外国权贵会被美国服务人员（例如餐厅里的侍者、商店里的店员和出租车司机）的服务方式所侮辱。美国人不喜欢以一种恭敬的态度对待有权势的人；相反，那些身份不高的人常常会感到自己在美国很受尊重。初到美国的人应该意识到这种对社会等级或地位的漠然中并不包含侮辱和对个人的轻蔑。在美国的外国人要做好被当做“普通人” 看待的心理准备。

# Unit4

Think for a moment about the goals of our society. We want a high standard of living for all citizens: clean air, safe streets, and good schools. What is holding us back from accomplishing all of these goals in a way that would satisfy everyone? You probably already know the answer: scarcity.

想一想我们社会的目标：全体国民生活水平的提高、清新的空气、良好的治安、好的学校。是什么原因使我们不能实现这所有的目标而使人人都满意呢?你想必已经知道答案了：稀缺。

Society’s problem is a scarcity of resources — the things we use to make goods and services. Economists classify resources into three categories: labor, capital, land. Anything produced in the economy comes, ultimately, from some combination of these resources. Think about the last lecture you attended at your college. You were consuming a service — a college lecture. What went into producing that service? Labor was supplied by your instructor. Many types of capital were used as well. The physical capital included desks, chairs, a blackboard or transparency projector, and the classroom building itself. It also included the computer your instructor may have used to write out his or her lecture notes. In addition, there was human capital — your instructor’s specialized knowledge and lecturing skills. Finally, there was land — the property on which your classroom building sits. These very same resources, however, could instead be used to produce other desirable things, such as primary schools, hospitals. As a result, every society must have some method of allocating its scarce resources — choosing which of our many competing desires will be fulfilled and which will not be.

社会的稀缺主要是资源的稀缺。资源是指我们用于生产产品和劳务的东西。经济学家把资源分为三类：劳动力、资本和土地。经济社会中任何产品和劳务的生产都需要这三种资源。比如你刚听过的一节大学课，你正在消费一种劳务——大学讲课。这种劳务都需要什么资源呢?既需要教师提供劳动力，也需要各种各样的资本，如桌子、椅子、黑板、电脑、投影仪、教室等物质资本。它还需要人力资本，即教师的专业知识和讲课技巧。最后，还需要教室所占用的土地。然而，这些资源亦可用于生产其它人们想要的东西，如新的民宅、医院、汽车厂，或是学校。因此，每一个社会都必须采用一些分配其稀缺资源的方法一选择满足哪些最紧迫的需求。

Many of the big questions of our time center on the different ways in which resources can be allocated. The cataclysmic changes taking place in Eastern Europe and the former Soviet Union arose from a very simple fact: the method these countries used to allocate resources was not working.

我们这个时代的许多大问题都与资源的分配密切相关。东欧和苏联巨变的根本原因只有一个：这些国家资源分配方式行之无效。

# Unit6

Being able to die at home is a major part of the appeal of hospice, but patients and family members may not see it that way at first. “A lot of people still view hospice as giving up and letting the disease in,” says Campbell. That’s why the decision to call in hospice care can be an incredibly difficult one for a family to make. Once they do, though, most patients and their families soon understand the value of having a team of dedicated professionals---including social workers, health aides, chaplains, and nurses---work together to provide not only physical but also emotional and spiritual support. When Campbell took the job at Gilchrist Hospice Care three years ago, she had the same fears as anyone about hospice. As a mother of three and a veteran nurse who’d worked in operating rooms, she expected it to be unbearably sad. But on her first home visit, she was surprised that the family members were relaxed and sharing funny stories about their dying father. “There’s still happiness in the sadness of it,” she says.

能够在家中逝去是人们选择临终关怀的主要原因之一。但是病人和他们的家属起初并没有认识到这一点。坎贝尔说: “很多人把临终关怀视为放弃治疗并且向疾病屈服。”这正是为什么对于家人来说做出选择临终关怀这个决定如此艰难的原因。

然而，一旦他们做了这个决定，大多数病人和家人很快就会理解其中的意义所在，即一支由社工、健康师（助理）、牧师和护士组成的专业人士通力合作为病人和家属提供身体上、感情上和精神上的支持与帮助。三年前当坎贝尔开始在吉尔克里斯特临终关怀中心工作时，她和其他人一样对临终关怀抱有相同的畏惧和忧虑。作为三个孩子的妈妈和经验丰富的手术室护士，坎贝尔原以为这份工作需要承受难以忍受的悲伤。但是当她第一次到病人家造访时，她很惊讶地看到病人的家人都很放松，并且他们能够和即将离世的父亲分享有趣的故事。坎贝尔说：“在悲伤中仍然能够感受到幸福。”

Because many people see hospice care as the end of hope, there are even some doctors who are reluctant to bring up the option. As a result, more than a third of hospice patients don’t start palliative care until they have just days left to live. Ironically, some patients who get hospice care live longer than those who don’t, studies show. But many wait until it’s nearly too late, and those people often sacrifice the chance for closure.

因为很多人把临终关怀视作最后的希望，因此很多医生甚至都不情愿向病人提出临终关怀这项选择。而这么做的结果是多于三分之一的临终关怀患者直到生命仅剩几天时光时才开始接受临终关怀治疗。而具有讽刺意味的是：研究显示相比那些没有接受临终关怀的患者来说，接受临终关怀的患者活的时间要更长。但是很多人一直等到几乎是太晚了以至于他们经常牺牲了以临终关怀的方式向生命告别的机会。

# Unit7

Intriguingly it was Napoleon’s grand strategy that was later to lead to his downfall. Britain, un-invaded and unconquered, became an increasing thorn in Napoleon’s side as it used the huge reserves of cash and credit, derived from the industrial revolution and the expanding empire, to fund alliances of various European nations against the new French Republic. Napoleon decided to starve Britain of cash: he would conquer the whole of Europe and force the continent to stop trading with Britain. It was an over-ambitious strategy that led him to invade Britain’s old trading ally. Portugal, and then Spain, and finally Russia, with disastrous consequences.

很困惑的是，正是拿破仑的大战略导致他后来的失败。英国，这个未被入侵和征服的国家，越来越成为拿破仑的眼中钉，因为它利用源于工业革命和不断扩大的帝国的巨额的现金和信誉储备给各个联盟的欧洲国家提供资金反对新的法兰西共和国。拿破仑决定要困死英国的现金：他要征服整个欧洲，并迫使欧洲大陆停止与英国的贸易。入侵英国的交易老友葡萄牙，然后西班牙，最后是俄罗斯，正是这个过度野心的战略给他带来了灭顶之灾。

Welch, Leighton, Gerstner and their fellow business leaders will not be wrong: get the grand strategy right and then sweat the execution; get it wrong and your are doomed. But, if the grand strategy is right, then the devil (and potential victory) is still in the detail. You can execute for all you’re worth but, without brilliant conception and faultless planning, the minor strategies that you employ in pursuit of the overall goal will fail.

韦尔奇，雷特顿，格斯特纳和其他的企业领袖不会是错的：只要大战略正确了，那么就拼命地执行;弄错了，你是注定要失败的。但是，如果大战略是正确的，那么拼命地执行（和潜在的胜利）仍然取决于细节。您可以不顾一切地执行，但是，没有杰出的构思和完美的规划，你在追求的大目标时所使用的小策略将会失败。

And I stick to my guns: these are indeed strategies: they are not mere “implementation.”

我固执己见：这些的确是策略：他们不是单纯的“实施” 。

# Unit8

Where is the hype coming from? On the one hand, higher education is ripe for “disruption” — to use Clayton Christensen’s theory of “disruptive innovation”❺ — because there is a real, systemic crisis in higher education, one that offers no apparent or immanent solution. It’s hard to imagine how the status quo can survive if you extend current trends forward into the future: how does higher education as we know it continue if tuition fees and student debt continue to skyrocket while state funding continues to plunge? At what point does the system simply break down? Something has to give.

炒作从何而来？一方面，高等教育运用克莱顿·克里斯坦森的“颠覆性创新”理论“代替”的时机已经成熟。由于高等教育存在一个真正的系统性危机，没有人能为此提出显而易见或内在的解决方案。很难想象如果你把当前的趋势向前延伸至未来，这一现状能否存在下去，即如果学费持续上涨，学生债务日渐加重，而国家用于教育的资金继续下调，那我们所了解的高等教育将如何继续？该体系将会在什么时候完全崩溃掉？必须得有什么来取代。

Given these realities, I would suggest that MOOCs are simply a new way of maintaining the status quo, of re-institutionalizing higher education in an era of budget cuts, skyrocketing tuition, and unemployed college graduates burdened by student debt. If the MOOC began in the classroom as an experimental pedagogy, it has swiftly morphed into a process driven from the top down, imposed on faculty by university administrators, or even imposed on administrators by university boards of trustees and regents. For academic administrators and policymakers, the MOOC phenomenon is all about dollars and cents, about doing more of the same with less funding. And while MOOC-boosters like to deride the “sage on the stage” model of education-delivery — as if crowded lecture halls are literally the only kind of classroom there is — most of the actually-existing MOOCs being marketed today are not much more than a massive and online version of that very same “sage on the stage” model. Through edX, for example, San Jose State University is incorporating videos of lectures by Harvard professors into its own curriculum in an explicit attempt to build a model that can then be expanded throughout the California State University system, the largest public university system in the world. But that model is simply a massive expansion of the lecture-based content delivery that the MOOC boosters claim to despise. And what could be more hierarchical than a high prestige university like Harvard lecturing to a less prestigious institution like SJSU?

鉴于这些事实，我认为大规模在线开放课程只是一种维持现状，在预算削减，学费飞涨， 承担学费债务重荷的大学毕业生面临失业的时代高等教育再制度化的新方式。如果之前慕课作为一种实验教学法开始应用于课堂的话，它现已迅速演变成一个自上而下驱动的过程，并由大学行政人员强加给教师，又或者甚至由大学理事会及董事会强加给行政管理员的结果。对于学术管理人员和政策制定者来说，所有的慕课现象都是关于美元的（利益的驱动），旨在用更少的资金来做更多同样的事情。尽管大规模在线开放课程的支持者喜欢嘲笑 “舞台上的圣人” 的教育传递模式———仿佛拥挤的演讲厅确实是唯一一种课堂模式———大部分今天被市场化的大规模在线开放课程与“舞台上的圣人”的模式差不多. 例如，通过EDX，圣何塞州立大学正将哈佛教授们的讲座视频纳入到它自己的课程当中，并试图建立一个可以扩展至整个加州州立大学系统——世界上最大的公立大学教学系统——的教学模式。但这种模型正是大规模在线开放课程的支持者一直鄙视，以讲授为主来传递内容的大规模扩展。有什么能比一个像哈佛那样享有崇高威望的大学给一个不那么著名的机构如圣何塞州立大学(San Jose State University) 讲学，更具有等级性。