Thanks to modern aviation, we can now move through space at an inhuman speed. For the first time in human history, we can outrun the sun and move from one hemisphere to another in a single day. Of course, it’s not enough to simply get on a plane. If we want to realize the creative benefits of travel, then we have to re-think its overall purpose. Most people, after all, escape to Paris so they don’t have to think about those troubles they left behind. But here’s the irony: Our mind is most likely to solve our most stubborn problems while we are sitting in luxury in a Left Bank café.

多亏了现代航空技术，我们现在可以以非凡的速度在空中穿梭。在人类历史中，这是我们第一次超过太阳一一在短短一天中从一个半球到达另一个半球。当然，仅仅往飞机上一坐是不够的。我们要想认识到旅行在提高创新力方面的价值，还得再全面考虑其目的。毕竟，大多数人逃到巴黎，是因为这样他们就可以不必考虑家里的那些烦心事。但是，具有讽刺意味的是，当我们坐在豪华的左岸咖啡馆时，我们的脑子极有可能能解诀那些最棘手的问题。

Of course, this mental flexibility doesn’t come from mere distance, a simple change in latitude and longitude. Instead, this renaissance of creativity appears to be side effect of difference: We need to change cultures, to experience the disorienting diversity of human traditions. The same facets of foreign travel that are so confusing (Do I tip the waiter? Where is this train taking me?) turn out to have a lasting impact, making us more creative because we’re less insular. We’re reminded of all that we don’t know, which is nearly everything; we’re surprised by the constant stream of surprises. Even in this globalized age, we can still be amazed at all the earthly things that weren’t included in the Let’s Go guidebook and that certainly don’t exist back home.

当然，这种思维的灵活性不仅仅来自纯粹的距离变化，即简单的经纬度的变化。相反，这种创造力的复兴似乎是差异所带来的副产品：我们需要处于不同的文化中，体验人类传统中纷繁复杂的多样性。在国外旅行中让人迷惑的同一个方面的问题（如我该给服务生小费吗？火车要把我带到哪里？），产生了-种持久的影响，使我们更加具有创造性，因为我们不再那么视野狭隘了。我们了解了我们不知道的东西，而这些东西几乎涵盖了一切；我们对接连不断的惊喜感到惊奇。即使在这个全球化的时代，我们仍然会对所有未包括在《旅行指南》中的、平常的东西感到惊奇，而这些东西在自己家中也不存在。

Personal history, educational opportunity, individual dilemmas – none of these can inhibit a strong spirit committed to success. No task is too hard. No amount of preparation is too long or too difficult. Take the example of two of the most scholarly scientists of our age, Albert Einstein and Thomas Edison. Both faced immense obstacles and extreme criticism. Both were called “slow to learn” and written off as idiots by their teachers. Thomas Edison ran away from school because his teacher whipped him repeatedly for asking too many questions. Einstein didn’t speak fluently until he was almost nine years old and was such a poor student that some thought he was unable to learn. Yet both boy’s parents believed in them.

个人经历、教育机会、个人困境，这些都不能阻挡--个全力以赴追求成功的、有着坚强意志的人。任务再苦，准备再长，难度再大，都不能让他放弃自己的追求。就以本时代最有学问的两位科学家一-阿尔伯特.爱因斯坦和托马斯.爱迪生为例，他们都曾面临巨大的障碍和极端的批评，都曾被说成“不开窍”，被老师当成笨蛋而放弃。托马斯.爱迪生还曾逃学，因为老师嫌他问的问题太多而经常鞭打他。爱因斯坦一直到将近9岁才能流利地说话，学习成绩太差，有些人认为他都已经学不好了。然而，这两个男孩的父母都相信他们。

The larger lesson, though, is that our thoughts are saturated with the familiar. The brain is a space of near infinite possibility, which means that it spends a lot of time and energy choosing what not to notice. As a result, creativity is traded away for efficiency, we think in finite, literal prose, not symbolic verse. A bit of distance, however, helps loosen the cognitive chains that imprison us, making it easier to mingle the new with the old; the mundane is grasped from a slightly more abstract perspective. According to research, the experience of an exotic culture endows us with a valuable open-mindedness, making it easier to realize that even a trivial thing can have multiple meanings.

但更应该知道的是我们的思想被熟悉的东西所充满。大脑是一个几乎具有无限可能性的空间，这就意味着它花了大量的时间和精力选择不去注意什么。因此，我们牺牲创造力来换取效率。我们以字义明确的散文方式思考，而非以具有象征意义的诗歌方式思考。然而，一点的距离就可以帮助我们放松禁锢我们认知的链条，使新旧思想的结合更容易，对平淡无奇的事情可从更抽象的角度加以认知。有研究指出，体验异国文化可以赋予我们宝贵的开放性思维，使我们更容易明白即使是微不足道的事物也可以有多种意义。

It’s night and I’m sleepy, but I’m not allowed to sleep. We have to evacuate the city and run away in the night like convicts. Where to, I don’t know; but I do understand that flight has suddenly become some kind of higher necessity, some new form of life, because everyone is running away. All highways, and even country paths are a tangle of wagons, carts and bicycles, with bundles and suitcases, and innumerable terrified helplessly wandering people. Some are running away to the east, others to the west, north, south; they run in circles, fall from profound fatigue, sleep for a moment, then begin anew their aimless journey. I clasp my younger sister’s hand firmly in mine.

到了晚上，我很困，但是我不能睡。我们不得不撤离这座城市，像囚犯一样在夜间逃亡。到哪儿去，我不知道，但是我知道逃跑突然变成了某种必须要做的事情，一种新的生存方式，因为每个人都在逃跑。所有公路、大路、甚至是乡间小路上都是混乱的马车、拉车、自行车，上面装着包裹和箱子，还有数不清的吓坏了的人，他们无助地游走着。一些人向东边跑，另一些人向西边、北边、南边跑，他们徒劳地跑着，实在累了就躺下来，睡一会儿，然后重新开始他们漫无目的的旅程。我紧紧地把妹妹的手握在手里。

Suddenly, nearby, at the edge of the forest, there’s the tremendous roar of bombs exploding. From my standpoint, I see gigantic fountains of earth spraying upward. I want to run toward this extraordinary spectacle; It terrorizes and fascinates me. I have not yet grown accustomed to war and can’t relate into a single chain of causes and effects these airplanes, the roar of the bombs, the earth radiating out from the forest, and my seemingly inevitable death. Unable to conceive of the danger, I start running toward the forest, in the direction of the falling bombs. But a hand claws at me and tugs me to the ground. “Stay down,” I hear my mother’s trembling voice, “don’t move!”

突然，就在附近，森林的边缘，我听到有巨大的炸弹爆炸的声音。在我这个小孩的眼里，我看到的是泥土像巨大的喷泉一样冲到天上。我想跑过去看看这个特别的景象，它让我感到害怕，但是也让我着迷。我还没有习惯战争，也不能把这些飞机、炸弹的轰鸣、森林那边飞溅开来的泥土以及我看似必然的死亡联系成单-的因果关系。没考虑有危险，我开始朝着投下炸弹的森林方向跑。这时一只手拉住了我，把我拽倒在地上。“趴下来，”我听到母亲发抖的声音，“不要动！

Westerners preach respecting the children’s individuality, encouraging them to pursue their true passions, supporting their choices, and providing a positive and nurturing environment. But while Western children may have a high opinion of themselves and glowing self-esteem, how do they perform in the real world? Chinese parents protect their children by armoring them for the future, letting them see what they’re capable of, and conferring upon them skills, work habits, and inner confidence that no one can ever take away. When the time comes to perform, Chinese Children have a blueprint for success; they know how to compete with the best the world has to offer. The proof is in the pudding!

西方人宣扬尊重孩子的个性，鼓励他们去追求真正的激情，支持他们的选择，并提供积极有益的环境。但西方孩子在自视甚高、自尊极强的同时，在现实世界又会表现如何？中国父母如此磨砺子女为将来计，让其了解自己的所能，并赋予他们技能、工作习惯和内在信心这些没人能拿走的东西，这样来对孩子进行保护。到表现时机来临时，中国孩子已经成竹在胸；他们知道该如何利用自己在这个世界上所能学到的最好的本事去竞争。“布丁”好坏，一试便知！

Besides the mere hours spent in leisure, workers and laborers differ in the amount of personal satisfaction they derive from their jobs. Workers who enjoy their jobs will be happier, less stressed, and generally more satisfied with their lives. They will also work with more diligence and precision because they have fostered a sense of personal pride in their jobs. On the other hand, laborers, whose sole incentive is earning their livelihood, feel that the time they spend on the daily grind is wasted and doesn’t contribute to their happiness. Instead of valuing all 24 hours of their day as enjoyable and productive hours, they gauge only the time spent in leisure and play as meaningful. Unfortunately, laborers are all too commonplace, and only a small percentage of the population is in the lucky position of being worker.

除了花在闲暇上的时间不同，工作者和劳役者的区别还在于他们从工作中获得的个人满足感不同。工作者喜欢自己的工作，感觉更快乐，更轻松，通常对自己的生活更满意。他们工作起来也会更勤奋，更精细，因为他们对自己的工作已经产生了一种自豪感。相反，由于劳役者的唯一动力 是挣生活费，他们觉得每天花在苦差上的时间是一种浪费，不会让自己快乐。他们不把每天的24小时都当作愉快有用的时光，认为只有花在休闲娱乐上的时间才是有意义的。不幸的是，劳役者太常见了，只有一小部分人能有幸成为工作者。

If a Chinese child gets a B, irrespective of the subject, there would first be a screaming, hair-tearing explosion. The Chinese mother would intensify her efforts and get dozens, maybe hundreds of practice tests and use every tool at her disposal, to get her child’s grade up to an A.

Chinese parents demand perfect grades because they take it for granted that their child can get them, and grades are a more important measure of success than “self-esteem”. If their child doesn’t get all A’s, the Chinese parents assumes it’s because the child didn’t work hard enough. That’s why the solution to substandard performance is always to punish and shame the child. Chinese parents believe that their child is hardy enough to take the shaming and to improve from it.

如果中国孩子得了B，不管什么科目，首先面临的就是一声尖叫和恼怒的爆发。中国母亲会更加不遗余力地找来几十也许几百套的测验题，不惜采取手头任何办法来让自己孩子的成绩提高到A。

中国父母要求完美的成绩，因为他们理所当然地认为孩子完全可以做到，而且分数是比自尊”更为重要的衡量成功的标准。如果孩子没拿到全A，中国父母就认为这是因为孩子不够努力。这就是为什么对表现欠佳的孩子，父母总是会施以惩罚和辱骂。中国家长相信孩子足够坚强，能够承受羞辱，并会由此进步。

The fact is that Chinese parents do things that seem provocative, unimaginable, even illegal, to opinionated Westerners. Chinese mothers can dispense with formal courtesies and say to an obese child who gorges on food, “Hey fatty, lose some weight.” By contrast, Western parents must be humane, tiptoe around the issue, talk in terms of “health”, and never ever mention the f-word. And still their kids end up in therapy for eating disorders and a negative self-image. I’ve thought long and hard about how Chinese parents can get away with what they do, and I think there are three ideological differences between Chinese and Western parents.

事实是，中国父母的做法，对固执己见的西方人来说，令人愤慨，难以想象，甚至是违法的。中国母亲可以不客气地对正在狼吞虎咽的肥胖孩子说：“喂，小胖子，你要减肥了。”与此相反，西方父母必须体谅地、小心翼翼而拐弯抹角地谈及“健康”，而且永远都不会提及“胖”字。结果，孩子还是因为饮食紊乱和消极的自我评价得去求医问药。长期以来我一直苦思冥想，中国父母这样做是如何能够全身而退的，我认为中西方的父母之间存在三种意识形态上的差异。