

博雅
教育

全国英语专业博雅系列教材

总主编 丁建新

跨文化交际教程

包圭漪 陈东东 著

LIBERAL EDUCATION



中山大學出版社
SUN YAT-SEN UNIVERSITY PRESS

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跨文化交际教程

包圭漪 陈东东 著

A Course for Cross-Cultural Communication

BY

CATHY BAO BEAN

DONGDONG CHEN



中山大學出版社
SUN YAT-SEN UNIVERSITY PRESS

· 广州 ·

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博雅之辯（代序）

大学精神陷入前所未有的危机，许多人在寻找出路。

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

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

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

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

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

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

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

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

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

无需辩驳，也不怕非议。这是我们的坚守。

中山大学外国语学院 教授、博士生导师

中山大学语言研究所 所长

丁建新

2013 年春天

To the Reader

"Culture hides much more than it reveals, and strangely what it hides, it hides most effectively from its own participants."

—Edward Hall, *The Silent Language*

Dear Reader:

We have developed a unique, cross-cultural reader composed of personal, often humorous, stories followed by innovative as well as more standard exercises to help you become more proficient in your second *language and culture* while better understanding your first.

The goal of foreign language education according to the (American) Modern Language Association's *Ad Hoc* Committee on Foreign Languages (as published in *Perspectives*) is to raise "translingual and transcultural competence." We achieve this by *The Chopsticks-Fork Principle* in that "familiar" events—like traveling, the first day at school and birthdays—are seen through "foreign" lenses tinted with good humor. In the process, you can appreciate both the target and native culture. To this end, stories from Cathy Bao Bean's Chinese-American life and book, *The Chopsticks-Fork Principle, A Memoir and Manual*, are presented.

Understanding how Cathy Bao Bean learned to talk, analyze, laugh and cry about being *bicultural* will prepare you, as it did her, to travel in a *multicultural* world. By acquiring these techniques, it is our hope that you will also learn how to talk, analyze, laugh, and cry about your own experiences.

Sincerely,
Cathy Bao Bean
&
Dongdong Chen

NOTES ABOUT THE TEXT

1. Understanding humor is probably the best way to gauge how well you understand a culture. Therefore, we punctuate with three exclamation marks!!! where you should smile in one or both languages. If you don't get the joke, find someone who can explain—this is a great way to start a good conversation.
2. We emphasize the connection between written and spoken communication by using, in addition to regular quotation marks “ ”, " " when the vocal intonation suggests a non-literal meaning and/or ironic tone. Often called “air quotes” because one moves two fingers down and up twice, in-person communicators know immediately.
3. “Four-Character Word” (FCW) is used to include the Chinese chéngyǔ expressions which have four characters, and those which are not chéngyǔ, given that the structure of four-character words is unique and productive in Chinese. Not to be confused with the English “four-letter words,” these FCWs are used by all members of Chinese society!!!
4. Footnotes contain culturally relevant information so please read them before continuing.
5. Stylistically, the text is written in the informal voice of Cathy Bao Bean—so expect some linguistic variety!
6. For pinyin orthography, we follow *Basic Rules for Hanyu Pinyin Orthography*, and *Xiàndài Hànyǔ Guīfàn Cídiǎn*.
7. The following list of abbreviations are used:
 - abbr.* = abbreviation
 - adj.* = adjective
 - adj. p.* = adjectival phrase
 - adv.* = adverb
 - conj.* = conjunction
 - f. c. w.* = four-character word
 - m(n)* = nominal measure word

m(v) = verbal measure word

n. = noun

n. p. = noun phrase

p. n. = proper noun

p. p. = prepositional phrase

prep. = preposition

pron. = pronoun

r. f. = reduplicated form

v. = verb

v(c) = verb-complement

v. o. = verb-object

v. p. = verb phrase

8. For additional teaching and learning suggestions, go to www.cathybaobean.com and select “CCCC Teachers” or “CCCC Learners.”

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PART ONE

A DIFFERENT PASSPORT FOR A NEW JOURNEY WITH A CHINESE-AMERICAN GUIDE

Chapter 1

Emigrations, *Immigrations* and *Intergrations*

Because this book uses personal stories, it would help to know more about the characters. The following introduction to them is written in the first-person in the voice of the author, Cathy Bao Bean, chronicling:

- Her *emigration* from China
- Her *immigration* to the United States
- Her *emigration* from being a suburban "Banana"
- Her *intergration* into a "Chinese-American" who happily lives on the hyphen.

Although facts may be hard, the brain doesn't have to be!!! In other words, one set of (physical) *circumstances* can produce different (human) *situations*. By evaluating how our lives are changed by age, travel, education, jobs, and relationships, we hope:

- Facts can become more or less relevant because what happens later can change the meaning of what happened earlier.
- People, including yourself, can become more complex, more multicultural, and more interesting.

THE FACTS

• In Ānhuī, when my mother's young feet were bound so each would be mangled into a three-inch "golden lotus," she rebelled and freed herself of the bindings. Probably my grandmother looked at my mother's size five—a little over nine inches—with the same horror that my mother felt decades later when she wore pointy-toed spike heels but saw me wearing clunky Birkenstock sandals. This was as close as I would get to walking in my mother's footsteps!!!

- Meanwhile, in Tientsin (Tiānjīn), when my father was caught playing hooky,

his irate father beat him then renamed him “Xīndì,” hoping a drubbing and dubbing would teach the mischievous child to walk a narrower, more traditional path. My father did learn a lesson, which is why he never laid a hand on me and always smiled when calling me by my nickname “Xiǎo Tǔfěi” or “Little Bandit.”

- I was born as Bao Kwei-yee (Bǎo Guìyí), a native of Ningpo (Níngbō) by virtue of my father’s ancestry, in the Year of the Water Horse, during the 77th or 78th Cycle (depending on which book you consult).

- Four years later, my parents, older sister, Bette, and I arrived in Brooklyn, New York. As a result, I became “Cathy Bao,” born in Kweilin/Kuei-lin/Guǐlín (depending on which atlas you consult) on August 27, 1942. In the process, I also became a Virgo and Dodgers^① baseball fan.

- One day later, Bette and I were enrolled in Public School No. 8. I spoke no English. Bette could say “Lucky Strike” and “Shut up.” The Principal let her skip two grades and made me do kindergarten twice!!!

- In 1949, we moved to New Jersey. I started to think in English and forget in Chinese.^②

- In 1960, I went to college where I majored in History, Government. And screaming!!! The screaming didn’t get me the lead role in *The Diary of Anne Frank* because the Director didn’t think a Chinese could play a Jew from Amsterdam but it did get me on the Tufts cheerleading squad and, from there, onto a full page of *Sports Illustrated*...clothed^③!!!

- In 1962, I heard Malcolm X tell my roommate she was no longer a Negro, she was a Black Woman.

- In 1963, debutante Hope Cooke married the Crown Prince of Sikkim. She was dropped from the *Social Register*. That same year, my sister married Winston Lord. He too was dropped from the *Social Register*. In those days, marrying an Asian, even if she were the Empress Dowager, was an automatic disqualifier for social elitism. By 1986,

① In 1947, Jackie Robinson was the first Negro/Black/African-American to play baseball on a major league team. Because I didn’t know the history of racial discrimination in the U. S., I thought his inclusion was “normal” in America.

② Although I can still speak Chinese, I now only think in English. So, if memories are stored in our brains in a particular language, then this is the reason I have no memories of my childhood when I experienced everything “in Chinese.” Nevertheless, I, and many others, sometimes describe our emotional life in our first language, the language of family feelings.

③ 1961 was the first time in the U. S. that an Asian face was used in a major TV ad that said “You don’t have to be Jewish to love Levy’s real Jewish rye bread.” Until then, Asians were only portrayed in stereotypical roles—like maids and houseboys or people who only spoke English “like a foreigner.” Those who were cast in major roles were Caucasians in “yellow face”—such as Warner Oland, a Swede who played “Charlie Chan,” and Paul Muni & Louise Rainer in the movie, *The Good Earth* that took place in China. So having my picture as an “American” appear in a national sports magazine was unique as well as a lot of fun!

Bette had written three world-wide best-sellers and Winston was the American ambassador to China.

- In 1964, I went to graduate school in California and learned how to Philosophize and be my own Matchmaker.

- One month later, I met Bennett Bean, a Caucasian male who didn't wear socks and wanted to make art. He thought I was Japanese.

- Two days after he found out I wasn't, he was declared psychologically unfit to serve in the army.

- Two weeks later, he proposed. I accepted.

- In 1965, I went to the University of California in Berkeley. There I met several of Bennett's friends. Mostly they lived in communes and/or nudist colonies. I became a Democrat!!!

- The next year, Bennett started teaching at a private college. After he shaved his beard and cut his hair, we got married. My mother said the word "sex" to me for the first time.

- In 1967, the Whitney Museum bought Bennett's sculpture even though it was upside down, and I was accused of being a prostitute in a big New York hotel because the concierge didn't know that women with long Chinese hair might prefer using their brains for a living.

- The next year, I started teaching at a state college for less money than I made as a waitress!!!

- One year later, we were both fired. The students protested and we were both re-hired.

- In 1970, we met Billie Burke, the actress. Once the Good Witch Glinda in *The Wizard of Oz* movie, she had since become a Real Estate agent!!! She pointed us toward the east coast equivalent of Kansas, northwestern New Jersey, where we bought an old farmhouse. The neighbors thought I was the maid.

- One year later, I got tenure. When the Chairperson asked me to make curtains for the office, I became a feminist before I was a Chinese-American.

- In 1973, I became a United States citizen—that's when the mayor asked me to be a Lenape Indian in the town's Bicentennial Parade. To this day I am still not sure which error in judgment led him to make this request!!!

- In early 1974, our son, William, was born.

- In 1986, I turned 44 and didn't stop smoking because the hypnotist couldn't find my subconscious!!! So I opened up an aerobics studio. My mother was not happy that the daughter she brought from China and educated at great expense would spend hours per week:

1) Going up and down a fake step at the rate of 4.1 miles per hour, sweating

to the beat of some of the most dreadful music available to humankind, then

2) Developing and stretching muscles in ways that could be training for football or the *Kama Sutra*, or both!!!

- Around this time, my college roommate became an African-American.

- Soon thereafter, William and I entered The Warring States Period. We argued about everything. I was sure he needed my motherly advice about dating, grades, clothes, haircuts, driving, even how to walk. My son was equally sure I could benefit by a change in temperature—as in “chill.” Happily, I remembered that Confucius had never heard about hormones!!! In other words, our warring state was not due to his lack of filial piety or my loss of parental moral rigor, but was the result of putting an adolescent son and menopausal mother under the same roof.

- In 1990, William got his first tattoo.

- One year after that, I slept next to some of my teeth!!! and started to write my memoir. William got a second tattoo.

- Ten years later, William married Lisa, an ABC.

- By the twenty-first century, both my parents had died and I, at fifty-eight, was no longer a Chinese “child.”

- In 2002, once again the Year of the Water Horse, I began the second cycle of my life as an elder, teaching people to live and laugh by the Chopsticks-Fork Principle.

In doing so, I realized that *everyone* except hermits is *at least* bicultural. When we leave our home, the language spoken by our family may be technically the same one used with friends, teachers, colleagues, neighbors, bosses, priests, and government officials but the words and style of conversation can vary greatly. The cultural norms are often determined by ethnicity as “Chinese-American,” “African-American,” and “Irish-American,”^① but there is also cultural identity based on gender, generation, sexual orientation, place, minority and majority status. Often, the latter simply think they are “normal” and everyone else is “different.”

None of us automatically knows how to talk about our several cultural selves because Edward Hall was correct when he wrote in his book, *The Silent Language*, “Culture hides much more than it reveals, and strangely what it hides, it hides most effectively from its own participants.”

This book will try to make our several selves and cultures unhidden at the same time it provides a means to view our facts retrospectively as well as be more translingual and transcultural.

① To avoid some awkward phrasing, when I use the term “American,” I am referring to people residing in the U. S. A. Nevertheless, please do not forget that there are both North and South Americans.