




# 中美混合修辞的崛起

——兼读中式签语饼

[美] 毛履鸣◎著 汪建峰◎译

 复旦大学出版社



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# 中文版导言

## Introduction to the Chinese Edition

藉此《中美混合修辞的崛起——兼读中式签语饼》中文版即将问世之际，我感触很多，颇难自己。想到这本书的中文版就要在我的出生地发行，我格外激动，几乎难以言表。大约八年前开始撰写此书，当时根本不敢奢想哪一天这本书会有幸能和中国读者见面，尽管当时我知道我会不惜一切地去争取与中国读者交流此书的机会，和他们探讨中美混合修辞为边境修辞的论题。八年过去了，当时看来是一件难以兑现的事，现在将变成了现实。如此可喜的结果，远远超过了我的奢望。

与此同时，我的激动随时不被一种剧烈的忧虑冲击着，这种忧虑几乎濒临恐惧。此种感觉或许合乎情理。许多作家，当作品初次和读者见面并期待被读者

On the eve of the publication of the Chinese edition of *Reading Chinese Fortune Cookie: The Making of Chinese American Rhetoric*, I cannot help being emotional. The mere thought that this book will soon be available in Chinese and in my birth country excites me almost beyond words. When I wrote this book some eight years ago, I didn't dare to think that I would be able to reach my Chinese readers, even though I knew that I would trade almost anything I had for the opportunity to talk to them through this book and through the subject of Chinese American rhetoric as borderland rhetoric. Now, eight years removed, what was improbable then will soon become a reality. I cannot ask for a better outcome.

My excitement is being simultaneously tempered by an acute sense of apprehension, almost to the point of panicking. Part of my anxiety or fear is perhaps not unexpected. It is the kind of emotion that many writers go through

认可时,可能都会感受到这种忧虑。我会情不自禁地询问自己:这本书是否会在中国受欢迎?中国读者会对边境修辞这个概念作如何反应?他们又将怎样看待对我为不同和/或相互对立的修辞传统在当今世界接触区内碰撞与竞争现象的描述?读者对我的地位和立场又持什么态度?他们对我本人又会作出什么评估:是一名英语教授撰写了一本“修辞”学术专著?还是一位美籍华人,身居他称之为“家”的“美利坚合众国”,面临众多相互抗衡、往往还是相互矛盾的欲望和需求,仍然在寻求他的归宿?还是一位边境居民在尝试一种新的表达方法,以此表达他自己的间性经历和对边境接触理论化?毫无疑问,我要是无法满足或超越他们的期望,我的颜面和信誉会遭受损害。这可以说是一次很大的“赌注”,失败的价格是相当可观的。

更重要的或许是,当我为此书是否会在中国被认

when their work is about to face the reading public for the first time and when reader acceptance is yet to be secured. I cannot help asking myself: Will this book be well received in China? How would my Chinese readers actually respond to the concept of borderland rhetoric and to the formulation of different and/or competing rhetorical traditions grappling with one another in today's global contact zones? What about my status and my own subjectivity? How are they going to judge me: a Professor of English writing a book on some academic subject called "rhetoric", or a Chinese American who is still finding his way amidst many competing, often contradictory, desires and needs in this United States of America that he now calls "home"? Or a border resident who is experimenting with a new mode of representation to convey his own in-between experiences and to theorize borderland encounters? My inability to meet or exceed their expectations will undoubtedly damage my face and my credibility. The stakes are high and the price of failure is considerable.

Perhaps more importantly, as I fret over the reception of this book in China,

可而烦恼之时,我也认识到我也许已绕了一整圈,重新回到了起点。虽说此书是在美国写成,但是,真正激发它的,为它铺平道路的,是来自于我在上海度过的那些成长岁月,来自于已故祖母在我年幼时给我讲的那些不可胜数的故事,来自于我早年对语言和它的表述魅力的神往。现在,我将此书回归到它写作的原点,或者说得更精确一点,回归到使它能今天成功的发源地。“回家”从来都是不易的,但我也绝对不会尝试任何其他方式。

我写此书的主要目的是阐述混合修辞是如何崛起的,同时,我也想展示当那些不同的、相互之间充满着权力不平衡和殖民地或半殖民地历史的修辞传统在修辞边境互相接触时,它们会采纳什么形式?我用中式签语饼为隐喻贯穿全书,重点落在中美混合修辞的形成上,即中国和美国修辞行为,当它们在不同场景下经历了形形色色的碰撞后,会产生哪些新的话语行

I realize I might also have come full circle, too, returning to where it all began. While I wrote this book in the U. S. what truly inspired, and paved way for, much of the writing came from my formative years spent in Shanghai, from those countless stories my late grandmother used to tell me when I was growing up, from my early fascinations with language and its expressive powers. Now I am taking this book back to where its writing started or, more precisely, where its writing was made possible, though I did not quite know it then. “Going home” is never easy, but I would not have wanted it any other way.

I wrote *Reading Chinese Fortune Cookie* mainly to illustrate how hybrid rhetorics emerge, and what forms they take when different rhetorical traditions, imbued with power asymmetry and colonial or semi-colonial history, come in contact with each other at rhetorical borderlands. Using the Chinese fortune cookie as a running metaphor throughout the book, I focused on the making of Chinese American rhetoric—on how different forms and occasions of encounter between Chinese and American rhetorical practices yield new

为和经历? 并且这些话语行为和经历又是怎样不再显示统一性或和谐性,而是永远处于一种变换状况,或像文化理论家洪美恩所说的“异中之合”。我还想进一步说明,中美混合修辞,源于共存和互相交织,这个过程本身必然嵌入冲突和矛盾,结果是孕育出一种中间性修辞人格,形成我所称的“异质性共鸣”。像任何其他边界修辞一样,中美混合修辞很可能面临形形色色的潜在危险,包括对它抱有盲目的崇拜、恐惧、不解、误解或沉默不语。然而,在这些潜在危险相遇的过程中,必然会崛起一种新的人格、新的知识和新的话语。

我对混合修辞、特别是对中美混合修辞形成的兴趣,来自于我个人跨越边境和在美国迈阿密大学执教的经历,这两者为我提供了宝贵的启示,从而使我能从事和发扬第三话语,这种话语就是边界修辞,它挑战偏见、颠覆二分法和模糊或溶解界限。正是这种修辞才

forms of discursive expressions and experiences and on how the latter become marked not by unity or harmony, but by a process of becoming or what cultural theorist Ien Ang calls “togetherness-in-difference.” Further, I wanted to argue that Chinese American rhetoric, borne of a process of co-presence and co-mingling that necessarily embeds conflict and contradiction, gives rise to an ethos of in-betweenness and cultivates a sense of what I call “heterogeneous resonance.” And like any other borderland rhetoric, Chinese American rhetoric is heir to all the potential perils ranging from infatuation, apprehension, incomprehension, miscomprehension, or total silence. Out of these perilous encounters emerge a new way of being, knowing, and speaking.

My interest in hybrid rhetorics in general and in the making of Chinese American rhetoric in particular grew out of my own personal border-crossing experiences and out of my own teaching practices at Miami University, both of which have provided me with invaluable affordances, allowing me to practice and promote a discursive third, a borderland rhetoric that challenges biases, disrupts



有可能为新修辞的发言权和表现方式开辟新的空间。这些发言权和表现方式,其中有许多迄今被人忽视,或很少有人问津,或干脆删除。

本书的英语版发行以来,我对读者的反馈常有所思,对怎样进一步促进和丰富中美混合修辞,使其更复杂化,我也不无反省。例如,中美混合修辞的崛起,即本书中指出的,前提是有中国和美国修辞行为共存。回首看来,这种提法可能低估了其他修辞传统对它形成的影响,也可能忽略了中国和其他民族修辞传统之间的相似之处。其结果会导致二分法话语,它既站不住脚,又对启发他人也毫无可取之处。换句话说,作为一种混合话语,中美混合修辞可能会在其他修辞传统和行为中发现相似和共鸣,从而随时可以产生隶属关系,互相拨用,和/或互相同化。使中美混合修辞与众不同,并继续给它提供灵感和营养的是中美混合修辞

binaries, and blurs or dissolves boundaries. It is this kind of rhetoric that is potentially capable of opening up spaces for new rhetorical voices and expressions, many of which have hitherto been overlooked, underrepresented, or altogether erased.

Since the publication of the English edition, I have had a lot of occasions to reflect on its reception, and on how this work on Chinese American rhetoric can be advanced, complicated, and further enriched. For example, the making of Chinese American rhetoric, as developed in the book, is predicated on the co-presence of *Chinese and American* rhetorical practices. Looking back now, I believe I may have underestimated influences from *other* rhetorical traditions in the making of Chinese American rhetoric, and I may have neglected family resemblances between Chinese and *other* ethnic rhetorical traditions, setting up a discursive binary that is neither tenable nor heuristically desirable. In other words, as a hybrid discourse, Chinese American rhetoric may find affinity and resonance in other rhetorical traditions and practices, yielding moments of affiliation, appropriation, and/or

自身的话语场,这种话语场既体现、贯彻中国和美国的修辞特征,又帮助塑造、锻造我们作为美籍华人和全球旅行者的形象:居住在边境和间性之空间,借助于日常生活来实施异中之合。

在英文版的导言中,我把此书喻为是一句尚未完成的话语,或是一个话语行为;话语行为的成功需要受众的理解,而这种理解始终处于变化状况。我当时呼吁我的读者来完成这个话语,来发展对这一个话语行为的独特见解。

不用多久,我想在中国和其他地方的中国版读者也会为这一尚未完成的话语添上他们自己的“评语”和“话题”,用他们自己的言后反应,来帮助完善这一话语行为。我真诚希望,他们不仅会在我书中所讨论的修辞行为和他们自己的话语经历之间发现共鸣,而

assimilation. What distinguishes, and continues to provide inspiration and sustenance for, Chinese American rhetoric, has to do with its own discursive fields that embody and engage Chinese and American rhetorical characteristics and that help shape and construct who we are as Chinese Americans and as global trotters, who inhabit borderland and in-between spaces and who enact togetherness-in-difference in their everyday lives.

In the introduction to the English edition, I likened the writing of this book to that of a yet-to-be completed utterance or to the performance of a speech act whose uptake is always in the process of becoming. Therefore, I called on my readers to complete this utterance and to develop their own uptake.

Soon I suspect readers of this Chinese edition in China and elsewhere will also add their “comments” and “topics” to this “incomplete utterance” and to help consummate this speech act with their own perlocutionary responses. It is indeed my hope that they will not only find the kinds of rhetorical practices discussed here resonating with their own experiences, but also reflect on their

且会参照书中的理论框架和分析观点来对他们自己的立场和边境或混合话语经验进行反思。就我而言,随着全球化在 21 世纪第二个十年中加速其不懈的步伐,实施异中之合,或培养异质性共鸣,已不再是一个选择了,而是一种必然,是我们时代生存的条件。尽管有点惶恐不安或对未来持有不确定感,我还是期待这次中文版的问世将被视为是对当今时代状况的一个重要的评说,它也会像催化剂一样,及时地激发我的中国读者对作为我们这些边境居民、全球旅游者所面临的挑战和机遇作出更具变革性的答复。

正如人们所预料的,没有太平洋两岸的许多同事和朋友的慷慨支持,我一人不可能启动这样一个项目,更不用说完成了。我有许多朋友要致谢。首先,我对中国福建师范大学汪建峰博士翻译此书表示深深的谢意。他对这个项目的热情和奉献精神,我无法用言

own positionality and on their own borderland or hybrid experiences with reference to the theoretical frameworks and analytical perspectives developed in the book. For me, as globalization accelerates its relentless march in the second decade of the twenty-first century, practicing togetherness-indifference or cultivating heterogeneous resonance is no longer a choice anymore, but a necessity, a *raison d'être* of our time. Apprehensions or uncertainties notwithstanding, I hope that the publication of this Chinese edition will be greeted as *both* a critical commentary on the conditions of the present *and* a timely catalyst for more transformative responses from my Chinese readers to the challenges and opportunities we face as border residents, as global trotters.

As one might very well expect, I cannot possibly initiate a project like this one, let alone completing it, without the generous support of many colleagues and friends on both sides of the Pacific. I have many friends to thank. I first want to express my profound gratitude to Dr. Wang Jianfeng of Fujian Normal University in China for translating this book. I simply cannot say enough of his

语表达。几年前建峰志愿提出要承接这个项目的情景,至今还历历在目。从那天起,建峰就开始孜孜不倦、忘我地工作,度过了许多不眠之夜。为追求完美的翻译,他反复推敲,精益求精,为的是既忠实原著,又能体现汉语的特点。依我所见,建峰他已超越了我们对他的期望。

我同样感谢复旦大学出版社。我感谢他们同意接受这个项目,出版一本论说中美混合修辞的书。我特别要感谢我的中文编辑唐敏女士,她对这个项目坚信不疑,并在这整个出版过程中,耐心地指导我。我还要感谢复旦大学外国语学院副院长、英语系教授曲卫国先生和中文系副主任、教授祝克懿女士,他们的支持和友谊,与这个项目的成功形影不离。

英文出版者是犹他州立大学出版社。编辑迈克尔·斯普纳和出版社慷慨

enthusiasm for and dedication to this project. I still vividly remember the time a couple of years ago when Jianfeng first proposed to undertake this project. Since then he has worked tirelessly and selflessly, giving up many nights of sleep and turning out countless drafts and revisions in pursuit of a perfect translation that is both faithful to the original and characteristic of the host language. In my view, he has more than lived up to our expectations.

I am no less grateful to Fudan University Press for agreeing to take on this project and to publish a book on Chinese American rhetoric. Specifically, I thank my Chinese editor, Ms. Tang Min, for her steadfast commitment to this project and for patiently guiding me throughout this entire process. I also want to thank Qu Weiguo, Professor of English and Associate Dean of the School of Foreign Languages, and Zhu Keyi, Professor of Chinese and Associate Chair of the Department of Chinese, both of Fudan University, for their support and friendship, both of which are inseparable from the success of this project.

And Michael Spooner, editor of Utah State University Press, the book's English publisher, has generously granted

授予复旦大学出版社中文出版版权,我非常感谢他和犹他州立大学出版社鼎力支持这个项目以及我正在为促进超越国界、超越民族国家的边境修辞学的研究所做的努力。

还有,迈阿密大学英语系对这个项目慷慨解囊,并年复一年地为我提供一个激励智力和充满活力的工作环境,我对此感恩不尽。最后但并非最不重要,我的好友、美籍华人贡瑞刚先生,对此项目也挺支持,并提出了许多建设性的评语,我在此深表感谢。

谨以此书献给我所有的中国读者。他们乐意欢迎这本书走进他们的话语空间,我的跨域边境旅程因而更有价值,更有收获。如果说撰写此书的主要目的是为了在当今世界推进边境修辞和培养异质性共鸣,那么,没有什么能比我的中国读者与我携手共进更有意义、更令人满意了。我们一起跨越各种边界,用自己的表达方式建立新的话

Fudan University Press the right to publish a Chinese edition. I cannot thank him and Utah State University Press enough for their support of this project and of my on-going effort to promote the study of borderland rhetorics beyond borders and beyond nation-states.

I also owe a debt of gratitude to the Department of English at Miami University for its generous support of this project, and for providing me an intellectually stimulating and vibrant environment to work and to grow year in and year out. Last but not least, I thank my good friend Mr. Ruigang Gong, a Chinese American as well, for his many constructive comments and for his support of this project in general.

I dedicate this Chinese edition to all my Chinese readers. It is their willingness to welcome this book into their discursive space that makes my cross-border journey all the more worthwhile and truly rewarding. If the central purpose of writing this book is to advance borderland rhetorics and to cultivate heterogeneous resonance in today's world, then no single act can be more meaningful and more satisfying than the active participation of my Chinese readers in joining me to cross borders of all

语,并继续我二十年多年前  
飞越太平洋所开始的跨境  
旅程。此时此刻,我的兴奋  
早已远远超越了我的忧虑。

kinds, to compose new utterances with  
our own modes of representation, and to  
continue what I started over two decades  
ago when I crossed the Pacific Ocean. I  
am now far more elated than  
apprehensive.

毛履鸣

2013 年 9 月

于美国俄亥俄州辛辛那提市

LuMing Mao

Cincinnati, Ohio

September 2013

## 原英文版导言——吊诡的思考

世之所贵道者书也,书不过语,语有贵也;

语之所贵者意也,意有所随。意之所随者,不可以言传也。

(庄子《外篇·天道》)

近来,我越来越被一个愈发吊诡的现象所吸引——这个吊诡现象已然催生了一种两极化的话语,言说双方热情高涨,针锋相对,吵得不亦乐乎。一方面,我们现在生活的世界,相互之间联系越来越紧密,相互依存度也越来越高。这样一个世界之所以得以诞生,部分是由于科技的高速发展所带来的,比如因特网和万维网的发展,以及英语作为一门世界语和商业、科技用语的普及。这些发展成就的取得,不仅有可能使得时空距离以前所未有的方式顷刻间崩塌,而且似乎使得地理距离和文化差异变得不再那么相干和牢不可破。其结果是,我们的媒体乃至全国性的话语机构,几乎都迫不及待地张开双臂热情地拥抱这些发展进步,以至于认定全球化已进入一个崭新的阶段,实义和喻义界限确实能够得以模糊甚或消失。或者说,就像埃德蒙·卡朋特(Edmund Carpenter)和马歇尔·麦克卢汉(Marshall McLuhan)于1960年所预言的那样,世界将变成一个“地球村”。在这里,“对于每个人而言,一切都几乎是在同一时间发生的,对此每个人都心知肚明,因而实际上也参与了刹那间所正在发生的一切事物”<sup>①</sup>。

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① 在《谷登堡星汉璀璨》(*The Gutenberg Galaxy*)一书中,马歇尔·麦克卢汉再次谈到了“地球村”这个概念。他在书中写道:“但是,电磁技术的发明,在一切人类事务中都再造了那个即时‘场域’,如此一来,人类这个大家庭似乎就生活在‘地球村’的屋檐之下了。”正如苏珊·赫琳(Susan C. Herring)所说的,“地球村”这个概念,有力地表面了这样一个似是而非的情形:一个村庄的典型特征就是面积小,而地球却是巨大的。用《纽约时报》专栏作家托马斯·弗里德曼(Thomas Friedman)的话来说,全球化使得我们这个世界“变平”了。见 Marshall McLuhan, *The Gutenberg Galaxy: The Making of Typographic Man* (Toronto: University of Toronto Press, 1962), p. 31; Susan C. Herring, “Foreword,” in *Culture, Technology, Communication: Towards an Intercultural Global Village*, ed. Charles Ess (Albany: State University of New York Press, 2001), p. vii.

而另一方面,怀疑主义以及人们对于一致性和统一性的抵制之风日盛。不同的国度和社群越来越敢于发声,坚持宣认自己的独特身份,并且大肆宣扬自己的文化遗产。他们决心要重新确认自己的合法代理权,并建立他们自己的联盟及其附属关系。这种种话语行为,旨在与一股似乎不可逆转的潮流相抗衡。对于这股潮流,本雅明·巴博尔(Benjamin Barber)称之为“微世界(化)”(a McWorld)(53)<sup>②</sup>。在这个世界里,由于科技、生态以及各种交流和商业高度发达,一切皆有可能。这种种话语行为,意在向这个新的世界秩序发起挑战,这种秩序似乎要么将现有的权力关系加以强化,要么将那些有利于社会主导力量和强势群体的不同的等级制度或者控制机构加以维护。

最近,有几件事情不经意间引起了我的关注。至少在我看来,这些事情充分地说明了上述这种抵制力量的强度及其层次或范围。第一,在前南斯拉夫,自从这个国家于1990年代初解体以来,人们原先所认定的方言,现如今却被认为是不同种类的国家语言。形形色色的语言之所以迅速地得以扩散和蔓延,很大程度上是由于这些新生国家的人们萌生了一个愈发强烈的欲望,那就是对他们的身份加以重新宣认并找回他们失去了的身份,这种身份曾经或是因外来暴力或是因强迫接受而失去了。第二,随着英语似乎逐渐成为事实上的全球性语言,现如今的情况,恰似1996版南非宪法所声明的那样,英语不过是十一种全国性通用语言中的一种而已。在尼日利亚,语言的文化多元主义(linguistic multiculturalism),似乎正在取代英语作为

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<sup>②</sup> 译者按:所谓“微世界(化)”,主要是指一个文化意义上的概念,而不是一个空间意义上的概念。这个概念源自于本雅明·巴博尔刊于《大西洋月刊》(*The Atlantic Monthly*)1992年第3期上的一篇题为《吉哈德与微世界(化)》(*Jihad vs. McWorld*)的文章。之后,巴博尔又于1995年在美国出版了一部同名著作。体现于这些著述之中的,是巴博尔的两个理论维度。“吉哈德”所代表的是那种被蒙蔽而又令人不堪忍受的“部落原教旨主义”(tribal fundamentalism),而“微世界(化)”则指枯燥乏味的“文化一元论”(cultural monism)以及那种发端于发达国家而又迅速弥漫于发展中国家的所谓“消费者文化”(consumer culture),这种文化既浅薄又统一。一言以蔽之,前者是指“部落主义”(tribalism),后者则指“全球主义”(globalism),二者呈现出一种反方向运动。尽管如此,二者之间依然有着一个共同之处,就是它们都对西方的“民主制[构成]威胁”(threatening to democracy)。究其实质,用巴博尔自己的话来说,“微世界(化)”的另一种表达法就是所谓的“政治全球化”(globalization of politics)。相关文章的下载网址为:(<http://www.theatlantic.com/magazine/archive/1992/03/jihad-vs-mcworld/303882/>)。



一门通用语言而使用的状况。第三,在亚洲和其他地方,种种有着浓郁民族和地域特色的地方性英语,已如雨后春笋般地崛起,呈现出与英国英语或美国英语分庭抗礼之势。第四,在我们自己的地盘上,土著美洲部落族群和其他少数民族社群,业已积极地参与到恢复自己失去的语言和文化的工作中去,试图使人们听到他们的声音,倾听他们诉说自己的语言。第五,与以往相比,数量越来越多的个体不断地现身说法,对那些人们还被蒙在鼓里或被拒在门外的东西重新加以宣认——不管是民族和语言身份,还是性倾向或宗教信仰。简而言之,在这场对于全球化或全球秩序的如火如荼的热切向往之中,自以为是的话语及其反语(counter-discourse),可谓众声喧哗。

正是在这个大背景下,本书实际上也与这个愈发显见的吊诡现象紧密相关。中美混合修辞的形成,是两个不同的修辞传统相互接触的合成品,更是中西融合的一个范例。这是一个发生在修辞边境或交界地的现象<sup>③</sup>(Pratt, "Contact Zone")。作为一种合成品,中美混合修辞的形成,使得笔者能够以一种更有创意的方式参与对话,并对这个吊诡现象加以思考。诚然,它使笔者得以对这种二元话语加以反思和超越。但是,这种二元话语似乎已然以不同程度的显白方式在国家间对话以及我们的日常话语实践中弥漫开来,并经常造成了严重的后果,而不论这些话语实践的主题是全球化还是反恐战争。

也就是说,中美混合修辞源自于中国和欧美修辞实践,是一种混合物,诞生于两个截然不同却又不是完全不可相容的修辞传统。作为一种混合物,中美混合修辞模糊了二者之间的界限,也有助于对这种二元主义的话语或冲动加以挑战和超越。另一方面,我想简要地说明一下,作为一种混合物体,中美混合修辞所体现的不应该被认为

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<sup>③</sup> 译者按:所谓“修辞边境”(rhetorical borderland),从空间意义来说,是指一个具有特定意义的地理概念,即具有不同种族、历史以及文化背景的人所生活的一个混杂性区域;而从观念意义来说,是指一个“话语场”(a discursive field),在这里,权力关系极不平衡,主流话语与非主流话语处于对抗性的互动状态。这种对抗既可能是暴力的,或破坏性的;也可能是合作性的,或创造性的。从源头上看,“修辞边境”这一概念发端于19世纪盛极一时的殖民主义,然而,在后殖民主义语境下,这种互动性的对抗状态非但没有减弱,反而变得更激烈了,其抗衡的形式和结果都呈现出多样化的趋势。