

# 我的故事 ~ 16. 一个爱情故事



*“ 敞开你的心扉，就会得到你应有的幸福。 ”*

我的出国赴澳看上去像是赶时髦，其实它根植于我的少女时期就怀抱的美丽梦想以及我身上不安于现状的因子。

大学毕业后，为了追随我的男友义无反顾地离开东北的父老家乡来到南方的深圳-这座从小渔村发展起来的现代城市。这里的9年，是锤炼我的9年，我从一个懵懂少女走向成熟的女性。爱情受挫，反倒磨练了我的意志，我全身心投入工作。前4年半在深圳职业技术学院做英语老师，后4年半受聘于巴拉瑞特大学的中国办事处，做福州大学的留学项目负责人。

这次工作的转换，其实可以说是开启了我的出国之心。将一批批学生送出国的時候，我的心里难免泛起涟漪。我还年轻，要是有机会，我当然也想出去见识外面的世界，外面的世界一定更精彩。但是，我还缺乏资本，于是提升学历成为我第一要务。我当时是大专学历，所以就在工作的同时，读了华南师大的本科，然后在2007年又完成了MBA课程。MBA授课是全英文的集中授课形式，更激发了我要去英语国家的想法，一是感受一下真正在国外课堂学习的氛围，二当然是体验一下国外的生活。出国成为我的梦想，这看似一个怀春少女的玫瑰色之梦，其实是一个成熟女子的理性梦想。

人都说幸运之神会光顾有准备的人。当我为出国之梦做着准备的时候，幸运之神真得来敲门了，而引导这个幸运之神的人便是如我恩师般的人物巴拉瑞特大学校长Kellin Goks教授。当时巴拉瑞特大学国际部正在向全球招聘的负责中国项目的市场工作人员，要求要懂中国的教育，懂澳大利亚的教育，而且具有工作经验，还要教育专业方面的知识。Kellin Goks教授非常认同我的工作能力和语言能力，鼓励我去申请。2008年的一月份，我飞赴澳洲面试，面试完几个小时之后，就得到通知被录取了。于是，当年的三月份，我就顺理成章地来到澳洲工作。

所以，我的赴澳优于那些来此从零开始奋斗的人，因为我是受ECU之聘来此上任工作的，所以就免去许多移民或留学生找工作的苦恼。当然，初来乍到，在一个完全陌生或者说以前只是在文字中有所认识的国度，孤独苦闷也是难免的。但是，我认为自己是心理坚强的女性，是善于调适的。刚开始，我的调适方式是醉心于工作，一是为了

忘记自身的孤独，更重要的是要做出成绩得到上司和同事的认可，这样才能站稳脚跟。工作中大部分同事都是友善的、乐于助人的，也有些自以为是、喜欢对我的工作指手画脚的同事，我的处理方式是敞开你的心扉，同他们真诚交流，让他们了解你的为人、理解你的想法、你的态度，自然就会得到他们尊重你的回应与合作。在会议上，你要善于表达自己的计划设想，让人信服；在一对一的谈话时，你要真诚对待对方，让人信任。当工作上顺手了，生活安定下来，交了不少好朋友，也认同澳大利亚人将工作同生活分开的人生态度。这个时候，少女时期的梦想就来敲击自己的心灵深处，在中国没有寻到白马王子，在这个风景如画的异国城市能觅到如意郎君吗？有时候，我会望着如蔚蓝海水般的天鹅河出神，河水有节奏地拍打着沙滩，天鹅双双对对悠然嬉戏，海鸥展翅滑翔在蓝天。我的梦想如同蓝天上的白云那样清晰而飘渺。

爱情是令人憧憬的，恋爱的感觉也是美好的。即便有过挫折和伤痛，我愿意留住记忆中的美好，并且将其视为教我成长的经历。说说我的第一段异国恋情。他是澳大利亚人，认识他是经朋友介绍，我们初次见面谈得很投机，后来他常来约我。随着时间的推移，公园里、咖啡馆、电影院、海滩边，就多了一对异国恋人，这对恋人起初如胶似漆，时间长了，因为我的工作经常需要出差，忙起来难免对他疏忽，他就露出不满，两人就发生冲突。而冲突最大要数两点，对我来说难以容忍，一是他坚决不要孩子，二是他有许多女性朋友，关系暧昧。我虽然接受过西方的教育、接受澳大利亚人的将工作和生活分开的态度，对于结婚生子、忠贞爱情方面还是很传统的。所以，可以预见这次恋爱的结果了。

我的第二个异国恋人是葡萄牙人。我们相识于网络，他很坦诚，第一次见面就让我了解他的全部背景：他的离婚史，他的几个孩子（最小的11岁），他的庞大的家族以及他的规模不小的公司，这样的坦诚赢得了我的好感，我便很快坠入爱河，感觉仿佛认识他已经很久。在同他一起的一年时间里，我尽量地将自己融入他的大家庭，经常去参加他们规模盛大的超百人家族聚会，并且希望得到他的认真承诺，从此我们可以再组幸福家庭。但是，他的态度一直不明朗，似乎还没有走出离婚的阴影，似乎难以启口承诺，他说你看我们不是相处得很好啊，不必担心啊。也许是阴差阳错，当他的公司遇到麻烦要他全心去处理的时候，我同他又谈及承诺之事，惹起他的不满而断然拒绝再同见我见面。

虽然当时有受伤的感觉，但是我还是感谢生活赐予我的经历。反思这两次恋爱经历，其实分手是必然的，因为我身上虽然有不安分的因子，有一股离开熟悉环境向往远方的劲头，同时我也是喜欢安静沉思的人，我也想结婚生子，尽享天伦之乐。那种缺乏安全感、没有承诺、日日酒会、人声鼎沸的喧闹不是我所真正向往的生活。

经历过两次异国恋爱，也许你会认为我是“情场老手”了。其实，我仍然保留着少女的真诚，当然无可否认，我身上日益增长了成熟女子的魅力。也许正是这种成熟加真

挚，吸引了我现在的先生目光。初次认识他，是在交谊舞俱乐部。国标交谊舞是我的娱乐兴趣所在，我将它视为放松疲惫身心的锻炼方式，而在悠扬的乐曲声中，能有一个美好的舞伴，伴随着音乐起舞翩翩，当是人生一桩乐事。而刚开始的时候我从未奢望我的一个舞伴会成为我将来生活中的伴侣。他身材高挑，沉稳练达，又不乏幽默。在所有舞伴中，他是同我配合最默契的，因此我们彼此颇有好感。他当时对学中文感兴趣，所以在跳舞时会有意识地加入一些中文。有一次，他说“你有男朋友吗？”我说，“没有。”然后他说，“你要男朋友吗？”我说，“不要。”我以为他是想练习中文，就问他，“那你有女朋友吗？”他说：“没有。”我说，“那你有老婆吗？”他说，“没有。”就这样，在边舞边练习中文中，我们开始熟悉起来。后来我们有过一些似一般朋友的活动，比如一起看场电影喝杯咖啡。

有一天，他一脸正色，说道：“你要找男朋友的话会不会考虑我？”我说，“我对你一无所知，怎么让我考虑你？”他说：“那你想知道什么，你问吧？”我就真得问了她的年龄、工作单位、婚姻史、家庭等。他如实相告：他是电子工程师，喜欢音乐、跳舞，会弹吉他、钢琴，吹小号。他结过婚，13年前离的婚，有3个儿子，接着他说“我说到现在你想走的话你还可以走，一般情况下，我说到这儿就已经把人吓跑了。”在这样看似玩笑的对话中，我真正对他刮目相看了，他毫不掩饰，敞开他的心扉，我欣赏他的坦诚。我没有逃跑，相反，同他继续着刚才的话题。他说，他最小的儿子已经满18岁了，他们都已经独立出去了。目前二儿子还跟他一起住，但是已经找到工作正打算要搬出去。所以，经济方面他是完全没有负担了。然后，他问我，“你想要什么？”我说，“我要结婚生小孩的。”我出奇地直接，敞开我的心扉，没有初恋少女的羞涩，没有假装的矜持正经。我说，“我就是要结婚生小孩的，你如果现在害怕的话，你也可以跑了。”

这样的单刀直入，看似缺乏一种浪漫的朦胧的过程。但是，生活就是这样，恋爱是没有模式的，没有法则规定你们一定要通过什么方式才能坠入爱河。它发生了就发生了，是如此的自然。今后一天天的日子是长的，它可以提供你足够的时间，去弥补你向往的浪漫情调。碰到一些重要的日子，他总忘不了出点浪漫的鬼点子，给我一个惊喜，也许是情人节的一束鲜花，也许是连我自己都没有记住的生日party，也许是澳大利亚国庆节的观礼活动，而最最富有浪漫情调的当然是巴厘岛之行了。虽然澳大利亚不乏迷人的风景，但巴厘岛那旖旎的热带风情，是最能催生浪漫情愫的。我们带着对巴厘岛万种风情的留恋，回到了澳大利亚，继续着我们的工作和生活。我的工作依然如此，常要出差。有一次我出差了3周，回来后见他，他的情绪有些波动，直截了当地对我说：“我觉得你把工作看得比我重要。”我心里暗自反省，自己的确热爱这份工作，所以对工作很用心，很投入。但是，出差在外，我是牵挂他的，这种丝丝缕缕的牵挂之情同对前两任男友的感觉是不一样的，我知道我不想失去他。我说，“怎么可能呢，你当然是最重要的啦。工作只是一份工作而已，工作是为了赚钱。如果你能接受的话，

我可以不要这份工作啊，我做其它的不用出差的工作也行啊。”他听我如此表白，就说“那不行啊，这是你喜欢的工作，我不可能那么自私的。”我说：“那你说怎么办呢？”他情绪很激动，将我拥入怀中，“我试着调整吧……嫁给我，好吗？”

对于这突如其来的求婚，我毫无思想准备，突然之间就楞住了，这符合浪漫之梦吗？没有鲜花，没有戒指，没有仪式。你看电视里的求婚镜头多么浪漫温馨哪，他这……他见我楞在那里，慌忙说：“假如你没有准备好，那没关系。”不是，我是太突然了，我是心惊又心喜的，我感觉我的心在颤动，我的眼里涌着泪，说：“我当然会嫁给你啰。”之后，深知女人心的他建议我们去香港度假，在香港他精心挑选了戒指，就在平顶山上，弥补给我一个浪漫的求婚仪式。面对着美丽的维多利亚港，他发出庄重的誓言，献上用玫瑰花组成的爱心，而我也用我心之温柔，回应他的爱心与承诺。

我们在结婚之前进行了婚前指导，我可谓是大龄初婚，心里边有些疙瘩，而他作为离过婚的人再次步入圣神殿堂，可能也有些顾虑，所以婚前指导是很有必要的，刚好我们找的证婚人开的条件就是我们必须做婚前指导。我们两个写的问题答案都表明我们之间相互信任、彼此了解，除了某些小问题意见有分歧之外，我们在大多数问题上都意见一致。不过，从性格上讲，我是属于“积极型”的，他是属于“消极型”的，不是说他内向或悲观，而是说他看有些问题会朝着负面的方向去看。但是，我们的证婚人说，我的积极的态度会影响他，会把他带动起来。事实证明，证婚人是对的，结婚以来，我积极乐观的态度已经影响到了他，他变得更加豁达开朗起来。他的朋友们见他，说他变了个人似的，现在魅力四射。

我们回中国去补办了一个中国的婚礼。中国改革开放以后，跨国婚姻的事例也很多，但在我的家乡还是比较少，我们可谓“衣锦还乡”。我家里大家对他很是宠爱，将他照顾地无微不至。在这个过程中，他对生我养我的东北、对中国文化更加了解了，也将自己融入了我的大家庭当中。他喜欢中国的绘画，但欣赏不了中国古典音乐，也不太关心当局政治。他很懂得礼尚往来的人情世故，每次回去总忘不了给家里每个人带许多礼物。他很会体贴人，有次我身体不舒服，他根据我所做的和在我妈家里吃过的，做了猪肉炖土豆，做得非常好，很有我家乡的味道，他有厨师的天才。我侄女与我们同住，他对侄女也很好，有时晚上侄女生病了，他开车出去买药。

我同他的家人也关系良好。他弟弟和哥哥他们也经常发信息给我，希望到时间要聚一下。不过，婚姻生活中难免有磕磕碰碰的时候，我们两个有一个原则：当我们不高兴了，或者有什么问题出现分歧了，一定要说出来，互相之间不可以憋着。他做得其实比我好。有时候我不高兴了，还不愿说，他看我脸露不悦之色，会问我：“你怎么啦？”有的时候，不管是不是他的错，他都会说I'm sorry[]我也就觉得没什么了。有时候他会抱怨，说我容易发火，脾气上来得很快。我说：“那我下去得也很快呀。你是喜欢我每天慢慢发火，发一周呢，还是上去一秒种，下来一秒种呢？”说这话的时候，

我们两早就默契地笑开了。

许多人认为婚姻是爱情的坟墓，而我认为是否是坟墓完全取决于你是否善于经营你的婚姻。假如双方在任何事情上都开诚布公，真诚相待，夫妻之间没有解不开的疙瘩。这是对所有的婚姻而言的，那么对于跨国婚姻，由于双方文化背景的不同，就更加需要经营技巧了。我们双方的技巧就是：敞开你的心扉，去拥抱对方；吐露你的心声，同时去倾听对方。

假如谈到文化身份认同的问题，感觉自己到底是澳洲人还是中国人？哪里是我的家？从地理位置上来说，澳洲是我的家，因为我自己构建的小家在这里，我们现在很期待有我们两的孩子，会在这里出生成长。但是，我心里边永远是中国人，这个是改不了的。我的情况同出生在澳洲的华人还是有区别的，土生土长的人可能更认同澳洲。但是，我是08年才到这里的，而且中国有我的大家，爸爸妈妈的家。在澳大利亚呆得时间长了，我就想念东北老家，想念大雪冰封的北国风光，而在中国呆上几个星期，又想回澳洲，想念这里纤尘不染的空气，这里桉树林散发的香气。而我是如此幸运，我的工作给了我两边跑的机会，所以就不像其他在这边长期居住的人那样，有那种对祖国家乡的强烈的思念之情。像我一样敞开你的心扉，你会得到你应有的幸福。

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## My Story ~ 17. A Unique Personal Statement



*“After many years, when thinking back to the interview at the University of Melbourne Law School, I still feel that it was the peak of my life.”*

Before choosing to study law, I was rather hesitant and struggled with the decision – the voice telling me to study medicine had been part of my life as I grew up. My father died of illness when I was three and a half years old, so I grew up with my mother and grandmother. There was no father figure when we, four

brothers and sisters, were growing up, which resulted in that we not only had living problems, but also lacked of spiritual support. Studying medicine was the inner thought and long-time desire of our father and was also an important support on my road of life. Once I thought that I would never let other children suffer the pain of losing a father. It also explains why a lot of my families choose to study medicine; the motivation is simply related to my father. In addition, I believe you have read my resume, which shows that I was involved in foreign trade and have worked in that field for nearly 10 years. Regardless of life experience, after all it has given me it is no wonder that you may ask why I chose law. I have already got my answer in my heart.

Personally, perhaps the law is more suitable for me than medicine, because I know that it is my inner voice speaking. Medical science can help a lot of people, and it is also the motivation formed by my family background; while the law is quite different, it is my personal expectation, and the priority of my interests. People should respect the preference of their hearts, because that will provide permanent encouragement in the future.

The study of law and foreign trade can complement each other to some extent. With the guarantee of systems and institutions, trading can be more rewarding. By studying law, I also would like to help the future exchange between China and Australia, yes, the exchange between two countries — the international association.

At this point of the interview at the Law School of University of Melbourne, the teacher suddenly laughed heartily, and said that I spoke from the heart, with great feeling and this was the most unique statement that he had ever heard. I felt embarrassed and scratched my head and smiled kindly. Perhaps the teacher wanted to see my “caring about the world” face. Soon after the interview, I was told that I was admitted to the Law School.

I once believed that no one can stand alone, everyone is looking for a warm embrace, and hopes that that embrace can make oneself safer, stronger and even perfect. From my first time here in 1991 to getting a permanent residency card in 1997, and to returning home victoriously in 2005, I was successful in Australia — Australia has a total of more than 600 lawyers, only two of them come from China and only one has worked as a special adviser in the top law office of Melbourne, and I am the one. Although I have lived the mainstream of society, I still felt

uneasy and still continued to look for the things that can satisfy my heart. What I am looking for, is an ethnic community.

I always explicitly described my position as “an overseas Chinese”. I came to this land of Australia across the sea and wanted to learn the language and understand the customs here. I actively communicated with others and tried to integrate into the community, and whatever happened, I never felt lost. Maybe my accent has improved, my habits have changed, but I always know that I am Chinese, just like my name “Li Ming” (meaning the dawn). My father gave me this name because I was born in the morning, and I have used it up until now and never changed it. Someone told me that I should use an English name when I live in a western country, this would be more convenient for making friends and working as a lawyer, or at least assist others to remember me. But I always say that it is not necessary. Maybe my name is not easy to remember, but if someone really wants to know me, he will also be able to remember my name. So it is not necessary to change it to a name that my father does not know. It is a memorial to and also a demonstration of respect for my father. From the beginning, I set a principle for myself that my name will never be changed and cannot be changed, because Chinese people should use their Chinese names.

Since Australia enthusiastically opened her arms to me, I will proudly open our Chinese arms, and bring to Australia the charming and profound language, broad and rich culture, my tenderness nourished by the southern Chinese culture mixed with a classical flavor (I’m a native of Putian, Fujian) .

At first, there inevitably was some exclusion and misunderstanding. There is always a sense of superiority and conflict in Caucasian society toward Asian faces. My colleagues often said that their lives were dominated by work without any interchange with others. Yes, communication at the beginning was not easy. But once they began to communicate with me, they discovered that it was quite easy to talk to a Chinese person and I was actually treated as an equal. Such an understanding should be built on the basis of respect. How can Chinese people live in other countries and in a multi-cultural environment? We must initially earn respect and understanding. My ambition may be greater, I not only want to survive, but also to live better and to win glory for my motherland. In the ebb tide, I am like a molecule which absorbs nutrients and becomes stronger until condensing into a perfect form. When this occurs, I can show myself in a better light. Thousands of molecules are like a majestic wave, which drives the

innovation of Chinese culture and the innovation of the inner world of a generation of Chinese people; this is why we need the ethnic community.

Our ethnic community must have a distinct symbol in the color of the Five-Starred Red Flag—China's color. We live and multiply in Australia, but it is not true that all our descendants are Australians. It is not the basis of my concepts, culturally; it is also not in line with the Australians' concept of an ethnic community. An ethnic community should include and fuse the differences, and show toughness and independence against assimilation. This is the style and verve of the community.

From the University of Melbourne to the present, and from my knowledge about the law, to my success in the Australian legal profession, the statement which I made at my interview has always been clearly engraved in my mind, and I still feel that it was the peak of my life. As one of the first state-financed students studying abroad, I know my responsibilities. Just like Xiang Yu having no face to see his fellow villagers, if I accomplished nothing, I also did not have face to return home. I have stumbled along the way, but my statement which was flattered by the teacher who interviewed me guided me like an ever-burning light before me. I am a lawyer, so I will do my best in the field of law. Australia's legal system has a lot of advantages that China can use for reference, but China's humanity relationship also makes the society prosperous. If Australia's legal system and China's human relationships can complement each other, it will be a good thing.

After many years, when thinking back to the interview at Law School of University of Melbourne, I still felt that it was the best of me through the years.

As I grow older, I agree more and more with a statement: "the real changes are changes from within which lead to understanding, compassion, justice and love." Only by experiencing these can you come to terms with the heterogeneous environment, and make peace with the foreign land without self-conceit, hesitation and humbleness, for both individuals and countries.

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## 我的故事 ~ 17. 最独特的个人声明

“多年后的我，回想起当年在墨大法学院面试的场景，仍会觉得，那是岁月里，最好的自己。”



没错，在选择学法律之前，我的确有过几分犹豫和挣扎——学医这个声音一路伴随着我成长。三岁半的时候我父亲就生病去世了。所以，小时候的我是跟着妈妈和奶奶长大的。家里兄弟姐妹四个，一路走来，没有父亲。没有父亲的孩子，不单单会有生活物质上的问题，还有精神上的欠缺，那是长期以来内心对父亲的思念与渴望。所以，学医救人这个意愿曾是我人生道路上重要的支撑点，因为我曾一度想着，再也不要让别的孩子也遭受没有父亲的痛苦。这也解释了为什么我们家里人有那么多学医，这种朴素的动力都跟父亲有关。另外，相信您也看到了我的简历，我之前都是做外贸的，不论这是否关乎人生际遇问题，但毕竟也已经做了将近10年。您肯定会问我，为什么要来学法律？这一点儿也不奇怪，所以，我的心里早就准备好了答卷。

从我个人角度来讲，也许法律比医学更适合我。因为我知道，这是我内心的声音。学医固然可以帮助很多人，但毕竟是由家庭背景转化过来的动力；而法律则不同，这是我的个人期望，是我众多所好中的优先。人要尊重内心的偏好，因为那才是今后永久的鞭策。

法律和外贸在一定程度上也是相辅相成的，有了体系和制度的保障，生意才能更加兴旺。而学了法律，我也想看看将来能不能在中澳两国的交流上有所帮助。对，就是两国的交流，国际之间的关联。

说到这里，老师您突然开怀地乐了，笑着说你好大的口气，你的这份儿声明可是我有史以来看过的最独特的。我不好意思地挠挠头，憨憨地笑。或许是因为老师想仔细看看我那“忧天下”的操心，面试还没结束多久，我就被告知我被录取了。

我曾经一度认为，没有人可以仅凭一己之力站立，每个人都在自己所在的土地上寻找那个可以用尽全身力气去拥抱的对象，并希望这个拥抱可以让自己变得安全、强大甚

至完满。从91年最初来这里，到97年拿到永久居住卡，再到2005年载誉回国，在如今的这片土地上，我算是成功的——全澳共有600多名律师，从中国来的只有两位，而能在墨尔本这种顶级律师所担任特别顾问的，我还是头一个。虽然已然称得上跻身于主流社会，但我仍旧觉得不安，仍旧继续在寻找那种让我内心完满的东西。慢慢地，我想我琢磨出了这种东西应该有的名字，民族社区。

对于自己的定位，我一直是明确地设定为“中国人在海外”。漂洋过海，我来到这片土地。这里的语言，我想学习；这里的习俗，我想了解。我积极交流，我努力融入，但无论怎样，我从来不觉得失去了自我。也许我的口音被矫正了，也许我的习惯被改变了，但我自始至终明白我是中国人的身份。就好比我的名字，“黎明”，父亲取之于早晨出生之时，我一直沿用到现在，从未更改。有人跟我说，你该取个英文名，在西方的国家，就该有个西方的名字，交朋友便于熟识也好，对于律师的工作有利也罢，至少能让别人在见面时立马就记住你。而我总说，没那个必要。可能我的名字不太好记，但若人家真的有心要来认识，也是能够记住的。所以我没有必要去起一个我父亲不知道的名字，这是一个纪念，也是出于对父亲的尊重。从一开始，我就给自己定下了一个原则，那就是名字是从来都不改的，也是不可以改的，中国人嘛，就用自己中国的名字。

但澳洲人既然热情地将他们的生活曝露给我，那么，我也就骄傲地敞开我们华人丰腴的臂膀，将那迷人又深邃的语言，将那博大而深厚的文化，将我那弥漫着水的柔情和夹杂着古朴气概的南方文明（我是福建莆田人），一并奉上。

刚开始，免不了会有排斥，会有误解。白种人的社会，对亚洲的面孔，总会多少有着优越感和抵触感。在之里，我的同事总会说，除了工作，外面就没有什么交流了。是的，最开始的交流总是那么的不容易。但一旦他们真正尝试和我交流了，他们会说，原来和中国人交流也能这么顺利啊。此时的我，才被真正地当作一个平等的人了。理解只有建立在尊重的基础上才能畅行无阻。中国人怎么在别人的土地上，在异种人的文明里存活下来，首先要得到的便是这种真正的尊重与理解。而我的野心可能更大，我不仅要存活，更要活得好，活得为祖国争光添彩。在大浪淘沙中，我像分子般吸收壮大，等我凝聚成了更完美的形态，我就能以更好的姿态展示自己。而千千万万的分子，便能成为那磅礴的浪潮，反过来推动整个中国文化的革新，推动一代国人内心的革新。这也就是为什么，我说我们需要民族社区的原因了。

我们需要的民族社区，必须有着鲜明的标牌，它有五星红旗的颜色，它有华夏的颜色。我们在这里繁衍生息，不能说我们的后代都全部成了澳洲人了，这不是我所想的，从文化上来讲，怕也不是澳洲人所想的吧。这个民族社区，要对差异表现出包容和融合，要对同化表现出坚韧和独立，这才是它该有的风格与气魄。

从墨大到现在，从对法律一无所知到现下在澳洲法律界卓有成就，那份最初的个人声明一直清晰地印刻在我的脑海。作为最早一批公费留学的知识分子，我清楚自己该有的责任。犹如项羽无颜面见江东父老，我若一无所成，我也无颜回国。所以，一路走来，磕磕绊绊，这份曾被老师戴了高帽的声明，却是一路指引我奋进的明灯。我是做法律的，那么我就在法律上为了它尽我所能。澳洲的法制，有太多让中国艳羡的地方。但中国的人情，却也让社会运作得亨通自如。澳洲的法制若能与中国的人情坐下来相互切磋，想必则会是美事一桩了。

多年后的我，回想起当年在墨大法学院面试的场景，仍会觉得，那是岁月里，最好的自己。

随着年龄的增长，我越来越认同一个说法：“真正的改变是通过理解、同情、正义、爱心后的内在改变。”只有经历了如此这般，你才能和异质环境停战，学会“不自负、不迟疑、也不卑微”地与你所在的土地温柔地媾和，小至个体，大到国家，概莫能外。

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## My Story ~ 18. Full Circle

*“You need to possess a fearless spirit or you will be overwhelmed and buried alive.”*



I was born in Jing Gang Shan, a significant revolutionary base area during the civil war. People from there all possess an adventurous pioneering spirit. They move from one life circle to another, of course, I'm no exception.

Consider the old saying - “knowledge changes destiny”, my college was the first life circle I encountered. However, what I hadn't expected was that despite the fact that I had moved through various circles, I have never left this big city. Most Chinese prefer the feeling of advantage, so poor students like me who have come from underdeveloped areas and have gone to successfully graduate from a

general university to Chinese Academy of Science, have always been underestimated when they first started their studies. In my case, my basic skills were little better than those who studied at a famous school. But I never gave up. On the one hand, I followed my supervisor who had just come back from America and I spared no effort to make up for my lack of knowledge. On the other hand, I participated in the research and exhibitions of PhDs. My hard work and diligence paid dividends. I demonstrated my ability in various aspects of my studies which was acknowledged by my supervisors and tutors. Last year, my old supervisor wrote an article to congratulate me on my becoming an associate professor. The paper mentioned his early impressions of me and also commented on my work ethic and achievements.

This was followed in Germany where I earned a post-doctorate and the honor of becoming an Alexander von Humboldt Fellow. Frankly speaking, I was mixing with people from Tsinghua University, Hong Kong University and the National University of Singapore. They compared me to a country bumpkin and I could sense their scorn and superior attitude. I was not influenced by or hold these negative attitudes. It's research and results that matter, not class origin. I remember a colleague approached me one day and said: "come and see, you will be inspired from this good piece of work?" I looked over and unexpectedly discovered that it was my writing that he was referring to. After that, I was often invited for coffee and a discussion. With a strong sense of belief and a pioneering spirit, I, as the only Chinese in this German Tutorial Project, finally won others' acknowledgement and recognition. I also successfully participated in some big European research projects. After hearing that I was about to leave for Australia, my supervisor was quite sad and hoped that I could stay. However, in my mind, I knew that I should continue on my journey through life. So I started to roll just like a gyroscope, and to my surprise, here I am in the southern hemisphere. Many people have asked me: "There are so many countries, why do you choose Australia?" "Well, besides the comprehensive environment including nature and culture, Australia is an immigration country where Chinese can establish their identity and nor feel excluded." I think this is the main reason why many people choose Australia. However in spite of the smooth life here, we do encounter hard times. After all, it's not difficult to imagine that if a seed cultivated in China wants to take root in Australia, it inevitably goes through periods of bitter suffering. For a new comer from northern China to break into the daily life of local teachers, we both must go through a process of accepting and being accepted. What I have to

learn first are the rules of game. Although I've taken part in various national and other projects, participated at institute conferences and published papers, it is still a hard job to become accepted by your peers. A supervisor directing a Chinese student will find that the same article prepared by him will attract more attention and will create more opportunities. There's also another saying: "Chinese people have to possess at least three to five abilities, thus receive acceptance". After all, we are outsiders, and although they would approve of you and agree with you, there are still issues to be solved. Besides these career obstacles to overcome in order to get accepted in academia, we have another problem — our accent. English is not our mother tongue and we speak with an accent. Some students would frown once we started to speak and you could sense disapproval. Well, what comforts me is that we have an Iranian co-worker whose English is actually quite good, so we usually chat and share our opinions about life over coffee or tea. I feel that my English is finally being accepted and is no longer an issue.

I've been to many universities, both in the eastern and western parts of Australia. In terms of universities in the circle, the recognition of Chinese culture receives high praise. People commonly agree that a Chinese person's qualities include a serious attitude, diligence, efficiency and application. A Chinese scholar is often given the important role of head of research because of these qualities. Once a student came to me and asked: "Tutor, I find us the Chinese are mostly hardworking while others are quite relaxed and do whatever they want after class, why?" I said to him: "You are right, but you should also think carefully that most top people are also Chinese, especially in technical matters. Because, after all, we are foreigners, and we have to make a greater effort to gain recognition." Thinking about recognition, I also find it an interesting phenomenon that students of different ages possess different attitude and knowledge of China. For example, two Australian English PhD students asked me some questions before they went to China on an exchange program: "Is there internet in China? Do Chinese use Skype? Can we surf Facebook in China?" These are typical questions that they imagine China to be a poor backward country shrouded in mystery. These perceptions all originate because of false information based on old ideas and perceptions. The first week in China, it was quite rainy, well, you know, once it starts to rain in winter in China, it will get pretty dark. One student cried out: "Oh, my god, the weather here is terrible!" They also refused to eat Chinese food but would only eat MacDonalds and KFC. They said the Chinese food was dirty. I

told them there was no McDonald's or KFC on this rainy day so we had to make do with Chinese food. Well, they just refused and continued to find fault with everything. After drinking a little wine, they went back to the hotel, only to sneak out later to find food. The first week ended and they still refused to eat Chinese food. What is the meaning of this rejection and why is this? Well, basically they wouldn't touch any food placed before them but looked for McDonald's and KFC. Things started to change from the second week: they actually began to think that China was pretty good which was a change from their previous thinking. Yes, they changed and gradually began to eat Chinese food and find it to be quite delicious. Their original negative attitudes changed to a positive attitude and they became comfortable living in China. There was even one student who thought that Shanghai was much better than Perth. Let me give another example. It's late October this year, the air pollution was very bad and another group of students arrived. There was a student majoring in Commerce who refused to come to China after reading about China's air quality. He wrote an email to me which was very critical of China and he decided not to come. I countered that by saying that if China is really so bad, then why are there so many Australian student study groups wanting to go to China. I believe that universities take their duty of care of students seriously and would not send them to an unsafe place. I have been with Australian students and of course there are many international students as well, most of whom are from Southern Asia with a Chinese cultural background. Although they are not very familiar with China, they are willing to see what life is like in the place where their families have lived for generations. They are willing to accept Chinese culture with a positive attitude and want to know about Confucian ideas and find out about their roots.

I believe, no matter how long these people have lived in Australia and how well they have fitted into that life circle, deep in their hearts, they are still Chinese. If they hear someone criticizing China, they want to jump up and protest — yes, our roots are in China. On the other hand, our children are quite different. They are comfortable being Australian. After all, they have grown up in this land. I will treat Australia as my home, because I also consider myself to be a guest so my heart is a little confused. I will continue to develop here and complete my pioneering work. As part of the first generation of immigrants, we have to rely on our pioneering spirit. If we don't have this spirit, we will inevitably be overwhelmed by life.

My friends often tell me that I'm quite different from other Chinese, even so I want to retain my roots in China because my parents, relatives and also my friends are there. They are part of me, part of my life, part of my history and then help to complete the full circle of my life.

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## 我的故事 ~ 18. 圈子

*“靠的就是这股子闯劲儿，没有闯劲儿的话，慢慢就被生活给湮没了。”*



我出生于革命老区——井冈山。我们那儿的人啊，特有一股子闯劲儿。走南闯北，从这个圈子闯进另一个圈子，我也不例外。

知识改变命运，大学是我闯进的第一个圈子。没想到，今后不断地跳着圈子，却也离不开这座大城了。大部分中国人喜欢拔高自己的优越性，而像我这样来自欠发达地区的，又是从一般院校考入中科院的穷学生，在刚读研究生那会儿就被人瞧不起过。刚入学的时候，基础不太好，比不上那些名校来的学生，但是我不服输。跟着刚从美国回来的导师，我尽全力把知识掌握扎实，帮着同一期读博士的师兄师姐们做科研、弄展览。渐渐地，各方面都越做越出色，得到了导师及各位老师的认可。就在去年，曾经的导师特意发博文恭喜我成为副教授，并回忆了当年对我的印象，工作的肯定等等。

接着，我闯进了德国，读博士后，拿到了洪堡学者的殊荣。但当时去的都是清华的，港大的，新加坡国立大学的，而相比之下，我就是一土鳖，从他们眼神中我看到了不屑。我不服气，每个人的水平是看科研的能力，不是出身怎么样，对不对？当时合作的有一名马来西亚的教授，某一天，他叫住我说：“来来，这篇文章挺好的，你好好读读对你的工作会有启发的。”我一看，呵，这不是我写的么！因为用的是英文缩写，这名教授没认出来，他说来这儿的人都要看看这篇文章，没想到是我写的。此后，常常有教授找我喝喝咖啡，聊聊想法。凭着强大的信念，以及敢闯的精神，慢慢让大家认识我、认可我，成为了德国导师项目中，唯一的一个中国人。我参与帮他策划欧

洲大的科研项目，并且都中了。在得知我要去澳大利亚后，德国导师万分不舍，希望我留下来。但是我不能停留自己的脚步，我要继续闯一闯。

我就像一颗陀螺，转个不停，没想到这一转，就转到了南半球。很多朋友都问我，这么多国家，你为什么选择来澳洲。澳洲是个移民国家嘛，华人在这儿比较有认同感，不会有特别排斥其他文化的现象，而且整体环境包括自然、人文的都不错。我想，很多选择来澳洲的朋友们，考虑的都是这几点。虽然在澳洲的这些年还是比较一帆风顺的，但内心还是苦苦挣扎过。毕竟，一颗中国土壤培育出来的种子，想要在澳洲深深地扎下根，其中的煎熬也是可以想象的。像我这样中途从北半球吹来，突然闯入当地老师圈子的，对自己来说也好，对他们来说也罢，都需要一个接受和被接受的过程。而我首先得知道这个圈子的游戏规则，包括写项目，包括做贡献等等。虽然国家项目，各个项目的我都评过，也参加各项学术会议，发表文章，但是要完全认可你，主动给项目的话，从我的角度来说，在澳洲还是比较难。一名带着中国人的东欧老师发现，同一篇文章，如果拿他自己打第一作者，就引用的机会来说，比拿中国人做第一作者，高多了。圈子里还有一个说法，那就是，中国人在科研能力上至少比西方人强三到五倍，人家才会认可你。毕竟我们是外来的，他虽然认可你的业绩，但不会把钱铺到你的身上去。关于这些游戏规则，我也还在慢慢摸索。学术方面的认可，除了在事业角度上有一些困难，还有另外一个问题，那就是口音。英语并非我们的母语，在上课的时候，我们确实带有一定的口音。那帮学生，尤其是澳洲当地的学生，他们对我们口音是很排斥的，一些学生甚至看到你的中文名字就皱眉。好在有一位伊朗同事，他的英文非常好，我们就每天早一杯咖啡，晚一杯咖啡地这么聊着，谈工作，谈生活，海阔天空地谈着，好歹拯救了一下我那口蹩脚的英文。

澳大利亚很多大学，东部和西部我都经历过，印象也比较深刻，就大学这个圈子来说，在文化上，澳洲人对中国人的认可度还是比较高的。中国人做事比较踏实，勤奋，效率高，这是他们比较认可的。而且，中国人比较拼，科研上，大部分中国人习惯做在前面。曾经有一个学生问我：“老师，我发现我们中国人在大学里面普遍过得很辛苦，为什么他们那帮人就很潇洒，上完课该干嘛干嘛。”我说：“是啊，但你仔细看看，往往做到上面的都是我们中国人，我不是说管理层的，而是职称上，我们中国人往往会做的比较高。因为，毕竟是外来的，要评职称，你要做的比别人优秀好几倍，人家才会认可你。”谈到认可度，我发现一个非常有趣的现象，不同年龄段的学生，对中国的认同是不一样的。举个例子来说，去年有两个博士生，是澳大利亚英国籍的，他们去中国交流之前问我说：“中国有网络吗？中国可以用Skype吗？中国可以用Facebook吗？”各种各样的问题。他们觉得中国太穷了，但对中国又非常感兴趣，觉得是个神秘的国度。学生对中国的这些偏见，是因为他们看到了一些谎报的新闻，对中国的认识还处在旧社会时期。刚到中国的第一周，那天上海还下着雨，你知道，中国冬天一下雨，天就灰蒙蒙的。学生就叫了：“哎呀，中国的天太糟糕了！”去吃

饭，就是不吃中国餐，觉得不卫生，他们说哪有麦当劳，哪有肯德基。我说我现在在哪儿找去啊，因为下雨天刚下飞机，就凑合着吃中国饭得了。他们非常不爱吃，就是挑。鸡肉里有骨头，这个什么的，那个什么的，喝了一点酒就回去了，回到宾馆自己又偷偷摸摸吃点东西。头一周的时候他们基本上拒绝吃中国餐，你知道什么程度叫拒绝吗，就是根本就不动摆在他们面前的食物。还是要找麦当劳和肯德基这些东西。到了第二周的时候，开始转变了，他们觉得中国真是漂亮啊，慢慢开始体会到中国真是不一样。他们慢慢改变，慢慢吃中国菜，还直说中国菜挺好吃的。结果后来学生们评价，没想到，中国真是很好。一开始抱着一种排斥的心态，挑毛病的眼光来看中国，慢慢的，觉得风土人情、消费水平都非常好。有一个学生甚至觉得相对珀斯，他更喜欢上海，更喜欢中国。再说一个例子，今年大概十月中下旬的时候，中国雾霾，又遇到一批新的学生，其中一个商科的学生，他看了新闻之后就决定不去中国了，给我写了封电子邮件。信里全是批评中国，说中国非常非常危险，说中国环境特别特别差，对中国我感到非常焦虑，所以我决定不去中国了。我说那好，没关系，如果中国差的话，那我们澳大利亚干嘛每年要派好多团去中国呢？而且是学生团。我相信大学是为学生考虑的，不会说派学生到一个不好的地方去。这说的是澳大利亚的学生。而且还有一些国际学生，国际学生里面大部分学生是东南亚地区有中文背景的华裔，虽然他们不太了解中国，但愿意带着一种寻根的兴趣去中国，看看自己的祖辈呆过的地方是什么样子的。这些学生带着非常正面的心态，积极地想接受中国的文化，想知道中国文化中的儒家思想，找到他们的根。

我相信，不论在澳洲生活了多长时间，和这里的圈子多么的融合，我们这一代大部分人骨子里面还是认为自己是一名中国人。当听到有人说中国不好的时候，心里特别想跳起来揍他一顿，因为我们这一代人的根都在中国。而我们的孩子却不一样，是香蕉人——思想是西方的，面孔是中国的。香蕉人在融入澳大利亚社会，和澳大利亚社会交流这些方面，比我们第一代移民来说得心应手多了，毕竟他们是从小就生长在这片土地上的。而我会把澳洲当作我的家，如果给自己定位为一名过客，心是沉不下来的。我会在这儿发展，靠自己能耐去闯一闯。我们第一代移民，就是靠这个闯劲儿，没有闯劲儿的话，慢慢就被生活淹没了，除了油盐酱醋，什么都没有了。

“你跟其他中国人不一样”我的朋友常对我说。但是我还是会到中国寻根，因为毕竟父母健在，兄弟姐妹亲戚朋友都在那边。那边有我的回忆，有我的根，有我一路闯的痕迹。

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# My Story ~ 19. We Are The Masters Of Our Destiny



*“So many people living in the world, they all have something in common.”*

I dare not compare myself with great people such as Sun Yat-sen and Lu Xun, but like them I also started by learning medical skills. Having medical skills can relieve patients from illness, but cure few. Although my medical skill could heal their physical ailments, I was unable to heal their mental anguish. I wanted to do more for them. Thus came the thought of entering politics.

My ancestors were from Hangzhou, Zhejiang Province, but I was born in Shanghai, then went to Japan. In Japan, due to various reasons I didn't feel comfortable; my parents thought it would be better to go to an English-speaking country. Since I wanted to be a doctor, at the end of 1980, I came to Australia from Japan to study medicine. At that time, U.S. was strongly anti-Chinese, but Australia seemed to be more willing to accept foreign students, but to study medicine was still very hard. After a lot of setbacks, I finally went to the medical college.

At the beginning it was not easy for me to integrate into the local culture, environment and other aspects of life. In Australia, medicine is the most difficult major, especially for foreign students. Therefore I made up my mind to learn biology first and enter the medical school as soon as my score was good enough. In fact, it was not so easy. I got a degree, but failed to find work in the hospital. Then I tried to find a job wherever I could. Finally, a hospital in Melbourne invited me to work there, and guaranteed me a position, so I decided to accept their offer.

At that time, when a employer nominated someone to come and work, they found that many foreign students stayed for a time, later, their parents would come along too, but it was very difficult for them. It was because of the so-called “three

NOs: eyes cannot see, ears cannot hear, and mouth cannot say". The only thing the elders could do was to count the number of vehicles back and forth, or to walk around on the streets. They felt very depressed. However, I firmly believe that if you come to this country you must try to integrate yourself into this society.

After a while, my language and other aspects of adapting to a new life were better than other foreign students. Therefore, many people, both Chinese and European Australians encouraged me to participate in politics. The first step into politics was the local government. In 2002, I was nominated in city council elections and won. I was probably the first councilor with a Chinese mainland background in Australian history.

Many people have asked me whether it is hard to participate in the election. I would ask him: Have you ever tried to knock on thousands of doors? Sometimes when you knock on a door, people open the door and when they see that you are from Asia, they are not interested. What's worse, they may be Liberal Party voters. You have to explain to them your policy agenda, they will feel that although you are from Asia, you speak the same language as they do, even if you are a Labor Party member but have reasonable policies, they might choose you. What is important is to win as many votes as possible. It is the most important thing in a democratic society. They would not vote you at the very beginning, but would finally choose you, which gave me a great sense of accomplishment.

Later, after a few of years of being a City Councilor, I lobbied eight other members of council. By their unanimous recommendation, I was elected to be mayor in 2006, becoming the first Chinese mayor with a mainland background. In fact, my salary as a doctor was higher than what I was paid in politics. Why did I do it? I really wanted to do something for the Chinese community. The honors I achieved, I would like to share, which is the pride of the Chinese, and especially it is the pride of Chinese Australians. After 2006, I was re-elected for three terms. After 2012 I didn't take part in the re-election campaign, I had served 10 years on council; I wanted to have a break.

Of course, this journey was very long and also very hard. Towards mayors and councilors, people have two kinds of reactions, one view is that mostly you eat out and attend events, so it is quite glorious. I would half-jokingly say that I would rather go home for supper with my wife and kids, and happily stay at home. A few days ago, I was invited to a council activity. They said to me that I had a enjoyable

time, but I replied that it was not enjoyable, it was work.

Others can well understand that being a politician is really hard. Some may ask: what do you do every day as a councilor and mayor? You can work part-time in the municipal government, but have to work full-time in the federal or state government. In addition to your own work, you have to do the government's assignments. All decisions are made by votes, and the mayor has only one vote. Interestingly, when I was mayor, I was invited to visit China. People would like to ask, how much public money I could approve in a year. I said I had no authority to approve and grant any funds. As a mayor, I had one vote only. My responsibility was to preside over the meeting, and in other aspects I was the same as ordinary members. For example, our members voted on an issue, and the voting result was 5 to 4, then we followed the majority decision; this is the way council operates.

Many people asked what benefits I received from being a politician. I said no benefits, but a lot of disadvantages. I had to spend double or triple the energy to work, and work for the entire Chinese community in Australia, not just for money. Therefore you must not have a narrow view of things, instead you have to see the future. I've been thinking about the Chinese community here, for the Chinese Australians, we should have a positive attitudes, think like a leader. We should not think we are just ordinary people, and let it be; or choose to ignore it due to old age, and leave it to the kids. It is the wrong attitude; we must have the mentality of a community leader. If we do not strive, nobody would place anything on our plate. Anyway it doesn't mean that we rob or cheat, but we just fight for the rights we deserve.

Once, a Chinese person accidentally died. Chinese people are usually willing to sit on the first and second rows on the rostrum at celebrations, but on such an occasion, nobody seemed willing to take the lead to deal with the death. I led people to the police station and asked for details. They told us that they would definitely give us an explanation when more information was available. Chinese people struggle for fame in a broad sense; or for glory, and this glory is for all the Chinese community, not for personal glory, nor personal benefit.

Most Chinese communities are good, and the hometown associations are good too. In terms of promoting community consciousness, they have done quite well. What the Chinese communities have done for many years is mainly aimed at connecting us with the mainstream society. There are a lot of communities, like

the Northeast area of Melbourne Chinese Association. It was the first Association with a Chinese mainland background, and I have worked as president for many years. We very often exchange and communicate with Italian associations, send people to take part in cultural activities, and we are frequently invited by them to celebrate together. What we do is a kind of cross-ethnic communication, not just confined to the Chinese New Year dinner, but to communicate with foreigners and to exchange views with the mainstream society, in order to let them know how we think, how we expect the government to perform. One important function of the Australian Chinese Community Council is to act as a bridge. Before the government makes decisions, it should listen to us. For example, when the government wants to build a nursing home; they have to ask for our ideas. Some young people can speak good English when they are young, but when old age approaches, they go back to their mother tongue. So we put forward that in the aspect of communication staff should be employed who are able to speak Chinese and talk to the old people; and when catering, the dishes should include some Chinese food. These are very important issues.

In communicating with mainstream society in Australia, some annoying things appear. In Western society there are still a considerable number of people who see things through colored glasses. They may ask very ridiculous questions, such as "Do you have fridge?" "Do you still wear braids?" These are very stupid questions. I asked them: "Have you ever been to China yet? Do you know what the Chinese are like? Have you ever seen China's high-speed rails?" They still have the image of a backward old China. For them, Chinese people still seem to be short of food and clothing.

Westerners don't understand China. Once a Chinese delegation came to talk about cooperation, they arrived at 11:30. At 12:00, the Australians said please come here tomorrow and we will sign a contract. Next day the Australian counterpart waited to sign the contract, but the Chinese people did not show up. Why? Chinese people said that the Australian party were not sincere. What time is 12 o' clock? It is dinner time, you did not treat us to a meal, and obviously you had no sincerity. In the evening, singing and saunas are part of the unwritten rules in Chinese business circle, otherwise, it is considered to be insincere. It is said that nine out of ten business deals are done in cafes and dining halls in China. However, in Australia, whatever business you are engaged in, you come to my office to talk and sign the contract in the office. This phenomenon indicates

that Westerners are completely different from the Chinese people in their working manners. It is a huge cultural difference.

As the first Chinese-Australian mayor, when I attend activities, the Chinese people are very happy, Westerners also feel good about cultural diversity. When I say I hold a leader's attitude I mean as mayor I act not only on behalf of the Chinese, but also on behalf of Westerners. Our generation, especially the 40 year-olds who have been here for 10 to 20 years, and the new generation as well, are very receptive to my ideas. But many people cannot accept these ideas, especially the elders, since they spent most of their lifetime in China. If you ask them to have a sense of being part of Australia, they cannot accept that view. In general, the elders cannot be forced to change, but for young people, you should make them accept changes as soon as possible. For example, the "163 migrants" often say what foreigners are like; they say and do unpleasant things. Some new immigrants whose economic conditions were good at home arrive here and say this is not good, and that is not good. Because you choose to live here, you should treat the place as home. Go to Rome and do as the Romans do. It should be based on the spirit of master so that you are gradually melted into this society. There are so many people living in the world, there must be something in common among them.

This year, the Victorian Labor party has nominated me as a senate candidate for the western city electorate. I rank third on the list of candidates, which is hopeful, but nothing can be guaranteed. I need to fight hard to win. If I am elected, I am bound to do the job full-time. If I am not successful, I will work in clinics, and do service for the community, and for the Chinese community councils in Victoria. I will be dedicated to my work. For the entire Chinese community, I have to keep working.