

中南财经政法大学

2003 年招收研究生入学考试试题

考试科目：专业基础课

适用专业：英语语言文学

I. TRANSLATION (80 points)

1. Translate the following underlined part of the text into Chinese:

Our Nation is at war, our economy is in recession, and the civilized world faces unprecedented dangers. We last met in an hour of shock and suffering. In four short months, our Nation has comforted the victims, rallied a great coalition, captured, arrested, and rid the world of thousands of terrorists, saved a people from starvation and freed a country from brutal oppression. Our discoveries confirmed our worst fears, and show us the true scope of the task ahead. We have seen the depth of our enemies' hatred in videos where they laugh about the loss of innocent life. And the depth of their hatred is equaled by the madness of the destruction they design. We have found diagrams of nuclear power plants and public water facilities, detailed instructions for making chemical weapons, surveillance maps of cities, and thorough descriptions of landmarks throughout the world.

Thanks to the work of our law enforcement officials and coalition partners, hundreds of terrorists have been arrested, yet tens of thousands of trained terrorists are still at large. So long as nations harbor terrorists, freedom is at risk.

There is more to do. Good jobs depend on reliable and affordable energy. The Congress must act to encourage conservation, promote technology, build infrastructure, and it must act to increase energy production at home so our Nation is less dependent on foreign oil.

A good job should lead to security in retirement. Employees who have worked hard and saved all their lives should not have to risk losing everything if their company fails. Through stricter accounting standards and tougher disclosure requirements, corporate America must be made more accountable to employees and shareholders and held to the highest standards of conduct.

During these last few months, I have been humbled and privileged to see the true character of this country in a time of testing. Our enemies believed we were weak and materialistic, that we would splinter in fear and selfishness. They were as wrong as they are evil. Our enemies send other people's children on missions of suicide and murder. They embrace tyranny and death as a cause and a creed.

We began to think less of the goods we can accumulate, and more about the good we

can do. Beyond all differences of race or creed, we are one country, mourning together and facing danger together. In a single instant, we realized that we have been called to a unique role in human events. Rarely has the world faced a choice more clear or consequential.

2. Translate the following into English:

后冷战时代，中俄的处境相似的地方很多。两国在许多领域面对着共同的美国压力。虽然俄罗斯发生了西方式的民主革命，美国仍把俄罗斯与中国一度归入一种国家类别。俄罗斯国内存在着对美国的根深蒂固的不信任与憎恶情绪。俄罗斯在恢复其失去的大国地位的道路上，遇到的头号阻力就是美国。美国则担心中国的崛起，对中国实际上总是遏制的。在这个意义上，中俄走到用条约的形式规定“战略协作伙伴关系”地步，其中的美国因素是不言而喻的。

“9.11”事件后，美国对俄罗斯的政策明显不同于对中国的政策，美国军方对于俄罗斯在反恐战争中的合作与表现大加赞扬，而对中国的反恐贡献则不屑一顾。事件后，美国也很少再把中俄放到一块相提并论，而是有目的地把俄罗斯与中国分开对待。美国明显是希望俄罗斯与中国不要因为美国而出现更多的共同利益。

II. ABSTRACT WRITING (70 points)

1. Read the following article and write an abstract for it in Chinese. Limit your abstract to 300 characters. Do not translate directly from the article.

Do Asian students really want to listen and obey?

Introduction
Common
preconceptions
about Asian
students

In a recent article in *ELT Journal*, Liu (1998) highlights the ethnocentrism that permeates TESOL programmes in North America, Britain, and Australia ('NABA'). He argues convincingly that these programmes do not take full account of the different educational contexts and traditions in which international TESOL graduates will later teach. They often encourage student-teachers from overseas to 'adopt ideas and practices that are valued in NABA, but may not be very useful in their home environment' (Liu 1998: 4). Liu's article is a valuable contribution to the wider debate about the need to develop 'appropriate pedagogies' for the specific educational traditions within

which teachers work, rather than assuming that Western ideas must be right for every context (see, for example, Holliday 1994; Kramsch and Sullivan 1996).

To illustrate the existence of different contexts and traditions, Liu goes on to refer to Asia in general, and specifically to China, as examples of 'cultures with a long tradition of unconditional obedience to authority', in which the teacher is seen not as a facilitator but as a 'fount of knowledge [to be] delivered' (Liu 1998: 5). This comment echoes many others of a similar nature that are made about Asian students, both by teachers and by the students themselves. In a recent newspaper article on the topic, for example, Forestier (1998) quotes a Mainland Chinese student as saying that 'our culture is very different from Western culture. We are always taught to obey, not to invent'. An American-educated Chinese student on an exchange with a Hong Kong university is quoted as saying that 'the biggest difference is that [in Hong Kong] no one wants to voice their opinion and challenge what lecturers say'. The same article reports similar comments from members of a range of other countries in East Asia.

Conversely, my own discussions with Hong Kong Chinese students who have taken courses for international students in the UK and USA have often revealed their initial difficulties in adapting to the class discussion style in their programmes. In part these difficulties were linguistic, but they were also due to different conventions and expectations. One student, for example, talked about her initial annoyance with other students who constantly challenged each other and persistently interrupted the teacher.

Asking the students

Statements about Asian students' obedient and unquestioning behaviour are made so frequently that we can scarcely deny that they are based in some form of reality. But we must ask the question: in *what* reality? Are they based in the preferences and dispositions of students who may actually want to do nothing more than listen and obey? Or are the students simply bowing to the constraints and sanctions imposed by their cultural and educational traditions, which discourage the 'nail that sticks up' (Anderson 1993)? Or perhaps the reality exists only in people's minds, in the form of stereotypes of 'the passive Asian student'? In any case, who is this 'Asian student', this representative, it would sometimes appear, of a homogeneous group of many millions, living in cultures as diverse and as far apart as India, Burma, China, and Korea!

My own discussions and experiences in Asia (notably China and Hong Kong) led me quickly to question the first 'reality' mentioned above: that students want to listen and obey. I therefore decided to find out the extent to which Asian students and (for comparison) European students would agree that the following statements reflect their own attitudes:

1. In the classroom I see the teacher as somebody whose authority should not be questioned.
2. I see knowledge as something that the teacher should pass on to me rather than something that I should discover myself.
3. I expect the teacher (rather than me myself) to be responsible for evaluating how much I have learnt.

These three statements (see Appendix) were items in a longer, twelve-item questionnaire. Thanks to the generous help of teachers in eleven

countries, I obtained responses from 2,307 students studying at senior secondary and tertiary level in eight East Asian countries (the number of students is in brackets): Brunei (39), Mainland China (371), Hong Kong (286), Japan (212), South Korea (344), Malaysia (605), Thailand (355), and Vietnam (95). There were also responses from 349 students in three European countries: Finland (130), Germany (158), and Spain (61).

What the students replied

The students were asked to indicate whether they 'strongly agreed', 'agreed', were 'neutral', 'disagreed', or 'strongly disagreed' with each of the three statements. Each response was then given a score from 5 ('Strongly Agree') to 1 ('Strongly Disagree'). The number of students giving each response in each country was counted and the average score for all the students in each country was then calculated. Thus, an average score of 5 for a country would mean that all the students there had 'strongly agreed' with a statement; an average of 1 would mean that they had all strongly *disagreed*; if all students had been neutral, the average would be 3. In reality, of course, the students in each country gave a variety of different responses, and the average score gives an idea of the *average extent to which the students in that country agree* with the statement.

For each of the three questions above, Table 1 gives the average scores for each of the eleven countries.

Table 1:
Students' responses

Each figure gives the average response for each country on a scale from 'Strongly Agree' (= 5) to 'Strongly Disagree' (= 1).

a In the classroom I see the teacher as somebody whose authority should not be questioned.

Brunei	Mainland China	Finland	Germany	Hong Kong	Japan	South Korea	Malaysia	Spain	Thailand	Vietnam
3.00	2.29	2.39	2.56	2.58	2.52	2.41	2.42	2.76	2.61	2.27

The average for all countries was 2.47. The response chosen most frequently was 2 ('Disagree'). For Asian countries the average was 2.46. For European countries the average was 2.53.

b I see knowledge as something that the teacher should pass on to me rather than something that I should discover myself.

Brunei	Mainland China	Finland	Germany	Hong Kong	Japan	South Korea	Malaysia	Spain	Thailand	Vietnam
2.86	1.99	1.77	2.25	2.94	2.72	2.04	2.74	2.62	2.73	1.95

The average for all countries was 2.46. The response chosen most frequently was 2 ('Disagree'). For Asian countries the average was 2.51. For European countries the average was 2.13.

c I expect the teacher (rather than me) to be responsible for evaluating how much I have learnt.

Brunei	Mainland China	Finland	Germany	Hong Kong	Japan	South Korea	Malaysia	Spain	Thailand	Vietnam
3.28	2.87	2.54	2.54	3.61	2.74	3.10	3.25	3.08	3.38	2.67

The students' responses to the three questions indicate clearly that the stereotype of Asian students as 'obedient listeners'—whether or not it is a reflection of their actual behaviour in class—does not reflect the roles they *would like* to adopt in class. They do not see the teacher as an authority figure who should not be questioned; they do not want to sit in class passively receiving knowledge; and they are only slightly on the 'agreement' side that the teacher should have a greater role than themselves in evaluating their learning. The results suggest that, if Asian

students do indeed adopt the passive classroom attitudes that are often claimed, this is more likely to be a consequence of the educational contexts that have been or are now provided for them, than of any inherent dispositions of the students themselves.

Conclusion

This article began by looking at some common preconceptions and went on to give evidence, from the students themselves, that these preconceptions do not tell the whole story. Similar evidence from inside the classroom is also becoming more and more common. For example, Ho and Crookall (1995) report on the high degree of autonomy achieved by Hong Kong Chinese students in the context of a simulation, while Marshall and Torpey (1997) report on their successful experience of involving Japanese students in 'actively co-constructing a syllabus' (p. 113). Outside the field of language teaching, experiments with problem-based learning in Hong Kong have revealed how ready students are to free themselves from the direct authority of their tutors in order to solve problems in groups and organize their own learning. (Whitehill *et al.* 1997).

The students' responses to other items in the questionnaire give clues to the ways in which they would like to be active and independent. They like activities where they are part of a group in which they are 'all working towards common goals' (overall average 3.93; 4.00 in Asia, 3.75 in Europe). When working in these groups, they like to 'help keep the atmosphere friendly and harmonious' (overall average 4.24; 4.23 in Asia, 4.26 in Europe). They also like to 'see a practical purpose' in what they are asked to do (overall average 4.03; 4.00 in Asia, 4.10 in Europe) and to feel that their 'own success will benefit other people' as well as themselves (overall average 3.92; 4.03 in Asia, 3.60 in Europe).

The overall message that emerges is that Asian students do not, in fact, wish to be spoonfed with facts from an all-knowing 'fount of knowledge'. They want to explore knowledge themselves and find their own answers. Most of all, they want to do this together with their fellow students in an atmosphere which is friendly and supportive. So too, indeed, do the European students who responded: in all of the respects mentioned above, there is much less difference between the average group responses of students in Asia and Europe than there is between the individual responses of students within the same country.

The similarity of responses from different countries should encourage us to continue re-assessing the preconceptions with which we work. We do not necessarily need to deny that culture influences behaviour and learning styles in systematic ways (see, for example, Nelson 1995). However, we still have a long way to go in exploring the nature and extent of this influence.

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2. Read the following article and write an abstract for it in English. Limit your abstract to 300 words. Do not translate directly from the article.

中国学生留英学习体验调查

1. 引言

海外留学生的急剧增加已引起西方学术界的广泛关注，近年来出现了大量相关研究文献 (Allen and Higgins 1994, McNamara and Harris 1997)。遗憾的是在国外众多的研究成果中有关中国大陆留学生的描述并不足够且与实际情形极不相符，而国内对我国留学生的研究也是寥寥无几。毫无疑问对这一特殊学习群体的了解与研究应该引起有关专家及学者的重视。

笔者于 1999 年以问卷和访谈的形式对 53 名正在英国某大学求学的中国大陆留学生进行了调查，以严谨和科学的方法探索中国学生留学英国期间的学习体验。该研究不仅有助于目的国学校机构和教员了解当代中国留学生的真实感想和切身体验，对准备出国留学的中国学子也有借鉴意义；该研究更可以从一个侧面对我国正在实施的教学改革有所启示、对中英大学教育的特点加深认识，为我国高等教育如何加速与国际接轨提出了思考。

2. 相关文献简述

Hofstede (1980) 系统地提出个体主义文化和集体主义文化的概念。他认为在个体主义社会如美国及部分欧洲国家，他们的学术文化也带有强烈的个体主义色彩：要求学生有自己的见解，善于独立思考；课堂教学以学生为主体，学习的目的是学会如何去学。而在以儒家文化为主导的一些亚洲国家，强调和谐，强调集体利益，不鼓励个人有自己的观点。Hofstede 还认为集体主义文化的社会一般同时具有强权势文化 (large power distance) 特征，对父母、长辈、教师都极为敬重，因此教学上往往以教师为中心，较少师生间的交流、学生的参与，学习目的是学知识，学内容。

有关亚裔留学生的研究调查结果似乎证实了 Hofstede 的论点。Samuelowicz (1987: 123) 调查了澳洲昆士兰大学 145 名教师对海外留学生的看法，1/3 以上的教员认为“亚裔学生学习上死记硬背”、“不加思索地接受教师或书本的观点”。Harris (1995: 78) 调查了 11 名在英国 University of Hull 就读的香港留学生，发现有类似的情况：“相对任务教学法和其它较为活跃的教学手段而言，他们更喜欢以记忆为主、重复信息为主的教學手段”。针对中国大陆留学生学习体验的研究十分匮乏，但国外研究人员对中国本土学生的观察描述或可说明一些问题。Malay (1986: 104) 在中国教了一年半书后撰文写道“在中国无论教师还是学生都习惯使用被动单向的教学方法，语法规则的解释而非实际的灵活运用在教学中占了主导地位”。Cortazzi and Jin (1996: 185) 对 15 名在中国任教的西方人进行了访谈，被访者一致认为“中国学生勤奋、有恒心”，但是“课堂上表现不活跃，学习上依赖性强”。纵览相关文献不难发现消极被动已成为包括中国留学生在内的亚裔留学生的形象特征。

3. 研究方法

53名受试均为英格兰北部一间综合性大学的中国大陆留学生。53人中男性19名，女性34名，年龄在18—36岁之间，大多数(81%)在25岁以下。受试中17人正在攻读硕士学位，其余就读本科学位，所读专业为信息技术、工商管理、商务英语、国际商务等。

调查采用问卷和访谈两种形式。问卷是本次研究的主要调查工具，以开放式问题为主，由受试自由表述。对所获取的数据采用归纳分析的方法。访谈主要目的是请受试就数据中出现的一些现象作进一步说明或解释。

调查由笔者于1999年在英国实行。问卷在正式发放前先在5名中国留学生中试做(pilot study)，共发出问卷70份，回收有效问卷53份。随后的访谈按10%的比例在53名受试中任选了5名。

4. 结果与分析

4.1. 留学目的和初时适应期 (Initial Adjustment Period)

48名受试(91%)认为自己出国前有明确的学习目标。对相关开放式问题“请说说你有什么学习目标?”，提及最多的是“获取学位”(36%)、“提高英语水平”(36%)、“掌握先进知识和技能”(21%)。受试的表述显示当代中国留学生不仅出国留学更具目标性，而且很多人已超越了功利性的留学目的，代之更为理性、更深层次的追求。一名攻读MBA的受试写道，他的留学目的是“提高管理能力，探索一套适用于中国的管理理论”。

对海外留学生来说，留学初的一段适应期相当关键又极为困难(Parker and Rouxeille 1995)。但27名受试(51%)认为自己顺利渡过留学初的适应期，并不感到困难。这个结果是始料不及的，其主要原因正如多数受试自己所表述的那样为“适应能力较强”、“心理准备较充足”等。从中我们不难发现当代中国留学生在适应能力、心理承受能力等方面已发生了较大的变化。

4.2. 学习态度

受试对两道选择题“你课堂上表现积极吗?”、“你赞同‘学习者应该对自己的学习负责’这一观点吗?”的选择结果见表1、表2。

表1 中国留学生对自己课堂表现的评价

	人数	百分比
积极	15	28%
不积极	5	9%
有时积极	33	63%
总入数	53	

表2 中国留学生对“学习者应对学习负责”的看法

	人数	百分比
赞同	44	83%
不赞同	4	8%
开始不赞同	5	9%
总人数	53	

普遍认为包括中国学生在内的亚裔留学生在课堂上一般是安静、甚至是消极的。但表1显示只有9%的中国留学生认为自己的课堂表现不积极，绝大多数认为自己是积极的，或有时是积极的。比例之高令人深感意外，也使他们的英国老师为之惊讶。这一结果除了表明当代中国留学生的精神特征已发生许多变化外，也可以归咎于不同的学习文化(learning culture)对“积极”这一含意的不同理解。对中国学生来说，积极不仅指踊跃发表自己的观点、经常提问、积极参与各类教学活动，还可以有隐性的一面，如用心倾听、认真思考、与老师间的思想交流(mental interaction)等。

一般认为象其它亚裔留学生一样，中国学生在学习上极为依赖老师，“教什么，学什么；讲什么，听什么”。而表2数据显示绝大多数的受试(92%)认为学生应该对自己的学业负责。一位接受访谈的受试谈道“开始不习惯，什么都靠自己，慢慢地觉得蛮好的。你是要出去工作的，工作以后遇到任何问题要靠自己解决，在大学就养成这个习惯的话，走到社会就很容易适应了”。

4.3. 中英大学主要教学特点

受试被要求对开放式问题“你认为就教与学而言，中英大学各有何主要特点？”进行自由表述。他们由感而发，表述内容相当精彩。表3简要总结受试对各类别的描述及每项内容被提及的受试人数。

表3 中国留学生对中英大学主要教学特点的描述

分类	类别描述	人次	百分比	总人数
本质区别	英国大学强调学，中国大学偏重教	22	42%	53
教学内容	英国大学在教学上体现能力的培养、实际的应用；中国大学则注重理论知识的理解和掌握	13	25%	
	英国大学的教学内容贴近现实，相当实用；中国大学的情形则相反	11	21%	
	英国大学所教的内容较浅，但涉及面广泛；中国大学教学内容较深，较难，教学面较窄	5	10%	
	英国大学教学缺乏系统性、零乱；中国大学循序渐进、基础扎实	5	10%	
教学方法	课堂教学英国大学以学生为主，中国大学以教师为主	18	34%	
	英国大学教学形式多样	6	11%	
	英国教师教学更为生动	4	8%	
	在英国课堂上学生可以更自由地表述自己的观点	3	6%	
其它	英国大学教学重过程，中国重结果	2	4%	
	英国与中国大学有着极为不同的测试文化	2	4%	

4.3.1. 自主学习 (initiative learning)

受试提及最多的是英国大学所提倡的自主学习(42%)。多数受试已认识到英国高等教育这一主要特征，即在充分相信学习者的潜能、并为其提供一切机会和条件的前提下，调动学习者的主观能动性，使其成为善于学习的学习者。以下是几位受试、受访者的表述：

“在中国，父母、老师、考试压着你去学，外边好大的压力。这儿没什么外界压力，但自己却有想学的感觉”。(女，商务英语本科，留英1年)

“中国老师对学生更为严格，常常要求学生去学，如果学生学不好，他们会认为是自己的责任。英国老师要求学生自己主动去学，不会要求学生应该好好学习，因为学习是学生自己的事。”(女，信息技术硕士，留英2年)

“英国大学较中国更重视个人学习，并没有中国那样教条式的学习。这儿鼓励学生有勇于求证真理的决心和胆量，还要掌握自圆其说的本领”。(男，工商管理硕士，留英1年)

4.3.2. 能力培养和实用性

相当多的受试对英国高校注重学生能力的培养(25%)、教学上注意缩短学校与社会的差距(21%)深有感触。

“中国大学以理论为主，英国以实用性、应用性为主。这儿所做的项目、进行的案例分析，材料都选自现实生活，而完成这些作业过程的本身，就是对自己各方面能力的锻炼”。(男，商务英语)

本科，留英1年)

“这儿是为了解决问题而看很多书、上网查资料，书看完了，把各个理论吃透了，文章也写完了。觉得确实学到了东西。而在中国一般是考前有个范围，大段大段地背，考完很快就忘了”。(男，信息技术硕士，留英1年)

4.3.3. 以学生为主体

英国高校强调以学生为教学主体也是受试提及较多的一大特点(34%)。这种以学生为主要角色、鼓励学生积极参与的教学方法受到众多中国留学生的赞赏。

“英国的教师比较重视学生的感受，教由学所带动。而中国则是学为教所带动”。(男，工商管理硕士，留英1年)

“……另外，这儿大学老师也好，大学设备也好，一切都真的是在围绕着学生，学生是中心。在中国没有学生是最主要的感觉，也不是很清楚什么是最主要的”。(女，商务英语本科，留学2年)

4.4. 师生关系

对另一道开放式问题“就师生关系而言，你认为中英大学有何不同？”，受试的描述见表4。

表4 中国留学生对中英大学师生关系特点的看法

	人次	百分比	总人数
英国大学注重师生间的交流；师生关系更为平等、宽松	43	81%	53
课后英国老师不易接近，与中国老师更易建立密切的关系	12	23%	
英国大学的老师和学生是雇主与顾客的关系	4	8%	

绝大多数受试(81%)不约而同地提到英国大学平等宽松的师生关系这一特点，形象地将中国老师比喻为“父母”，英国教师比喻为“朋友”。

“在中国，学生对老师是长辈式的尊重，学生似乎比教师低了一等；而这儿师生间是朋友式的平等，教师视学生为独立的个体”。(女，商务英语本科，留英2年)

“在中国，师生间很少会就一些问题进行探讨，也很少有学生对老师的观点提出质疑。在英国，学生和老师会一起讨论、分析问题，甚至展开辩论。老师会接受学生的观点，他们也会承认自己有不懂的地方”。(女，建筑设计本科，留英2年)

值得注意的是，一部分受试(23%)对英国大学的师生关系甚是困惑：宽松友好的师生关系似乎只出现在课堂上。他们因此而格外怀念在中国与一些老师所建立的亲密情谊。困惑的形成有文化的因素，中西方文化对师生间、朋友间关系的不同理解；也有其它客观因素，如英国高校教师由于身兼三职(科研、教学、行政事务)而较为繁忙；他们的教学任务一般也较中国高校教师更繁重。

4.5. 留学回顾

对开放试问题“留英期间，你感到最为愉悦的有哪些方面？”名列前茅的是“优越的学习环境”(23%)和“学习”(21%)。受试非常喜欢英国高校为方便自学而提供的先进教学设备、丰富的图书及网络资源以及形式多样的教学方法和教学活动，对由此而产生的一种浓郁的学习氛围印象深刻。

对另一开放试问题“留学英国你最大的收获是什么？”，受试的回答再一次证明多数中国留学生已超越了功利性的留学目的。提及最多的是“英语交际能力的提高”(40%)、“所获取的先进的专业知识技能”(28%)及“自主学习能力的增强”(17%)。

当被问及对准备出国的中国学生有何建议时，25%的受试指出培养自己独立学习的能力是留英期间获取学术成功的关键；21%的受试建议后来者凡事要多思考，要学会质疑，忽盲目跟从。

5. 讨论

中国学生留英学习体验调查表明世纪末的中国留学生的整体面貌与现有文献的描述差异很大。现有研究普遍认为亚裔留学生（包括中国留学生）一般比较消极被动，学习上偏爱死记硬背，对老师和书本极为依赖。我们的数据表明91%的中国留学生认为自己在课堂上表现是积极的或基本上是积极的；92%的留学生对英国大学提倡的独立学习精神持肯定、支持的态度；他们对英国高校教育重能力培养、重实际应用印象深刻，对课堂内外体现以学生为主体的教学手段深有感触；留学生们对英国大学平等宽松的师生关系极为欣赏；他们视自己在独立学习能力及其它方面能力的提高为自己留学英国的最大成就，提出勤思考、善于质疑是获得学习成功的根本所在。显然现存研究文献对中国学生占有越来越多比例的亚裔学生的描述、结论与当代中国留学生的真实面貌很不相同，而造成这种差异的原因是多方面的。

首先几乎所有的相关研究均为多年前所做，对于如今这个飞速发展的时代，在当时可能是正确的观点，已因事过境迁而不再适宜。其次多数此类调查研究是从西方研究者的主观角度而非海外留学生的角度而展开的，加之对调查结果往往以自己的观点和思维模式进行评价和解释，偏见在所难免。而笔者认为产生差异最重要的原因在于调查对象在年龄层、生长环境及精神特征等方面与以往相比已发生了很大的变化。此次调查中，81%的受试年龄间于18~25岁，这是随着我国实行改革开放和独生子女政策这二项重大社会变革成长起来的一代。改革开放不仅使中国成为世界上经济发展最快的国家，也造就了一代 boom babies（经济繁荣期的一代人）。丰富的物质生活加之对外部世界的不断了解，使这一代年轻人带有较明显的个体主义倾向(individualist tendency)。Hofstede (1991:76) 认为“经济快速增长的国家正经历着向个体文化的转变，”因为“随着社会财富的增加，它的国民可以利用丰富的资源，去从事自己希望从事的事情”。独生子女政策的实施使许多中国家庭向核心家庭的结构发展，而核心家庭与个体主义倾向也有着密切的联系，“大家庭的孩子由于生长在长辈、同辈、晚辈中间，自然而然地学着将自己视为‘我们’的一部分，而核心家庭的孩子则学会只视自己为‘我’”(ibid:50)。改革开放所带来的观念变化也使一些教师和家庭采用更为民主的教养方式，不再一味将自己的观点强加给孩子，而给他们更多的发展空间。所有这些因素，使这一代年青人具有相对较强的个体主义个性，他们对传统文化所提倡的谦恭、忍让、服从等观念可能相当陌生，与老一辈中国留学生相比，他们思想更为活跃开放、更具有自我表现意识和竞争意识。一旦置身于一个以学习者为主体的学习大环境中，他们的这些潜力便被激活，便得到很好的发挥。

6. 结语

本次研究的结果应该对我国高等教育如何与世界衔接有所启迪。当今中国大学生内在的精神特质已发生变化，与中国传统意义上的人文精神相去甚远；他们与以英国为代表的崇尚个体主义文化的教学氛围反倒一拍即合，这应该引起我国教育工作者的深思并做出相应的调整。诚然，沐浴着改革开放的春风，我国的高教机制已经有了长足的进步，但在国家大力倡导发展教育产业和我国即将加入WTO的背景下，中国的高等教育应该在继续保持传统优势的基础上，加速实行改革并与国际接轨。唯有如此，才能挽回失去的生源，争得我国在世界教育市场上应有的份额。

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