



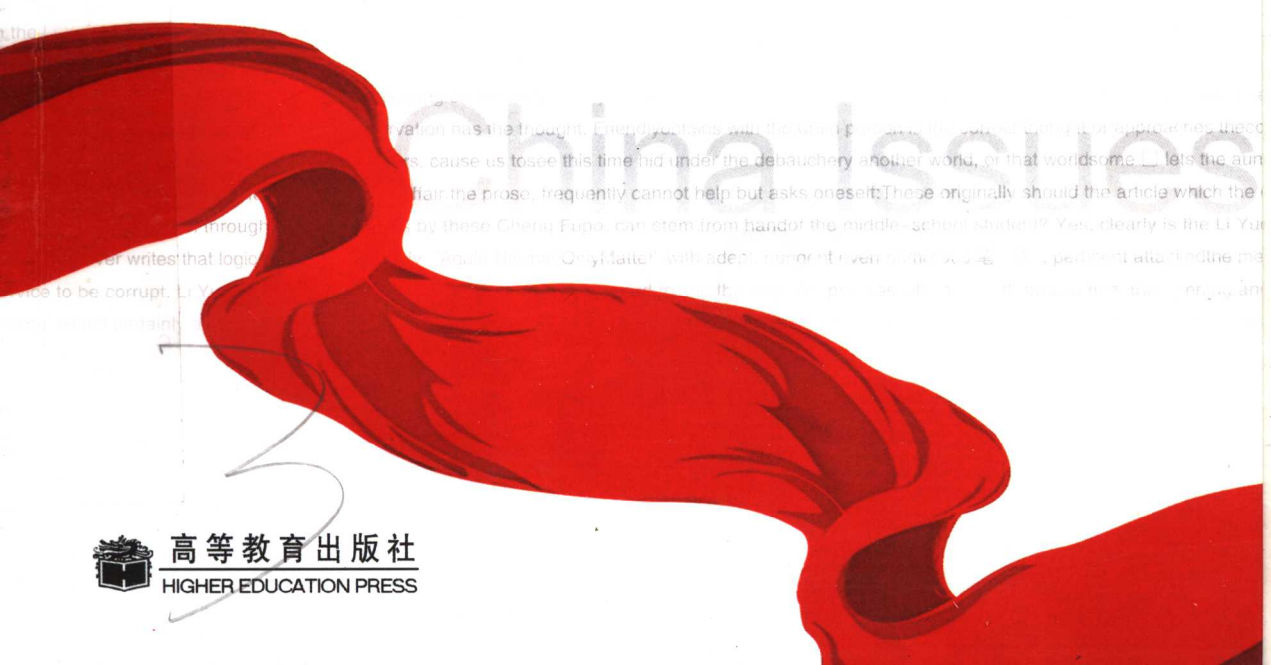
第一份来自美国顶级大学的中国观察报告

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系列报告 年度出品


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BEST ESSAYS FROM SOCIAL STUDY IN HARVARD BEIJING ACADE

美国大学生 看中国 2007 报告

主编 冯胜利 冯禹



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HIGHER EDUCATION PRESS

The background of the top half of the cover is a black and white image of the American flag, showing the stars and stripes. A white rectangular box with a black border is positioned in the upper right corner.

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序 言

杜维明

哈佛大学东亚系
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过去，我常对旅居美国的华人青年学者说，用英文撰写论文固然重要，但是也不应该放弃用中文撰写学术著作。我之所以这样说是因为，英语固然是目前最通行的国际学术讨论的载体，但是作为“文化中国”的通行语言的汉语仍然是数以亿计的读者的第一语言，并且常常是唯一的可以进行学术交流的语言，因而决不可忽视用中文和中文的内在逻辑和语言习惯来写作。一个只能用英文来阐述自己的看法的华人学者不免从某种程度上丢弃了自己的传统根基。现在，看到这些年轻的美国学子用中文撰写的文章，不禁令我感到，可以对我以前提出的期盼加以修改和扩充：新一代研究中国的学者，不论是华裔学者还是非华裔学者，都应该尝试用中文来撰写学术论著。《美国大学生看中国》以及前一年出版的《用中文谈中国》已经证明，这完全是可能的。

很显然，如果中文成为英文之外的另外一种通行的国际学术交流的工作语言，对于不同文明之间的对话将具有极其深远的意义。只有这样，中国传统文化的资源才会真正成为全人类的资源，中国和西方的对话，才真正成为双向的取长补短。长期以来，西方人常常被一种非常流行的看法所影响：中文是一种非常难学的语言，学习汉语的最高目标不过是用汉语口语进行简单的交际，因为汉字是一种非拼音文字，用中文写文章几乎是不可企及的，更不要说用中文撰写学术论文了。某些从事汉语教学的老师似乎也受到了这种观念的束缚，总是在教学生一种既不自然、又不正式的课堂语言。用中文表达复杂的思想似乎只是个别天才的事情。其实，说中文和写中文都是可教可学的，《美国大学生看中国》的作者们提供了很好的例子。

从国际学术交流的角度看，掌握汉语书面语或正式语体是非常重要的，也是必需的。孔子曾经说过：“质胜文则野，文胜质则史，文质彬彬，然后君子。”孔子这里讲的当然不只是语言的形式和内容之间的关系，但是包含这一关系。如果只注意内容而缺乏精益求精的典雅的表现形式，那文章将流于粗俗。如果过分注意语言的外在形式，忽略内

容，文章空洞无物，就只是在玩弄词藻。《美国大学生看中国》这本书里的文章大多建立在认真的实地社会调查的基础之上，思想活跃，颇多新意，涵盖了中国文化和社会的多方面的内容。从形式上看，许多同学已经对语言有了良好的驾驭能力，在进行深入的学术讨论的时候，采用了比较正式的现代汉语书面语体，虽然有些地方言辞尚显稚嫩，但是已经初具文质彬彬的气象，接近或达到了正式发表的应有水准。

令人振奋的是，这些作者中有些人中文学习的时间不过两三年，却已经能够初步掌握现代汉语书面语，实在是可喜可贺的。这显然和哈佛大学中文部近年来教授现代汉语书面语的尝试是分不开的。在不同场合依据不同需要使用不同语体是中国文化的长期传统，根据《论语》的记载，孔子在正式场合使用当时的正式语言“雅言”，而在和学生交流的时候则使用自然的地方口语。儒家的论说一直采取了自然口语为主体的“语类”和正式语体为主导的撰述以及注疏这两种并存的形式延续发展。赵元任教授在哈佛大学开创中文教学的时候，就一直是强调口语要自然，不要那种脱离实际生活的“课堂汉语”。现在，中文部的老师们在继承“说地道的汉语”的传统的基础上，努力发展另一个方面，即，“写典雅的文章”。冯胜利教授提出了一套以韵律学为基础的教学模式，辅之以语体转换的练习，已经初见成效。哈佛北京书院（哈佛暑期中文强化班）为哈佛本校以及耶鲁等其他院校的学生创造了更理想的学习环境。学生的文章，除了收入上述两本文集之外，还在不少中文报刊上发表，其中包括在学术杂志上发表的专业学术论文。

新一代的研究中国问题的学者不论出身何处，都应该是同时熟悉西方和东方思想、社会、历史和语言的学者，否则就不是真正的文明对话背景下的国际型学者。我们希望培养新一代学者的努力能继续下去，产生更为丰硕的成果。具体说来，我们希望这本文集能够年复一年地继续出版，为二十一世纪的文明对话做出贡献。

Preface

Weiming Du

Harvard University
Department of East Asian Languages and Civilizations
Harvard-Yenching Institute

In the past, I've often told Chinese scholars who reside in the United States that while it's admittedly important to use English for writing papers, they still shouldn't abandon the practice of using Chinese to write academic works. I say this because while English is presently the most common vessel by which international academic discourse is conveyed, as the prevalent language of Chinese culture, Chinese is still the number one language for a billion plus readers, and often the only language capable of engaging in certain types of academic exchange that rely on the employment of the internal logic and linguistic customs characteristic of the Chinese language. To a certain degree, those Chinese scholars who can only express their views in English can't but abandon their cultural foundation in the process. Today, when seeing young American scholars using Chinese to write essays, I can't help but feel the need to revise and augment the expectations I raised in the past: the new generation of Chinese scholars, be they of Chinese descent or not, should all endeavor to write academic papers in Chinese. *Writings on China* and last year's publication of *Chinese Issues in Chinese Prose* both prove that this is quite possible.

If in addition to English, Chinese can become another language prevalent in the international academic discourse, it will have profound implications for the dialogue among the world's civilizations. Only by such a process may the resource of Chinese traditional culture genuinely become a resource for all of humanity, may the dialogue between China and the West genuinely come to compliment each other's strengths while offsetting each other's weaknesses. For a long time now, Westerners have too often succumbed to this pervasive lines of thought: Since Chinese is tremendously difficult to learn, many Westerners' highest objective is simply enough Chinese for a modicum of communication. Furthermore, because Chinese characters are not phonetic, some find it impossible to write essays in Chinese, not to mention producing an academic paper. Some teachers engaged in Chinese pedagogy have suffered from the constraints imposed by this line of thought, teaching an unnatural and informal classroom Chinese. Using Chinese to express complicated thought processes simply appears to be a matter left to geniuses. But actually, speaking and writing in Chinese can be taught and studied, as the examples from the authors of *Writings on China* demonstrate.

Mastery of formal and written Chinese is extremely important, and even a necessity in the arena of international academic discourse. Confucius once said: "When there is a preponderance of native substance over acquired refinement, the result will be churlishness. When there is a preponderance of acquired refinement over native substance, the result will be pedantry." Only a well-balanced admixture

China Issues

of these two will result in gentlemanliness. Of course this statement is not exclusively about the relationship between linguistic form and content, however this understanding is chief among its meanings. If an essay solely heeds content at the expense of continually improving classical forms of expression, then it can be relegated to the realm of vulgar literature. However, an essay that pays too much attention to linguistic embellishments at the expense of meaning is merely flowery language devoid of content.

The majority of the essays in *Writings on China* are based on serious, on-sight investigations of Chinese society and employ lively and refreshing thinking to encapsulate views on Chinese culture and society. As for the formal aspects of their writings, many of these students already possess the ability to reign in their language capabilities, utilizing a fairly formal style of modern written Chinese to delve into academic discussion. Although there are areas where these students rhetorical skills have not yet matured, they already possess the linguistic capacity for acquired refinement and native substance approaching, and even arriving at, a standard deserving of publication.

What most surprises people is that among these authors there are a few who've only studied Chinese for two or three years, yet have already taken the first steps towards a mastery of modern written Chinese. This is certainly worthy of celebration and congratulation. Such progress would not have been possible without the efforts of the modern Chinese language professors in Harvard University's Chinese Language Program over the past years.

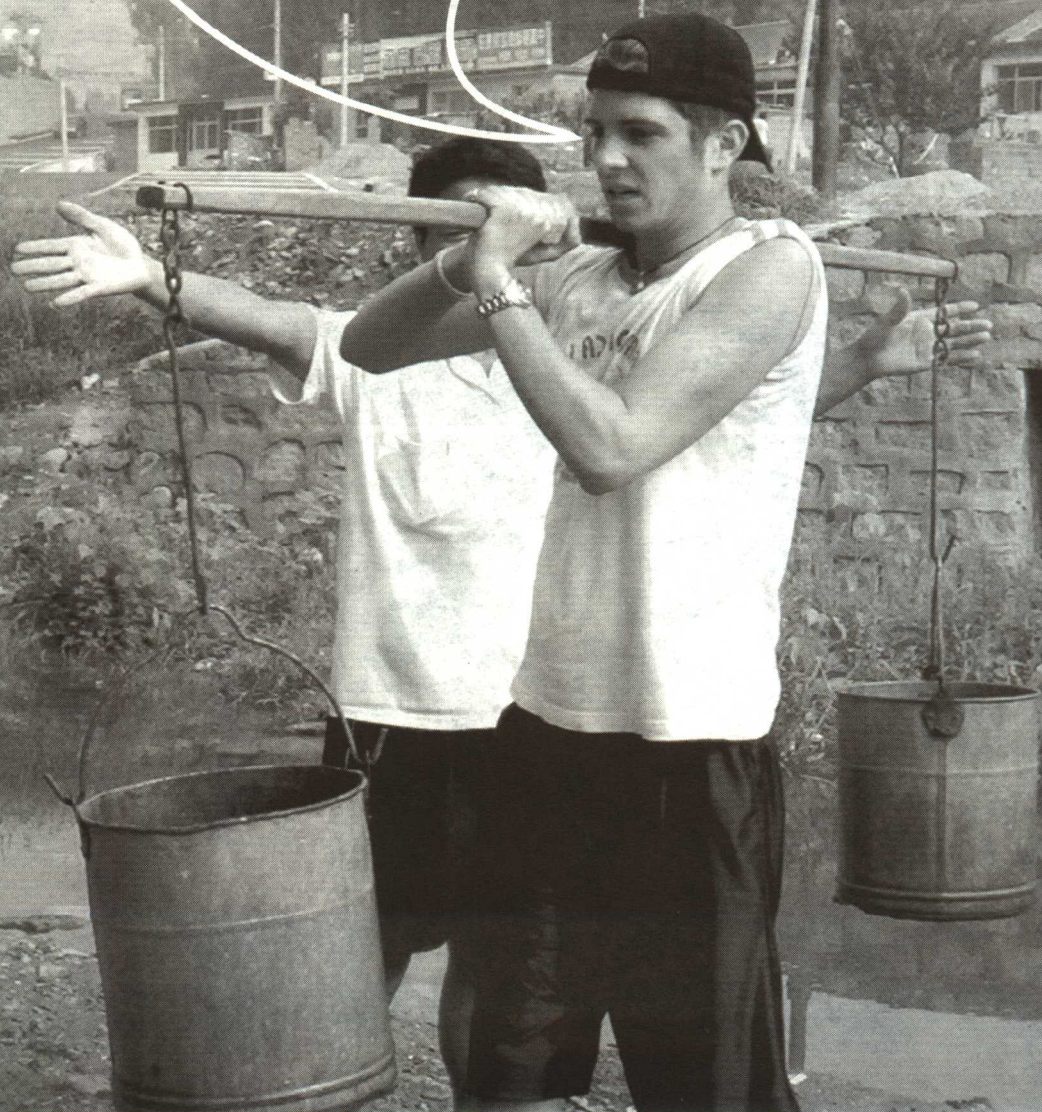
It is an age-old tradition in Chinese culture to use different styles of speech on different occasions and according to different needs. According to *The Analects*, on formal occasions Confucius utilized the formal eloquent speech of his time, however when conversing among his students he used an unaffected vernacular form. Confucian theory states that one should always use natural vernacular as one's primary language genre, while employing a formal style in compositions and to advance the development of the coexisting forms of commentary and subcommentary. When Professor Yuanren Chao started the Chinese teaching at Harvard University, he always stressed the natural flow of vernacular language as opposed to classroom Chinese out of touch with real life. Today, teachers in the Chinese Language Program continue upon this traditional foundation of authentic Chinese, while diligently working on written Chinese. Professor Shengli Feng has developed, based on prosodic grammar, a pedagogical model of written Chinese complimented by exercises alternating between formal and informal styles, which have some effective results. Harvard Beijing Academy (Harvard's intensive Chinese language summer program) has created an ideal learning environment for its own students as well as those from Yale and other institutions. In addition to the aforementioned two essay compilations, there has been no paucity of student essays published in Chinese periodicals, including professional academic papers in academic journals.

No matter where the new generation of China scholars comes from, they should all become familiar with the thinking, society, history and languages of the East and West. Without such a background, these students truly can't be considered international scholars in the context of the dialogue among cultures. We hope to cultivate the efforts of this new generation of scholars and see them persist onwards to bear even richer fruits. Specifically, we hope that this essay compilation may continue to be published year after year as a contribution to the cultural dialogue of the twenty-first century.

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担子

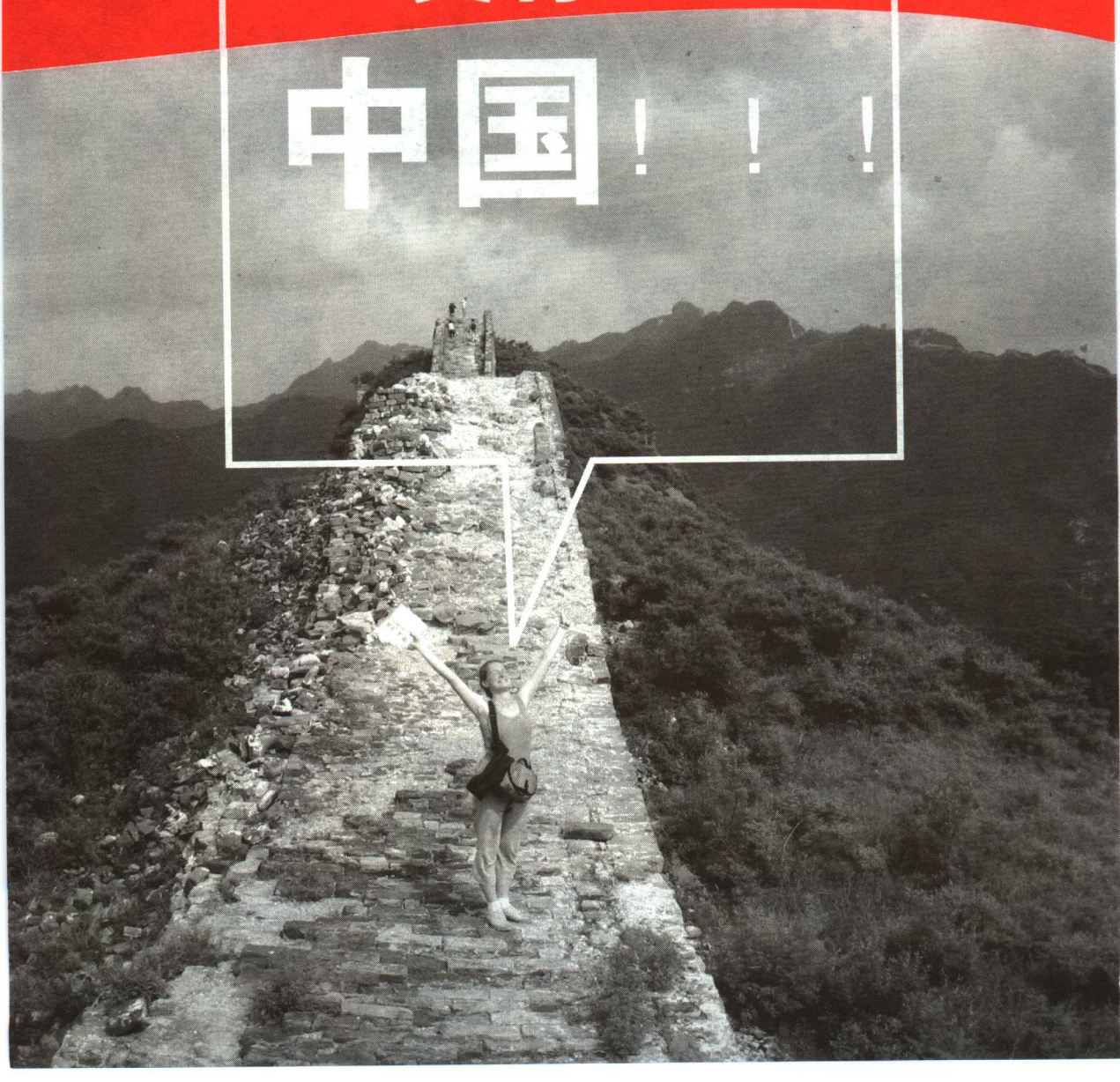
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我

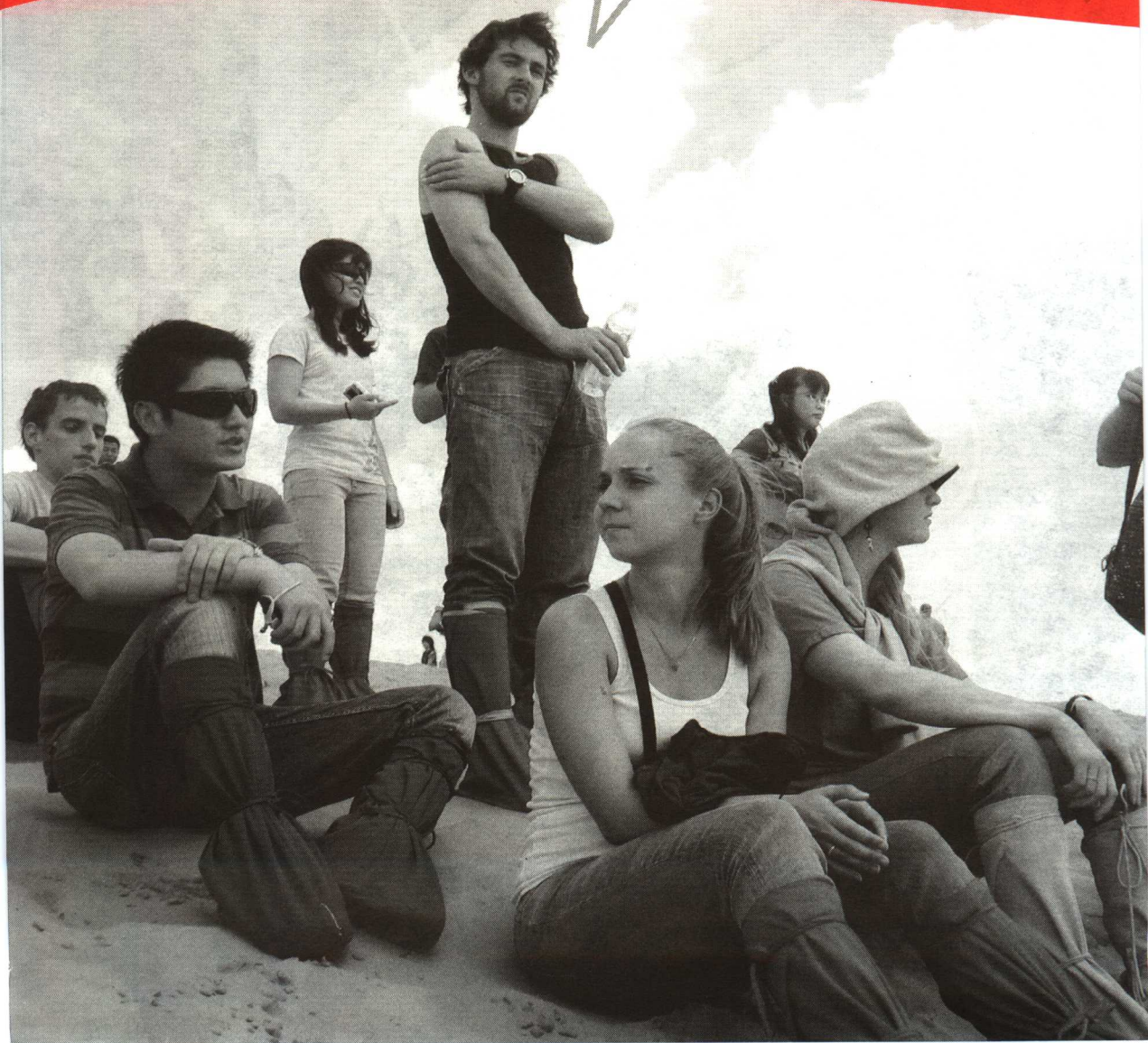
爱你

中国!!!



这里不是
外星球，
是

中国!!!



快啊~

中国菜!

地地道道的中国菜!!!

好吧~

太有才了~

栋梁之才!



这叫
半桶水
乱晃~~~~



自由

女神~~~~~



把

红旗

插上顶峰~~~



证书，

中国的！



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