

英语专业学生 批判性思维培养研究

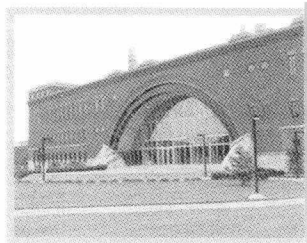
Developing Chinese Students' Critical
Thinking in English Education

● 马应心 著



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《英语专业学生批判性思维培养研究》

摘 要

本书首先阐述了批判性思维在西方,尤其是美国的发展历史和相关理论,以及美国高校批判性思维和教学研究与应用,以美国路易斯维尔大学的质量提高工程为例,研究了一些教授应用布鲁姆的科学分类法和保罗的批判性思维框架教学的案例;阐述了中国批判性思维的文化传统和相关研究,分析了影响中国学生批判性思维发展的因素,应用佛罗里达批判性思维量化工具测量了中国学生的批判性思维水平,应用台湾学者朱苑瑜、叶玉珠编制完成的《批判性思考倾向量表》(TCTS)(吕国光2007年修订)测量了部分中国外语教师的批判性思维倾向。

该书共7章,第一章为概述,提出研究的问题、意义和方法;第二章为文献综述,研究了西方批判性思维的传统,批判性思维的概念和相关理论,包括 Benjamin Bloom's Taxonomy The Revised Version of Bloom's Taxonomy 和 Paul & Elder's Framework,以及在文本中的应用;第三章研究中国批判性思维传统和当代相关研究;第四章比较中美高校培养批判性思维实践,同时应用 Qualitative Florida Scale for Critical Thinking Skills (UF/QCTS) 工具测量了一年级和三年级外语专业学生的批判性思维技能,得出结论:经过三年学习,学生的翻译、分析、评价和解释技能有所提高,但是推理和自我校正技能仍然很弱;第五章分析了影响批判性思维培养的因素,包括教师角色、课堂氛围、教学内容、教材、管理者 and 教师批判性思维理念等,应用《批判性思考倾向量表》(TCTS)(吕国光2007年修订)测量部分中国外语教师的批判性思维倾向

表明：教师的分析和系统性思维有待提高，在思维开放性方面也需要进一步加强；第六章构建培养学生批判性思维的教学框架，指出英语阅读教学应选择激发学生兴趣和思考的内容，提出利于培养学生批判性思维的5步教学法：预阅读——了解文章的文化背景和相关知识，第二步为理解原文和提炼每段的主旨大意，第三步为分析文章的逻辑，在分析文章的逻辑时，应用保罗博士的思维框架：

What is the key question the author is trying to answer?

What is the author's fundamental purpose?

What is the author's point of view with respect to the issue?

What assumptions is the author making in his or her reasoning?

What are the implications of the author's reasoning?

What information does the author use in reasoning through this issue?

What are the most fundamental inferences or conclusions in the article?

What are the author's most basic concepts?

(Paul, 2008: 10)

第四步应用智力标准评价文章的逻辑，包括

Does the author clearly state his or her meaning, or is the text vague, confused, or muddled in some way?

Is the author accurate in what he or she claims?

Is the author sufficiently precise in providing details and specifics when specifics are relevant?

Does the author introduce irrelevant material, thereby wandering from his/her purpose?

Does the author take us into the important complexities inherent in the subject, or is the writing superficial?

Does the author consider other relevant points of view, or is the writing overly narrow in its perspective?

Is the text internally consistent, or does the text contain unexplained contradictions?

Is the text significant, or is the subject dealt with in a trivial manner?

Does the author display fairness, or does the author take a one-sided, narrow approach?

(Paul, 2008: 11)

第五步要求学生写作总结、摘要、评论、读书日记或创作类似作品、同类型议论文等。写作与阅读结合非常有利于培养学生的批判性思维。第七章为结论：英语教学中培养学生批判性思维非常重要，但是需要教师花费时间和精力精心设计教学，同时要不断提高自身的批判性思维能力，长期坚持，必将培养出适应未来社会竞争的优秀人才。

ABSTRACT

DEVELOPING CHINESE STUDENTS' CRITICAL THINKING IN ENGLISH EDUCATION, BASED ON ANALYSIS OF CRITICAL THINKING THEORIES AND THEIR APPLICATIONS

This dissertation first reviews the history of and theories about critical thinking in the West, particularly in the USA. It examines relevant research studies about teaching critical thinking and its applications in American universities. Taking the Quality Enhancement Project of the University of Louisville as a case study, the dissertation examined three professors' syllabi, by applying Bloom's Taxonomy and Paul-Elder's Critical Thinking Framework. Next, this study examines the cultural tradition of critical thinking in China, reviewing relevant research, and pointing out factors that hinder Chinese students from applying it. To do so, the author presents the syllabi of Chinese teacher of English literature, analyzing how critical thinking skills are applied in their teaching, for sake of comparison. Chinese English majors' critical thinking skills in writing are measured, using the Qualitative Florida Scale For Critical Thinking Skills Test designed by the University of Florida, and Chinese English teachers' critical thinking cognitive skills are tested, using Lv (2007) adjusted Teacher Critical Thinking Scale (TCTS), based on Taiwan Scholar Zhu et Ye's original version for teachers.

This dissertation is divided into seven chapters. Chapter One is the

Introduction; an overview of Western thought on critical thinking. The purpose of this research, the research questions, the originality of the research and research methodologies are explored in this chapter. Chapter Two is a “review of the literature” that explores the tradition of critical thinking and its definitions, different critical thinking theories and models in contemporary America, including Benjamin Bloom’s Taxonomy and its revised version, the Paul-Elder Framework. To examine how Bloom’s Taxonomy and the Paul-Elder Framework can be applied to a text, the author chose Thucydides’ History of the Peloponnesian War. Models for teaching Thucydides’ History of the Peloponnesian War, applying Bloom’s Taxonomy and the Paul-Elder’s Framework, are suggested. Chapter Three explores critical thinking traditions in Chinese Culture, noting relevant research studies by contemporary Chinese scholars, and analyzing the level of critical thinking skills that are evident in the essay assignments completed by three Chinese English students, noting that the essays reveal a low level of applied critical thinking skills.

Chapter Four is a comparative study of the application of critical thinking models at the University of Louisville (U of L), USA, and at Dezhou University, China. The Quality Enhancement Project at U of L is introduced. Syllabi designed by three American professors and one Chinese teacher of American and English literature are analyzed, based on the critical thinking theories explored in Chapter Two. A qualitative study, using the University of Florida Thinking Skills Test, measured Chinese students’ critical thinking skills in writing, in order to set up the basis for the critical thinking model discussed in a later chapter. Chapter Five studies the factors that influence the development of Chinese students’ critical thinking in English education, namely classroom and school climate, instructional materials and teacher training. Chinese

English teachers' critical thinking cognitive skills were tested, using Lv (2007) adjusted Teacher Critical Thinking Scale (TCTS) based on Taiwan Scholar Zhu et Ye's original version for teachers. Chapter Six constructs models for teaching critical thinking to Chinese students in English education, including course outlines and their justification. Chapter Seven is the Conclusion.

While Chapters One and Two are theoretical in nature, Chapters Three through Five center on the practical side of critical thinking. The measurement done in Chapters Four and Five provides ample data for continued research on how to develop Chinese students' critical thinking skills. This research will contribute to future cross-cultural studies that concern the development of students' critical thinking skills across the globe.

PREFACE

Ma Yingxin's *Developing Chinese Students' Critical Thinking in English Education, Based on Analysis of Critical Thinking Theories and Their Applications* is a significant work—both for China and the United States. The United States, while considered an individualistic culture, has not always had a pedagogy that focused upon self-directed inquiry. China, although characterized as a culture that has an emphasis upon in-common, collective understandings, has always had self-directed inquiry—yet, its pedagogy like that of the United States has relied upon authoritative instruction. The attention to self-directed, critical inquiry in the United States is only a generation old, and thus Ma Yingxin's work is as vital to its pedagogy as it is to the more recent efforts in China.

Self-directed, critical inquiry is in itself a defining function of modernism in the West, even as it was preached more than practiced in its schools. Immanuel Kant defined Enlightenment in terms of critical inquiry:

Enlightenment is man's release from his self-incurred tutelage. Tutelage is man's inability to make use of his understanding without direction from another. Self-incurred is this tutelage when its cause lies not in lack of reason but in lack of resolution and courage to use it without direction from another. *Sapere aude!* "Have the courage to use your own reason!" —that is the motto of enlightenment.¹

Confucius said much the same in his time:

Extending study, keeping the will hard yet supple; putting a fine

edge on one's questions, and stickin' close to what one really thinks. Manhood takes root in the centre of these.²

Both Kant and Confucius, thus, understand critical, self-directed inquiry as a way of life—not simply a technique of learning. As Hermann Fraenkel stated of one of the fathers of Western critical thought, Parmenides: “For in Parmenides, insight is not an act, but a form of existence.”³ Truly, Ma Yingxin has lived this perspective: in her courage to pursue a Ph.D. in a second language, English; in her independent life in the United States, which was thoughtfully guided by her strong will, common-sense, and a comportment that was always respectful, yet assertive. She met the many language obstacles with a discernment of what was in question, and prevailed. She showed an innovative mind in her work both here and in China. This book spans two continents and countries in its work and relevance. The book is also a testament to the success of the cross-cultural Ph. d. in Humanities at the University of Louisville in its cooperation with Chinese higher education institutions, a success spearheaded by teachers and thinkers like Ma Yingxin.

Her astute deliberation of the critical thinking theory of Benjamin Bloom's *Taxonomy of Educational Objectives*, and the Paul-Elder Critical Thinking Framework – which is a more conceptually precise set of critical thinking objectives, offers the reader the solidity of Western critical thinking theory in its most authoritative sources. Yet, her study is not intended merely as a synthesis of these ideas, rather it is a skillful use of them in research. She has conducted research that examined the critical thinking approaches of fellow-teachers in China in order to establish a perceived need for such instruction. In so doing, she has perforce encouraged these teachers to adapt their own curricula to a more focused employment of critical thought by their students. She has developed les-

son plans using these critical thinking skills in the teaching of English literature to Chinese students in higher education. This book takes us through all these aspects of her programme, which is to bring to China a new higher educational pedagogy.

Perhaps the most interesting to me is her attention to how professors here at the University of Louisville have integrated critical thinking into their lesson plans. She has applied the critical thinking operations of Bloom and Paul-Elder in her analysis of the courses taught by teachers who were her own guides at the University of Louisville, in order to ascertain how her mentors developed a palette of critical operations to instruct students. Professor Julia Dietrich in English, and Professor Mark E. Blum in History benefitted from these analysis, seeing aspects of their pedagogy which they had not seen as clearly before. Thus, as Immanuel Kant said of the critical examination of any thinker, that thinker will benefit from insights he or she did not have into how their mind operated in its cognitive creativity:

I need only remark that it is by no means unusual, upon comparing the thoughts which an author has expressed in regard to his subject, whether in ordinary conversation or in writing, to find that we understand him better than he has understood himself. As he has not sufficiently determined his concept, he has sometimes spoken, or even thought, in opposition to his own intention.⁴

I know that having read Ma Yingxin's analyses of my syllabus and teaching methods that I could appreciate what I offered as a critical thinking guide to the students, yet also how I could sharpen my offering. All teachers, thus, can benefit from how Ma Yingxin thoroughly examines the stated and written course guides by teachers. From the record of these analyses, which are offered in this text, one can begin to see pat-

terms of an emergent critical thinking focus among teachers in higher education in both China and the United States. Most often, a teacher intuitively understands how to organize materials and impart them to students. But, this intuitive approach can neglect the conceptual foci which enable precision and efficiency in learning. I recall in one of my own studies of critical thinking how a quite creative biologist explained his research method to me—— “If I want to know the consequences of a certain pond environment on a frog, I go out and grab a frog from that pond, and study it.” This somewhat dismissive answer indicated a lack of interest in self-examination of methods, hypotheses, and explanations. One can be quite creative, but blind to the subtle changes in methodology that a paradigm shift in one's discipline can enhance.

Critical thinking pedagogy in higher education is a trans-disciplinary phenomenon that challenges all researchers and teachers towards a meta-cognitive awareness of how they pursue and disseminate knowledge. Thomas Kuhn, writing in defense of attention to changes in how one asks questions, what is asked, and how the information is analyzed in any discipline, describes the change not as superior methodology to what has existed in its knowledge gathering and information, rather as a pursuit that offers augmented understandings:

...since no paradigm ever solves all the problems it defines and since no two paradigms leave all the same problems unsolved, paradigm debates always involve the question: Which problem is it more significant to have solved? Like the issue of competing standards, that question of values can be answered only in terms of criteria that most obviously make paradigm debates revolutionary.⁵

The authoritative lecture still has its place as a seasoned thinker maps out the horizon of what is known and how it is known to students.

However, horizons are extended, and the existing maps of knowledge are more finely described with the critical thinking perspectives of Bloom and Paul-Elder. The new paradigm of self-directed, critical inquiry, guided by the newer rubrics, intends not only an increase in what we know in our respective cultures, but is a paradigm that intends a new manner of living life. Just as Kant and Confucius saw the meta-cognitive attention to how thought is pursued as a form of existence by an individual, not merely a cognitive operation, the contemporary emergence of critical thinking as a pedagogical layer appropriate for work in every discipline is an anagogic discipline in itself for a more complete life.

Ma Yingxin's work is integral to contemporary challenge that this emergent paradigm of critical thought offers to how our societal populations conduct their lives, indeed what can be seen as an emergent change of norms in how we envision ourselves as citizens in our respective communities.

(Mark E. Blum, Professor of History, University of Louisville)

Endnotes

1. Immanuel Kant, "What is Enlightenment?" in *On History*, trans. Lewis White Beck (Upper Saddle River, N. J. : Prentice Hall, 2001), 3.
2. Confucius, *The Great Digest, The Unwobbling Pivot, The Analects*, trans. Ezra Pound (New York: New Directions Book, 1951), 283.
3. Hermann Fraenkel, "Studies in Parmenides," in *Studies in Presocratic Philosophy*, Vol. II, eds. R. E. Allen and David J. Furley (Atlantic Highlands, N. J. : Humanities Press, 1975), 3.
4. Immanuel Kant, *Critique of Pure Reason*, trans. Norman Kemp Smith (New York: St. Martin's Press, 1965), 310 [A 314, B 370].
5. Thomas Kuhn, *The Structure of Scientific Revolutions*, 2nd edition enlarged (Chicago: University of Chicago Press, 1970), 110.

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