

## **Refereed Article**

---

# ***Teaching Asian Students Online: What Matters and Why?***

**Haidong Wang**

### **Abstract**

Distance education has been regarded as a Western teaching model that emphasizes individual development, learner's autonomy, active learning, and mutual communication. When Asian students who are accustomed to a teacher-led, passive, and reticent way of learning take online courses in the West, they confront a series of disorientations and difficulties. This article examines how Asian students learn online in American universities and what socio-cultural factors may impact their learning. Through a review of the literature, Eastern cultural values, different concepts of teaching and learning, Asian students' online learning experiences, and strategies for teaching Asian students in online courses are discussed.

### **Introduction**

Teaching and learning beyond traditional classrooms and campuses have become a worldwide phenomenon. The Internet has broken down physical barriers to the international exchange of information and communication, and online learning has made it possible for students from different nations and societies to study under the same "roof" of a virtual classroom. However, this technical possibility is often hindered in practice by the cultural differences of different nations, societies,

---

**Haidong Wang** is a doctoral student in the Department of Lifelong Education, Administration, and Policy at The University of Georgia. The author thanks his major professor, Dr. Sharan Merriam, for her guidance, supports and valuable suggestions to this paper. Without her supervision, this paper could not have been produced.

peoples, and ethnic groups. Modern technology does not eliminate cultural obstacles, and, in many cases, it appears to add to them (Joo, 1999). Wilson (2001) uses the term “cultural distance” to describe the problems of distance learners who are misinformed because of their cultural differences, and he claims that “the displacements in time and place that have traditionally defined distance education have now been joined by a third one: cultural distance” (p. 52).

Reviewing the evolution of distance education over the past two centuries—first as correspondence courses, then as radio and television mediated education, and currently using computer and the Internet for course delivery—we see that it is an educational model developed in the West and later adopted worldwide (Moore & Kearsley, 1996; Peters, 1994). Online learning is a representative of highly developed technologies and Western values in education that emphasize individual development, self-management, active learning, and mutual communications (Kearsley, 2002; Moore, 1994; Robinson, 1999). Robinson states that the focus on the individual is strong in Western models of distance education and the development and learning of individual students is the prime goal in open and distance education. When this model is used to teach students from non-Western cultures or pre-industrial countries, cultural issues may come into play (Kearsley, 2002).

While many studies of online education have focused on technological and instructional aspects, relatively little concern has been given to online learners from different cultural backgrounds, particularly Asian students and their online learning experiences (Ku & Lohr, 2003). Asian students make up more than 50% of the population of international students who come to study in the United States (Institute of International Education, 2004). The increasing popularity of online courses in American universities may present a big challenge to their traditional way of learning. This article explores Asian students’ online learning experiences in the context of American universities, paying particular attention to the socio-cultural factors that shape their online learning. A wide range of relevant literature from adult education, distance education, and cross-cultural studies is reviewed and examined to understand Asian students and their online learning behaviors.

### **Asian Students and Eastern Cultural Values**

More and more Asian students are coming to the United States or to other Western countries to pursue their advanced studies. According

to the *Open Door Report*, an annual report on international education released by the Institute of International Education (2004), 572,509 international students attended colleges and universities in the United States in the academic year 2003-2004, and 57% of them came from Asia. India, China, Korea, Malaysia, and Japan are among the leading countries of origin for overseas students. Despite a slight decrease in student numbers since 2003, Asia remains the sending origin for the largest number of international students in the United States. These Asian students not only bring their knowledge, skills, cultural diversities, and billions of dollars in tuition and living costs to the United States, but they also bring challenges to the American educational system with their different cultural values, learning styles, and unique perspectives.

Asia is a huge area that includes 19 nations and a variety of languages, cultures, political systems, economic standards, and historical heritages. It is difficult to generalize the characteristics of Asian students. However, most of these countries are pre-industrial societies with a high population density, a long history of feudal societies, and a period of colonization or occupation by Western superpowers. Many of these countries (especially in East Asia) have been influenced by Confucian philosophy and values. Asian societies share some common values, such as collectivism, hierarchy, family-centeredness, and valuing harmony, values that differ from those in Western societies. Asian students have some similar features in their learning styles, such as reticent learning, deferring to instructors, preferring to learn collectively, and valuing diligence and high achievements (Kember, 1999; Pratt, 1992; Watkins & Biggs, 1999). Most of the research reviewed for this article focuses on East Asian students, especially those from China, Korea, Japan, Singapore, and Malaysia.

Culture is a complex concept that has been defined by many people in a variety of ways. There is little consensus on one definition. Useem and Useem (1963) define culture as "the learned and shared behavior of a community of interacting human beings" (p. 169). Banks and Banks (1997) see beyond the external expressions of culture and point out that "the essence of a culture is not its artifacts, tools, or other tangible cultural elements. . . . It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies"(p. 8). According to Hofstede (1991), culture is like an onion: a system that can be peeled, layer by layer, in order to reveal the content. Values are seen as relatively fundamental to a cultural system. A value, in Hofstede's (1980) words, is "a broad tendency to prefer certain states of affairs over others" (p. 19).

Cross-cultural studies have found many differences between Eastern and Western cultures. From the cross-cultural studies (e.g., Chinese Culture Connection, 1987; Hall, 1976; Hofstede, 1980, 1991; Schwartz, 1994; Schwartz & Bilsky, 1987) and the studies of Chinese cultural values (e.g., Bond, 1986; Lee, 1997; Yang, 1986; Yao, 1994), we can see that Eastern cultural values are characterized by collectivism, hierarchical relationship, seeking harmony, valuing family, restraint, and self-discipline. These values are nurtured in collective societies, which contrast with the individual-oriented Western societies (Nesbit, 2003). In their study of Asian the cultural values that undergird the recent Asian economic development, Hampden-Turner and Trompenaars (1997) compare seven values of difference between the West and East Asia. As can be seen in Table 1, Western values originate from the Judeo-Christian heritage.

Table 1. The Value Differences of East Asian and the West\*

West	East Asia
Supernatural religion	Secular humanism and enlightenment
Belief and faith	Paradigmatic assumptions
Cartesian dualism	The way of complementarity
Values as things	Values as wave-forms
Cultures and values (mirror images)	Cultures and values (mirror images)
Pioneer capitalism	Catch-up capitalism
Finite games	Infinite games

\*Based on Hampden-Turner & Trompenaars (1997, p.10)

Westerners tend to believe in a supernatural being and an after-life, while Eastern values are more “secular, practical and of the world” (p. 11). The schism between mind and body marks the Western scientific worldview, while, in the East, the complementarity of Yin and Yang (the two contrasting elements of the universe) is the dominant paradigm. Eastern and Western cultures are “mirror-images of each other” (p. 21), both reversed and complementary. Competitiveness and cooperation are the two basic rules in business, with the West leaning

toward competitiveness and favoring a finite game and the East leaning toward a cooperative relationship among all players and letting the game continue indefinitely.

### **Different Norms in Teaching and Learning**

Adult educators have acknowledged that students from different cultural backgrounds have different concepts of learning and education and that they learn differently (Alfred, 2003; Hvitfeldt, 1986; Merriam & Muhammad, 2000; Pratt, 1991, 1992). Cultural studies reveal that culture is not merely a factor in, but it is fundamental to, what people see, how they make sense of what they see, and how they express themselves (Dupraw & Axner, 1997). Cultural values and social factors influence Asian students in many aspects of their attitude and learning behaviors, resulting in understandings and expectations that differ from those of American students in the teaching-learning process. Most vital of these understandings and expectations are those of learning and teaching, the role of the teacher, communication patterns in the classroom, relationships with other classmates, and attitudes toward learning achievement.

#### ***The Concept of Teaching and Learning***

Asian students have understandings of, and beliefs about, teaching and learning that are different from those of most Westerners. Merriam and Muhammad (2000) studied the learning behaviors of Malaysian older adults and found their learning to be characterized by collective and interdependent features. For example, older Malaysians see learning as “a highly social activity where they enjoyed being a group and related to other learners” (p. 59). Pratt (1992) interviewed 19 Chinese visiting scholars in Canada and 38 adult educators in China about their understanding of learning and teaching. He found that learning was understood as the acquisition of knowledge or skills from others, a fulfillment of responsibility to society, and a change in understanding of external things and oneself, while teaching was recognized as the delivery of content, the development of character, and a type of relationship.

#### ***The Role of the Teacher***

The teacher is a respected and lofty figure in Asian societies. He or she is the authority and primary knowledge resource for the students. In

ancient China the teacher was listed among the five categories of being who were most respected by the society, along with the God of Heaven, the God of the Earth, the emperor, and parents (Zhou, 1988). Pratt, Kelly, and Wong (1998) summarize three Chinese models of teaching: teacher as master, teacher as virtuoso performer, and teacher as coach. They found that the commonalities of the three models include a profound respect for a teacher's fundamental knowledge and a clear definition of the duties and responsibilities of teacher and students. Based on his own observations, Biggs (1996) argues that most learners in Hong Kong believe uncritically what the teacher tells them and that they are students-as-tape-recorders.

### ***Communication Patterns in the Classroom***

The classrooms in Asian countries are often characterized by a large class size of usually 40 to 50 students, sitting quietly and listening attentively to the teacher's presentation. The communication is unidirectional, from the teacher to the students. Students are not encouraged to ask questions in class in order to save other people's time and not to break the continuity of instruction. Liu (2001) studied classroom communication patterns among the Asian students in an American university. Among the four patterns of total integration, conditional integration, marginal participation, and silent observation, he found that Asian students leaned more toward the end of the continuum: silence in class. Liu also made a critical analysis of the learning behaviors of Asian students in the classroom in the United States:

These shared traits are reflected in the deeply rooted Asian concept of face-saving, the often-praised sense of collectivism demonstrated by following trends and avoiding confrontation with the teacher or other students, the sensitivity to interpersonal harmony, the blind obedience to the teacher expressed by listening attentively and concealing and tolerating disagreement, the sense of guilt in expressing disagreement with authority figures, and self-discipline in solving problems through reading the textbook. (p. 176)

Also, Chinese students seldom talk about personal feelings in class, in contrast to the self-disclosure and sharing of personal stories that are encouraged in the United States (Depraw & Axner, 1997).

### ***Relationship with Other Students***

Asian students like working in groups, relying on capable peers and following others without critique. Group members tend to restrict themselves to serving the group goals and maintaining harmonious relationships with others, even though this kind of harmony may be a superficial one (Chang, 2001). The differences among members are best worked out quietly, as open conflicts are considered embarrassing or demeaning. Robinson (1988) found that the American value of directness is contrasted with the Japanese value of maintaining harmony and that the Japanese use a variety of conventions to avoid direct disagreement. DuPraw and Axner (1997) provide an example where Asian and Hispanic cultures attach more value to developing relationships at the beginning of a shared project and more emphasis on task completion toward the end, whereas European-Americans tend to focus immediately on the task at hand and let the relationships develop as they work on the task.

### ***Attitudes Toward Learning Achievements***

In Confucian tradition achievement is attributed largely to effort, rather than skill, ability, or individual differences (Pratt, Kelly & Wong, 1998; Yang, 1986). In reviewing the literature on achievement motivation among Chinese students, Salili (1996) notes the cultural impact of a strong sense of collectivism manifested by loyalty to the family and other social groups. Academic success of the student often brings pride to the entire family. Shive and Row (1999) found that students in Hong Kong took their assignments more seriously than did their American counterparts. From the analysis above we can see that, based on different cultural values, traditions, and social systems, Asian students usually have concepts and understandings of the teaching and learning process that differ from their Western classmates.

## **Asian Students' Online Learning**

There are many factors that have an impact on Asian students' online learning. In addition to the cultural values, other factors, such as language ability, level of technological proficiency, and familiarity with the educational system of the host nation, also affect their online learning experiences (Jun & Park, 2003; Treuhaft, 2000; Tu, 2001). Treuhaft (2000) reports on the lessons he and his colleagues learned from the implementation of two online courses in Asian countries as an Asia-

Pacific Economic Cooperation (APEC) project, and they found that technology, learning styles, cultural differences, and language all drive the online teaching and learning process. Biggs (1999) notes that international students may experience three kinds of problems: socio-cultural adjustment, language issues, and teaching/learning issues relating to different expectations and perspectives on learning.

Some current studies on Asian students' online learning present conflicting conclusions. For example, Sweeney and Ingram (2001) found that Asian students favor bulletin boards and chat room discussions more than do Australian students, concluding that Asian students have a more favorable attitude toward Web-based learning environments. However, Lange (2003) found that American students have a more positive opinion of their online learning experience than do Asian students. She suggests that further studies should consider cultural influences on students' rating of online courses and that providers of online learning should devise a method to adjust for this difference.

A few of the studies revealed that Asian students may be disadvantaged and marginalized in the online class setting in American universities (Jun & Park, 2003; Ku & Lohr, 2003; Tu, 2001). For example, Jun and Park (2003) found that Asian students in an online course seldom initiate a discussion, often lurk in silence, have difficulties participating in online chatting, avoid confronting teachers directly, and worry about losing face. A study of the online communication between Taiwanese students and their American tutors found that Taiwanese students disliked conversing with tutors from the United States as members of a large group in a public online space because they were afraid of losing face in front of their fellow students and other tutors (Shih & Cifuentes, 2003). Some careless disclosures may put them in an awkward situation that will decrease or prevent further participation. In Tu's (2001) study, a Chinese student from Taiwan described her learning experience by stating, "The teacher quoted my original message and sent it to all the recipients. I was so embarrassed. I hoped I didn't say anything improper or offensive. I understand that the teacher just want[ed] to save time" (p. 56).

Similarly, Edwards (2002) presented a study of a postgraduate course for a group of HRD professionals from Ireland, England, and Singapore who used an email list to discuss their networked learning. Contrary to the heated discussions in Irish and British groups, students from Singapore (most Chinese) showed a lack of responses, with only two of five persons replying with some short messages. Further exploration



indicated a cultural difference behind the discussion models. Singaporean students “did not feel comfortable challenging and arguing in public” (p. 288), and “they need explicit permission and coaching to challenge tutors in particular” (p. 288).

Reflections from the Asian students themselves can also help us understand the difficulties of cross-cultural communications in an online environment. Wang (2003) reflected her frustrating experience as a Chinese graduate student on a team project that involved collaboration with four American students. The misunderstandings that arose from different roles, expectations, and communication style reflect vividly the cultural differences:

As a Chinese, I automatically put the teamwork as my first priority and I expected the whole team to be actively involved in the final product assembly. I became disappointed when what I expected did not materialize. When composing messages for other members, I was not explicit enough because I assumed that my team members knew what I meant. (p. 3080)

Although online education is developing rapidly in many Asian countries, it is worth noting that some studies have revealed that this learning model is not accepted as well as in Western societies. For example, McCarty (1999) notes that while the Internet is very popular in Japan (second to the United States in usage at that time), online courses have yet to appear. Although 67 public universities in China have implemented online courses, Zhu, Gu, and Wang (2003) indicate that most courses are “simply an extension of conventional classroom teaching” (p. 26) and the majority of teachers have not been ready to change their traditional way of instruction. In the case of Korea National Open University, Park and Kim (2004) report that there is a sharp decrease in the number of applicants to this university recently and students are not confident about the quality of education from a distance. All of this evidence suggests that online learning is still an uncommon approach for Asian students.

### **Teaching Asian Students Online**

How best to teach students from different cultural backgrounds in an online environment is a new topic for distance educators and

researchers. In general, instructors teaching a multi-cultural class must be sensitive to the needs of their students and keep an open mind to cultural differences. Ziegahn (2001) suggests that adult educators can “become more sensitive to cultural difference in the classroom by first examining the cultural values that underlie their preferred methods of teaching” (p. 4). Joo (1999) identifies five areas where cultural issues may come into play in online education: content of materials, power of the media, writing styles, writing structures, and Web design. Palloff and Pratt (2003) add the role of student and instructor to this list. As cultural beings, both the instructor and students bring their cultural values and preferences to the online environment. Palloff and Pratt (1999) recommend building a learning community to include learners from different social, cultural, and knowledge backgrounds. Henderson (1996) suggests taking an “eclectic approach” that allows for variability and flexibility in the design of learning resources. This approach calls for reflecting on the multiple and diverse cultural realities, including multiple ways of knowing, interacting, learning, and teaching, as well as promoting acceptance of, and equity for, a variety of learning outcomes.

In an online environment communication is a crucial element that determines the success of the teaching and learning transaction as well as students’ satisfaction (Palloff & Pratt, 1999). Instructors teaching Asian students could involve all students in online communication by building a casual, friendly, and safe atmosphere through sharing biographical information, stories, experiential learning, and reflections; journaling; using asynchronous and synchronous discussion; and encouraging collaboration on course assignments and problem solving (Conceicao, 2002). Asian students also need to change their passive and reticent learning style, participate actively in online discussions, and adapt themselves to mutual communication rather than just waiting for the instructor to adjust to them.

Based on relevant research and suggestions on building a culturally sensitive learning environment (Conceicao, 2002; Joo, 1999; McLoughlin & Oliver, 1999; Palloff & Pratt, 1999) and considering the cultural values and learning styles of Asian students, the following teaching strategies are suggested to facilitate Asian students’ participation in online courses:

- Since Asian students rely on the instructor more than do American students, teachers should make themselves more

accessible and available to the students by telephone, fax, email, office hours, or fixed time periods for online consulting.

- Small learning groups can support casual and sufficient discussion among members better than can the large group. It is helpful to assign four to five students to each small group and blend Asian students with American students. One-on-one pairing of an Asian student with an American student is also a good option.
- Social interaction can help to lessen loneliness, build up mutual support, and nurture a collective atmosphere (Palloff & Pratt, 1999). Teachers should facilitate various social communications among students through various activities and encourage students to share their biographies, family stories, or other appropriate information.
- According to Ausubel (1968), previous knowledge and experience shape new learning. Teachers should encourage Asian students to relate the new learning to experiences and knowledge from their own culture;
- Teachers should be sensitive to privacy issues when exchanging messages related to students' personal information or opinions in order to avoid embarrassing their Asian students because of carelessness or lack of sensitivity.
- Student group members should be careful in using red color text in online communication since that color has a very strong and negative meaning for Chinese students (Tu, 2001). In Chinese school systems only the teacher can use the red pen to mark students' assignments and write critiques. The students are not allowed to use a red pen to complete their homework.

In conclusion, online learning emphasizes individual development, student autonomy, active leaning, and mutual communication, all of which conflict with the teacher-dominated, passive, and silent way of learning of Asian students. The increasing popularity of online learning in American universities poses a series of challenges and difficulties to international students from Asia. It is recommended highly that online teachers take into account the different cultural values and learning styles of international students and build thereby a culturally sensitive online environment that accommodates students from multicultural backgrounds.

## References

- Alfred, M. V. (2003). Sociocultural contexts and learning: Anglophone Caribbean immigrant women in U.S. postsecondary education. *Adult Education Quarterly*, 53, 242-260.
- Ausubel, D. (1968). *Educational psychology: A cognitive view*. New York: Holt, Rinehart & Winston.
- Banks, J. A., & Banks, C. A. (1997). *Multicultural education: Issues and perspectives* (3rd ed.). Boston: Allyn & Bacon.
- Biggs, J. (1999). *Teaching for quality learning at university*. Buckingham, UK: Society for Research into Higher Education and Open University Press.
- Bond, M. H. (Ed.). (1986). *The psychology of Chinese people*. Hong Kong, China: Oxford University Press.
- Chang, H. (2001). Harmony as performance: The turbulence under Chinese interpersonal communication. *Discourse Studies*, 3, 155-179.
- Chinese Culture Connection, The. (1987). Chinese values and the search for culture-free dimensions of culture. *Journal of Cross-cultural Psychology*, 18, 143-164.
- Conceicao, S. (2002). The socio-cultural implications of learning and teaching in Cyberspace. In M. V. Alfred (Ed.), *Learning and sociocultural contexts: implications for adults, community, and workplace education* (pp. 37-45). San Francisco: Jossey-Bass. (New Directions for Adult and Continuing Education, No. 96)
- DuPraw, M., & Axner, M. (1997). *Working on common cross-cultural communication challenges*. Alexandria, VA: Public Broadcasting System. Retrieved at July 23, 2004, from <http://www.pbs.org/ampu/crosscult.html>
- Edwards, C. (2002). Implementing networked learning with HRD professionals internationally. In J. McGoldrick, J. Stewart, & S. Watson (Eds.), *Understanding human resource development* (pp. 273-292). London: Routledge.
- Hall, E. T. (1976). *Beyond culture*. Garden City, NY: Anchor.
- Hampden-Turner, C., & Trompenaars, F. (1997). *Mastering the infinite game: How East Asian values are transforming business practices*. Oxford, UK: Capstone.

- Henderson L. (1996). Instructional design of interactive multimedia: A cultural critique. *Educational Technology Research and Development*, 44(4), 85-104.
- Hofstede, G. (1980). Culture's consequences: International differences in work-related values. Beverly Hill, CA: Sage.
- Hofstede, G. (1991). *Cultures and organizations: Software of the mind*. New York: McGraw-Hill.
- Hvitfeldt, C. (1986). Traditional culture, perceptual style, and learning: The classroom behavior of Hmong adults. *Adult Education Quarterly*, 36, 65-77.
- Institute of International Education. (2004). *Open doors 2003*. New York, NY: Author. Retrieved July 5, 2004, from <http://opendoors.iienetwork.org/?p=35867>
- Joo, J. E. (1999). Cultural issues of the Internet in classrooms. *British Journal of Educational Technology*, 30, 245-251.
- Jun, J. & Park, J. (2003). Power relationship within online discussion context: Based on adult international students' perspective and their participation in the learning context. In D. Flowers, M. Lee, A. Jalipa, E. Lopez, A. Schelstrate, & V. Sheared (Eds.), *Adult Education Research Conference 2003 Proceedings* (pp. 193-198). San Francisco: San Francisco State University.
- Kearsley, G. (2002). Is online learning for everybody? *Educational Technology*, 42(1), 41-44.
- Kember, D. (1999). The learning experience of Asian students: A challenge to widely held beliefs. In R. Carr, O. Jegede, T. Wong, & K. Yuen (Eds.), *The Asian distance learner* (pp. 82-99). Hong Kong, China: Open University of Hong Kong Press.
- Ku, L., & Lohr, L. (2003). A case study of Chinese students' attitudes toward their first online learning experience. *Educational Technology Research and Development*, 51(3), 94-102.
- Lange, I. (2003). Online learning experience: A case study. *Academic Exchange Quarterly*, 1, 263-269.
- Lee, M. Y. (1997). *The role of cultural value in the interpretation of significant life experiences: A study of Chinese from Taiwan*. Unpublished doctoral dissertation, University of Georgia, Athens.
- Liu, J. (2001). *Asian students' classroom communication patterns in U.S. universities: An emic perspective*. Westport, CT: Ablex.

- McCarty, S. (1999). Japanese culture meets online education. *Education Review, 34*, 42-44.
- McLoughlin, C., & Oliver, R. (1999, December). *Instructional design for culture differences: A case study of the indigenous online learning in a tertiary context*. Paper presented at Australasian Society for Computers in Learning in Tertiary Education Conference, Brisbane, Queensland, Australia. Retrieved July 27, 2004, from <http://www.ascilite.org.au/conferences/brisbane99/papers/mcloughlinoliver.pdf>
- Merriam, S., & Muhammad, M. (2000). How cultural values shapes learning in older adulthood: The case of Malaysia. *Adult Education Quarterly, 51*, 45-63.
- Moore, M. (1994). Autonomy and independence. *American Journal of Distance Education, 8*(2), 1-5.
- Moore, M. G., & Kearsley, G. (1996). *Distance education: A systems view*. Belmont, CA: Wadsworth.
- Nisbett, R. E. (2003). *The geography of thought: How Asians and Westerners think differently and why*. New York: The Free Press.
- Palloff, R. M., & Pratt, K. (1999). *Building learning communities in cyberspace: Effective strategies for the online classroom*. San Francisco: Jossey-Bass.
- Palloff, R. M., & Pratt, K. (2003). *The virtual student: A profile and guide to working with online learners*. San Francisco: Jossey-Bass.
- Park, D. & Kim, S. (2004). Challenges facing the open university: The case of the Korea National Open University. *Open Education Research, 10*(6), 28-33.
- Peters, O. (1994). Distance education in a post-industrial society. In D. Keegan (Ed.), *Otto Peters on distance education* (pp. 220-240). London: Routledge.
- Pratt, D. D. (1991). Conception of self within China and the United States: Contrasting foundations for adult education. *International Journal of Intercultural Relations, 15*, 285-310.
- Pratt, D. D. (1992). Chinese conceptions of learning and teaching: A Westerner's attempt at understanding. *International Journal of Lifelong Education, 11*, 310-319.

- Pratt, D. D., Kelly, M., & Wong, W. (1998). The social construction of Chinese models of teaching. In J. C. Kimmel (Ed.), *39<sup>th</sup> Annual Adult Education Research Conference Proceedings* (pp. 239-244). College Station, TX: Texas A & M University. Retrieved July 10, 2004, from <http://www.edst.educ.ubc.ca/aerc/1998/98pratt.htm>
- Robinson, B. (1999). Asian learners, western models: Some discontinuities and issues for distance education. In R. Carr, O. Jegede, T. Wong, & K. Yuen (Eds.), *The Asian Distance Learner* (pp. 33-48). Hong Kong, China: The Open University of Hong Kong.
- Robinson, G. N. (1988). *Crosscultural Understanding*. New York: Prentice Hall.
- Salili, F. (1996). Accepting personal responsibility for learning. In D. A. Watkins & J. B. Biggs (Eds.), *The Chinese learner: Cultural, psychological and contextual influences* (pp. 85-105). Hong Kong, China, and Melbourne, Australia: University of Hong Kong, Comparative Education Research Center, and The Australian Council for Educational Research.
- Schwartz, S. H. (1994). Cultural dimensions of values: Toward an understanding of national differences. In U. Kim, H. Triandis, S. Choi, C. Kagitcibasi, & C. Yoon (Eds.), *Individualism and collectivism: Theory, methods and application* (pp. 85-119). Thousand Oaks, CA: Sage.
- Schwartz, S. H., & Bilsky, W. (1987). Toward a universal psychological structure of human values. *Journal of Personality and Social Psychology*, *53*, 550-562.
- Shih, Y. C., & Cifuentes, L. (2003). Taiwanese intercultural phenomena and issues in a United States-Taiwan telecommunications partnership. *Educational Technology Research and Development*, *51*(3), 82-102.
- Shive, G., & Row, J. (1999). *Collaborative learning across cultures via the Web*. Paper presented at the T&T2 Conference on Integrating Information Technology & Teaching Technology, Lingnan University, Hong Kong, China.
- Sweeney, J. C., & Ingram, D. (2001). A comparison of traditional and web-based tutorials in marketing education: An exploratory study. *Journal of Marketing Education*, *23*, 55-62.

- Treuhaft, J. D. (2000). Global online learning among Asia-Pacific economies: Lessons learned. *Journal of Educational Media*, 25, 51-55.
- Tu, C. H. (2001). How Chinese perceive social presence: An examination of interaction in online learning environment. *Education Media International*, 38, 45-60.
- Useem, J., & Useem, R. (1963). Men in the middle of the third culture: The roles of American and non-Western people in cross-cultural administration. *Human Organizations*, 22, 169-179.
- Wang, Q. (2003). Online learning communities where East meets West—A cross cultural encounter. In R. Weber & C. Crawford (Eds.), *Proceedings of the Society for Information Technology and Teacher Education International Conference 2004* (pp. 3078-3082). Norfolk, VA: Association for the Advancement of Computing in Education.
- Watkins, D. A., & Biggs, J. B. (1999). *The Chinese learner: Cultural, psychology and contextual influences*. Hong Kong, China, and Melbourne, Australia: University of Hong Kong, Comparative Education Research Center, and The Australian Council for Educational Research.
- Wilson, M. S. (2001). Cultural considerations in online instruction and learning. *Distance Education*, 22, 52-64.
- Yang, K. S. (1986). *Chinese personality and its change*. In M. H. Bond (Ed.), *The psychology of the Chinese people* (pp. 479-498). Hong Kong, China: Oxford University Press.
- Yao, O. (1994). *Consumer behavior in China: Customer satisfaction and cultural values*. London: Routledge.
- Zhou, N. (1988). Historical context of educational reforms in present-day China. *Interchange*, 19(3/4), 8-18.
- Zhu, Z. T., Gu, X. P., & Wang, Q.Y. (2003, May-June). A panorama of online education in China. *Educational Technology*, 23-27.
- Ziegahn, L. (2001). *Considering culture in the selection of teaching approaches for adults* (ERIC Digest No. 231). Columbus, OH: Center for Adult, Career, and Vocational Education. Retrieved July 20, 2004, from <http://www.cete.org/acve/docgen.asp?tbl=digests&ID=116>