In this chapter, the focus is on understanding the unique learning motivations shared by contemporary students in Confucian heritage cultures.

Learning the Confucian Way

Tiuyuan Guo

Confucius was a great philosopher and educator in ancient China. His followers recorded his thoughts and philosophy in The Analects. Confucian philosophy developed around 551 to 479 BC, and included his ideas on learning and education. His philosophy has had a fundamental influence on contemporary people all over Asia (including Mainland China, Hong Kong, Macao, Taiwan, Japan, Korea, and Southeast Asia). Contemporary students in Confucian heritage culture (CHC) contexts share some similar motivations, strategies, and beliefs about learning. Understanding of those learning motivations can help non-Asian instructors to deliver their teaching in a way that fits the cultural context and thus teach more effectively. Knowing about the strategies and beliefs can help instructors understand the advantages and shortcomings of the Confucian way of learning and recognize how to adjust their teaching strategies to meet the needs of students. Furthermore, an awareness of the common misunderstandings about Asian students’ learning will prevent instructors from making wrong or unnecessary demands on the students. Finally, this chapter addresses some signs that indicate active and deep learning and other signs that indicate passive and surface learning in CHC contexts; understanding these signs can help instructors from making wrong judgments about students’ learning.

Learning Motivations in Confucian Heritage Culture Contexts

This chapter explores the historical objectives of education in Asian countries where a typical Confucian approach and input-driven teaching and learning style is evident. To begin, the chapter first discusses the learning motivations shared by many contemporary students in Confucian heritage culture (CHC) contexts. Then the focus is on the methods of and beliefs about learning emphasized in Asian countries and regions. These methods and beliefs include the emphasis on effort and persistence in learning, the
active learning strategies in the Confucian tradition, humbleness and respect for authority figures, and memorization and deep learning.

**Personal Moral Cultivation.** Confucius and his followers believed that the primary goal of learning was to achieve behavioral reform and make the learner become a moral person. The concept of *ren* is fundamental in Confucius's teaching, and refers to a “lifelong striving for any human being to become the most genuine, sincere, and humane person he or she can become” (Li 2003, 146). Confucius was most concerned that virtues were not cultivated and that wrong acts were not corrected (Legge 2005). In the Great Learning, one of the *Four Books*, Confucius's followers argued that in order to govern a state properly, one needed to improve oneself in virtue through learning (Legge 2005). A person’s virtue is the key for proper behavior in all respects. Overall, Confucius's teaching was full of moral teaching.

The idea of moral learning has had great influence on contemporary students in countries with CHC. Students in CHC contexts consider prolonged discourse on social norms, morality, and moral constraints on behavior in school settings more acceptable than do those in Western cultures (Bellah et al. 1985; Li 1996; Tweed and Lehman 2002). Li (2002) found that Chinese college students were more likely to consider learning as fulfilling a need to perfect oneself instead of understanding the world. The students almost unanimously (93 percent) considered that learning had something to do with moral development. In another study, Li (2004) investigated American and Chinese children's construction of the learning process and found that Chinese children were more likely to consider learning to be a process of cultivating personal virtue. Thus, it seems that Chinese students learn for different reasons.

**Contributing to Society.** In Confucian tradition, educated people have social and moral responsibilities to contribute to society after they had achieved behavioral reform and had become moral through learning (Li 2003). Educated people should become government servants and serve the nation, because learning had prepared them for successful government services and for achieving any mission that might come to them (The Analects: Book 13, Chapter 5). In order to be competent as a government servant, Confucius told his students that they needed to rectify themselves and become a model for the people under their rule through learning (The Analects: Book 13, Chapter 13). Confucius saw learning and serving the government as closely associated. Tsze-hsia, one of Confucius's students, said that the government officer, having discharged all his duties, should devote his or her leisure time to learning. Meanwhile, students who excel in study should become government officers (The Analects: Book 19, Chapter 13). Indeed, in Chinese history, an important criterion for selecting government servant candidates is good education. Since the Sui dynasty (AD 581–618), the imperial examination system, known as *keju*, had been used to select government servant candidates. With minor alterations, this examination was used
in each subsequent dynasty until it was abolished in 1905. Throughout the almost 1,500 years of its existence, keju assisted the selection of government officials (Carless 2011).

**Personal Utilitarian Orientation.** Although Confucius rarely if at all considered the personal utilitarian purpose of learning, the imperial examination system inevitably linked the two (Li 2003). In the keju system, studying the required subjects and passing the examinations became the major track for upward social mobility (Cheng 1998). Nonetheless, some researchers argue that, compared with the learning motivations among students in Western countries, students in Confucian heritage cultures tend to be more pragmatic in learning (Lee 1996; Tweed and Lehman 2002). That is, learning is not merely for the sake of learning itself but for obtaining external rewards. Tweed and Lehman (2002, 92) used the term “pragmatic learning” to characterize this tendency. Learning is considered a means to an end (Carless 2011; Lee 1996; Tweed and Lehman 2002) and can lose its meaning if it does not provide the learner and the society with desirable pragmatic outcomes. The Chinese idiom, “There are golden houses and beautiful women in books,” reflects the seeking of external rewards, such as fame, wealth, and social status in learning (Lee 1996).

Given the emphasis of a pragmatic outcome in Confucian heritage cultures, it is not surprising to learn that learners in Asian contexts may show more curiosity toward practical issues rather than theoretical issues. In one of their studies, Spina and Ji (2011) presented Chinese and Canadian college students with two lectures on physics: One lecture was on the theoretical implications of a physics finding, and the other was on the practical use of the same finding. The Chinese students reported that they were more likely to attend the lecture on practical issues than did the Canadian students. Thus, in order to motivate the learners in an Asian context, it is a good idea to point out some practical outcomes of the learning contents. For example, one such pragmatic outcome could be future career development.

In contemporary CHC, students pay close attention to the practical implications of education. Compared with Western students, students in CHC contexts generally believe that education should provide them with prestigious jobs and high social status. For example, in one study, Volet (2001) compared Australian students and Singaporean/Malay Chinese students on extrinsic goal orientations in learning and found that Chinese students were more motivated by pragmatic outcomes of education, such as getting a good job after graduation, satisfying the families’ expectations, and obtaining social respect.

One consequence of the pragmatic learning motivation is examination-oriented learning and teaching. That is, students emphasize the importance of examinations and achievements because passing the examinations and having high grades are the keys to desirable outcomes (Carless
2011). Students with this orientation tend to spend more time preparing for examinations. As a result, students in CHC contexts are often good test takers. Compared to Western students, they generally have more successful achievements in international tests, such as the Program for International Assessment (PISA) (Carless 2011; Na 2010). The PISA 2009 assessed students’ abilities in reading, mathematics, and science in 65 countries and regions. According to the results, four Confucian countries and regions—Mainland China, Singapore, Hong Kong, and Korea—were the top four highest achievers in mathematics. For reading and science, four out of the top five highest-achievement countries and regions were CHC contexts (Organisation of Economic Cooperation and Development 2009).

The emphasis on pragmatic outcomes in learning in CHC does not imply that students in those cultures are less intrinsically motivated. That is, the seeking of external rewards through learning among the Asian students does not preclude them from being intrinsically interested in learning itself. Indeed, researchers have suggested that the intrinsic motivation tends to co-occur with extrinsic motivation in CHC contexts (Lee 1996; Salili, Chiu, and Lai 2001; Tweed and Lehman 2002). Students who see learning as a means to obtain desirable external outcomes are more motivated to mastering knowledge. They integrate aspirations of obtaining external rewards through education with the intrinsic motivation of personal growth. Although it may seem foreign to non-Asian instructors, it may be very effective in motivating students in CHC contexts by pointing out the potential pragmatic outcomes of successful learning.

Valuing of Education. Education is highly valued in the Confucian tradition. The opening sentence of Confucius’s Analects (Book 1, Chapter 1) talks about the joy of constant learning (Legge 2005). In fact, that discussion about learning and education pervades the whole book of The Analects (Legge 2005). In a CHC, the key to personal improvement is education. Through education, a person can transform him- or herself and become a moral and able person, or junzi. Education is also important for social harmony and development because the government needs educated people to govern the nation efficiently (Lee 1996).

Given the significance of education in the Confucian tradition, contemporary students in CHC contexts are highly motivated to learn. They have high achievement goals and are generally willing to invest a lot of time in learning. Meanwhile, parents have high educational expectations for their children because they regard education as the main track of upward social mobility (Cheng 1997), and students in Confucian heritage cultures internalize these expectations (Carless 2011). Students become highly motivated in academics because their success in schools can earn respect and fame for their family, which is highly valued in Confucian societies. This might be another reason why students in CHC contexts outperform Western students on many international comparison tests, as previously mentioned.
Beliefs and Strategies of Learning

Confucius and his followers placed strong emphasis on the significance of persistence and hard work in learning (Carless 2011; Li 2003; Tweed and Lehman 2002). Confucius did not refuse to teach anyone who wanted to learn (Analects, Book 7, Chapter 7), except those who were not eager to work hard in learning (Analects, Book 7, Chapter 8) (Legge 2005). Xunzi, another Confucian scholar in ancient China, also emphasized persistence and effort in learning and argued, “If you start carving but give up, you cannot cut even a rotting piece of wood in two. Yet, if you carve away and never give up, even metal and stone can be engraved” (Knoblock 1988, 138).

Persistent and Effortful Learning. Research supports the notion that CHC emphasizes persistence and effort in learning. Chinese parents, teachers, and students firmly believe in the power of effort in improving academic performance and contributing to success (Ji 2008; Ji, Guo, Zhang, and Messervey 2009; Stevenson and Lee 1996; Stevenson and Stigler 1992). Chinese students tend to attribute academic success to hard work (Hau and Salili 1991) rather than to some internal attribute or quality. They also devote a lot of effort to the process of learning. Rosenthal and Feldman (1991) compared Chinese immigrant students and their Western peers in Australia and the United States with regard to the amount of effort they put in study. Chinese students reported putting much more effort into school than did their Western peers.

Research also suggests that people who believe in the power of effort tend to hold implicit incremental theories (Dweck, Chiu, and Hong 1995; Hong et al. 1999). Incremental theorists believe that traits, intelligence, and ability are malleable, and thus changeable, and that academic success comes from efforts and practices (Dweck 1999; Dweck and Leggett 1988). In contrast, those who hold entity theories believe that traits, intelligence, and ability are fixed and cannot be changed. As a result, entity theorists are more likely attribute academic success to stable, unchangeable intelligence and ability rather than effort. Norenzayan, Choi, and Nisbett (2002) suggested that East Asians are more likely to hold incremental theories than Westerners.

Furthermore, incremental theorists and entity theorists may respond differently when encountering difficulties and failures in learning. Entity theorists may attribute the difficulties and failures to low intelligence and ability, which are fixed and unchangeable. As a result, they may easily give up after failure. In contrast, incremental theorists see the difficulties and failures as the results of insufficient effort. By putting in more effort and being persistent, learners can overcome the difficulties and obtain success (Ji 2008; Tweed and Lehman 2002). Compared with entity theorists, incremental theorists tend to persevere longer and perform better after failure (Levy and Dweck 1998). Persistence and effort pay off in academic achievements. Blackwell, Trzesniewski, and Dweck (2007) found that beliefs in
incremental theory predicted an upward trajectory of grades for junior high school students over a two-year period of time, while beliefs in entity theory predicted a flat trajectory.

In CHC contexts, instructors and parents expect persistence and effort from learners when they encounter difficulties and failures in learning. Difficulties and failures can lead to future success because they provide the opportunity for learners to exercise and improve themselves. Mencius (1979, VIB.15:261) expressed this idea, saying that “when [heaven] is about to place a great burden on a man, [it] always first tests his resolution, exhausts his frame and makes him suffer starvation and hardship, frustrates his efforts so as to shake him from his mental lassitude, toughen his nature and make good his deficiencies. As a rule, a man can mend his ways only after he has made mistakes.”

Heine and colleagues (2001) found that students in CHC contexts persisted longer after failure than did Western students. In one study, they assigned either an easy task or a difficult task to Canadian and Japanese college students. Both groups received success feedback for the easy task and failure feedback for the difficult task. After receiving the feedback, the students had the opportunity to continue working on a similar task of their own choice. The researchers found that Japanese students spent much longer on the similar task than did their Canadian counterparts in the difficulty-failure condition, suggesting that Japanese students persisted longer after failure.

**Active Learning in Confucian Heritage Culture Contexts.** An instructor from United States, who was teaching at a Chinese university, once complained that the Chinese students in his classes seemed very passive. To the American instructor, the Chinese students seemed to be extremely quiet in the classroom—they rarely raised any questions, were not active in class activities, and were reluctant to express their own ideas. Other Western-trained instructors made similar observations. These observations may suggest that students from Confucian heritage cultures are passive in learning. However, as Grimshaw (2007) points out, this might be a misperception. The failure to ask questions and to talk does not imply that students from CHC contexts are passive in learning. Actually, the Chinese students in the American instructor’s classes might have engaged in active learning processes.

Confucius did not put much value on talking, as can be seen in his sayings “be careful with speech” (*The Analects, Book 1, Chapter 14*) and “The man of perfect virtue is cautious and slow in speech” (*The Analects, Book 12, Chapter 3*) (Legge 2005). In his teachings, Confucius considered being silent an effective way of learning (*The Analects, Book 7, Chapter 2*) (Legge 2005). In Confucian tradition, being silent may indicate reflection, cognitive involvement, and being active in deep thinking. In contrast, Western cultures consider talking as closely related to thinking. Throughout the history of Confucian teaching, the connection between talking and thinking is rarely discussed. Instead, people in CHC contexts tend to assume that
silence and introspection imply high levels of thinking and learning, such as realizing the “supreme truth” through meditation in Taoism (Robinet 1993). Kim (2002) investigated the effects of talking on thinking. In one experiment, Asian Americans and European Americans talked aloud about their thinking processes while solving reasoning problems in an intelligence test. The results showed that talking impaired the performance for the Asian Americans but not the European Americans. Instead of passivity, the relative silence in the classroom in Confucian heritage cultures may therefore actually indicate that students are active in thinking and reflection and thus are actively involved in learning.

Furthermore, collectivist cultural values do not encourage the individual to initiate questions (Hofstede and Hofstede 2005). Compared to individualist cultures where the ties between individuals are loose, in collectivist cultures, people are integrated into strong, cohesive groups (Hofstede 2001). Collectivism prevails in CHC contexts, such as in Mainland China, Hong Kong, Japan, Korea, Singapore, and elsewhere. This concept is expressed by the old Japanese proverb, “The nail that stands out gets pounded down.” In collectivist cultures, people avoid standing out from their groups because it may result in conflict and jeopardize group harmony (Tafarodi, Marshall, and Katsura 2004). Thus, in a collectivist classroom, students are reluctant to speak up without the sanction of the group or invitation from the teacher (Carless 2011). Students may be too shy or worry about losing face in front of the class if the questions they initiate or the talk they give are inappropriate or incorrect. The quiet classroom may be just an outcome of the cultural norm instead of the result of passivity in learning.

Meanwhile, the large power distance in CHC contexts also discourages students from openly questioning their teachers (Carless 2011). Power distance, another cultural dimension proposed by Hofstede (2001), refers to the extent to which the less powerful members accept and expect the unequal distribution of power. Compared to Western cultures, CHC contexts tend to have high power distance (Hofstede 2001). Students in high-power-distance cultures expect the teacher to enforce strict order over the classroom. They see the teachers and the textbooks as highly authoritative sources of knowledge that should not be questioned (Carless 2011; Pratt, Kelly, and Wong 1999). Reluctance to ask challenging questions of the teacher and not speaking up unless invited by the teacher are therefore signs of respect for the authority of the teacher (Tweed and Lehman 2002). A quest for humility further adds to students’ reluctance to question the teacher and speak out in the classroom. Confucius regarded humility as a virtue, and students in CHC contexts are reluctant to speak up because they believe that humility ensures better learning (Li 2003).

The teachings of Confucius put strong emphasis on the acquisition of knowledge through attentiveness (Tweed and Lehman 2002). Students listen to lectures attentively and question only after they fully understand what has been taught (Li 2003). Pratt et al. (1999) also suggested that
both teachers and students construe learning in Confucian heritage cultures as a sequential four-stage process: (1) memorizing and mastering the basics, (2) understanding, (3) applying the knowledge to problems and situations, and (4) questioning or critical analyzing. Students should first commit the foundational knowledge and basics to memory. In the process of repetition and memorization, students should increase their attention to the content details and thus deepen their understanding of the learning materials. Thus, memorization is purposeful and appropriate for developing understanding. Only after memorizing and appropriately understanding the foundational knowledge should students apply learning to problems and situations. Memorization guarantees that the knowledge is available when needed, and appropriate and deep understanding ensures that the knowledge applied properly to problems and situations. Questioning and higher-level critical learning are expected only at the last stage of learning, usually after encountering new problems or new situations.

Because students in CHC contexts tend to see the teacher and the texts as highly authoritative sources of knowledge, they are more likely to operate in a recipient mode in the process of learning rather than challenging and questioning. They may be busy in engaging in the first three stages and postpone their questions to a later time (i.e., after the class time). In the Confucian tradition, active learning is reflected more in cognitive involvement, lesson preparation, reflection and review, thinking, and memorization rather than being active in talking and questioning (Cortazzi and Jin 1996). One learning strategy in Confucian teaching was that the review and reflection of old knowledge contributed to the process of learning knew knowledge (The Analects, Book 2, Chapter 11) (Legge 2005). Thus, teachers should neither consider the silence in the classroom as evidence of passive learning nor consider active talking and questioning in the classroom as the sign of active engagement in learning (Grimshaw 2007).

Although silence in the classroom is not solid evidence for passivity in CHC contexts, teachers should be aware that passivity and inattention could occur in quiet classrooms. In CHC contexts, inattention and passivity in learning are possible. Grimshaw (2007) argues that withdrawal of attention (e.g., sleeping, reading other materials in the class, using mobile devices, etc.) and being silent are also forms of protest by Chinese students when the teacher presents the lecture poorly or when students see the contents of learning as unimportant and impractical. In such cases, the learning atmosphere of the classroom is gloomy and uninviting of learning. Therefore, the instructor should take responsibility to ensure that passivity and inattention do not occur in her or his class.

In order to make sure that students pay attention in the class and learn actively, an instructor should regularly check for other signs of active learning in the classroom, such as lesson preparation or content review. In addition, teachers should try to be available to the students outside of the classroom, such as during the breaks between classes and after class and
by setting up office hours or mechanisms through which students can contact them. Students would be more likely to approach teachers privately to discuss the learning materials and ask questions if they have actively engaged in learning, because they may feel more comfortable to talk in such informal ways. If teachers are available outside of the classroom and no student comes to discuss any questions, the teachers should be very aware that students are exhibiting passivity and inattention to the learning context.

Memorization in Confucian Heritage Culture Contexts

As discussed previously, the Confucian tradition strongly emphasized the acquisition of knowledge. In Confucian teaching, memorizing the classics is essential in developing virtues for the learners (Carless 2011). Students in CHC contexts see memorizing knowledge as the first stage of learning (Pratt et al. 1999; Tweed and Lehman 2002), and they widely use memorization in learning. Nonetheless, Westerners tend to perceive this emphasis of memorizing in CHC as a sign of surface-level learning (Biggs 1996; Tweed and Lehman 2002). According to Marton and Saljo (1976), surface-level learning happens when students try to memorize the materials by rote and repetition, without trying to understand the meaning. Contrary to surface learning, deep-level learning implies that students try to understand the meaning of the material rather than merely memorizing it. The emphasis on memorizing does not necessarily imply surface-level learning in CHC contexts (Carless 2011). Biggs (1996) distinguishes two types of learning strategies for memorization: rote learning and repetitive learning. In rote learning, students try to memorize the information through a mechanically repetitive manner without trying to understand the meaning. In contrast, in repetitive learning, although learners also try to form accurate memories through rehearsing the information, they try to understand the meaning from the learned material through the rehearsal.

In CHC contexts, memorization closely connects with understanding through repetitive learning. Memorization is a pathway to understanding and to the discovery of deep meanings of the learned materials. At the same time, understanding complements the memorization of the learning materials (Marton, Dall’Alba, and Kun 1996). As mentioned earlier, in the process of rehearsing the information, learners increase their attention to the information and consequently deepen their understanding and discover new meanings (Pratt et al. 1999). Thus, the emphasis on memorization in CHC contexts may actually reflect a deep approach to learning, which is aimed at a better understanding of the subject.

Students in CHC contexts who prefer to keep silent in the classroom, are reluctant to question others and express their own ideas, and are not very active in class activities often engage in memorizing the knowledge. These signs do not necessarily indicate passive and surface learning. In contrast, active and deep learning may take place. However, how can a teacher know
Table 1.1. Signs Indicating Active and Deep Learning versus Passive and Surface Learning

<table>
<thead>
<tr>
<th>Signs</th>
<th>Active and Deep Learning</th>
<th>Passive and Surface Learning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Attentiveness</strong></td>
<td>Students’ eyes follow the teacher when the teacher moves around in the classroom or focus on the content presented. Students have eye contact with the teacher. Students sit close to the teacher, preferring the first few rows of seats. Students take notes, write down their own thoughts and questions, even though they may not express their thoughts or raise the questions. Students attend to the lecture and are able to express their understanding when invited.</td>
<td>Students do not look at the teacher and/or the content presented. Beware if students avoid any eye contact. Students sit at the back of the classroom and leave the first few rows empty. Students rarely write down anything. Students pay attention to other unrelated things, such as reading unrelated books, messaging, dozing, and chatting. Students give up easily and avoid seeking help from the teacher.</td>
</tr>
<tr>
<td><strong>Persistence</strong></td>
<td>Students persist under failure, engage in discussions with other students for difficult questions, and/or come to the teacher for help during class breaks.</td>
<td></td>
</tr>
<tr>
<td><strong>Preparation</strong></td>
<td>Students read the text before coming to the classroom and prepare necessary material for each week of class.</td>
<td>Students make no preparations and are not sure what the topic for each week of class is.</td>
</tr>
<tr>
<td><strong>Reflection and review</strong></td>
<td>Students spend time and effort reviewing the learning materials.</td>
<td>Students put away the learned contents and never review them until the examination.</td>
</tr>
<tr>
<td><strong>Memorization</strong></td>
<td>Students try to memorize the foundational knowledge and are able to talk about the meaning of the knowledge when invited.</td>
<td>Students do not memorize and/or have no understanding of the foundational knowledge.</td>
</tr>
<tr>
<td><strong>Understanding and application</strong></td>
<td>Students are interested in applying the learned knowledge to problems and situations.</td>
<td>Students are not interested in thinking about the learned knowledge outside of the classroom and rarely think about how to apply the knowledge.</td>
</tr>
<tr>
<td><strong>Class attendance and participation</strong></td>
<td>Students attend the class regularly, are rarely late or leave early, and are busy in class with relevant activities.</td>
<td>Students miss classes often, are late or leave early for no reason, and engage in unrelated activities.</td>
</tr>
</tbody>
</table>
if active and deep learning is actually taking place in the classroom? This is an important question, yet it is difficult to answer because no single sign or a small group of signs can clearly tell us which kind of learning is taking place. One rule in answering this question is that active and deep learning are more likely to take place when there are signs indicating that students invest a lot of time and effort in learning, devote attention to the learning, show interests in the lesson content, and try to understand and apply the learned knowledge. Table 1.1 summarizes some of these signs. By careful attention to students’ behavior inside and outside of the classroom, instructors can develop their own set of signifiers to identify active and deep learning based on their own teaching experiences.

**Conclusion**

In order to achieve effective teaching in CHC contexts, rather than accepting various stereotypes they may have about the students, non-Asian instructors need to develop an understanding of the CHC context and the unique learning motivations, learning strategies and beliefs, and behavior of students. This chapter argued that students in CHC contexts value learning very much. Through learning, students expect to be able to become better people (i.e., personal moral cultivation and personal utility) and achieve a better world (i.e., contribute to society). In order to achieve these goals, students in CHC contexts generally believe in persistence and effort. Although they might remain quiet in the classroom and are reluctant to question teachers and express their own ideas, they could be engaging in active learning in the classroom. They may be busy trying to gain the knowledge and full understanding before questioning others or expressing their own thoughts.

Furthermore, memorization of foundational knowledge is an important way for students in CHC contexts to deepen their understanding. Teachers need to identify the signs indicating that learning is actually taking place in their classrooms and to distinguish between deep learning and surface learning. Students in CHC contexts outperform students in Western countries in many tests and examinations. Yet they postpone critical thinking and questioning and may often ignore the importance of critical thinking. Teachers familiar with the Western way of teaching can be at an advantage in improving the critical thinking skills of students and achieving better teaching outcomes by combining the Confucian way of teaching with Western teaching and learning. Instructors should encourage critical thinking in the classroom while adjusting teaching strategies to meet the needs of students. They should also accept that difference does not mean inferior—it should be respected while cultivating higher-order learning.
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