

## Methodological Issues in Approaching Confucianism and its Influence on Confucian Heritage Culture/CHC Learners' Reticence

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### Abstract

*Decades have been spent debating whether Confucianism is a factor in Confucian Heritage Culture/CHC learners' reticence. This paper does not join the debating crowd but discusses and uncovers three methodological issues in this field that may threaten academic rigour: (1) over-reliance: evidencing claim solely/ overly by mentioning Confucian verses consistent with the claim (2) misperception - misperceiving non-Confucian verses as Confucian verses and using misperceived verses to facilitate discussion about Confucianism; (3) misuse – the quoted verses cannot serve the aim of quoting them, such as the quoted verses mismatching with the claims they were used to support. These issues have caused the spread of rumours virally. In order to remedy the potential negative influence, this article provides 3 specific implications: (1) stating the source/reference of the so-called Confucian verses (2) providing explanations about why the claims can be evidenced by the quoted verse (3) defining what Confucianism is in each work.*

**Key Words:** Confucian Heritage Culture(CHC) learners; Confucianism Influence; Language Learning; Reticence; Methodological Suggestion; Cultural Issues in Education

### 1. Introduction

Confucian Heritage Culture/CHC learners refer to learners in the Confucian Heritage Culture regions - which is prevalent in China Mainland and other regions strongly influenced by China Mainland over the long history of the region (Vietnam, Japan, Korea, Singapore, Taiwan, Hong Kong, and Malaysia) (Nguyen et al., 2006). Reticence is a classroom phenomenon usually, typically or even stereotypically exhibited by CHC learners in enormous studies. There are numerous reported factors such as linguistic incompetence (e.g., Liu & Jackson, 2009), academic knowledge inadequacy (Tan, 2007), teaching methodology (Tsui, 1996), large class size (Wen and Clement, 2003) and other 58 factors summarised by Zhyi and Jun (2017). Among those reported factors, influence of Confucianism appears to be distinctly controversial. Debate concerning Confucianism influence never ceases, and two debating parties are seemingly evenly strength-matched. Many scholars (e.g. Nelson, 1995) asserted that Confucianism causes some stereotypically reticent behaviours of CHC learners, such as obedience to teacher authority (Watkins, 2000; Flowerdew & Miller, 1995, p.357), unquestioning acceptance of knowledge provided by the teacher (Murphy, 1987, p.43), lack of critical thinking, and adoption of ineffective learning strategies (Carson, 1992; Flowerdew, 1998). However, there are also voices of scepticism and opposition. As Liu and Littlewood (1997) stated: 'Confucian values have become a convenient explanation for any observed or actual behaviour trait'. Some scholars took a more progressive stance, arguing that Confucianism has no influence on the reticence of Asian learners (Cheng, 2000) and that CHC learners emphasise being engaged, reflective thinking, openness, and inquiry (Jones, 1999; Lee, 1996).

However, the purpose of this article is not to join the debate throng but rather to specify three methodological 'flaws' shared by some studies belonging to the two debating camps, based on the author's very limited knowledge and understanding.:

- (1) *Over-reliance*: excessive reliance on citing Confucian texts to evidence claims
- (2) *Misperception*: misperceiving non-Confucian verses as Confucian verses
- (3) *Misuse*: the use of quoted Confucian verse does not serve the aim of using it

The second section of this essay gives a detailed explanation of these three issues in the form of: defining the issue, providing particular instances/examples related to the issue, and stating the issue's potential threat. Bringing these issues under the spotlight does not purport to offend any authors nor indicate any authors' mistakes. The above work merely aims to present the essential point and generate relevant discussion and exploration of proper approaches to promote academic rigour, in light of the fact that the three issues have already evolved into widespread rumour. The potential danger of these three issues becomes the drive of writing **section 3**, in which the author provides 3 implications to remedy the possibly existing negative influence and suggests more researchers approaching Confucianism and its influence on CHC learners' reticence with more diverse methodologies.

## 2. Methodological Issues

### Issue 1: Over-reliance on quoting Confucian verses

This issue refers to the fact that some scholars suggest their claim by merely or excessively relying on citing one or more Confucian verses that are consistent with their claims. If we wipe out all kinds of covers, this phenomenon, in short, is like: to some extent, I believe A because Confucius/Confucian literature once stated A. Sometimes, this issue also manifests itself in the form of academics denying others' claims by citing a Confucian verse of which meaning contradicts their 'opponent's' claim. Using quotations from Confucian literature to facilitate debate while exploring Confucianism and its impact on students is unquestionably a significant contribution. But it is insufficient to claim or contradict the claims of others solely because we can discover a Confucian text that supports our claim or helps us refute the claim of others. This may unconsciously spawn the phenomena of quotation competitions in the field of contemporary studies.

Hu (2002) asserted that "A hierarchical but harmonious relationship" (between teacher and student) is a potential cultural hurdle in the use of communicative language teaching in China. He used a verse in **Table 1** to support his claim. First, the author questioned: is citing a verse would suffice to provide support for the allegation? This methodology for making claims exists in other studies as well. Intriguingly, one sceptic of Hu's (2002) claim also used the same methodology – quoting Confucian verses but with the opposite meaning to Hu's (2002) quote. Shi (2006) cited two Confucian verses (**Table 1**) to question Hu's (2002) claim that the teacher-student relationship is based on a strict hierarchy, but 'to be respectful to each other'.

**Table 1. Examples of evidencing claims by quoting verses**

Author	Quoted Verse	Claim Supported by Quoted
Hu (2002)	'Being a teacher for you one day entitles one to lifelong respect from the student that befits his father.' <i>(yi ri wei shi zhong shen wei fu)</i> / 一日为师 终身为父	'A hierarchical but harmonious relationship'
Shi (2006)	1. 'Among any three persons, there must be one who can be my teacher' <i>[san ren xing, bi you wo shi]</i> / 三人行必有我师 《论语·述而》 2. 'Pay respect to young people. How do you know that the performance of the current generation will not surpass the previous one' <i>[hou sheng ke wei, yan zhi lai zhe zhi bu ru jin ye?]</i> / 后生可畏，焉知来者之不如今也? (《论语·子罕》)	'to be respectful to each other'

Does the above example indicate that anyone who wants to refute Hu's (2002) viewpoint could just cite Confucian scriptures that convey the opposite meaning to it? If this methodology is valid, it is logical to wonder what would happen if we also discovered verses in the Confucian texts consistent with Hu's (2002) opinion but opposed to Shi's (2006) position? In reality, it is not difficult to find verses that meet these two 'requirements.'

- verses from Confucianism classics
- Confucian verses consistent with Hu's (2002) claim that there is a hierarchy between teacher and student.

For example, a verse from Xun Zi (post/deputy-sage of Confucianism) of his book Xun Zi. Da Lve:

*The country will prosper must be the country in which teachers are nobly treated and the talented are highly respected. (Xun Zi. Da Lve)*

Guó Jiāng Xīng Bì Zūn Shī ér Zhòng Fù 《Xún Zǐ. Dà Lüè》  
国将兴 必尊师而重傅 《荀子·大略》

Another example could be a verse from the representative of Neo-Confucianism – Zhu Xi, in his book Zhu Zi Jia Xun:

*What values in serving teachers is rites (Zhu Zi Jia Xun)*

Shì Shī Zhǎng Guì Hū Lǐ Yě 《Zhū Zǐ Jiā Xùn》  
事师长贵乎礼也 《朱子家训》

In line with Shi (2006), Cheng (2000) also refuted the causative connection between Confucianism and the passive learning of Asian students by employing the same citation strategy. He stated that 'obviously Confucius was not in favour of the idea that the pupils should blindly accept whatever the teacher imparts'. He quoted a verse as evidence:

“shibu bi xianyu di zi; di zi bu bi burushi”,

which means "the teacher does not always have to be more knowledgeable than the pupil; and the pupil is not necessarily always less learned than the teacher".

Again, does the citation can sufficiently or qualifiedly evidence the assertion? If so, what would happen if other academics discovered verses that reflect the opposite meaning of the verse cited by Cheng (2000) or texts that fundamentally contradict Cheng's (ibid) position, such as verses indicating that Confucianism encourages or approves reticence? If this strategy is acceptable, here are some verses from The Analects that have been prepared for scholars with this type of objective (**Table 2**).

**Table 2. verses can be used to evidence Confucianism's influence on reticence**

Verbs in Original Language/Reference	English Translation (Reference)
Yán Bù Kě Bù Shèn Yě. « Lún Yǔ Zǐ Zhāng » 言不可不慎也。《论语·子张》	Speech should not be not cautious. (The Analects, Chapter 19. Zi Zhang)
Zi Yuē : " Jūn Zǐ Shí Wú Qiú Bǎo , Jū Wú Qiú ān , Mǐn Yú Shì ér Shèn Yú Yán « Lún Yǔ. Xué ér » 子曰：“君子食无求饱，居无求安，敏于事而慎于言 《论语·学而》	The Master said, 'a man of complete virtue does not seek to satisfy his appetite from food, nor does he seek the comfort in his dwelling place; he is earnest in what he is doing but <u>cautious in his speech</u> ' (The Analects, Chapter 1. Xue Er)
Zi Yuē : " Jūn Zǐ Yù Nè Yú Yán ér Mǐn Yú Xíng . “ « Lún Yǔ. Lǐ Rén » 子曰：“君子欲讷于言而敏于行。” 《论语·里仁》	Confucius said 'The superior man should be the person slow in speech but prompt in action' (The Analects, Chapter 4. Li Ren)
Sī Mǎ Niú Wèn Rén . Zǐ Yuē : " Rén Zhě , Qǐ Yán Yě Rèn " . « Lún Yǔ. Yán Yuān » 司马牛问仁。子曰：“仁者，其言也切”。《论语·颜渊》	Sima Niu (one student of Confucius) asked about perfect virtue. The Master said, 'The perfect virtue is acquired though being cautious and slow in his speech'. (The Analects, Chapter 12. Yan Yuan)
Mò ér Shí Zhī « Lún Yǔ Shù ér » 默而识之 《论语·述而》	Be silent to know/grasp (The Analects, Chapter 7. Shu Er)

If mere quotation is an appropriate methodology, any author who cites verses from **Table 2** or similar verses may claim that Confucianism is a factor in CHC students' reticence. There are also some verses that might be able to be used to deny the claims supported by verses in **Table 2** and might be able to support the opinion of Confucianism causing reticence:

One verse is from Yi Jing. Wen Yan Zhuan - Confucius' demonstration work for book Zhou Yi.

*The superior man accumulate knowledge by learning and understand knowledge by questioning.*

Jūn Zǐ Xué Yǐ Jù Zhī , Wèn Yǐ Biàn Zhī  
君子学以聚之，问以辩之 《易经·文言传》孔子

Another verse from Confucian Classics – Li Ji, Chapter Zhong Yong:

*As for questions, if you still do not know the answers after asking, do not give up - keep asking.*

Yǒu Fú Wèn , Wèn Zhī Fú Zhī , Fú Cuò Yě  
有弗问，问之弗知，弗措也 《礼记·中庸》

The above instances demonstrate that absurd outcomes will ensue if we rely excessively on quoting Confucian verses to support our arguments: once a person is familiar with Confucian texts, he or she can make any assertion and support any assertion. If a researcher is able to find verses with conflicting meanings to the opinion he/she intends to challenge, he/she can even dispute with himself/herself while simultaneously denying others. This type of argument based on such a controversial methodology is ultimately futile. If we continue in this manner, this argument and quoting battle will become endless and may even become a deliberate and unethical issue (just a very extreme example imagined by the author): we may simply propose our assumptions because we have identified Confucian verses consistent with our assumptions but ignore Confucian verses inconsistent with our assertions. A more extreme example might be that we may simply oppose the beliefs of others by employing and quoting scriptures contradictory to our opponents' opinions but ignore verses that can support our opponents' opinions. So, even for ethical concern and basic academic responsibility, we may need to ask ourselves or at least not ignore nor deny the possibility: will there be some verses

that contradict our assertion or contradict the verse that we intend to quote to support our assertion? Will there be some verses that may support the scholars' claims that we want to quote verses to refute? Furthermore, the quote battle is pointless and energy-consuming, and our desire to win a quoting competition may detract us from other important objectives, such as exploring whether Confucianism influences the reluctance of CHC learners by more qualified methodologies.

### **Issue 2. The Misperception of Confucianism Verses**

When the researcher reviewed articles discussing Confucianism and its influence on learners' reticence, the author discovered that some scholars misperceive non-Confucian verses as Confucian verses and use those perceived Confucian verses for discussing Confucian thoughts. In addition, sometimes, some academics misperceive verses highly controversial in representing Confucian thought as Confucian thought representative to facilitate their discussion about Confucianism. Below is a typical example of misperception, and this misperception case has already spawned a rumour for many possible reasons: many other articles thereafter quoted this misperceived verse to participate in further discussion about Confucianism and reticence. Here is the example:

Cheng (2000), in his paper that purports to claim that Asian learners are not culturally reticent once stated that respecting knowledge and knowledgeable instructors does not require students to study in a passive way with unquestioning and reticent manners. In his well-cited paper, he quoted a verse to support the above opinion:

*'In Confucius's well-known saying: "shibu bi xianyu di zi; di zi bu bi burushi"<sup>1</sup>, which means "the teacher does not always have to be more knowledgeable than the pupil; and the pupil is not necessarily always less learned than the teacher."*

The term 'Confucius's well-known saying' is an obvious example of misperception. This verse is neither from Confucius nor any classics of Confucianism. This verse originates from article: 《师说》/Shi Shuo of Han Yu (768-824 A.D.) - a scholar in Tang Dynasty (618-907 A.D.). This article demonstrates Han Yu's personal comprehension of education and instruction. Han Yu stated in the final paragraph that he wrote this article to praise and encourage his student Li Pan, who did not follow the trend at that time – feeling ashamed for having a teacher and studying with teacher:

*Pan(given name), son of the family/clan Li, aged 17, values ancient literature and has comprehensively learnt the Six Sutras (sutras of Poem, Book, Rites, Music, Change and Spring and Autumn), prosed before and during West Han dynasty (202 B.C. -8 B.C.) and East Han dynasty (25 A.D. -220A.D.) and demonstration books of sutras. He does not follow the current trend (of feeling ashamed of learning with teachers) and he follows me to study with me. I approve of his way of following the traditional way, so I write this article 《Shi Shuo》 for him.*

*Lǐ Shì Zǐ Pán , Nián Shí Qī , Hào Gǔ Wén , Liù Yì Jīng Zhuàn Jiē Tōng Xī Zhī , Bù Jū Yú Shī , Xué Yú Yú . Yú Jiā Qī Néng Xíng Gǔ Dào , Zuò 《 Shī Shuō 》 Yǐ Yì Zhī .*

李氏子蟠，年十七，好古文，六艺经传皆通习之，不拘于时，学于余。余嘉其能行古道，作《师说》以贻之。

Cheng's (2000) misperception of Han Yu's verse as 'Confucius's well-known saying' then appeared in many others' articles (e.g. Kumaravadivelu, 2003; Rodriguez & Cho, 2011; Rachel et al., 2005; Harper and Chen, 2018, Tian & Low, 2011). Besides, it might be incomprehensible that some researchers quoted a verse from a deviant article of its age in which learning with/from teachers is viewed as disdain to evidence the irrelevance between respecting teacher and reticence. Why does the quoted verse in this article demonstrate the irrelevance? Because studying with teachers was a big disgrace at that time? So it evidences that learners do not need to be reticent in front of teachers? We may need to be critical about quoting sources.

Furthermore, misperception may also exist in the form of mistaking some verses that may be highly contentious to represent Confucian beliefs as verses that can reflect Confucian thoughts. Wang (2013) employed a questionnaire to measure 'how well Chinese students receive traditional educational philosophy' from a Confucian perspective (as suggested by the title of her article), and she stated that all 35 items are directly taken from The Analects. In response to feedback from participants in her pilot study that the ancient Mandarin in certain items is difficult to comprehend, she adjusted several items by using more accessible language, introduced 10 new items, and removed 5 items for inter-item reliability. So finally, there was a questionnaire with forty items, but she did not report the final result: how many items

<sup>1</sup>师不必贤于弟子，弟子不必不如师。韩愈《师说》

are still directly quoted from The Analects and how many items are paraphrased verses of The Analects in plain or more accessible language. However, what she did mention is that 'experts in Confucian studies were consulted about the questionnaire's inclusion and categorisation.'. Personally, I am grateful for Wang's (2013) efforts in the research and its reliability and validity. However, after a thorough analysis, the author uncovered certain elements linked to the misperception issue, based on his very limited experience of reading The Analects and getting Confucianism instruction till now. The author categorised all questionnaire items into three groups to assist discussion and analysis of the misperception issue (**Table 3**).

**Table 3. The Author's Categorisation of Questionnaire Items in Wang (2013)**

Category 1	Items from The Analects (17 out of 40 items, <b>Table 4</b> )
Category 2	Items from Confucian classics (4 out of 40 items, <b>Table 5</b> ) <i>Note: to the best knowledge of the author, there has not been a universal consensus about the definition of Confucian classics. So, in this article, the author take the list of Confucian classics provided by Chinese Text Project as the main reference <a href="https://ctext.org/">https://ctext.org/</a> (See also Appendix 1)</i>
Category 3	Items neither from The Analects nor from Confucian classics (19/40 items) ( <b>Table 6</b> ). <i>Note: All the translations of questionnaire items of Wang (2013) are provided by another research conducted by Wang with joint work of Lin. (Wang and Lin, 2019).</i>

There are 23 items in Categories 1/**Table 4** and 2/**Table 5** that are either verses from The Analects or verses from the Confucian classics. For instance, item 2 (**Table 5**) is from the children's enlightenment book San Zi Jing. It is a summary of Confucian concepts, and its author rephrased those Confucian verses in rhythmic idioms format in children-accessible language. Item 15 is not from The Analects, but it is part of the '4 books' series which have been the compulsive contents of the imperial test since Song Dynasty (960-1279 A.D.) and which all candidates/learners are expected to memorise them. Items 19 and 25 originate from the book written by the Neo-Confucian representative Zhu Xi.

Though we cannot say only verses from Confucian classics can represent Confucian thoughts, there is a more evident misperception issue in the third category - the author questioned how some of the verses in category 3/**Table 6** could represent Confucian ideas? For example, item 14 (**Table 6**) of Wang (2013), it is a verse from a poem written by an emperor of Song Dynasty. He wrote this poem to encourage learners to participate in the imperial exam to select officers for feudal ruling system to solidify his regime. It would be terribly terrible if this verse represented Confucian thought for learning purposes. It would be a huge tragedy if our revered saint and great scholar – Confucius and his inheritors of thoughts – believed that the goal of learning is to have a house full of wealth and a wife or lover(s) beautiful as jade. If that is true, it would be an unbearable sadness for Chinese culture and civilisation. Similarly, items 3, 26, 34, 37, and 40 (**Table 6**) are ancient proverbs or everyday expressions still used by Chinese speakers. Again, as a native Chinese speaker who has some (though very limited) knowledge about The Analects, I dare not declare that these expressions represent Confucianism thoughts, though I do not deny these expressions reveal some social groups' wise thinking in traditional society or their perceived Confucianism.

The author believes that Wang (2013) has her reasons and rationales for choosing those folk sayings as the questionnaire items to measure her research participants' attitudes toward educational thinking of Confucianism. It might be nicer if Wang (2013) provided interpretations of why those items/folk sayings selected by her could represent Confucian thoughts on education. Because honestly speaking, people may have different understandings of Confucianism and what can represent Confucianism. Therefore, in this study, participants are providing information regarding how well they perceive Confucianism selected by Wang (2013). Therefore, both readers and participants may require further or more compelling rationales about why the selected items/quotes can represent Confucian thoughts.

The instances of issue 2 and the discussion have already demonstrated that: misperception may be the source of hearsay, especially when many people's first language is neither Mandarin nor ancient Mandarin. Then, the snowballing of the hearsay may let more and more scholars mistake verses that do not appropriately express Confucian philosophy as Confucian thought representative. If this continues, the misperception will spread further, and the hearsay could exist in various forms and influence the trustworthiness of our findings. For example, one day, we try to investigate our participants' thoughts of Confucian verses, but we misperceive non-Confucian verses as Confucian verses and make misperceived verses as interview questions to elicit interviewees' interpretations and comments. It might not be suitable to take interviewees' data to produce findings for their opinion on Confucian verses.

Table 4. Category 1, items directly quoted from *The Analects*

Item in Wang (2011)	Translation from Wang and Liu (2013)	Source	Section of Questionnaire (Wang 2011)
(6) Learning makes wisdom obtainable.	学而知之。Xué ér Zhī Zhī	《论语·季氏》 Chapter 16. Ji Shi,	Section A. Concepts of Learning
(7) In learning, be modest enough to consult one's inferiors.	不耻下问 Bù Chǐ Xià Wèn	《论语·公冶长》 Chapter 5. Gōng Yě Cháng,	Section B. Attitudes Toward Learning
(10) Isn't it a pleasure to learn and review from time to time?	学而时习之 不亦乐乎 Xué ér Shí Xí Zhī Bù Yì Lè Hū	《论语·学而》 Chapter 1. Xué ér	Section B. Attitudes Toward Learning
(11) Among any three people walking, one will find something to learn, for sure.	三人行必有我师焉 Sān Rén Xíng Bì Yǒu Wǒ Shī Yān	《论语·述而》 Chapter 7. Shù ér,	Section B. Attitudes Toward Learning
(12) The true knowing is to acknowledge what is known as known and what is not known as not known.	知之之为知之 不知为不知 是知也 Zhī Zhī Wéi Zhī Zhī Bù Zhī Wéi Bù Zhī Shì Zhī Yě	《论语·为政》 Chapter 2. Wéi Zhèng,	Section B. Attitudes Toward Learning
(13) Officialdom is the natural outlet for good scholars.	学而优则仕 Xué ér Yōu Zé Shì	《论语·子张》 Chapter 19. Zǐ Zhāng	Section C. Aim of Learning
(17) Learning without thinking leads to confusion, thinking without learning ends in danger.	学而不思则罔，思而不学则殆。 Xué ér Bù Sī Zé Wǎng , Sī ér Bù Xué Zé Dài .	《论语·为政》 Chapter 2 Wéi Zhèng	Section C. Aim of Learning
(18) With learning, one can earn high pay.	禄在其中矣 Lù Zài Qí Zhōng Yǐ	《论语·卫灵公》 Chapter 15 Wèi Líng Gōng	Section C. Aim of Learning
(21) To gain knowledge of the new by reviewing the old.	温故而知新 Wēn Gù ér Zhī Xīn	《论语·为政》 Chapter 2. Wéi Zhèng	Section D. Method of Learning
(23) To inquire for knowledge with earnestness and reflect on it with selfpractice.	博学而笃志，切问而近思 Bó Xué ér Dǔ Zhì , Qiè Wèn ér Jìn Sī	《论语·子张》 Chapter 19. Zǐ Zhāng	Section D. Method of Learning
(27) To learn by analogy and infer other things from one fact.	举一反三 Jǔ Yī Fǎn Sān	《论语·学而》 Chapter 1. Xué ér	Section D. Method of Learning
(31) In the pursuit of virtue, do not be afraid to overtake your teacher.	当仁不让于师 Dāng Rén Bù Ràng Yú Shī	《论语·卫灵公》 Chapter 15 Wèi Líng Gōng	Section E. Roles for the teacher
(33) Teacher should never be weary of teaching.	诲人不倦 Huì Rén Bù Juàn	《论语·述而》 Chapter 7. Shù ér	Section E. Roles for the teacher
(35) To instruct only when someone bursts with eagerness for learning; enlighten only when someone bubbles to speak but fails to express himself.	不愤不启 不悱不发 Bù Fèn Bù Qǐ Bù Fěi Bù Fā	《论语·述而》 Chapter 7. Shù ér	Section F. Modes of teaching
(36) To learn things by heart in silence, to retain curiosity despite much study.	默而识之，学而不厌 Mò ér Shí Zhī , Xué ér Bù Yàn	《论语·述而》 Chapter 7. Shù ér	Section F. Modes of teaching
(38) To enrich teaching with literature, conduct, loyalty, and trustworthiness.	子以四教：文，行，忠，信 Zǐ Yǐ Sì Jiào : Wén , Xíng , Zhōng , Xìn	《论语·述而》 Chapter 7. Shù ér	Section F. Modes of teaching
(39) To suit the teaching to the ability of the students.	因材施教 Yīn Cái Shī Jiào	《论语·为政》 Chapter 2. Wéi Zhèng	Section F. Modes of teaching

Table 5. Category 2, items directly quoted from *Confucian classics*

Item (Wang, 2011)	Item Translation from Wang and Liu (2013)	Source	Section of Questionnaire (Wang 2011)
(2) Men are born about the same, but learning makes them different.	性相近也，习相远也 Xìng Xiāng Jìn Yě , Xí Xiāng Yuǎn Yě	《三字经》宋·王应麟 《Sān Zì Jīng》 , Wáng Yīng Lín (1223 A.D. -1296 A.D.) , Song Dynasty.	Section A. Concepts of Learning
(15) Learning is aimed at broad knowledge, deep questioning, careful thinking, clarification, and faithful action.	博学之，审问之，慎思之，明辨之，笃行之。 Bó Xué Zhī , Shěn Wèn Zhī , Shèn Sī Zhī , Míng Biàn Zhī , Dǔ Xíng Zhī .	《小戴礼记·中庸》战国·孔伋 《Xiǎo Dài Lǐ Jì . Zhōng Yōng》 , Kōng Jì (483 B.C. -402 B.C.) , Warring States	Section C. Aim of Learning
(19) To learn step by step.	学有先后，循序渐进。 Xué Yǒu Xiān Hòu , Xún Xù Jiàn Jìn .	《论语集注》南宋·朱熹 Lún Yǔ Jí Zhù / Zhū Xī (1130-1200 A.D.) , Song Dynasty	Section D. Method of Learning
(25) To learn by rote.	熟读成诵 Shú Dú Chéng Sòng	《童蒙须知》南宋·朱熹 (1130 A.D.-1200 A.D.) Tóng Méng Xū Zhī / Zhū Xī, Song Dynasty	Section D. Method of Learning

Table 6. Category 3, Item might be controversial in representing Confucian thoughts

Item (Wang, 2013)	Translation from Wang and Lin (2019)	Source/Time/Author	Section of Questionnaire
(1) There is no end to learning.	学无止境 Xué Wú Zhǐ Jìng	清 刘开 《问说》 Article: Wèn Shuō, Liú Kāi, Qīng Dynasty (1784-1824 A.D.)	Section A. Concepts of Learning
(3) Learning is like rowing upstream: not to advance is to drop back.	学习如逆水行舟，不进则退 Xué Xí Rú Nǐ Shuǐ Xíng Zhōu, Bù Jìn Zé Tuì	Ancient Proverb	Section A. Concepts of Learning
(4) There are no fixed teachers in learning.	学无常师 Xué Wú Cháng Shī	唐 韩愈 《师说》 Article: Shī Shuō/Hán Yù/768-824 A.D.	Section A. Concepts of Learning
(5) There is no royal road to learning.	学无坦途 Xué Wú Tǎn Tú	Unknown	Section A. Concepts of Learning
(8) It's necessary to realize that diligence is the path through the mountains of books and hard work is the ship for sailing through the endless ocean of learning.	书山有路勤为径，学海无涯苦作舟 Shū Shān Yǒu Lù Qín Wéi Jìng, Xué Hǎi Wú Yá Kǔ Zuò Zhōu	唐 韩愈 《昌黎先生集》 Book: Chāng Lí Xiān Shēng Jí/Hán Yù/768-824 A.D.	Section B. Attitudes Toward Learning
(9) It's wise to pursue life-long learning.	活到老，学到老 Huó Dào Lǎo, Xué Dào Lǎo	Folk saying	Section B. Attitudes Toward Learning
(14) Within books, one can find houses of gold. Within books, one can find ladies as fair as jade.	书中自有黄金屋；书中自有颜如玉 Shū Zhōng Zì Yǒu Huáng Jīn Wū; Shū Zhōng Zì Yǒu Yán Rú Yù	《励学篇》宋真宗 赵恒 Article: Lì Xué Piān/Emperor Zhao Huan - Song Zhen Zong/ 23/12/968A.D.- 23/03/1022A.D.	Section C. Aim of Learning
(16) The gentleman keeps learning, to the betterment of his future endeavors.	君子学以致远 Jūn Zǐ Xué Yǐ Zhì Yuǎn	诸葛亮 《诫子书》 Article: Jiè Zǐ Shū/ Zhū Gě Liàng/ 181-234 A.D.	Section C. Aim of Learning
(20) Skilfulness comes from practice.	熟能生巧 Shú Néng Shēng Qiǎo	宋代欧阳修 《归田录·卖油翁》 《Guī Tián Lù. Mài Yóu Wēng》/ ōu Yáng Xiū/1007-1072 A.D.	Section D. Method of Learning
(22) Achievements are reached by hard work rather than recklessness.	Translation not provided in Wang and Lin (2019), as this item does not exist in that study.	Unknown	Section D. Method of Learning
(24) The deeper meaning will become evident once you read the book a hundred times over.	书读百遍，其义自现 Shū Dú Bǎi Biàn, Qì Yì Zì Xiàn	陈寿 《三国志·魏志·王肃传》 《Sān Guó Zhì. Wèi Zhì. Wáng Sù Zhuàn》/Chén Shòu/233-297 A.D.	Section D. Method of Learning
(26) Learning and reflection should be integrated.	学思结合 Xué Sī Jié Hé	Folk saying	Section D. Method of Learning
(28) Teachers are the superiors, whereas students are the inferiors.	师为上，学为下 Shī Wéi Shàng, Xué Wéi Xià	Folk saying	Section E. Roles for the teacher
(29) Teachers should set good examples for students.	为人师表 Wéi Rén Shī Biǎo	《北齐书·王昕书》唐·李百药 《Běi Qí Shū Wáng Xīn Shū》/Lǐ Bǎi Yào/564-648 A.D.	Section E. Roles for the teacher
(30) Teachers and elders are those who deserve due respect.	尊敬师长 Zūn Jìng Shī Zhǎng	Folk saying	Section E. Roles for the teacher
(32) He who teaches me for one day should be treated as my father for life.	一日为师，终身为父。Yī Rì Wéi Shī, Zhōng Shēn Wéi Fù.	罗振玉 《鸣沙石室佚书太公家教》 《Míng Shā Shí Shì Yì Shū Tài Gōng Jiā Jiào》/Luó Zhèn Yù/ 1866-1940 A.D.	Section E. Roles for the teacher
(34) To provide enlightenment and guidance in teaching.	启发诱导 Qǐ Fā Yòu Dǎo	Folk saying	Section F. Modes of teaching
(37) To make entertainment a medium of education.	寓教于乐 Yù Jiào Yú Lè	Folk saying	Section F. Modes of teaching
(40) To teach without reservation.	教而无隐 Jiào ér Wú Yǐn .	Folk saying	Section F. Modes of teaching

### Issue 3. Inappropriate usage of Confucian verses

The third issue demonstrates that, despite the fact that some researchers used Confucian texts (or less problematic verses that we assume belong to Confucianism), the quoted verses do not serve the researchers' purpose for employing them. Some scholars, for instance, have cited verses to support their argument, but a closer inspection may reveal that it is difficult to comprehend why the verse may support the suggested assertion or why the verse is related to the assertion. For instance, when Shi (2006) rejected the opinion that a strict hierarchy between Chinese teachers and Chinese students causes Chinese learners' reticence, she used a quote to claim that teacher-learner status of Confucianism is 'to be respectful to each other'.

*San Ren Xing Bi You Wo Shi*

*'Among any three persons, there must be one who can be my teacher.'*

How does this verse illustrate that the relationship between teacher and student is not hierarchical? Because it is easy to find a teacher? Cheng (2000) also cited this verse to argue that it is evident that ‘obviously Confucius was not in favour of the idea that the pupils should blindly accept whatever the teacher imparts.’ Again, how does this verse relate to the notion that students should not accept everything a teacher teaches without question? Again, because it is easy to find a teacher?

Shi (2006) quoted a verse to claim that the focus of teaching of Confucianism is ‘to encourage critical thinking and questioning/learner-centred’ when she rejected the Hu’s (2002) view of ‘to transmit knowledge/teacher:

[*xue er busi ze mang; si er buxue ze da*] (Confucius, 1997: 14).

‘*Learning without thinking leads to confusion; thinking without learning is dangerous*’

First, some pronunciation annotations of the quoted verse should be noted: wang (not mang) and dai (not da). Second, we should be cautious since there are potentially millions of contexts in which Confucius said that verse. Confucius may say this because he wanted to recommend a learning method based on the unsatisfying reality for him that the teaching focus at that time was not encouraging critical thinking and many students did not genuinely study in a learning-thinking integrated way. On the other hand, it is also plausible that Confucius uttered this verse because he was happy that this endorsed approach was the mainstream learning-teaching focus at that time. There are still numerous or even uncountable other possibilities. If, by a one-in-a-million chance, the first possibility is correct, I believe that what Shi (2006) cited not only cannot refute Hu’s (2002) perspective of a teacher-dominated learning style but rather supports his view that learning-teaching is truly highly teacher-centred. What we must also recognise is that what Confucius or anyone else supports does not equate to what people actually do. As with numerous other studies, it is possible that Asian students and their data, such as questionnaire and interview data of Japanese students in Murata (2011) or journal and interview data of Chinese students in Liu (2005), indicate that they place a high value on verbal participation and are enthusiastic about it. However, they have not verbally participated in class discussions.

Apart from the inconsistency that exists between quoted verse and assertion evidenced by quoted verse, the inconsistency also exists in data collection. Some scholars employ certain Confucian verses as questionnaire items to collect data for a certain research question or research objective, but readers may be less persuaded that the item adapted from the verse can serve the research objective. According to the author’s limited knowledge, very few studies had used a large number of direct quotes from The Analects to collect data. Consequently, the author cited Wang’s (2013) study as an example once more. Again, the author is really grateful for Wang’s extraordinary effort (2013). All of the instances (**Table 7**) presented here and in this article do not represent errors in any studies; rather, they represent the author’s analysis and commentary based on his limited understanding and knowledge.

**Table 7. Some examples of items with misuse issue.**

Items in Wang (2013) (Mandarin translation is provided by Wang and Liu (2013))	Item and its location in questionnaire Wang (2013)
Item 17. <i>Learning without thinking leads to confusion; thinking without learning ends in danger.</i> (Chapter 2. <i>Wèi Zhèng</i> , <i>The Confucian Analects</i> ) <i>Xué ér bù sī zé wǎng, sī ér bù xué zé dài.</i> 学而不思则罔，思而不学则殆。《论语·为政》	Section C Aim of Learning
Item 31. <i>In the pursuit of virtue, do not be afraid to overtake your teacher.</i> (Chapter 15. <i>Wèi Líng Gōng</i> , <i>The Analects</i> ) <i>Dāng rén bù ràng yú shī</i> 当仁不让于师 《论语·卫灵公》	Section E Roles for the teacher
Item 36, <i>To learn things by heart in silence, to retain curiosity despite much study.</i> (Section F of the questionnaire, <i>Modes of Teaching</i> ) (Chapter 7. <i>Shù ér</i> , <i>The Analects</i> ) <i>Mò ér zhī zhī, xué ér bù yàn</i> 默而识之，学而不厌 《论语·述而》	Section F Modes of teaching
Item 38, <i>To enrich teaching with literature, conduct, loyalty, and trustworthiness.</i> (Chapter 7. <i>Shù ér</i> , <i>The Analects</i> ) <i>Zǐ yǐ sì jiào: wén, xíng, zhōng, xìn.</i> 子以四教：文，行，忠，信 《论语·述而》	Section F Modes of teaching

Wang (2013) used *item 17* to collect data for 'aim of learning' (section C of the questionnaire). The superficially literal meaning is about the negative result if we do not learn in a learning-thinking integrated way. What this verse indicates might be more like a learning strategy or method recommended by Confucius. But how it is related to learning aim in this questionnaire? Wang (2013) may need to provide some rationales for why this item can collect data for the purpose of section C – aim of learning. *Item 31* was used to collect data for Section E – role of teacher. However, the meaning delivered by this verse is more likely to be a learning attitude supported and approved by Confucius - dare to question the authority. Why and how does this item collect data for 'Role of teacher'? *Item 36* measures attitudes toward Modes of teaching (Section F). The first part (before the comma) might be learning method. The second part concerns learning



attitude. How does this item relate to teaching mode? Again in the same questionnaire section, the author thinks that item 38 is nothing about teaching mode. It is more like the content of teaching.

The preceding instances may indicate that the mismatch between the cited verse and the purpose of quoting the verse causes doubts for readers. In a deeper sense, it may also undermine the credibility of the findings. For instance, if the researcher proposes an assertion by quoting a verse, but the verse does not convey the meaning that the researcher intends to convey by applying this verse. How can we trust or believe the assertion? Similarly, if the verse exists as a questionnaire item to collect data for a particular research question, but the message given by that verse/item does not correspond to what the question actually asks for. Readers might be more suspicious about the findings produced by questionnaire items. It is meaningful and essential to attach importance and attention to issue 3 for improving rigour of research.

### **3. Implications for Future Studies**

Aware of the issues mentioned in section 2 may prompt us to seek the measures necessary to prevent or lessen the risk of continuing so and subsequent effects. In a more pragmatic sense, what we do and discuss now may assist future studies in avoiding pitfalls and overcoming potential hurdles.

#### **Implication 1: stating the source**

The source could be backup materials in various forms, such as:

- Reference: instead of using simple introduction of 'Confucian' verse/saying for the quoted verse, researchers are recommended to state where does the verse come from? In which Confucian books/classics does the quoted verse show up?
- The original text: what is the original text (in original language) of the verse quoted in English, especially since there are so many versions of translation of Confucian verses?

This mitigating strategy may prevent the risk of further dissemination caused by issue 2: misperception and issue 3: misuse. The source could construct the foundation for researchers and readers to check the rationale of quoted verses.

For misperception issue, providing the text source helps readers check where the verse comes from; whether the Confucian texts (really) include the quoted sentence; what are the other versions of translation for that quoted verse (if the Mandarin form of the quote provided); how and why the quoted verse can represent Confucian thought. If we do not do so, we may not even be able to responsibly let our readers believe that our so-called Confucian verses are really Confucian verses or not, especially for readers not familiar with Confucian texts. For example, when discussing the advantages of engaging learning mode or turning theory into practice, many researchers enjoy quoting a Confucian verse: 'I hear and I forget. I see and I remember. I do and I understand.' (e.g. Nickerson and Pollard, 2010; Vaillancourt, 2009). But if we do not have more detailed information on the source of this quoted verse, how can we know this verse is really from Confucius? If this is Confucius' saying, where does this verse come from? What is the Mandarin form of this verse? Can we just believe this is Confucius' verse just because so many scholars' articles told us that this verse/proverb was written (Nickerson and Pollard, 2010) or declared (Laal and Kermanshahi, 2012) or stated (Vaillancourt, 2009) by Confucius? On the other hand, providing sources can also help authors improve the rigour of their academic work. If Cheng (2000) (example mentioned in issue 2) really attempted to state the source of the verse quoted by him, he would probably realise that he should not use the term 'Confucius's well-known saying' to introduce the quoted verse. Because he would cautiously identify that the verse he quoted is not from Confucius nor any Confucian texts, but a scholar Han Yu's prose for his student Li Pan. If those authors who cited the verse quoted by Cheng (2000) really checked the source, they might not use the same/similar term to introduce that verse. Maybe the term they will use would be 'Hanyu's well-known saying', not 'Confucius's well-known saying'.

As for issue 3 (inappropriate use of Confucian verses), providing source like the verse in its original language will make both the authors and readers know what exactly the verses are. This might be the foundation that we can evaluate whether the verses were used appropriately, such as whether the quoted verses really served the aim of quoting them; whether the quoted verses really support the assertion that it was used to support. Wang (2013) used a Confucian verse as a questionnaire item to collect data for investigating 'Aim of Learning' from Confucian perspective (*Table 8*).

**Table 8. Item 18 in Wang (2013) and its original source**

Item 18 (Wang et al., Aim of Learning, Wang (2013))	Translation of Item 18 provided in Wang and Lin (2019)
With learning, one can earn high pay.	禄在其中矣
Item 18 in its original source	Item 18 in Original Language
<p>The object of the superior man is truth, but not food (material rewards). Though, food can be found in plowing and material rewards can be obtained through learning. The superior man is anxious about not getting truth; he is not anxious about his poverty. (Chapter 15 Wei Ling Gong, the Confucian Analects.)</p>	<p>子曰：“君子谋道不谋食。耕也，馁在其中矣；学也，禄在其中矣。君子忧道不忧贫。”《论语·卫灵公》          Zǐ Yǒu : " Jūn Zǐ Móu Dào Bù Móu Shí . Gēng Yě , Nǚ Zài Qí Zhōng Yǐ ; Xué Yě , Lù Zài Qí Zhōng Yǐ . Jūn Zǐ Yōu Dào Bù Yōu Pín . " (《Lún Yǔ Wèi Líng Gōng》 )</p>

Item 18 seemingly does not have problems, and we do sense that it is an item about the aim of learning, and the aim is getting high payment. Perhaps (hopefully not) some readers really feel that learning for high salary is the purpose of learning according to The Analects, particularly those who lack expertise in Confucianism. Based on the author's very limited knowledge of Confucianism, the author questioned whether The Analects indeed contains the text of item 18 or any verse with similar meaning. However, Wang (2013) did not mention its detailed source. Therefore the author's examination cannot commence. According to her article, all of the questionnaire items were either from The Analects or paraphrased Confucian verses in plain language, but all the questionnaire items were in English. Therefore, it was extremely difficult to know exactly what item 18 or any other items are in their original language form - Mandarin. Thus there were no clues to check whether those items were really from The Analects and whether or not item 18 could represent Confucian thought on aim of learning. Fortunately, the author came across another paper of Wang with Lin's cooperation (Wang & Lin, 2019) in which the Mandarin translation was included for item 18. Then the author realised that item 18 is a phrase taken out from a verse in Chapter 15 Wei Ling Gong, The Analects. After checking the source of item 18, the problem got exposed. We can see that what Confucius expressed is contradictory to the meaning delivered by this partially selected phrase, though Wang (2013) stated that she had consulted other Confucianism experts. The author really suspects that if Wang (2013) did not provide the Mandarin translation of this verse in her paper with Lin (Wang & Lin, 2019), the author would have no idea about how to locate its source in The Analects and check the rationale of this item and other items of this questionnaire.

Please think about this kind of hypothetical and imagined scenario – every time when this scenario comes into my mind, I have a strong sense of horror and worry for academic purity:

One day scholar A questions Scholar B with rich evidence: in your (Scholar B's) research, I found one questionnaire item (could be more) mismatches with the aim this item serves, and your understanding of that quoted verse (in English) might be wrong. Even though scholar B believes that what scholar A reports is correct, scholar B can still respond with predominant 'triumph': Hey! Scholar A! You found my item controversial because you thought the quoted in-English verse is verse N in Mandarin from The Analects, but it 'actually' is the translation of verse M in Mandarin! "

This example tells us that if we do not provide the source, the discussion and the debate cannot be fair play. Without providing the source, even our questioning would be useless because the questionable content provider owns the defining right.

### **Implication 2. Providing Explanations**

This solution may solve the issue of improper use of Confucian verses/issue 3. For mismatches between cited verses and assertions supported by these verses, explanations assist readers in comprehending the rationale behind the use of the quoted text. This is also an excellent opportunity for different authors to consider and verify whether the quoted verses are consistent with their assertions; whether the quoted verses can convincingly support their assertions. There may be language hurdles, individual differences, and possibly even differences in thought and culture between CHC and non-CHC readers. If we do not comprehend the input, we may be unable to scrutinise it critically. Therefore, the explanation and rationale of why quoting the verse can provide readers with the basic and necessary understanding for critical check, rather than letting readers simply glance at the quoted verse and just telling readers the reason for quoting this verse because it serves the aim of quoting it. Murphy (1987) set a good example for us. She referenced filial piety, a Confucian notion, to assert that Hong Kong students 'almost unquestioning acceptance of the knowledge of the teacher or lecturer'. Instead of just stating there is an association between the Confucian notion and her assertion, Murphy (1987) explains why the idea supports her claim: filial piety in Confucianism causes reticence. There are two primary effects of filial piety on the reluctance to question teachers in the classroom:

(1) Filial piety emphasises strict norms and appropriate behaviours based on hierarchy rather than individual expression, independence, self-mastery, creativity, and overall personal development.

(2) Filial piety stifles the desire to investigate, so what the teacher teaches is completely accurate and additional investigation is unnecessary to avoid the risk of contradicting what the teacher taught.

In addition to being helpful for making assertions, providing an explanation also contributes to the data collection's validity and the reader's comprehension of data collection. For example, survey item 31 (Wang, 2013) mentioned in issue 3:

*Item 31. In the pursuit of virtue, do not be afraid to overtake your teacher. (Chapter 15 Wei Ling Gong, The Analects.)* Readers may wonder why this item/quoted verse collects data for its stated purpose - Section E: the role of the educator. We cannot trust this because Confucian scholars were consulted for the categorisation and inclusion of questionnaire items, as stated by Wang (2013). This form of explanation providence work may also urge various authors to critically and carefully consider whether their cited scripture may actually accomplish their intended purpose.

### **Implication 3: Defining what Confucianism is**

The defining may assist us in preventing or resolving issues with quoting contest mentioned in issue 1 section and the misperception issue (issue 2). It is hard for all experts to agree on what Confucianism and other cultural concepts are. When we discuss Confucianism, Confucian beliefs, and other related concepts in academic writing, we can define what those terms mean first, in our academic work. Similar to Shi's (2006) criticism of Hu (2002): 'his/Hu's(2002) representation of Confucianism is open to question' and 'his assumptions can be countered by drawing closely on The Analects which is a key Confucian text.'. The author checked the source of verses cited by Hu (2002) and, indeed, as Shi (2006) stated, none of those verses is from The Analects. But suppose we also characterise these folk sayings in Hu's (2002) article as sources that can reflect Confucianism, as Confucianism has a persistent impact on the thought patterns of Chinese people and as folk sayings convey people's knowledge of Confucianism. In that case, we can argue that the sayings quoted by Hu (2002) are also representative of Confucianism. Consequently, we may agree with Hu's (2002) citation and representation. If we believe that only passages from The Analects or classics of Confucianism may reflect Confucianism, then Hu's (2002) citation may not be compelling. However, what do the classics of Confucianism mean? Is this similar to a book list? Who determined that just certain texts could be considered Confucian classics and reflect Confucianism?

Regarding the example of misperception (mistakenly identifying non-Confucian verse as Confucian verse), if we describe some scholars' proses as also being a component of Confucianism, such as item 4 of Wang (2013) (**Table 5**), then certain things may no longer be considered 'misperception'. If we define that Confucianism includes the imperial exam using Confucianism classics to serve for political governance, then the verse (item 14) from Emperor Zhao Huan would be appropriate to collect data for investigating the learning objective of Confucianism, despite the fact that Confucius does not appear to have envisioned this. If we mean that verses should come from The Analects or other Confucianism classics, we may also need to explain what and why those classics are. Researchers should additionally explain why their quotation or questionnaire item fits their Confucianism definitions and can represent Confucianism. We cannot assert that these proverbs are unrelated to Confucianism nor assert that they do not reflect Confucianism unless we define Confucianism in our work. This may be a prerequisite for analysing and discussing the rationality of works and ending pointless discussions.

### **4. Conclusion**

Instead of making contributions to the debate about whether Confucianism influences CHC learners' reticence, this article focused on another fundamental issue – analysing and discussing some methodological issues existing among studies in this field. The author pointed out three methodological concerns in the sense of rationality which are over-reliance on quoting, misperception of Confucian verses and misuse of Confucian verses. By the thrust of these three issues, the author provided three specific implications that may improve academic rigour and remind other researchers (including the author of this article) of the potential traps in methodology. Notably, all those three issues discussed in this article root in one logical precondition – using relatively monotonous methodology – quoting verses, to approach Confucianism and its influence on CHC learners' reticence. Therefore, the author, here,wants to propose that the research field of Confucianism and its influence on CHC learners' reticence can be investigated by using a multitude of additional research approaches. Once we use more diverse methodologies to approach this topic, we may pave more paths and harvest new insights. Like ethnography, it was an anthropological method originally, but since it was applied to applied linguistics field, so many brilliant research works have been produced, such as Copland's (2011) study of negotiating face in feedback conference of teacher training programme and exploration of Blackledge and Creese (2019) about multilingualism around a Chinese butcher's stall in a UK city. The author believes that other methodologies (not just quoting) could also flourish in this meaningful research field. We should never cease the exploration with the attempts of using various methodologies to approach this research topic. All the effort is worthwhile!

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**Appendix 1.**List of Confucian Classics (source: Chinese Text Project <https://ctext.org/>)

Name In Mandarin	Name in Latin Letter (source:Chinese Text Project <a href="https://ctext.org/">https://ctext.org/</a> )
论语	The Analects
孟子	Mengzi
礼记	Liji
荀子	Xunzi
孝经	Xiao Jing
说苑	Shuo Yuan
春秋繁露	Chun Qiu Fan Lu
韩诗外传	Han Shi Wai Zhuan
大戴礼记	Da Dai Li Ji
白虎通德论	Bai Hu Tong
新书	Xin Shu
新序	Xin Xu
扬子法言	Yangzi Fayan
中论	Zhong Lun
孔子家语	Kongzi Jiayu
潜夫论	Qian Fu Lun
论衡	Lunheng
太玄经	Tai Xuan Jing
风俗通义	Fengsu Tongyi
孔丛子	Kongcongzi
申鉴	Shen Jian
忠经	Zhong Jing
素书	Su Shu
新语	Xin Yu
独断	Du Duan
蔡中郎集	Cai Zhong Lang Ji