The Good, the Bad and the Lazy teacher. A grounded theory approach to higher education learning situations in Vietnam

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Abstract

This research discusses the issue of export of education from western countries to developing countries, as Vietnam, using blended learning methodology and the problem of students' resistance to using the e-learning component of these programs. In this study, the researcher used ethnographic tools for collecting empirical data and constructivist grounded theory tools for coding and analysis of the data. Inspired by Adele Clarke's writings about Situational Analysis, the researcher developed a "Learning Situation" model with the objective of relating the empirical data to the main research question of the project. This paper details the findings from one focus group conducted in Vietnam followed by line-by-line coding of the data (using Atlas.ti software). The paper focuses on the detailed presentation of two main categories which had the highest occurrence during the analysis of the transcribed focus group. The first category is students' assumptions that their learning is the responsibility of the teacher and the second is students' view of the teacher as the centre of all learning processes. Their description of the perfect teacher matches, to a great extent, the picture of a mentor or guru in some Asian religions as Buddhism and Confucianism. The role of the guru or mentor is believed to be to motivate mentees (students) and guide them to reach a better enlightened self. Vietnamese students categorize teachers into "good" and "lazy" teachers, which is a concept that is deeply rooted in Buddhism where learning is viewed as an active process requiring a lot of effort, discipline and dedication. These research findings have many implications for educational institutes that export their educational programs which may have an e-learning component to Vietnam. They should be aware of Vietnamese students' need for sufficient one-on-one time spent with the teacher, so if the teacher can't be present physically in class, then this should be substituted by regular scheduled online video meetings with each individual student. Similarly, teachers who teach international programs to Vietnamese students should be aware of their expectations of teachers and thus adopt a role that is less of a facilitator, which is the recently acknowledged and accepted role worldwide, and more of a mentor/guru who has all the answers and provide students with step-by-step guides for learning.

Research Background

The Universal Human Rights declaration number 26 states that "Everyone has the right to education" which was adopted and proclaimed by the United Nations in December 10, 1948, has inspired the international community to partner with local governments of developing countries, to work together to bring quality higher education and professional education to people in these countries. Consequently, export of education from Western countries to countries in the developing world has recently become very popular due to the rising demand in these countries for Western education. Many factors contribute to the spread of exported educational programs as spread of web based learning, the enhancements in technology and the increased number of English speaking people in non-English speaking countries. In theory, blended learning mode of delivery is the ideal and convenient option for delivering these programs (Caswell, Henson et al. 2008, Amirault and Visser 2011) where students have the opportunity to interact with teachers and with other students in a physical world as well as interacting with them in the virtual learning environment. Unfortunately, in application, the theory and reality do not always coincide as a number of western educational institutes reported facing various issues in implementing their exported programs overseas (Lohr 2005, Bollag 2006, Ocak 2011)

Proceedings of the 9th International Conference on Networked Learning 2014, Edited by: Bayne S, Jones C, de Laat M, Ryberg T & Sinclair C.

ISBN 978-1-86220-304-4

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This research was triggered by the case of a Danish private business school "International Business School of Scandinavia" (IBSS) and its experience and challenges in exporting blended learning educational programs. These programs were designed in Denmark and taught through blended learning methods in some developing countries in the Middle East and Asia. IBSS uses a teaching pedagogy derived from the social constructivist ideas in teaching and all modules are delivered as blended learning courses. The blended learning approach used by IBSS includes classroom teaching and instruction, home and self-study, and e-learning tutorials with text and streaming videos supported by online group activities which are either synchronous as online classes and webinars or asynchronous as online group forums.(Fahmy, Bygholm et al. 2012)

For years, IBSS used Blended Learning in presenting different training programs for professionals in Denmark and it was widely accepted by all attendees. But on exporting its MBA program to other regions like Asia and the Middle East, students from some countries did not adopt the use of the e-learning component of the program and viewed it as a less quality education tool than the conventional face-to-face teaching method. For example, students from Vietnam enjoy face-to-face contact with teachers and each other but they do not engage in the online activities and organize joint study sessions among themselves instead of participating in online group forums.

The constructivist teaching pedagogy adopted by IBSS was not appreciated nor adopted by students in countries like Egypt and Vietnam. In Vietnam, some of the students refused to participate in the activities and when they asked the teacher a question and the teacher, instead of giving them a ready-made answer, asked them to look the answer up in the internet, the students were frustrated and complained that the teacher was not an experienced one. This teaching pedagogy was ridiculed in the local newspapers in Vietnam to the extent that it was mentioned in a newspaper article that the use of games in class for post graduate students is considered an insult to them.

These challenges have intrigued research by the Danish business school under study to further study the effect of culture on internationalization of education and how this can be overcome in a manner that would benefit the students and the school at the same time.

Research Methodology

This study is an ethnographic study of teaching and learning practices within the higher education systems in Denmark, Egypt and Vietnam. The aim of the study is to understand the context in which higher education in these three countries takes place and what factors affect students' concepts of learning. The aim of the study is to identify the incongruence between the pedagogical approach in e-learning and the actual sequence of events happening in the learning process in these countries. By observing the natural settings in which learning takes place and making descriptive analyses of selective learning situations in the three countries, we attempt to develop a better understanding of the different relations between the key 'actants' of learning in these countries. Coupling the non-participant observations with other methods of qualitative research such as in-depth interviews and focus groups led to better insight into the reality of how students and teachers (the key players in the learning process) understand and feel about learning, and how this can differ greatly from one culture to another. I chose an ethnographic research approach because of the long tradition of using ethnographic research methods to obtain a comprehensive understanding of the natural setting in which an activity (such as learning) occurs, with minimal disruption to this natural environment from the researcher (Brewer 2000). The empirical data collected included observations, in-depth interviews and focus groups of students and teachers in higher education public and private universities/colleges in Denmark, Egypt and Vietnam from October 2011 to February 2012. The study examines teaching setups in both public and private universities in Egypt and Vietnam, while in Denmark the focus was on public universities only as they represent the majority of education in the country.

Being a teacher in IBSS and encountering Vietnamese students' resistance and concerns about the use of e-learning, makes me too involved to use the positivist approach which is suggested by Glaser. This school assumes that there is a 'reality' out there that the researcher sets out to discover and inherent in this assumption is the hypothesis that the researcher can be totally neutral to the situation under analysis and also can have no effect on altering the results of the research by his/her presence in the situation (Glaser 2002). Thus, inspired by Kathy Charmaz' work and writings (Charmaz 2006), I take a constructivist approach to Grounded Theory which has its roots in symbolic interactionism and thus views the empirical data as a tool in the entire process of theory building rather than the central and ultimate source of information. Constructivism assumes the relativity of

Proceedings of the 9th International Conference on Networked Learning 2014, Edited by: Bayne S, Jones C, de Laat M, Ryberg T & Sinclair C.

ISBN 978-1-86220-304-4

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multiple social realities and admits that the researcher can never be totally neutral to the data and can never exist in the situation being studied without affecting it even minimally (Charmaz, 2003 #32). I was also inspired by Adele Clarke's writings about GT and Situational Analysis (Clarke 2005) yet, I decided not to use Situational Analysis method because it includes Discourse Analysis as a core method and language is one of the limitations of this research (Vietnamese students speak little English with limited vocabulary) thus it would have been misleading to use SA for this research.

The Learning Situation Model:

This model was inspired by Adele Clarke's work and writings on Situational Analysis (SA). Although I chose to use Kathy Charmaz' constructivist approach to Grounded theory and not SA, yet I found Adele's description of the "Situation" and its relation to social worlds and arenas very useful to find a point of focus for describing and analysing my empirical data. Adele Clarke built her work on the previous research and writing of Strauss on social worlds and arenas, where arenas are collections of social worlds that involve actions and interactions revolving around issues (Strauss 1993). In this research we look at the arena of higher education system in Vietnam and inside this arena we focus on one social world that is the higher education institutes social world. Adele Clarke adds a constructivist approach to focusing on situated actions of the actors/actants of a specific social world where an array of discourses occur "the conditions of the action are inside the situation and therefore we should study the situation itself as the focus of analysis" (Clarke 2005)
According to Adele Clarke, the most important focus of negotiations and discourses is the situatedeness of action and interaction and accordingly, the conditions of the situation are in the situation, where everything in the situation both constitutes, affects and conditions everything else in the situation. (Clarke 1991). In this research I focus on the "Learning Situation" (LS) as the main core constituent of the higher education institutes social world where different issues are fought, manipulated, negotiated and agreed upon inside the boundaries of the broader learning system Arena in Vietnam (Clarke 2005).
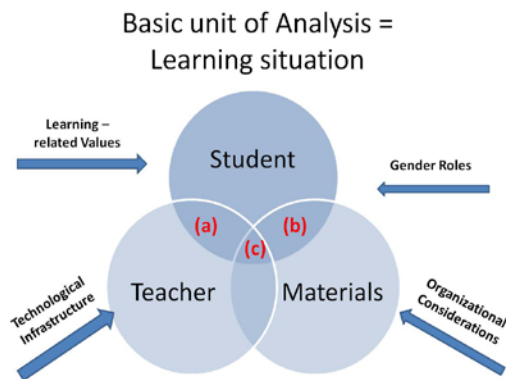

Figure 1 - The Learning Situation Model (LS)

Our definition of a "Learning Situation" is an institutionally arranged situation in which the actors fulfil well-defined roles (as teachers and students) in order to accomplish student learning. The non-human actants inside which have significance value in the "Learning Situation" is materials (books, lecture notes, presentations-etc.), technological infrastructure of the country, cultural values. Each "Learning Situation" is a formal teaching-learning episode which takes place within an institution and is normally scheduled in advance between students and teachers in the presence (or non-presence) of materials. This episode is intended to result in some form of cognitive learning by the students. In this research, students' accounts of "Learning Situations" and their feedback and feelings expressed towards the learning situations were coded and analysed as representations of learning situations in addition to the observations of the situations. The learning situation model represents the unit of analysis in focus in this research, where the main human actors represented are the teacher and student and the non-human actants are the materials and technology (Fahmy, Bygholm et al. 2013). The model also shows other factors that may have an influential effect on the situation, as values, gender roles and context of education. (Figure 1)

Research Findings:

In this paper, I focus on the analysis of one of the focus groups conducted in Vietnam which included eleven participants who were all under graduate Vietnamese students from "Kent International College"

(http://www.kent.edu.vn/), an Australian college in Ho Chi Minh City, Vietnam. The duration of the focus group was one hour which included discussions around twelve pre-planned question points and was video recorded. In presenting the data analysis results, I have intentionally kept the quotes as mentioned by the students without any correction of grammar or using stronger synonyms to give the reader a feel of the actual responses from the respondents.

Tools for analysis suggested by Kathy Charmaz (Charmaz 2006), as "line-by-line coding", constant comparisons between codes and codes, codes and categories, codes and codes in other similar situations in addition to memo writing, were used in analysing the transcript of the focus group using Atlas.ti software. Coding and memo writing of this focus group transcripts included comparisons between students' responses in the focus group and the researcher's non-participant observations in lectures in the same college and in public universities in Vietnam and Denmark. Comparisons were also made between students' responses in this focus group and other students' responses in interviews done in Vietnam and Denmark. Many relevant categories were formed based on the line-by-line coding of this focus group, but for limited space in this paper, I focus only on two major categories which ranked highest in frequency of occurrence of their included codes in the analysed transcript of the focus group.

Students' learning – whose responsibility?

In students' reply to a question about the reason they chose an International university rather than a local one, one of the students referred to the method of teaching in Public Universities in Vietnam as defective (in her opinion) since it is "one-sided" and also "student learns by heart". One student responded by saying "I chose to study in an International College because of the method of teaching used in international colleges in Vietnamese universities (by Vietnamese she means public) it is a one sided teaching, the teacher just says the Information to the student and the student learns by heart. In international college there is more communication between the teacher and the student". In the book "Reforming Higher Education in Vietnam: Reform Challenges and Priorities", which is one of the few recent books about education in Vietnam that are available in English,   it was highlighted that teaching in Vietnamese universities is instructional and communication is one sided:

> "Teaching in Vietnam's higher education institutions continues to be conducted mainly in a traditional way, that is, lecturers present the material verbally to students and students record what they hear. Discussion is rarely used as a means of instruction or of learning" (Harman, Hayden et al. 2010) page 54.

Also, during my observation of classroom sessions in Vietnam, I noticed that teachers ask questions expecting students to answer 'the right answer' which refers to the same information that the teacher presented in class earlier by saying things like "I said this point in class before and other students too did the same mistake". In a financial management course in Kent College, the teacher developed 'standardized formats' and expected students to use them in a group assignment that was part of their evaluation, he said statements like "We had a standardized format, why didn't you use that?" and "for sure follow the standardized format". When students did not use the formats in their presentations, he criticized them and ridiculed them by words like "Really?" and "Are you sure" and "Oh, Jee" and students did not argue when the teacher criticized them and they did not try to defend their projects. Although students see that teaching in international universities in Vietnam is not instructional, I think that the only difference is in the number of students in each class and the method of evaluation, but the teaching methodology is the same. Although teachers evaluate students by group assignments and presentations, they still expect them to repeat what the teacher says in class.

In another observation that I made in a public university, where the lecture was in Vietnamese, it was a small class with around 200 students (compared to 30 students in private colleges), with no air conditioners in a temperature of around 32 degrees. The teacher uses the white board and a microphone to lecture, and he talked and wrote on the board for hours without interruption from any of the students while students wrote down every word the teacher was saying. Students did not have laptops in class and when I interviewed students from a public university, they said that they are allowed to bring in their laptops in class, but it is considered impolite to sit in the front rows in front of the teacher and have your laptop open, but you can sit in the back of the class and open your laptop. There was an atmosphere of "awe" and respect for the teacher in class and no one said a word, but kept writing after the teacher. I could see one of the students sleeping in the back of the class and the teacher did not notice. Also, in one of the interviews with a Vietnamese student studying in an international university he mentioned that he thinks that teachers in public universities cannot care for students even if they wanted to, because of the large number of students compared to the number of teachers:

> "Usually, in Vietnamese Public University, in a class, we have more than one hundred students and just one teacher. You know, no one try to help them, just one teacher and they try a little bit.

Proceedings of the 9th International Conference
on Networked Learning 2014, Edited by:
Bayne S, Jones C, de Laat M, Ryberg T &
Sinclair C.

ISBN 978-1-86220-304-4

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> They just do their responsibility that is teaching the lesson, and when they finish, they go home .They cannot care, if they want to care, they cannot, they don't have time and they cannot. For example, you are the teacher and you are standing on the board, you are teaching and you see at the end of the class a student who is talking or sleeping, playing games, reading the comics, you know, what can you do? You are just able to finish your work."

This is different from public universities' approach in Denmark, where students are guided by the teacher on where to search for information and how and it is mostly the responsibility of the students to learn new ideas. In an interview with students in Denmark, in response to a question about how they learn, one of the students said "To me, I usually start by reading a book, reading the chapter that is related, after that in case that I still don't understand I would be around on the internet, I ask around how to answer. To me technology is great, but it not a base of knowledge. Other times, I was told to look at a website and the professor would say "Hey, check out this link". Another student responded to the same question by saying "Mostly we get the book and we are told which pages to read and I try to read it and review….... read it and come up here (to class) and talk about what I read" . In Denmark, the teacher's role is a facilitator not an instructor, the teacher is a catalyst to the process of learning and not "the" source of learning as is the case in Vietnam. Also, during my observation study in one of the public universities in Denmark, the teacher spoke a total of 30 minutes in a two hours session, where the rest was group work among students (guided and facilitated by the teacher) and also individual students work in class. Students seemed engaged in their own learning process at all times during this class and also seemed to be taking full responsibility for their own learning through reading in class, search on internet, group discussions, reflecting and asking questions.

In the focus group in Vietnam, when responding to a question about the responsibility of learning, there was a long debate between students about who was responsible for students' learning as one of them said that she believed that students were responsible for 80% of learning while teachers were only responsible for about 20% of students' learning. The rest of the students who were participating in the focus group disagreed with her markedly, saying that the teacher's role is 50% not as low as 20% saying: "But the teacher is the leader in the class in school so I think they are very important. They teach us anything", another said "Just 20% is not fair for the teacher". This debate was quite interesting because it represents a struggle between modernized thinking that sees learning as a process which can happen through different vehicles but the most important element in it is the student her/himself and the old "Guru" figure of teacher whose role is central to the learning process of students. Another student had a different argument, saying that teachers are 100% responsible for learning and also students are 100% responsible. This concept is similar to the role of mentor and disciple in Buddhism (MacCallum 2007) where the teacher helps the student find enlightenment by themselves and thus without 100% effectiveness of the mentor and also 100% devotion of the student, the objective of reaching enlightenment will not be achieved. The student who argued that teacher's role is only 20% eventually agreed to this idea which is in its core a combination of Confucius teachings about learning as a holy pursuit and that people have to work hard to achieve it (Palmer, Bresler et al. 2002), and Buddhists' teachings about mentorship.

Assumptions about "good" and "lazy" teachers:

Students in this focus group categorize teachers as either good, bad or lazy. The student here describes the "good" teacher as someone who "has a good way" and his/her teaching is "Good". The opposite of "good" teacher (according to Vietnamese students) is the "lazy" teacher, other synonyms for "lazy" are apathetic, careless, indifferent and lifeless. The opposite of "Lazy teacher" is active/energetic teacher, which shows that students see a "good" teacher as active, energetic and stimulating while the "bad" teacher to them is one who does not do much effort, and thus they call him/her "lazy".

Students described their idea of a good teacher as being strict "he is very strict and what he told we have to do it" and is also fair "he doesn't have discrimination about students, he is equal". Also, a good teacher motivates students to study, which is a criteria for evaluating teachers that came up many times in students' responses during the focus group. As the English vocabulary used by Vietnamese students is quite limited, I tried to look up different synonyms for the same word to get a better understanding of what they mean. Synonyms of the word "motivate" are: inspire, stimulate, encourage, persuade, provoke, arouse, influence, prompt, cause and move. These are all actions that make the teacher's role seem to be more like a 'coach' or a 'mentor' or 'spiritual teacher' in many Asian religions (as Buddhism). The role of a mentor and the Guru-disciple tradition in Buddhism includes "father figure, teacher, role model, approachable counsellor, trusted adviser, challenger, and encourager"(MacCallum 2007). This role is viewed by students as the most important role of a teacher as one of the students said "But the most important from the teachers is how they can motivate the students can

Proceedings of the 9th International Conference on Networked Learning 2014, Edited by: Bayne S, Jones C, de Laat M, Ryberg T & Sinclair C.

ISBN 978-1-86220-304-4

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study", another student emphasized the same idea by saying "The knowledge of the teacher is very important but here is the motivation. Maybe somehow you just meet the teacher in one hour and he cannot send a lot of information to you but how he can motivate you to look for more information at home". In another debate among students about what makes a teacher "good", a student added another level of evaluating a teacher's efficiency and dedication, which is the teacher's love for his/her students "the teacher – if they love them (students), they motivate them to study. They are dedicated teachers as they have responsibilities to do that".

One of the students' responses paints a vivid picture of his best experience with a teacher: "We study with Mr. Monroe. He is a really funny guy. You know, he motivates us a lot in class. He teaches us of course how to present, how to work, how to stand in front of everybody, how to please people in front of you, how to make them calm down. He does not teach us just in the book, he teaches us a lot outside like: what is the changing of the world now. He teaches us a lot and he really motivate us. Like when we come back home we have to study more. If you want to have a good future we must study. And he is really a good teacher to us". This description, again, has a great resemblance to the mentor's role in Asian religions, the teacher is a charismatic and charming person (funny), he also inspires students to improve their inter-personal skills which they need for their future careers and helps them build their self-confidence, teach them how to deal with different people. A 'good' teacher would inspire students so much that they go home eager to study and learn more, in contrast to what would be expected of a teacher in Denmark where students would expect the teacher only to guide them about what to read and most learning activities are self-managed.(Fahmy, Bygholm et al. 2013)

Vietnamese students expect teachers to teach them about real life and help them prepare for life's challenges after higher education. They expect them to help build their self-confidence by teaching them how to overcome their shyness and fear of speaking in public which implies that they view teachers as older experienced role models and "personal coaches". One of the students' responses about the best teacher experience he had were "And he knows what the society needs and he get us to do that. Somehow he wants us to do that and I think in the future it is very practical. For example, confident when in front of a lot of people, we can control what we say, what we act, what we do. Students are very shame to talk with a lot of people but he teach us how to talk well". This is different from Denmark students' responses, where one of the students replied to my question about the role of the teacher by saying that " the teacher is the last resort that we go to, if I can't understand the information from the book or from the internet, then I go to the teacher to see if he/she has another take on it". Another student that I interviewed in Denmark referred to the books as the main source of information for his learning process, and the teacher's role is more of a moderator to learning who guides students to where to look for information. Most answers from Danish students referred to the teacher as a sort of add-on element in the learning process, not a central and determinant factor as with the students from Vietnam. Another student from Denmark also mentioned that he found the discussions among his fellow students to be "most efficient" in helping him to learn and that this is where he gets most of his knowledge.

In one of the interviews with students from Vietnam, a student responded to a question that I asked about their acceptance to online classes by saying that he does not think that it is an effective way as students will not "feel the spirit of the teacher". This answer shows how students in Vietnam view learning as a spiritual process rather than a cognitive process and the teacher to be the spiritual guide to this process. This might be the reason to why students classify teachers as "good" and "lazy". To students, teachers are either spiritual dedicated mentors who love them and treat them fairly and have deep insight into their emotions and inner struggles and help them overcome their short comings or they are lazy mentors who do not make an effort to understand and develop them. This is the same concept that Confucius held as of highest value in learning: "To love humaneness (ren) without loving learning is liable to foolishness" (Yao 2000) . Confucius teachings emphasized the importance of learning as a spiritual path and moral training. It is only through learning that one can reach 'humanness 'which according to Confucius was the ultimate goal of any person. In the book "Fifty major thinkers on education: From Confucius to Dewey", the authors expressed the influence that Confucius teachings had on China and its neighbouring countries-as Vietnam: "Confucius and his followers emphasized education and learning, a tradition which can still be felt in China and many other neighbouring nations." (Palmer, Bresler et al. 2002)

Other characteristics of the 'good' teacher mentioned by Vietnamese students in the focus group are: encouraging creativity, building students' self-confidence, focusing on subject being taught, confidence of the teacher, dedicated teacher, serious, funny, strict, loves students, sticks to curriculum (some mentioned the opposite "does not only teach curriculum"), uses games and examples in teaching, treats students equally and helps students develop competencies which they can use in their future career. (Figure 2)

The analysis of this learning situation in Vietnam indicates that it is of the ("a") type in the learning situation model (Figure 1), where most learning-related interactions are in the "student-teacher interface" and are controlled and dominated by the teacher. While the analysis of the learning situation studied in Denmark indicates that it is of the ("c") type, where a balance between student-teacher-material interactions is maintained.
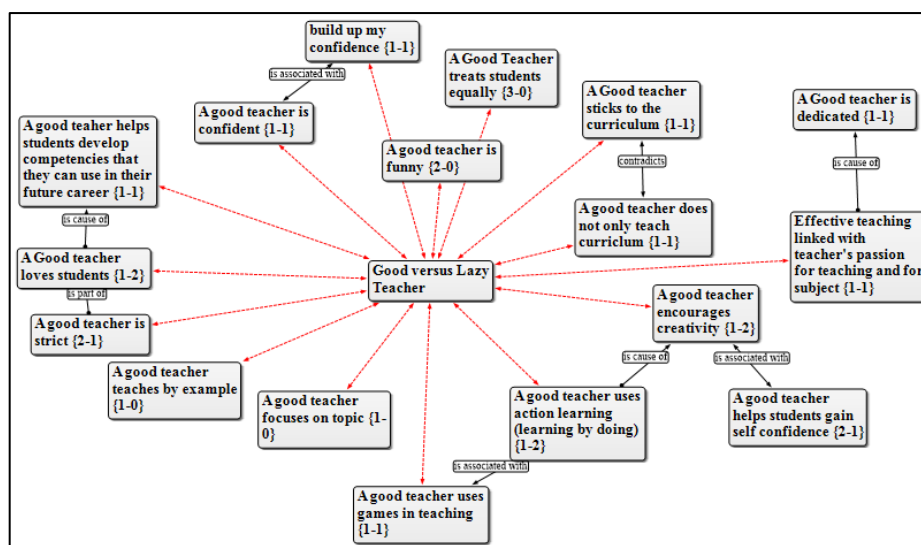

Figure 2 – The Category "Good vs Lazy Teachers" and the codes included

Discussion

When you first meet any Vietnamese, they will usually start telling you about their religious beliefs even when you never ask about it. They will tell you that they do not have a religion, except the "Veneration of the dead" (worshiping, praying and making offerings to one's dead ancestors) (Hwang 1977). But in reality, you will encounter many aspects of their day-to-day life which is greatly affected by religions as Buddhism and Confucianism, one of these aspects is education. In the ethnographic study presented in this paper, the cultural effect on students' expectations and attitude in higher education learning situations is strikingly obvious. The teacher-centred learning practices as well as discourses has a lot in common with the spiritual teacher (mentor – guru) in the Asian culture and religions. When students were asked about their best student-teacher encounters, they painted a vivid image of a spiritual mentor rather than a facilitator to their learning process. They emphasized the value of closeness with the teacher to their learning process as well as the teacher's level of knowledge and personal characteristics as empathy, encouragement, motivation and confidence. These findings draw the attention to the strong influence of religious beliefs on discourses between human actors under study in this learning situation. The reason that Vietnamese do not relate their expectations of teachers to their religious believes is attired to the influence of communism on Vietnam since Vietnam is ruled by one communist party.

Both findings in this research that Vietnamese students' expect teachers to act as father figures and mentors and the teacher-centred learning process that students adopt in Vietnam, have strong roots in religious cultural images in Vietnam. For example, the biggest national celebration event in Vietnam, the Tet, which coincides with the Chinese Lunar New Year, includes various religious rituals, one of which is visiting teachers on the second day of Tet celebrations with gifts. Being a teacher myself to Vietnamese students, I always receive emails of appreciation and gratitude from my Vietnamese students during the Tet holidays. This shows religious tinting of the way students view as well as relate to teachers in Vietnam, even though it is not a high paying job, yet it is a much respected role rather than simply being viewed as a job.

These findings have strong implications to Western educational institutes that export their educational programs to Vietnam, and may possibly result in tailoring their programs differently for Vietnam. They should be aware of the fact that Vietnamese students need to have more one-on-one time spent with the teacher, so if the teacher can't be available physically in class, then this should be substituted by regular scheduled online video meetings with each individual student along the course of teaching the subject. Teachers also should be aware of Vietnamese students' expectations as they expect them to act as mentors which can be applied in online teaching

Proceedings of the 9th International Conference on Networked Learning 2014, Edited by: Bayne S, Jones C, de Laat M, Ryberg T & Sinclair C.

ISBN 978-1-86220-304-4

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environments by using detailed step-by-step guides for students on how to study, read, do research and complete assignments, a guide similar to tutorials for software new users which has steps with pictures as well as detailed descriptions of how to apply each step. Also, when teachers schedule live online classes in Vietnam, they should expect the possibility of students gathering in one place and attending the class online together. As strange as this may sound, it is students' way of compensating for the missed feeling of the physical presence in a class which is linked in their minds with the spiritual act of transferring the spirit of knowledge and wisdom. Teachers should always use webcams in online classes as it helps students to better relate to the teacher thus affecting their perception of the level of learning that they achieve along the course of the program. Final words, it is a key success factor for online teachers to assume the role of a "coach" rather than the current widely accepted role of a "facilitator" when teaching Vietnamese students. To honestly admit lack of knowledge of the answer to one of the students' inquiries can result in permanent loss of credibility of the teacher and the assumption that he/she is a "lazy" teacher who does not work very hard to acquire the highest level of knowledge possible.

Limitations of this study are the language barrier, as the researcher did not speak Vietnamese and so all interviews and focus groups were conducted in English. Vietnamese students who can speak English have limited vocabulary and this affected the accurate interpretation of many words that they used in their responses. Also, because of the language barrier, the observations were done only in international colleges and universities as the teaching language in public universities is Vietnamese. This limited the ability to compare both categories of educational institutes. The language barrier limitation can be overcome in future researches by using an interpreter. Another limitation of the study is the lack of the ability to use theoretical sampling, which includes coding the data at the time of collection and then collecting more data related to the questions that were raised through the coding process. This could not be done in this study because of budget limitations due to the high cost of travel between the three countries included in this research.

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Proceedings of the 9th International Conference on Networked Learning 2014, Edited by: Bayne S, Jones C, de Laat M, Ryberg T & Sinclair C.

ISBN 978-1-86220-304-4

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