Linking Learning Style Preferences and Ethnicity: International Students Studying Hospitality and Tourism Management in Australia

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Abstract

International student enrolment at Australian higher education institutions has grown significantly over the past decade. Traditionally, many international students who study for an Australian qualification originate from Asia and a majority of these students are of Confucian culture heritage. While there is a growing body of literature that explores learning issues of Asian students involved in Australian higher education, there are examples in the literature that promote stereotypical views of the strengths and weaknesses of international students. This paper examines the individual and collective preferred learning style of a sample of Confucian heritage culture university students, analyses links between ethnic origins and preferred learning style and suggests that preferred learning styles should be taken into consideration when developing a curriculum which is accessed by international students.

Keywords: learning styles; international hospitality students

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Introduction: International Student Education in Australia

International student enrolment at Australian higher education institutions has grown significantly over the past decade and Australia now ranks third behind the United States and the United Kingdom as the destination of choice for international students (IDP Education Australia, 2000). As a consequence, the number of international students studying Australian programmes has more than doubled, from 46,600 to 108,600 students in the period 1992 to 2000 (Maslen, 1999; IDP Education Australia, 2000). The significance of this increase is further reinforced as international students, when expressed as a proportion of the total number of students enrolled in Australian universities, rose from 5.5 per cent in 1991 to 9.6 per cent in 1997. During this period therefore, universities in Australia experienced an internationalisation of their activity; both in terms of the number of international students studying Australian higher education programmes, and an increase in the density of international students, with almost one in ten of the total enrolment originating overseas.

Traditionally, the majority of international students that study for an Australian qualification originate from Asia. Dobson et al. state that:

> "…in 1997, the vast majority of international students came from Asia (over 85% of the total) – the top ten countries of origin are all in Asia. Specifically, the South East Asian (SEA) countries of Malaysia, Singapore, Hong Kong and Indonesia contributed 68% of the total overseas student enrolment." (1998:10)

This trend continued into first semester 2000 with a similar majority of international students originating from countries in Asia. Australia's reliance on several South-East Asian countries is emphasised by the fact that 52,500 international students (almost half the total) came from Singapore, Malaysia or Hong Kong. A further 33,000 international students originated from Indonesia, China, India, Thailand, Japan, Taiwan, South Korea or Vietnam (Davis et al., 2000). Therefore it can be seen that, in semester one 2000, 79 per cent of all international students studying Australian programmes originated from Asia, the majority of those from the traditional South-East Asian countries. A majority of these students are of Chinese origin and hereafter, they will be referred to as Confucian Heritage Culture (CHC) students (Lee, 1999).

Several reasons have been suggested which may result in CHC students deciding to study overseas. In an analysis of Chinese hospitality and tourism students who decided to study abroad, Zhao (1991) questioned the quality of higher education in China and found that these Chinese students felt it necessary to study overseas in order to guarantee a quality tertiary education experience. Adams and Chapman (1998:599) emphasised this educational quality aspect and suggested that tertiary education in Asia has to cope with 'weak physical facilities and severe limitations of faculty and staff'. Diaz and Krauss (1996) argued that the demand for higher education places in many Asian countries far exceeds supply and therefore many Asian students cannot study in their country due to lack of higher education places and consequently, are forced to study overseas. In addition, it would appear that certain programmes, most notably in the hospitality and tourism sector, are becoming more popular as study disciplines that lead to a respectable career (Zhao, 1991). This coupled with the rapid growth of the service industry in, for example, mainland China (Huyton, 1997), has resulted in an increase in the demand for hospitality and tourism management programmes. Thus the consequent combination of perceived poor quality, limited facilities, poor or average staff, limited supply of tertiary education places, increase in career opportunities and demand by students results in many CHC students undertaking hospitality and tourism management studies abroad. In addition, Australia's proximity to Asia, its climate, relatively safe society and the cost of education make Australia a popular destination for CHC students (Barron, 2002).

Confucian Approaches to Education

Confucianism has long been honoured for its blend of secular rationalism and ethical mindfulness. In recent years it has been more favourably assessed as Asian states search for an identity and a set of values which is uniquely theirs, which insulates them from some aspects of Western cultures, but

which still allows them to dialogue with and learn from the philosophical, pedagogical and political achievements of the West. One of the most profound contributions that Confucianism makes to philosophical debates is to re-assert the central position of education in forming the person.

Confucian approaches to education promoted a number of significant concepts which are still evident in the psyche of some Asian cultures. Key among these are the possibility of perfecting the person through self-cultivation where it is felt that fundamentally all persons are able to be educated. In addition, the universality of education, where education is seen as a right for all, regardless of status or class (Lam, 1990:59) is an underpinning philosophy. Equally the significance of the role of the teacher is important. In Confucian cultures the teacher's role is not only to impart wisdom to students but also to act as a moral role model. Similarly the importance of diligence in education is essential. Here it is understood that the responsibility for learning is placed on the student and that they are encouraged to do their best. Intellectual capacity is valued but intellect alone is not enough to be successful; diligence and effort are also required.

Confucianism continues to have a profound influence upon Asia, inspiring and providing intellectual and moral coherence to a large part of the world's population (Little and Reed, 1989:xvi). It has had direct impact not only on the Chinese cultures of China, Taiwan, Singapore and Malaysia, but also in Korea, Vietnam, and Japan (Irwin, 1996:110; Milner and Quilty, 1996:270-71). All of these countries to some extent adopted Confucian mores to underpin their social institutions and, while Confucian influence has varied according to the ideological stance of different governments (Chen, 1993), it has nonetheless been of enduring significance in East Asian cultures.

CHC students studying at university in Australia are more likely than domestic students to successfully complete the academic aspect of their programme and, indeed, often outperform their Western counterparts (Burns, 1991; Dobson et al., 1998). However, successful completion of their programme does not necessarily mean the student had an enjoyable or satisfying educational experience (Meggit et al., 1995). Reasons for this better performance could be financially motivated (Dobson et al., 1998; Burns, 1991), or it may be that an element of self-selection is evident (Salili, 1999). It is also suggested that cultural values may influence the achievement orientation of the Asian student in that the Asian concept of success is focused, amongst other aspects, on academic achievement. In general CHC students have been taught to work hard and great emphasis is placed on their learning and education as a means to success and building character. Thus CHC students are socialised to value hard work and excellence in education. In addition, the academic success of a child is an important source of pride for the entire family and equally, academic failure is a stigma borne by all associated parties. Therefore, driven by a sense of duty towards parents and influenced by cultural values which emphasise hard work and endurance, CHC students take more personal responsibility than their Western counterparts for their success or failure (Salili, 1999).

Cultural Orientation and Learning Stereotypes

Generalisations about cultural orientation are rarely accurate in terms of the individual or in terms of subgroups within that culture, but there are abundant examples in the cross-cultural educational literature which promote stereotypical views of the strengths and weaknesses of international students. Viewed positively, CHC students are considered to be high achievers, diligent note-takers, well-disciplined, hard-working, quiet, respectful of lecturing staff and good attendees, (Barron 2002; Adam et al., 1999; Volet and Renshaw, 1999; Burns, 1991; Bradley and Bradley, 1984). Cortazzi and Jin (1996) found that Western teachers of English working in Chinese universities considered their students to be persistent, thorough, friendly, in possession of a strong desire to learn and good at memorising.

This positive view is, however, tempered by a more negative perspective of CHC students, who, in addition to possessing predictable problems associated with dislocation, culture shock and loneliness, also possess unexpected, or unpredictable, problems affecting their learning which have to be

contended with by the academic staff at the Western university. This view continues to remain widespread among Australian academic staff (Volet and Renshaw, 1999).

The main criticism that is focused towards CHC students is a perceived propensity to rote learn (Samuelowicz, 1987; Kember and Gow, 1990) leading to a surface approach as opposed to a deep approach to learning. Thus it is assumed that the CHC student does not attempt to understand the material but merely commits it to memory in order to access it at some later time (Marton and Saljo, 1976). Further criticisms include viewing the teacher and/or text as the definitive source of knowledge and lacking in skills of self-management which results in an expectation and/or requirement to identify specific reading for a subject (Burns, 1991; Ballard and Clanchy, 1994; Samuelowicz, 1987; Robertson et al., 2000); being passive, quiet and non-participative in class (Kember and Gow, 1990; Ballard and Clanchy, 1991; Yanhong Li and Kaye, 1998; Ramsay et al., 1999); unable to reference correctly and often being guilty of plagiarism (Watson, 1999); unaware of, and not skilled in, assessment methods that are used commonly in Western universities, e.g. essays (Heikinheimo and Shute, 1986) and possessing inadequate English language proficiency (Samuelowicz, 1987; Ballard and Clanchy, 1991; Burns, 1991; Mullins et al., 1995; Yanhong Li and Kaye, 1998).

Increasingly however, researchers are challenging such stereotypes (see for example, Kember and Gow, 1991) and delving deeper into the cultural idiosyncrasies which manifest themselves as differences in teaching and learning approaches. Indeed, Watkins and Biggs (1999:723) highlight the 'paradox of the Asian learner' arguing that if Asian students are products of a highly regimented and authoritarian education system that has encouraged rote learning, then surely students will not be able to perform successfully or even adequately when they study at a Western university. The paradox of the Asian learner is neatly summarised by Marton et al., (1997:23-24) who consider that depending on the particular researchers' view, the Asian student will be categorised as either 'the brainy Asian or the Asian learner as a rote learner'. These stereotypes are clearly incompatible, as research has shown that students who rote learn do not demonstrate achievement, with the exception of reproducing trivial details (Biggs, 1979).

Kember and Gow (1991) highlight the paradox of the Asian learner from a practical viewpoint. They point out that when commencing teaching at tertiary level in Hong Kong they were faced with very different anecdotal messages regarding their students. Many colleagues warned them that students in Hong Kong relied heavily on rote learning and memorisation and that they were more passive and less interactive in class than Western students. However, the same colleagues also described Hong Kong students as being very good, keen and competitive. Therefore, they undertook research in an attempt to determine if Hong Kong students' learning styles were surface in orientation. They questioned almost 2,200 students studying a variety of programmes at the Hong Kong Polytechnic. The results did not conform to the anecdotal evidence that rote learning was more widespread among Hong Kong tertiary students than among their counterparts in Western universities. They compared their results with the results of a similar study conducted in Australia and found that 'overall, the Hong Kong students have somewhat higher scores on the deep approach scales and lower scores on the surface approach scales than Australian students' (Kember and Gow, 1991:121). They concluded their research by suggesting that the image of the Asian student as a rote learner is perhaps explained more by the nature of the curriculum and the teaching environment than by a cultural characteristic of the student. This point is emphasised by Tang and Biggs (1999) who suggested that in addition to curricula, the various methods of assessment employed by Asian schools encourage memorisation and a surface approach to learning.

Different Types of Learning Styles

Kolb (1984) identified individuals' learning styles by means of the Learning Styles Inventory in which four stages of learning that require specific learning abilities were identified. Based on Kolb's theories, Honey and Mumford (1986) developed the Learning Styles Questionnaire and suggested four basic learning styles: activist, reflector, theorist and pragmatist. Activists like to involve themselves in new practices and enjoy tackling problems by brainstorming. They appear to be easily bored and

prefer to move from one task to the next as the excitement fades. Reflectors are more cautious and thoughtful and prefer to consider all possible avenues of action before making any decisions. As the name would suggest, any actions they take are based on observation and reflection. Theorists like to integrate their observations into logical models based on analysis and objectivity. They appear to enjoy the structure associated with sound theoretical frameworks. Pragmatists are practical, hands-on people who like to apply new ideas immediately. They often get impatient with an over emphasis on reflection.

There is little research concerning CHC students studying hospitality, tourism and leisure management at university level in Australia. As disciplines, however, hospitality, tourism and leisure management appear attractive to CHC students and draw a higher than average number of such students (Malfroy and Daruwalla, 2000; Khwaja and Bosselman, 1990). This is perhaps due to the notion that a career in the hospitality and tourism industry is no longer seen as demeaning (Zhao, 1991), coupled with the rapid growth of the hotel and tourism industry in, for example, mainland China (Huyton, 1997). Therefore, while precise numbers are difficult to locate, it has been suggested that, within these disciplines, the undergraduate student population is becoming more diverse (Hsu, 1996). A consequence of this diversity is that the cultural differences which often manifest themselves with different cognitive and linguistic patterns, often constitute formidable barriers that initially may prevent successful participation in Western classrooms (Beaven, et al., 1998). Western tertiary institutions are consequently confronted with the task of managing this diversity, and not only of ensuring a measure of quality in CHC students' learning but doing so also for domestic students who share the same classrooms.

Learning Style Preferences of Hospitality and Tourism Management Students

Several studies have been recently undertaken that attempt to identify the learning preferences of hospitality, tourism and travel management students in the UK and Asia. These studies would suggest that the vast majority of students who are attracted into hospitality management programmes in the UK have preferred learning styles which enjoy practical activity, but who are less comfortable with theorising and reflection. As such these students display preferences for activist learning styles (Lashley, 1999). Indeed, it would have appeared that these students thrived on the challenges associated with new experiences and they were described as tending to 'act first and consider the consequences later' (Lashley, 1999:181). Not surprisingly, students with activist learning style preferences learn most easily from activities involving groupwork that is exciting, challenging and quick to change. On the other hand, Activists find it more difficult to learn when they have to take a passive role, do not become involved or undertake solitary work. They are not keen on practising and do not enjoy the constraints of having to follow precise instructions (Honey and Mumford, 2000). Indeed, such was the propensity for these students to adopt activist learning styles, that strategy had to be designed and implemented in order to develop students studying hospitality and tourism programmes in the host universities into more reflective practitioners.

However, it would appear that domestic students studying Hospitality Management, Hotel and Catering Management, Tourism Management and Travel and Tourism Studies at Higher Diploma level and above in various colleges and universities in Hong Kong, Singapore and Taiwan already display preferences for reflector learning styles (Wong et al., 2000). It was found that all but one of the student groups questioned displayed a strong preference for the reflector learning style. As such, these students prefer to learn through observation and benefit from the opportunity to think before acting. They appreciate the opportunity to undertake research before an activity and think about what they have learned. Reflectors find it more difficult to learn from activities where they are forced into the limelight, for example through peer presentations or role-playing. Similarly, methods of learning such as case studies may prove problematic for these students as they are not keen on undertaking a task without prior notice or sufficient information (Honey and Mumford, 2000).

It may be argued that the approaches to both research projects identified above were similar in nature. Essentially, both groups of students were studying similar programmes in their home country and both groups completed the same questionnaire using similar data collection techniques. It is contended that a reason that could have influenced the difference in results may be the differing cultural approaches to education.

This research aims to determine the links, if any, between the ethnic origin and the preferred learning style of students studying programmes within the School of Tourism and Leisure Management at The University of Queensland. Specifically, this research will:

1. identify the ethnic origin of a sample of international students enrolled in programmes within the School and determine their individual preferred learning style;
2. group all CHC students and determine the collective preferred learning style;
3. analyse links, if any, between ethnic origins and preferred learning styles adopted by CHC students;
4. present recommendations concerning identified preferred learning styles that may be taken into consideration by Western academic staff in relation to teaching methods.

Methodology

A variation of the Learning Styles Questionnaire designed by Honey and Mumford (2000) was used in this study to investigate the learning styles of international students enrolled in the School of Tourism and Leisure Management at The University of Queensland. This questionnaire was chosen as the means of collecting data because several other studies in the UK and Asia have recently utilised this questionnaire (see for example, Lashley, 1999; Wong et al., 2000). Consequently it was felt that the continued use of the Learning Styles Questionnaire for this particular study would allow comparisons to be made across these studies. The questionnaire was divided into two parts. The first section asked respondents to answer questions concerning age, gender, nationality, ethnicity and number of dependents. This section also asked questions of an academic nature that attempted to determine motivations for current area of study and reasons for choosing The University of Queensland. The second section consisted of 80 questions relating to the four different types of learning styles as identified by Honey and Mumford (1986), namely Activists, Reflectors, Theorists and Pragmatists. This section comprised 20 questions which were designed to examine each of the four learning styles. Respondents were asked to identify on a six point scale (0 = Strongly Disagree; 1 = Disagree; 2 = Disagree on Balance; 3 = Agree on Balance; 4 = Agree; 5 = Strongly Agree) their strength of feeling for each statement. This means of response differs from the original Honey and Mumford (2000) method of responding which involved respondents merely placing a tick to indicate if they agreed with a statement, or a cross to indicate that they disagreed with a statement. It is felt that the employment of a scale adds to the sophistication of the responses, as it allows respondents to present a more accurate measure of their feelings concerning each question (Lashley, 2001).

In order to achieve a maximum response, and to answer questions students may have had during the completion of the questionnaire, the questionnaire was administered in the controlled environment of formal class time and under the supervision of the author. Ticehurst and Veal (1999:138) describe this approach to a questionnaire survey as a 'captive group survey' and suggest that this method of questionnaire administration is expeditious and less problematic than in less controlled situations. Of the 77 international students enrolled in programmes in the School of Tourism and Leisure Management, 50 useable questionnaires were completed and used for further analysis. This method of data collection therefore resulted in a response rate of 65 per cent.

The data collected from the second part of the questionnaire, which contained 80 questions on learning styles, were analysed by the mean score of each type of learning style. Due to the use of the Likert Scale an indication of likes and dislikes relating to learning styles was determined for each person.

The authors recognise that this is a very small study and consequently understand that the results may not be applicable in other educational institutions in Australia or overseas.

Results and Discussion

In an attempt to determine origins, respondents were initially asked for their nationality and Table 1 gives an indication of their responses. However, as this research is focused on links between cultural influences and potential effects on preferred learning styles, it was felt that giving respondents the opportunity to detail their ethnic origin would assist in grouping respondents according to ethnicity and provide the basis for comparing different cultures. Accordingly, respondents were firstly asked to provide their ethnic origin and, secondly, to give an indication of what language was commonly spoken at home. The respondents readily provided answers to these questions and, accordingly, described their ethnicity according to origins. For example, a respondent who may have indicated their nationality as Singaporean, described their ethnicity as Chinese or Malay as appropriate. As a consequence it was possible to categorise respondents in particular ethnic groups, the composition of which are detailed in Table 2.

Nationality	No. of Respondents	As a proportion of the total	Male	Female
Singaporean	16	32%	8	8
Indonesian	2	4%	1	1
Malaysian	7	14%	5	2
Taiwanese	6	12%	3	3
Chinese	2	4%	1	1
Indian	3	6%	2	1
Japanese	2	4%	1	1
Vietnamese	3	6%	2	1
Korean	2	4%	1	1
Austrian	2	4%	1	1
Bosnian	1	2%	-	1
American	2	4%	1	1
German	2	4%	-	2
Total	50	100%	26	24

Table 1: Respondent's Nationality

As can be seen in Table 2 the majority of respondents (54 per cent) described their ethnicity as Chinese. As previously indicated, Lee (1999) considers that those from countries such as Japan, Korea and Vietnam may be included as sharing a common cultural background to those who describe themselves as Chinese and may be categorised as originating from a Confucian Heritage Culture. It can therefore be seen that when respondents who describe their ethnicity as either Chinese, Japanese, Korean or Vietnamese are included together, the total of CHC respondents amounts to some 68 per cent of the total.

Respondents gave a variety of reasons for choosing their current area of study, mainly surrounding their desire to pursue a career in that particular area upon graduation. The majority of respondents stated that their main motivation for choosing The University of Queensland concentrated on the reputation of the University coupled with the fact that the University had been Australian University of the Year 1999.

Ethnic Origin	No. of Respondents	As a proportion of the total	Male	Female
Japanese	2	4%	1	1
Korean	2	4%	1	1
Vietnamese	3	6%	2	1
Chinese	27	54%	13	14
Malay	4	8%	3	1
Indian	5	10%	4	1
European and American	7	14%	2	5
Total	50	100%	26	24

Table 2: Respondent's Ethnic Origins

Data from the second section of the questionnaire, comprising questions that determined preferred learning styles, were collated and analysed according to ethnic origin and are displayed as Table 3. Several learning style preferences were evident based on ethnic origin. It can be seen that respondents of American and European ethnic origin appeared to be 'all-rounders' and displayed moderate preferences for all four learning styles. Those of Malay and Indian ethnicity also appeared to possess well-balanced learning style preferences and had strong preferences for both activist and reflector learning styles, but still displayed moderate preferences for both theorist and pragmatist learning styles. Students such as these respond well to a variety of teaching methods and learn easily from a range of activities. They enjoy becoming involved in new and exciting tasks, working in groups and becoming involved in solving immediate problems. At the same time they also appreciate the opportunity to, and recognise the benefit of, undertaking research and planning and reflecting on what has occurred.

Ethnic Origin	Activist	Reflector	Theorist	Pragmatist
Japanese	47 Moderate	67 Moderate	62 Moderate	57 Low
Korean	47 Moderate	55 Low	52 Low	47 Low
Vietnamese	50 Moderate	73 Strong	62 Moderate	57 Low
Chinese	57 Strong	68 Moderate	59 Moderate	58 Low
Malay	62 Strong	75 Strong	65 Moderate	65 Moderate
Indian	55 Strong	75 Strong	59 Moderate	60 Moderate
American and European	48 Moderate	69 Moderate	63 Moderate	61 Moderate
Total	52 Moderate Preference	69 Moderate Preference	61 Moderate Preference	58 Low Preference

Table 3: Detailed breakdown of Learning Style Scores – All Ethnic Groups

Japanese respondents expressed moderate learning style preferences for activist, reflector and theorist styles but a low preference for pragmatist learning styles. The Korean respondents appeared only to favour activist learning styles, displaying low preferences for the other three approaches. Vietnamese respondents displayed a strong preference to learn through reflection and Chinese respondents displayed a strong preference for activist learning styles.

In order to more fully analyse the influence of culture for CHC respondents, those who identified their ethnic origin as either Chinese, Korean, Vietnamese or Japanese were grouped together. This presented an average Confucian Heritage Culture student response and is detailed as Table 4. It is surprising to note that there appears to be a strong preference for the activist learning style for respondents of Chinese ethnicity. Criticisms surrounding CHC students in general tend to focus on their propensity to rote learn, their lack of involvement in class, their dislike of groupwork, their shyness and their preference for structured classes and assessment, but Activists tend to thrive on and enjoy becoming involved in new projects and groupwork, enjoy the limelight, work within loose boundaries and dislike repetition. Previous studies have highlighted that domestic hospitality management students in the UK adopted activist learning styles (Lashley, 1999) to such an extent that strategies were required to develop more reflective approaches to learning. While the students questioned for this research do not demonstrate very strong preferences for activist learning styles, it is interesting to note that they display similar learning style preferences to domestic students in the UK. This finding is in contrast with results from Wong et al. (2000) that clearly present domestic hospitality and tourism students in Hong Kong, Singapore and Taiwan as displaying a preference for reflector learning styles.

This anomaly may be explained by the fact that CHC students who study in Western universities are very adaptable and will change their approaches to learning depending on the academic environment (Volet et al., 1994). Biggs (1999) suggested that international students will adopt a variety of strategies to succeed academically and CHC students, especially, possessed a range of learning approaches that were utilised depending on the requirements of individual subjects and programmes as a whole.

Ethnic Origin	Activist	Reflector	Theorist	Pragmatist
Japanese	47 Moderate	67 Moderate	62 Moderate	57 Low
Korean	47 Moderate	55 Low	52 Low	47 Low
Vietnamese	50 Moderate	73 Strong	62 Moderate	57 Low
Chinese	57 Strong	68 Moderate	59 Moderate	58 Low
Average CHC	50 Moderate	66 Moderate	59 Moderate	55 Low

Table 4: CHC Student Preferred Learning Styles

Conclusion

International student enrolment is changing the student profile of Australian universities and has resulted in increasing pressure for institutions to develop effective frameworks to manage student diversity and provide appropriate support for international students. A key segment of international enrolment in Australian universities is Confucian Heritage Culture students. This paper recognises

and challenges some of the positive and negative stereotypical views found in the literature by using the Learning Styles Questionnaire with a group of international students at The University of Queensland.

This study found that when CHC students study hospitality and tourism management at university in their home countries they display preferences for reflector learning styles. When Western students study similar programmes in Western universities, they show a preference for activist learning styles. This study has suggested however, that when CHC students study hospitality and tourism management at a Western university, they adopt an activist learning style preference similar to their Western peers. This is a potentially worrying shift as many educators strive to engender more reflective practice amongst their students (see for example Lashley, 1999). The adoption of a more activist learning style preference by CHC students may, in part, be explained by the fact that most western universities are adopting a four course, semester design. It has been suggested (see for example Barron, 2002) that this design encourages students to view courses in short (typically 13 week) bursts to be assessed at the end of the semester and never be revisited. Thus, the opportunity for deeply processing material over a period of time is not afforded to students. This, in turn, will discourage students from reflecting on material and actively encourage a more short-term, activist outlook.

This is a significant issue which challenges current models of effective teaching in hospitality and tourism management programmes in Western universities and has implications for teaching methods, curricula design and assessment strategies.

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