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Student Experiences of Tourism Education and Nurturing the ‘Spirit of Service’

Nell Buissink-Smith

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Abstract

The importance of service quality management has been well documented in the tourism and hospitality literature. To achieve this service quality goal, the role of the employee cannot be over emphasised. Successful tourism firms have found that the biggest single factor in visitor satisfaction and loyalty is the perceived responsiveness of employees, the training of whom is a major element in creating and maintaining a positive tourism image. Yet tourism research has largely neglected the experience of tourism students in the education and training process of tourism employment. The appropriate skills and qualities required of tourism employees in the tourism service encounter are conceptualised in this thesis as the ‘Spirit of Service’. This thesis argues that the ‘Spirit of Service’ contains five key qualities or skills that must be nurtured in tourism students such that personnel graduate into the tourism industry with the necessary skills to deliver a positive tourism encounter. This thesis considers the role that the student experience is playing in nurturing the ‘Spirit of Service’ among tourism students.

A focus on the student experience of tourism education is important in tourism service quality research as there is some evidence in the literature that the student experience (in effect, the ‘hidden’ curriculum) of vocational education is not always in total congruence with the official curriculum. Official curricula largely aim to produce graduates prepared for the “new” economy, which emphasises a win-win ‘Spiritied’ customer focus. There is much concern as to whether traditional educational approaches actually nurture in tourism students the necessary skills required to deliver a quality tourism service encounter.

In order to complement existing traditional quantitative, qualitative, and mixed research methodologies this study employed the interpretive methodological approach known as Interpretive Description, originally developed in the field of nursing. Within this methodological framework, the study collected data by way of a participant-observation study of tourism students at three educational establishments. The case studies were chosen by way of theoretical sampling to ensure maximum variation on data collection and analysis.

Notably, the participant-observation revealed that the student experience of the ‘hidden’ curriculum was playing a prominent and powerful role in the development of the skills and qualities that conceptualise the ‘Spirit of Service’. In the majority of instances, student experiences were supportive of industry needs and the goals of the official curricula, and the gap between business and education or training was not as wide as feared in some literature. An empowering educational model was found to best allow for educational experiences that supported the ‘Spirit of Service’ and was perceived to lead to a more positive and empowered student conceptualisation of service and service quality. Conversely, when negative student experiences were either observed, or reported, the model of education employed was largely a traditional ‘banking’ model. Thus, there was also evident a strong element of student oppression in the service conceptualisation.

The findings of this thesis provide a positive step in understanding the student experience of being educated or trained to provide quality service in tourism. The findings suggest that tourism educators and trainers should consider embracing an
open, dialogical, 'Spirited' and empowering educational paradigm, at the expense of the more traditional, 'Unspirited', banking pedagogical method. The outcomes of this empowering model include student empowerment in their conceptualisation of service, mindfulness, and spontaneous 'Spirited' service delivery, thus constituting quality service management.
Acknowledgments

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A huge thank you to the three participating tourism courses who all welcomed me with open arms and who largely let me fit in to their schools as a “normal” student - they let me escape nothing - speeches, questions, quietness, worksheets, sweeping the kitchen etc. etc.

A special thanks also therefore to the participating students who seemed to understand with incredible ease why I both participated and observed in their classes.

Thank you to the various people who have read parts of my thesis and offered helpful insights and advice – especially Professor C. Michael Hall and Dr. Samuel Mann (my academic inspiration, computer expert and big brother!). Also, my Mum, Carolyne Smith, who has been doing her PhD as I have done mine. Thanks Mum for everything.

Finally thank you to my family and especially my husband Marc who has always been wonderfully supportive. He has, for example, excused me from undercoating the conservatory tonight so I can “work on my PhD” (what will I do when it is finished?!?). During writing up this PhD Marc and I had our first child, a wonderful little boy called Archer, and it is to them that I dedicate this work with love and thanks.
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List of Abbreviations

Education Review Office (ERO)

National Qualifications Framework (NQF)

New Zealand Curriculum Framework (NZCF)

New Zealand Qualifications Authority (NZQA)
1 Chapter One: Introduction

This thesis examines the ways that students experience service quality training during tourism education. This arises out of a background in which the tourism industry as a whole is striving to exceed customer expectations through service quality management. To achieve this service quality goal, the role of the employee cannot be over emphasised. Many successful tourism firms have found that a major factor in visitor satisfaction and loyalty is the perceived responsiveness of employees, the training of whom is a major element in creating and maintaining a positive tourism image. Yet thus far tourism research has largely neglected the experience of tourism students in the education and training process of tourism employment. The appropriate skills and qualities required of tourism employees in the tourism service encounter are conceptualised in this thesis as the ‘Spirit of Service’. This thesis argues that the ‘Spirit of Service’ contains five key qualities or skills that must be nurtured in tourism students such that personnel graduate into the tourism industry with the necessary skills to deliver a positive tourism encounter (Buissink-Smith and McIntosh 2001).

This thesis considers the role that the student experience is playing in nurturing the ‘Spirit of Service’ among tourism students. It is timely to focus on the student experience of tourism education in relation to tourism service quality research as there is some evidence in recent literature that the student experience (in effect, the ‘hidden’ curriculum) of vocational education is not always in total congruence with the official curriculum. While based on the official curricula (such as the New Zealand National Certificate in Tourism Levels Two and Three) it is often claimed or advertised that
tourism education is producing graduates prepared for the “new” economy, which emphasises a win-win 'Spirited' customer focus, this thesis is based on a concern as to whether traditional educational approaches actually nurture in tourism students the necessary skills required to deliver a quality tourism service encounter.

This first chapter introduces the reader to the research context. By way of introducing the ‘Spirit of Service’ concept it begins by examining the importance of service quality and the role of tourism employees in the delivery of it. The discussion then broadens to bring together the historically separate fields of service quality and the student experience of education within the more general framework of tourism education. Thus this chapter will highlight the importance of such a multi-disciplinary study in order to develop an understanding that can go some way to explaining the role that the student experience is playing the nurturing in our tourism students those characteristics, collectively known as the ‘Spirit of Service’, that are thought to be necessary for quality service provision.

1.1 The Importance of Service Quality

In a recent mystery-shop survey reported by Stirling (2001) it was discovered that over 65% of six hundred and fifty New Zealand visitor service businesses provided ‘unacceptable’ service standards. The report quotes one “frightening” comment in which a caller attempted to book two adults and two children into a motel. The caller was met with a response from the receptionist that ‘children are more trouble than adults’ and that they were ‘still cleaning up after the last lot who were here who wet their beds and were sick everywhere’ and she then “sighed loudly and advised the caller to look for a backpackers!” (Stirling 2001: 20).
Incidents such as the one reported above have not gone unnoticed by the tourism literature and indeed the importance of service quality has been well documented in the tourism literature (Ledgerwood et al. 1998: Watkins 1990). Tourism is a service industry that relies heavily on the “value that is added through a range of emotional skills in the service encounter” (Burns 1997: 247). It has been suggested that the importance of service quality in tourism is actually increasing, with factors such as greater competition among service providers (Heil, Parker, and Stephens 1997: 181), and a suggested trend towards independent travellers who characteristically prefer ‘authentic’ (service) encounters (Scanlon 1994 and Watkins 1990). For example, it is claimed that the older, more sophisticated, more time-conscious, more demanding international tourist of the late twentieth and early twenty-first century expects quality service and is prepared to pay a premium for it (Scanlon 1994 and Page 1999).

Service quality is especially important in order that countries, or attractions continue to position themselves as distinct, competitive, high value visitor destinations with authentic experiences and a friendly welcome (see for example, New Zealand Tourism Board 1996). However, in light of the above factors, the “friendly welcome” provided in destinations must do more than meet or just exceed visitor expectations. Destinations have got to absolutely ‘WOW’ their visitors in terms of service quality (Buissink-Smith and McIntosh 2001). According to Berry (1995: 89) “customers generally do not give destinations or firms extra credit for doing what they are supposed to do...companies that surprise customers with unusual caring, commitment, or resourcefulness during the service process receive the extra credit”.

1.1.1 The Role of the Employee

To achieve this service quality goal, the role of the server, the employee, cannot be over-emphasised. It is the skill and effort of the employees that can make the
difference between a ‘Knock Your Socks Off Service’ organisation and wishful thinking (Bell and Zemke 1992: 130). Surprising customers with service, writes Berry (1995: 91), comes from inspiration and perspiration in the ‘service factory’ where servers and customers meet. According to Albrecht (1992) the employee in a non-manufacturing service business is the product, or at least a key ingredient in the product, and a customer’s perception of service quality depends far more on individual excellence than it does in a manufacturing organisation. A tourist’s perception of a holiday is critically dependent therefore, on “how he or she has been treated by airline ticketing staff, customs officials, taxi drivers, hotel receptionists, waiters, tour guides and retail trade sales attendants” (Mahesh 1993: 23). The most stunning landscape or interesting attraction may seem like a nightmare in the presence of a rude or unknowledgeable guide, a surly taxi driver or an incompetent operator (Conlin 1993). Even when tourism services have a clear functional component to them such as transportation, customers often expect an experiential, affective response from the encounter (Otto and Ritchie 1996). It could be argued that in many situations the positive personal connotations inherent in the very nature of the “tourism” encounter (holiday, festivity, adventure) mean that ‘boundary open encounters’ as opposed to ‘boundary closed transactions’ should be prevalent. Price, Arnould and Tierney (1995: 85) characterise a ‘boundary open’ service encounter as one that:

- Has a feeling of a relationship rather than merely a transaction
- Transcends commercial transaction boundaries
- Resembles a meeting between friends
• Is associated with customers’ beliefs that the service provider is interested in them as a person

• Has expectations that the service provider is expected to be actively involved and share feelings with other customers

Successful tourism destinations or firms, therefore, have found that the biggest single factor in visitor satisfaction and loyalty is the perceived responsiveness of employees, the training of whom is a major element in creating and maintaining a positive tourism image (Haywood and Pickworth 1993: 144). Since individual excellence is so important, the development of employees, and their appropriate qualities, becomes critical (Anderson and Shaw 1999).

1.1.2 Desired Qualities for Employees

What sort of qualities or competencies in terms of service should therefore, be developed in these tourism visitor service employees? There is evidence that there is much agreement on the answer to this question between the important players – consumers (Faulkner and Patiar 1997: Mahesh 1993), employers (Ashley et al. 1995: Goleman 1998: Jonker and Jonker 1990: Rickard 1998: Scanlon 1994: and Sneed and Heiman 1995), industry commentators (Engdahl 1998: New Zealand Planning Council 1991), service quality ‘experts’ (Berry 1995: Gonroos 1990: Heil, Parker and Stephens 1997: Spector and McCarthy 1995: and Ziethaml, Parasuramann and Berry 1990:), employees (Scanlon 1994) and educators (Godbey 1996: Umbreit 1992). The convergence of the desires of these stakeholders tends to reflect the general shift towards a customer/visitor service quality focus in tourism and hospitality businesses in which many employee skills that go beyond the technical are required. Umbreit (1992: 72) explains that “some institutions teach their graduates to do things right
while others teach them to do the right thing". Visitor service employees in tourism and hospitality therefore, are expected to have “people” skills such as patience, conflict resolution and listening abilities (Jonker and Jonker 1990). Indeed such “people” skills clearly stand out as a common theme that can be identified in lists of essential service traits that transcend job specific quality requirements and culturally based service delivery differences (Berry 1995). It can be seen that there are thought to be some values such as kindness, friendship, and service to others that are common to virtually all cultures (Marsh and Willis 1995). The consistent theme in the various lists of essential service traits is a core or basic quality that can be said to “move” a person – a ‘Spirit’. It is argued here that what these various groups are asking for can perhaps be best summed up by the concept of the ‘Spirit of Service’ put forward by Albrecht (1992).

1.2 The ‘Spirit of Service’

Albrecht (1992: 88) defines the ‘Spirit of Service’ as “an attitude based on certain values and beliefs about people, life and work, that leads a person to willingly serve others and take pride in his or her work”. It is going beyond the bare minimum, being attentive to the person behind the need, and being there psychologically and emotionally as well as physically. “A travel agent who has been to the place you want to go and gives you some tips for saving money and having a good time there may demonstrate such a ‘Spirit’” (Albrecht 1992: 88). The ‘Spirit’ comes from basic personal feelings and it is described as the invisible force that 'moves' people. The ‘Spirit’, Albrecht argues, exists at least latently in all people, and shows when the server feels confident, involved, turned on, committed, part of something important and has that little bit extra discretionary effort to give. ‘Spirited’ employees, therefore would say things such as “this place suits my nature. I don’t feel like I have to put on
my work face. I can be myself and be paid for it” (Ledgerwood et al. 1998: 42).

Customer contact jobs have been described as “emotional labour” as opposed to mental or physical labour as employees have to “manage their emotions on the job” (see for example King 1995a). It could be argued however, that to work with a ‘Spirit of Service’ in a ‘Spirited’ environment could indeed be tiring, but not necessarily “emotional” labour in terms of struggling to alienate oneself from ones feelings during the service encounter. In New Zealand, for example, this could mean not “over-engineering customer service in that ‘Have a nice day, missing you already sense’ and instead keeping a ‘Kiwi character’ which is inkeeping with the whole New Zealand brand” in which the image is one of genuiness, honesty and openness (Stirling 2001: 23).

1.2.1 Importance

Quite understandably, employees who are exercising some judgment, being creative, flexible and empowered have been associated with higher levels of customer satisfaction (Faulkner and Patiar 1997). The more spontaneous and custom-built a service, the greater it’s value in the eyes of the customer (Mahesh 1993). The importance of spontaneous interactive quality in service delivery cannot be over emphasised, in that unprompted employee actions have been found to account for 44 percent of satisfactory service encounters (Bitner et al. 1990: 76). Satisfactory unexpected ‘Spirited’ service encounters make the customer feel unique or pampered as the service provider takes extra time, is especially attentive, anticipates needs, and demonstrates extraordinary expressions of thoughtfulness or courtesy.

Bitner et al. (1990: 81) found that unprompted employee behaviours, also accounted for 41.5 percent of all dissatisfactory service encounters, in that the dissatisfaction
was not caused by the quality of the core service or a failure to address a special need, but rather by the assessed character or attitude of the service employee as inferred from particular behaviours, both verbal and non-verbal. When the server does not feel 'Spirited', the customer does not experience the "WOW" factor, the customer feels like they have been treated apathetically or indifferently (p.90). In a restaurant situation this may mean that the customers sense a "stinginess, a rigidity, a sense of minimalism about the service...there is nothing extra, nothing special, nothing beyond what is on the menu" (p.90). Both Albrecht (1992) and Berry (1995: 92) explain that when unnurtured, the 'Spirit' can easily die out and when this happens, ordinarily, the employee "puts in his time, collects his pay, joins the ranks of the vast uncommitted, like a robot, at risk of failing to meet customer expectations" - as research consistently shows that customer happiness and employee happiness are closely intertwined. At worst, a feeling of 'Unspirited' service can result from employee burnout whereby employees feel drained and used up, and no longer able to give of themselves to others (Ledgerwood et al. 1998).

1.2.2 A Generic Concept

A tourism visitor-service employee, therefore, would ideally 'show' the 'Spirit of Service' regardless of a) their actual job (ie. housemaid, taxi-driver, porter, guide); or b) whether they work in a partially or wholly industrialised tourism business; or c) the cultural context of the service encounter. Thus, in the actual workplace service delivery situation, the 'Spirit of Service' in each individual employee must also be teamed with job specific knowledge and competencies to ensure customer satisfaction (Berry 1995: Leiper 1990).
1.2.3 Desired Employee Characteristics

It is the belief of the present researcher therefore that an adapted version of Albrecht’s ‘Spirit of Service’ is applicable for research into those characteristics that tourism employees are thought to need in order to “WOW” the visitor and consequently improve such things as customer satisfaction, loyalty and word of mouth advertising (Buissink-Smith and McIntosh 2001). The tourism or service quality literature does not provide any clear alternatives or clear opponents of Albrecht’s concept, however, there are many authors with similar viewpoints (for example see Berry 1995 and Spector and McCarthy 1995). The concept put forward by Albrecht (1992) was developed for this present research into a table format to include a more detailed description of the expected characteristics of employees (Table 1). Such inclusions were made on the basis of tourism service employee skills and qualities identified by the researcher in the tourism, management, and service quality literature as important (for example, Rickard 1998 and refer to pages 5-6). The ‘Spirit of Service’ therefore encompasses many important terms and ideas (such as the importance of individuality, creating emotional bonds, being creative, using initiative, being empowered, thinking, taking chances and having fun) which will be expanded on throughout the present study. The ‘Spirit of Service’ as used in this study also incorporated many of the personal and social competencies that form the framework for Goleman’s concept of ‘emotional competence’ (Goleman 1998: 26-27). While the ‘Spirit of Service’ is actually presented by the service employee as a total ‘package’ (in that a positive attitude for example can provide higher energy levels, see Chapman 1987), it can be seen to be made up of key individual skills and qualities. The five key qualities or variables that make up the ‘Spirit of Service’ as identified by the researcher and used in this present study are summarised in table form as follows.
### Table One: The Skills and Qualities of the 'Spirit of Service'

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<td>- being yourself – being physically, emotionally and psychologically “in” the service encounter. Being able to use your own style, talents and personality and remaining true to yourself.</td>
<td>- to be mindful– being alert and flexible</td>
<td>- proactive and willing – motivated, innovative, organised, flexible, and open to change – willing to give extra energy and continuously improve and learn</td>
<td>- customer contact skills – active listening, problem solving, complaint handling, and analysis of verbal intake</td>
<td>- a customer service orientation – a commitment to service quality – service centred and commit energies to quality</td>
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<td>- feeling good about yourself and others – positive basic feelings about self, work and other people (self confidence, self respect, friendly, interested in others, empathy, resilience, self control and optimism).</td>
<td>- feeling empowered – as a state of mind – to be creative, take risks, express personal power, exercise initiative outside the conventional norm</td>
<td>- having fun – being a star with the customer is fun – motivated by the intrinsic rewards of the service role</td>
<td>- comfortable with all visitors – different cultural perspectives and values</td>
<td>- knowing the big picture – being involved, feeling committed and an awareness of importance of role, job and product knowledge</td>
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The following provides an outline of each of the five key qualities of the 'Spirit of Service' as put forward by the author:

### 1.2.4 The Individual Spirit

The importance of the skills and qualities that make up the 'individual' spirit are central to the ability of employees to provide 'Spirited' 'boundary open' style service (see for example, Glen 1990). Service quality education, according to Albrecht (1992: 155) needs to go beyond traditional “smile training” or “customer relations” training which do not provide a sufficient basis for results. What is needed, he continues, is "proactive training in real, proactive knowledge that teaches skills and tools that they can apply to increase their own satisfaction as well as please the customers ...most adult (employees) resent being told how to be nice". To be told how to be nice is to be ignored as an individual, and to be trained in the art of artificial cheerfulness which normally results in providing mechanical, memorised, ‘bad’ service (Glen 1990: 68). A service company that sponsors “smile training” has no chance to be great, as only companies in which employees want to smile have a chance to be great (Berry 1995: 90). According to DeVyre (1994: 104) genuine customer care cannot be faked, it is much more than mouthing an insincere “have a nice day”. Efforts to encourage identification with the service role are thought to be less likely to succeed if they are perceived by the service provider (the student or employee) to be heavy-handed and insensitive to their sense of individuality or worth (Ashforth and Humphrey 1993). Glen (1990: 66) in his article “Parrot Service” writes that every customer is created separate and individual and every person providing service should be too, but they’re not...wouldn’t it be wonderful if the people who serve were encouraged to be themselves? Glen believes that conformity has nothing to do with great service and he pleads to servers “stop repeating yourself. Take a risk.
Make something up. Say something spontaneous. Think more of yourself. Think more of us (p. 69)."

1.2.5 The Mindfulness Spirit

The concept of *mindfulness* is explained by Langer (1989a) as a mode of activity or state of mind that is alert and flexible, relative to being *mindless* which is both dull and inflexible. This concept is especially important to this study as a state of mindfulness is likely to result in "better judgement, and learning, higher self esteem, control and better health" which are all related to the nurturing of the 'Spirit of Service'’(Moscardo 1997: 18). A state of mindfulness is also vital in the provision of the type of visitor service that "WOWS" the visitor. Langer (1989) for example conducted a study of two groups of sales people, and one group was given freedom to deviate from the script (mindful) while the other group had to stick to a script and be as consistent as possible (mindless). The results showed that the mindful group were seen as significantly more charismatic, they approached the customer in a more flexible manner, their pitch had more impact and they had enhanced powers of persuasion (p.148). Tourism and hospitality professionals expect that students, at either the undergraduate or graduate level, have mastered problem solving (Upchurch 1995). According to Soden (1994) there was a time when the dividing lines were clear between jobs that required thinking workers and ones which were so routinised that thinking was an unnecessary and even unhelpful skill. However, changes in the nature of work have led to increasing recognition that most workers now, need to be thinking (mindful) workers. This is especially so in service industries such as tourism and hospitality, as an unthinking approach is thought to alienate customers (Soden 1994). Faced with a non-standard task or situation the employee should be able to respond effectively and this usually means being mindful and deviating from any
script, as those actively involved in the tourism industry often have to deal with situations such as inexperienced travellers, who may exhibit emotions of hope and apprehension and thus require counselling rather than simple (scripted) information (Rutledge 1994: 185). Employees in tourism and hospitality therefore are largely expected to have problem solving skills (the behavioural manifestation of efficient thinking and mindfulness) that enable them to be both flexible and adaptable in the performance of work tasks.

1.2.6 The Energy Spirit

In the past most individuals were said to “put in a reasonably good day’s work for a reasonably good day’s pay, augmented by the promise of lasting employment”, and “not much by the way of exceptional effort or initiative was expected from them, and consequently not much was given” (Heil, Parker and Stephens 1997: 181). Under the mass-production model of business the focus was on money and trinkets as motivators rather than the work itself, while under a new (‘Spirited’) business paradigm intrinsically motivated, involved and committed employees are needed (as they can result in a lower cost of doing business, higher productivity, substantial process improvement, better customer information etc.)(Heil, Parker and Stephens 1997). Employees are required in tourism and hospitality, therefore, who are motivated by the intrinsic rewards of the service role, who know that being a star with the customer can be fun (see for example Berry 1995). Sustained service excellence requires high discretionary effort from employees; it requires preparation, ingenuity, persistence, discipline, risk taking, continuous improvement and being proactive and willing (Berry 1995: 214 and O’Banion 1997).
1.2.7 The Communication Spirit

Communication skills are seen as very important by employers in service industries such as tourism (Scanlon 1994). According to Musaphia (1995: 62) if the essence of good service is people skills, the essence of people skills is the ability to talk to customers. Such skills are essential for effective and cooperative teamwork, which itself is imperative for great service (Berry 1995). Such skills ('accommodative communication') are also important in customer perceptions of the level of employee effort, empathy and interest (Sparks and Bradley 1997). As well as the above reasons, communication skills are especially important in a multi-cultural global industry such as tourism, because service graduates are expected to have a positive acceptance of other cultures (New Zealand Planning Council 1991). According to the NZPC to achieve this acceptance, communication skills must be emphasised.

1.2.8 The Orientation Spirit

According to Scanlon (1994) tourism and hospitality students must acquire a commitment to quality service and an understanding of what it takes to create a memorable tourism encounter. Service employees must have, what Bell and Zemke (1992) refer to as an enthusiastic service emphasis. They should have a confident, spirited and empowered conceptualisation of service and service quality, rather than a view that characterises service as a negative, oppressive servile type of employment (see for example Cukier-Snow and Wall 1993). Service providers also need to know how they fit into the overall system or the "big picture" so that they will be able and eager to perform their parts (Berry 1995: 194).
In summary therefore, it has been argued here that these five variables make up the 'Spirit of Service' and it is these five variables that provide the main guiding structure for this study. The support or otherwise of each of these variables in the student experience of tourism courses was to provide both the purpose and the structure to this present study. By using the 'Spirit of Service' in this study it must be acknowledged that the 'Spirit' is a highly variable level of energy which can effectively come and go throughout an employee's work history depending on various contextual factors such as the work (ie. informal industrial relations – see Figure One), educational and social environment (Albrecht 1992: Heal 1990 and King 1995a). The present thesis therefore aimed to examine the role of the student experience (of the 'hidden' curriculum) in nurturing the 'Spirit of Service' in tourism students. Due to a desire to gain an in-depth and reliable insight into the 'hidden' curriculum as the students experienced it, a further understanding of what happens to the 'Spirit of Service' once the students enter and move throughout the workforce was not within the scope of the present study, and thus, such further study in this area is both recognised and encouraged by the present author. The focus of this study was on the context of the educational environment of tourism courses and what was happening to the development of the 'Spirit of Service' at the very time that it should be being nurtured. The importance of this focus can be seen in Baum's (1993: 4) discussion of the "desire" to 'work with people' that young students often give when asked why they want to work in the tourism industry. The "desire", in a way which makes it akin to the 'Spirit', involves gaining job satisfaction through human contact in their employment and by helping others to enjoy and benefit from the contact and assistance they can provide (Baum 1993: 4). According to Baum this "desire", however naive and unstructured it may seem, forms the raw material of human
resources through which tourism as a global industry, fails or succeeds and is the basis for the investment, through education, training and development, that is crucial to business success in all tourism industries.

If it is such that advances in technology and increased consumer awareness will increase people’s desire to be served well, and increase the ability of service providers to satisfy that desire - what then are tourism courses doing to nurture the students ‘desire’ to provide quality service – to nurture the ‘Spirit’?

1.3 The Context of the Study

This chapter has thus far provided a framework in which to place the context of the study, bringing together its various concepts. The concepts incorporated in this multidisciplinary study can be seen in Figure One. It demonstrates how the individual moves through the education system (and then industry) at a time, before the vital employee-visitor service encounters take place, when the skills the individual needs to succeed (and “WOW” the visitor) are hopefully being developed and nurtured in a way that meets as much as possible the ideals of the official curriculum. If the individual can deliver the appropriate skills and qualities time and time again in the service encounter the outcome of this should be beneficial in both the short and long term for the individual employee, the visitor and the tourism industry as a whole. The use of this figure also places this research with those studies of the service encounter that have illustrated a “dramatic shift in focus” in attempting to understand the service encounter by the experiential dimensions by which they are consumed (McIntosh 1998). In that the service experience (of the student or visitor) not only includes the physical attributes of the product, but also the addition of a psychological, emotional or evaluative component (Holbrook and Hirschman 1982).
Figure One: The Context of the Study: Nurturing appropriate qualities among tourism students

1. Individual development
   - Educational Establishment
   - Individual (qualities, experience, interests)
   - Progression

2. Nurturing appropriate qualities
   - Curriculum
     - Official
     - Hidden
   - Organisation
     - Informal
     - Formal
   - 'Spirit of Service'

3. Delivery of appropriate qualities
   - Visitor
   - Service Environment
   - Interactive Encounter

4. Outcomes
   - Longer term outcomes: benefits/satisfaction/perception of quality/sustainability of tourism
1.4 Aims and Objectives

This present thesis, therefore, aimed to further understanding of the reality of the student experience of being taught service quality, in order to further understanding and create an awareness of the aspects of the ‘hidden’ curriculum that were either supportive (positive) or unsupportive (negative) of the development of the skills and qualities, that make up the ‘Spirit of Service’, and are desired by the tourism industry and consequently given prominence in the official curricula. This thesis was not designed to be an evaluation of the official curricula of tourism courses, nor was it intended to examine the ‘Spirit of Service’ in the business environment.

The basic research focus therefore, that evolved out of the relevant literature was, What was the role of the student experience of tourism education in nurturing the ‘Spirit of Service’?

The objectives of the study were therefore, as follows:

- To determine the prominence given to the qualities that make up the concept of the ‘Spirit of Service’ in the official curriculum of three participating New Zealand tourism courses

- To determine the student experience of being communicated to unintentionally, unconsciously, and unavoidably through the official curriculum, formal teachings, interplays, and structures of the tourism courses (the ‘hidden’ curriculum) with respect to the concept the ‘Spirit of Service’
To determine how the 'hidden' curricula of the 'Spirit of Service' differed from the intentional aims and objectives of the official curricula. When did the student experience appear to support nurturing the 'Spirit of Service' and when did it appear to work against the nurturing of the 'Spirit of Service'?

- To determine whether there is an educational paradigm that best illustrates a student experience that supports nurturing the 'Spirit of Service'.

- To contribute research to the field of tourism that brings together the literature from tourism education, and service quality including it's experiential dimensions. Also to provide an understanding of the student experience that is grounded, applicable and useful to the tourism industry.

1.5 Outline of the Thesis

The present thesis aims to explore the reality of the student experience of being taught service quality in tourism education. More specifically the thesis aims to determine whether the student experience of the case study tourism courses was nurturing their 'Spirit of Service'. The 'Spirit of Service' has been defined in this chapter as being the skills and qualities desired by the industry of tourism service encounter employees, and consequently given prominence in the relevant official curricula.

This introductory chapter and the following literature review chapter introduce and bring together the concepts of service quality and the student experience of education (the 'hidden' curriculum) within the more general framework of tourism education. The absolute importance of service quality and making the customer say "WOW", in the often intangible production of the tourism product, has been illustrated, as was the concept of the 'hidden curriculum' as the unintended teachings of the school that can
often work against the official, intended curriculum. The literature review chapter also concentrates on the official curricula of the three case studies. The official curricula were examined to ensure that prominence was indeed given to the nurturing of the skills and qualities that make up the 'Spirit of Service'. The discussion is structured around the five key qualities of the 'Spirit of Service' which are individualism, mindfulness, energy, communication and orientation.

The introductory chapters therefore highlight the importance of bringing together these historically separate fields of tourism, service quality, and education in order to develop an understanding that can go some way towards explaining the role that the 'hidden' curriculum is playing in nurturing, in our tourism students, those characteristics, collectively known as the 'Spirit of Service', that are thought to be necessary for quality service provision. In doing so this thesis aims to provide an understanding, through data collection and analysis, which is grounded, useful, and applicable to the 'tourism industry'.

The third chapter details the methodology that provided the guiding framework for the thesis, and the method of data collection. The thesis used the qualitative 'Interpretive Description' methodology and it is argued that this methodology, that originated in the field of nursing, can be usefully applied to qualitative research of education and the tourism service encounter. Using theoretical sampling the primary method of data collection was a participant-observation study of three case study tourism educational establishments in New Zealand.

With the prominence given to the 'Spirit of Service' in the official curricula established in the literature review the aim of the following chapters was to discuss the role played by the 'hidden' curriculum in nurturing the 'Spirit of Service'.
Chapters Four to Eight form the findings and discussion of the thesis, and they are structured around the five key qualities of the ‘Spirit of Service’. Each chapter focuses on one of the qualities of individualism, mindfulness, energy, communication, and orientation. This is done so it can be clearly seen by the reader how the student experience of the ‘hidden’ curriculum was observed and reported to be affecting the development of each key aspect of the ‘Spirit of Service’.

The concluding chapter (Chapter Nine) brings together the discussion from the previous chapters and begins to draw conclusions from it in relation to the objectives of the study. As well as addressing the limitations of the thesis, and making some recommendations for further study in this area.
2 Chapter Two: Literature Review

This chapter reviews the relevant literature that exists in the research context as described in the introductory chapter. Firstly the prominence given to the qualities that make up the concept of the 'Spirit of Service' in the official curriculum of the various tourism (and hospitality) courses included in this study will be determined. The official curricula were examined in this way so as to establish a basis from which to identify and then compare and analyse the various 'hidden' curricula. Therefore, this was not intended to be a critical discussion of the official curriculum of the courses per se. This chapter will begin with a broad discussion of the relevant official curricula and then will address the prominence given to the qualities that make up the Individual, Mindfulness, Energy, Communication and Orientation 'Spirits' in the official curricula. Bearing in mind that the 'Spirits' are not referred to as such in the official curricula, rather they are prominent themes that have been extracted by the researcher (see Chapter One).

2.1 The Official Curriculum

In quite a general sense the government in New Zealand attempts to influence the attitudes and values developed by senior secondary students (Education Review Office 1998). This is largely done through government policies and frameworks. The New Zealand Curriculum Framework (NZCF) is the foundation policy statement for the curriculum as it outlines the principles that are to underpin all teaching and learning in New Zealand schools (ERO 1998).

There are several points in the NZCF that are relevant to this current study in terms of the prominence given to the qualities of the 'Spirit of Service' in the official
curriculum (see Chapter One or Albrecht 1992). It states that “the school curriculum will help students to develop and clarify their own values and beliefs, and to respect and be sensitive to the rights of individuals and families, and groups who hold values and attitudes which are different from their own” (ERO 1998: 11). These are qualities that are especially important to the Individual, Communication and Orientation ‘Spirits’ (see Table One).

The NZCF aims to reinforce in all New Zealand schools many of the values that are included in the ‘Spirit of Service’. These are values such as honesty, reliability, respect for others, tolerance (rangimarie), fairness, caring or compassion (aroha), non sexism and non racism (ERO 1998). Indirectly supporting the researcher’s belief in the widespread importance of the qualities that make up the ‘Spirit’, the NZCF claims that these are “commonly held values of individual and collective responsibility which underpin New Zealand’s democratic society” (ERO 1998: 11). Whether this is the case or not, the ERO concludes that “most people would agree that schooling has an important role to play...in teaching young people the social skills and behaviour they need as they develop into adults...it needs to be upheld in the school’s overall culture” (ERO 1998: 11).

On top of the underpinning NZCF, each of the courses used in this research is guided by a curriculum as set out by the National Qualifications Framework (NQF). The NQF forms a part of an umbrella strategy called Skill New Zealand (ERO 1995). The stated objectives of Skill New Zealand are the promotion of lifelong training and education (Energy Spirit) and the creation of a highly skilled, flexible and productive workforce (all of the ‘Spirits’) (ERO 1995: 7). The NQF applies to all secondary schools and post-school education providers (ERO 1995). Within the NQF students
work towards credits for ‘units’ which can go towards achieving an aggregate qualification (for example the National Certificate in Tourism). Each of the units begins with quite clear aims and goals that will, in part, make up what will be considered the ‘official’ curriculum for the purposes of this study. The official description of each unit forms a relatively lengthy document and unit number 56, ‘Attend to customer enquiries face-to-face and on the telephone’, has been provided as an example of this (see Appendix D). Other units that were included in the study can be referenced from the New Zealand Qualifications Authority (NZQA). Units are made up of broad general statements (e.g. ‘Demonstrate personal skills required for positions involving customer contact’), and taken as a whole they effectively form a curriculum (Irwin et. al 1995: 17). However, “much is still left to be determined by each school, each teacher and each student in terms of such aspects as content, delivery and assessment” – the ‘hidden’ curriculum (Irwin et. al 1995:18).

2.1.1 The Individual Spirit

| **Being yourself** – being physically, emotionally and psychologically “in” the service interaction – creating emotional bonds with the visitor. Being able to use your own style, talents and personality and remaining true to themselves. |
| **Feeling good about yourself and others** – positive basic feelings about self, work and other people (self-confidence, self-respect, friendly, interested in others, empathy and resilience) |

These “individual” qualities are very prominent in the official curricula relevant to this study. The NZCF, for example, states that it must be acknowledged that all students have unique learning needs, that the individual student must be at the centre of all teaching and learning, programmes must be designed that are appropriate to the learning needs of students and that the multi-cultural nature of New Zealand must be reflected. Many of the units studied directly echo these sentiments (for example, unit 1304 ‘Communicate with people from other cultures; unit 378 Provide customer
service for international visitors’; and unit 62 ‘Maintain personal presentation in the workplace’).

There is also a focus in the official curricula on developing a “positive customer attitude” which is defined as a genuine concern to assist customers, empathy, and a “can do” approach to meeting customer needs (unit 56 ‘Attend to customer enquiries face-to-face and on the telephone’). A positive attitude is also defined in the official curriculum using words such as enthusiasm, helpfulness, interest and responsiveness (unit 57 ‘Provide customer service in given situations and unit 62 ‘Maintain personal presentation in the workplace’).

All of the courses actually formally state many of these qualities as official goals of their courses. At the Girls School, for example, the students’ workbook states that the course aims to provide an opportunity to practice and develop self confidence, to empower students in their daily living and to develop a sense of self worth and self confidence.

2.1.2 The Mindfulness Spirit

| Feeling empowered | as a state of mind – to be creative, take risks, express personal power, exercise initiative outside the conventional norm, to think/mental alertness, being alert and flexible |

The qualities that make up ‘mindfulness’ are present in most of the unit standards relevant to this study. An element of “thinking” is constant throughout the units. The weather or climate, for example, is not simply learnt about in a basic geographic sense, without the constant need to keep thinking about how that knowledge can be ‘used’ and made relevant to each individual visitor (a visitor from inland North America for example, may not realise how changeable the New Zealand coastal weather systems can be and a tourism customer service employee must be aware of
this when explaining to them what to pack to go on a long day walk). Frequently therefore, customer needs have to be shown to be met, and due to the nature of customer needs this involves an element of alertness and creativity (for example, unit 378 ‘Provide customer service for international visitors’, unit 3725 ‘Demonstrate knowledge of New Zealand as a travel destination’, and unit 56 ‘Attend to customer enquiries face-to-face and on the telephone’). This is in accordance with the NZCF, which aims to encourage all students to become independent and to develop and clarify their own attitudes, values and beliefs while respecting those of others. One of the stated goals of a course at the Girls’ School, for example, was to “empower students in their daily living”.

2.1.3 The Energy Spirit

| Proactive and Willing – proactive, motivated, innovative, organised, flexible, and open to change – willing to give extra energy |
| Having Fun – being a star with the customer is fun – motivated by the intrinsic rewards of the service role |
| Continuous Improvement and Learning – to keep renewing the spirit |

These qualities form an important feature of the relevant unit standards. In Unit 378 (‘Provide customer service for international visitors’), for example, students are to be taught that factors such as their (positive) customer attitude, motivation, interest and responsiveness all affect customer satisfaction. A “positive customer attitude” is stated as a “genuine concern to assist customers, empathy and a ‘can do’ approach to meeting customer needs”. Another unit states the importance of demonstrating “enthusiasm, interest, and helpfulness”.

The NZCF states that the school curriculum of all schools will encourage positive attitudes towards learning, encourage students to become independent and lifelong learners and that learning must be related to the wider world (ERO 1998). This sentiment is also reflected in some of the units relevant to this study. Students, for
example, must be able to demonstrate knowledge of current events and identify these in terms of the ways in which they will impact upon visitors (unit 3725 ‘Demonstrate a knowledge of New Zealand as a travel destination’).

2.1.4 The Communication Spirit

<table>
<thead>
<tr>
<th>Customer Contact Skills</th>
<th>active listening, problem solving, complaint handling and analysis of verbal intake</th>
</tr>
</thead>
<tbody>
<tr>
<td>Comfortable with all visitors</td>
<td>different cultural perspectives and values</td>
</tr>
</tbody>
</table>

Communication comes through as an important aspect of the official curricula relevant to this study. There are entire units that focus specifically on aspects of communication such as ‘Listening techniques’ (unit 3501), ‘Participating with people from other cultures’ (unit 1304) and ‘participating in groups/teams to gather ideas and information (unit 9677). There are also units in which communication is an underlying theme. For example, students must demonstrate/communicate a “positive customer attitude” (378), and information on geographical features of a destination must be provided in order to assist visitors in Unit 3725.

2.1.5 The Orientation Spirit

<table>
<thead>
<tr>
<th>A Customer Service Orientation</th>
<th>a commitment to service quality – service centred and commits energies to quality</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowing the Big Picture</td>
<td>being involved, feeling committed and awareness of the importance of role, job and product knowledge</td>
</tr>
</tbody>
</table>

A customer service orientation comes through in just about all of the units relevant to this study. This is true even for those Units that come under the more general headings such as “travel” or “tourism”. InterIslander (ferry) timetables, for example, must be “interpreted and explained in accordance with visitor requirements” and the climate is studied in terms of “visitor comfort and clothing requirements” (unit 9718 ‘Destinational tourism’ and unit 3725 ‘Demonstrate a knowledge of New Zealand as a travel destination’). In the unit titled “Demonstrate knowledge of New Zealand as a travel destination” therefore, the general purpose of the unit is to demonstrate
knowledge of New Zealand which would assist travellers visiting the country (Unit 3725).

Thus, it is clear from a review of the relevant educational literature that there is much evidence that it is one of the aims of the official curricula to identify and nurture the qualities that combine to form the 'Spirit of Service' concept. Prominence is given to these qualities in both the underlying NZCF, in the relevant units that make up the NQF, and in the official course aims and goals produced by each participating educational institution. The following chapters will determine and discuss what role the 'hidden' curriculum of each school is playing in terms of nurturing the 'Spirit of Service' in its students. How do the 'hidden' curriculum either support or work against the intentional aims and objectives of the official curriculum?

2.2 The 'Hidden' Curriculum

While the official curriculum can be viewed on paper as what should officially be learnt and experienced by students, this study looked beyond the official curriculum of the participating tourism courses to their 'hidden' curriculum. The concept of the 'hidden' curriculum is an accepted and commonly used part of educational discourse (see for example, Print 1993 and Irwin 1996). The 'hidden' curriculum is most commonly associated with "the learning of knowledge, attitudes, norms, beliefs, values and assumptions which are communicated unintentionally, unconsciously and unavoidably through the official curriculum, the formal teaching, organisation and content of the curriculum" (Kirk 1992: 37). The term the 'hidden' curriculum has also been used synonymously with terms such as incidental, informal, incidental, implicit, and unofficial, and is thus, not necessarily intended to carry negative or sinister 'hidden' connotations (see for example Snyder 1971). According to Bain (1990)
however, the messages contained in the ‘hidden’ curriculum are very powerful because they are pervasive, continuously repeated and seem ‘natural’ as they generally go unacknowledged. The main concern in this present study was to provide an understanding of the ‘hidden’ curriculum from the student’s perspective – to see tourism education from the point of view of the first consumer – the student (in the tradition described by Lynch 1989 and Forbes 1990).

It is important to focus on the ‘hidden’ curriculum as it can actually displace the professed educational ideals and goals of the educator or educational or training institution through the unintended messages that students may get from such things as teacher expectations, rules, timetables, assessments, and interplay between educators-students and students-students (Beane and Lipka 1986). The features of a learning context, therefore, that can be said to form the ‘hidden’ curriculum, include, according to Beane and Lipka (1986), such things as:

- The general climate or atmosphere of the learning environment, which underlies all of the transactions and interactions which take place in the setting (p.30)

- The reward structure of the learning environment, whether it is based on competitive or cooperative learning (p.34)

- The expectations of the educator, which are thought to affect the student’s self-concept, achievement motivation and level of aspiration (p.38)

- The size of the classes (p.56).

These characteristics of the learning environment as seen by Beane and Lipka (1986) were put forward in their analysis of how the ‘hidden’ curriculum can hinder or enhance student self-perceptions. Their analysis is relevant to this study for two
important reasons. Firstly, their focus on self-perceptions is very pertinent, as this is central to the concept of the ‘Spirit of Service’ and secondly, they illustrate that the ‘hidden’ curriculum can be both ‘negative’ (in that it goes against the official curriculum) or ‘positive’ (in that it supports the official curriculum). The hidden curriculum therefore can either be in conflict with, or congruent with, or even almost identical to, the official curriculum.

To maximise the fostering and development of the desired skills and qualities of the ‘Spirit of Service’ the ‘hidden’ curriculum should be similar to, and support the official curriculum. In a general sense, therefore, it might be expected, or at least hoped, that the ‘hidden’ curriculum of a tourism course, with the official aim of developing a customer service focus and a ‘Spirit of Service’, would be participatory, creative, energetic, caring, coaching, listening, and information sharing (as reported as leadership qualities in Holmes 1998). There are usually two solutions offered to the basic educational question – ‘what is education for?’ Do we want people to become themselves, use their potential to take charge of their lives? Or are we more content with followers who are not even aware of being oppressed, or manipulated? It seems apparent that in tourism and hospitality education with the official aim of nurturing the ‘Spirit of Service’ the student experience needs to support the former. Such a student experience would stem from a non-traditional and ‘empowering’ educational paradigm (see Appendix A, or Robinson 1994). The aim of an empowering educational model or experience is to enable within each individual a personal and social process, a liberating sense of one’s own strengths, competence, creativity and freedom of action, to feel power surging into one from other people and from inside, specifically the power to act and grow, and become more ‘fully human’ (Robinson 1994: 7). The students should be “Zapped” by their experience of tourism education.
(to be Zapped is a force that energises, excites, and enthuses students - and others, see Byham 1992). However, too many quality initiatives are thought to be sterile, intellectual and administrative from start to finish in that they do not appeal to the 'human heart' (Albrecht 1992: Goleman 1998). An unsupportive 'hidden' curriculum then would be described as removed, conservative, stately, elitist, managing, information controlling and the students would be motivated by fear, rather than by a mission. A 'hidden' curriculum such as this would stem from a more traditional 'banking' model of education (see Appendix B, as described by Friere 1993). According to Freire (1993) the traditional or 'banking' concept of education is disempowering and results in oppression, in that students are faced with overwhelming control, and obstructed from becoming fully human as they sit and while information is 'deposited' into them. The students would be "Sapped" – with their power, energy, excitement and enthusiasm taken away (see Byham 1992). It might be expected therefore, that a tourism course with the official aim of developing a Spirit of Service would employ an empowering, rather than a more traditional 'banking', educational model.

Education's 'hidden' curriculum has been attributed to a widening gap between basic organisational paradigms and production processes in business on one hand, and education on the other (Godbey 1996: Elsner 1999: Schuyler 1999: and O'Banion 1992). According to Godbey, the location-centric, stand-alone traditional organisational model for schools and colleges and its bureaucratic, mass production, zero-sum game competitive relationships constitute a powerful 'hidden' curriculum which is at war with, and undercuts, whatever course content about the 'new' economy we may provide students. To prepare students for an "agile" or "new" workplace (which is customised, customer focused, team oriented, with flexible,
innovative and empowered employees) therefore, it is argued that schools and
colleges must move toward at least a rough congruence with the "new" agile
organisational paradigms (which should have 'Spirited' employees). Godbey (1996)
and others, argue that in order to bridge the gap between business and education and
to avoid vocational culture shock, students through both the official and 'hidden'
curricula should develop the capacity for critical thinking, effective communication,
self-directed and self-reflective learning, subject competence, cultural awareness,
comprehension of technology and moral commitment. There is some evidence in the
literature from the United States that the 'hidden' curriculum is not always in total
congruence with the official curriculum, which is attempting to produce graduates
prepared for the "new" economy (which emphasises a win-win 'Spirited' customer
focus)(Godbey 1996).

Despite the above management literature, in recent years much of the research on the
'hidden' curriculum has become both complex and difficult to understand and has
demanded knowledge of other more specialised fields such as sociology (Kirk 1992:
36). This has been due to emancipatory and deconstructionist post-positivist
paradigm inquiries such as critical social, feminist and neo-Marxist theory, which
have attempted to relate the 'hidden' curriculum to the perpetuation of wider social
inequalities (usually based on gender, race or class). This can be seen partly as a
reply to criticism of early 'hidden' curriculum studies for not locating their
observations within a broader social context (Kirk 1992). A theoretical model known
as the particularistic-universalistic model of reproduction appears to hold the most
relevance for the analysis of the 'hidden' curriculum in this present study. This model
was put forward by Lynch (1989) in an attempt to offer an alternative to the popular
neo-Marxist and functionalist explanations of social reproduction which she believed
to be “not entirely adequate” (p.27). Neo-Marxist and functionalist perspectives were
driven by the assumption that socialisation into the ‘hidden’ curriculum of school life
is primarily particularistic in character (that is entirely class, race or gender specific)
and that schools, therefore, are highly reproductive of social inequalities. According
to Lynch (1989), however, this perspective fails to adequately recognise that schools
are also universalistic (ie. are equalisers) in the provision relations of educational
services. The basic proposal behind Lynch’s model is that the ‘hidden’ curricula of
schools are simultaneously particularistic and universalistic. Schools, therefore, are
seen to be universalistic in their provision relations and particularistic in their
consumption relations. This can be seen within the productive sub-system (the
manner in which knowledge is selected, organised, evaluated and distributed); the
procedural and maintenance sub-system (which creates the conditions of learning)
and external relations (the relationships between the school and the wider
community). Both particularistic and universalistic aspects of the ‘hidden’ curriculum
can be seen within the three above spheres that combine to form it.

While Lynch used the universalistic-particularistic concept in her broad quantitative
description of Irish second level schools (in that ‘universal’ indicated both school and
nationwide and ‘particularistic’ often meant school wide as well as smaller groups) in
this study ‘universal’ more commonly means course or school wide, and
particularistic consumption of the ‘hidden’ curriculum was based on individual
student experiences on their own, or grouped (ie. by gender). Thus taking care not to
generalise through the term ‘universal’ as it pertains to a certain case, and ‘universal’
as it is as the result of a statistically generalisable study. This study by using the
particularistic-universalistic concept within an inductive qualitative framework seeks
to understand and create an awareness of potential issues, rather than to emancipate
groups of "unhappy" people, which are goals of some critical post-positivist paradigms (Fay 1987: 141). While it could well be argued that tourism servers who are not working with a strong 'Spirit' are oppressed (their individuality and emotions – see Freire 1993) it seemed necessary to concentrate in this study on first gaining a clear understanding of the situation as it emerges from the data (rather than using an emancipatory paradigm).

2.2.1 Existing Literature on the 'Hidden' Curriculum and Service Quality

Possibly deterred by the sociological context of much of the existing 'hidden' curriculum literature, an extensive search has been unable to uncover much information on the 'hidden' curriculum of tourism service quality courses or even the 'hidden' curriculum of service quality courses in general. Watkins (1990) does write of the 'hidden' curriculum of his leisure/tourism degree, which he sees as stemming from its underlying human service, rather than business, philosophy. This is, however, a very limited view of the 'hidden' curriculum as Watkins defines it only in terms of what he can tangibly put forward as the philosophical orientation of his course. This approach to the 'hidden' curriculum fails to address how the philosophical orientation of the course is actually manifested through the 'hidden' curriculum i.e. in the classroom once the teachers and students have interacted with it.

What little information that does exist on the 'hidden' curriculum suggests that there is a negative discrepancy between the intended aims of official curricula and their 'hidden' counterparts. Interestingly, the 'hidden' curriculum of service quality in the area of nursing has been, relatively well studied (Forbes 1990: Salmon 1974: Treacy 1987). Forbes (1994) in her study of New Zealand student nurses found an inconsistency between the stated aims and objectives of the nursing courses and the
day-to-day course organisation and expectations. She found that while the course philosophies may well have contained the goal of producing graduates who are self motivated and prepared to use their knowledge in an inquiring and creative manner, it appeared (from what the students stated) that they were also receiving the message (through the 'hidden' curriculum) to be safe, obedient and quiet according to the demands of the nursing service (p. 194). The official curriculum, therefore, set out to promote such characteristics as autonomy, independence, confidence and creative thinking, while students were experiencing course requirements, tutors expectations and assessments which served to "stifle the initiative, creativity and potential of the graduate" (180). The 'Spirit of Service' was certainly not taught through the 'hidden' curriculum in Forbes' study and the end result, she concluded, was a perpetuation through traditional 'banking' style education of the universalistic oppression of a group of servers rather than their empowerment.

Similarly Treacy (1987) in her study found that the official curriculum of nursing theory, which encompassed patient-centred care, could have little impact if aspects of the 'hidden' curriculum militated against it. The 'hidden' curriculum was teaching the student nurses not to talk to the patients, to 'get by' with the basic routine and to accept, conform and obey. The situation was created whereby a 'good' student on the ward may have got through the work (not talking to the patients), and the 'good' student in the classroom may have written an essay on the importance of nurse-patient interaction (173). The students were 'de-powered' and uncritically began to work in a traditional nursing environment responding more to routine than to the individual needs of patients (167). Salmon (1974) too, concluded with similar findings:

Nursing education as I have experienced it, does not socialise the ready, willing and pliable young man or woman into a responsive,
involved, knowledgeable and competent, creative and thinking nurse. The young person is failed by the nature of the nursing education which often, albeit tacitly, aims for evaluating its success in the students ability to pass the qualifying examination, proving safety to practice (p.34).

Studies such as these have brought much awareness to the ‘hidden’ curriculum and the negative role that it was playing in perpetuating the oppression and non-professionalism of nursing. Recognition of the results of such studies could mean that nurses are more able to work with the ‘Spirit of Service’ as the official curriculum intended.

In the tourism literature, however, there has been little such recognition of the role of the ‘hidden’ curriculum in service quality courses, despite the acknowledged saliency of service quality itself.

A study of tourism students at Otago Polytechnic (Edwards 1990), for example, lacked an examination of the ‘hidden’ curriculum. The students involved in the study were attending a one-year, full-time customer services course in tourism, and the study aimed to identify any changes in student's attitudes towards tourists and tourism during the time they attended the course. Edwards reported in the study that at the end of the course only about one third of the students studied thought that service should always be at its best and that two-thirds of the students could justify giving less than the best service depending on the tourist and their actions, for example, an angry, defensive response to angry complaint was acceptable. Such a result was surely not the intention of the official curriculum of the tourism customer services course? Edwards reasoned that the students did not internalise the messages contained within the (service) classes, but she stops short of examining whether perhaps a ‘hidden’ curriculum was sending messages that created or reinforced this
somewhat oppressed, servant-like concept of service provision. Was a ‘hidden’ curriculum responsible for differences between official curriculum statements and the students’ ideas on service? While this question cannot be answered with any certainty it is clear that the students seemed somewhat confused about the qualities they were expected to bring into the service role. This was particularly evident when the students commented on the role of their own emotions, whether they should be themselves in the service encounter. It would appear that they had been given contradictory messages on whether they should be themselves, to use their own style and personality – perhaps in an effort by the tutors to emphasise the importance of being pleasant even in a difficult situation (“don’t take your emotions to the table...”?).

You must have several skills when dealing with the public; keep them interested and don’t let your feelings show. If you are losing them try another approach to keep them together, or everyone will pass on negative feelings to friends about that activity or group (Edwards 1990: 100).

I always thought people in the industry were slightly false because they had to be so friendly, but today we went on a boat and one employee was really excellent...she really looked like she was enjoying her job and she didn’t come across as false at all (Edwards 1990: 137).

None of the comments from students in the study would indicate that the students felt in any way ‘Spirited’ or empowered. Even some of the more positive students did not seem like they were ready to “WOW” our visitors

The customer is always right – whether they are or not. I think you have to be pretty lenient with them – have some patience- but being firm with them if things get out of hand (Edwards 1990: 160)

You are a bit like a servant because you have to serve the tourist and you’ve got to do the right thing (Edwards 1990: 129).
What the tourism literature has acknowledged as important and relevant are some of the educational concepts that make up the more total and umbrella term, the ‘hidden’ curriculum (for example Ball 1995 and Fawcett 1995). Educators and others have been forced to examine and reflect on the established and traditional patterns of student teaching and learning activity, in that the conventional “talk and chalk” ‘banking’ style teaching approaches have been scrutinised for their appropriateness to both contemporary higher education and the modern world of work (Ball 1995). There is a need, according to Fawcett (1995: 7), to link industrial complexity and classroom reality.

The attempt to move away from the traditional “talk and chalk” format in tourism and hospitality is in part an educational response to an employer and industry-driven need for the development of transferable skills such as communication, problem solving and working with and relating to others (Ball 1995: Brotherton 1995: Fawcett 1995: Palid 1990: Sneed and Heiman 1995: Umbreit 1992:). It is generally accepted in the tourism and hospitality literature that such transferable skills can be developed and enhanced by modifying the traditional learning environment to include such methods as co-operative learning groups (Ball 1995: Fawcett 1995: King 1995: King and Chichy 1995), student self and peer assessment (Ball 1995: Sivan, Yan and Kember 1995), the use of ‘real’ world examples or links (Ball 1995), integrative thinking through non-compartmentalisation of subjects (Fawcett 1995), a sense of fun, excitement, motivation and student ownership (Fawcett 1995: King 1995: King and Cichy 1995), the use of role-plays, brainstorming, identifying and solving problems (Iverson 1989: Upchurch 1995) and acknowledging and sharing the students own experiences (Shea and Roberts 1997). In practice, however, it is suggested that these innovative methods are not always being used as they perhaps could be to maximise
on the nurturing of those skills and qualities that make up the ‘Spirit of Service’. The reasons for this are thought to be quite varied and include an underlying conservatism and a desire to be seen as a ‘serious’ higher education subject (Ball and Johnson 1989) and a lack of resources (Ball 1995).

There also appears to be a reluctance in the tourism literature to move discussion past that of putting forward ‘different’ or innovative pedagogical methods towards a deeper examination of underlying educational philosophies or paradigms. Iverson (1989:10) for example, acknowledges that “service is not a topic that readily lends itself to traditional classroom structure” yet her discussion is limited to reporting “other teaching methods”. Is this apparent reluctance to delve deeper into educational issues selling industry desires for ‘Spirited’ employees short? Do we need to pay more attention to the educational philosophies that are behind the student experience to help ensure that all stakeholders needs are met – students, educators, employers, visitors, and destination communities?

With the acknowledgment of such previously recognised tourism and hospitality education issues therefore, to examine the ‘hidden’ curriculum in the context of this present study was to go into the classroom and ask the question - is the ‘hidden’ curriculum of this course (the unavoidable communications of such things as teacher expectations, timetabling, and assessment procedures) teaching empowerment, creativity, self-confidence, self respect, self-esteem, and initiative in terms of a genuine commitment to service quality? ...Or is it teaching a kind of robotic, subservient, fake and efficient attitude towards service quality for which tourism employment has historically been criticised by the Western world (Choy 1995: 129 and Cukier-Snow and Wall 1993: 195)? Was the ‘hidden’ curriculum supporting the
recognised importance of the employees role in the service encounter, or was it a low priority topic covered at the end of the semester if time allowed (Iverson 1989)? The importance of addressing such a question was touched on in the general service quality literature which, in very broad terms, indicates that an uncritical acceptance of a ‘hidden’ curriculum of service quality teaching could have negative consequences. The ‘hidden’ curriculum and the ‘Spirit of Service’ in terms of service quality provision are important therefore, because of the role that the employee plays, as an individual with emotions, in interacting with the visitor and helping to produce an end tourism experience or product.

According to Iverson (1989: 10)

“Most educators will agree that service is an important determinant of a (food or lodgings) operations success and that training can enhance employees guest relations skills. Then why does our curricula not address this crucial need? Perhaps it is much easier to teach a student how to read a financial statement than to teach him or her how to please an irate customer....a commitment must be made to put service on the front burner. Too often it is a low priority topic covered at the end of the semester if time allows”

Is service quality something that comes across in the student experience as being on the “front burner” or the “backburner”, and what is being done, or what can be done, to ensure that it is the former?

2.3 Summary

Based on a review of the relevant literature this chapter has brought together the concepts of service quality and the ‘hidden’ curriculum within the more general framework of tourism education in New Zealand. Furthermore, this chapter has highlighted and modelled the importance of bringing together these historically separate fields in order to develop an understanding that can go some way towards explaining the role that the ‘hidden’ curriculum is playing in nurturing, in our tourism
students, those characteristics, collectively known as the 'Spirit of Service', that are thought to be necessary for quality service provision. The conceptual basis of Interpretive Description methodology, the specific research tools utilised, and how and why they were used to reach the research aims and objectives, will be expanded upon in the following chapter.
3 Chapter Three: Method

3.1 Introduction

This chapter introduces the methodological framework employed in the study, known as Interpretive Description. A rationale for the methodology is offered, along with a description of its main features. Following this the data collection method of 'participant-observation' is discussed and the issues and specific methods this raised are outlined.

3.2 Methodology: Interpretive Description

3.2.1 Background

In order to complement existing traditional quantitative, qualitative and mixed tourism and service quality research methodologies, to deepen understanding of the 'hidden' curriculum of service quality, this thesis employed an interpretive methodological approach known as Interpretive Description. Interpretive Description is a relatively new framework for conducting interpretive qualitative research and was developed to allow for a more complete understanding of the skills and qualities of the employees in the service encounter without diminishing the importance of the individual on either side of it (Thorne et al. 1997). The conceptual basis of Interpretive Description stems from the philosophical and theoretical foundations of nursing researchers who, in seeking legitimation, proposed the methodology when their discipline gained the confidence to move away from the methodological dictates of philosophy, anthropology and sociology (Thorne et al. 1997). Despite these nursing origins it was believed that this approach could be used with benefits to the
present study, outside of its original nursing context (see Buissink-Smith and McIntosh 1999). There are several reasons why it was believed that Interpretive Description could be taken out of its nursing context, most particularly these include perceived similarities between nursing and visitor service in tourism (as discussed in Chapter One), and the emphasis that they both place on the individual (these are evaluated and detailed below, pages 37-39).

3.2.2 Tourism Service Quality Research Methodologies

Despite the acknowledged importance of service quality, there is little evidence in the tourism literature of research methods that would lead to an increased understanding of these qualities or to how these qualities can be nurtured in tourism students. Previous studies have attempted to achieve an understanding of service quality and the service encounter through quantitative measurement (e.g. Johns and Lee-Ross 1997; Lam and Zhang 1999; Teye and Leclerc 1998), qualitative data collection methods such as critical incident theory (e.g. Callan 1998), qualitative methodologies such as grounded theory (e.g. Connell and Lowe 1997) and mixed methods such as focus groups, interviews and structured questionnaires (e.g. Otto and Ritchie 1996). However, it could be argued that these approaches have failed to fully address the service encounter from a wholly experiential perspective, or moreover, that they have not always acknowledged the conceptual basis of the 'Spirit of Service' which is the importance of the individuality of the individual on both sides of the service encounter (Albrecht 1992). Many traditional approaches to service quality research in tourism have essentially ignored the importance of the individual and their experience. Indeed, the quantified empiricist tradition of tourism research and its inability to capture the subtleties and personal nature of the tourism experience is increasingly becoming recognised (see for example McIntosh 1998). A new
methodological approach was needed to both complement and guide tourism research in this important area. Nursing researchers, faced with similar perceived limitations, proposed Interpretive Description as a methodology that would meet their needs.

3.2.2.1 Foundations of Interpretive Description

Interpretive Description was proposed by Canadian nursing researchers in 1997 as a response to what they saw as discipline-specific inadequacies with traditional quantitative and qualitative research methodologies. For example, Thorne et al. (1997: 170) found quantitative research, traditionally dominant within the health sciences, to provide data that was “decontextualised to the point that it was almost devoid of human subjectivity” in that such research “did not always satisfy the requirements of a discipline that in effect was holistic, interpretive, and relational in nature”. Much of nursing, whether it be an individual medical case or a nurse-patient service encounter is rooted in subjective human experience which cannot be fully expressed or understood by broad and generalisable empirically based descriptions. In a response to this, many nursing researchers embraced the established and legitimised interpretive qualitative methodologies based on the epistemological foundations of cultural anthropology (ethnography), philosophy (phenomenology) and sociology (grounded theory) either using these methodologies separately or together (Thorne et al. 1997). These methodologies primarily used observation and in-depth interviews as a means for collecting data and this appeared to suit the needs of nursing researchers, while also providing them with epistemological credibility (Thorne et al. 1997). These methodologies, however, were similarly not found to suit the specific needs of nursing researchers as although in most of the interpretive qualitative methodologies they were using the methods of data collection were similar (e.g. observation and in-depth interviews), the frameworks (or methodologies) underlying
the methods differed, and as a result different ‘types’ of knowledge were produced. This is because there are complex relationships between methodological standards and the larger objectives of the discipline from which they stem (Atkinson 1995). In that the grounded theory (sociological) methodology, for example, is “dependent on the assumption that human social processes beyond individual consciousness constrain and explain human behaviour” (Thorne et al. 1997: 171).

Nursing researchers therefore, with increased confidence and disciplinary strength, began to look at introducing and legitimising an approach to research designed to access their particular species of knowledge. In particular, the knowledge required by nursing researchers is thought to be distinct, in that nursing is a practical discipline which has a respect for “knowledge about aggregates in a manner that does not render the individual case invisible” (Thorne et al. 1997: 171). Interpretive Description is therefore a “generic” (interpretive) qualitative research approach proposed by nursing researchers, which is based on an understanding of nursing’s philosophical and theoretical foundations as credible and legitimate ways to access knowledge. It is the view of the present author that there are enough epistemological similarities between quality visitor service provision and nursing to justify the application of the “generic” Interpretive Description methodology to tourism research, and in particular, research into the nature of service quality (encounters and training) in tourism (Buissink-Smith and McIntosh 1999).

3.2.2.2 Rationale for using Interpretive Description in Tourism Research

There are many relevant similarities between nursing and visitor service in tourism. The following section will expand upon some of these similarities in an effort to justify the methodological link that was made by the researcher between some aspects
of nursing research, and research into some of the more experiential aspects of service quality and visitor service in tourism (Buissink-Smith and McIntosh 1999).

“Nursing has been described as a ‘caring’ discipline that requires nurses who are “compassionate, well educated, creative, capable of judgment, and action” (Owen-Mills 1995: 1192). The importance of caring in nursing may stem from a medical perspective in which the end goal is protection, enhancement and preservation of human dignity, but nurses still require a ‘Spirit of Service’ – a “will and commitment to care” (Owen-Mills 1995: 1192). In this respect tourism, hospitality and health care are often discussed together along with other industries such as banking, in the general service literature. Ziethamal, Parasuraman and Berry (1990: 56) for example, have found that “service expectations are similar across many industries in that besides expert medical care, patients in hospitals expect comfortable rooms, courteous staff and food that tastes good – the same features salient to hotel guests”. The authors continue that as hotels have used marketing and marketing research longer than hospitals have, insights about hotel guests’ expectations can inform hospitals about patients’ expectations. At the Albert Einstein Medical Centre for example, a group of hotel executives were asked for their advice in understanding and handling patients, and as a result the hospital now runs an ongoing programme called HOSPITAL-ity to motivate everyone from doctors to janitors (Zeithamal et al. 1990: 96). (As a result the service quality excellence ratings at the Centre rose from 43-85% in three years (p.96)). Indeed nursing educators report using phrases with student nurses such as ‘treat your patients like guests’ (Tomlinson 1985: 191). In respect to the ‘Spirit of Service’ therefore, the ‘caring’ discipline of nursing that underlies Interpretive Description has strong similarities to visitor service in tourism, and the training of it.
Another important similarity between the two disciplines is the emphasis on the individual. The individuality of the individual on both sides of the service encounter forms the conceptual basis for the 'Spirit of Service'. The Interpretive Description methodology ensures that the individual does not get overlooked in the process of data collection and analysis. Interpretive Description requires that (nurse) "researchers come to know individual cases intimately, abstract relevant common themes from within these individual cases and produce a species of knowledge that will itself be applied back to individual cases" (Thorne et al. 1997: 175). A goal of Interpretive Description, therefore, is to discover, from individuals, common patterns or themes that "represent the core of our knowledge on the subject, and that the practical application of principles derived from such patterns will always be individualised in the context of a particular case" (Thorne et al. 1997: 172).

The final reason in defence of using Interpretive Description in a non-nursing context comes from its goal of producing knowledge that is both practical and usable. This is the type of knowledge that this present study hoped to produce for use by the appropriate people in both tourism and more specifically tourism education. Interpretive Description is a non-positivist methodology, which aims to address the gulf that some researchers recognise between academics and their theories, and practitioners actually implementing programmes (Buchanan 1994). Theories that are based on logical positivist hypothesis testing paradigms, which still dominate social science research, are said to provide minimal help in programme development (Buchanan 1994: 274). This is thought to be because theorising within the positivist paradigm is characterised by three features – power, generalisability, and testability – whereby a ‘good’ theory (like a chemical law) can be manipulated and applied to a variety of situations (p.274). Buchanan believes that much qualitative research has
had little success in developing theories with explanatory power even remotely comparable to those found in the natural sciences. Bearing this in mind, Buchanan proposes an alternative conceptualisation of theory, 'sensitising concepts' which in contrast to generating theoretical knowledge, the focus of the researcher shifts to yielding a richer, fuller, more complete understanding of a situation. An interpretive 'theory' in this situation can be described as a set of concepts that provide a perspective, a way of seeing, or an interpretation aimed at understanding some phenomenon (Jorgenson 1989: 16). The focus of this type of research, therefore, is not to test deductive hypotheses, its purpose instead was to further understanding, to deepen ones sensibilities. Thus, concepts or themes were used in this present study to sensitise the researcher to the realities of the existence of the students as they are delivered the official curriculum (Jorgenson 1989). The framework that Interpretive Description provides therefore in an attempt to generate practical and usable knowledge can be usefully transferred to a non-nursing environment. When delivering a lesson or arriving at a service interaction everything depends on a sensitive, perceptive assessment of the local situation, it’s unique features and the specific context. Thus, the researcher becomes sensitive to the intangible qualities which need to be observed among individuals.

Interpretive Description, therefore, is a relatively new methodology that is a movement away from traditional interpretive qualitative approaches that have stemmed from the relatively theoretical disciplines of sociology, anthropology and philosophy (or more specifically grounded theory, ethnography, and phenomenology which are closely related to the larger objectives of their discipline – for example, grounded theorists assume that human social processes beyond individual consciousness constraint and explain human behaviour (Thorne et al. 1997: 171-172
and Buissink-Smith and McIntosh 1999). It is an approach to qualitative research that originated in nursing, although it has been argued here that it can be usefully transferred to the non-nursing context of service quality research due to epistemological similarities and a desire to produce knowledge that has application potential. It is the view of the present author that Interpretive Description should be seen to complement existing tourism research approaches, and in some contexts such as this particular study it can be used to guide tourism research to yield particular results. It is interesting to note also that Thorne (2000), the main original author of Interpretive Description adovocates its use in applied disciplines outside of nursing – “in my view the paper [Thorne et. al 1997] supports applications that are well suited to the needs of the discipline rather than to the original disciplinary project of the method originators”. However, perhaps due to the relative youth of the methodology, extensive database searches by the present researcher have thus far been unable to discover any other documented examples of non-nursing research using the Interpretive Description methodology.

3.3 Background to Case Studies and Justification for Case Selection

Although the present study area was not entered with a theory to “test” nor, as Chapter Two has indicated, did the researcher “go in blind” (Thorne et al. 1997: 173). An analytic framework was constructed on the basis of a critical analysis of the existing knowledge. This framework put forward in Chapter One, oriented the inquiry, and represented a beginning point rather than an organising structure for what was found in the inquiry (Thorne et al.: 173).
The general principle of theoretical sampling guides the sampling choices in Interpretive Description. The initial decisions for theoretical sampling are based on a general problem area or question – what is the role of the ‘hidden’ curriculum in nurturing the ‘Spirit of Service’? (Glaser 1978). Initial data collection in Interpretive Description should take place where the researcher believes that they can maximise the possibilities of obtaining data and this usually begins by talking with the most knowledgeable people in the area (Glaser 1978).

3.3.1 Primary Case Study: The Boys School

The chosen site for the primary case study was a single-sex (male) South Island medium sized urban state secondary school that ran a tourism and hospitality programme open to seventh formers and adult students of both gender. The students were full time (25 hours/week) and spent a whole school year attending the course with the hope of graduating with the

- National Certificate in Tourism Levels Two and Three
- National Certificate in Hospitality (Catering)
- Some other credits from the National Qualifications Framework.

The tourism and hospitality course was part of a larger ‘continuing education’ programme that the school ran and it took place within the context of the secondary school environment (for example with the same time periods, teachers, and classrooms). As advertised the course consisted of

1. Aviation Tourism and Travel Training Organisation Modules (ATTTO)
2. Hospitality Standards Institute Modules (HIS)
3. Professional Cooking Papers

4. Information and Technology Modules

5. Interpersonal Communication/Service Sector Skills Modules.

Although the research involved looking at the student experience of the course as a whole, the research focus was specifically on the classes that led to the National Certificate in Tourism Levels Two and Three. This qualification was interesting and relevant to this study as it was designed as an introductory qualification – “a pre­employment qualification that provides the introductory skills and knowledge which underpin other qualifications in travel and tourism industries” (New Zealand Qualifications Authority 1999). The qualification, therefore, was fairly broad and introductory and in this sense it would be important to emphasise, highlight and nurture those qualities that make up the ‘Spirit of Service’. It was also thought that the fact that the course was being run within a single-sex school, could provide some valuable data relating to gender issues. The required entry standard for the course was not exclusive nor was it dependent on previous academic success. In light of the above characteristics therefore, the initial site of data collection for this present study was chosen as it had a full tourism course that would enable maximisation of data collection and ensuring the present study to meet its aims and objectives. As well as this the teachers and directors of the course were open and willing to the proposal of research and the site was very accessible to the researcher in terms of physical distance from home (which was important considering the considerable period of the fieldwork). For the purposes of this study this school was referred to as the Boys School. The researcher spent two terms attending the Boys School as a participant­observer on a daily basis from 8.30 in the morning to 3.15 in the afternoon. This time
factor became very important as time spent with the students became ‘personal’ rather than ‘scientific’.

### 3.3.2 The Use of Additional Case Studies

The use of theoretical sampling techniques also applies to selective observations conducted within a case (Jorgenson 1989: 20). What exactly is studied therefore, is defined by reference to what ‘insiders’ (for example students and teachers) ‘said and did’ in everyday life (Jorgenson 1989: 29). In the present study from the first day when collected data was analysed and themes began to emerge, sampling was done in an attempt to obtain maximal variation on the themes that emerged from the inductive analysis itself (Thorne et al.: 173). Two further sites, therefore, were selected to ensure maximal variation on the data collected in the main case used in the study.

### 3.3.3 The First Additional Case Study: The Girls School

The first additional site chosen was another medium sized urban state single-sex secondary school for females rather than males. The other main difference between the two sites was that the course at the female school was run part-time over two years and only included the National Certificate in Tourism Level Two. The course, therefore, was really just a ‘subject’ taught one hour a day four days a week (although in the first year it was actually eight hours a week as ‘tourism’ and the service sector units ‘working with people’ were run quite separately). The students outside of this ‘course’ could and did, do a huge variety of other subjects at many different levels. A typical day for one of the students in the first year, therefore, could be a period each of chemistry, computing, English, tourism and ‘working with people’ and in the second year of the certificate the students had finished their ‘working with people’ units and could mix and match any other subjects to go with four hours a week of
tourism. In part then, this site was selected because of the variety in data it was thought that this different course structure might provide (although the official curriculum of this part of the course—National Certificate in Tourism Level Two—remained the same as a part of the Boys School course). The entry requirements for the course were not exclusive and successful prior academic study not a pre-requisite. The first additional case study therefore, was chosen for the above reasons, and as well as this the teachers and principal of this school were also very open and welcoming to the research proposal and the school was physically accessible to the researcher. For the purposes of this research this school was referred to as the Girls School. The researcher attended the Girls School as a participant-observer for approximately three or four hours a week for one term.

3.3.4 The Second Additional Case Study: The Polytechnic

The second additional case was chosen once again to provide maximal variation on the data collected in the main case (Thorne et al. 1997). This case was chosen a month into the data collection phase when it became apparent from data analysis that how the students were treated in terms of such things as responsibility and input into course planning was an important issue in the nurturing of the ‘Spirit of Service’ between the Boys and Girls schools. This third case then was chosen with this issue in mind and it was a tertiary level course (a Polytechnic). It was hoped that this case would provide some additional data that was interesting and varied on the role of the student as an ‘individual’ with knowledge and responsibilities. The official curriculum was different, and it was expected that the ‘hidden’ curriculum would be too (in terms of such factors as the physical setting, the relatively heterogeneous grouping of the students, and the absence of such ‘school’ characteristics as bells ringing).
New Zealand Polytechnics are currently state-funded and provide education and training at tertiary levels ranging from introductory studies through to full degree programmes. The programmes are recognised by the New Zealand Government and like secondary schools they work closely with the New Zealand Qualifications Authority (NZQA). The particular courses that were part of this research then are incorporated into the same Unit Standard assessment framework used by New Zealand secondary schools. Polytechnics in New Zealand in general, as service organisations measuring customer satisfaction, have been criticised for having little input from students in the official auditing process, in that students have been rarely asked about their total experience (Cliff 1994).

The Polytechnic was selected to provide maximal variation on already collected and analysed data from the Boys School and the Girls School. The particular course attended by the researcher was selected in conjunction with the course director and a lecturer, who were both, once again, very open and willing. While only specific aspects of the course were attended by the researcher at the Polytechnic this was not detrimental, as time was used more efficiently in this additional participant-observation case as many of the patterns and themes had already emerged through more detailed and time-consuming research in the main case study, the Boys School. The course at the school (that is referred to simply as the Polytechnic) that was used for the present participant-observation study was the Certificate in Hospitality – Front Office and Accommodation Services (Levels Three/Four), and this was therefore considered to be very relevant to the ‘Spirit of Service’. This course was a full-time course that took one year to complete. The content of the course (based on the National Qualifications Framework’s units standards system) covered such areas as front office operations, reception, effective communication skills, visitor information
services, and personal presentation skills. Entry requirements for the course simply listed successful prior study and the course was designed so that graduates would have career opportunities in all aspects of hospitality – hotels, restaurants, and visitor services.

3.3.5 The Use of Case Studies

Theoretical sampling therefore led this study to have one main case study and two additional case studies to ensure maximum variation on data collection and analysis. The main case study was the Boys School and this data was supplemented with that from both the Girls School and the Polytechnic. The above descriptions of each of these and their various similarities and differences has attempted to make the logic of the theoretical sampling choices of this research explicit.

There are many examples from educational, nursing and management literature of relevant qualitative studies that have successfully used either one or two case studies (Leidner 1993: Forbes 1990: Clandinin 1986: Robinson 1994: Edwards 1990). No attempts were made at generalising on the basis of the three case studies used in this study. A case study allows for a “snapshot of reality”, is ideal for providing a thick description and provides an ideal vehicle for communicating with the consumer by providing a vicarious experience of the inquiry setting (Forbes 1990: 17). Previous case studies of the ‘hidden’ curriculum have been praised for their ability to provide a mirror in which other educators can see their own programmes (Bain 1990). In Synder’s case study of a ‘hidden’ curriculum at one American college (MIT) for example, he did not “try to show that MIT is like or different from other schools: rather that some picture, some knowledge of these (adaptive) patterns can help us understand the learning situation for students in any college” (1971: 152). In this
present study the cases provided a description that could be interpreted to further understanding and to create an awareness of the aspects of the 'hidden' curriculum that were positive or negative in these cases.

3.3.6 Entering the Settings

Ethical issues were considered important to the conduct of this study. On entering each research site the researcher was introduced to, and then spoke to all of the students and teachers concerned. An information form addressed such issues as privacy and it included the contact details of the researcher and her supervisors. Further to this the teachers concerned signed ethical consent forms stating that they had read and understood the information forms and that anyone was free to withdraw from the study at any time (for sample see Appendix C). Neither the teachers nor the students knew of the researcher's specific interest in the nurturing of the qualities of the 'Spirit of Service' and they simply knew that the researcher was interested in gaining an understanding of the 'student experience' in the widest sense. The teachers and the students were also told that names would not be recorded, in that any descriptions of the schools would be non-specific and the student's names would be replaced by a student chosen pseudonym to respect confidentiality. All students involved in the study were sixteen years of age or over, and therefore considered to be consenting 'adults' by the University of Otago.

3.4 Data Collection Methods

Within the methodological framework of Interpretive Description participant observation was the primary method of data collection used in this study. Participant-observation has been described as a "commonly used strategy for obtaining access to the otherwise inaccessible world of everyday life from the standpoint of a member or
insider” (the student) (Jorgenson 1989: 20). It has been used with much success as a method of gaining valuable data in numerous studies across many fields (e.g. Leidner 1993: Robinson 1994). There are also specific examples of support for observation methods from some tourism researchers (refer to Swarbrooke and Horner 1999 and McIntosh 1998) and increasingly there are examples of tourism research that have used observation as a means of data collection (e.g. Celsi et al. 1993: McIntosh et al. 1999). In the broadest sense, the participant-observer asks the questions: What is happening here?, and What is important in the lives of the people here? The task, therefore, is one of listening hard and keenly observing what is going on among the people in a given situation, organisation or culture in an effort to more deeply understand it and them. As a method it has been frequently used in studies of the ‘hidden’ curriculum due to its ability to go beyond the official and the intended (for example, see Wang, in Bain 1985: 148: Janesick 1994: 210). In participant-observation studies direct observation and experience are the primary forms and methods of data collection, but the researcher also may simultaneously combine the use of other methods such as interviewing, and document analysis. Such triangulation strategies and mixed methods of data collection are increasingly being advocated in tourism research (see Swarbrooke and Horner 1999: McIntosh 1998). For the purposes of this present study, in order to expose the ‘hidden’ curriculum, data was obtained using the following methods:

3.4.1 Direct Observation and Experience of the Classroom

Direct observation, according to Jorgenson (1989: 82-85) includes both unfocussed observation, which involves remaining ‘open’ and gaining a “feel” for the setting by asking questions about a variety of matters, and secondly, more focused observations, once familiarity is gained, on issues that begin to emerge in relation to the general
research question. During the data collection for the present study the researcher initially used unfocused and then focused observations at each of the three case studies as themes and patterns began to emerge in the analysis.

3.4.2 Informal Interviews of educators and students

This involves the systematic collection of information on general concept/theme developments by way of casual conversations characterised by a question and answer format (Jorgenson 1989: 88). According to Atkinson and Hammersly (1994: 365) much of the data gathered in participant-observation comes from informal interviewing in the field. With the focus of the inquiry clearly in mind, the researcher both asks and listens, in order to understand what is important to know about the setting and the experiences of the people in it. The interviews, therefore, could be described as purposeful conversations, which, while not scripted ahead of time, loosely followed an interview guideline that incorporated Patton’s (1990) question typology to ensure thorough coverage of the issues as they emerged from the initial data. The interview questions included questions posed in the present, past or future tense on topics such as experience, opinion, feeling, and knowledge (Patton 1990). ‘Sensory’ questions were also asked in an attempt to provide the researcher with a vicarious experience (Patton 1990). Interviews were conducted with all of the students at the Boys School. The interviews were mainly individual (one-on-one) and lasted for approximately one to one and a half hours. At the additional case studies of the Girls School and the Polytechnic informal interviewing was used and in many instances this involved the use of informal conversations. As a technique for collecting qualitative data in tourism research, the use of informal conversations has been advocated by Ryan (1995: 178, in Swarbrooke and Horner 1999).
3.4.3 Secondary Data

The use of secondary data collections forms an important part of triangulation and of the Interpretive Description methodology (Thorne et al. 1997). Secondary data collected for the present study included documents such as the official curricula, the school prospectus', textbooks, handouts, videos, school newspapers, school newsletters and course-books.

3.4.4 Personal Experience

From participating and experiencing from the standpoint of an insider, to gain a profound sense of particular subtleties of the life being studied, personal experience can be used as a source of new questions to be checked out by further questioning of insiders (Jorgenson 1989: 94). Leidner (1993) found that paying attention to her own behaviour and feelings were an important means of supplementing the relatively sketchy and generalised responses to her interview questions (p.239). During Leidner’s research she also used her own experiences of “discomfort, pleasure, and irritation as guides to significant features of the service interactions and as prompts to check how others reacted to similar situations” (p.240). In the present study the researcher’s personal experience throughout the participant-observation period proved to be invaluable in terms of gathering in-depth information on the student perspective. Especially attending the Boys School for such long periods of time the researcher often felt more like a student actually on the course, than a Ph.D. student. During the time spent on the course at the Boys School, apart from not actually writing in the course workbooks, many or indeed most, of the activities the students experienced the researcher did too. The researcher would sit with the other students before school drinking hot drinks and reading the paper, and then go with the students to class and participate in the activities such as doing speeches, doing the dishes, and contributing
to class discussions. The almost unavoidable flow on of participating in such activities, is that the researcher had her own experiences of such feelings as boredom, laughter, irritation, happiness and discomfort. The experiences of these feelings were not exclusive to the researcher, and usually such feelings were felt by other students (this was known due to the length of time spent with students and relationships formed). Therefore, while the personal feelings of the researcher were important, it was known that these feelings were not exclusive or unique thus, minimising any vulnerability to traditional "interviewer bias" criticism (see also 'Accounting for Researcher Bias' below).

3.5 Validity of Data Collection

A central objective of participant-observation is the development of themes or concepts in terms of what they mean to people in particular situations (Jorgenson 1989: 34). Basic concepts, therefore, are defined phenomenologically – in terms of the insiders' perspective as the experience unfolds. Participant-observation thus, can yield highly valid concepts because of a preoccupation with defining concepts by what they mean and how they are used, by people in everyday life (Jorgenson 1989: 36). According to Wiseman (1970) the validity of participant-observation is based on a number of features, many of which are similar to those put forward by Thorne et al. (1997) in her defence of the validity of Interpretive Description. This present study both acknowledged and adhered to these features in an effort to ensure validity and reliability. These features include the following:

3.5.1 Ensuring the Use of Multiple Forms of Evidence

Using multiple forms of evidence involves not depending on a single form of evidence in the formulation of concepts and the checking of concepts. The
formulation of themes in this study was based on evidence gained from direct
observation, from informal and formal interviews of students and teachers, from
secondary data and from personal experience.

3.5.2 Asking ‘Was Direct Access Obtained?’

At each of the three research sites involved in the present study, the participant-
observation method provided access to the insiders’ world that would have been
difficult, if not impossible, to access in any other way. How easy this was to do
however, did depend on the nature of the course and possibilities allowed for
interaction in the ‘hidden’ curriculum. At the Boys School, for example it was easier
to ‘fit in’ and both participate and observe due to the characteristics of the ‘hidden’
curriculum such as the students spending all day together including interval and
lunchtimes, there was a variety of people on the course and often work was done in
groups or by way of ‘fun’ activities that enabled researcher participation. At the Girls
School and at the Polytechnic the ‘hidden’ curriculum resulted in a slightly different
researcher/student experience that did not lend itself so easily to gaining access to the
insider’s world (it was, for example, more individualised and less time was spent
interacting). It is thought that the discussion was not limited because of this
difference (as the purpose behind using these two additional sites was to supplement
the main findings and ensure maximal variation). Indeed, merely doing the additional
cases to find this out in itself would have been valuable, as it became a vital part of
the researcher’s personal experience of the ‘hidden’ curriculum and it provided a
valuable insight into how the nature of the course affects how “in” and comfortable
the researcher felt, and consequently how the researcher felt in terms of self
confidence and being herself. The very valuable data that was gained from the in-
depth formal interviews of the students at the Boys School could not have been gained
without using the participant-observation method, as by the time the interviews were conducted the students (including the researcher) had all formed a very close bond and sense of friendship despite huge differences in factors such as age, and interests. The researcher was a part of this and the students saw the fact that the researcher was there to do ‘research’, as secondary to her attending the course and being just like another student. The students also could see that the researcher was not “in” with the teaching staff as she never went anywhere that the students could not go such as the staff-room. As a result of such influences, many of the students at the Boys School gave answers to questions that 1) surprised the researcher in terms of their honesty and openness of expression and 2) the researcher could feel very certain that they were open and honest due to such things as time spent with the students on a day-to-day level. While it was not always an ‘easy’ method to implement (for example in terms of time and energy), the participant-observation method proved itself to be an integral part in attempting to elicit the students perspective of the ‘hidden’ curricula at the schools.

3.5.3 Ensuring the Data was ‘Grounded’

‘Grounding’ the data involves taking initial concepts and ideas, representing the entire sample, rather than individual research subjects, back to individual research participants for their critical consideration. This ensures that the data is grounded and “representative of shared realities rather than an artefact of design or instrument (researcher) effort” (Thorne et al. 1997: 175-176). Lincoln and Guba (1985: 314) refer to this process as ‘member checks’ whereby data, analytic categories, interpretations and conclusions are tested with members of those stakeholding groups from whom the data was originally collected. This means, therefore that the students and educators were asked to check ‘their’ constructions of reality and the researcher
reconstruction of 'their' reality. In planning for this, it was noted that previous authors such as Tripp (1983) have found a need to put limits on the extent of negotiations, as extensive negotiations can be counter-productive and lead to "lost" information. In line with such findings, and Tripp's subsequent suggestions, the 'right' for participants (students and teachers) to "negotiate" was replaced by the right to "comment". In practice, this meant that during the first term when the researcher took direct observations in a notebook in class, the students were free to read the notes and comment on them. The students at the Boys School often did this and confirmed my observations, whereas the students at the Girls School and at the Polytechnic did not really do this as much. When the formal interviews were conducted at the Boys School the students watched while the researcher wrote their answers down and then often added to this, or made another comment after seeing and reflecting on their original response. Many of the questions contained in this interview asked for students' opinions and suggestions on observations made earlier by the researcher. Data was grounded at the Girls School and at the Polytechnic by informally talking to the students about observations made.

3.5.4 Accounting for Researcher Bias

Accounting for researcher bias involves explicitly accounting for the influence of researcher bias on the development of concepts by reporting personal interests and values so that readers are able to evaluate further the influence of personal and professional values on research findings (Jorgenson 1989 and Thorne et al. 1997). Therefore as suggested by Robinson (1994) and Leidner (1993), a brief autobiographical sketch characterisation of the researcher is provided here, with the intention of giving the reader a sense of the author as a participant-observer to allow
readers to look closely at the ‘lens’ through which the description was seen and experienced.

When the research was conducted from early 1999 the researcher was in her mid twenties and was a Ph.D. student in tourism. Previous to this, she had completed degrees in education and in tourism and had spent seven years working either part time or full time in tourism related customer service employment in New Zealand and Australia. Perhaps from this, an interest in providing quality service in both tourism and education was formed, and this can probably be best explained as the personal and professional values behind the study, as outlined in Chapter One. In both age, dress and appearance the researcher did not “stand out” from the other students at either the Boys School or the Polytechnic. At the Girls School the students were generally a bit younger (16, 17 and 18 years old) and wore school uniforms. In some ways, however, this gap was bridged at the Girls School as the researcher had previously attended the school and still lived in the local area (the girls and teachers came to know this however this was previously unknown and no personal relationships existed). At the main case study (the Boys School) the researcher was treated like a member of the class and the students constantly made comments that confirmed this. From the beginning of the course an interesting role was created that enabled the researcher to ‘fit in’ and ‘research’ at the same time. The role seemed quite unique to the researcher – not quite a student, a friend, a classmate, a teacher or a researcher – but all of these combined into one special position that enabled the gathering of honest in-depth personal information overtime, without greatly altering student behaviour (see also Leidner 1993).
3.5.5 Length of Time Spent in the Field

Spending an extended period of time in all of the research sites (above and beyond a quantitative study) meant that time could be spent getting to know the students in the courses, and thus increase the potential validity of the data collected. It was important that for the verbal reports to be taken at face value they must be elicited in circumstances that encourage the greatest possible freedom and honesty of expression (Forbes 1990: 13). In the present study the chances for this were increased by the researcher spending extensive periods of time in the classroom getting across to the students that her interest was genuine and that confidentiality, for example, was assured.

3.5.6 Role of the Participant-Observer

As used in management and organisational research, Easterby-Smith et al. (1991: 96) offer clear roles for the researcher to adopt as they enter the research setting. In line with these, an unobtrusive researcher presence was assumed in the present study. The role of the researcher in this present study was a combination of ‘Research as the explicit role’ and ‘Interrupted involvement’. The role taken by the researcher in this study can be characterised by the following features:

- Entry to the study area was negotiated in advance with school management, educators and students
- The researcher was quite clearly in the role of a researcher, moving around, observing, interviewing and participating as appropriate. The researcher role was similar to that taken by Leidner (1993) in her participant-observation study of service encounters, whereby she made her status clear to classmates, but took part
in the class as though she were actually going to become a McDonalds manager/crew member and a Combined Insurance agent (p.241).

- The research process was not one of continuous longitudinal involvement as it would be in the case of acting a role as a covert employee, for example. The researcher was present periodically over the duration of the courses. This did not appear to upset or disturb the students or the flow of the day, as many other students and various people such as course administrators seemed to come and go throughout the day and the year as well.

The present study therefore, adhered to the above features in an effort to ensure validity and reliability as during data collection in participant-observations efforts need to be taken to minimise the extent to which the researcher disrupts as an ‘alien’ in a particular situation. Despite the ‘observers paradox’ which is structurally woven into the role of the participant-observer, according to Jorgenson (1989: 16), taking the role of a participant provides the researcher with a means of conducting fairly unobtrusive observations. The negative affects of the ‘observers paradox’ were also minimised in this present study by the length of time spent in the field, not using recording devices and a relative similarity between the researcher and other students in terms of such factors as age and dress.

### 3.5.7 Recording Data

In the present study where possible, data was recorded in the classroom. This depended on how much observing was being done, or how much participating. If the data was not recorded in the classroom during the actual lesson, because the researcher was involved in participating, it was recorded at lunchtime or after-school and handwritten data was transferred on to a computer and stored on computer disc.
As recommended by Lincoln and Guba (1985: 272) handwritten notes were taken for both observation and informal interviews. By handwriting the notes the researcher is forced to listen carefully and focus and this helps with member checks, theoretical sampling and data analysis.

As recommended by Shagoury-Hubbard and Miller-Power (1993: 20) four main categories of recording data were employed. These were field notes (direct observations); methodological notes (the research directions being taken); theoretical notes (the development of themes or concepts); and personal notes (personal thoughts from in and out of the research site). In the present study this helped to ensure that the researcher’s own thoughts and writings did not ‘cloud’, or bias, the original words, and behaviour of the students (as recorded separately as ‘field notes’). However, when notes were recorded outside of the classroom activity (ie. At lunch time or after school) often observation, analysis, and student quotes were grouped together in an effort to continually understand and analyse the data ready for the next day at school. Such notes are recorded in Chapters 5-9 as “Research Notes” in a similar style to Robinson (1994).

As a direct result of this style of data collection and recording within the context of an interpretive qualitative study the interpretations, observations (or ‘results’) will be written in a ‘personal’ style. A personal writing style in the interpretive descriptions of the present study reflects that the relationships and time the researcher spent with participating students were ‘personal’ rather than ‘scientific’, in a traditional abstract sense. It is not uncommon for educational researchers to include their “voice” in their writings. Eisner (1991: 3) for example, makes “no apology” for his personal tone, and he wants “readers to know that this author is a human being and not some
disembodied abstraction who is depersonalised through linguistic conventions”. While such a personal style in uncommon in tourism research is argued here that it is an obvious progression in the context of interpretive and descriptive qualitative studies – especially those with an emphasis on the personal and experiential.

3.6 Data Analysis

The analysis of data when using the Interpretive Description methodology begins from the very first day of data collection, and the primary principle guiding the analysis is that it must be inductive rather than deductive in nature (Thorne et al. 1997: 174). This means, according to Thorne et al., that analytic methods that concentrate on words or phrases, complex coding systems, mechanical techniques and computer software are to be avoided. It is thought that methods such as these are not in total congruence with the epistemological aspects of Interpretive Description. Rather, the analytic framework for Interpretive Description comes from looking at the overall picture and asking, “What is happening here?” and “What am I learning from this?” (Thorne et al. 1997: 174). Clandinin (1986: 45) provides an example of where this method could have been used with benefit. In a participant-observation study Clandinin felt “great dissatisfaction” with her attempts to use a previous researcher’s categories to make sense of her transcripts

While I have been able to fill the categories I have lost sight of Aileen [the teacher] as a whole person, of a sense of her aliveness, of her enthusiasm and her love of children...in my search for instances that would fill the categories, I have lost a sense of the view of the whole teacher and her dynamic use of her practical knowledge (Clandinin 1986: 45).

It could be sensed from Clandinin’s dissatisfaction that it would have been more beneficial to first ask questions such as “What is going on here?” and then try and
move the data into concepts as they emerged. For the purposes of the present study in which a ‘whole’ situation such as the ‘hidden’ curriculum needed to be analysed, it appeared to the author that this seemed to be a more natural, and perhaps more sensible method than reducing the data into small ‘unnatural’ segments based on such things as individual words or phrases. It could be argued that such reductionist methods of breaking the data down into small manipulatable variables are in some cases an unnecessary hangover from a time when a qualitative study had to use quantitative-style methods to seem legitimate, and from early qualitative ethnographic studies from anthropology of other languages and cultures which perhaps did benefit from having a more contrived but detailed focus on new words, and phrases. In the present study the data was analysed in a way, therefore, that most closely resembles ‘thematic analysis’ as the process involves identifying themes from the field notes (Kellehear 1993: 38). Any direct observations made by the present researcher were analysed to see what qualities of the ‘Spirit of Service’ they most closely related to (for example, observing the students excitedly finding answers to a non-assessed ‘tricky’ quiz and then hearing the students talk about how much they enjoy doing the quiz, was found to be supporting the goal of the official curriculum to develop the ‘mindfulness’ qualities of the ‘Spirit of Service’). The field data was not reduced (all observations and quotes) and frequency, in itself, was not seen as a reliable indicator of importance. One individual observation or student quote, therefore, was not ignored in the analysis due to lack of frequency.

3.7 Summary

This chapter explained how, by using the framework of the Interpretive Description methodology, this study used participant-observation in order to collect field data from which valid concepts or themes could emerge which would deepen our
understanding of the role of the ‘hidden’ curriculum in nurturing the ‘Spirit of Service’ in tourism students. The primary research site for the study was the Boys School and, as directed by the principles of theoretical sampling, two additional cases were chosen to supplement the main findings, and ensure maximal variation.

The next chapter provides an overview of the prominence given to the qualities that make up the ‘Spirit of Service’ in the official curricula of the three participating tourism courses. While the discussion in the following chapters focuses on the concepts or themes that emerged from the field data on the ‘hidden’ curriculum, under repeated data collection, analysis and checking.
4 Chapter Four: Individual ‘Spirit of Service’

4.1 Introduction

| **Being yourself** | being physically, emotionally and psychologically “in” the service interaction – creating emotional bonds with the visitor. Being able to use your own style, talents and personality and remaining true to themselves. |
| **Feeling good about yourself and others** | positive basic feelings about self, work and other people (self-confidence, self-respect, friendly, interested in others, empathy and resilience) |

After repeated data collection, analysis and checking many of the concepts or themes that emerged from the field data on the ‘hidden’ curriculum indicated whether or not it helped to nurture the above qualities of the ‘individual spirit’. The aspects of the student experience of the ‘hidden’ curriculum that observed to be relevant to these qualities were the level of interaction; the roles of the ‘teacher’ and ‘learner’; the atmosphere; the balance of cooperation, competition and individualism; the levels of teacher expectations and praise; and the freedom to include individual style. The aim of the following discussion is to provide a description of how the nurturing of the ‘individual spirit’ was observed and experienced in the ‘hidden’ curriculum. Such description can be interpreted to further understanding and to create an awareness of the aspects of the ‘hidden’ curriculum that were positive or negative in the studied cases (See Table Two).

4.2 Interaction

At the heart of teaching and learning lies classroom interaction (Robinson 1994). Most of the student-teacher interaction at both the Boys School, the Polytechnic and to a lesser extent the Girls School, was relaxed and ‘dialogical’ and contributed to a
positive student experience of the ‘hidden’ curriculum in terms of nurturing the qualities of the Individual Spirit. The informal level of interaction was such that it was a common part of the student experience for the verbal and non-verbal interaction to be personal, supportive, encouraged, two-way and between a variety of people.

4.2.1 Positive Non-Verbal Interaction

The non-verbal interaction at the Boys School and at the Polytechnic was both relaxed and busy. Non-verbal interaction includes such things as eye contact, gestures, posture, facial expressions and environmental factors, and it is integral to the classroom climate or atmosphere which in turn, form the context in which the interactions between teacher-student and student-student (see Robinson 1994: 20 for relevant neurological research). Robinson (1994: 150) explains that non-verbally empowering classrooms are like homes with people sitting, moving around, standing, lying, gesturing, looking at each other, touching. The scene is shifting. An empowering teacher exhibits humour and shows feelings and enthusiasm by smiling, varying facial expressions, varying intonation, and by touching children. He or she uses hand gestures creatively and naturally, nods and maintains eye contact for connecting with children. Non-verbal and verbal communications support each other. The use of space is flexible for everyone in the classroom.

At the Boys School, the researcher observed that “there is no norm in this class to sit really still and upright and be silent...we are learning to pay attention and listen because we are interested and want to hear and to show respect”. The class was very cooperative in nature and the students were constantly moving around. This was supported by the environmental factors such as the classroom layout. At all of the case studies included in this present study, the environmental factors such as the physical layout of the school and classroom were quite cheerful and cooperative.
Even the most drab and industrial looking classrooms were full of flowers, posters and photos. The researcher observed at the Polytechnic, for example that it does have a feeling of an educational institution in that it has the big long corridors etc. Our classroom however, for the course, is quite bright and cheerful looking. The classroom walls are covered in previous students’ work and photos of previous field trips. Before the teacher arrives the students look excitedly at these photos (research notes).

As well as this, the desks in most of the classrooms were laid out in a way that encouraged communication and cooperation

the physical environment of most of the classrooms lends itself to communication and interaction and makes cooperative learning feel natural and easy. It is not a complete pain to move all of the furniture all of the time to make cooperation easier which makes cooperation seem unusual and strange (research notes).

The students at the Boys School enjoyed it when the class was laid-out in tables or groups of individual desks as even “when we do individual learning (such as preparing speeches), because we are sitting in groups, we are not ‘alone’ and can get help and support from others” (research notes). The students at the Boys School appreciated having a ‘base’ or a space in the school that they could consider their own. This contributed very positively to their experience of the school and they all commented on it readily. The students especially appreciated having such things as a “stereo” (Rhys), “coffee making things” (Brittany) and just plain “space” (Boris). The catering block which was the base, really was the ‘space’ of the students as the researcher observed that

yesterday the head teacher was in the room (the base) trying to do some work and he did not turn down the really really loud music, as it was the students space he was in and that is how they wanted it.
In a general sense, the student experiences of the non-verbal interaction were very positive. The teachers and the students worked well together in a non-verbal sense in that the classrooms were generally warm and fluid. This helped the students as it supported their cooperative nature, and it also meant that the teachers were able to move around and make sure that all of the students were keeping up with the work.

At the Polytechnic for example, the researcher observed that

when the students are working on their own tasks the teacher is constantly going around and making sure that each student is understanding and keeping up. She does not just let them work and then sit at her own desk. When she goes around she bends down and talks individually one on one with each students or small group of students if they are working together.

4.2.2 Positive Interaction Encouraged

Interaction was something that was expected on all of the courses and the students experienced encouragement from formal ‘games’, and from the role modelling affect of the happy, interacting teachers (see Lynch 1989).

During the course of the research the researcher participated in numerous ‘icebreaker games’ that aimed at encouraging interaction. Many different games were played and some were more successful than others in terms of such things as people understanding them, yet every single game contributed to a positive experience for the researcher, and the students, in terms of ‘breaking the ice’ and encouraging interaction. The following, for example, was a game that was played at the beginning of the course at the Girls School

today we played a game called the “in common” game. It was to help us find out what we had in common with the others and get past appearances and stereotypes etc. I really felt that the game was working for me in that I seemed to be more like the students than I think they had imagined. I had a good laugh with all the “September birthdayers” as another girl and I had to stand on the same spot as we
shared the same birthday although she was 2/9/82 and I was 2/9/72! I got a feeling that I was a little less weird and one girl even sat next to me for the rest of the class and talked behind her hand to me, as a friend would.

Although the students responded universally positively to the icebreaker games, what impressed and encouraged the students to interact the most, was the behaviour of the teachers. The students at the Boys School could really sense that the teachers were happy, enjoying their job, and wanting to interact with both the students and the other teachers. At the Polytechnic as well the researcher noted that

the staff and students are both rewarded for their hard work during the first term with a jazz band and barbecue on a beautifully sunny day at the end of term. The students seemed to enjoy this and sat in the sun with free soft drinks and a huge array of food. The teachers too seem to enjoy being there and this is an important part of the student experience of the ‘hidden’ curriculum. It makes the students feel good to see the teachers happy individually and as a group. I spent some time in the staffroom at the Polytechnic and even staff members who did not know why I was there spoke highly of their students and the courses. This was reflected in the classrooms that I went into. The teachers really seem to be there primarily for the students. The behaviour of the staff is reflected in the students. The staff are professional, friendly and courteous and the students are too. They always speak nicely to each other and are very friendly and polite.

Many of the students at the Boys School spontaneously said that the teachers were good role models for working in customer service. The students really appreciated the fact that the teachers made an effort to, and indeed seemed to enjoy, making an emotional connection with them. The students could retell specific examples of teachers telling them personal stories and it made the students feel really “in” as they thought that it is “good to know the person” (Mac) and it is “nice to know their personal experience” (Randy). During class at the Boys School the researcher noted that

the teacher shared with us some personal things such as how she felt when her husband was lost in the mountains. She made us laugh at
things we do as “humans” but do not really talk about. Even casually chatting to our group she was oozing with enthusiasm for quality service. After the class a student went up to the teacher to tell her something personal and the teacher hugged her (it is important too that the student felt she could tell the teacher something personal – a family crisis)...there were lots of two-way discussions going on and the teacher makes an emotional bond with the class when she tells a story about the importance of using your own style. The students many of whom make jokes, call out and find a sexual innuendo in everything fall absolutely silent when the teacher tells of how she had had some struggles with previous hotel/industry employers because she did not fit the image of a little pretty salesperson (she is a bit ‘overweight’). From what I can gather she earned a lot of respect from this. It also got the important message across about the importance of feeling good about yourself and being yourself etc.

Similar to some of the students in a study done by Morris (1995: 35) the students at the Boys School did not see teachers as merely transmitters of knowledge and they wanted them to be “real people who were friendly” and for them to “make the effort to connect with them on a personal level”. As the following comments indicate the students were all very enthusiastic about this

Jill felt very comfortable sharing something personal with the teaching staff, which she did when she separated from her partner. It made her feel good for to be able to do this and it gave her another person to “share it with”

Rhys thought that the relationship between students and staff is “better, we are mates, not like student and then teacher...we say their first names”

Jonny believed that it is “friendlier, easier to get to know them...the teachers understand us more”. He also says that he understands the teachers more and he likes it when they tell him and the class something about their personal life

Brittany said that “no-one is scared of the teachers, we are all pretty open with each other...we know her whole person...they don’t mind telling us things”

“the teacher is on the same level...not like ‘big teachers’...they look at age and respect you” (Bob)
“it is good to get to know the teacher...she talked to us about her tattoo...it makes the environment more relaxed” (Monty).

According to Beane and Lipka (1986), the aim of educational experiences is to aim people in the direction of leading a ‘good’ life. Diverse definitions of what a ‘good’ life is are usually consistent with regard to the view that such a life is rooted in an accurate and accepting view of oneself. The Boys School actively encouraged and even expected a certain level of interaction that would support the development of this. The expectation of interaction at the Boys School reflects the shift in the nature of customer interactions from ‘transactions’ to ‘relationships’ (Holmes 1998). Like customers in a general sense, therefore, the students appreciated receiving what Price, Arnould and Tierney described as ‘boundary open’ service encounters (1995: 85). Through the direct and indirect encouragement of the course, like customers who have been ‘WOWED’ by outstanding service, the students at the Boys School especially, were left feeling “warm and fuzzy” with all of the qualities that make up the ‘individual’ spirit nurtured by their experience of this aspect of the ‘hidden’ curriculum.

Thus, most of the students felt very positively about their experience with respect to interaction and the nurturing of the individual qualities. There were two aspects of the ‘hidden’ curriculum however, that the students felt very strongly about and they are important, as they did negatively affect how some of the students felt about themselves and they did not therefore, maximally nurture the ‘individual’ qualities of the ‘Spirit of Service’.

4.2.3 Negative Non-verbal Interaction

In keeping with much educational literature (e.g. McPherson 1984), generally the students at the Boys School felt very positive about the relatively informal physical
layout of their classrooms, however, if the students were given the opportunity to make some changes to the environment of the school many of the younger students said that they would like for it to be even "more comfy and cosy...like a home lounge (June)". Mac, would have liked for the relative homeliness of the ‘base’ (the catering block) to be transferred a bit more into the actual classrooms. He would have liked “a few more posters and music and things that make it more friendly” in the classrooms, in that he saw the ‘base’ as a place that encouraged friendly and open communication and he wanted that on the same level in all of the classrooms. According to Lynch (1989), traditionally, students at school have had little private space either physically or mentally, and this can have a negative impact on the development of a students’ individualism. It is important then that the students at the Boys School were allowed privacy throughout their day, as they all enjoyed it and it appeared to help define both as individuals and as a group. It seemed important for the younger students to have some of their “own” things in the school and while they appreciated having them in the ‘base’ they would have liked to have them in the classrooms as well. One of the classrooms at the Boys School was set up in a traditional style with rows of individual desks and with the teacher at the front (for example, see Elsner 1999). Some of the students such as Monty, complained about that classroom, as it was “hard to get out and about”. This was important to these students, as they liked to talk to everybody and include everybody in that there were no set cliques or groups that people did not move between. They liked the physical environment to reflect their cooperative nature. The students thought that the layout did reflect their cooperative nature when sitting in groups yet some of them would have liked this to be more so. Monty, for example, would have liked a “round room” so that everyone could easily see everyone
else, and Max would have liked a “smaller room” so that everyone could have felt even more together.

4.2.4 Interaction Not Encouraged

Two of the five females on the course at the Boys School felt that interaction was not encouraged enough, and, as a result, they did not feel like they enjoyed the same level of interaction as some of the other students who already knew each other before the course. As “girls” on this course held within the wider context of an all male school, Bobbie and June often felt like “outcasts” and thought that the school as a whole and some of the teachers “only like boys from the school who play rugby”. They thought it was a good idea to start off the year with a barbecue at the beach as it helped them to feel a bit more relaxed. However, they wished that more interaction had been encouraged (organised games etc.). Bobbie felt like she just knew the “girls at the end” (of the barbecue), as the girls sat down and the boys (many of whom already knew each other) played quite competitive looking touch rugby in the shallow water. These two girls and even some of the non-rugby playing, non-academic boys felt that this was a very real and influential part of their experience, as they thought that it affected how the teachers interacted with the students on an individual level. Their experience of the level of interaction on the course was particularistic both in the provision relations and in the consumption relations of the ‘hidden’ curriculum. These students felt that the school could have done more to encourage interaction and therefore make them feel more involved and a part of the ‘boundary open’ style interaction. They would have liked more organised icebreaker games and other such activities. Similar to some of the students in a study of the ‘hidden’ curriculum of nursing education these female students would like these icebreaker games and
activities to continue throughout the year and not to be just “touched on” at the beginning (Forbes 1990: 170).

These were two issues therefore that some of the students at the Boys School thought were important in terms of how they felt about interacting on the course and in turn, how they felt about themselves. The students really wanted to interact and, where possible, they wanted this to be encouraged (through such things as the layout of the classrooms) and organised (through such things games and activities). The students included in this study saw these as very valuable features of the course.

4.3 Roles

4.3.1 Teacher as 'Learner'

According to Robinson (1994) there must be interchangeability in the roles of teacher and learner for empowering dialogical education to occur. In that the openness of the dialogical educator to his or her own relearning gives dialogue a democratic character (Shor and Friere 1987). In open dialogue with the teacher students feel that they have the power to learn, their self esteem grows, and they feel that they are worthy of new exciting experiences (Robinson 1994). The teachers on all three of the courses studied demonstrated to the researcher, and to the students, that they did not ‘know everything’ and that they too were often learning; for example

a teacher at the Boys School admitted that technology wasn’t her area and so instead used the comments of the students as valid input into the discussion. The teacher was seen as a learner and the students as knowledgeable people. There was definitely a two-way discussion going on and everyone was building on each others comments (communication, mindfulness, and making everyone feel good and valued)

yesterday some of the class at the Girls School were working on their family trees on the computers and the teacher openly talked about how
she had so much to learn on the computer and how another class for an
assessment had to give basic instructions to the teacher (our teacher)
that would help guide her through it. The teacher in the minds of these
students seems to be of quite a high status and so it is quite noticeable
when she says that she is learning something (showing them that you
can always keep on learning things). That the teacher did not know
much about the computers appeared to make the students feel good
about their abilities and this could have attributed to their positive
mood that day (research notes).

The students responded to this positively and saw it as a very serious part of their
experience. It was very important to them to know that the teachers did not know
everything and also that they did not act as if they knew everything. This is in
contrast to some previous educational findings in which some students believed that
education was “serious” only if the teacher does most of the talking, because the
teacher is the one with the knowledge that counts (Shor 1992: 159). When teachers
are seen as transferers of knowledge, according to Shor (1992), this sends a
disempowering message to students – knowledge and power are fixed from above, not
negotiated or discovered from below. This was not the case in the present study and
this appeared to make the students feel very positive about their own abilities and
about their relationship with the teachers and each other. It made Rhys feel good that
“the teachers listen to us...they don’t just come in and talk” and according to Brittany
the teachers are “keen to listen”. According to Robinson (1994) ‘constructivist
listening’ which involves the listener communicating interest, lies at the heart of
empowering dialogue. Dean explained that sometimes one of the teachers would let
the students work out the questions for a ‘tricky question’ competition and he said
with a tone of almost wonder and surprise “she doesn’t always know some of the
answers herself”. These students were learning valuable lessons about themselves
when they ‘discovered’ that even ‘teachers’ do not always know the right answers.
It was an important part of the student experience, therefore, to ‘discover’ that teachers are constantly learning too. This made the students feel really positive about themselves and their position in the school. This is important as it is something that may seem so obvious to teachers and educators that it could easily be ignored and not mentioned.

4.4 Atmosphere

4.4.1 Caring and Sharing Atmosphere

The atmosphere of the courses emerged as a strong aspect of the student experience of the ‘hidden’ curricula with regard to the nurturing of the ‘individual’ spirit. Positive interaction was encouraged by a cooperative caring and sharing atmosphere. At the Boys School for example the students encouraged each other when the type of interaction that was required was public speaking.

There was a sense of nerves in the classroom as the students prepared to do their speeches, although in many ways the atmosphere was still very relaxed/humorous. Nobody appeared to be really really nervous, the speeches were very short and at the end the class provided constructive criticism that usually contained a lot of praise. The atmosphere during the speeches was non-competitive and although individual it was actually very supportive (people listened quietly and intently to people/nobody was sniggering whispering etc.). In this way there did appear to be an atmosphere of trust and respect for individuality. Nobody was a carbon copy and although many people had features of their speeches in common everyone did it in a way that reflected their personality. Even on the first day of doing speeches I would say that the dominant emotion in the classroom was supportive rather than anxious (research notes).

Games had been played that had helped to create this supportive atmosphere and all of the students really appreciated that this had been done.

Interactive thinking games in the service class got people “public” speaking in a fun and encouraging atmosphere. It was a great way for people to get used to talking to the group without actually feeling too
focused on and nervous. In the games if you stuffed up and got "out" it was not an embarrassing big deal - it was just the next person's turn (research notes).

Many of the students at the Boys School described the atmosphere as 'caring and sharing' and they appreciated having the support of the other students. Jack, for example, said that he "doesn't mind" doing public speaking on this course as the class is relaxed and "no-one takes the piss". Brittany too thought that the atmosphere was very supportive and cooperative and she thought that this helped her to interact with others easily on the course. Previous to doing the course at the Boys School, Brittany had done many of the same units at another school that she described as having a competitive sixth form atmosphere (she had done it as one subject in a mixture of other subjects such as sixth-form maths). She said that at her previous school there was a very different 'hidden' curriculum in terms of the atmosphere in that it was very competitive - "we only shared with friends...it was really catty". Jill shared Brittany's thoughts, as she too felt really good about joining in, sharing and interacting as "before (at a different school doing traditional individual academic subjects) no-one helped...no-one shared...it was like mean, competition, but now there is helping...now we are together for the same result at the end...yep it is caring and sharing". A "caring" atmosphere is thought to encourage risk taking, which in turn can lead to empowerment (Irwin 1996). As a result of the 'caring and sharing' atmosphere, the students at the Boys School felt like they were a 'group' and in turn this helped their ability to cooperate and to nurture their 'individual' qualities. The students often had to work in the catering class as a whole group with both means and outcome interdependence, and all of the other indicators of positive and effective cooperation such as promotive face-to-face interaction, and positive interdependence
(Johnson and Johnson 1989). Everybody responded really well to this and the researcher recorded that

at one stage our small group (the class was split up and we had certain jobs to do) had the last tray of eggs on our work bench and someone from another group came to take the last few and we joked “hey, you can’t take those they are our eggs...” and the boy replied with a quick smile and without a hesitation “no they are OUR eggs...” as he gestured his hand to include the whole class which was spread far and wide preparing for a function.

The group felt like a whole and it reminded the researcher of her previous tourism work situations in which everyone may have had different roles but there was still a sense that everyone was working for the same thing and would provide lateral service without a grumble if necessary. Once the researcher had to leave the class early, for example and “someone sort of naturally came over and took my place at the workbench as they had finished their particular task getting ready for the function”.

At the Boys School therefore it was very clear that the class as a whole and most of the students individually, did have a cooperative motive. The students continuously helped each other and talked about the work, even when the work they were doing was ‘individual’ (in terms of the fact that the work did have means or outcome interdependence). This nurtured their ‘Spirit’ as the context of the student experience was such that the scene was always set, if needed, for effective cooperation. The ‘hidden’ curriculum in this circumstance was nurturing the positive feelings about self and others (as well as other things such as communication). The general context or atmosphere in the course was one that encouraged in each individual

• a sense of responsibility for self and others

• an empathy and general helpfulness to others
• an ability to disagree/talk/discuss/challenge/resolve

• the development of customer contact skills such as active listening and problem solving.

The students supported this description when the researcher conducted her individual student interviews and she recorded that the students would

mill over and sit at the table (where a student was being interviewed) without any feeling of intrusion or lack of privacy and no change in the interviewee in terms of how they acted or answered the questions. They are so comfortable and confident with each other that there is absolutely no feeling of shyness or embarrassment at having another person present at their interview. They also really respect each others time with me and listen without joking or interrupting.

The students at the Boys School therefore, thought that it was very important that they had the support of the other students through a caring, sharing and supportive atmosphere. This atmosphere was created through many factors such as the encouragement of the teachers through activities such as ice-breaker ‘games’ and the positive role modelling that the students thought the teachers provided. The level of interaction was such that the elements that make up ‘good service’ were being constantly experienced by the students in their interactions with the teachers (as described by Rickard (1998) ‘good service’ includes such things showing concern, and enthusiasm). There should be an awareness of those aspects of the ‘hidden’ curriculum that the students responded well to, as in this respect at least, their ‘Spirit of Service’ was being nurtured.
4.5 Balance

4.5.1 Cooperation, Competition and Individualism

According to Johnson and Johnson (1989) individuals are most effective when they appropriately cooperate, compete, and work autonomously on their own. Traditionally, however, schools have not been very cooperative in their nature and students (especially at ‘college’) “typically expect to sit passively and listen to a professor ‘profess’ (or a teacher ‘teach’) and then they expect to be evaluated based on their individual work – exams, papers and quizzes – and they bring with them a set of norms for interacting with their classmates” (Smith 1996: 71). Based on their past experiences, therefore, many students still believe that they are in competition with their classmates for scarce resources – good marks (Smith 1996). Traditionally therefore, schools have been very individualistic and competitive in their nature. However, the exclusive use of autocratic teacher dominated classroom structures leaves students unprepared for participation in a democratic society (Kagan 1994). A tourism course therefore must aim to develop cooperative as well as competitive and individualistic qualities. That this was done was especially important for all of the students on the courses studied, as after a few weeks they all demonstrated, time and time again, a strong desire to work with other students. The ‘hidden’ curriculum of tourism courses must nurture this ‘cooperative motive’ as “cooperative teamwork, interaction, and communication will characterise the workplace of the future” (Kagan 1994: 2.1).

4.5.2 A Cooperative Motive

All of the students that participated in this study had a strong cooperative motive. The students would choose to work together if given the opportunity. At the Boys
School, for example, the students each day had a ‘tricky question’ to answer in the form of a fun, non-assessed little competition. Even though it was put forward as a ‘competition’ the students actually worked cooperatively as a class to find out the answers and then they would pick someone who could tell the teacher that they had found the answer so that a name could be recorded on the results board. It seems that this cooperative motive was the result of a combination of various factors such as the fact that many of the students had previously ‘failed’ under an individualised academic system and they lacked confidence to work alone. At the Girls School, for example, the students frequently complained about having to work individually and they would ask to work in pairs. The teacher had to continuously encourage the individual students to “just ‘have a go’...this is not a pass: fail thing”. The students responded well to being given the opportunity to work cooperatively and this was a very important part of their experience of the ‘hidden’ curriculum. When working cooperatively students gained the academic and social confidence to then be able to work individually if necessary. This is consistent with the findings reported in the literature (see for example, Johnson and Johnson 1989: Kagan 1994: Smith 1996).

4.5.3 Assessment Procedures

The assessment system used at all of the participating courses was essentially non-competitive in nature, in that in theory the entire class of students could all ‘pass’ or get credit for, their units. This in itself is a very important part of a course that aims to nurture a ‘Spirit of Service’ as under a traditional competitive assessment system it is widely thought that “all but the top student is made to feel inferior. They discourage intrinsic motivation by encouraging the students to compare their performance with others and they lower self esteem” (Irwin 1996: 52). In practice the non-competitive assessment system worked especially well when the atmosphere of
the course was very cooperative anyway, in that there was little competition on the course. The Boys School provided an excellent example of this. It was difficult to identify the level of competition on this course from the perspective of the students as there really did not seem to be any except maybe if there is an element of competition in everyday life that seems so natural that I can not really observe it. There is some ‘fun’ competition – relaxed games or quizzes at which I think everybody believes that they can ‘win’. What does seem obvious is that there is not the same level of competition that I remember from school or university (even the university course now that I am involved in – not as a participant). Issues such as cheating do not even exist in this course. We never even have individual results/examples that are compared to those of another – individual results may be openly discussed, for example, today everyone planned a menu and had to read it out for the purposes of a discussion, but never actually compared in a way that would in any way indicate a sense of either real or imagined competition. This is not to say that people do not want to do well (to ‘win’) – people do want to do well for themselves and for the group as a whole (research notes).

In this way then, students were not exposed to the negative effects of ineffective competition such as high anxiety levels, over-generalisation of results, an inability to cooperate, lack of motivation as no expectations of doing well, and cheating (Johnson and Johnson 1989). This was in large part due to the productive subsystem (of the ‘hidden’ curriculum) that incorporates the manner in which knowledge is selected, organised, evaluated, and distributed. The ‘hidden’ curriculum therefore, includes the assessment procedures of the course. The assessment procedure for all of the participating courses was the essentially non-competitive Unit Standard assessment system. As of 1998 the New Zealand Qualifications Authority (NZQA) had re-written the full range of school subjects to Unit Standards as a part of the general move away from the highly competitive artificial ‘bell-shaped’ curve pass: fail systems of the past. Each unit clearly defines what skills and knowledge a student must demonstrate in order to gain a ‘credit’ in that area of learning. How another
individual achieves, therefore, is not as important as it is under a competitive traditional fifty percent pass: fifty percent fail system. Students know exactly what they have to do to gain a credit in a particular unit and so a whole class can, in theory and often in practice, all gain a credit in a unit. An entire group or class then, can ‘win’ in that they can all gain a credit in a particular unit.

The Boys School provided a very positive student experience of the Unit Standard assessment system. The students responded extremely well to working within a non-competitive system within a cooperative and individualistic atmosphere. Many of the students at the Boys School when interviewed, automatically compared units to the system of written examinations that they had all previously experienced.

“units are a good idea... you don’t have a big build up all year...it’s not stressful and they don’t get us all worked up and the teachers actually help (with assessments – rather than them being some horrible external thing that is quite separate from anything else)” (Jill)

“everyone can do well with units” (Jack)

“units are good...some people can do exams easily and now you get a second chance and everyone can do well if you work” (Jonny)

“units are better than exams...in exams you fail and that is it...at least (now with units) you have something” (Rhys)

“you can do well...if you do the work you pass (in units)... in exams you can do all the work and stuff up” (Rhys)

“the units are not competitive you either pass or not – regardless of others” (Con) with units you get a “second chance...everyone can do well – there is no bitchiness about who got what mark” (Brittany)

“the units are good...you can resit them, you know what to expect and everyone can do well...in an exam you get everything all at once” (June)
“I like units more than exams because you can take your time, do practical stuff (like videos and stuff) and with exams you get really stressed out” (Monty).

From this experience the students at the Boys School were developing many of the qualities of the ‘individual’ spirit. The students were able to benefit from their experience which stands in contrast to what is often experienced in the “standard” educational system, in that they learnt that it is not a failure to need help from others (Joba et al. 1993: 56). The competition that they did have on the course at the Boys School was ‘fun’ competition in that everybody thought they could ‘win’ and do well (see Barr and Tagg 1995). Most of the students liked to add an element of competition to the course. Boris, for example, wanted to make it “more exciting...to want to be better than someone”. What they wanted was a sort of ‘positive’ competition in that the baseline was, that anybody could win. The students at the Boys School could also work independently when it was appropriate. For most of the students they considered it to be appropriate to work independently in the computing part of the course. Before the first computing class at the start of the year the researcher noted that

in computing everyone appears to be very nervous generally about their lack of computer knowledge. However this all goes and they are all very keen when they realise that they are working independently on their own work (but can still talk). An adult student with absolutely no computer or typing experience told me after the class that she feels really good now about computing as it is all individual and help is at hand and the book guides you through. This is really a big boost to her confidence.

The students confirmed this in their interviews

Rhys likes working independently in computing as it is “the only way”. In the other subjects though he likes to work “in groups because you get to know other people’s opinions”
Mac likes to work alone in computing as you can “learn for yourself”

Boris likes to work alone in computing as you can “go at your own speed and there is no one else to blame”. In other subjects, however, he likes to work in groups as he “really enjoys others”

Bob likes to do her own work in computing because you “know your own work and how much you can do”.

When it was appropriate, therefore, the students responded well to working independently and they even quite enjoyed it. Working independently in computing definitely helped to increase their level of confidence. Occasionally some of the more self-motivated students worked independently on extra units, and they seemed to really enjoy this experience as well. Jack and Jill for example had chosen to drop a part of the course to work on extra units in their area of interest independently. They liked this because it was “quieter, no distractions, I get more done”.

What the ‘hidden’ curriculum of the Boys School was able to create was a healthy balance in the student experience between cooperative, competitive and individualistic experiences. Through their ‘hidden’ curriculum they were able to create an experience that highlighted the positive aspects of each of these, in terms of seeing competition for example as ‘striving together’ and pushing each other to unexpected heights (Joba et al. 1993: 52). There were, however, some instances in which students experienced the ‘hidden’ curriculum negatively with regard to the balance of cooperation, competition and individualism, and the consequent nurturing of the ‘individual’ spirit.

4.5.4 Unsupportive Assessment Procedures

As well as the use of an essentially individual, non-competitive Unit Standard assessment system there are many other aspects of the ‘hidden’ curriculum that limit
9.1.2 Objective Two
To determine the student experience of the tourism courses (the 'hidden' curriculum) with respect to the concept the 'Spirit of Service'

With the prominence given to the 'Spirit of Service' in the official curricula established the main focus of the study turned to furthering understanding of, and creating an awareness of, aspects of the 'hidden' curricula. Through participant observation and indepth interviews, under the framework of the Interpretive Description methodology, certain aspects of the school experience were observed and acknowledged by the researcher and the students to be playing a role in the development of the 'Spirit of Service'. The key findings observed have been described in a non-case specific format in Table Two, and then explained further in the subsequent chapters (Chapters Four to Eight)(see also Buissink-Smith and McIntosh 2001). Thus, Table Two illustrates the connection between what was observed and experienced in the classroom and the 'Spirit of Service'. Indeed, the 'hidden' curricula were found to play a very powerful and central role in relation to nurturing the 'Spirit of Service' in ways that were both positive and negative.

9.1.3 Objective Three
To determine how the 'hidden' curricula differed from the official curricula. When did the experience appear to support nurturing the 'Spirit of Service' and when did it appear to work against nurturing the 'Spirit of Service'

In the majority of instances, the 'hidden' curricula were found to be supportive of general tourism industry needs, through the goals of the official curricula, to nurture the 'Spirit of Service'. As mentioned in the introduction, the use of traditional teaching styles in tourism education have recently been questioned for their appropriateness to the modern world of work with a need seen to link industrial complexity with classroom reality (Ball 1995; Fawcett 1995). By and large, the 'hidden' curricula uncovered for this study has gone some way to linking classroom
reality with industrial complexity and many innovative (untraditional) pedagogical methods were being used. The three participating schools had all moved to at least a rough congruence with the "new" agile organizational paradigms and the 'gap' between business and education was not as wide as feared by Godbey (1996), Elsner (1999), Schuyler (1999) and O'Banion (1998). Thus, an awareness of the positive aspects of the student experience as presented in the previous six chapters should be of benefit to tourism educators as not all of the findings reinforced existing educational literature.

There were, however, some negative student experiences of the 'hidden' curriculum, and in these instances the 'hidden' curricula were seen to be working against the official goals of nurturing the 'Spirit of Service'. Despite the student experiences being largely positive, there was still evidence of a 'gap' between tourism businesses and employers that emphasise a win-win 'Spirited' customer focus (and require 'Spirited' employees), and some aspects of the 'hidden' curricula at the three participating schools. In some circumstances the student experience of the 'hidden' curriculum was as described by Godbey (1996) and others, in that it was at war with, and severely undercut, the official course content about the 'Spirit of Service'.

9.1.4 Objective Four
To determine whether there is an educational paradigm that best illustrates a student experience that nurtures the 'Spirit of Service'
An 'empowering' model of teaching allowed opportunity for positive student experiences and a 'hidden' curriculum that strongly supported the goals of the official curriculum. All of the students responded the most positively when their experience at school modelled a positive and successful 'boundary open' style service encounter (as described by Price, Arnould and Tierney 1995, see Chapter One). This helped to
Thus, a traditional competitive-individual atmosphere can be seen to as unsuitable for tourism education that has the official aim of nurturing a ‘Spirit of Service’. In a similar vein Lynch (1989) has questioned the competitive-individualism of Irish schools as it seems to contradict the educational ideals of Catholic teaching. In that the highly competitive ethos of (Irish) schools is thought to be an anathema to the Christian (collectivist) ideals of love and care for others (139). Both the Irish church and state officially say that they want to educate the “whole person”, however, this is not showing their ‘hidden’ curricula which, according to Lynch, is largely academic, individual and competitive. Similarly the atmosphere of competitive-individualism is not ideal for nurturing the ‘Spirit of Service’ in tourism education as it can only really benefit the few “winners”, if anyone (Shor 1992).

Three such previous “winners”, but unsurprisingly none of the other students in the present study, did not respond well to working within the non-competitive unit standard system. All of these (three) students had previously achieved relative success under a traditional written competitive academic system. They had both the confidence and the ability or skills to do relatively well in exams and they did not feel that their tourism course (the Boys School) was able to either challenge them or reward them in this respect. Tony, for example did not like the units because “they don’t show you how much you know...I like to be tested”. Randy also preferred exams because he “focuses on the work and works harder”. The students wanted allowances for such students to be made within a tourism course with almost open entry. They may not need exams as such to make them work harder, but maybe some form of individualised programme whereby they could do some of the units from a higher level. This is what these three students would have preferred and it would have made them “feel good about being here and I would actually work!”(Randy).
Another negative student experience of the ‘hidden’ curriculum in this respect was that some of the students at the Boys School felt that they were not getting enough attention when they had to work independently on completing units. Monty and Con, for example, would have liked to work independently more often, however, they would have liked to have more help and more time available from the teachers. They said that they felt “a bit lost” whenever the class did have to work independently, as everybody was constantly demanding the attention of the teacher.

The students therefore, did not all experience the unit standard system in a positive way. Some of the students at the Girls School found that the atmosphere was still quite competitive and awkward despite the use of a non-competitive assessment system. While some of the slightly more able or confident students, at the Boys School, found that they struggled a little to keep the interest levels up without the “pressure of exams”, and some of the slightly less able or confident students found that they struggled to keep the interest levels up when they had to work independently on units without the rest of the class or the teacher.

4.6 Expectation

4.6.1 Positive Levels of Praise

According to Robinson (1994) teachers have great power over their students, and can be sources of self-esteem through such things as praising the students. All of the students that attended the three courses used as case studies, responded extremely positively to being praised. The researcher could often note the sense of achievement on the face of a student who had just been praised. At the Boys School, for example, it was observed that
a girl I was sitting next to was publicly praised by the teacher for her excellent skills as a manager after a role play and the impact of this was fantastic – it opened up to her career prospects to include doing a business course at Polytechnic.

The students that did feel that they had been praised on the course could recall specific examples of it happening. Boris, for example, recalled how one teacher “told me that I would be really good at working at Bungy...everybody wants to hear that they are doing good”. Jill, an adult student, thought that she had been praised so much more on this course than when she originally attended school – “I have been praised so much more...you are an adult and they ask you to do things...it makes you feel good”. In this sense therefore, the Boys School provided an environment where the students could feel good about themselves and other people in the classroom, based on the assumption that any person feeling good about themselves will feel good about others as well (Robinson 1994). The students loved being praised and it had a very positive affect on them. Some studies have found that some students do not like to be publicly praised for fear of getting hassled (for example Morris 1995), whereas all of the students interviewed and observed at the Boys School “loved” being praised publicly by the teachers. This was probably a result of a combination of many other characteristics of their ‘hidden’ curriculum such as the relaxed and cooperative atmosphere. Also many of the students on the course identified that they have previously ‘failed’ under a traditional artificial pass: fail system. Many of them had never actually been openly praised before during their past school experiences and when they were praised on this course they were unbelievably happy and the researcher could almost ‘see’ their self-confidence and self-respect grow in front of her. The affect of a small sentence of verbal praise (for example, “yum, Jane’s menu sounds absolutely delicious”) was incredible and some of the students spontaneously said how good it made them feel, while other students could just be seen quietly
glowing with pride. The result was the same when the students started to get back from the teacher the first of their pieces of work for their units (the assessment system). They were so pleased and relieved to have not ‘failed’ and said things like “that makes me feel like I can really do something” (Jonny) and “I know now that I made a good decision to come back to school” (Jill).

4.6.2 Positive Level of Patience

The students on all of the courses responded positively to being shown some patience in terms of being given time to formulate answers to questions and to discuss issues in small groups before the entire class became involved. It was observed at the Girls School, for example, that while the students did have to answer questions in front of the whole class, but they had always already discussed the answers in small groups. The sequence went

- in groups
- discuss and think
- see answers
- whole group discussion (class)
- individual task
- whole class discussion (have to answer to class)

The students appreciated this time being taken before any answers had to be given in front of the entire class. Even the students at the relatively relaxed Boys School appreciated this patience being shown. Rhys, for example, liked to “discuss things in small groups first” because “you put more in”. The students, therefore, appreciated
being allowed the time to think and formulate answers within a small group in which they felt a little more comfortable 'playing' with ideas.

The students on all of the three courses involved in this present study, therefore, responded very positively to being praised. The students in the relatively relaxed environment of the Boys School loved to be praised publicly and were not embarrassed by this. All of the students also appreciated it when the teachers took the time to introduce an issue firstly to small groups of students and then eventually, after discussion, to the whole class and the students did not think that this was a waste of time. The 'hidden' curriculum therefore, can be seen to have played quite a supportive role in this respect. However, there were some negative student experiences as while it initially appeared to the researcher that it was a universal experience on all of the courses that at some stage every individual student was praised by either a teacher or by other students, and that every student believed that the teachers had high expectations of them, at the Boys School during the interviews, only two of the students confirmed this observation.

**4.6.3 Low Expectations and Praise – Particular**

While Boris said that "the teachers want everyone to achieve", it became clear that praise and high expectations were something that was received particularistically by the students depending on their gender, their interests and the length of time they had spent at the school.

Expectation levels and praise therefore, were consumed universally particularistically at the Boys School where the interviews were conducted, and this affected the role that the 'hidden' curriculum played in nurturing the 'individual' qualities of the 'Spirit of Service'. Generally, females thought that they received less praise than some of
the males and that the teachers had lower expectations of them. Next on the scale came non-'sporty' males who had previously attended the Boys School, and then non-'sporty' males who were new to the school, followed by those males who had previously attended the school and were not 'sporty'. This last group was perceived by the others to be very favoured in that the teachers had high expectations of them and they were freely praised regardless of their efforts. Brittany, for example, believed that all the teachers only expected her to "pass and not much more" and June thought that the teachers had higher expectations of certain students — "the guys that went to this school and have a history...or play rugby...are singled out". According to June she was not praised for "anything specific on the course". On June's previous course at a co-educational tertiary institution at which she was doing some of the same units, she was praised a lot more. She said they were given "lots of little certificates and warm fuzzy things" and it made her feel "much better" than she did on the course at the Boys School. June said that when she is not praised she "feels nervous...like shit, we are only learning".

Randy, a student who had previously attended the school and was not very 'sporty', believed that the teachers did not have high expectations of him as "they knew me before...last year when I didn't work hard...the teachers don't praise you...if you are only average". While Charles, a non-'sporty' new student to the school struggled because the teachers did not know him enough — "the teachers have quite high expectations of you...but more of some...if they know them". So it was left for the 'sporty' males who had previously attended the school to feel that "yeah, its sweet...the teachers want everyone to achieve"(Max). This particularistic pattern of consumption seemed to be pervasive across the entire culture of the Boys School. It was a school that valued male sporting success especially on the rugby field. The
school newspaper, for example, was largely dominated by the reporting of such events. In a general sense the unintentional or intentional behaviour of teachers towards students based on ingrained attitudes has been previously noted in educational literature (see for example, Robinson 1994). Such attitudes are usually found to revolve around student characteristics such as ethnicity, gender, class and personality (e.g. Bourdieu 1973 and Lynch 1989). However, in the example of the Boys School, particular students felt as though they were undervalued by the entire culture of the school based on their gender, interests and length of time spent in the school.

This is an important issue as students are increasingly staying longer at school and more adults are returning to school or staying in training (Skilbeck et al. 1994). In 1996 of all senior secondary students in New Zealand, 8640 or 1.2% were ‘adults’ (nineteen years and over)(ERO 1998: 28). This is of concern because many schools are currently attempting to meet the needs of an ever expanding and diverse student population by starting up courses in non-traditional areas such as tourism and hospitality (ERO 1998). Such courses are often freely advertised to appeal to the general population and they can, as was the case at the Boys School, bring in many new and different people to the school community. The experience of some of the students on the course at the Boys School was not totally positive as a result of this, as they thought that they were not accepted by the already established ‘hidden’ curriculum in terms of who will be and who can be ‘successful’. A strong ‘hidden’ curriculum can be very powerful in dictating to the students exactly who does and who does not fit in, and at the Boys School this affected the role that it played in nurturing (or not) the ‘individual’ qualities of the ‘Spirit of Service’. This is a phenomenon that has, with some relevance to the present study, been previously
recorded in the educational literature. Grossman and Grossman (1994: 77) for example, explain that differences in expectations and levels of praise can affect students’ self confidence about their academic ability and their motivation to succeed in school. Traditionally it is thought that boys have been rewarded for their functioning independently, while girls have been rewarded for being “obedient and compliant” (Grossman and Grossman 1994: 83). This pattern of reinforcement was evident (for girls) at the Girls School and according to Grossman and Grossman this can “certainly cause problems for girls in situations that require creativity, assertiveness, or independence”. A situation such as a service encounter.

4.6.4 Low Expectations – Universal

All of the students at the Boys School felt that the teachers had low expectations of them with respect to the fact that they thought the course was “too cruisy”. The students were all of the reasoning that the course was “cruisy” because the teachers did not think that they could “handle anything more” so they did not “push” or “challenge” the students. The students were in agreement that they did not necessarily want a universal increase in the level of work received, but that they would have liked to have been given more work. The students, therefore, at the Boys School all felt that would feel better if they were given the opportunity to be more productive.

Thus, the students’ perceptions of teacher expectations was an important feature of the student experience. It was not always something that was universally consumed and often the students were unintentionally given very different messages depending on their particular characteristics such as their gender or their interests. This is
important as these characteristics are becoming increasingly widespread in schools as they try and cope with more and more people in the senior school.

4.7 Freedom

4.7.1 Freedom to Use Individual Style

All of the teachers involved in this study came across to the researcher as very genuine and all of them had very individual styles. The teachers were not 'different' outside and inside of the classroom. Using the criteria put forward by Ashforth and Humphrey (1993) the teachers did not come across as 'surface acting' in that they had a genuine sense of interpersonal sensitivity and concern. At the Girls School for example the researcher observed that

I just met the teacher prior to going into the class. She was very friendly and helpful and it was such a sunny day she said she wanted to have most of the class outside in the sun. The class started just after morning interval and the teacher has just started talking and she seems to be just the same in the classroom.

The teachers freely displayed their individual styles in the classrooms and through this the students such as Rhys and Jonny had the opportunity to learn an important lesson about being 'yourself' in the service encounter. As the researcher observed, the teachers bringing their own styles into the classroom emphasised possibilities to the students

today Rhys and Jonny showed me that the 'hidden' curriculum of the course allows for and recognises differences in style. They recognised that a teacher in the school is “very serious” and “full on” about his subject and that he goes on about it in a bit of a quieter monotone than some of the other teachers or indeed students. They recognise, however, that this is OK and as the teacher is nice and is a “great” person (the teacher essentially has a Spirit of Service) but is not loud and “in your face”.

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It seems that the experience of this part of the 'hidden' curriculum gave the students the opportunity to discover that lots of different 'types' of people can provide a high quality of service. This seemed to give the students the freedom to be comfortable with being 'them' in a service encounter. Every single student at the Boys School thought that essentially anyone could provide quality service, in that "you don't have to change to provide good service" (Brittany). A part of getting this message across to the students of course, was that they were never told what to say, they were never given a script. This was an important and recognised part of their student experience as, according to Byham (1992: 85) you cannot "talk people into being Zapped", or empowered. This experience at the Boys School was consistent with the conclusion of Bligh (1986) that variety should be encouraged in teaching, as different teachers are good at different things and their different skills, styles and approaches should be encouraged. It also fits into the model of idealistic teacher behaviour put forward by Rogers (cited in Bligh 1986) in which a teacher should behave in a manner that is authentic and role free – he or she should behave as a real person – him or herself.

4.7.2 Expression of Own Thoughts and Experiences

A traditional educational approach is based on the assumption that the students are 'empty' and have not really had any experiences to share (Shea and Roberts 1997). However, it is important in courses that, in part intend to nurture the 'Spirit of Service', that they are not perceived to be heavy handed or insensitive to the individuality or the sense of self worth of the student (Ashforth and Humphrey 1993). The Boys School appeared to place importance on creating an atmosphere that, according to Friere (1993), puts priority on incorporating the students' worldview into the educational process. The researcher, for example, recorded that
there is an amazing atmosphere on this course (the Boys School) in that the students are valued and praised for their individuality and for their own individual input as worthwhile citizens with opinions and ideas. Instead of being told that we are going on a field trip we are planning in tomorrow as a group – where we will be going/what we want to do and learn etc. This is quite amazing if you think about it, compared to a normal school trip (even a seventh form or university trip) in which you get given a detailed itinerary and have to just go with it. Absolutely everyone was into having this input. There is a strong element of internal control on this course – which is both quite staggering and appealing. It almost visibly boosts the confidence and warm feelings in the group. This is manifested in the classroom in many observable ways such as all the students feeling that they can say/contribute/ask virtually anything in the classroom (i.e. personal things/wacky things/clarifying things etc.). The warm feeling in the classroom and the confidence of the students and the positivity and emotional interaction/bonding is really quite overwhelming. The students are valued and respected and even the younger ones feel like they can be themselves rather than be a robot or a silent nameless student.

When interviewed the students confirmed that they did appreciate this input. For example Rhys said that “the teachers tell stories and we get to tell them back”. The students at the Boys School, therefore, responded positively to the freedom and the genuineness of teachers. None of them felt that they were restricted by the role of service provision and they were all confident that providing service does not mean being artificial. The students also enjoyed being able to provide some input into the course and to be able to contribute their own ‘stories’ when they felt like it was important. This is reflective of the empowering model of education which is marked by respect for each individual, based on the belief that each has a unique voice that echoes their unique experiences (Robinson 1994 and Warren and Rheingold 1994).

4.7.3 Suppressing of Personal Experiences

While in many respects the students at the Boys School were given plenty of opportunity to incorporate their own experiences they all would liked to be have been given the opportunity to provide some feedback on the course to the teachers. They
would have liked to be asked for their opinion on how they (as 'customers') were experiencing and enjoying the course. For example the researcher wrote that

no-one except me has asked Max what he thinks about the course and he “would like them to ask...kind of like customer feedback”. With all of the interviews I get the idea that this is the first time that the students have been really listened to and given the opportunity to reflect on their experience of the course. When I thanked each student for bearing with me through the interview (which usually lasted for an hour each – a long time for many of these students to have to ‘concentrate’), many of the students actually thanked me back for taking the time to listen to their opinions on the course.

The students interviewed at the Boys School would have liked more input into the course in terms of being able to provide ‘customer feedback’. They felt that they had an opportunity to do this in other aspects of their lives (such as whether or not they got good service from the telephone company or the supermarket) and that they had some important and constructive ‘positive’ and ‘negative’ criticisms to make on this issue (their education) that was so important to them.

4.8 Summary

With respect to the ‘individual’ qualities of the ‘Spirit of Service’ the ‘hidden’ curricula observed for this present study were largely supportive of the goals of the official curricula, and it was thus, playing a generally positive role. There were, however, some, mainly particularistic, experiences of negative or unsupportive aspects of the ‘hidden’ curricula. Such negative aspects of the student experience can potentially all be traced back to the traditional ‘banking’ concept of education, as opposed to the more dialogical and democratic ‘empowering’ educational paradigm that provided so many of the positive student experiences.
5 Chapter Five: Mindfulness ‘Spirit of Service’

5.1 Introduction

Feeling empowered – as a state of mind – to be creative, take risks, express personal power, exercise initiative outside the conventional norm, to think/mental alertness, being alert and flexible

Many concepts or themes emerged from the field data on the ‘hidden’ curriculum that indicated whether or not it helped to nurture the above ‘mindfulness’ qualities. The concept of mindfulness will be discussed in this chapter, with an emphasis on examples in which it was nurtured and those in which it was not. The aim of the discussion is to provide a description that can be interpreted to further understanding and to create an awareness of the aspects of the ‘hidden’ curriculum that were positive or negative in the studied classes. The relevant features of the ‘hidden’ curricula were the student experience of the use of formal thinking techniques, the culture or thinking environment of the course, the student locus of control, and the student level of interest in the course (See Table Two)

5.2 Techniques

5.2.1 Formal Thinking Techniques

Teachers at the Boys School often used formal thinking techniques to get the students to ‘think’. This was done so much so that, having to think and be mindful, became a strong feature of their ‘hidden’ curriculum. In part through formal thinking techniques especially in the service sector class, the students largely went about their day in a mindful state. After some ‘mindless’ reluctance at the start of the course (“can we just have notes!”) the students responded positively and began to enjoy the opportunities that came from being mindful both in and outside of the classroom (such as being creative). The thinking techniques included brainstorming and thinking ‘games’, discussion and the teacher acting as a facilitator in the student
learning process. The use of such techniques ensured that the students at the Boys School, learnt that there is not always one ‘right’ answer, and this helped to prepare them for real life situations in which many different solutions may need to be produced (Robinson 1994).

5.2.2 Brainstorming and Thinking ‘Games’

The service sector teacher at the Boys School used brainstorming techniques and thinking ‘games’ in the classroom. The researcher, for example, observed the following:

we play games that encourage us to think on our feet and think laterally and do public speaking while having fun. Everybody really gets into it and listens, laughs and tries to do well (standing in 2 lines and everybody had to listen while the two people at the front of each line had to hold a conversation with each sentence starting with the following letter of the alphabet (Could you tell me...Don’t you know...)) and we had to play a game speaking without using ums, pauses, yes and no etc...

the teacher keeps everyone thinking/interested and creative outside the conventional norm by giving us tricky little questions to answer (not for assessment just for fun) (e.g. what is the name of the main geyser in Rotorua, what is the northern most geographical point of NZ etc). She introduces this as a competition and a name chart of the winners is drawn up. Interestingly this is not thought to be something geeky and absolutely everybody gets into it. Many of the students also show a cooperative motive – naturally working together to find an answer. The students also show mindfulness in terms of thinking outside of the conventional norm – a student excuses himself to “go to the toilet” and goes into a geography class to ask a teacher the answer.

According to Donnellan (1996) it is important for teachers to explain the benefits and reasoning behind doing certain ‘games’ and activities. The teacher at the Boys School did this, and the researcher observed that

the teacher helps explain why we are using brainstorming etc and people had to add their own bits to the notes to make sure that they were thinking and understood them.
5.2.3 Encouraged to Think

Generally the students in the service class at the Boys School were also encouraged to ‘think’ while taking down notes, either from the teacher or from the white board. The researcher recorded that

the teacher tries to avoid giving the students’ spoon-fed notes or handouts and to get them thinking “Do we need to take notes?” “...if you want...you are not getting it another way...” (they are trying to do the absolute minimum “work” -written- and she is trying to make them think).

Usually, however, most of the ‘learning’ that took place in the service class was through very free flowing and creative oral discussion either in small groups or with the whole class, in that

the teacher introduces a topic and the students just go for it - a lot of creative thinking goes on in a way that these students respond to (oral rather than written). The examples or discussion topics that the teacher uses are interesting to the students (they say so)(researcher).

5.2.4 Educators as Facilitators

The students were not passive recipients of information, students were active participants in their own intellectual growth (Giroux 1989). The students all felt free to question information and confront authority – the teacher acted as a facilitator in their growth. The researcher noted that

most students if they have an idea or opinion to express during the class do just that. Often during a class a student led discussion evolves as a student contributes something spontaneously to the class. Sometimes in the service and tourism class, for example, the teacher literally stands back and lets the conversation go as students take over and listen and build on each others ideas. There is no aggression when this happens and the feeling in the class is never awkward, and always positive. In the same way if the teacher does join in then the students do feel very comfortable questioning and commenting on a teachers ideas. On Thursday in service for example, a discussion started on the value of our country being ‘nuclear free’. The teacher pretended that she did not support New Zealand’s stand of being ‘nuclear free’ and
the whole class ended up debating this with her. There was no distance or added politeness because she was the 'teacher'. Rather she was just accorded the same level of respect of the rest of the class (which was friendly).

Another example of how a teacher acted successfully as a facilitator was in the service sector class (at the Boys School) when the students were learning about an issue (tourism and the sex industry) and they did this by way of a debate, which placed their study in a critical context (Shor 1992). The students were not told "this is the situation..." rather they had to discover the issue for themselves, from a variety of perspectives. This process is described as introducing an issue or object in the classroom either conditionally (this \( \text{could} \) be an \( x \)) or unconditionally (this \( \text{is} \) an \( x \)). Langer and Brown (1992: 15) explain that "we form premature cognitive commitments to the facts we are given without reason to question, and so they remained unquestioned. We are typically taught in schools, for example, that there are, say, three reasons for the Civil War, not two or five and we are not led to consider how these historical "facts" may differ...". Many studies have shown that a conditional understanding of the world seems to prevent mindfulness (Moscardo 1997). The students at the Boys School, therefore were presented issues and objects generally unconditionally and this promoted mindfulness.

Therefore the students at the Boys School responded well to formal 'thinking' techniques such as brainstorming, discussion groups and the teacher acting as a facilitator, and mindfulness was encouraged. All of the students in this present study responded positively to those aspects of the 'hidden' curriculum that encouraged them to 'think'. While not all of the students were interested and motivated by the same thing it would be fair to say that all of the students at the Boys School developed efficient thinking skills as a result of aspects of the 'hidden' curriculum of the service
sector classes. They responded positively to the techniques used in this class such as brainstorming, and to others such as this, that allowed them to think while also being both cooperative and oral. The students did not however, respond well to working individually and academically in traditional, banking, “data dumping” style classes.

5.2.5 Limited Confidence in Academic Ability

According to Bligh (1986), it is a common problem that students tend to be conventional in their thinking and they seem to be afraid to express an unconventional opinion, in that independence of mind, creativity, and original thinking are suppressed. This is an important issue as most of the students at the Boys School seemed to begin their course with very little academic confidence and a strong reluctance to ‘think’ on their own. The students at the Boys School responded positively to techniques such as brainstorming, as most of the students had previously “failed” under an individual, competitive academic system. At the beginning of the year they had very little confidence in their individual academic ability or even the worthiness of their opinions (entry to the course was not dependent on academic qualifications or ability). The researcher observed that they found their travel classes to be very difficult in this respect and they struggled with the lack of oral work, lack of cooperative work and lack of opportunity for lateral thinking.

we do not have to think in ‘travel’ - we usually take down notes. Our experience of this class does not make us feel empowered or good about knowing all of this stuff (having all this knowledge to share). Standing before a customer and knowing so much supposedly relevant stuff should make us feel good…but it doesn’t. Notes just get written down and forgotten and we do not get to ‘use it’ to emphasise to ourselves that we do actually ‘know’ this stuff. This subject seems to be taught in a way they previously have generally “failed” (i.e. in a very academic way). They like work that feels like they are doing/learning something and work that engages them (their brain and fun-loving cooperative nature). Obviously this is harder to provide than it is to write this.
The students at the Girls School also seemed reluctant to ‘think’ and be mindful. They appeared to be suffering from what Shor (1992: 20) has described as “learned withdrawal”, an ‘endullment’ (or a dulling of the students’ minds as a result of their non-participation) that evolves in traditional schooling. They had very little confidence in their own individual academic ability and often the ‘hidden’ curriculum of the course was not helping to nurture the thinking ability of the students. The girls rarely got to work cooperatively and they did not know each other very well, beyond their own small friendship groups. The researcher recorded that we had to think to work out the body language in diagrams (rather than just being told). The students seem a little uncomfortable about working out the pictures by themselves and writing down the answers. They keep checking with the friend beside them and looking awkward. They keep checking with the teacher to make sure that they have got the instructions right. They ask what to do because a couple of the pictures they are interpreting are not numbered and they don’t know how to record the answers on the other sheet of paper. They seem reluctant to just make up their own system…they were given a map of the country and they had to place the towns and cities on it. It was very quiet in the classroom, as they did not say a word even when the teacher left the room. It was very passive, very individual. It was basically a copying exercise and the girls were praised for their neatness...

working together in pairs they quickly have to make a mindmap about all of the different ways to communicate – the teacher encourages them to think laterally. They do this really slowly – doing careful decorative diagrams.

Most of the students at the Boys School, “hated” and “dreaded” going to the class that often involved what Upchurch (1995: 7) described as “data dumping” which he relates to the banking style “transfer theory”, in which the teacher espouses a fixed amount of content to the student, the student is expected to retain all this information and finally repeat back this information on some form of objective test.
The students therefore generally did not respond well to the more ‘mindless’ traditional methods of teaching and it seems very fair to conclude that it is not the best mode of teaching for most tourism and hospitality courses (Upchurch 1995: 5). This must be especially so when it comes to nurturing the qualities that make up the ‘Spirit of Service’.

5.3 Culture

5.3.1 A Mindful Culture: An Environment for Thinking

To encourage mindfulness, Langer (1989: 145) recommends that “we should make the office a place where ideas may be played with, where questions are encouraged and where an ‘unlucky toss of the dice’ does not mean getting fired”. This information can be usefully transferred to the educational context of this study in that the ‘hidden’ curriculum of the school should also be a place or a culture in which mindfulness is encouraged. According to Bligh (1986), the trouble with many learning environments is that the social climate is not sufficiently developed for students to admit whether or not they understand something, in that too often what a student does or does not know carries a price with it - a price of embarrassment or shame or an ugly anxiety. At the Boys School there was a culture and a structure that in some respects, promoted mindfulness – there was, what the researcher described in her observation notes as, an “atmosphere for thinking”. It came through in every aspect of the students’ day in that being mindful was a part of both the official and ‘hidden’ culture of the school. At the Boys School thinking and being mindful was a total part of the course in that it was lived and taught almost everywhere, and it affected the students universally.
5.3.2 Interactive Structure of the Course

The structure of the course was such that the students spent all day together and were very comfortable interacting with each other. The level of interaction between the student-students and the teacher-students was such that there was a culture that encouraged mindfulness in terms of such things as risk taking and being creative. The researcher observed that

the class is learning about planning menus and instead of taking down a whole ton of notes the teacher talks through one example and then the students have to think of two menus of their own. Generally the students are quite creative and use food from their own personal experience. The menus are then read out and discussed – everyone is used to this sort of thing and there is no awkwardness and the class criticises each menu (i.e. not enough colour etc.). No one seems uncomfortable having this ‘power’ to criticise and they are very mature and sensible about it and no one puts the person down, instead of the menu. The atmosphere is not such that it is a scary pass/fail public display and even if people do get something ‘wrong’ the criticism is always constructive and non abusive. This in turn encourages them to be creative and take risks.

The students really took this ‘thinking’ on board and were almost visibly empowered by it. They demonstrated efficient thinking quite spontaneously and naturally when the teachers told them that they have to plan their own field trip. The researcher wrote

we are not just told that we are going on a field trip – we have to plan it ourselves and undoubtedly this will involve solving problems, being creative and taking risks etc. It will be interesting to see how this works out tomorrow when we actually do it... today the class as a group started to plan our trip. We worked cooperatively as a group with the teacher really taking a back seat and letting us work out the problems as they arose. For example we had to decide whether to fundraise or not/what activities we wanted to do/how many people wanted to do each one so that we could write and ask for a group discount/did we want to go to Wanaka???? Students started with a brainstorm and then came up with heaps of solutions to the problems. We all had to put our activity choice down on a little piece of paper so that we could count it up and know what numbers wanted to do what.
We then got into groups to write letters to the activity operators to ask for discounts.

In some respects, therefore, the culture and structure of the course at the Boys School was such that mindfulness was encouraged in that it was a place in which ideas were played with, questions were encouraged and where an unlucky ‘toss of the dice’ did not mean ‘failure’ or ridicule. The classroom climate was conducive to learning in that it allowed errors and was based on freedom warmth and sensitivity to others (Robinson 1994). However, the structure of the course at the Girls School, and to a certain extent at the Boys School, did not really contribute to a student experience of a mindful culture.

5.3.3 Uninteractive Structure

The students at the Girls School only came together for a short time each day, and they really did not feel like they knew each other. Also their day was heavily demarcated with five ‘periods’ a day with bells ringing to indicate the beginning and end of each time slot. This is typical of a conventional educational setting where the day is “fragmented by moments of clock-time”, and “there seems to be something dangerous about becoming fully engrossed” (Oliver and Gershman cited in Irwin 1996: 68). According to O’Banion (1997: 10) “herding groups of students through one-hour sessions daily in high school (and three days a week in college), flies in the face of everything known about how learning occurs. No-one believes that thirty different students arrive at the appointed hour ready to learn in the same way on the same schedule, and all in rhythm with each other”. The researcher noted during her observation at the Boys School (where the students are together all day but move around each period) that there was not much time for ‘thinking’.
with the school day broken up so much into either 45 or 60 minute periods there is not actually much time to get ‘into’ the subject in any depth. By the time you walk to the classroom, sit down, unpack, go through the introduction to the topic, get into the topic and think, pack up and leave there is not actually much time for any deep thinking or creativity. This was highlighted to me when I went to Polytechnic where the topics or subjects are at the very least 2 hours long.

At the Girls School the situation was made worse by the fact that many of the students only spent maybe one or two hours a day together. This contributed to a traditional classroom feeling in which the feelings of students are thought to generally be denied and suppressed (Robinson 1994). The researcher observed that any opportunities for mindfulness seemed restricted by the fact that the students did not feel comfortable with each other (see Hart 1996). For example today we had to get into our groups (those people we sit beside – so it roughly equals friendship groups). We had to discuss a situation in which a person was faced with a situation in which they could be either aggressive or assertive. It was quite a small exercise and no group seemed to find it particularly taxing. After discussing the case within our groups for about 20 minutes we were told that we had to plan a very very short presentation of our case to the class (we were told that we all had to say a bit and that we could do what we wanted e.g. a role play etc.). Everybody was painfully nervous and in the group I was in planning the presentation involved working out how they could get away with saying the smallest amount possible and role plays were not even considered – they all pretty much read from their sheet. The atmosphere in the class was painfully painfully nervous and some girls literally either refused to speak or said a few words and then stood there looking blank and pained. It was quite agonising to watch and as the atmosphere deteriorated it was also quite nerve wracking to participate. My group was last and by this stage even I was a bit nervous about saying my few words.

I talked with my group about it afterwards and they said that they chose this course because of its title “working with people” (and they like people) and I said to them that if they really liked people then why did they hate just talking to the class so much and they replied “I don’t know these people” and cast a general kind of look over the rest of the class as if they were complete and utter strangers to be avoided at all costs. This was after exactly one month of the course (and the contrast with the Boys School last period where they had all been excitedly and cooperatively planning the class field trip – suggesting to the teacher
that they could do fund-raising so that they could go for longer – had never been so great) (research notes).

It seemed like the main feature of the ‘hidden’ curriculum at this school came from course/timetable design. The tourism units were done in a different year to the tourism ones and there was no evidence of a service theme (tourism seems quite separate and has a geography feel). The course design also meant that the students generally only saw each other for four hours a week and this was split up into different sixty-minute periods on different days. This meant that the level of trust and interaction was quite limited and rather than use it as a chance to ‘be themselves’ they largely sat quietly and the played the role of the slightly reluctant and cynical school pupil. This could be a common problem with more and more schools as they try to accommodate tourism and hospitality courses into their existing framework (ERO 1998). The Boys School managed to partly overcome the problem by ensuring that their students spent all day together and therefore came to know each other. While the Polytechnic was able to work within a structure that perhaps maximally promoted mindfulness. At the Polytechnic the students spent all day together, with either morning or afternoon teaching blocks and interestingly, it seems important that their day was not demarcated by bells ringing. The researcher had observed that

the fact that at Polytechnic there are no bells is probably one of the biggest differences I felt going between the bell ringing secondary schools and the Polytechnic. I had to consciously think about being aware of my watch for the time, it felt quite strange. It also meant that the teaching of knowledge in the class is not artificially structured on the basis of pre-determined and unchangeable time periods. At the Boys School the bell ringing demarcates subjects and signals to us, as if we are robots, that it is time to get up off our chairs, pack our bags and move along the crowded corridors to our next allotment, our next subject. This is also noticeable at lunch times. During my first lunchtime at Polytechnic I went to the Polytechnic library to read some of their tourism journals and it did not even occur to me that I had to keep an eye on the time. After only two months participant-observation at both the Boys and Girls schools, I was, without realising
it, used to not thinking and then moving automatically when a bell goes. I actually had quite a scary realisation that lunch-time in the Polytechnic library when I realised with a sudden panic that there was not going to be a bell and that I would have to think for myself. Like you have to at home, at work, and pretty much everywhere I had to be aware of the time and consequently plan my time. You have to plan your time as well when there is a bell, but the mere fact that a bell rings is kind of used as an excuse for stopping something whether you are finished or not. *The bell kind of makes you into a mindless robot that stops and starts artificially.* There is no gradual stopping or starting with a bell system. One minute you are in computing and then a bell goes and you are not officially there anymore even though you may be deeply involved. There is less emphasis and awareness of the time with bells, whereas without bells everything is more gradual and ‘real’. This is not to say that a time structure is not kept to at Polytechnic. There is a time structure in that you have to be at certain places at certain times. There is just less artificial demarcation between the student being themselves (before the bell) and then suddenly being a learner of a specific subject after the bell. In that like in an American movie the students can be one minute listening to the teacher involved in something and then (because everyone has forgotten the clock) the bell suddenly goes and that is it, the students are out of there and the poor teacher tries desperately to conclude the class over the noise of chairs moving and bags being packed etc.

Therefore, the bell-less student experience of Polytechnic was nurturing the ‘Spirit of Service’ with respect to the quality of mindfulness (more so than the Boys and the Girls’ schools). The students have to be aware of the time and not just mindlessly move about on the basis of a loud bell ringing. The culture and structure of the school therefore, was found to be an important characteristic of the ‘hidden’ curricula. At the Boys and Girls School working within the timetable and structure of the secondary school was found to contribute to an experience that played a negative role in nurturing the qualities of mindfulness.

Thus, whether or not there was an ‘environment for thinking’ was an important aspect of the ‘hidden’ curricula with respect to the nurturing of creative thinking and problem solving skills. Techniques such as brainstorming must take place within the context of a student experience that is quite relaxed and comfortable. According to
Soden (1994: 7) it is central to teaching thinking skills that there is the “creation of a cooperative, non-judgemental learning environment where ideas are explored and developed rather than being pronounced right or wrong”. At the Polytechnic for example, there was an atmosphere created that seemed to inhibit free flowing thinking or discussion, as having one ‘correct’ answer can discourage higher order thinking (Marsh and Willis 1995), in that

the teacher does tend to have an idea of what the ‘correct’ answer is and just kind of ignores or brushes over answers that may still actually be correct, but not the exact thing that she is thinking of. Sometimes, for example, the students start calling out answers as if they think that they are brainstorming and they are thinking freely and creatively. The teacher, however, only actually comments on and writes down the ‘correct’ answers that are on her list. I am sure that this is one of the reasons why the class does not always freely participate in such discussion – this was noticeable as the class went on (they do not like to think outloud in their answering whereas they are not shy and generally freely interact with the teacher and each other).

5.4 Control

5.4.1 Internal Control

This study seems to support Moscardo’s (1997) contention that giving individuals control and responsibility for aspects of their lives promotes mindfulness. All of the students who were interviewed or participated in this study spoke of, or demonstrated that they had strong opinions as to how they felt they should be treated in terms of the level of ‘internal’ or ‘external’ control over their lives. Universally the students felt that this issue was very important and to them it formed a large part of their experience of the ‘hidden’ curriculum of the course. The students were able to make a very clear distinction in their minds between what they saw as being treated like a ‘student’ (less internal control) and being treated like a ‘person’ (more internal control). In order to nurture the ‘Spirit of Service’ the students should feel that they
have a comfortable level of internal control (Robinson 1994). The characteristics of
the 'hidden' curriculum that related to this were the cooperative atmosphere, the level
of student input and empowerment.

5.4.2 Cooperative Atmosphere

Many students at the Boys School said that they felt they had been treated as a person
without an 'unnecessary' level of external control and many of them attributed this
to the largely cooperative atmosphere. This can be illustrated by the example of
Jonny who really felt that the course had valued him as a person in a way that he had
not previously felt under an individual, competitive, and more traditionally academic
system

Jonny said “I definitely feel like a person” and a lot of the other
students comment that Jonny has really increased his confidence over
the duration of the course and I think that he was suddenly valued by
teachers in a way that he had not been before when he was ‘failing’ in
a competitive type environment. He has more confidence to take risks
and to express himself. The course also gave him an opportunity to
work with others in cooperative groups in a way that he had been
unable to do before in a more individualistic and competitive setting.
Jonny left the course shortly after I interviewed him for what was seen
by all as a “good job” in the local tourism industry. Although he left
the course early I think that his ‘Spirit of Service’ was nurtured really
well through both the official and ‘hidden’ curricula. In this respect
the time that he spent on the course can be considered very successful.
His confidence increased and he said that he did “not feel good about
looking for a job after last year” and that the two terms of this course
had found him applying for and getting a “really good” job that left
him “stoked”. The ‘hidden’ curriculum of the course did nurture this
student’s ‘Spirit of Service’ in a way that found it almost repairing the
damage done by previous years at school with an unnurturing
competitive and individualistic ‘hidden’ curriculum. This was an
observation spontaneously noted by those students I interviewed
around the time of his leaving. I am sure that other factors also
influenced this student’s “blossoming” but I really think that the
‘hidden’ curriculum of this tourism and hospitality course contributed
greatly and in very positive ways.
This student was more interested in the course, more interested in tourism and more importantly he seemed to have become more interested in himself. In part the course, through such characteristics of the ‘hidden’ curriculum, had empowered him to take risks and express himself. Jonny demonstrated this through seeking and finding a job.

5.4.3 Student Input

The students at both the Boys School and the Polytechnic were given the opportunity for a lot of input into such aspects of the course as the structure of the day, the time to go home for the day, and the destination of the field trip. In this respect many of the students contrasted the tourism course with their previous years at school. Charles, for example, said that on the tourism at the Boys School he was “treated like a person, more than at normal school”. The students too are assumed to have a measure of responsibility for themselves and for such aspects of their lives as their attendance. The researcher recorded that at the Boys School for example

when someone arrives in late the teacher assumes that they had a good reason and says ‘hello’. Whereas at the Girls School they are sent out to get a late pass – which always results in door slamming and mumbling...

the students chose how to structure the double periods. They seemed to enjoy this and voted for a student option. When the students are late for a class the teacher assumes they have a good reason and listens to their reason and sometimes they are reminded about the importance of punctuality in the workplace (and this seems to be accepted without any sighing or mumbling). This contributes to the course seeming less ‘schoolish’.

The students really appreciated this and almost all of them did not abuse this ‘privilege’. This finding relates to a study by Robinson (1994) in which it was found that when the teachers assumed that everyone in the classroom was a responsible person, the students all acted accordingly. The younger students especially appreciated being ‘given’ this responsibility for themselves and took it very seriously.
Boris for example said that “we are treated as people and the teachers don’t put themselves on a podium…they talk (to us) with respect” and Tony and Seb felt like they were treated as people which made them “feel good”. Tony and Seb talked in obviously more negative and disgruntled tones when they talked of a time (last year in sixth form) when they were not treated as people.

5.4.4 Empowered Through Knowledge

It is interesting that at the Polytechnic the students were empowered by knowledge of the course in terms of its structure, plan and organisation. They seemed to know where they ‘stood’ at all times and could use this knowledge as a base to move about from. The researcher recorded that

the front office part of the course that started today was very organised and structured in that the students were told what they needed for each class, and what they will need to know for the assessment. I do not think that the result of this was that the students had no room for input, thinking or flexibility. I actually think that it actually empowered the students as they knew what they had to do and what was expected of them (whereas at the Boys School the students constantly feel like they do not know quite what is going on and what they are supposed to be doing – they do not really have the ability to plan or ‘see’ how the year will pan out – they are constantly having to get clues from the teachers on this). Within this general plan and structure the students do have some input into the day-to-day running of the course – they do have a ‘voice’. For example, yesterday students could leave early if they wanted to and due to student demand everyone spent longer getting help completing a complicated task.

It seems that because the Polytechnic students were given a long-term plan for the year (including all of what they were supposed to know) they were actually empowered. In that it gave them the opportunity for the expression of personal power and for them to be creative and take some risks (see Byham 1992). They were aware of what the basic structure was and they could then venture off from this on their own (because they knew the basic structure from which they could stray). Such personal
control is thought to be an important prerequisite for empowerment, in that empowerment is not possible when people’s choices and actions are steeped unnecessarily (Robinson 1994).

It was important for the students’, therefore, that they were given the opportunity for what they saw as an adequate level of internal control. The students responded well to a cooperative environment, student input and empowerment through knowledge. Some of the students however, perceived that they were not treated as ‘people’ on the course. They felt as though they had limited individual (internal) control or responsibility and this is not thought to be an ideal situation for the promotion of mindfulness (Moscardo 1997). The characteristics of the ‘hidden’ curriculum that became relevant here are the level of external control, the level of student knowledge of the course structure or organisation and whether or not the student felt like they conformed to what they perceived to be the school’s concept of a ‘good’ person.

5.4.5 External Control

From the researchers observations it was clear that at the Girls School there was little student input and lack of student led spontaneity. There was a high level of external control placed upon the students

the teacher controls and directs class discussions and it therefore does not have a feeling of flowing freely and there is little chance for student led spontaneity...

some girls have not handed their work in and the ‘contract’ that was laid out on the first day is referred to – maybe they should have had more input into making it as I think that they just saw it as the teacher putting up the “rules” (and didn’t feel that they could provide any feedback or negotiation).

The problems with the limited student internal control at the Girls School is related to numerous factors such as the structure of the course and the level of interaction
between the students-students and the students-teachers. It is not a feature of the ‘hidden’ curriculum that could be changed easily as it is largely a result of the tourism course being run within the relatively controlling confines of a secondary school timetable.

5.4.6 Lack of Knowledge

According to the students at the Boys School one of the most important aspects of their experience of the ‘hidden’ curriculum was that they all felt like they did not have enough knowledge of the plan or organisation of the course. This was interesting as it really concerned all of the participating students. It even affected the attendance levels of some students, for example

Boris does not always know what he is supposed to be doing and so he often does not turn up to class as “nothing seems like it is important” (in that the direction is not always clear and in this way he feels like he does not have any control over the day and what is happening)...

Randy would like to know more about what you are supposed to be doing so that he could “focus on what to do... focus on doing the work and turning up”.

This lack of knowledge frustrated many of the students and some, such as Brittany, were always saying “What are we doing?!?”. The lack of knowledge was denying the students a measure of internal control in that they could not be fully empowered when they had to continuously ask the teacher what they should be doing and what assessment they were working on. The students seemed to drift around a bit as they lacked knowledge of the ‘big picture’. Some of the students such as Monty and Randy would have liked it if there had been more focus on the assessments. They would have liked to have been given an overview of the units required and for this to have been referred to more. The students enjoyed being able to be creative and independent yet what they needed were clear end-goals and every possible
information resource necessary to work towards these goals, in that assignments, for example, needed to be well defined at the outset and students left alone in the interim (Tulgan 1996). According to Byham (1992) one way to “Sapp” students of power and energy is create confusion, and withhold the necessary knowledge or skills for the assignment. This was an interesting finding as it greatly affected the student’s concept of how they were treated and it formed a large part of their experience of the ‘hidden’ curriculum. It is also an interesting finding in that it is relatively easy to both become aware of, and change.

5.4.7 Not Conforming and ‘Fitting in’

Another interesting finding was that particular students did not feel like they were treated as ‘people’ on the course as they did not believe that they conformed to the stereotype of a “good” person or student in the ‘hidden’ curriculum of the school. Dean, for example, perceived that the Boys School had a concept of a ‘person’ who is, or should be, very sporty or very academic. He felt that this was evident in the culture of the school and as a result he felt that the situation was “unfair” and he was “pretty pissed off” – he certainly did not really feel very positive or empowered by the way he was treated on the course. Some of the female students at the Boys School had a bit of a problem with this situation as well. The older females did not perceive this to be a problem perhaps because they have confidence that their identity has been formed and valued outside of the school. The younger (16-20 years) female students however, did struggle as they did not necessarily “fit” into what they perceived as the culture and values of the school and this frustrated them. While there are many probable interpretations that students could put on this message from their teachers, the female students largely conformed to Boudreau (in Grossman and Grossman 1994: 76) who stated that “the idea conveyed to girls is, although subtle, quite clear.
What boys do matters more to teachers than what girls do”. The students in this present study, therefore, experienced a ‘hidden’ curriculum that did not always nurture the mindfulness qualities of the ‘Spirit of Service’ in terms of the locus of control. The researcher at the Girls School observed that the students appeared to be universally externally controlled; the students at the Boys School perceived that they were universally not empowered through a lack of knowledge; and particular students at the Boys School felt that they did not conform to the culture of the school.

5.5 Interest

The students responded really well to certain aspects of the experience that they found to be interesting. The students responded well to the following aspects – the enthusiasm of the teacher, being actively involved and challenged, being around a variety of people and doing things in their own area of interest.

5.5.1 Enthusiasm of the Educators

The students at the Boys School were very sure that the enthusiasm of the teachers on the course, especially the service teacher, was very important in determining their interest levels. This was a confirmation of a phenomenon that the researcher had already observed

the teachers generally do all they can to keep us interested. As well as their overriding commitment and enthusiasm for the subject and for the students, the teachers have saved both me and the others from the onset of boredom on many occasions by using funny and interesting examples, getting us to move around and keeping us busy, letting us express ourselves and discuss issues, by providing video and television breaks, and giving us the freedom to research issues that are of particular interest to us. The result of this is that in the class I generally do not feel “bored” (although some days more than others I feel either tired or not as ‘into it’ as usual). Usually there is too much going on in the class for anyone to be really really bored (watching-the-clock-tick-bored). If individuals are getting bored they tend to take it upon themselves to combat this by livening everyone else up through
joke telling etc. Generally if this happens it is not disruptive and it suits its purpose and the teachers cotton on to this and adapt their lesson accordingly and "go with the flow". The course then is largely completely enjoyable to be on and I think that most of the students would agree with this.

All of the students did agree that generally the course was an interesting one to be on and they were very enthusiastic and animated when they were talking about the enthusiasm of the teachers. The students enjoyed it when the service teacher used examples from her personal experience to convey her enthusiasm for not only providing tourism and hospitality service, but for teaching as well

the service teacher uses examples that are relevant to Jonny - she tells stories of when she was younger and of when she was working and travelling etc - he feels like he can relate to, or at least imagine.

The students ‘knew’ and were very quick to pick up on, the amount of planning and effort that the teacher put in to making the course as interesting as possible for the students. They were very perceptive in this respect and it made them feel good if a teacher had put the effort in to keep them interested

the service teacher is a good role model and she shows extra energy and "does her best to make it interesting (Vittori)".

The students were interested also when the teachers were enthusiastic and they made an effort to "connect" with and actually work with the students. When a teacher did this, the class was more appealing and more interesting to the students

"the teachers are very enthusiastic". They would not want a teacher who is "down" in their provision of service – they want to be picked up and for the teacher to make an effort to connect with them. They enjoy cooperative work and a teacher who "moves around and works with you" and "jokes around a bit (Jack and Jill)".

To some of the younger students, it was important to them that the teachers had previously worked in the tourism and hospitality industry as this made the teacher
seem more interesting, which in turn made them more interested in what they were learning. To Brittany this was especially important as she thought that the service teacher was so enthusiastic about service because she had worked in customer service before.

Brittany is very interested in the service teacher, as the teacher has been a travel agent before and this is what Brittany wants to be. It gives the teacher a lot of credit in the eyes of the students if they have worked in tourism before – although they do not differentiate as to the sort of job that the teacher may have had or for how long – in many of their eyes a kitchen hand or waitressing job holds much the same status as a head chef or a front office manager. There is no laughing about or putting down of those jobs that have been criticised for being “menial” amongst these students.

Brittany also thinks that the service teacher is very enthusiastic about service – especially since she ”used to be a travel agent” – in that you would not be a travel agent if you were not enthusiastic about service.

The enthusiasm of the teacher therefore was very visible in the eyes of the students. The students became more interested when they perceived that the teacher was interested, enthused and trying. An awareness of this really is a basic necessity in the creation of the ‘hidden’ curriculum of a course that is trying to nurture the ‘Spirit of Service’, in that a teacher cannot hide a lack of enthusiasm for service.

5.5.2 Enjoy A Challenge

In keeping with some existing educational literature (e.g. Csikszentmihalyi et al. 1993), the students on all three of the courses responded really well to being actively (mentally or physically) involved, even to the extent that it was recorded in an observation at the Polytechnic that the students like to be challenged

the students have to think and seem to enjoy this challenge. The work is not always ‘easy’ and they really get into this. This surprised me and they really all rolled their sleeves up and got into the complicated stuff.
The students interviewed in a study by Csikszentmihalyi et al. (1994: 36) reinforced this observation as one of the participants, Sheila for example, explains "I feel like I'm being challenged. When it's too easy, you know, you don't really care for it. And when it's too hard, you don't care for it either. But if it's challenging, it's not too hard".

This led the researcher to question whether the course work at the Boys School could be more challenging.

I can't help but think that most of the students at the Boys School would quite get into some more challenging work — not work that is necessarily on a higher level, but work that makes them really really think and learn in the sense that they feel like they have achieved something. I think that this is something that is missing in the student experience of the Boys School. I think it would make them feel good (in that they had achieved something) and it would also make them feel that they are actually 'learning' and that there was a reason for them to make the effort to attend the class.

The students confirmed this during their interviews when many of them said that they would like the work to be more challenging.

5.5.3 Variety of People

Many of the students at the Boys School said that what made the course interesting for them was the variety of people. There were a variety of people on the course in terms of age, gender, culture and interests and because of the time the students spent together in a relaxed atmosphere, they all got to know each other well. It was not simply that there was a variety of people on the course that made it interesting, it was this and many other aspects of the 'hidden' curriculum at the Boys School working together. For example the researcher was
enjoying the funny nature of the class – it is very busy, funny, energetic, creative and funny) and so it seemed were most of the other people in the class. Jill said to me that “that laugh has made my day”.

June too, noted that what makes the course interesting is that the people on the course were all given the freedom to be individuals

“the variety and individuality of the people make the course interesting to be on and always different (June)”.

5.5.4 Exploring Own Interests

The students also became more interested in the course when they were able to do work that suited their own interests (see Shor 1992 and Irwin 1996). According to Langer (cited in Moscardo 1997: 23), letting students pursue topics of interest to them personally in their assignments could help to promote mindfulness. This was done all of the time at the Boys School, and as Rhys commented “I like being able to chose my own subjects instead of being told what to do”. June too liked it when the teacher used examples that were relevant to her as it meant that she “doesn’t switch off”. The researcher observed that at the Girls School the students expressed interest and excitement when they got the opportunity to work in an area of their own interest today the girls had to do something creative and independent and it created a totally different atmosphere in the classroom. They were all interested in their topic. They all seemed to enjoy and relish this opportunity and for what seemed like the first time they really got involved and worked enthusiastically and independently –some girls went into the computer room and others went to the library –they were allowed to go alone which seemed amazing- and they all worked really hard on their work. There was no sense of grumpiness in the classroom like there often had been in the past. They seemed willing to be creative and think and they really seemed to blossom with this opportunity.
The students therefore, valued the experience of being able to work on topics that they
had chosen, or topics that they were interested in. This is an easy feature of the
‘hidden’ curriculum to both become aware of and change.

The students on the courses responded positively to enthusiastic teachers, challenging
work, a variety of people and being able to work in their area of interest. These
characteristics of the ‘hidden’ curriculum helped to nurture the mindfulness qualities
of the ‘Spirit of Service’. However, some of the students experienced some aspects of
the ‘hidden’ curriculum negatively, in that they did not contribute to the student
finding the course interesting. The aspects of the ‘hidden’ curriculum that are
relevant here include the use of traditional style teaching, only learning while at
school, the disrupting physical environment and a lack of challenge.

5.5.5 Traditional Banking Style Classes

Some of the students at the Boys School expressed a dislike for the more traditional
style classes in which they got a lot of notes. Upchurch (1995) refers to this style of
class as “data dumping” and although he is not saying that it is not useful, he does not
think that it is the best mode of teaching in tourism and hospitality courses. Most of
the students at the Boys School would strongly agree with Upchurch and are
interested in the classes that are cooperative, and ‘doing’ in nature. In accordance
with Soden (1994) the students believe that the classes are more interesting and they
are more interested, when the style of the class is less traditional. The students
differentiated between what they saw as “work” (traditional style individual classes)
and what they saw as “learning” (cooperative or ‘doing’ style classes). According to
Boris, for example, “in the individual class we have got to work, but the service
teacher makes it fun”.
Students such as Boris saw the individual written book-work as 'work' whereas they saw the cooperative service class as a more appealing 'learning with fun'. The students also drew a definite distinction between individual work and cooperative work, in that they struggled with confidence when doing individual written work. They did not mind individual work so much as long as it was not simply written work. They almost feared this and had very little confidence doing this. The students at the Boys School, for example, "freaked out" when they were given an assessment that was individual and written, such as a test. It seems that despite all of the 'deep' approaches to learning in the classroom, the students did not know how to carry this through to their individual independent 'study' techniques. Many of the students just sort of stared at their notes 'reading' them over and over. When they were on their own they did not seem to know how to continue their 'deep' approach to learning. Although many assessments encouraged a deep approach to learning (such as the videos, roleplays and menu planning) some of the assessments did not appear to encourage a 'deep' approach to learning (they did not have to solve problems, be creative, use their imagination). At the Girls School, for example, the students had to look up brochures and get information as if to give to a tourist (not any particular tourist which would have made it more interesting/more thinking etc). Instead the girls took a lot of time on the presentation of their notes (lots of colour and twinking out (whiting out) mistakes etc). There seemed to be little chatter about the work just obediently doing the minimum required (chatter is of friends, what to do in the free period etc). They are told that there is an exam for this subject in term two. Nobody seems particularly phased by this as they are so carefully following through their worksheets that it does not phase them (very shallow approach to learning).

5.5.6 Not Learning Outside of the Classroom

All of the students at the Boys School would have been more interested in the course if they had been able to do more "learning" outside of the classroom or kitchen.
While there was a field trip and some work experience as a part of the course, the students almost had a sense of frustration in that they needed to “get out and about” (Bobbie). Traditionally educational institutions have been “place bound”, in that “school is a place…it is cloistered, private, sacrosanct territory” (O’Banion 1997: 11). Many of the students felt constricted by the classroom and the school and “it would be more interesting if we went somewhere…something different…a field trip or taking videos around backpackers or something…we are always in the classroom” (June). It seems that the course had been successful in instilling in the students that tourism and service are ‘alive’ and ‘everywhere’ and the students simply want to be able to reach out and touch it a bit more. The students suggested that going to accommodation establishments for example, to look around and hear from the staff about their jobs would be interesting for them.

5.5.7 The Distracting Physical Environment

Interestingly some of the boys at the Boys School claimed that their interest in the course was diminished due to the physical environment. Jonny and Rhys, for example, found it hard to concentrate in one of the classrooms due to its proximity to the side of the road. They would just sit and “watch the cars and stuff” and they found this more interesting than doing the (independent) course work. This is an point that had not occurred to the researcher and there is perhaps not an easy solution to this problem, except maybe to have the cooperative ‘doing’ style classes in classrooms that are situated next to something that could cause disruption and lack of interest instead of the already “boring” independent course work style classes.
5.5.8 Not Challenging Enough

Some of the students at the Boys School said that they did not find the work challenging enough because they had already done the same units. Brittany and Dean, for example, have previously done many of the units that make up the course at the Boys School. These students would like to be given the opportunity to do more advanced units in the same area. This is interesting, as they (Brittany and Dean) probably would have been able to do this if they had asked. Unfortunately they are both students who did not feel like they fitted into the culture of the school and they did not feel confident enough to actually ask the teachers if they would be able to do this. Again, the teachers should be aware of this and quite clearly offer relatively individualised packages at enrolment. Doing this would also decrease disruption in the class, as all of the students would be learning “new” information and not unnecessarily repeating units.

The students, therefore, responded well to, and were interested, in learning by ‘doing’ and cooperation. They would have liked to have been able to do more learning outside of the classroom, but when they were in the classroom doing individual traditional work, they would not like to be distracted. Also some of the students would have liked to have been challenged a little more, especially if they had already got credit for a particular unit.

5.6 Summary

The student experience of the ‘hidden’ curriculum of the Boys School, the Girls School and the Polytechnic all had characteristics that either supported, or did not support the goal of the official curricula to nurture qualities of mindfulness. The students were very clear in their opinions and were affected both universally and
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The student experience of the ‘hidden’ curriculum of the Boys School, the Girls School and the Polytechnic all had characteristics that either supported, or did not support the goal of the official curricula to nurture qualities of mindfulness. The students were very clear in their opinions and were affected both universally and
particularly by certain aspects of the their experience, depending on such factors as age, gender, interests and length of time at school.

In summary, the ‘hidden’ curriculum universally promoted and supported mindfulness when the course consisted of a variety of students who were able to get to know each other in a relaxed, cooperative, challenging, learning environment with very enthusiastic teachers who acted as facilitators and treated the students with respect and kept them informed. Mindfulness was not encouraged either universally, or particularistically, when these characteristics were not working in combination with each other, or if they were not a part of the student experience at all.
6 Chapter Six: Energy ‘Spirit of Service’

6.1 Introduction

**Proactive and Willing** – proactive, motivated, innovative, organised, flexible, and open to change – willing to give extra energy and continuously learn and improve

**Having Fun** – being a star with the customer is fun – motivated by the intrinsic rewards of the service role

It was largely the case that the student experiences of the ‘hidden’ curricula were supportive of the official curricula with respect to the above ‘energy’ qualities of the ‘Spirit of Service’. However, some negative student experiences were also observed. Student experiences that were observed to be relevant in terms of the ‘energy spirit’ will be discussed in this chapter. These include the student perception of the level of teacher enjoyment in the process of providing service; the level of student motivation through either fear of failure or through a mission to succeed; the student perception as to whether the course was ‘fun’ to attend; and the extent to which students thought that their time was being used productively and wisely (see Table Two).

6.2 Process

6.2.1 Being a 'Star' with the Customer is Fun

The teachers on all three of the courses appeared to be intrinsically motivated by the service role, which is to say that they appeared to be feeling a sense of fun, enjoyment and curiosity when teaching (Csikszentmihalyi et al. 1993). The teachers all appeared to be enjoying the process of providing a service – teaching. The researcher, for example, observed in one of the classes at the Boys School that

the teacher comes across as very passionate about the subject in a way that many of the students don’t remember happening much before. The teacher jumps around and will do anything to get her enthusiasm across and she is definitely intrinsically motivated by the service role and in this case seeing the students happy and interested and actually
learning (this teacher does not equate 'learning' with sitting down quietly and writing etc.).

A result of the teachers giving 'extra energy' is that the service encounters became 'energised' and the students felt that the teachers had made an effort to 'bond' with them. As the researcher observed, this helped to relax the student-teacher interactions and make them potentially more like 'boundary open' service encounters.

The teacher gives a lot of extra energy and as a result of this many times you would describe the student-teacher relationship as "two way" (i.e. the teacher comes across as a real person and takes time to know the students and in turn the students - almost all of them - feel that they can joke and talk to the teacher in return e.g. the students joke with the teacher about his lack of suntan and a student asks the teacher whether he has travelled much and where he was born.

The teachers 'showed' the students through the 'hidden' curriculum that even when providing service can be difficult or not exactly what one would be ideally doing, it could still be enjoyable if one is intrinsically motivated and enjoying the process of making the customer say 'WOW'. The researcher observed at the Polytechnic for example, a teacher who gave everyone 'extra' energy - "the teacher never shows any sign of grumpiness or frustration even when the students are all working through something that is quite complicated...she gives 'extra' energy and she is obviously enjoying the process of teaching and providing service". The students at the Boys School universally thought that all of their teachers enjoyed the process of providing service and teaching and as a consequence gave 'extra' energy. It is interesting to note, however, that this was really something that the students expected from their teachers, in that "she really enjoys the class and gives it heaps...she shouldn't be teaching if she didn't" (Boris). In the same way therefore, that Berry (1995: 89) reported that "customers generally do not give firms extra credit for doing what they are supposed to do", the students, as customers, were expecting nothing less than
quality service, 'extra' energy, and 'boundary open' style service encounters from their teachers. As a result of watching their service providers/teachers provide this 'day in day out' for the duration of the course, the students appeared to gain an appreciation of the effort, and then the effect, of the "inspiration and the perspiration in the service factory (the school and the classroom)" (Berry 1995: 91). The students could see quite clearly that while providing service could be hard work, it could also be fun for both the service provider and the customer as long as the service provider is intrinsically motivated by the process. This was a 'lesson' that was invaluable in terms of nurturing the 'energy' qualities of the 'Spirit of Service'. The students at the Boys School were never told that they must give 'extra' energy and provide 'Knock Your Socks Off Service', yet they all seemed to have the 'spirit' to do this nurtured in them, in part through their experience of a 'hidden' curriculum, that demonstrated this to them day after day (see Stibbard 1998: 24). Their service teacher would be classified by Csikzentmihalyi et al. 1993: 184) as a 'memorable teacher' because she "challenged the students to expect more than just recognition or a pay cheque" from their work.

The students were learning, therefore, that being a "star with the customer is fun" (Berry 1995: 92). The students were learning to receive intrinsic rewards from the process of providing service, rather than relying solely on being motivated by such things as the rewards of doing well in an assessment (an external motivator). Such an intrinsic interest in process of learning about and providing service is thought to encourage a 'deep' and more appropriate and meaningful approach to learning (Biggs 1995: 32). At the Boys School, for example, through the cooking process (and the 'hidden' curriculum) the students were learning about intrinsic motivations as they
did not normally get to eat the products that they had made (they were generally used for staff or other customers). The researcher observed that

does not in anyway put the students off, and infact they do tend to give extra energy to the presentation etc (of the food) and there is a kind of excited ‘service buzz’ in the classroom. They are learning through the ‘hidden’ curriculum that the process of providing service can be fun. The students do seem to be motivated by this. The socio-emotional environment of the classroom and the school is also positive in this way and all of the teachers that we come across seem to enjoy the process of learning. Our teachers seem to believe in an active approach to learning in that they encourage us to learn openly, loudly, and physically. This seems to be their focus rather than have us do well in the assessments and spending their time ensuring that everyone is sitting in their seats, keeping quiet, and not “bothering their neighbours”.

On Wednesday lunchtimes, the class at the Boys School had to provide lunch service to paying customers (staff members), and on a rotating basis each week a group had to provide the customer service (i.e. be waiting staff). There was a lot of enthusiasm about this role and the students did seem to have picked up on the idea that being a star with the customer is fun. Brittany, for example, said that she liked it because serving lunch to the customer made her “feel good because they like it and come back and smile and say thanks”. It was important that part of the student experience therefore, that they got to practice customer service as it showed them that they can be intrinsically motivated by making the customer happy, in that it made Brittany feel good about herself.

The students experience of the ‘hidden’ curriculum at both the Polytechnic and the Boys School, therefore, was universally positive in terms of the students ‘learning’ that the process of providing customer is intrinsically motivating, and that being a ‘star with the customer is fun’. The students did not learn this through heavy-handed advice, rather they learnt it through the day to day experience of a ‘hidden’
curriculum that included intrinsically motivated teachers and a lot of ‘learning by doing’. Intrinsic motivation is especially important in the area of service provision and service provision education as the distinction between levels of intrinsic and external rewards applies between activities (see Csikszentmihalyi et al. 1993), and providing service is an activity that requires a high level of intrinsic motivation. There was only small negative student experience in this respect.

One student at the Boys School picked up on a once-off casual comment from the service teacher and this destroyed his whole concept of quality service and what being a ‘spirited’ server was all about. Once in the entire six months of observation the otherwise incredibly positive and nurturing service teacher at the Boys School made a comment explaining how they used to have a competition at an old place of work whereby they would see “who could treat the customers the worst and get away with it” (Boris). The teacher seemed to almost just get carried away in the class reliving her customer service work experience, and while the researcher can not deny that this does not happen in the workplace, in a training environment this sort of negative comment does not seem necessary or desirable. According to Rickard (1998) such negative comments or even jokes can not be tolerated in an organisation, and that all people must instead, live and breathe customer service. To show the students the ‘realistic’ side of providing customer service (such as that it can be very draining - Berry 1995) the students found it the most helpful when they were able to practice and ‘do’ customer service even if it was just a small role-play within the supportive environment of the classroom. While only one student at the Boys School actually picked up on the casual negative comment made by the teacher, it really can be seen as one person too many in a situation in which the official curriculum is hoping to nurture the ‘Spirit of Service’.
6.3 Motivation

6.3.1 Motivated by a Mission

The students at the Boys School were largely motivated by a ‘mission’, rather than by a fear of ‘failing’ an exam. They were on a mission to have fun, to fulfil their cooperative motive, and to do well on the course. They knew that the assessment system was such that they did not have to dwell on a fear of failing an examination based on the traditional fifty percent pass: fifty percent fail ideology. The climate that was set by the focus on the non-competitive unit standard system was certainly not observed to be stressful or anxiety making, and the students were encouraged to help each other and share resources. The learning also was often ‘deep’ learning that provided the opportunity for the students to view the work beyond what was required for the initial assessment. The researcher observed, for example, that “there seems to be plenty of time to spend on the topics covered, and discussions are often in-depth and go off on tangents as directed by students, in this way students are always able to put their own sort of interests onto and into a topic or discussion”. These students then were motivated by a mission, while Morris (1995: 34), found in her study of New Zealand secondary school students that they seemed to be motivated by fear rather than anything else: “fear of standing out”, being seen as a “geek”, or “being laughed at”. When trying to nurture the ‘spirit’ it seemed important that the students were not motivated through the ‘hidden’ curriculum to work and participate through fear.

By and large, the course at the Boys School provided ample opportunities for the students not to feel fearful of either examination ‘failure’ or of public humiliation style ‘failure’. It instead generally provided them with opportunities to satisfy and be motivated by, their desire to do well through their cooperative motive and their need
to have fun. Generally the students at the Boys School were given the opportunity to be motivated by their mission to do well, by being cooperative and having fun. However, there was one section of the course that involved relatively individual written work with exams (done within the unit standard system). The students were not motivated by this style of learning and assessment and even the fear of failure did nothing to help them, as most of the students had ‘failed’ so much in the past (in terms of academia) that another ‘fail’ was nothing to worry about. Rather than being motivated by fear, therefore, these otherwise very enthusiastic and motivated students, simply did not do any of the work for that subject and only two out of approximately twenty students ‘passed’ the mid-year exam. These cooperative students, therefore, were not motivated at all by fear. In terms of impending ‘failure’ they were beyond being fearful of it. They were generally so used to failure that, in light of being shown a “better” way (most of the other assessments in the unit standard system), they had developed avoidance tactics to assure that they would not ‘fail’ (even though they thought that they had done adequate work which had often happened in the past).

The researcher, for example observed that
today there was a definite focus in this class on an exam and they have to rote learn 52 NZ towns and cities for tomorrow. Everyone complains and this just doesn’t suit their style (it has all been written and individualistic despite the fact that we were told that the whole purpose of learning it was to provide service on the street etc. even if we weren’t planning to do a job that might involve writing it e.g. a travel agent. There is a lot of information in this class to write down and eventually “learn” (sit down and study). The atmosphere in this class is quite different to the rest of the course, as there is little student-student or teacher-student interaction. I think the students find it a bit of a shock. A girl lent to me during the class and said “I find this class really boring”. They all seem to be a little daunted by the thought of an ‘exam’ and they don’t really prepare for it by studying. I don’t think they know how to. As when they do ‘study’ they just kind of stare at the atlas or at the map that they copied. It is not seen as cool to do well (whereas it is in the cooperative games) and no one really takes
it as seriously as they do the cooperative or independent computer learning. In fact, over half of the class is away on the day of the test.

The driving force for the particular subject concerned (unit 3725) was being able to provide information and service to tourists. It was essentially learnt in usable terms (for example, New Zealand is about the same size as the American state of Colorado, rather than it is 250,000 sq. kms...). However, much of the work and assessment was written, which many of the students were uncomfortable with (and it is quite different to the rest of the course). The researcher recorded that “the emphasis is supposedly on service but not as we have come to know it...we now know service teaching as being fun, energetic, and involving thinking and this is what these students are motivated by rather than traditional academic type learning”. It was not that these students could not work individually as infact they often did work individually in the other classes. The students in this example were expressing their frustration at what Lynch (1989) describes as a strong bias in many schools towards academic learning, in that even in very practical subjects (such as tourism) school credentials are distributed on the basis of performance in academic tests. The students at all of the participating schools reacted very negatively to those assessments that did not credentialise the “intelligences” and skills that are required for quality service provision, and make up the ‘Spirit of Service’ (in the way described by Lynch 1989: 151). The students in this case study, however, responded the most positively to activities that provided them with a mission that was moulded in some way to developing and nurturing their ‘service’ loving nature.

6.3.2 Level of Recognition

Thus, the students at the Boys School loved to be motivated by a mission, it gave them a purpose and they really wanted to do well. In most of their courses they
gained the confidence to put themselves forward to do well because they knew that if they did ‘fail’ it was only because they did not complete the work. They all enjoyed having this achievable mission, in a way that was almost difficult to comprehend as a person who has always succeeded under a traditional academic system. Many of them have never had a mission before at school that was not overwhelmed by a fear of failure. They were empowered by having a mission and they wanted more. They wanted to feel the glory of really passing something and they wanted to get an A+ or an ‘excellent’ instead of just a ‘credit’ or a ‘pass’. With the ultimate safety of knowing that if they do the work that they could, in theory pass, the students wanted a bit more. They had never had the ‘opportunity’ to get an ‘A+’ before and all of the students at the Boys School said that they would like to be able to put extra effort in and get something more than a ‘pass’ or a ‘credit’. Interestingly some past students at the Polytechnic had been surveyed on this issue and they too thought that they should be given the chance to do more than just ‘pass’. The students were concerned that if they did an excellent and creative assignment the first time they got the same mark (a ‘pass’) as a person that did the absolute minimum amount of work for the second resit. As a result of this the Polytechnic developed a system whereby a student would be rewarded with a credit, a merit, or a distinction for the Polytechnic certificate. The students at the Boys School were very keen on this system and it excited them and motivated them to think that they could do so well.

The students at the Boys School, therefore, were motivated by a mission to do well, without a fear of failure. The types of ‘mission’ that these students were motivated by were mainly cooperative ones that engaged their fun loving nature. The students also wanted to be able to get “good sounding” marks for their work, because most of the students were used to years of getting a “big ugly” ‘FAIL’ instead.
6.4 Fun

6.4.1 Having Fun Inside of School

According to Upchurch (1995), education is intended to be a fun and enlightening process and it is by no means intended to turn an individual away from learning. The students at the Boys School were universally motivated by having fun and they responded the most positively to learning when they perceived that they were having fun. They enjoyed laughing and joking as well as doing ‘fun’ activities such as making videos, doing role-plays and having discussions. The students at the Boys School all considered that such activities were “real” learning. While the students in a study by Morris (1995) of New Zealand secondary students learning in more traditional and competitive environments, found that a few of the students thought that ‘fun’ activities were not real work. All of the students said that they had had more fun on the studied course than on any other previous course. The students at the Boys School found ‘fun’ in many other less obvious ways than the activities noted above. Some of them attributed their fun experience to “not being bossed around” (Brittany) and to not “being seen as dumb and failing everything” (Boris). The students at the Boys School were fun loving and they did not have to suppress this. The researcher recorded at the Boys School, for example, that

the most overwhelming and noticeable characteristic of most of the class is that they are so energetic, incredibly fun loving and cooperative. The students seem to naturally lean toward having a ‘Spirit of Service’ (although this by no means means that the official or ‘hidden’ curriculum can give up nurturing it – as they have the roots of something that now needs to be nurtured). Generally the ‘hidden’ curriculum of the course does not stifle their sense of fun. Within the climate of the school and with much internal control and support, the students in many ways actually constantly ensure that their experience of the course (and thus the ‘hidden’ curriculum) is always fun. This makes the course enjoyable to attend and as internal customers to each other it can be said that the students all provide each other with wonderful ‘spirited’ service.
For the researcher this meant that the course at the Boys School, was very enjoyable to be ‘attend’ and she recorded that

the overwhelming atmosphere of the course is that everyone is essentially good natured and enjoyable to be with. For me this means that I enjoy going there. Time does not really drag on in a way that it could easily do spending the whole day with the same people in small rooms for five days a week. Today for example, we had a double period of tourism to be followed by a pretty full on restaurant/cooking/service situation. The teacher recognised that this was quite a lot for us to deal with and we had two breaks during tourism and we played some games to see what it is like to be elderly/disabled etc. to keep everyone energised and interested. The note taking stuff they got in bite-sized little bits.

The importance placed on having fun as well as working, in order to be successful on the course can be seen through Deans and Vittori’s description of a “goody good” or a “suck up” as someone who “does the work and makes everybody laugh”. This was an important feature of a course that was attempting to nurture the ‘Spirit of Service’, as one of the students in Morris’ study concluded “schools should be more fun, if school isn’t fun your spirit dies and so does your motivation”(1995: 26).

6.4.2 Having Fun Outside of School

According to Zimmerman (1990) involvement in community organisations and activities is one way to enhance ones psychological empowerment. Some of the students at the Boys School found that by doing the course, and through the encouragement of the teachers on the course, that their ‘fun’ activities outside of school hours were either encouraged or increased. The teachers, for example, always ask Rhys whether he had a “good weekend?” and according to Randy, the teachers always “know and ask” about his sport. The boys appreciate the teachers knowing about their sport and socialising as it is “makes me feel good (Max) and it is “good they know” (Boris). It was an important part of their course, therefore, that these
boys were encouraged to participate in ‘extra-curricular’ activities as, according to Morris (1995: 45), such activities enhance what is happening in schools, provide different learning experiences and an alternative to what she described as the “grind of school work”. While the students at the Boys School did not seem to see school as a “grind”, it was an important particularistic feature of the ‘hidden’ curriculum that outside of school ‘fun’ activities were encouraged as they promote what Lynch (1989) described as ‘Love Labour (the ‘labour’ required to produce caring relations).

6.4.3 Not Having Fun Inside of School

The students at the Boys School, therefore, universally had an experience on the course that they considered to be ‘fun’. While particular students also thought that the teachers had encouraged or at least supported, their ‘fun’ activities that they did outside of school.

However, the researcher did not always find the experience of the course at the Girls School to be ‘fun’. Indeed, it has been observed in many relatively traditional style classrooms that there is often a “remarkable lack of positive emotions” (Shor 1992: 26). Due to many characteristics of their ‘hidden’ curriculum the Girls School was not an environment in which the researcher recorded or experienced much ‘fun’ activity. The students at the Girls School seemed to struggle to have fun and feel good in an atmosphere in which they had little internal control, had little opportunity for interaction and were faced with a fragmented mode of presented knowledge (the students just came together for the class for one hour a day for four days a week). While the teacher at the Girls School did seem to be thought of as ‘nice’ she did not actually appear to be having ‘fun’. She was proactive and willing yet she seemed to be frustrated, and struggled to get her enjoyment or sense of fun across to the students.
as they seemed to think that she was a ‘teacher’ first and foremost who was “working”. It was difficult for the teacher to be seen as being motivated by the intrinsic rewards of the service role when she was so often put in the role of a ‘traditional teacher’ assuming much external control over the students.

6.4.4 Not Having Fun Outside of School

A particularistic feature of the ‘hidden’ curriculum at the Boys School was that some of the students (females, new students, and those who perceived themselves as non-‘sporty’ students) did not feel that they were encouraged to partake in ‘fun’ activities outside of school as much as some of the other students were (‘sporty’ males and existing students of the school). The female students and a non-‘sporty’ new male student felt that “the teachers don’t really know” about what they did outside of school (Brittany). According to Bobbie and June “the teachers don’t really ask girls…they don’t know what we do”. These students, therefore, felt that their own ‘fun’ activities such as women’s rugby, hockey and music were not considered as important as the activities of the others even though these activities played a very important role in the nurturing of the ‘Spirit of Service’ in these female students. The students felt that their own ‘fun’ activities were important to them, especially in terms of such qualities as nurturing their self confidence, their communication, their service orientation and their fun loving natures, and they would have found it to be “really nice” if the teachers had asked about these activities and encouraged them. The students would have preferred to have been seen more “holistically” (see Robinson 1994: 17).

The students at the Girls School seemed to struggle in an environment that appeared to stifle their ability to have what they considered to be ‘fun’. While particular
students at the Boys School felt that the school did not support or even recognise their 'extra-curricular' 'fun' activities which they believed were so important because of the role they played in nurturing the many qualities that make up both the 'energy' and the whole, 'Spirit of Service'.

6.5 Productivity

6.5.1 Being Productive

It was a feature of all of the courses studied for this present study that the students responded well to being productive in the classroom (see also Shor 1992). This interpretation can be related to the writings of Tulgan (1996) who believes that 'Generation X'ers' (which all of these students were – by his definition) can have a lot of fun working very hard. Tulgan goes on to say that 'Generation X'ers' have voracious appetites for information, and enjoy a constantly refueled work environment with endless supplies of challenging experiences, new projects, new skill areas, new technology, new interpretations, and new meaning (1996: 50). The "voracious appetites" of the students at the Polytechnic were satisfied in a way that the other two schools did not seem to be able to offer. The researcher, for example, recorded at the Polytechnic that

there is quite a heavy workload in the class. Compared to the school courses there is an unbelievable amount of work got through in the day (it is a different level of course but I think that that does not matter with respect to this). Funnily enough the students seem to actually appreciate this and take it that this is what is expected of them so they will listen and do well. There does seem to be much more point in turning up to this course and since I have been there so far there is much less fluctuation in the level of attendance than there is at the Boys School. This standard is set in the atmosphere of the course as in their coursebook it states that they are “a team of motivated staff who are committed to excellence in tourism education and a group of students who are actively pursuing and attaining their career goals”. This is so true and the student experience of the course seems to directly reinforce this and in doing so it helps to nurture their sense of
self in terms of what they can achieve, and do achieve in both the classroom and in the future career options. They are achieving and this makes them feel good. In part this creates the atmosphere in the classroom where it is not "uncool" to work hard.

The students at the Polytechnic, therefore, all responded positively to a productive atmosphere and this appeared to make the students more proactive and willing, which are qualities that make the 'energy' variable of the 'Spirit of Service'. The productive use of time also meant that the students at the Polytechnic got the required work mainly completed during school hours and they were left with more time for what Lynch (1989) described as 'Love Labour'. The relative productivity of the classroom (and their non-school, bell-less structure) also meant that the Polytechnic students were able to go home when they had completed the set work. This in turn would have given the students a sense that their activities outside of school that contribute to 'love labour' such as family relations and sports, were important, were recognised and valued by the Polytechnic. The researcher also observed that this did not leave a feeling that the Polytechnic was out of touch and unrealistic, in that while it is a training institution it does not have the feeling of a place that is not in the 'real world'.

In a study by Forbes (1994) of the 'hidden' curriculum of Polytechnic nursing students she found that making the students sit in the class even when they had finished their work, in order to make a certain pre-determined number of class hours, was an experience with many negative consequences in the students eyes.

6.5.2 Unproductive

Time was seen to have been used wisely at the Polytechnic, therefore, as the students responded well to a productive classroom situation that satisfied their appetites for information. However, the students at the Boys School felt universally that time was
not used wisely on their course. This was something that was observed quite early on in the course by the researcher who wrote that

many of these students have “failed” in academic streams and do not feel good about themselves with regard to this. It seems that they would really like to do well at school and that this would help them feel good about themselves. One student today complained when we finished work early to watch the cricket on TV and he loudly complained “I want to learn” which I thought was pretty amazing (he is quite “cool” and said it in front of his friends). It made me think that he really meant it and that an important thing for these students to feel good about themselves is to do well at school (which many of them previously have not). Also due to their age (many are “adults”) a lot of the students have a lot going on in their lives and are very busy with such things as jobs and children and to obviously “waste time” - when they have made the effort to come to school – doesn’t actually seem like “fun” to them (as you imagine it would in a younger class). Infact when we are obviously “wasting time” most of the students would rather not be there - “can’t I leave now?” – to the extent that one student actually pretended he had (non-existent) children to pick up from kindergarten to get out of class early when we were wasting time (not learning/discussing etc.).

This issue of time not being perceived to be used wisely became a strong feature of the ‘hidden’ curriculum at the Boys School and all of the students spontaneously commented on it. Many of the students were very busy outside of school hours and many of the students made big changes to their lives in order to attend the course. All of the students said that it was important for them to get the work done at school and to do well. Most of the students would have like to have been “busier” on the course and like Bobbie, would “like to have been kept busy”. Related to this, some of the students (of no particular age or gender) would have liked it if the work was also a bit more challenging - “instead of making a chocolate cake I would like to make a gateaux” (Monty) and for the work to have been a bit more “completable” and therefore more tangible – “I would like to carry things through from A to B” (Con). According to Tulgan (1996) it is a common feature of ‘Generation X’ers’ to want to
express value by trying to make specific tangible contributions, in that value is proven in one's ability to create valuable end-products or results.

6.5.3 Not Individualised Enough

All but one of the students at the Boys School wanted to be able to individualise the course to suit their needs more, in that they perceived the course to be too general and therefore they thought that time was constantly being wasted. The students wanted some flexibility in the productive sub-system of the course in terms of the way in which knowledge was distributed. The course was effectively divided into two parts: the hospitality (cooking) part and the tourism part (National Certificate in Hospitality – Catering and the National Certificate in Tourism). Many of the students told the researcher that they would like to be able to focus on one part of the course and not the other depending on their specific career aspirations, as they were beginning to think that it was a "waste of time doing the other part" (Jill). It was imagined by the students that if they could just do the part that interested them that this would "keep the interest levels up...and people would turn up" (Bobbie). Two students were indeed able to do this and they both 'dropped' the hospitality part of the course. By all accounts this individualising of the course worked really well and it made the students feel "much much better" about the use of time on the course.

6.5.4 A Struggle with Independent Work

The students at the Boys School also almost universally saw independent written rote learning as a waste of time because they lacked the confidence to do it. As Max explained, "sometimes we do nothing...this normally happens when we are supposed to be working by ourselves". The students thought that time was wasted quite a lot when they were supposed to be working independently and they were waiting for the
teacher to help them. The class really struggled when working independently and the students were almost all constantly demanding the time of the one teacher. They did seem to get better at this though over the time of the study period, and they slowly got more confidence in their abilities to work alone and solve their own problems – they also got help from other students which tended to work very well and made it feel like a work environment in which there is not always a supervisor around to ask little questions – you have to feel confident enough to use your own initiative and solve your own problems. It seemed that the confidence the students got from working in groups (in which they felt very comfortable and saw as very worthwhile) was helping their confidence, as are many other aspects of the ‘hidden’ curriculum such as being treated like a ‘person’, spending a lot of time interacting with each other in a ‘home base’ and having the less stressful and less competitive unit standards as the method of assessment.

6.5.5 Limited Focus

Some of the students thought that it would seem that time was being used more wisely if the course had more structure and a stronger focus on assessments. June, for example, would like to have known “what we are doing more...what we are covering in each class...to know that it is worthwhile coming” and Monty would have liked to have known “where things fit in”.

Most of the students at the Boys School, therefore, perceived that time was not used very wisely on their course. They would have liked for there to have been more productivity, more individualisation of courses, less totally independent work, and more focus.
6.6 Summary

In summary, therefore, the qualities that combine to form the 'energy' spirit were being both supported, and unsupported by the 'hidden' curricula of the three studied courses. The official curricula of the courses was supported in this respect when the students universally perceived that the teachers were giving 'extra energy'; when the students were given a 'do-able' mission; when their fun loving nature was being satisfied and when they considered that time was being used wisely. There were also some particularistic features of the 'hidden' curricula that did not support the official curricula. Students did not respond well to what they perceived to be a lack of energy for service; too much of a focus on being motivated by fear; and not having fun. As well as this the students at the Boys School all thought that time was not used wisely on their course.
7 Chapter Seven: Communication 'Spirit of Service'

7.1 Introduction

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<td>different cultural perspectives and values</td>
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</tbody>
</table>

There were some features of the student experience that were observed and reported as being relevant in terms of the level of support given to the nurturing of communication skills. These include the extent to which students experienced 'boundary open', two-way discussions on the course; the level of student-student interaction on the course; what manifests itself as the underlying philosophy behind the course; and the relative homogeneous or heterogeneous make up of students on each course, and within smaller groups on the courses (see Table Two).

7.2 Boundary

7.2.1 Students are Free to Communicate

According to Gerlach (1994), learning is a natural social act in which the participants talk among themselves, and it is through the talk that learning occurs. The students at the Boys School responded really well to what they described as being “free to talk and be opinionated...it is a two way thing (Brittany)”. A combination of characteristics of their ‘hidden’ curriculum provided the opportunity for this sort of ‘quality’ two-way conversation at the Boys School, and to a certain extent at the Polytechnic. The teachers at the Boys School, for example, encouraged the students to lead the conversation in class. When the researcher observed a brainstorming session, for example, the students “controlled their own session, they did not have to raise their hands to effectively ‘ask’ the teacher if they could speak and they listened to each others contributions and generally respected and built on them”. Most of the
discussions at the Boys School were also student led, as the researcher noted in the following example:

the teacher introduces a topic (immigration into New Zealand) and then sits back, and the class takes over – listening and building on each other’s comments. Sometimes someone says something quietly and the teacher picks up on it to help him or her. The teacher listens without criticism or comment and at the end she offers her opinion in the same way as everyone else had – she didn’t make it seem like the “right” answer - just her opinion.

The teachers at the Boys School were also very relaxed in their interactions with the students and this helped to encourage the students to feel free to communicate. From the very first day of the course when a barbecue was held at the beach, the teachers were very relaxed and friendly. As the researcher noted, the teachers did not close themselves of from the students, instead the teachers mixed with the students entirely on their level. They had on “beach” clothes, they got sunburnt, and talked about their own homes, partners and work history etc. The teachers seemed real in a way that I don’t think that many students would communicate with their traditional (‘banking’) teacher.

The students at the Polytechnic also responded well to the teacher making an effort to connect with them and spend time with them. It was, in part, a feature of the structure of the Polytechnic system that allowed for this extended interaction as the teacher had the same class on either side of a break, something that happened rarely within the period based secondary school structure. The researcher found that the teacher at the Polytechnic often arrives early and remains in the classroom during the breaks and sits and chats with the students. She makes sure that she speaks to everyone individually about their upcoming work experience and makes sure they are feeling OK and organised about it. Students are greeted with smiles, names are frequently used and the teacher bends down to get on the same physical level with the student she is talking to.
At the Boys School and the Polytechnic, therefore, there was a two-way dialogue between the all people involved. This is important according to Freire (1993: 81) as “without dialogue there is no communication and without communication there can be no true education”.

7.2.2 Closed Boundary – One-way Discussion

This largely relaxed two-way interaction between the students and the teachers at the Polytechnic and at the Boys School, clearly made the students feel confident about communicating and ensured that they got to experience positive ‘boundary open’ service encounters “all the time (Boris)”. However, in many instances during the observation period, the interactions and discussions at the Girls School, and sometimes at the Polytechnic, were led, and effectively controlled, by the teachers. At the Girls School for example, the researcher observed that although time is allowed for brainstorming and discussions, it is all “teacher led and the students join in by putting their hands up – which they generally don’t do – they tend to have to be asked by the teacher and then they quietly and reluctantly answer”. Somewhat ironically one day during one of these rather tense ‘discussions’ the researcher observed that the teacher was telling the class that for “good communication to occur in the workplace, both parties should be willing to communicate (I don’t know whether these students are very willing) and that both parties should be comfortable (we are sitting on archaic looking wooden chairs). The teacher did not seem to notice what she was saying…but I do not think that the irony was lost on some of the students”. While the teacher at the Girls School did try to encourage the students to communicate more freely, the researcher observed that the teacher was competing with the more influential and restrictive structure of the secondary school day.
within the confines of a teacher-led discussion the teacher does try and encourage student communication. She waits a long time to allow students to think of an answer and she really comes across as authentic in her praise. She also does the general service mindedness things such as using names and positive eye contact. Within the confines of the school environment, however, she does not have time to do such things as arrive early to class or to stay late so that she can casually chat with the students on a friendly level without 'school work' being the driving force of the conversation.

This time restraint formed a part of the 'hidden' curriculum of the course – that the teacher and the student came together for one hour, precisely marked out by loud ringing bells. This led to a feeling that time was limited, and that the teacher must be used as much as possible as a 'resource' or at least a controller, for the available hour.

While the Polytechnic was fortunate not to be controlled in this way, the students still did not always respond well to participating in class discussions. The communication or discussion in the class was quite limited and the teacher was very aware of this and found it quite a struggle getting the students to talk. The researcher observed that the teacher generally asked the students to answer questions individually in front of the entire class and the teacher tended to have one idea or answer in mind, and she only offered praise if the 'correct' answer was given – even though many of the other answers were infact valid contributions they were just ignored. The teacher did not realise that she was doing this, and it was unintentional as she was obviously otherwise concerned, and committed to providing each student with excellent service that nurtured his or her 'Spirit of Service'.

Some universalistic features of the 'hidden' curricula such as the structure of the school and the course, of the Girls School and the teacher-led discussion of the Polytechnic, meant that the students did not always get to experience 'free' and 'open'
communication that would have been helpful in nurturing their 'Spirit of Service' in terms of the communication qualities.

7.3 Relationships

7.3.1 Relationships Encouraged

At both the Boys School and the Polytechnic the students responded positively to the 'hidden' curriculum that encouraged them to have a high level interaction with the other students. At the Boys School, for example, the students did not have to work in silence when they were working on their own individual work. The researcher observed that in computing the students work individually, although communication between them continues in a very natural and friendly way. They are not told that they have to work in silence and this seems to suit them. They listen to each other’s problems (computer ones) and offer what they can in return. Being able to talk about these problems “crosses” all the different people in the class (cultures, age and outside friendship groups).

The teacher not requiring silence for working and learning therefore, meant that very positive student-student interaction occurred and this (in part through the common thread of “the computer”) helped to bridge any gaps in the class that could potentially have been quite deep (i.e. between adult students and seventh formers). Thus, customer contact skills and the ability to feel comfortable with other cultural perspectives and values, were nurtured through the ‘hidden’ curriculum in this context (see for example Robinson 1994: 18). This is aided by the independent yet non-competitive nature of the computer class. So, while officially there was no cooperation between the students (there was no means or outcome independence in that people worked individually for individual outcomes), the student experience of the classroom climate was actually quite cooperative and communicative. It could
even be said that the students moved naturally towards a type of means interdependence, in part due to the supportive role played by the 'hidden' curriculum in this instance. This was also a feature of the 'hidden' curriculum at the Polytechnic, where the researcher observed that

everyone is quiet and works hard and conscientiously but there is not a feeling of awkwardness or anxiety in the classroom. There is a level of natural involvement, interaction and cooperation. When the students have individual tasks to complete many of the students chose to work cooperatively with another (for example dividing the tasks up).

This type of natural interaction and cooperation was encouraged in the classroom and the chatter and laughter that resulted from this is tolerated, and it was not seen as an issue in terms of classroom management (the teacher did not try and suppress this). There was a pleasant feeling in the class and when the students had to speak publicly, for example, they showed no signs of really feeling awkward or pained by having to do so. According to Robinson (1994) this is important, as humanised interaction or allowing caring, sharing and supporting to have pride of place in the classroom, is vital in the empowering of students.

Interaction was also encouraged through the use of cooperative learning, which formed a natural feature of the course and the 'hidden' curriculum at the Boys School and at the Polytechnic. The researcher observed the 'hidden' curriculum of the Boys School especially, to be very cooperative in nature, for example

today we 'walked the talk' in the 'hidden' curriculum as far as nurturing the Spirit of Service goes. The class was left basically alone to plan our field trip and this involved the students actually doing and experiencing problem solving, complaint handling, analysis of verbal intake, and accepting different cultural perspectives and values. They did this in such a way that it was quite amazing. They lived and
experienced this and nurtured their communication skills in a way that could not possibly have been done had the students just been given a handout with a planned field trip on. People were not just communicating for themselves – they really were into it and went to great lengths to accommodate everyone (in that it would have been much 'easier' if we had been told that we all had to do the same thing). The problems we had to solve were so that everyone knew that everyone would be happy. This is full on cooperative learning. There is positive outcome interdependence and positive means interdependence.

Cooperative learning became a natural feature of the course and the first response of the students was to work together and help each other. It was a classroom community that was supportive, and promoted both growth and risk (see Warren and Rheingold 1993). The researcher observed one day that

we were doing a kind of fun tricky little quiz to see if were listening properly in service encounters and the teacher did not want us to share our answers. She had to explicitly tell us not to share or discuss our answers, as the natural kind of thing for these students to do is to help each other. Having said that however, it did not seem too weird to work individually as we do do that in other classes. The first response of the students, however, is to work together and help each other.

In this respect, their ‘Spirit of Service’ was really being nurtured through the ‘hidden’ curriculum, through the climate of the school and student-student interaction. There was a lot of communication at the Boys School because the students had almost continual opportunities to get to know each other. This came through such things as cooperative learning with means and outcome interdependence, spending so much time together and sitting around tables in the classroom. It was so much so the case that communication with each other was a huge and integral part of the course, that the researcher once wrote that “yesterday I did not really contribute to the discussion in the class and just sort of sat back and listened as I was just sort of feeling ‘quiet’, and two people came up to me separately and asked if I was feeling OK”. This sort of
behaviour indicates that the communication between the students (and teachers) was natural and genuine and everyone seemed to feel comfortable with others.

7.3.2 Relationships Not Encouraged

Through the encouragement of such things as not requiring silence when working, and learning cooperatively, the students at the Boys School and the Polytechnic were experiencing a ‘hidden’ curriculum that in this respect, did seemingly support the goals of the official curriculum to nurture the qualities of the communication spirit such as customer contact skills and being comfortable with all visitors. However, at the Girls School there was very limited student-student interaction and communication. The students were often required to work in silence (when doing individual work) and the teacher spent a lot of time and energy controlling the class and keeping them quiet. The class never really seemed to have a feeling of being a ‘group’ and they seemed to have very little reason to communicate with each other. The researcher observed for example, that once when about half the class joined another class in the computer room they had to spread out around the room to where there were spare computers. Throughout the period in the computer room there was no sense of being a ‘group’ shown by the students from the researcher’s class – they did not talk to each other, or show any interest at all in what each other were doing. The only thing that connected the students spread out amongst others in the computer room, was the researcher walking around and talking to them (individually). The atmosphere, therefore, was quite competitive and individualistic compared to that at the Boys School and the Polytechnic. According to Johnson and Johnson (1989), such an atmosphere, as at the Girls School, can lead to such things as
• inaccurate communication (no-one really listens to anyone else or build on anyone else’s statements etc.)

• egocentrism (not as the result of a positive self esteem, but more the result of a complete lack of interest, knowledge or opportunity for sustained interaction in the other students)

• resistance to influence (they do not even open themselves up to influence and they grumble at the prospect)

• monopolistic stereotyped and static views of others (they do not know the others and only refer to them in sweeping generalised statements)

• low self esteem and sense of failure (they hate showing things to others and talking)

• expectations of distasteful and unpleasant interactions with others (so much so that they do not communicate – unless absolutely forced and then it is minimal and limited).

The ‘hidden’ curriculum at the Girls School, therefore, did not in this respect totally support the goals of the official curriculum to nurture the qualities of ‘communication’.

7.4 Philosophy

Underlying the three courses studied was what Watkins (1990) described as a ‘human service’ orientation, as opposed to a business or say a geographical orientation (in that a traditional business model may, for example, focus on the efficiency, quantity and profits orientation of ‘mass’ tourism). This ‘underlying’ philosophy really came
through in the ‘hidden’ curriculum of the Boys School and a humanistic climate rather than a custodial one was created, and the stage was really set for communication (Beane and Lipka 1986).

7.4.1 Starting the Course with a Barbecue

The human service philosophy became apparent on the first day of the course when the class spent the day at the beach having a barbecue. The researcher observed that

although we did not play ‘get to know each other’ type games at the barbecue, this was definitely a ‘get to know each other’ before the start of the course. It involved taking a whole day off of school, when other classes were in the classroom being told about all the work that they had to get through before their first exam. It really showed the underlying philosophy of the course, which is communication, interaction, fun etc. It really began to set the scene for much cooperative learning and positive interaction – and a ‘human service’ focus rather than a business-type or traditional school focus.

The students responded very well to the barbecue and the following quotes are an indication of how the students experienced, and saw the day

“the barbecue was great... a way to get to know people...it made it better and more comfortable...it was a good first day...we didn’t feel as shy...it broke the ice”(Brittany)

“(the barbecue on the first day) was good. It eased me into the situation where the next day I had to walk into the class...not as a stranger...on the first morning(an introduction to the course morning to make arrangements for the barbecue and get a tour of the school) I felt like a stranger...the barbecue helped”(Jill)

“(the barbecue and the games) broke the ice...it was very good. It helped to get to know everyone...it’s important for all the group and kitchen work...we depend on each other as a team”(Con)

“the barbecue was good, got to know people...it helped”(Max)

“it (the barbecue) was better than getting straight into work...get to know each other (better start than last year when he was doing a competitive and exam focused course that started to do the written work for the exam from the first day)”(Max)
“the barbecue was good...so we could get to know each other...if you meet in a classroom first up it is real quiet...can hear a pin drop...the beach was real good”(Randy).

The barbecue therefore was an important part of the students’ experience of the course as it helped to set a scene, or a ‘hidden’ curriculum, that was generally very supportive in terms of the goals of the official curriculum and nurturing the qualities of communication.

7.4.2 Interactive ‘Ice-breaker’ Games

The underlying philosophy of the course also came through as a result of interactive ‘ice-breaker’ games being encouraged by the teachers and then enjoyed by the students. The researcher observed, for example, that team-building games were played to help the class to communicate and

an indicator that this happened is that the males and females all interacted (after the barbecue where there was virtually no inter-gender communication). The games often involved not talking and so the English-as-a-Second-Language students seemed to enjoy it as well and could begin to communicate across the language barrier. Everybody seemed comfortable (or at least everybody was as uncomfortable as each other) and afterwards everyone seemed much more relaxed, happy and more confident. Everybody took the communication “games” very seriously and no one dismissed them as “dumb” or “stupid time wasters”. We did these games on the first day and it helped to set the scene and we have continued to do them ever since on an almost daily basis. In that it is not unusual if in the middle of the class we might have to get up and mix around and play a game that may involve solving problems in a non-verbal way.

Most of the students spoke very highly of the interactive ‘ice breaker’ games and they thought that they were “pretty cool...they get you thinking and break the ice (Brittany)” and they were “important and it helped us feel OK (Seb)”. Even Jack, who thought that the games were “a bit silly at the time” decided later, on reflection, that “they did work...getting to know everybody and relaxation”.

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7.4.3 Cooperative Learning

Another aspect of the 'hidden' curriculum that contributed to the 'human service' atmosphere of the course was the emphasis on cooperative learning. In the cooking class (the hospitality side of the course) the class often worked in groups whereby they were given a lot of freedom to complete a set task (such as make a salad). When observing this, and after working in such groups the researcher wrote that communication was needed to decide on such things as presentation, and who was going to do what etc. (means and outcome interdependence). This involved such things as listening, compromise and presenting an idea. There was respect shown for the contributions of others and there was no monopolising of discussions or interruptions. The atmosphere and the natural interaction of students led to very effective cooperation.

When working in such groups at the Boys School, there was no social loafing, no lack of social responsibility, no negative interaction, no lack of social skills or reflection which are thought to be characteristics of ineffective cooperation (Johnson and Johnson 1989).

7.4.4 'Learning By Doing'

The underlying philosophy of the course also manifested itself in the 'hidden' curriculum as a result of the amount of 'learning by doing' done on the course. The researcher observed in the following, that even when the 'learning by doing' did not actually work exactly 'to plan' it could still be seen as a positive experience in terms of supporting and nurturing communicative qualities in the students, today, for example, we were learning about teams and communication and we did this by doing a role-play. We were sitting in groups of five around the tables and we were assigned roles as the staff of a small restaurant having a staff meeting. We were each given problems and positive comments and ideas to contribute to the meeting i.e. as a kitchen hand, waitress, chef, bartender, and a manager. We had half an hour for the meeting and to come up with solutions. We were encouraged as much as possible to see the staff meeting as "real" (we were told about the market share of the restaurant etc.). Our group
worked very well, with our manager diplomatically listening and trying to meet everybody’s needs. In this way the role-play did actually feel quite real. Some of the other groups were much louder and ’sillier’ than us but they too worked well as a team and communicated well (i.e. no one monopolised the discussion). They did everything in an exaggerated way and this did not seem to be a problem as they seemed to enjoy it and I think that really they all knew how you were “supposed” to do it.

Johnson and Johnson (1989) wrote of a phenomenon called the process of acceptance whereby as a result of cooperative learning there is frequent and accurate and open communication; accurate understanding of each others perspectives; high self esteem; success and productivity; and expectations that future interaction will be positive and productive.

The ‘process of acceptance’ did seem to have happened at the Boys School. This was helped by activities such as starting the course with a barbecue, playing ‘ice-breaker games, working cooperatively and ‘learning by doing’, which encouraged communication. The ‘hidden’ curriculum of the course did appear to be supporting the official curriculum’s stated desires to nurture and develop communication skills for use in customer contact, which as has been stated, is so very important to the tourism industry.

7.4.5 An Unmanifested ‘Human Service’ Philosophy

It was clear to the researcher that there was an underlying ‘human service’ philosophy at the Girls School, however, it did not always manage to manifest itself in the student experience of the ‘hidden’ curriculum of the course. The researcher observed, for example, that

the teachers intentions for the course show a definite human service philosophy in that “people” skills and the qualities that make up the Spirit of Service were actually stated by the teacher as important – she wrote them up on the board as a type of contract
between her and the students that the students were given the “opportunity” to refuse (although they couldn’t really as it was the first day, first thing and everyone sat individually without talking to each other so therefore the student experience of this was that they were being told to have fun etc. by the teacher which really didn’t go down well with these students who didn’t seem to think that it was possible to have fun in the classroom – and interestingly whenever we did have fun we were outside and thus, the classroom remained in their minds as a place to not have fun)

- walk the talk
- have fun
- show initiative
- need to go the extra mile…”if there is an no-one beside you at the end of the day put the chair up anyway”

Therefore, an underlying ‘human service’ philosophy at the Girls School did not always manifest itself in the ‘hidden’ curriculum of the course when looked at from the actual experience of the students. This could, in part, be attributed to a lack of effective encouragement through such things as ‘ice-breaker’ games, cooperative learning and ‘learning by doing’. The researcher, for example, observed that activities such as playing interactive games were not really a common feature of her experience at the Girls School today communication was encouraged through playing interactive games. We do this outside in the sun (which seemed like a good idea but it turns out that we never play cooperative games in the classroom –thus, the classroom is seen as a place to do silent ‘real’ work –even if the reason for this is to keep the noise down in the classroom). This, it also turned out, was one of the very few times we played cooperative games. We sometimes worked in groups but not in a flexible relaxed communicative way. Many of the students in the class do not know each other, and only actually do this class together.
Even a couple of female students at the very cooperative and ‘human service’ oriented Boys School said that they would have liked for there to have been more ‘ice-breaker’ games played, not only at the start of the year, but throughout the year. June, for example, would have liked for the barbecue on the first day of the course, to have had more organised interactive activities as while “the guys knew each other, we didn’t know anyone and they could have done more to make us interact...”. The barbecue helped June to feel comfortable with the girls, but not with the boys, which made her feel very uncomfortable at the beginning of the course, as she had “little confidence with boys”. She would have liked for us to have had some organised ice breaker games to get the two distinct (gender) camps to interact. June was not the only student to experience this and the researcher too noted after the barbecue that, “many of the boys who had previously been at the school and knew each other would not have met anyone new whilst on the barbecue, and it just seemed to confirm their superiority as a group who knew each other and were ‘in the know’ – the teachers got them to cook the barbecue etc. – like as if they were the hosts and we were the visitors”. This observation was especially interesting as it highlighted the strong cooperative desire of all of the students at the Boys School, and the fact that, contrary to much literature (for example Stibbard 1998), the students did not see cooperative games as a ‘waste of time’.

A ‘human service’ philosophy, therefore, was not always manifested in the ‘hidden’ curriculum of the Girls School, and even in some particular cases, at the Boys School. This, in part, could be attributed to what some of the students and the researcher saw, as an occasional lack of encouragement through such things as not playing interactive ‘ice-breaker’ games enough. A service spirit or an empowering spirit, as was manifested at the Boys School and the Polytechnic, is, according to Albrecht (1992),
not always evident in organisations that may have for example, a rational spirit, a technological spirit, or a financial spirit. The Girls School could be perhaps best described as having a custodial spirit or an oppressive spirit in that the positive, spirited and empowering educational paradigm that was so successful in nurturing the ‘Spirit of Service’ at the other two schools was not always evident in the student experience.

7.5 Groupings

7.5.1 Variety of Students
A relative variety of students attended the course at the Boys School. Out of about twenty-five students at the start of the course, about six were females. About twenty of the students identified themselves as being Pakeha, while the others were Maori, Thai or Fijian. The students ranged in age from sixteen (at the start of the course) to forty-two, with at least 80% of the students considered to be ‘adults’ (nineteen and over, ERO 1998). The students universally perceived this to be a ‘variety’ of people, and it was more of a mixture than any of them had previously experienced. There were a variety of people on the course, therefore, and this meant that, assuming some interaction was encouraged, the students would have the opportunity to gain an understanding of different cultural perspectives and values.

7.5.2 Teacher-Directed Groups
The students on all of the participating courses regularly worked in small groups, usually numbering approximately three to six students. This observation reflected an increased use of group work in classrooms generally, and it was recognition of a fundamental change in educational thinking concerning the development of social relationships in classrooms, a shift from a competitive to a cooperative or
collaborative view of education (Kelly 1978). The basic social aim of grouping is the
development of personal relationships of all kinds and the promotion of students’
ability to form such relationships (Kelly 1978). The students at the Boys School did
not resent being placed into groups for purposes of cooperative learning, rather than
choosing the groups themselves. Classes can be sub-divided on the basis of ability
(teacher-chosen), friendships and interest (student-chosen) or random selection
(teacher-directed), and according to Kelly (1978) teachers must take control to ensure
that the groups that are formed are the most appropriate for the work at hand
(nurturing the ‘Spirit of Service’). At the Boys School class sub-division generally
took place as a result of teacher-directed random selection (names being drawn out of
a hat or flying paper aeroplanes for example). While Kelly (1978: 97) does not
recommend the use of random selection except for “confirmed addicts of Russian
roulette” due to the potential creation of injudicious combinations, this was never a
problem at the Boys School. Teacher-directed groups ensured that all the students
worked in relatively heterogeneous contexts and everyone learnt to communicate
with, and feel comfortable with, all of the students on the course. Brittany, for
example, liked to work in teacher-directed groups because “you work with people you
wouldn’t usually chose...it’s good”. Jack enjoyed being placed in groups because
“you mix and interrelate”, and for June, it meant that she got to “know everyone...I
am heaps more confident now”. Boris and Mac respectively, explained that teacher-
directed groups worked in that, “everyone feels confident together” and “it has helped
make me more relaxed about customer service”.

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7.5.3 Limited Variety of People on the Course and Student Chosen Groups

The students at the Boys School therefore, were a relatively heterogeneous group, and they were given plenty of opportunity to work together and to practice positive communication skills with people from different cultures, ages, interests and gender. However, the studied courses at both the Girls School and the Polytechnic had a limited variety of people attending them. The students on the course at the Girls School course were all female, mainly Pakeha (identify themselves as being of European descent), and of the same age (sixteen to seventeen years). The Polytechnic was a fairly similar situation, with the exception of one male, and the students were all a year or two older (than the students at the Girls School). To make matters worse, within these two relatively homogenous groupings there was little classroom interaction beyond small friendship groupings. The groups for cooperative work were mainly student chosen, and of course, the students tended to always chose the friends that they were sitting beside (and it many cases whom they knew already)(see Kelly 1978: 102). Even if the students were given the opportunities to communicate therefore, there was a very limited mixture of people in the class, in terms of the large visible kind of criteria such as gender, and age. There was limited opportunity to begin to feel comfortable with different cultural experiences and values.

The 'hidden' curricula in this respect were not really helping to nurture the goals of the official curricula to develop communication skills especially with people of other cultural values and perspectives. This was due to a limited variety of people on the course and a limited number of opportunities to mix, and work with, students beyond one's friends or immediate neighbours.
In summary, therefore, the 'hidden' curriculum of the Boys School generally supported the official curriculum's goal of nurturing the communication qualities of the 'Spirit of Service'. Almost universally, communication skills were nurtured in the students, through many factors. These factors included the students living day-to-day 'quality' communication; a high level of student-student interaction; an underlying 'human service' philosophy; and a relatively heterogeneous grouping of students. At the Girls School and the Polytechnic, the 'hidden' curricula did not always play a supportive role to the official curricula. This was mainly due to universalistic characteristics of the 'hidden' curricula, such as the students not always getting the opportunity to live and participate in 'quality' communication; a limited level of interaction with other students among a relatively homogeneous group; and a 'human service' philosophy that is not strongly manifested in the 'hidden' curriculum. Most of the differences between the supportive and unsupportive aspects of the 'hidden' curricula can be related back to the banking model of education as opposed to the empowering model of education (see Chapter One).
8 Chapter Eight: Orientation ‘Spirit of Service’

8.1 Introduction

A Customer Service Orientation – a commitment to service quality – service centred and commits energies to quality
Knowing the Big Picture – being involved, feeling committed and awareness of the importance of role, job and product knowledge

In general, the ‘hidden’ curricula were very supportive in terms of supporting the official curricula and the orientation spirit, especially when the students experienced an empowering style of education. There was a stark contrast between the student’s conceptualisation of service between those students who generally experienced an empowering model of education and those who experienced a largely more traditional, banking style of education. The relevant features of the student experience of the ‘hidden’ curricula that will be discussed in this chapter will be the extent to which time was allowed on the course, or at the institution, to practice and experience quality service; the student perception of teacher commitment to service and service quality; the status accorded to ‘service’ by the students; the extent to which the students perceived ‘service’ to be a theme running through the course; and the student awareness of, and commitment to service quality.

8.2 Time

8.2.1 General Service Orientation

According to Marsh and Willis (1995: 362 and Irwin 1996) students are taught through the continuing example of how they are treated by the school, and because of this the “overall climate of the school should be one of caring and the school itself should be a cooperative democratic community that encourages moral reflection and action”. In this section, therefore, the three educational institutions shall be described
in terms of their general service orientation. This is especially important according to Freire (1993: 77), as “in reality an understanding of the curriculum involves the entire life of schools, what is done or not done in them, and the relations among all of those individuals that make up the schools”. The researcher experienced ‘good’ service at all of the three case studies. At the Boys School, for example,

I have been noticing the level of service in the school. Doors have been held open for fellow students, the server at the canteen was friendly and efficient and the school librarian provided wonderful service at lunchtime despite the rain which meant that there were about 200 teenage boys sheltering in the library.

At the Girls School, the researcher observed that the school seems a generally caring and sharing place. In the library this lunchtime, student librarians patiently show others how to use the computer, and another student who was studying helps a girl who has intellectual disabilities, who happened to sit beside her at her table, to read.

While at the Polytechnic the researcher observed that service throughout the Polytechnic is also obviously of a high standard, and compared to the secondary schools, there is an air of maturity almost about the school - people chat while they wait for the photocopier, people hold doors open and the students in my class start conversations with me on the first day which was previously unheard of – also when I introduced myself the students smiled and nodded.

8.2.2 ‘Cool Schools’

During the research period the Boys School, as a whole, began a new programme that aimed at encouraging students to solve their own disputes through peer mediation. The school was the first all-male school in New Zealand to undertake the ‘Cool Schools’ programme, while it had already been embraced by over 1200 co-educational and all-female primary and secondary schools (Goodall 1999). This seems to be indicative of what came across to the tourism students and the researcher,
as the caring nature of the Boys School. According to the Foundation for Peace Studies Aotearoa New Zealand (1999) who ran the programme, the students would develop key skills such as active listening, open and closed questioning, and recognising different types of responses to conflict. The ‘hidden’ curriculum of the school, therefore, became even more, one in which there was a very strong service orientation, even at the ‘playground’ level. Many of the students interviewed, for example, said things like “I make a point of providing ‘service’ to the teachers… I always greet them (Jonny)”. In contrast traditional educational environments have been criticised because “being nice” is “sometimes played out in empty routines and dogmatic rules. Students are sometimes encouraged to listen to each other not out of any empathy or caring but because ‘it might be on the test’ or because there will be a punishment if they do not” (Irwin 1996: 78).

8.2.3 Like a Work Environment

Many of the students at the Boys School and the Polytechnic, equated the service orientation of the school with a ‘work’ environment, as opposed to a ‘school’ environment. The students enjoyed the feeling that it was a work environment, and it gave them a “buzz” – “the lunches (for paying customers) feel workish… everyone is doing something for the lunch… working fast (Seb)”. Brittany explained to the researcher why she thought the course had a ‘work’ environment

• it was less strict than her old school where she also attended a tourism course doing many of the same units – the level of independence and lack of strictness was more like that at her part time customer service job
she was given more independence than at her previous school – this makes her feel really good, and less frustrated - “you can come and go…its up to you – like your choice”

you do not need notes for absences – unless medical certificates

Due to how the students felt that they were treated and the service orientation, they universally saw the environment of the Boys School as more like a ‘work’ environment than a traditional ‘school’ environment. They also felt that the structure of the school was such that the course felt very service oriented and ‘workish’. According to Monty the students were like work colleagues (‘internal’ customers) as “you have to continuously work with them, sit in groups, get help off each other and continuously spend hour after hour together both in class and in the half hour before school, the twenty minutes of interval, and an hour of lunchtime...you couldn’t not know people or have an atmosphere where you didn’t enjoy them”.

8.2.4 Understanding the Importance of a Service Orientation

As a result of the general service orientation of the school and of the course, the students at the Boys School, got the opportunity to experience over and over what it felt like to receive ‘good’ service; what it felt like to receive ‘bad’ service; and what it felt like to provide ‘good’ service and what it felt like to provide ‘bad’ service. They developed an awareness of the importance of having a customer service orientation, being involved, and feeling committed to giving energy for quality. The students all developed what Rickard (1998: 50.4) described as an “addiction” to getting positive reactions from customers as it produces a “real buzz that causes people to actively seek the next shot”. When they talked about service in the interviews, and even when they talked about service when serving breakfasts at seven o’clock in the morning,
every single student on the course at the Boys School was absolutely brimming with enthusiasm. They knew how great it felt to work with a ‘Spirit of Service’, and they could see how great it made the customers feel, to be served by a ‘Spirited’ server. This had been learnt through direct and indirect experience, observing others, and modelling behaviours (as described in Siitonen and Robinson 1998 and Chapman 1987).

The students at the Boys School, therefore, all experienced a school environment that was very service oriented and the students all developed and awareness of providing and receiving ‘good’ and ‘bad’ customer service. Time was taken to practice service quality and this meant that the goals of the official curriculum to nurture the ‘orientation’ spirit were supported.

8.3 Commitment

8.3.1 Perceived Educator Commitment to Quality

In a study by Morris (1995: 23) of New Zealand secondary school students learning in a relatively traditional academic environment, she discovered that while some of the students wanted a teacher who was “personal and individual”, the others wanted a “teacher as a functionary who was there simply to provide a service”. However, as a result of the service orientation of the course at the Boys School and the Polytechnic, the students became to feel as though they ‘knew’ the teachers as “people”, “individuals” and “friends”, and none of the students reported that they would have liked a teacher who was a providing a mere functionary role. Except for one casual incident (see Chapter Eight) the students saw the teachers as being absolutely committed to customer service, in that “no matter what” they provided ‘good’ service. The students experienced the benefits of providing ‘good’ service “no matter what”
by receiving it, rather than being explicitly told to ‘always provide ‘good’ service’.

At the Boys School the researcher recorded for example,

we have not been told once in explicit terms, that we have to be absolutely nice to the customer no matter what. This is however, implied in every way every day through the ‘hidden’ curriculum of the school. In that students in the classroom are respected no matter what and good service is constantly provided. The teachers often greet us in a friendly and welcoming way despite the fact that as we arrive in their classroom a loud and disruptive-looking class of thirteen year old boys charge out of the classroom – I am sure that what they really want is five minutes of peace. The teachers though are never fake in this niceness and in fact they often make us feel very “in” by telling us what happened in the last class or how they are feeling etc.

Such teacher commitment to service quality came across to the students at the Polytechnic as well, where the researcher recorded that

the teacher does not put on a ‘face’ and she obviously takes the service role very seriously. She has not made any comments that in any way puts down the importance of always providing good service. She doesn’t even do this when she telling the class stories of when she used to work in a hotel. When she is telling such stories her genuine and faultless commitment to superior service is always shown. For example, the she told a story about how she had to ‘bump’ or ‘walk’ an overbooked hotel guest and how she felt so sick with worry about doing it and how she empathised with how the guest felt. It does not seem ‘uncool’ to show the ‘Spirit of Service’ in this classroom, and because of this the students ‘Spirit’ is being nurtured and developed through their total experience of this classroom.

The students and the researcher perceived therefore, that the teachers at the Boys School and at the Polytechnic, were very committed to always providing quality customer service “no matter what”.

8.4 Status

8.4.1 The Status of Service: High

As has already been briefly mentioned, the students at the Boys School were very enthusiastic about ‘service’, and they certainly did not view it as something
demeaning, or of low status. The students provided a lunch service for customers every Wednesday lunchtime and they were put in groups that rotated around the four jobs—cooking, service, planning and cleaning. As the researcher explains ‘service’ was seen very positively by the students who gave planning the lowest status—although no-one actually moans about it as such as everyone seems to make everything fun. Planning is followed by clean-up, while service is seen very enthusiastically and everyone seems to really enjoy it. One group was so out there and ready and ‘Spirited’ that it was actually a bit of a shock to them that some of the customers focused on eating and did not spend a long time actually creating emotional bonds and chatting to them. This was interesting as it gave the students an opportunity to be ‘Spirited’ in that they are confident, open, interested, alert, having fun, energised, focused and listening and yet the customer may not want to be this back to you—although they do expect you to be this. The students laughed about this (they were not put off or disgruntled in anyway) and I think that if anything they will be more ‘Spirited’ (in an effort to both have fun and ‘Spirited’ service that meets the needs of the individual customer). Service, therefore, in this respect does not have a low status.

8.4.2 The Status of Service: Low

The students really enjoyed the time that was spend on ‘service’ at the Boys School and some of the students were actually aware that ‘service’ was actually taught “everywhere” on the course—“we are doing it all the time” (Con). The students at the Boys School, therefore, universally enjoyed the service sector of the course and they would have liked for more time to have been spent on it and for it to have been assessed more. The students thought that anything on the course to do with service was “awesome” (Dean), “very important” (Jill), and “could come in handy anytime” (Boris). However, due to timetable changes that were nothing to do with the tourism course as such, the amount of time allowed for the actual service class went from four to two, and then back to three hours a week. While, the service teacher did not think that this would matter as we had already got through so much of the work, and we
“practiced and lived” service in every area of the course – through the ‘hidden’ curriculum – the atmosphere, the interactions, and the cooperative learning for example, the students would have liked for there to have been more time spent in the service class. The students would have liked to be able to “do and practice” service more because “it gives us confidence” (Mac). The students also wanted more opportunity to be given credit for their service abilities, in that they wanted service to carry more weight with regard to the assessments. Many of the students believed that their ability to provide customer service was not actually assessed, and the researcher recorded, after almost two months in to the course, that “so far there has been no assessment that has resulted in credit being given for customer contact skills or the showing of a customer orientation in anything other than a rather restrictive written way”. Many studies have shown that non-examined subjects receive marginal status (see for example, Lynch 1989). The influence of this did appear to be limited however, as the assessments themselves did not seem to be the most important thing in the course – in the way that they were in the university tourism course that the researcher was concurrently tutoring in, for example. The everyday processes and interactions of the course seemed more important in some ways, than the actual assessments which were certainly not an overriding feature. There was really no indication that the assessment for any particular subject was actually more important than any other and the students’ concerns seemed to mainly stem from their love and enjoyment of service – rather than a ‘if it is not assessed I will not do it’ kind of attitude.

In summary, therefore, the students at the Boys School really enjoyed ‘service’ and they wanted the course to have to have more ‘formal’ time and assessments devoted to it.
8.5 Theme

8.5.1 Service as a Theme

The researcher recorded at the Boys School that the course “flowed”, and that ‘service’ was really the ‘glue’ that was holding the course together. The students got a sense of service as being something that could be “everywhere”, in that what they learnt about service on the course ‘fitted’ into what they learnt about service everywhere else. They all saw ‘service’ as essentially an interdisciplinary subject, which it literally was on the course, as the ‘service’ teacher also taught ‘tourism’ and she would just intermix the two subjects during the period. Generally in every subject that was taught on the course at the Boys School, service could be clearly seen as an underlying theme. In the cooking class, for example, there was often a sense that “we are not cooking for ourselves, we are providing a service” (researcher). The students also perceived that all of the teachers, and not just the ‘service’ teacher, thought that ‘service’ was an important feature of the course.

‘Service’, therefore, could be seen as the ‘glue’ that held the course together at the Boys School. This helped to nurture the ‘orientation’ qualities of the ‘Spirit of Service’ as these students could see that service was ‘everywhere’, and not just an obscure subject taught in an abstract way in a very compartmentalised fashion. Unfortunately, this was the case at the Girls School, where service did not really come across as a theme due to the structure and timetable of the course. The students just came together for one class on ‘service’ per day and they did not did not see service as being “everywhere”. Rather they just saw service as something that “you do at work”. There was therefore, fairly limited interdisciplinary thinking in this respect and the ‘hidden’ curriculum did not seem to be really playing a very supportive role in nurturing the service ‘orientation’ qualities of the ‘Spirit of Service’.
8.6 Conceptualisation

8.6.1 Positive Concept of Service Quality

The students at the Boys School were very aware of the importance of providing quality service, and they were all very committed to doing so. The researcher observed for example that

a group of students was sitting around talking and one of them was saying how another student came into the petrol station he was working at after school and acted as if he could not speak English and how the other customers in the shop were wondering why he couldn't stop laughing. People sitting around in the group automatically responded “that’s not very good customer service!” etc. Customer service is definitely in their minds and they know essentially that this is what they should provide and that the role of customer service personnel even in a local petrol station is important.

we are given the opportunity in catering to feel involved and committed to providing quality service. We have to work together to produce food that we know we won't eat – but that we have to make well because it will be eaten by others “real people” (that is what we call it). Today, for example, my partner and I had to make biscuits and we spent ages making sure that they were as round and evenly shaped as we could make them – not for us, but for the “real people” that were going to eat them. This happens too in the restaurant where the reality of the importance of the serving role kind of sinks in when the “real people” start to arrive.

In addition to this, and most impressively, the students at the Boys School and the Polytechnic had a very positive and empowered view of providing service compared to some of the students reported in existing studies such as Edwards (1990). When the students talked about service and what it meant to them, they all had a smile, a twinkle in their eyes, and there was a sense of enthusiasm, motivation, empowerment, and fun in their answers. According to Chapman’s definition (1987: 14), the students showed a “positive attitude” towards the concept of ‘service’ and of being the service provider in the service encounter. The answers they gave in the interview to the
following questions were great ‘Spirited’ answers and there was nothing like the negative drone “the customer is always right”.

8.6.2 What is Good Service?
The students at the Boys School were asked to describe what they thought ‘good’ service provision meant and the following are a selection of their universally positive answers:

“give a warm greeting...a good farewell and make eye contact with them and talking while serving” (Brittany)

“a good friendly chat with the customer” (Rhys)

“everyday the customer and everyone being happy” (Jill)

“feeling positive, entertaining and personal” (Con)

“it is being like the service teacher...she is easy going and interested in the person” (Max)

“is being friendly and making the customer feel at ease” (Charles)

“being polite, having a knowledge of the product and being helpful” (Randy)

“being well spoken, confident, not sitting on your ass and not being afraid of the customer” (Vittori)

“being friendly and listening and to know what they want and be helpful” (Boris).

8.6.3 What is the Most Important Thing You Have Learnt in Service?
The students at the Boys School were also asked what they thought was the most important thing that they had learnt in the service class, and a collection of their universally positively and enthusiastic answers follow:
“you need to feel OK and look OK and have confidence in you” (Boris)

to look after customers...no stress” (Bobbie)

to be happy” (June)

to be positive”(Monty)

to be yourself” (Max)

always think of the customer in reverse...treat them like you would like to be treated...the fair way” (Seb)

be yourself...don’t be who you think you are but you are not”(Tony)

to be like the service teacher...outgoing and share stuff”(Randy)

8.6.4 What is the Most Important Thing You Have Learnt on the Whole Course?

It became very clear to the researcher, and indeed to the students, that the experience of attending the tourism and hospitality course had nurtured their ‘Spirit of Serivce’. Regardless of the individual and personal qualities that the students brought to the Boys School, a ‘Spirit of Service’ had been nurtured within all of them. While their experience was by no means universally perfect, and at times some, or all of the students were “Sapped”, in the main the students had been “Zapped” by their experience (see Byham 1992 or Chapter Two for further description of these terms).

When the students at the Boys School were asked what the most important thing that they had learnt on the whole course was, most of the students said something like the following:

“to be yourself” (Rhys)

“having a good enthusiastic attitude...and being yourself” (Brittany)
After these sort of answers the next most popular answers were in relation to something that they had learnt in a cooperative learning environment that they enjoyed. Dean, for example, said that “the thing that has stuck in my mind is the history stuff that we learnt in service like the Pink and White Terraces”. This was interesting because the students had actually learnt a lot of things that are similar to this in the individual banking style travel class, but he remembers it the way it was taught in the service class – cooperatively.

8.6.5 Negative Concept of Service and Service Quality

While the students at the Boys School had a very positive view of service and the role that they themselves could play in the provision of it, some of the students’ ideas on service from the existing literature and from the Girls School, were much more negative and demonstrated a much more oppressed and 'Unspirited' conceptualisation of service. Some of the students at the Girls School and certainly many of the students quoted in the existing literature, had a somewhat negative or oppressed and ‘Unspirited’ view of service. Thus, the students at the Girls School did not generally appear to have a very positive or empowered view of what it meant to provide customer service. In many instances the ‘hidden’ curriculum they experienced “Sapped” them of their ‘power’, their energy, excitement, and enthusiasm. The student experience of the ‘hidden’ curriculum was not always nurturing the ‘Spirit of Service’ among the students. For example, some of the students made comments like “you have to be nice” and “remember to smile”. When they talked about service, there was not a general sense of enthusiasm, rather they appeared to be thinking about ‘those things that you have to do’, like being nice and ugh, worst of all – having to smile! The students’ conceptualisation of service at the Girls School could be described as robotic, subservient, fake and confused. Such responses are similar to
those found by Edwards (1990) in her study of New Zealand tourism Polytechnic students. A student in Edwards’ study, for example, described people that work in customer service as needing to be “polite” and “selfless – they are people who think not of themselves, but of the public” (Edwards 1990: 152). There is suggestion therefore, in much of the existing literature that there can be confusion amongst tourism graduates as to how much of ‘themselves’ they ‘should’ put into the service encounter.

In an example taken from industry based customer service training, Leidner (1993), found that the strict routinisation of interactive service work at McDonalds resulted in some contradictory messages at Hamburger University, whereby the ‘professor’ gave the company’s customer service goal as “we want to treat each customer as an individual in sixty seconds or less” (p. 178). The McDonalds crew members, in the store observed by Leidner, were told by the official curriculum (the training book and videos) to “be themselves”, to “act naturally” and “be yourself” (p. 173). The ‘hidden’ and in this case contradictory messages contained in this curriculum – although not explicitly thought of in this way by Leidner – seem to be that in actual fact there would be little chance amidst the details, scripts and routines for the crew members to ‘use’ much of themselves in the service encounter. This ‘hidden’ curriculum, the almost complete regimentation of tasks and pre-emption of decision making, was so pervasive that it led Leidner to question whether McDonalds actually needed the flexibility and thoughtfulness of human workers (p. 76). It would seem that the ‘hidden’ curriculum of the new employee training process placed great importance on specific tasks, rules and regulations and that the crew members would have received the message through the ‘hidden’ curriculum that they were not required to be ‘Spirited’. The characteristics of a ‘Spirited’ worker such as “being
yourself” were actually overridden by the primary goals of efficiency, consistency, cleanliness and speed. While the central duty of McDonalds’ Window Workers was to serve, their major psychic task was to control or suppress the self (Leidner, 1993, p. 183). In that although the crew had some latitude to go beyond the script, the short schematic routine obviously did not allow much room for genuine self-expression (p. 173). Therefore, in this extreme highly routinised non-educational example, it can be seen that while McDonalds is obviously a hugely successful international corporation the incongruence between the official and ‘hidden’ training curriculum (in part uncovered by Leidner) can be both paradoxical and confusing for the worker, and their sense of self (p. 189). The workers ‘Spirit of Service’ for whatever reason (profits? routinisation?) does not seem to be being nurtured by the ‘hidden’ curriculum, despite the fact that some of the characteristics of the ‘Spirit’ were included in the official curriculum. The conceptualisation of service by the students at the Girls School and in much of the existing literature stands in stark contrast to the ‘Spirited’ responses of the students from the Boys School, and indeed the Polytechnic, which employed more empowered pedagogical approaches.

Thus, the students at the Girls School like those students quoted in some existing studies, did not have a very ‘Spirited’ view of service. They did not ‘light up’ when they talked about service and they did not seem to be sure of whether they could be themselves when providing service, or was more it more a matter of them trying to remember a list of what they ‘have’ to do (have to smile...have to be nice...)? It seems therefore, that the ‘hidden’ curriculum at the Girls School, stemming from a more traditional banking style educational paradigm, did not really contribute to nurturing the ‘Spirit of Service’, in the sense that they appeared to have a relatively oppressed conceptualisation of service.
8.7 Summary

The students at the Boys School and the Polytechnic therefore, were universally enthusiastic, empowered, and empowering in their service orientation. Their largely empowering and 'Spirited' ‘hidden’ curriculum had played a very supportive role in nurturing the service orientation qualities of their ‘Spirit of Service’. The characteristics of the ‘hidden’ curriculum that were important included taking the time to practice service quality; perceived teacher commitment to service quality; the high status given to service; the use of service as a theme; and a student awareness of and commitment to, service quality. Many experiences at the Girls School, that can be traced back to a banking educational paradigm, and much of the existing literature can be seen as almost the complete opposite to this experience, and as a result the students did not always sound ‘Spirited’ when talking about service, and their role in it.
9 Chapter Nine: Conclusion

From the literature review, methodology, observation and analysis of the previous chapters it can be concluded that this study has contributed to furthering understanding of the role of the student experience of the 'hidden' curriculum of tourism service education. This study firstly identified five 'spirits', the 'Spirit of Service', that encompass many of the skills and qualities required of tourism graduates. This thesis conceptualised the 'Spirit of Service' for use in tourism education and training. The 'Spirit of Service' has been described as conceptualising spirited service encounters through the development, and then delivery of basic required and desired tourism employee skills and qualities. Skills that are essential for quality tourism services management. Through a multi-disciplinary literature review of such areas as service quality management, education and tourism education, the following research question was posed: what role is the student experience of the 'hidden' curricula playing in nurturing the 'Spirit of Service' in the (participating) tourism students?

The aim for the following discussion is to answer the main research question and as such it will focus on furthering understanding of, and creating an awareness of, the aspects of the 'hidden' curricula that were either supportive or unsupportive of the aims and intentions of the official curricula.

There was much evidence that the student experience of the 'hidden' curriculum of the three participating schools was playing a role in the development of the 'Spirit of Service'. Certain aspects of the school experience were observed, and acknowledged by the researcher and the students to be playing a role in the development of the skills and qualities that conceptualise the 'Spirit of Service' (a cooperative and sharing
atmosphere for example, may have resulted in a student feeling better about her confidence and communication skills). Indeed, the 'hidden' curricula were found to play a very powerful and central role in relation to the nurturing of the skills and qualities that conceptualise the 'Spirit of Service'. The following table (Table Two) illustrates the connection between what was observed, and experienced in the classroom (the 'hidden' curriculum) and the 'Spirit of Service'. The columns indicate the five concepts behind the 'Spirit of Service' and the rows contain those aspects of the 'hidden' curricula that, as observed, played a role in their development.
### Table Two: Aspects of the ‘Spirit of Service that were Observed in the ‘Hidden’ Curricula

<table>
<thead>
<tr>
<th>INDIVIDUAL</th>
<th>MINDFULNESS</th>
<th>ENERGY</th>
<th>COMMUNICATION</th>
<th>ORIENTATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interaction – the level of both verbal and non-verbal interaction between student-teacher and student-student</td>
<td>Interaction techniques – the student experience of various techniques used by teachers</td>
<td>Process – student perception of teacher enjoyment in service delivery</td>
<td>Boundary – the student experience of ‘boundary open’ two-way discussion</td>
<td>Time – the extent to which time was allowed to practice and experience service quality</td>
</tr>
<tr>
<td>Roles – the level of interchangeability between the role of ‘teacher’ and the role of ‘learner’</td>
<td>Culture – the extent to which the culture of the student experience allowed for mindfulness</td>
<td>Motivation – student motivation through fear of failure or a mission to succeed</td>
<td>Relationships – the level of student-student interaction on the course</td>
<td>Commitment – student perception of teacher commitment to service and service quality</td>
</tr>
<tr>
<td>Atmosphere – the atmosphere of the student experience of the course</td>
<td>Atmosphere – the extent to which the atmosphere of the course was ‘fun’</td>
<td>Fun – student perception as to whether the course was ‘fun’</td>
<td>Philosophy – the manifestation of the underlying philosophy on the course</td>
<td>Status – the status accorded to ‘service’ by the students</td>
</tr>
<tr>
<td>Balance – the balance between the opportunities allowed to experience cooperation, competition and individualism</td>
<td>Balance – the extent to which the opportunities allowed to experience productive smaller groups</td>
<td>Productivity – the student perception of wise and productive use of time</td>
<td>Groupings – the make-up of students on the course as a whole and within smaller groups</td>
<td>Theme – the extent to which students perceived ‘service’ as a theme running through the course</td>
</tr>
<tr>
<td>Expectation – the student experience of receiving praise and high expectations</td>
<td>Expectation – the student awareness of, commitment to, service quality</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Freedom – the extent of the opportunity to include individual style and experiences</td>
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<td></td>
</tr>
</tbody>
</table>
The present study therefore found that the student experience of the 'hidden' curriculum was playing a very powerful role in nurturing the 'Spirit of Service' among tourism students. The 'hidden' curricula of the three participating courses have been described through the use of Table Two. The terms contained in the table summarise the more detailed analysis of the supporting evidence contained in the preceding five chapters. This concluding chapter will discuss the main findings of the study in relation to the research question and subsequent objectives, and highlight how they can be used to benefit those involved in tourism and hospitality education and in the management of service quality delivery.

9.1.1 Objective One

To briefly determine the prominence given to the qualities that make up the concept of the 'Spirit of Service' in the official curriculum of the participating tourism courses

The first objective this thesis met was to determine the prominence given to the qualities that make up the 'Spirit of Service' in the official curriculum of the three participating tourism courses. The official curricula were examined so as to establish a base from which to identify, and then compare and analyse the various 'hidden' curricula. It was clear that, although not explicitly stated as such, it was one of the aims of the official curricula to identify and nurture the qualities that combine to form the 'Spirit of Service' concept. Officially therefore, the students' 'Spirits' were being nurtured whilst attending their tourism courses. While this was a worthwhile finding in itself it further begged the question – how were the 'hidden' curricula either supporting or working against the intentional aims and objectives of the official curricula?
9.1.2 Objective Two
To determine the student experience of the tourism courses (the ‘hidden’ curriculum) with respect to the concept the ‘Spirit of Service’
With the prominence given to the ‘Spirit of Service’ in the official curricula established the main focus of the study turned to furthering understanding of, and creating an awareness of, aspects of the ‘hidden’ curricula. Through participant observation and indepth interviews, under the framework of the Interpretive Description methodology, certain aspects of the school experience were observed and acknowledged by the researcher and the students to be playing a role in the development of the ‘Spirit of Service’. The key findings observed have been described in a non-case specific format in Table Two, and then explained further in the subsequent chapters (Chapters Four to Eight)(see also Buissink-Smith and McIntosh 2001). Thus, Table Two illustrates the connection between what was observed and experienced in the classroom and the ‘Spirit of Service’. Indeed, the ‘hidden’ curricula were found to play a very powerful and central role in relation to nurturing the ‘Spirit of Service’ in ways that were both positive and negative.

9.1.3 Objective Three
To determine how the ‘hidden’ curricula differed from the official curricula. When did the experience appear to support nurturing the ‘Spirit of Service’ and when did it appear to work against nurturing the ‘Spirit of Service’
In the majority of instances, the ‘hidden’ curricula were found to be supportive of general tourism industry needs, through the goals of the official curricula, to nurture the ‘Spirit of Service’. As mentioned in the introduction, the use of traditional teaching styles in tourism education have recently been questioned for their appropriateness to the modern world of work with a need seen to link industrial complexity with classroom reality (Ball 1995; Fawcett 1995). By and large, the ‘hidden’ curricula uncovered for this study has gone some way to linking classroom
reality with industrial complexity and many innovative (untraditional) pedagogical methods were being used. The three participating schools had all moved to at least a rough congruence with the “new” agile organizational paradigms and the ‘gap’ between business and education was not as wide as feared by Godbey (1996), Elsner (1999), Schuyler (1999) and O’Banion (1998). Thus, an awareness of the positive aspects of the student experience as presented in the previous six chapters should be of benefit to tourism educators as not all of the findings reinforced existing educational literature.

There were, however, some negative student experiences of the ‘hidden’ curriculum, and in these instances the ‘hidden’ curricula were seen to be working against the official goals of nurturing the ‘Spirit of Service’. Despite the student experiences being largely positive, there was still evidence of a ‘gap’ between tourism businesses and employers that emphasise a win-win ‘Spirited’ customer focus (and require ‘Spirited’ employees), and some aspects of the ‘hidden’ curricula at the three participating schools. In some circumstances the student experience of the ‘hidden’ curriculum was as described by Godbey (1996) and others, in that it was at war with, and severely undercut, the official course content about the ‘Spirit of Service’.

9.1.4 Objective Four
To determine whether there is an educational paradigm that best illustrates a student experience that nurtures the ‘Spirit of Service’
An ‘empowering’ model of teaching allowed opportunity for positive student experiences and a ‘hidden’ curriculum that strongly supported the goals of the official curriculum. All of the students responded the most positively when their experience at school modelled a positive and successful ‘boundary open’ style service encounter (as described by Price, Arnould and Tierney 1995, see Chapter One). This helped to
nurture the 'Spirit of Service' as conceptualised by the five key skills and qualities outlined in Chapter One. Such encounters were able to occur when there were many positive and supportive aspects of the 'hidden' curricula working in combination with each other, and with the official curricula, to produce an empowering model of education. Based on the ideas of Freire (1993), Robinson (1994: 157-159) put forward a list of attitudes and practices that she found to be central to empowerment (Appendix A). Such characteristics of an empowering pedagogy are thought to be

"participatory, critical, values-oriented, multi-cultural, student-oriented, experiential, research-minded and interdisciplinary. Such a pedagogy focuses on the quality of an activity, not on quantity of skills or facts memorized, or on the quantity of hours or credits spent on a task" (Shor, cited in Robinson 1994:158).

As a result of empowering practices participants at the Boys School and at the Polytechnic allowed themselves, and felt allowed by others, to be more of 'who they were', and to keep growing and eventually began to be more fully 'human', and therefore, more 'Spirited'. An empowering educational model, as suggested by Robinson, relates closely to the 'learning paradigm' put forward by Barr and Tagg (1995) in contrast to the traditional 'instructional' paradigm (see Chapter One). As recognised by Fawcett (1986) an absence of empowering characteristics in the student experience of the 'hidden' curriculum meant that any single initiatives to introduce non-traditional teaching practices to promote the 'Spirit of Service' (such as that suggested by King and Cichy 1995) were often not very successful. At each of the participating schools in the study the use of non-traditional teaching methods only really worked when they were part of a more integrated and holistic positive student experience.
The use of an empowering pedagogical paradigm therefore, had many positive outcomes, both potential and real (see Figure Two). Students who experienced a largely empowering model of education were empowered in their conceptualisation of service. Their attitudes towards the concept of service and service quality were neither robotic, subservient, fake or simply efficient. Rather, towards service the students showed an overwhelming sense of maturity and empowerment. In support of this was the observation that the students practiced ‘boundary open’ service encounters, and they were fun, energetic and spontaneous. Thus, the observable outcome of the experience of an empowering paradigm was an empowered, spirited, enthusiastic and energetic service quality conceptualisation. These were tourism graduates with a ‘Spirit of Service’ that should fulfil the requirements of tourism employers, and in turn those of our visitors. The ability to track these long-term satisfaction and quality perception goals however, are beyond the scope of present study, and as such can only be reported as potential outcomes of an empowering educational paradigm.
Figure Two: Positive Impacts on the Development of the 'Spirit of Service' due to a Student Experience of an Empowering Educational Model

1. Individual development
   - Educational Establishment
   - Progression
   - Individual (gender, interests, school experience)

2. Nurturing appropriate qualities
   - Curriculum
     - Official
     - Hidden
   - Spirited concept of service/empowering
     - Spirited concept of service
     - Empowering

3. Delivery of appropriate qualities
   - Visitor
   - Boundary open
   - Service Environment

4. Outcomes
   - Student empowerment in conceptualisation of service/'boundary open' service relationships/spontaneous 'Spirited' service delivery/possible outcomes: positive visitor perceptions of quality/industry employee needs met
Therefore, as a result of a combination of positive experiences of the empowering ‘hidden’ curriculum, students developed ‘boundary open’ service relationships, and delivered service with ‘Spirit’ and spontaneity. Furthermore, the students had a spirited, positive and empowered conceptualisation of service, that stemmed from the nurturing of the skills and qualities that combine to form the ‘Spirit of Service’. The possible, or it seems probable, outcomes of this could be positive short and long term visitor and employer perceptions of quality, as the students progress (mainly without the desire for further immediate academic training) into the tourism and hospitality workforce.

The students responded very negatively to the traditional ‘banking’ concept of education, and in general it militated against the nurturing of their ‘Spirit of Service’. All of the ‘gaps’ that appeared between the (negative) experiences of the ‘hidden’ curriculum and the ‘new’ or ‘agile’ ‘Spirited’ economy can be traced back the style and structure of most traditional classroom teaching, referred to by Freire (in Robinson 1994) as the banking concept of education (see Appendix B). The banking concept of education is steeped in the politics of oppression and empowerment and is based on Freire’s observation that education was being used to manipulate and obstruct students from becoming fully human (Robinson 1994: 15, refer to Chapter One). Thus far it has been suggested in the tourism literature that aspects of the banking model of traditional education (such as the traditional lecture format) are such that while they may be “useful” they are “not the best mode of learning” for hospitality and tourism courses (e.g. Upchurch 1995: 5). The findings from this study strongly suggest however, that when one of the main goals of the official curricula for the whole course, or a part of a course, is to nurture the skills and qualities that make
up the 'Spirit of Service' most, or if not all, aspects of banking education should be avoided.

In some instances the 'hidden' curriculum was particularistically consumed or experienced, with the result that for some students their 'hidden' curriculum did not support the nurturing of their 'Spirit of Service' as much as it did for some of their classmates. When the 'hidden' curriculum was consumed or experienced negatively by some students this was unjustly affecting the development of their 'Spirit of Service'. The main influencing student characteristics in this respect were gender, past experience and interests, rather than any particular age or personality type. Particular students, with the aforementioned characteristics often felt as though they did not fit the dominant culture or 'hidden' curricula of the educational institution they were attending and this strongly hindered the development of their 'Spirit of Service'.

The experience of aspects of a banking educational model had negative outcomes, that were both real and possible (see Figure Three). There was a strong element of student oppression in service conceptualisation as a result of experiences of the banking method, and in turn, service relationships were largely 'Unspirited' and 'boundary closed' in nature. The possible outcomes of this as the graduates move out into the industry are worrying, as it could result in limited visitor and employer perceptions of quality.
Figure Three: Negative Impacts on the Development of the 'Spirit of Service' due to a Student Experience of a Banking Educational Model

1. Individual development
   - Educational Establishment
   - Progression
   - Industrial Establishment
     - Employers
     - Industry Organisations

2. Nurturing an appropriate concept
   - Curriculum
     - Official
     - Hidden
   - Organisation
     - Informal
     - Formal
   - 'Unspirited' concept of service / pedagogical banking model

3. Delivery of appropriate qualities
   - Visitor
   - Service Environment
   - Boundary closed

4. Outcomes
   - Element of student oppression in service conceptualisation/'boundary closed' service transactions/'Unspirited' service delivery/possible outcomes: limited visitor perceptions of quality/industry employee requirements not satisfied
It is of concern that particular students could be described as having a disproportionate number of negative student experiences. If tourism courses are going to be run in previously established school cultures there does need to be an awareness of the situation whereby some of the new (incoming) students feel that they do not, or cannot, "fit" into the 'hidden' school stereotype of a "good" or "successful" student. As long as they can actually succeed in doing this if they want to (conforming) then it is not too negative, as the "competition" to be a "good" student can be seen as "healthy" (anyone can 'win'). However, if the students (such as female students or 'unsporty' or 'unacademic' students) can not possibly match what they see as the valued culture of the school, then the 'hidden' curriculum probably will not be doing all it can to nurture the 'Spirit of Service' of those students.

In many instances the student experience of a banking model of education was unintentional on the part of the educators, and it stemmed more from basic course design, as the secondary schools attempted to fit a tourism course into their existing school community. This raised a number of issues that beg the question: what changes could be made to such negative situations to help to nurture the 'Spirit of Service' among tourism students? This question needs to be addressed as it did not seem that these students were experiencing an environment in which they were being nurtured, and encouraged to be themselves and to feel good about themselves and others. It was as if the only way that these students were going to feel good about themselves and others was to pass the Unit Standards, and many other chances for the students to feel good about themselves seem to be missed along the way (i.e. through meeting and working with others in the classroom, or through having a certain level of internal control, or some greater ability to learn in an atmosphere of trust and respect that allows for the sharing of personal thoughts and experiences). It seemed,
therefore, that the main feature of the 'hidden' curriculum when the student experiences were negative (in terms of the 'Spirit of Service') came from course or timetable design. The 'service' units at the Girls School, for example, were done in a different year to the 'tourism' ones, and there was no evidence of a service theme. The course design also meant that the students generally only saw each other for four hours a week and this was split up into different sixty-minute periods on different days. This meant that the level of trust and interaction was quite limited, and rather than use it as a chance to 'be themselves' the students largely sat quietly and played the role of the slightly reluctant and cynical 'school pupil'. When 'service' is taught as a 'one off' subject with the students only meeting for that hour then there needs to be an awareness that there may be a greater barrier to student-student interaction, as the students do not know each other. It is likely that the course atmosphere may be less relaxed due to this, and the students may feel less confident about using their own style and creating emotional bonds with each other. Also, it may be harder to explain the importance of service to such students as there is no opportunity to spread it across all aspects of the school day, due to subject compartmentalisation. It appears, then, from the findings of this present study concerning the negative student experience of the 'hidden' curriculum with respect to course design, that great care must be taken when adding a tourism course to an existing secondary school context (which is increasingly being done - in the way described in ERO 1998). This study found that the 'hidden' curricula played the most positive role in nurturing the 'Spirit of Service' when the course was as removed as possible from the traditional (banking) style structure of a secondary school.

9.1.5 Objective Five

To provide an understanding of the student experience that is grounded, applicable and useful to the tourism industry, and to contribute research to the
field of tourism that brings together the literature from tourism education, and
service quality, including its experiential dimensions
It is important to reiterate that despite some negative experiences, that in large part,
the role played by the student experience of the ‘hidden’ curricula in nurturing the
‘Spirit of Service’ in the participating tourism students was far more positive than the
picture painted by the relevant literature (for example Godbey 1996). This
observation should be seen as a very positive step in our understanding of the student
experience of tourism education as some literature has suggested that a ‘Spirit of
Service’ style concept is not always taught, practiced or experienced (Buissink-Smith
and McIntosh 2001). An awareness of the positive aspects of the student experience
as presented in the previous six chapters should be of benefit to tourism educators, as
not all of the findings reinforced existing educational literature. The findings of the
study suggest that tourism educators should consider embracing an open, dialogical,
spirited and empowering educational paradigm, at the expense of the more traditional,
'Unspirited', banking pedagogical method (see Figure Four). According to Elsner
(1999) groups with a vested interest in such a paradigm shift should be advocates of
it. If this is the case then tourism educators, tourism students and the tourism industry
should be strong advocates of a new learning paradigm. In many instances the
process of change has probably already begun, and it is thought that such changes do
not cost any more money than is being spent now (Irwin 1996).
Figure Four: Positive and Negative Implications of Student Experiences

1. Individual development
   - Educational Establishment

2. Nurturing appropriate
   - Curriculum
     - Official
     - Hidden
   - Organisation
     - Informal
     - Formal

3. Delivery of appropriate qualities
   - Visitor
   - Service environment
     - 'Spirit of Service'
   - Visitor
   - Service environment

4. Outcomes
   - Element of student oppression in service conceptualisation/'boundary closed' service transactions/ 'Unspirited' service delivery possibile outcomes: limited visitor perceptions of quality/industry employers requirements not satisfied
   - Student empowerment in conceptualisation of service/'boundary open' service relationships/spontaneous 'Spirited' service delivery possible outcomes: positive visitor perceptions of quality/industry employee needs met
9.2 Contribution of the thesis

The findings presented in this thesis contribute to the experiential understanding of the service encounter and the development of those qualities (the 'Spirit of Service') that are needed by the tourism industry to impress or 'wow' the visitor (see for example Skilbeck et al. 1994). Indeed, this is an important focus for further research in this area. In a general sense, however, an awareness of the important themes and concepts that emerged from this study should also go some way to bridging the ever-present divide (or triangle) between tourism students or graduates, tourism educators, and tourism employers.

The methodological framework upon which this study was based can be seen too as a contribution to research in the field of tourism. While the Interpretive Description methodology originated in the field of nursing it has been demonstrated in this thesis that it can be successfully transferred to a tourism context. The value of this addition to tourism research should not be overlooked as the use of such interpretive qualitative methodologies in the once quite quantitative world of tourism research has the potential to open up may doors for new, indepth and innovative studies in the future. Such a research methodology, for example, could be used to further the trend towards research into experiential aspects of tourism such as the service encounter.

Based on the methodology and the findings of this thesis future research into this specific area could be plentiful and worthwhile. The findings of this study suggest that the 'Spirit of Service' is a trainable concept if the official curriculum and the student experience both support it. This suggestion would benefit from further study recognising what could be considered to be the geographical or numerical limitations
of a case study approach. It would also be interesting to conduct a more thorough examination of official curricula of tourism courses that express nurturing the ‘Spirit of Service’ as an important aim. Likewise it would be useful to get a more detailed understanding of the individual desires of the educators involved in teaching tourism courses as this study has found the role of the educator to be very important in terms of setting the climate of the classroom etc.

What seems to be the most important follow on from this thesis, however, would be to ‘track’ the ‘Spirit of Service’ in the students as they moved out into the industry – may questions are waiting to be answered such as - what long term differences were taken into the workforce between the ‘Spirited’ and ‘Unspirited’ students? How were the students affected by work environments that may not have continued to nurture their ‘Spirit’ in the same way? Who entered the tourism workforce – were the ‘Spirited’ students inspired to look elsewhere for educational and career opportunities? I only now have anecdotal evidence to answer these questions from continued casual contact with the participating students. It seems that what has happened to the students one-year-on reinforces the importance of this study - as ‘Spirited’ students and relatively ‘Unspirited’ students alike are now largely employed in the tourism industry serving our visitors. Tourism education only ‘got’ these students for a short time and they are now what our visitors see and interact with as they visit attractions, ride on buses, book tickets, ask directions and order their breakfast. Further study in this area will perhaps reinforce the suggestion made by this study that tourism education must do all it can to create a student experience that supports the official curricula’s aim of ‘training’ or nurturing the ‘Spirit of Service’.
Despite these significant findings it appears to the author that it would be problematic to set out a list of specific recommendations for implementation for change in this area. It seems far too simplistic for example to list certain features of the student experience without containing them in a more holistic sense in terms of the relevant educational paradigm. Indeed, it was an interesting finding of the research that to make one seemingly positive change to the school did not necessarily have maximum benefit without a broader change to the students' perception of their entire experience. Tourism educators and trainers can, however, implement change based on the findings of this thesis as described above. As a result of reading the preceding chapters educators will hopefully have a better understanding of how tourism students experience their tourism education. The experiences and comments of the students involved in this research directed the researcher toward a more thorough examination of an empowering educational paradigm. It may be helpful to point out here that this need not seem like a strange or obscure theoretical recommendation. The empowering educational paradigm is practical and indeed almost reflective of the 'Spirit of Service' and the education and training of such. In a general sense, as detailed in Table Two, Appendix A, and in Chapters Four to Eight the empowering educational paradigm should be embraced by tourism educators and trainers whose official curricula is guiding them to nurture the 'Spirit of Service'.

9.2.1 What was the role of the student experience of tourism education in nurturing the ‘Spirit of Service’?

By way of summary therefore, the ‘hidden’ curricula were playing a very powerful role in the present study. Indeed, in assessing the qualities delivered in tourism education, the experience of the student and the role of the ‘hidden’ curricula in the tourism learning environment, are potentially of greater importance than the official
curriculum. The 'hidden' curricula played a role that was much more positive than suggested in the relevant literature, and this has been attributed in large part, to an empowering educational paradigm. However, the role played by the 'hidden' curricula was still sometimes negative, and this is thought to be largely the result of the use of a more traditional banking model of education. Thus, overall it could be concluded that the 'hidden' curricula were playing a relatively positive role, and this in itself is an exciting finding for tourism, and tourism education. It was most importantly, however, an important finding for those tourism students who were so empowered and 'Spirited' by their experience of tourism education that their conceptualisation of service bore no resemblance to an oppressed, confused or 'Unspirited' concept of their future role as the face of our tourism industry.

It can be concluded, therefore, that while it indeed may be easier to teach a student to read a financial statement (make a bed etc.), than to teach him or her to please an irate customer, to do this can be made a much more enjoyable and successful task. With beneficial outcomes for all stakeholders, an awareness of the empowering educational paradigm could result in a student experience of tourism education in which the 'Spirit of Service' is always on the "front burner" and not on the "back burner".
10 References


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Appendix A: A list of attitudes and practices central to the empowerment model of education. Taken from Robinson (1994: 157).

- The teacher and students both teach and are taught by each other
- The teacher is aware of not knowing everything and is open to the students' knowledge and experience, which are actively valued
- The teacher and students all engage in critical, reflective, imaginative and collaborative thinking
- The teacher talks and listens and the students talk and listen; they engage in dialogue
- The teacher and student interact, striving to meet each others needs instead of being the respective perpetrators and victims of discipline
- The teacher and students make choices based on what is most meaningful for them with sensitivity to each others verbal and non-verbal cues
- The students are actively engaged in meaningful experiences that the teacher facilitates
- The teacher and the students together decide on programme content and revise and change it as their interests and needs change
- The teacher shows her or his personal charisma, vulnerability, and humanity to create her or his authority based on mutual respect, discovery and love for learning
- The teacher and students form a collective Subject of the learning process, sharing joint ownership of the classroom life
Appendix B: A list of attitudes and practices central to the banking concept of education. As taken from Freire (1993: 54)

- The teacher teaches and the students are taught
- The teacher knows everything and the students know nothing
- The teacher thinks and the students are thought about
- The teacher talks and the students listen—meekly
- The teacher disciplines and the students are disciplined
- The teacher chooses and enforces his choice and the students comply
- The teacher acts and the students have the illusion of acting through the action of the teacher
- The teacher chooses the programme content and the students (who were not consulted) adapt to it
- The teacher confuses the authority of knowledge with his own personal authority, which he sets in opposition to the freedom of the students
- The teacher is the Subject of the learning process, while the students are mere objects
Appendix C: Ethics Forms for Participants

To further our understanding of the student experience of being taught about quality service in tourism

INFORMATION FORM FOR PARTICIPANTS

This is an information sheet that has been designed to explain to you the purpose of the study and what it will mean for you.

- The researcher will be in the tourism classroom with you for most of the year so that she can find out more about the student experience of being taught about customer service
- The purpose of the study is to help ensure that you, visitors and the tourism industry all receive the best customer service possible
- No personal or school names will be used in the research
- Only the research and her supervisors will know the real name of the school
- No information will be either video or audio recorded
- No information from an individual person will be reported to any of the staff members of the school
- From time to time throughout the year I may ask you either individually, or in a group for your opinion on an issue (for example, “what do you think about the test?”, “how will you prepare for it?”)
- Any information that I gather in the classroom I will give you the opportunity to read and comment on at a later date, to make sure that I have not got something “wrong”
- You may ask me questions about the research at anytime and you may want to contact me by phone 4562101
- This project has been approved by the Centre for Tourism, University of Otago
- You may also want to ring the University staff members who are responsible for the project. They are at the Centre for Tourism and you can contact them at
  - Geoff Kearsley Phone 1234567
  - Alison McIntosh Phone 8901234
To further our understanding of the student experience of being taught about quality service in tourism

CONSENT FORM FOR PARTICIPANTS

I have read the Information Form concerning this project and understand what it is all about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I know that:-

1. My participation in the project is entirely voluntary
2. I am free to withdraw from the project at anytime and in this case the researcher will not specifically request any information from me
3. I will not be either video or audio recorded
4. My name will not be used in any notes or finished materials
5. The results of the project may be published but my anonymity will be preserved

I agree to take part in this project

.........................................................  ......................
   (signature of participant)                (date)

This project has been reviewed and approved by the Ethics Committee of the Centre for Tourism (University of Otago)
Appendix D: Unit 56 ‘Attend to customer enquiries face-to-face and on the telephone

| level:       | 1       |
| credit:     | 2       |
| final date for comment: | March 2002 |
| expiry date: | December 2003 |
| sub-field:  | Service Sector Skills |
| purpose:    | This unit standard is for entry level people to industries where customer contact skills are required, and for the service sector in particular. People credited with this unit standard are able to: demonstrate personal skills required for positions involving customer contact; greet customer and/or visitor face-to-face and meet initial needs; attend to customer and/or visitor enquiries face-to-face; attend to customer and/or visitor requests over the telephone; and respond to customer and/or visitor complaints face-to-face and on the telephone. |

| entry information: | Open |
| accreditation option: | Evaluation of documentation by NZQA. |
| moderation option: | A centrally established and directed external moderation system has been set up by NZQA on behalf of the Core Skills National Standards Body. |
In this unit standard *enterprise requirements* refer to documented instructions about policy and procedures (including service level agreements and the application of legislation to enterprise situations). These instructions are available in the workplace, work site and/or training or educational establishment. Enterprise requirements may include but are not limited to - health and safety requirements, service delivery requirements, special needs requirements, customer complaints requirements.

**Definitions**

*enterprise* refers to any workplace, work site and/or training or educational establishment;  
*customer* refers to both internal and external customers and refers to the recipient of goods and/or services;  
*customer and/or visitor enquiries* refer to requests for help. Enquiries may include but are not limited to - requests for information, requests for help in dealing with a complaint, requests for orders;  
*personal skills* refer to the skills required for customer contact in relation to hygiene, grooming, communication, and presenting a positive attitude;  
*positive customer attitude* refers to a genuine concern to assist customers, empathy, and a “can do” approach to meeting customer needs;  
*active listening* refers to the skills of listening. These skills may include but are not limited to - questioning, reading and responding to body language, use of silence, paraphrasing, reflecting feelings, summarising.

Legislative requirements may include but are not limited to - Privacy Act, 1993; Health and Safety in Employment Act, 1993; Human Rights Act, 1993; and subsequent amendments.
The following unit standard may be considered relevant to, and/or supportive of this unit standard, but is not a prerequisite entry unit standard: Unit 62, *Maintain personal presentation in the workplace.*

**Elements and Performance Criteria**

**Element 1**

Demonstrate personal skills required for positions involving customer contact.

**Performance Criteria**

1.1 Personal hygiene and grooming skills are identified and used in accordance with enterprise requirements.

   Range: skills may include but are not limited to - body cleansing, clothes maintenance, hair care, make-up.

1.2 Communication skills are identified and used in accordance with enterprise requirements.

   Range: skills may include but are not limited to - body language, active listening, giving information.

1.3 Positive attitudes are used in accordance with enterprise requirements.

   Range: attitudes may include but are not limited to - enthusiasm, interest, helpfulness.
element 2
Greet customer and/or visitor face-to-face and meet initial needs.

performance criteria
2.1 Customer and/or visitor is greeted in accordance with enterprise requirements.
Range: greeting may include but is not limited to - smile, polite language, appropriate welcoming phrase, appropriate non-verbal communication.

2.2 Purpose of visit is ascertained using communication skills to elicit information in accordance with enterprise requirements.

2.3 Customer and/or visitor initial needs are ascertained in accordance with enterprise requirements.
Range: initial needs may include but are not limited to - notification of arrival to specific person/s, directions, collection of material, delivery of material.

2.4 Customer and/or visitor initial needs are met in accordance with enterprise requirements.
Range: requirements may include but are not limited to - timeliness, accuracy of directions, courtesy.

2.5 Customers with special needs are identified and strategies for meeting their needs are demonstrated in accordance with enterprise requirements.
Range: customers with special needs may include but are not limited to - people with disabilities as defined by the Human Rights Act.
element 3
Attend to customer and/or visitor enquiries face-to-face.

performance criteria
3.1 Communication skills are demonstrated in accordance with enterprise requirements.
   Range: requirements may include but are not limited to - active listening, information giving.
3.2 Customer and/or visitor enquiries are identified and attended to in accordance with enterprise requirements.
   Range: requirements may include but are not limited to - timeliness, accuracy, courtesy.
3.3 Instances where enquiries should be referred to experienced staff are identified and acted upon in accordance with enterprise requirements.

element 4
Attend to customer and/or visitor requests over the telephone.

performance criteria
4.1 Call is answered in accordance with enterprise requirements.
   Range: requirements may include but are not limited to - timeliness, courtesy, clarity, personal identification.
4.2 Telephone communication skills are demonstrated in accordance with enterprise requirements.
Range: requirements may include but are not limited to - active listening, giving information.

4.3 Customer and/or visitor details of caller are recorded in accordance with enterprise requirements.

4.4 Details of enquiries are noted and message is checked for accuracy with caller.

4.5 Request is responded to in accordance with enterprise requirements.
Range: requirements may include but are not limited to - promptness, call-back timeliness, customer and/or visitor needs met.

4.6 Call is closed in accordance with enterprise requirements.
Range: requirements may include but are not limited to - farewell statement, use of customer's and/or visitor's name, offer of further service, documentation.

**element 5**
Respond to customer and/or visitor complaints face-to-face and on the telephone.

**performance criteria**

5.1 Customer and/or visitor complaint is acknowledged in accordance with enterprise requirements.
Range: requirements may include but are not limited to - promptness, courtesy.
5.2 Information is obtained and noted in accordance with enterprise requirements.
   Range: requirements may include but are not limited to - accuracy, relevance, clarity of expression.

5.3 Complaint is referred to experienced staff in accordance with enterprise requirements.

Comments to:

Core Skills National Standards Body
- Service Sector (Core) Advisory Group
Unit Standard Revision
PO Box 160
WELLINGTON

by March 2002.

Please Note: Providers must be accredited by the Qualifications Authority before they can offer programmes of education and training assessed against unit standards. Accredited providers assessing against unit standards must engage with the moderation system that applies to those unit standards. [Please refer to relevant Plan ref: 0023]