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Editorial
Conrad Lashley ... v

Hospitality Studies

Hospitality and hospitableness
Conrad Lashley ... 1

Hospitality and prosumption
George Ritzer ... 9

The interstices of hospitality
Luiz Octávio de Lima Camargo ... 19

Exploring the impact of the constructs of the three-domain approach on private social and commercial hospitality provision
Barry O'Mahony ... 29

Comparative and theoretical framework of Brazilian hospitality studies
Elizabeth K. Wada, Airton José Cavenaghi and Maria do Rosário Rolfsen Salles ... 37

Scientific research in hospitality studies in Brazil: challenges to finding a theoretical framework
Sênia Bastos and Mirian Rejowski ... 45

Hospitality Management Education

So you want to get published? It's all about theory, context and data
Kevin D O'Gorman and Thomas J W Farrington ... 57

Interaction in research and the importance of exercising hospitality within the academic environment
Ana Paula G. Spolon, Alexandre Panosso Netto and Isabel Baptista ... 65

Future directions for international education and research on hospitality
Sjoerd Gehrels ... 77

Student Research Papers

A visual analysis of a cultural tourism destination
Klaes Eringa and Shenghan Zhou ... 85

Can a luxury hotel compete without a spa facility? – Opinions from senior managers of London's luxury hotels
Andy Heyes, Colin Beard and Sjoerd Gehrels ... 93

Hospitality in women's wear retail in São Paulo City
Izabel Cristina Sabatier de Faria and Ricardo Gil Torres ... 99

Generation Y's attitude towards organic wine
Inkje Hoekstra, Conrad Lashley and Elena Cavagnaro ... 107

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Editorial: The developing field

Let me start by saying that the following discussion of the study of hospitality that informs both the conference which featured presentations by these authors, and the papers themselves, are heavily influenced by an Anglophone perspective. Firstly the words that identify guests and hosts are not universally replicated across all languages. Italians, for example, use *hospiti* to describe both. That said, the study of hospitality that has emerged over the last couple of decades in English journals, was conducted principally by two groups of academics. Generic academics from an array of disciplines including anthropology, sociology, social history, philosophy, and human geography, for example, have studied hospitality as a human phenomenon principally concerned with receiving and/or rejecting the stranger. The book *Mobilizing hospitality: The ethics of social relations in a mobile world* (Molz & Gibson 2007) reflected a range of these insights. In addition, academics concerned with the development of those who will work in the commercial provision of accommodation, bar and restaurant services became interested when the sector became collectively known as the 'hospitality industry'. The question, 'what is hospitality?' naturally flowed from this relabeling exercise and led to the publication of *'In Search of Hospitality: Theoretical Perspectives and Debate'* (Lashley & Morrison 2000) and '*Hospitality: A Social Lens*' (Lashley, Lynch & Morrison 2007) and subsequently to the research journal *Hospitality & Society*.

In an attempt to give this study some form of analytical framework, I developed the Venn diagram that is reproduced in my paper later. Admittedly, a somewhat crude and simplistic device, it did at least suggest that the study of hospitality might explore a number of avenues or domains. The commercial domain has been the dominant concern, as most courses are aimed at preparing individuals to work in the sector, and research and consultancy activities have been largely industry focused. The private or domestic domain was also identified as offering an interesting context where the expectations of both hosts and guests might be valuable in their own right, but also had implications for the commercial sector. Both employees and would-be entrepreneurs enter the sector with prior experiences of acting as both hosts and guests in domestic dwellings. In addition, there are some settings that double as domestic homes and as commercial enterprises – small hotels, guesthouses and bed and breakfast establishments, for example. Here the family shares the accommodation with paying guests, and the degree of separation of private and public spaces yield some interesting research issues.

The cultural or social domain represents the expectations, obligations and duties of hosts and guests in different periods and places. The duty to be hospitable and to offer protection to strangers is universal, and underpinned by moral and religious codes. Receiving and protecting strangers is seen as a defining feature of the good person, and most religions not only make this a requirement of religious practice, but also threaten some form of sanction against those who fail to be hospitable to all. Indeed it is interesting to note that a common thread of these moralistic pronouncements suggests that the god, angels or gods will come disguised as travellers to check up on how hosts behave to guests, and take away all the possessions of those who do not treat the traveller to an unreserved welcome. By exploring the writings of this array of social scientists it is possible to clearly define hospitable behaviour, and from that identify hospitable behaviour, as well as the attitudes supported by 'hospitable people'.

The papers published in this special issue of *Research in Hospitality Managemen*t cover presentations made at the *Academy of International Hospitality Research* conference in November 2014. Day one of the conference brought together academics principally from Brazil and Europe. These contacts were initiated through my links with Ana Paula Spolon at the Instituto Federal de Educação, Ciênciae Tecnologia de São Paulo (IFSP), Brazil. She highlighted the work being undertaken on the nature of hospitality and hospitableness in Brazil and being published in Portuguese. The conference, therefore, attempted to reflect these interests, and to initiate debates and future collaboration across these national boundaries. Hence, this special issue not only reflects presentations made by academics at both European and Brazilian universities, but will also be a joint publication, with the *Revista Hospitalidade* in Portuguese and *Research in Hospitality Management* in English.

My paper *Hospitality and hospitableness* embraces three broad themes. The first explores a number of religious and philosophical insights into the nature of hospitality and hospitableness. The second suggests that flowing from these insights there appear to be a range of motives for offering hospitality to others. At one extreme, hospitality is offered to guests for some ulterior motive, in the hope of some form of gain. At the other extreme, altruistic hospitality is provided just for the joy of giving. The third theme of the paper reports on the development of an instrument designed to identify this altruistic hospitality in the form of a questionnaire. This study of hospitableness might help commercial organisations gain competitive advantage by helping guests to feel genuinely welcome when they visit the bar, restaurant or hotel.

George Ritzer was the keynote speaker at the conference and his paper, *Hospitality and prosumption*, suggests that commercial drivers and pressures are blurring boundaries between producers and consumers of services in general. Consumers are increasingly being required to take on activities that deliver the service. Evidence of this can be found across the commercial hospitality industry – self-check-in in hotels, buffet service in restaurants and vended drinks machines are all examples of activities that involve the guest producing elements of the service to be consumed. Whilst Ritzer's predictions are somewhat bleak, and tend not acknowledge the evidence of customers reacting against service-less services, they do provide an interesting insight into some important trends in commercial provision.

Luiz Octávio de Lima Camargo's paper *The interstices of hospitality* reports .on research and conceptual development amongst Brazilian academics. Whilst not explicitly reporting on the cultural/social domain, the paper does suggest that the study of hospitality needs to explore an array of personal, moralistic and geographical dimensions, as these impact upon both commercial and non-commercial activities. The final part of the paper looks at the hospitality of Brazilians and offers an interesting insight into hospitality being offered in a society that has recently moved from rural to urban living.

Exploring the impact of the constructs of the three-domain approach on private, social and commercial hospitality provision, by Barry O'Mahony, discusses the impact of the three-domain model for studying hospitality. The extension of hospitality into the broader sphere of private, social and commercial hospitality confirms that social science contexts can be brought to bear within this three-domain approach, which has still more to offer beyond the issues and challenges of commercial hospitality provision. Each domain offers an interesting avenue for study on its own, but it also reveals important issues that can further inform the development of hospitality services in the commercial sphere.

Elizabeth Wada, Airton Cavenaghi and Maria do Rosário Rolfsen Salles, presented the paper entitled *Contrasting and comparing frameworks: An overview of the Brazilian theoretical frame.* This article provides an account of the development of taught programmes, research activities and publications exploring hospitality and hospitableness linked to the Master's Programme in Hospitality at Anhembi Morumbi University, São Paulo, in the period 2002 to 2008. It also focuses on the production of articles for scientific journals classified by CAPES (Monitoring Commission for Higher Education Institutions, in Portuguese).

Scientific research in Hospitality Studies in Brazil: Challenges to finding a theoretical framework, by Sênia Bastos and Mirian Rejowski at the University of Anhembi Morumbi, Brazil, explores the content of a suite of master's and doctoral theses. The study confirms a somewhat restricted agenda of themes and the domains of hospitality explored. The economic and commercial issues tend to dominate and the private and cultural domains tend to be more limited in number. Another issue, that is relevant given the source of these studies, is the research methods employed. Survey instruments – particularly the use of questionnaires tend to be dominant, and few research activities involve participant observation or experimental methods.

The importance of academic cooperation is the key theme of the contributions that make up the piece entitled *Interaction in research and the importance of existing hospitality within the academic environment* by Ana Spolon. Alexandre Netto and Isabel Baptista from Brazil. The papers share experiences of working with colleagues within one institution as well as between universities in one country and ultimately between countries. Indeed the conference about which this issue reports was a unique opportunity for colleagues from various parts of the globe to discuss their common interest in hospitality and the exercise of hospitableness. Fundamentally the willingness to co-operate is founded on a common vision of both education and the specifics of hospitableness, but mostly upon human chemistry between the individuals concerned.

Sjoerd Gehrels' piece *Future directions for education and research on hospitality*, explores the future directions of linkages between educators, student work placements, industry hosts as well as with wider industry bodies. These thoughts about innovating partnership between higher education and industry on the one hand, and the relationship between supervisor/researcher and students on the other are intended to stimulate discussion about future directions for education and research in hospitality. This paper does not assume there to be single options that will be successful. A lot of potential future results will depend on how flexible and willing representatives of different communities (academia, industry and students) are to engage in the discussion.

So you want get published? It's all about theory, context and data, by Kevin O'Gorman and Thomas Farrington builds on his very successful presentation at the conference relating to hospitality practiced in Afghanistan by focusing on writing for publication. His work specifically discusses publication in refereed journals, but most of his observations apply to publication in any forum. The key starting point is to develop a clear understanding of the audience to be addressed and the writing style most appropriate. He makes the extremely important point that most editors, or reviewers, will make a decision to read or reject a piece within the first few sentences. Hence, the advice states that a thorough review of the target journal should be the starting point, and from this ensure that the submitted piece looks like the material published in the journal.

A visual analysis of a cultural tourism destination by Klaes Eringa and Zhou Shenghan considers the implications of Leeuwarden being selected as the European Cultural Capital in 2018. Specifically, the paper considers attracting visitors from a range of backgrounds and cultural origins to destinations with limited experience of dealing with guests via the use of promotional images. The research studied the impact of visual information during several stages in the visit: before the visit in the decision-making process; during the visit in the experience stage; and after the visit in the post-experience evaluation. It was found that visual material can help to frame the visitor's experience in all three stages. The paper suggests that it is advisable for the destination to employ some kind of visual identity system management to package the city image into a clear brand.

The role of spa facilities in luxury hotels is the theme of the piece by Andy Heyes, Colin Beard and Sjoerd Gehrels entitled, *Can a luxury hotel compete without a spa? Opinions from senior managers of London's luxury hotels.* The research suggests there is something of a lack of clarity about the economic benefits involved. Guest expectations suggest the need for spa facilities, and any luxury hotel without a spa and wellness centre would be at a disadvantage with other hotels. Yet there is not always a clearly articulated strategy to ensure that the facility maximises revenue for the hotel.

The application of some of the concepts of hospitality and host guest relations to the retail sector is the subject of *Hospitality in women's wear retail in Sao Paulo City*, by Izabel de Faria and Ricardo Gil Torres. This article investigates the relationship between seller and customer in retail women's wear businesses in São Paulo, considering hospitality-driven strategies adopted by it. It is assumed that in this segment people tend to play different roles according to common patterns of behaviour, and that hospitality issues add a lot to what is already established as standard sales procedures. As relationships are increased, significant links are created, revealing different motives involving hospitality.

The exploration of the intentions to purchase organic wine by Generation Y individuals is the subject of Inkje Hoekstra, Conrad Lashley, and Elena Cavagnaro's piece *Generation Y's attitude towards organic wine*. The research confirms that the initial decision to seek out and purchase organic wines will be a by-product of wine knowledge and sensitivity to environmental considerations. That said, extrinsic factors such as grape variety, presentation and price will also be important factors. Repeat purchase decisions, however, are most influenced by taste.

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Hospitality and hospitableness

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Not long after the word hospitality emerged as a collective noun to describe the commercial provision of services associated with accommodation, drinking and eating, some academics began to investigate the meanings of hospitality and hospitableness. Whilst most academic programme provision related to developing those who would subsequently manage the delivery of commercial hospitality services, the study of hospitality from an array of social science perspectives has yielded some interesting insights. This paper explores some perspectives to be gained from a variety of religions, particularly the universal need to welcome and protect the stranger. It goes on to show that genuine hospitality is offered without any concern for repayment or reciprocity. It then describes the development of a research instrument that can be used to identify those individuals who are driven by a personal desire to be hospitable to others.

Keywords: Hospitality, hospitableness, hospitality research instrument, genuine hospitality

Introduction

Until the late twentieth century, hotels, restaurants and bars described the location of providers of commercial accommodation, dining and drinking, as did cafes, snack bars, canteens, school meals, and transport cafes. In the 1980s the word 'hospitality' emerged as an umbrella word to embrace all these establishments and their services. The term performed the role of being a convenient shorthand, but it also advanced a positive image that blurred the commercialism of the industry. 'Hospitality' created an impression of guests being hosted and welcomed, but in reality, only so long as they could pay the price (Ashness & Lashley 1995). Perhaps as an unintended consequence, however, the term hospitality did open up the study of the relationship between hosts and guest in all domains, private and cultural as well as commercial (Lashley 2008). From these perspectives, hospitality can be seen as a fundamental and ubiquitous feature of human life, and hospitableness indicates the willingness to be hospitable for its own sake, without any expectation of recompense or reciprocity (Lashley & Morrison 2000, Lashley et al. 2007).

Studying hospitality from these wider social science perspectives suggests that the requirement to be hospitable has been a major theme of human moral systems across the globe and throughout time. A study of a sample of religions suggests that it is one of the defining features of human morality. The study of hospitality needs, therefore, to explore the cultural and private, as well as the commercial domains in which hospitality is practiced. It is through these other domains that a better understanding of hospitality can be developed with which to critique, inform and improve the hospitality offered in the commercial sector (Lugosi et al. 2009). In particular, it is possible to identify an array of motives for offering hospitality. At one end, hospitality is offered in the hope of personal gain in response to the hospitality provided, whilst at the other extreme hospitality is offered merely for the pleasure of giving other people pleasure. Leading from this, this paper describes the development of a survey instrument that may be capable of identifying individuals who are genuinely hospitable and motivated to offer altruistic hospitality.

The morality of hospitality

Studied through an array of social sciences, hospitality and hospitableness present fascinating subjects in their own right (Fourshey 2012), but they also serve as critical tools through which to inform the study of commercial hospitality and hospitality management. Most significantly, duties and obligations to offer strangers shelter have been key elements of most religions. The following section discusses some examples of these religious requirements to provide hospitality to the stranger.

Heal (1984) demonstrates the central importance of hospitality and hospitableness in the period from 1400 to 1700 in Britain. Writing about hospitality in early modern England, Heal reveals that the duty to offer hospitality to strangers was a deeply held belief: 'Whilst hospitality was often expressed in a series of private actions and of a particular host, it was articulated in a matrix of beliefs that were shared and articulated publicly' (1984, 2). Heal (1990) also points to the significance of hospitality and particularly the treatment of travellers as an important value in early modern England. Julian the Hospitaller's name was frequently invoked as an example of good host-like behaviour. Particularly, 'his qualities of charitable giving and selfless openness to the needs of others were those constantly commended in late medieval and early modern England whenever hospitality was discussed' (1990, vii). The expression of hospitality at that time had much in common with classical Rome (Heal 1990). A powerful ideology of generosity was formulated in the *jus hospitii*, but it was based on practical benefits. It assisted in the integration of strangers, and through the inclusion of guests/

friends formed a necessary part of the system of clientage. In both Rome and early modern England, 'good entertainment provided a necessary part of the everyday behavior of leading citizens' (Heal 1990, 2).

Heal highlights a number of roles which hospitality played at the time. Apart from values relating to the treatment of strangers and travellers, hospitality formed an important part of the local political economy (Visser 1991). The redistribution of food and drink to neighbours and to the poor helped to maintain social cohesion. Feasts played an important part in ensuring that mutuality and social obligation were met in Medieval England, and the 'open door' was given high social value (Heal 1990). Hospitality assisted in maintaining power relationships based on elite families; by feeding neighbours, tenants and the poor, the feudal lords were able to expect a mutual obligation from the recipients. Most importantly, the stranger was to be received and offered shelter, food and drink, as was required by both defined cultural behaviour and the teachings of Christianity (Hindle 2001). These suggested that Christ would come to the host's door dressed as a beggar, and if Christ were then denied hospitality, the hosts would have all their property taken away.

Writing within the contemporary period discussed by Heal, William Shakespeare used both hosts' and guests' behaviour to compound the drama in sixteen of his thirty-seven plays. The most famous of these occasions is perhaps in *Macbeth* where the king, Duncan, is killed whilst he is a guest in the Macbeths' house (Coursen 1997). Just to remind the audience, Lady Macbeth feigns shock on the discovery of the body when she says, 'Woe, alas!/What, in our house?' (*Macbeth* 2, 3, 87–88). In *King Lear*, the host Gloucester, who is about to have his eyes plucked out, says to his guests, 'What mean your graces? Good my friends, consider/You are my guests: do me no foul play, friends' (*King Lear* 3, 7, 80–81). In other cases, Shakespeare provides settings of lavish entertainment in the form of a masked ball, as in *Romeo and Juliette,* and a wedding party is the backdrop for the drama as in *A Midsummer Night's Dream.* In *Timon of Athens*, hospitality tests the limits of friendship and the gift economy. In these and other cases, the act of villainy being witnessed by the audience is further intensified because the character is breaking widely accepted rules covering the behaviour of guests or hosts. Guests are to be protected by hosts but at the same time, expected not to overstay their welcome, misbehave, or endanger the hosts (O'Gorman 2007a).

Shakespeare was writing in a context where there was still a socially accepted norm to offer hospitality to strangers, and as Heal shows, the Christian religion still advocated hospitality as a key plank in the behaviour of the faithful. Several of the teachings of the New Testament also highlight hospitable treatment of Christ and the disciples. However, the requirement to be hospitable to strangers goes beyond the immediate treatment of Jesus and the disciples. It is claimed that the faithful demonstrate their faith when they honour the poor and the needy. Luke (14: 13) advocates giving to the poor, the needy, lame and the blind as way of demonstrating faithful behaviour. In the gospel of Matthew the behaviour of those who will be most favourably blessed refers to their host behaviour: 'For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me' (Matthew 25: 34–36). Luke says, 'When you give a banquet, invite the poor, the crippled, the lame, the blind, and you will be blessed' (Luke 14: 13). Furthermore, the faithful are instructed to 'love your neighbour as yourself' (Matthew 22: 39). At these and other points, the scriptures clearly show that offering hospitality to strangers is a basic requirement of the Christian faithful. 'Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price' (Isaiah 55: 1)

Writing from a more contemporary religious perspective, Nouwen (1998) begins his discussion of hospitableness by contrasting the English understanding of 'hospitality' with that of Germany and Holland. He suggests that in both the latter cases, the words for hospitality translate as indicating freedom and friendship for guests. This insight informs his definition of hospitality as 'primarily the creation of a free space where the stranger can enter and become a friend' (1998, 49), of allowing room spiritually, physically and emotionally for the guest. He states that genuine hospitality involves generous giving without concern for return or repayment. Most importantly, in the context of some of the articles in this special issue, it is not concerned with reciprocity! Hosting, he writes, is about listening, about allowing people to be themselves, and about giving them room to 'sing their own songs, speak their own languages, dance their own dances … not a subtle invitation to adopt the lifestyle of the host, but the gift of a chance to find their own'; it is 'about inviting guests into our world on their terms' (1998, 78).

Through these and other texts it is possible to see that Christian writers are advocating hospitality to strangers as a defining feature of good human behaviour, and a Christian requirement. However, the need to be hospitable goes beyond Christianity (O'Gorman 2007a). The Old Testament advocates the customary sharing of meals and as a way of distributing excess to the poor and the needy. The practice of hospitality in settings where it was unlikely that the guest could repay the host was fundamental. Indeed, many of the biblical stories advocate generosity by hosts in contexts where they could not expect repayment (Casselberry 2009). For example, Abraham generously received three strangers who turned out to be angels (Genesis 18). At another point, Lot was spared the destruction of Sodom and Gomorrah because he had offered hospitality and protection to two visitors who were later identified as angels (Genesis 1). In the stories of the Israelites, it is argued that through their experiences of movement and being strangers in foreign lands they developed an intense awareness of the need for hospitality and the need to offer food, drink and accommodation to strangers and those in need.

Whilst the discussion has thus far focused on Judaeo/Christian religion, there are many examples of other faiths advocating the offer of hospitality to strangers. Indeed many argue that their particular faith is the only truly hospitable religion. Those writing from an Islamic perspective (Meehan 2013), for example, claim that only the Muslim faithful understand the need to be hospitable. It is claimed that non-believers will only offer hospitality with an expectation of worldly gain (repayment or reciprocity). The true believer offers hospitality to strangers to honour God (Jafar 2014). Mohammed is quoted as saying, 'Let the believer in Allah and the day of judgment honor his guest' (Meehan 2013).

It is required that all must be welcomed and treated with respect, whether they are family or non-family members, believers or non-believers. Stories are recounted concerning the behaviour of Mohammed as being hospitable to strangers, and never dining alone. One parable has Mohammed feeding three strangers who are angels in disguise, and who reveal themselves after they have been shown generous hospitality by their host. Another popular story has hosts feeding guests with the hosts' own food because they have little to share (Schulman & Barkouki-Winter 2000). Such acts of generosity, to either share, or to give all they have to the stranger, are claimed to be an exclusive perspective of the faithful, but in reality can be seen to be a feature of all these religions. Indeed, the story of guests turning out to be God, gods, or angels is a common theme to be found in all these religious parables. Either acts of extreme generosity to the stranger result in excessive reward, or in other cases the failure to be hospitable results in the hosts' goods being taken away.

Whilst the Muslim faith emerged some time in the seventh century AD, and Christian teaching two thousand years ago, the writings of the Jews surface around seven hundred years B.C. In all three cases, these monotheistic religions advocate hospitable behaviour that builds on religious traditions that go back even further. Hindu ideas and teachings, for example, are said to have arisen some 5 000 years ago (ISKCON 2004). Offering hospitality to strangers is a fundamental feature of Hindu beliefs and culture. In particular the unexpected guest was to be particularly honoured. The unpredicted guest was called *atithi*, which translates literally as 'without a set time' (Khan 2009). A popular proverb says, 'The uninvited guest should be treated as good as a god' (Melwani 2009). Tradition teaches that even the poorest should offer at least three things, sweet words, a sitting place and refreshments (at least water). 'Even an enemy must be offered appropriate hospitality if he comes to your home. A tree does not deny its shade even to the one has come to cut it down' (Mahabharata 12, 372).

Moving to another continent, we find the tradition of 'potlatch' (Encyclopaedia Britannica 2013). The word comes from Chinook jargon and means to give away, or a gift. In North West America and Canada, Indian tribes engaged in a form of hospitality that involved generosity and giving from individuals with high social status (Zitkala-Sa 1921). Typically, this form of hospitality involved feasting and dancing, and the distribution of goods according to the social status of the donor. In effect this had a redistributive function, as food and goods acquired in excess by aristocrats were given out to others in the clan or group. Status and prestige were raised according to the amount given away by hosts. Hence the status of different family groups was not perceived by the amount of wealth acquired but by the amount of resources given away. Hospitality through feasting and ceremonies provides an indicator of social status and standing. Interestingly, both the Canadian and US governments banned the potlatch on the recommendation of missionaries and government agents, who believed these generous acts to be a wasteful custom (Encyclopedia Britannica 2014). Well, they would, wouldn't they?

Traditional Australian aborigines are said to have occupied the continent for some 40 000 years, with little evidence of fundamental societal change over that period. Anthropologists and other social scientists have identified high value being given to generosity and the willingness to share (Roberts 1982). There is clearly importance placed on hospitality and sharing with others as an indicator of morality and goodness. Hunting and gathering as a socio-economic system probably required cultural importance to be placed upon magnanimity, because it helps the community to survive. Individual greed is condemned because it is perceived as being counterproductive to the overall social good. The ethics of generosity are given high importance. Though land appears to be owned by individuals, access to it is shared amongst many. Interestingly, notions of trespass or denial of access seem not to exist, or at least are overwhelmed by a predominant morality of hospitality and generosity. So here we can see that hospitality and hospitableness are regarded as important social values even in what appear to be the most simple of societies.

The foregoing suggests that the offer of hospitality to strangers has been a feature of communities throughout human history (Taylor and Kearney 2011). A moral obligation to offer food, drink and shelter to guests was universally reinforced by religious definitions of the best human behaviour and threats of punishment of property confiscation if hospitality was denied to god or the gods in disguise (Selwyn 2000). It is interesting that very similar words are used across societies and continents and through time. Offering guests hospitality has been, in all human settings, a moral obligation until the advent of mass travel and commercialism. The obligation to offer hospitality to the stranger no longer carries the same moral obligation it once had in these societies; however, the commercial hospitality provided within them might learn much from these former social obligations and settings as a means of understanding and meeting customer needs and making visitors feel welcome.

The study of hospitality

This outline of the morality of hospitality suggests that there needs to be a breadth of academic study that allows the analysis of hospitality activities in 'cultural', and 'domestic', as well as 'commercial' domains (Lashley 2000). Put simply, each domain represents a feature of hospitality activity which is both independent and overlapping. The cultural domain of hospitality considers the social settings in which hospitality and acts of hospitableness take place, together with the impacts of social forces and belief systems on the production and consumption of food, drink and accommodation (Lashley et al. 2007). The domestic domain covers the range of issues associated with the provision of food, drink and accommodation in the home, as well as the impact of host and guest obligations in this context (Lashley 2008). The commercial domain concerns the provision of hospitality as an economic activity providing food, drink and accommodation for money exchange, and the extraction of surplus value. Clearly, this commercial domain has been the key focus of academic study for the hospitality industry, but there has, until recently, been limited study of the cultural and domestic domains and their impact on the commercial. Fundamentally, the actual experiences of hospitality, in whatever setting, are likely to be the outcome of the influence of each of these domains (Lashley & Morrison 2000).

Figure 1 is an attempt to show these relationships in visual form (Lashley 2000). This Venn diagram is perhaps somewhat crude, but it does attempt to map these settings and potential domains of the subject. The following discussion expands on the diagram and hopes to build an agenda through which the boundaries of hospitality management education can be extended, and will inform academic enquiry and the research agenda.

The *cultural/social domain* of hospitality activities suggests the need to study the social context in which particular hospitality activities take place (Telfer 1996, 2000). Current notions about hospitality are a relatively recent development. In pre-industrial societies hospitality occupies a much more central position in the value-system. As was demonstrated earlier, in both contemporary pre-industrial societies today, and in earlier historical periods in modern economies, hospitality and the duty to entertain both neighbours and strangers represent a fundamental moral imperative. Frequently, the duty to provide hospitality, to act with generosity as a host, and to protect visitors is more than a matter left to the preferences of individuals. Beliefs about hospitality and obligations to others are located in views and visions about the nature of society, and the natural order of things (Selwyn 2000). Thus any failure to act appropriately is treated with social condemnation. The centrality of hospitality activities has been noted in a wide range of studies of Homeric Greece, early Rome, medieval Provence, the Maori, Indian tribes of Canada, early modern England and in Mediterranean societies (Schulman & Barkouki-Winter 2000, Taylor & Kearney 2000). Whilst modern industrial economies no longer have the same intensive moral obligations to be hospitable, and much hospitality experience takes place in commercial settings, the study of the cultural domain provides a valuable set of insights with which to critically evaluate and inform commercial provision.

The *domestic/private domain* helps the consideration of some of the issues related to the meaning of hospitality, hosting and 'hospitableness'. Hospitality involves supplying food, drink, and accommodation to people who are not members of the household (Telfer 1996). Whilst much current research and published material focuses exclusively on the commercial exchange between the recipient and supplier of hospitality, the domestic setting is revealing because the parties concerned are performing roles that extend beyond the narrow market relationships of a service interaction (Bitner et al. 1990).

The provision of food, drink and accommodation represents an act of friendship; it creates symbolic ties linking people that establish bonds, allying those involved in sharing hospitality. In most pre-industrial societies the reception and kindly treatment of strangers was highly valued, though, as Heal (1990) shows, the motives were not always solely altruistic. Receiving strangers into the household helped to monitor the behaviour of outsiders. Visser (1991) links the relationship between the host and the guest through the common linguistic root of the two words. Both originate from a common Indo-European word (*ghostis*) which means 'stranger' and thereby 'enemy' (hospitality and hostile have a similar root), but the link to this single term, 'refers not so much to the individual people, the guest and the host, as to the relationship between them' (1991, 91). It is, according to Heal, a relationship frequently based on mutual obligations, and ultimately on reciprocity. The guest may become the host on another occasion. Importantly, however, most individuals have their first experiences of both consuming and supplying food, drink and accommodation in domestic settings (Hindle 2001). Indeed it is unlikely that any employees, or would-be entrepreneurs, enter the commercial sector of hospitality without having some experiences of hospitality in domestic settings.

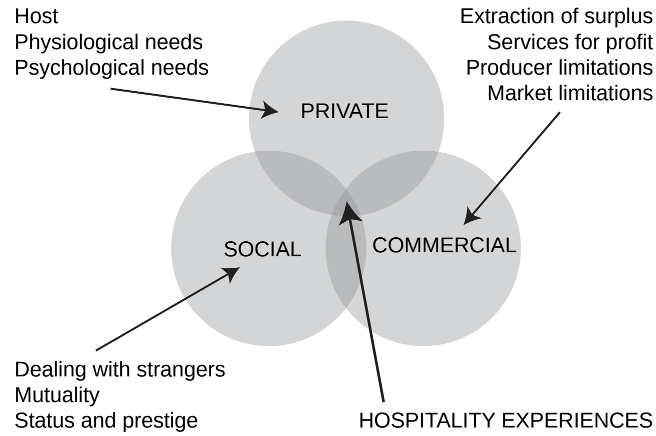

Figure 1: The domains of hospitality

The commercial provision of hospitality takes place in most post-industrial societies in a context where hospitality no longer occupies a central position in the value system. Clearly, studies of these wider domains of hospitality are, in part, to establish a robust understanding of the breadth and significance of hospitality-related activities, so that it is possible to better understand their commercial application (Lashley 2008). Without wishing to deny the benefits that commercial provision of hospitality activities bring in the form of opportunities for travel, intercourse with others, etc., the commercial provision of hospitality activities is chiefly driven by the need to extract surplus value from the service interaction (Sweeney & Lynch 2007). This commercial imperative does, however, create a number of tensions and contradictions that become apparent when a better understanding of the 'cultural' and the 'domestic' domains of hospitality activities is developed. Fundamentally, the real-world study of hospitality management will be better informed when rooted in an understanding of hospitality as a deeply embedded human activity.

Combing the work of Heal (1984), Nouwen (1998), Telfer (2000) and O'Gorman (2007a, 2007b), it is possible to detect a number of motives for hosts offering hospitality to guests. Figure 2 provides a graphical representation of this array of

Figure 2: A continuum of hospitality

motives. These can be mapped along a continuum showing the more calculative reasons for providing hospitality through to the most generous. In other words, where hospitality is offered with the hope of ensuing gain, to situations whereby hospitality is offered merely for the joy and pleasure of hosting.

Telfer (2000) identified the offering of food, drink and accommodation for some thought of subsequent gain as *ulterior motives hospitality*. It is assumed that the guest is able to benefit the host and hospitality is offered as a means of gaining that benefit. Here the business lunch or dinner for the boss or the client can be examples of hospitality being offered with the intention of creating a favourable impression with the hope that this will ultimately benefit the host.

Writing in the early fifteen hundreds, Nicholo Machiavelli says, 'Keep your friends close, but your enemies closer.' In this sense *containing hospitality* is motivated by a fear of the stranger, but advocates close monitoring by including the stranger in the household. Wagner's opera *Die Walk***ü***re*, involves Hunding offering Siegmund hospitality even though he knows him to be an enemy. This provides an insight into both the obligation to offer hospitality to all, irrespective of who they are, but also suggests the motive is to monitor and contain the enemy (Wagner 1870).

On one level, the injunction, 'Treat the customers as though they were guests in your own home' is attempting to tap into restaurant workers' hosting experience in domestic settings (Ashness & Lashley 1995). Hopefully, service workers will engage on an emotional level as hosts serving their customers as personal guests. Yet the provision of *commercial hospitality* involves a financial transaction whereby hospitality is offered to guests at a price, and would be withdrawn if the payment could not be made. Hence commercial hospitality can be said to represent a contradiction, and cannot deliver true hospitableness (Ward & Martins 2000, Ritzer 2004, 2007). Telfer (2000), however, reminds us that this is a somewhat simplistic view because it may be that hospitable people are drawn to work in bars, hotels and restaurants, and offer hospitableness beyond, and in spite of, the commercial transaction and materialistic instructions from owners. In addition, it may be that hospitable people are drawn to set up hospitality businesses in guesthouses, pubs and restaurants because it allows them to be both entrepreneurial and hospitable at the same time.

A number of writers suggest that hospitality involves reciprocity whereby hospitality is offered on the understanding that it will be reciprocated at some later date (O'Gorman 2007a,b). Hospitality as practiced by elite families in Augustinian Rome was founded on the principle of reciprocity as an early form of tourism. Affluent Romans developed networks of relationships with other families with whom they stayed as guests and then acted as hosts when their former hosts were intending to travel. Cole's (2007) work with the Ngadha tribe in Indonesia provides some fascinating insights into contemporary hospitality and tourism in a remote community. The tribe practices reciprocal hospitality through tribe members hosting pig-roasting events for other members. This *reciprocal hospitality* involves hospitality being offered within a context whereby hosts become guests and guests become hosts at different times.

Yet another form of hospitality takes place when *redistributive hospitality* is offered in settings where food and drink are provided with no immediate expectation of return, repayment or reciprocity. The study of the potlatch practiced by North American Indians given above is a clear example, of this redistributive effect; however, there is overlap with other forms (Zitkala-Sa 1921). Clearly the inclusion of the poor and needy in hospitality settings offered in the early middle ages noted by Heal (1990) also had a redistributive effect.

Finally, *altruistic hospitality*, as discussed earlier, involves the offer of hospitableness as an act of generosity and benevolence, and a willingness to give pleasure to others. It is this form of hospitality that is the key focus here because it provides an ideal type or a pure form of hospitality, largely devoid of personal gain for the host, apart from the emotional satisfaction arising from the practice of hospitableness (Telfer 2000, Derrida 2002).

The study of hospitality engages with research and academic enquiry informed by social science, encouraging the development of critical thinking. These aid and inform research, academic thought and the development of reflective practice within those being developed as managers destined for hospitality management. Hospitality represents a robust field of study in its own right, but it also encourages critical thinking and a concern for host-guest relations that influence the practice and development of those entering managerial roles in the sector. Flowing from this is the study of the motives being engaged by those offering hospitality. These motives can be perceived in a ranking system that ranges hospitality offered for ulterior motives through to hospitality offered for the joy of giving.

Identifying hospitableness

The preceding has established definitions of hospitality and hospitableness that extend across religions and through time that stress altruistic hospitality as being concerned with generosity and the pleasure of providing food, drink or accommodation to others without any consideration of personal gain in return. The philosopher Telfer (2000) reminds us that the qualities of hospitableness include the following points:

- The desire to please others, stemming from general friendliness and benevolence or from affection for particular people; concern or compassion
- The desire to meet another's need
- A desire to entertain one's friends or to help those in trouble
- A desire to have company or to make friends
- The desire for the pleasures of entertaining – what we may call the wish to entertain as a pastime.

Whilst this provides a definition of the qualities of hospitableness, there has been no attempt, until now, to identify individuals who express these qualities. The following describes the development of a bank of questions that are consistent with identifying individuals who appear to demonstrate strong support for hospitableness. Reporting on the instrument developed by Matthew Blain (Blain & Lashley 2014), this paper provides an overview of the various iterations it went through following a process suggested by Churchill (1979). This is tested for validity against a framework outlined by Cook and Beckman (2006) and the instrument demonstrates high levels of internal reliability. The instrument identifies genuine, or altruistic, hospitality (hospitableness). The instrument was developed and field-tested in a relatively limited setting and needs wider use and exposure. It is hoped that the dissemination of the questionnaire will encourage more usage and field testing so as to reinforce its validity.

Blain's research commenced with an initial study of the experiences of hosting when he set up an event whereby different couples acted as hosts for an evening dinner, and then as guests, when other couples acted as hosts. Following from this, he conducted interviews with the parties. Importantly, the hosts all reported that a driving ambition of their hosting of the event was to give their guests pleasure, with one host summing up the views of most hosts when he said he personally felt happy by '*seeing the smiles on guest's faces, and knowing that they are enjoying themselves*'. Leading on from this qualitative study, the research went on to engage in the development of a survey instrument in the form of a questionnaire.

The various instruments field-tested in Blain's work ultimately arrived at a series of statements which establish a consistent set of attitude statements which appear to reveal support for hospitableness. Three sub-dimensions showed strong correlations with 2-tailed 99% confidence. The final instrument design could, therefore, only produce thirteen questions (from a starting point of sixty) that offered strong internal reliability. To distribute such an instrument into industry would have the benefit of being quick to complete for respondents, but would carry the risk that it would lack face validity due the small number of questions. However, it should be noted that the development of the instrument focused on a single point on the continuum model of hospitality as identified in Figure 2 above. These thirteen questions are targeted at the dimension of 'genuine' or 'altruistic' hospitality, or hospitableness. It is likely that a similar number of internally consistent questions could be developed for the other motives for offering hospitality, as identified in the continuum of hospitality discussed above and displayed in Figure 2 (redistributive, reciprocal, commercial, containing, and ulterior motives). It is reasonable to assume that the final question bank could eventually comprise of 70 or 80 questions, a level that is likely to have a higher credibility with potential users of the instrument.

The actual wording of the thirteen 'reliable' questions can be found in Blain and Lashley (2014). These attitude statements are clustered under one or other of three broad themes. These are largely concerned with 'the other', that is the feelings of the guest rather than the self (host). The three themes are:

- Desire to put guests before yourself
- Desire to make guests happy
- Desire to make guests feel special.

The generation of an 'altruistic/genuine' hospitableness measure was based on the thirteen questions that showed internal consistency, with analysis of the others simply being conducted as a check of instrument functionality (i.e. whether the rejected question buckets still show internal reliability) and to see if further correlations emerge as the sample size increased over time. The larger question bank may also prove to have greater face validity with respondents and potential employers who might have felt that thirteen questions alone would be insufficient to generate a true rating of hospitableness. This is an issue that would dissipate when question sets for the other motives of hospitableness come on line in further research, as additional questions will be developed which could not only replace defunct 'altruistic' questions, but also augment the question bank overall.

Whilst the instrument developed by Blain is valuable, it is clearly limited on a number of levels. Firstly, it has only been tested within a small sample frame, and it needs to be validated across a wider and more extensive population. Secondly, the instrument is clearly focused on one narrow motive for offering hospitality, albeit the most altruistic and genuine form. Whilst this is a vital starting point, more work needs to be done on developing attitude statements that are concerned with the wider sets of motives identified in Figure 2. Thirdly, the instrument, though based on attitudes towards hospitableness, is limited in insight into how consistent these are over time. Does more exposure to hosting diminish, or increase, an individual's commitment to it? Fourthly, there is need to know more about the personality, demographic, gender, and ethnic profiles of those who appear to be genuinely hospitable: who they are, what they are, why they are, etc. Finally, the writings quoted above show that the socially required commitment to hospitableness is at the same time both ubiquitous, and changing through time. What are the circumstances that drive the commitment to diminish, or to be applied selectively to some and not to others, as in the case of migrants?

Conclusion

A study of most moral belief systems shows that observations about the need to offer hospitality to strangers can be evidenced across the globe and throughout human history (Meyer 2008). It is clear that most moral pronouncements about hospitality within and between religions, and by philosophers, have common themes, namely that it is a defining feature of the best human behaviour and that many religious parables tell stories of people being rewarded or punished according to their hospitable actions. Hosts who acted with generosity to strangers who are subsequently revealed as God, gods or angels are rewarded whilst those who deny them hospitality are said to have their possessions taken away. Hence the morality of good hospitality requires the stranger to be made welcome and taken in with offers of food, drink and accommodation (Mcnulty 2005, Molz & Gibson 2007). In some situations, strangers were travellers from outside the community who might never return. In other situations it involved people from within the community, but who were not normally members of the host's household. In these settings, hospitality was being offered for an array of motives. In some cases, it can be seen that the offer of hospitality helped to turn the stranger into a friend, or at least to monitor and contain the stranger as a potential enemy. In other settings, hospitality was being offered as a redistributive mechanism, whereby those who had more shared with those who had less, and thereby helped maintain social cohesion.

The insights from religious and philosophical perspectives confirm that the study of hospitality needs to consider cultural and domestic dimensions of hospitality (Taylor & Kearney 2011) as a means to better inform the development of the skills and insights of those destined to manage the delivery of hospitality in commercial settings (Sweeney & Lynch 2007).

The engagement of a range of social sciences shows that the study of hospitality is important for the development of those being prepared for hospitality and careers in the commercial sector. Whist there is clearly an array of motives for offering hospitality to others, the characteristics of those who are genuinely hospitable are of most interest in the study of hospitality in all its domains. This paper has briefly described the development of an instrument that has had some limited field testing but now requires a more thorough assessment in scope and depth.

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Hospitality and prosumption

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Hospitality and the hospitality industry need to be reevaluated in the era of the new prosumer and smart prosuming machines. Traditional notions of hospitality hearken back to an earlier era and ongoing changes are forcing us to reconsider them. Among those changes are the decline of settings that offer hospitality; the decline of employment opportunities for workers in that industry; the decline in the opportunities to offer hospitality for the workers that remain; a decline in interest in hospitality on the part of consumers; the automation of hospitality; and the increasingly stratified nature of the hospitality industry. Overall, given the increasing affluence of the developed world, and of the elites in all parts of the world, the hospitality industry will survive. However, it will increasingly be bifurcated into a small number of settings that offer elites the kind of hospitality we traditionally associate with the industry and a vast majority of settings that offer what is best described as inhospitality to everyone else.

Keywords: Hospitableness, inhospitality, prosumption, smart prosuming machines, McDonaldisation

Introduction

Almost a decade ago I was asked to give a talk on the hospitality industry drawing on my work on McDonaldisation (Ritzer 2015), postmodern theory (Ritzer, 1977), and globalisation (Ritzer & Dean 2015), especially the 'globalisation of nothing' (Ritzer 2012. I have continued to write about those topics and there are many ways in which I could expand on the application of those ideas to the hospitality industry. However, what I will do here is further develop and apply a new strand of my work on the '*prosumer*' to the hospitality industry (Ritzer & Jurgenson 2010). My interest in this topic derives, in part, from a brief section on 'putting the customer to work' in early editions of *The McDonaldization of Society*. There are many examples of this in the fast-food industry (such as customers being expected to clean up after themselves), as well as in the hospitality industry more generally. Such consumers who produce are one broad type of prosumer and the one that will be of primary interest here. The other type is the producer who consumes (e.g., who uses raw materials in producing a finished product). Those who work in the hospitality industry are such prosumers. For example, they produce a variety of services for their customers as they consume information, overtly and covertly, about what services are available and which services the customers want and how they would like to have them delivered. While the focus here is on consumers who produce, we will also reflect on corresponding changes in producers who consume in the hospitality industry. Before we can get to all of this, I need to explain my thinking on the prosumer.

Defining and conceptualising prosumption

As a term, prosumption is formed out of the combination of the concepts of *pro*duction and con*sumption*. In fact, prosumption is defined as the interrelated process of production and consumption. For much of recent history, especially since the Industrial Revolution, the popular and academic focus within the economy has been on production (e.g., Marx 1967, Veblen 1914/1964). More recently, especially since the end of World War II, the focus began to shift to the increasingly dominant process of consumption (e.g., Baudrillard 1970/1998; Galbraith 1964). While these are certainly important processes and worthy of continuing attention, the focus on one or the other has tended to obscure the fact that *both* are better seen as processes of prosumption. That is, much production takes place in the process of consumption; there can be no consumption without some production (e.g. of that which is to be consumed such as a home-cooked meal; or of the meaning of, for example, a home-cooked meal as opposed to one eaten in a fast-food restaurant or in a five-star restaurant). Similarly, much consumption is associated with the process of production (e.g., of the raw materials and labour-time needed to produce an automobile, and of the meanings of the work involved and of the automobile that is produced). Thus, prosumption (*not* production or consumption) is seen here as the generic process – one that subsumes production and consumption. Indeed, the latter, as we will see, should be viewed as extreme sub-types of prosumption.

Figure 1 offers a view of prosumption not as a single process (or phenomenon), but rather as a wide range of processes existing along a continuum. The poles of the continuum involve production redefined (a bit awkwardly, but more accurately) as 'prosumption-as-production' (p-a-p) and consumption as 'prosumption-as-consumption' (p-a-c). This means, among other things, that production and consumption, at least in their pure forms devoid of prosumption, do not exist on this continuum. *There is no such thing as either pure production (without at least some consumption) or pure* *consumption (without at least some production); the two processes always interpenetrate.* In the middle of the prosumption continuum, production (-as-consumption) and consumption (-as-production) are more or less evenly balanced; it is there where something approaching balanced (between p-a-p and p-a-c) prosumption exists (see Figure 1).

Although they are usually seamlessly intertwined, we also need to distinguish between the 'consumption' and 'production' phases[1] of p-a-p, as well as of p-a-c (see Figure 2).

Prosumption-as-production involves those (typically workers) who consume what is needed in order to be able to produce goods and services with what they have consumed. In this, we are distinguishing between the time during, and the process in which, p-a-ps consume and produce. It takes prosumers-as-producers[2] time and energy both to produce and to consume during the prosumption process. For example, in putting hubcaps on a car in the assembly process, it takes time and energy not only to put the hubcaps on the car (the production phase), but also to retrieve them from where they are stored (the consumption phase). This distinction seems trivial, but it is important to the general conceptualisation of prosumption.

The same distinction between phases needs to be made for prosumption as consumption and in this case it is of much greater consequence, especially in today's world. However, it is difficult to conceive of p-a-cs as producers. My earliest thinking on this issue was in my work on the McDonaldisation of society (Ritzer 2015), in a discussion of the ways in which fast-food restaurants are 'putting customers to work'. Just as p-a-ps must consume, p-a-cs (prosumers-as-consumers) must produce as 'producing consumers' (Dujarier 2014) or 'working customers' (Rieder & Voss 2010). Of course, the process of putting customers to work was not invented by the fast-food restaurant. Customers have *always* worked in restaurant settings (e.g., in the most traditional of restaurants by, for example, reading and ordering from menus), but there has been a long tradition of refining and expanding that work. For example, the late 19th and early 20th century cafeterias led consumers to perform a wide range of tasks on their own such as retrieving trays, utensils, and napkins; lining up and wending their way through a line where they obtained the food they desired, and then paying at the cash register at the end of the line (Hardart & Diehl 2002). In traditional restaurants these tasks are performed by paid employees such as wait-staff and bus-persons.

There are a series of broader senses in which p-a-cs are producers (or working customers). P-a-cs are producing awareness of, and desire for, various products (for example, a meal at a cafeteria, a Big Mac at McDonald's) long before they ever enter a setting in which they can consume them. Traditionally, this awareness is produced when p-a-cs encounter someone who has consumed something that they conclude they would like to have. In the contemporary context, this production of desire is even more likely to occur in encounters with advertisements about various products (Baudrillard 1970/1998, Schudson 1986). However the desire is produced, p-a-cs then must produce the actions required to get them to the brick-and-mortar location (or the web site) where the products are available for sale. Once there, the initial desire needs to be reproduced (or possibly altered) and translated into the more specific steps needed to actually obtain and purchase the product. While all of this is accomplished in cafeterias or fast-food restaurants, much additional work is required when consumers use the drive-through windows at fast-food restaurants. Among the required tasks are ordering the food at one point in the drive-through lane and picking it up at another; driving away with food and unwrapping it (likely in the car); and then disposing of the debris (engaging in the work of garbage disposal and saving the fast-food restaurant the expense involved in having paid employees do that work).

Much the same process occurs in other brick-and-mortar contemporary consumption settings such as, for example, Wal-Mart. First, a desire for a specific product (and there are many) on offer at Wal-Mart needs to be created by p-a-cs. More importantly, at least from Wal-Mart's perspective, a desire to purchase that product there rather than from a competitor also needs to be created. Second, there is work involved in the trip, often lengthy, to Wal-Mart and the negotiation of the parking lot and entrance to the store. Third, once in the usually huge and labyrinthine store, p-a-cs must obtain carts and make their way through it to find what they came for. Inevitably, they will find and pick up other products that they did not have in mind before they arrived. Fourth, when they are done, they must pay for their purchases, increasingly by doing all of the work themselves at self-checkout lanes. Then, the purchases must be transported to (usually) one's car and then home where additional work is needed to unload, unpack, and perhaps construct (as in the case of IKEA's famous Billy Bookcase) the final product. Various steps are then required to use, and in some cases use up, that which was purchased. Throughout this phase of the process p-a-cs are doing much (re-) definitional work as they reassess the feelings that led to the initial desire to obtain the product. Once the product is gone (used up, disposed of, or relegated to a storage area), a final assessment occurs which may (or may not) lead to the same or similar purchases. If the assessment is a positive one, the process may begin again.

The above is little more than a brief sketch of the many acts that can be seen as being involved in the production phase of p-a-c. Given that, in what sense is there a consumption

Prosumption-as-production | Balanced prosumption | Prosumption-as-consumption

Figure 1: The prosumption continuum

Production and consumption phases | Balanced production and consumption | Consumption and production phases

Figure 2: The prosumption continuum with phases of production and consumption

phase of p-a-c? In what senses are p-a-cs consumers? These are much easier questions to answer since p-a-cs are what we usually consider consumers and it seems abundantly clear that they are engaged in the process of consumption. Much of what has been described above as production (e.g., the acts involved in using and using up products) is closely related to, if not indistinguishable from, consumption, or in the terms used here, the consumption phase of p-a-c. However, a distinction can be made between the steps taken to produce consumption and those involved in the consumption process itself. In most cases, these are simply different ways of looking at the same steps. For example, one produces the various steps involved in eating a bowl of cereal (getting the cereal box from the cabinet and the milk from the refrigerator; retrieving a bowl and a spoon; combining the cereal and milk in a bowl) at about the same time one actually consumes (eats) that cereal. Whether or not they are separated in time or place, the production and consumption phases need to be distinguished in order to make it clear that both occur in p-a-c (and p-a-p).

Prosumption in the hospitality industry

Given this conceptual background, we turn now to a discussion of prosumption in the hospitality industry. The conventional view in the hospitality industry (and in many other contexts, industrial and otherwise) is that people are involved in it as either producers or consumers of hospitality. Those who work in the hospitality industry (producers, workers) are expected to provide contexts that are welcoming and where hospitality is most likely to be on offer (say, a cruise ship, a theme park, a casino-hotel), as well as to be those trained to be hospitable and involved in creating and maintaining a hospitable environment. The consumers are expected to consume that hospitality within those contexts, as well as in activities created and run by the relevant employees. The consumers are not expected to produce much, if any, of the hospitality and the producers are not expected to consume very much except, perhaps, feedback from customers on how welcome they are being made to feel.

However, from the point of view of this analysis, this approach is based on, and fatally flawed by, the creation of a clear binary distinction between producers and consumers of hospitality. *Both* consumers and producers are – indeed have always been – prosumers of hospitality. This is true whether they are to be found at the p-a-p or p-a-c ends of the prosumption continuum, or anywhere in between. The degree to which they prosume hospitality, the degree to which they produce (p-a-p) and consume (p-a-c) it, varies depending on their position on the continuum, but *all of them* are involved in prosumption. Those at the p-a-c end do more of what is traditionally thought of as consumption than production and the reverse is the case for those on the p-a-p end; consumption and production are more evenly balanced for those in the middle. It would be useful to examine the full range of prosumption processes in the hospitality industry and, more generally, to take a whole new look at the industry from that perspective. However, such an analysis would require far more than a single paper.

In any case, my main interest is *inhospitality*, not the hospitality industry in general. The primary concern here is a more limited analysis of the ways in which looking at the industry from the perspective of prosumption contributes to our understanding of the inhospitality that increasingly dominates it, especially some of its most recent manifestations.

We begin with p-a-c. Those whom we have traditionally thought of as consumers (even though they have always been prosumers) in the hospitality industry have increasingly and more clearly become prosumers (p-a-cs) of hospitality. Most generally, this means that instead of having services performed for them by workers (p-a-ps), p-a-cs (guests) are increasingly producing those services, or at least some aspects and portions of them, more-or-less on their own. This represents a severe challenge to the traditional notion of hospitality as involving, indeed necessitating, others (p-a-ps) helping, entertaining, protecting and serving their guests. Hospitality is typically seen as a one-directional process from the person being hospitable to the consumer of that hospitality. In other words, the consumer is generally seen as a passive recipient of hospitality.

Take, for example, the characteristics of 'genuine hospitality' identified in a bank of questions on the topic created by Bain and Lashley (2014). Most of those characteristics put the burden for hospitality on the producer, on the production of hospitality. For example, 'I do whatever is necessary to ensure that guests have a good time', 'I enjoy taking responsibility for the wellbeing of guests', 'It means the world to me when guests show their approval of my hospitality', 'I seek out opportunities to help others', etc. However, those who make these kinds of statements are not just producers of hospitality, they are also consumers, especially of what their guests are doing and feeling (as well as recent developments in the hospitality industry). From the point of view of prosumption, the need for those in the hospitality industry to consume information about guests should receive more attention in that industry, as should techniques that would help them enhance guests' experience based on that information.

More importantly, far more attention needs to be devoted to the guests as prosumers of their experiences. In the terms of a related perspective on prosumption, guests need to be seen as *co-creators* of hospitality and hospitable experiences (Prahalad & Ramaswamy 2004). Indeed, it could be argued that they play a greater role in creating hospitable experiences than those who work in the industry. Their satisfaction depends, in part, on creating hospitable experiences in the ways that those in the industry expect them to be created. More importantly, it hinges on their ability to create all sorts of activities and meanings that serve to make their experiences more meaningful, as well as meaningful in ways that those in the industry might not have anticipated.

The focus in the hospitality industry needs to be on creating contexts in which p-a-cs can freely create all sorts of meaningful experiences for themselves with the help, of course, of hospitality workers and the hospitality setting. Perhaps above all, the contexts created in the hospitality industry should not restrict that creative process. Further, in their efforts to be hospitable, those who work in the industry should not restrict the efforts by p-a-cs to create what they consider to be hospitable experiences.

In other words, the hospitality industry adopts a far too passive image of its p-a-cs. The p-a-ps in the industry seek to create hospitable experiences for p-a-cs rather than encouraging them to be actively involved in their creation. P-a-cs should also be encouraged to create such experiences on their own, or at least to go beyond those created by the p-a-ps. The passive view of p-a-cs in the hospitality industry is challenged by the concept of the prosumer which assumes that consumers (p-a-cs) are *always* active producers of what they consume. It is also challenged in other bodies of work such as studies of audiences in general and fans in particular, as well as in recent works on brands.

One example in terms of audiences is Stuart Hall's (1980) work on encoding and decoding. Broadcasting structures such as those associated with television emit 'encoded' messages embedded in specific programmes. However, to have an effect, these programmes and their meanings must be 'decoded' by the audience. In other words, the audience must do interpretative work in order to understand the meanings of a TV programme and for those meanings to have an effect on them. Indeed, the objective fact of TV discourse (p-a-p) and the subjective interpretive work of the audience (p-a-c) cannot be clearly separated from one another; they are dialectically related. Thus, Hall rejects the idea, associated with the Frankfurt School, of the power of the media and their control over the audience.

According to Dallas Smythe (1977, 3) under monopoly capitalism 'all non-sleeping time of most of the population is work time'. Included in the 'work' done during this period is 'essential marketing functions for the producers of consumers' goods' (Smythe 1977, 3). Advertisers are seen as buying the marketing services of the audience. Audiences work for advertisers by creating the demand for their products. They 'learn to buy particular "brands" of consumer goods, and to spend their income accordingly' (Smythe 1977, 6). In so doing, they 'complete the production process of consumer goods' (Smythe 1977, 6).

Within media studies, but specifically focused on 'fans', is the work of Henry Jenkins (2006). In his early work on textual poachers, Jenkins takes on the idea that fans are 'brainless consumers'. Textual poachers, following de Certeau (1984), are seen as those who extract from texts that which they find useful or pleasurable and use those extracts to create texts of their own. However, the term 'poachers' better reflects the media realities of the early 1990s than it does today. That is, the media owned and controlled the means of producing texts and fans had to poach them in order to produce their own texts. However, in the age of the internet the media have much less control over those means of producing texts and fans exercise greater control over them and are able to produce texts largely on their own (e.g. on blogs, Facebook pages, or Twitter).

In the process of writing *Textual Poachers,* Jenkins developed the broader idea of participatory and convergence culture which inform much of his more recent work. Participatory culture is one where fans (a main concern in Jenkins's work) are not mere spectators but active participants; fandom is a specific form of participatory culture. In convergence culture the interaction of the powers of the media producer and the media consumer has unpredictable consequences. His primary interest is to counteract the idea of the passive media spectator with the ideas of spectators performing work and as consumers engaged in active participation. This is especially the case with new technologies empowering audiences who are demanding the right to participate.

This process is also clear in the case of brands, where consumers play a major role in producing the shared meanings that are the brand; they do not simply accept the brand messages created by marketers and advertisers. Thus, in a real sense prosumers produce the meaning that surrounds brands such as McDonald's, BMW and Nike. Arvidsson (2005, 237) refers to these prosumer (although he doesn't use this term) creations as an 'ethical surplus', or a 'social relation, a shared meaning, an emotional involvement that was not there before'.

All of this work is in tune with the view that people (guests) are not passive consumers of hospitality, but are its active co-creators. Specifically, p-a-cs play an active role in being helped, entertained, protected and served by others. Instead of focusing on how to do these things for their customers, the hospitality industry needs to become more active in finding ways to get p-a-cs more involved in being helped, entertained, protected and served. The more active involvement of prosumers (p-a-ps) in hospitality will not only enhance these processes, but lead prosumers (p-a-cs) to be more satisfied with them because they will see the active role they are playing in them. Furthermore, more active involvement by p-a-cs will lead to the discovery and institutionalisation of new forms of hospitality; p-a-cs can be a good source of innovation. A traditional, one-directional, top-down model of hospitality becomes increasingly inappropriate, if not impossible, as consumers are seen as prosumers.

Furthermore, there are an increasing number of situations in the hospitality industry where there is no other, or at least the role of the other is greatly reduced. If there is no other (no service provider), then there can be no real hospitality. The only possible source of this hospitality is the p-a-c. While being totally on one's own as a p-a-c is rare, p-a-cs are certainly increasingly on their own in settings in which we have traditionally expected to be treated hospitably by p-a-ps.

In her typology of 'consumer work', Dujarier (2014) labels this the 'self-service work' performed by prosumers. Examples include:

- automated systems for answering phone calls at hospitality settings, where the caller is required to make a series of choices rather than having an employee make the choices for them
- self check-in kiosks at motels, airports, etc.
- self-service in fast-food restaurants
- self-serve buffets on cruise ships, in casinos, chains of restaurants based on buffets
- self-service breakfasts at motels including toasting one's own bagels, making one's own waffles
- being asked to clean up after oneself before one's airplane lands
- playing slot machines (and other automated gambling games), where the gamblers (consumers) produce their own games, as well as the payouts from those games.

In all of these examples, the prosumer produces outcomes, does work, which was formerly done for them. That work was often performed in a hospitable manner, or at least was an occasion in which hospitality could be offered and displayed. If the opportunities to perform these tasks are eliminated, so too are expressions of hospitality emanating from hosts to guests. The hospitality that is offered in these contexts is inauthentic. It likely comes from such sources as computerised voices, canned messages on video screens, and employees who are more likely than not following scripts. As p-a-cs, people can, at least theoretically, make such greetings seem more genuinely hospitable. However, those efforts are likely to be greatly limited, if not doomed to failure, without interacting with a fully functioning human being (p-a-p).

A related problem involves the creation of settings – what I have called 'cathedrals of consumption' (Ritzer 2010) – where the hospitality is frequently artificial, inauthentic and built into the structure rather than being extended by others (p-a-ps). Examples of this are legion, such as being told to 'have a nice day' as one leaves many of these cathedrals of consumption or when one has highly scripted interaction with costumed characters at Disney World. More generally, settings such Disney World are supposed to be structured to be welcoming so there is supposedly little need for anything but the scripted interaction with costumed characters. Nevertheless, visitors are prosumers and they are busy in those contexts creating many things about what goes on there, including the sense that they are welcome. Unfortunately, this is largely a one-sided construction; the p-a-cs are on their own with little or no help from p-a-ps.

While these structures are artificially hospitable, there are aspects of them, or of other structures, that are downright inhospitable. The truth is that p-a-cs are not welcome in, for example, fast-food restaurants, or at least they are not welcome to stay very long. In the hopes that p-a-cs would leave quickly, McDonald's famously created chairs designed to make customers uncomfortable after 20 minutes. More telling is the inhospitable drive-through window. It is designed to prevent anything but the most fleeting and scripted hospitality (if one can call it that). In fact, it is designed to not only keep those troublesome p-a-cs – and any need to be hospitable – out of the restaurant, but also the garbage they create, which, in the case of the drive-through window, they take with them as they leave. By the way, in so doing, the consumer of the restaurant's products also become the producers of garbage disposal; they become prosumers (p-a-cs) in yet another way.

While there is a general trend in the direction of inhospitality, there are also profound differences among and within hospitality settings in terms of the degree of (in)hospitality offered. To put this in sociological terms, *hospitality settings are highly stratified*. In addition, within any given setting there is considerable stratification in terms of the services received and the ways in which they are offered. The basic point is that the less well-off are those who are more likely to use the kind of self-service systems described above and as a result are likely to receive little or no hospitality from p-a-ps. Even when they are in more traditional settings (restaurants such as Olive Garden) where services are offered by other humans, they are likely to receive little in the way of hospitable treatment.

In contrast, the well-to-do are less likely to be in contexts where self-service is the norm. Rather, they are likely to be in settings where services are provided to them and in a highly hospitable manner. Compare a fast-food restaurant to a three-star Michelin restaurant; a cruise on a Princess (or, heaven forbid, a Disney) cruise ship to one on a Seabourn ship; a casino in downtown Las Vegas to the one in the Mandarin Oriental on the Strip. There is also internal stratification within many hospitality settings where those who can afford it still receive a great deal of hospitality; things are done for them rather than being asked to do the tasks themselves. Examples include private rooms in elite restaurants; separate, high-stakes gambling rooms in casinos; concierge floors and service in hotels; and first-class compartments on airlines and cruise ships.

In fact, as hospitality declines and disappears, at least for those who are not societal elites, most consumers will forget, or never come to know, hospitality as it has existed in various settings. For example, how many airplane passengers remember, or have even experienced, the hospitality that was at one time offered to passengers in an economy class cabin? Who remembers that economy passengers generally felt the need to 'dress up' in order to fly economy (or any other) class? Furthermore, many have come to the view that the lower prices (or is it greater profits) that they have been led to think are associated with less (or no) hospitality are preferable to better service. As that kind of thinking spreads, where does that leave the hospitality industry?

The fact is that there has always been an elitism built into that industry (and most others). Most people in the world, even in the developed world, rarely if ever experience the offerings of the hospitality industry. As a result of ongoing changes, especially the rise of smart prosuming machines (see below), we can expect what we have traditionally considered to be hospitality to be offered to an ever smaller, increasingly elite, population. Whatever we may think about elitism, this means less work in the hospitality industry or at least less work for those with the interpersonal skills and knowledge base historically associated with those who work in that industry (concierges, wine stewards) and who offer hospitality.

The inhospitality of the hospitality industry reaches its logical extreme on the internet. No hospitality is expected or possible when the p-a-c uses the online reservation systems for airlines, hotels and motels or buys an array of products from Amazon.com and other online 'cathedrals of consumption'. The p-a-c, of course, does all of the work associated with those reservations and purchases and, more generally, with all online systems. For example, choice of airlines, airline routes, prices, seating (and much more) are left to p-a-cs operating on their own, as is all of the work involved in actually making the choices. The systems, of course, are not constructed to be hospitable. In fact, they are constructed to be as daunting to the prosumer, as inhospitable, as possible in order to ward off requests or questions from those who use the system. There is no helping hand on those systems let alone tangible assistance. Gone (at least in most cases) are the helpful employees in travel agencies (as well as in local bookstores or hardware stores). In addition, it is difficult to contact human beings about issues or problems with those online systems and even if one could, they are unlikely to be hospitable. The same is the case with online casinos and other gambling systems. Without any human beings to deal with, it is impossible for the p-a-c to receive, or even expect, much in the way of hospitality, if any at all.

Smart machines and the new prosumer

While prosumption is a primal process (Ritzer 2014), it has taken new forms and acquired much greater significance today, in part as a result of various technological changes (Ritzer, forthcoming). As a result, we can think in terms of a 'new prosumer'. Furthermore, businesses (and other organisations such as the government and, for example, its use of citizens to fill out their own census forms rather than having the work done by census takers) seem to have grown more aware of this phenomenon and are creating conditions to expedite and exploit it. Businesses (and others entities such as the government) are in the main *not* doing this with an explicit notion of the prosumer in mind, but they are aware of the specific manifestations of prosumption in the operations in which they are involved. As we have seen, the many recent examples of prosumption in the hospitality industry make it clear that it, too, is operating, at least implicitly, with a sense of the new forms of prosumption and their significance to the industry.

One thing we will see more of in general, and specifically in the hospitality industry, is the use of more 'smart prosuming machines' (Ritzer, forthcoming). This is part of the trend away from human to non-human technology. This trend is important in itself and more specifically for what it means for the hospitality industry. Before we get to that, we need some introduction to these machines and their relationship to prosumption.

Smart machines and prosumers-as-producers

Smart machines and automation alter and in many ways improve the process of prosumption-as-production. In many cases they make p-a-p easier by conceptualising and performing tasks that are quite onerous to human workers such as welding and painting cars on automobile assembly-lines. However, they also can be seen as deskilling work by taking skills from humans and building them into the technology. Thus, there are plusses and minuses as far as the implications of these changes for p-a-p are concerned. At the extremes, however, smart machines (Kelly and Hamm 2013) can, and increasingly will be able to, replace human workers (the p-a-ps). In fact, the literature on producers, or in our terms p-a-ps, has been primarily concerned with the issue of job loss as a result of their introduction and the subsequent expansion of smart machines (Brynjolfsson & McAfee 2014).

Smart machines will themselves become p-a-ps through the use of sensors that will, for example, ascertain that there are problems with a particular phase of the production process (a part does not meet specifications; the paint on the car is the wrong color or applied unevenly) or even with a finished product. Eliminated in these cases, at least in part, is the need for human p-a-ps to make these judgments (involving further deskilling). Because of the reduced need to take time to attend to such matters, fewer human employees will be needed. Reductions in the number of workers are also occurring, and will occur more frequently in the future, as smart machines literally do the work themselves without human intervention. Such robotisation has already occurred in many production settings, including, among others, BMW's automobile assembly line in Munich where robots put fenders on cars, weld and paint the cars, and so on.

Overall, the increasing sophistication and utilisation of smart machines in p-a-p has been going on for some time and has been the subject of much analysis, albeit *not* from the perspective of prosumption. When we look at it from that point of view, we can see that both the production and consumption phases of p-a-p are affected by smart machines and automation. In the case of automobile production, today's robots both pick up (consume) a fender needed by the car under construction and put the fender on the car (produce). An understanding of prosumption adds greater nuance to our understanding of what is transpiring since both the consumption and production phases of p-a-p are profoundly altered by smart machines and automation.

More directly relevant to the hospitality industry is the use of smart machines in the banking industry where ATMs do the work rather than tellers. Then there are the self-checkout systems in supermarkets, where p-a-cs do all of the work of unloading their carts, scanning their purchases and then their credit cards, bagging their purchases and then carrying them to their cars. The same is true at self-service gasoline stations. All of this reduces the need for p-a-ps and changes the nature of the work for those workers who remain.

Of more recent vintage are the various kinds of kiosks used by p-a-cs in lieu of interacting with and making arrangements with service workers (p-a-ps). This is most obvious in such kiosks in the airline and hotel industries, but they are proliferating elsewhere, including the fast-food industry. In some cases the p-a-c encounters such kiosks on entry to the restaurant and in others, most notably Chilis (and Applebees), there are wireless, tabletop, touch-screen tablets (manufactured by Ziosk) at the table where p-a-cs order food and drink, and can even scan their credit cards to pay the bill, without interacting with waitpersons. In order to prevent p-a-cs from growing bored, they can even play games on those computer terminals (at an additional cost). Chilis insist they are still in the business of 'service' and offering hospitality. The chain contends that the terminals will never replace human servers, but one is forced to wonder about such an assertion in the long run. There are already automated Sushi restaurants where p-a-cs make their selections on their own from a conveyor belt with various options passing before them. Bills are calculated automatically on the basis of the different types of plates used; there are even sushi restaurants where p-a-cs can deposit their used plates and have their bill calculated automatically.

Of course, we are in the infancy of the development of smart machines, especially in the hospitality industry. As they grow increasingly sophisticated, they will acquire a greater ability to 'think' on their own and to take on more tasks now being handled by human p-a-cs. Thus, it is easy to predict that smart machines will do more things, gain more control over people, and eventually replace many – perhaps even all – of them in the workplace. It is clear that we will see greater use of smart machines in the obvious areas of the material production of automobiles. They will also be employed to an increasing degree in the service industries in general and the hospitality industry in particular. They will perform some hospitality functions on their own and in other cases supplement the work of human hospitality workers.

However, given the greater complexity of hospitality work compared to the work in the automobile industry, it is difficult to see smart machines playing anywhere as great a role in the hospitality industry. We have mentioned above various technologies already in use in the hospitality industry (e.g. self-check-in technology) that can be seen as smart machines. In some cases they do replace humans, but *what they cannot do is offer the genuine hospitality that can be offered by p-a-ps in the hospitality industry*. We will see further incursions of smart machines into the hospitality industry and they will be programmed to offer something closer to traditional hospitality (we can even envision robots simulating the work of those in the industry), but it is impossible to think of that as anything like what we have traditionally thought of as hospitality. While genuine human hospitality will continue to be offered by p-a-ps to elite p-a-cs, and may even be enhanced, we will need to rethink what we mean by hospitality for the vast majority of p-a-cs. It may well be that for most hospitality will be a thing of the past – what most p-a-cs will deal with increasingly is the inhospitality industry.

In the end, looking at producers as p-a-ps in the hospitality industry (and everywhere else) in general, and specifically in their relationship to smart machines, does not really add a great deal to our understanding of what is happening, and is likely to happen, to them. This is because much of this has been studied and thought about under the heading of the automation of production. Where adding prosumption to this analysis is most illuminating is in the case of what we traditionally think of as consumption (p-a-c). It is p-a-c that is now in the process of being altered dramatically, including and maybe especially in the hospitality industry, by smart prosuming machines.

Smart machines and prosumers-as-consumers

Much more attention has been paid to producers (or in our terms, p-a-ps) than to consumers (p-a-cs) because of the long-term 'productivist bias' in the social sciences. More specifically, the possibility of a major change in the nature of work, and more extremely of substantial job loss, has had far greater priority than changes wrought in the consumption process (although these two sets of changes are, as we've seen, closely connected). Furthermore, the focus on production has led to earlier, quicker and more dramatic applications of smart machines to p-a-p. It is clear that as a result of the development and use of such machines, much work can be performed more quickly and efficiently, yielding greater profits. It has not been nearly as clear that increased use of smart machines in p-a-c will lead to greater profits. It is also the case that it is far easier to bring in smart machines to change what p-a-ps do than it is in the case of p-a-cs. Because p-a-ps are generally paid employees, employers can more easily implement whatever innovations they deem necessary with little or no resistance from employees. However, p-a-cs are not employees; they are not being paid. Businesses, especially those in the hospitality industry, cannot afford to anger or alienate them by imposing smart machines (or at least too many of them, too often, and in the wrong contexts) on them. The implementation of such technology in p-a-c has to be done much more subtly. Furthermore, these kinds of changes need to please, or at least seem to please, p-a-cs (the consumers in the hospitality industry) while there is no such requirement in the case of p-a-ps (those who are employed by the industry). Thus the introduction of smart machines in p-a-c tends to be done covertly or to be made to seem highly appealing by, for example, offering quicker service and/or lower prices. While the changes in p-a-c may seem less important than changes in p-a-p, *it is in p-a-c that the biggest changes are being made, and are likely to be wrought, by the increasing number and sophistication of smart prosuming machines.*

The human p-a-c is beginning to be controlled, and perhaps eventually replaced, by smart machines or, more specifically, *smart prosuming machines*. Critical here is the development of increasingly powerful sensors (using nanotechnology) that can be attached to objects worn by ('wearables'), or otherwise associated with, p-a-cs.[3]

Take, for example, driving on toll roads and the hospitality workers who staff the toll booths. Instead of producing money to pay the toll needed to consume more miles on a toll road (and being greeted by the toll taker), e-tolls allow people to glide by or through toll-taking areas and have the charge debited electronically to their E-Z pass accounts. This is made possible by smart technology at toll areas and transponders in cars. On some roads no humans work any longer in toll-taking areas. Thus, drivers who do not have an E-Z pass or the correct change will automatically be sent a bill or ticketed. Transponders also allow cars, as well as other types of vehicles (e.g. tractor trailers) subject to different charges, to be identified automatically. This is a domain in which the replacement of human hospitality workers by smart presuming machines has already occurred and will expand in the future. It is also a domain in which the p-a-cs have already acquiesced by obtaining and using those transponders. The only hospitality those p-a-cs are likely to experience is an automated display thanking them and suggesting they 'have a nice day' as they drive through.

Universal product codes (UPCs) have already altered dramatically the nature of prosumption in a wide range of cathedrals of consumption and they have the potential to change it much more in the future. For example, instead of p-a-cs unloading products to be scanned at the checkout counters at supermarkets, Wal-Mart, or IKEA, the UPCs associated with those products can be read directly by the computer as one checks out. Alternatively, the shopping cart can be equipped with a transponder that reads the UPCs during the process of shopping. Final bills can be tabulated automatically and be ready for shoppers as they leave the store or the bills can be e-mailed to them. It will soon be possible for a p-a-c to shop in a supermarket (and elsewhere) without encountering hospitality workers, let alone any hospitality.

3-D printers involve smart technology that consumes information (for example, blueprints), as well as raw materials (for example, plastics), and uses them to produce automatically an increasingly wide variety of end-products (Anderson 2012). To the degree that our homes or other settings become production locales is the degree to which people will no longer need to venture into settings of consumption where hospitality is possible.

Perhaps the best example of the use of smart prosuming machines in the hospitality industry is, not surprisingly, to be found in Disney theme parks and its 'magic bands'. According to Disney's website: 'MagicBands are innovative all-in-one devices that you can use to enter Disney theme parks, unlock your Disney Resort hotel room, use the FastPass+ entrance for attractions and entertainment experiences you selected, charge purchases to your room, and link Disney PhotoPass photos to your Disney account.' Visitors receive a 'MagicBand' when they stay at a Disney Resort hotel or are a Walt Disney World Passholder. Those who are not staying at a Disney Resort hotel and/or are not a Passholder receive a card when they purchase park admission. They can also purchase a

'MagicBand' at Disney theme parks and the Downtown Disney area. As a result of 'MagicBands', visitors will be less likely to encounter hospitality workers on entering the park, on checking into hotels on the grounds, in gaining entry to their hotel rooms, on entering and paying for various attractions, etc. The result will inevitably be fewer hospitality workers and fewer opportunities to offer – or experience – hospitality.

The bands can also be used to enhance inauthentic hospitality experiences. For example, hidden sensors can be used to allow an employee dressed up as Mickey Mouse to greet children by name and wish them 'Happy Birthday'. The bands can be used to track visitors as they move through the park, which attractions they enter, and what they purchase. Such information has ominous implications in terms of surveillance, but more prosaically it can used to sell more souvenirs, food and attractions to visitors. While wearables like Disney's 'MagicBands' have not yet proliferated widely in the hospitality industry, it is highly likely that they will. They are naturals for cruise ships and casino-hotels, among other places. Those cathedrals of consumption already have multi-purpose key cards that can not only be used to enter one's cabin or room, but also to pay for various amenities during one's stay. It is but a short step from those cards to something like Disney's 'MagicBands'.

Smart prosuming machines and the irrationality of rationality

There are, of course, numerous advantages to the rise of smart prosuming machines in general and more specifically in the hospitality industry. However, these non-human technologies can also be discussed under the heading of the 'irrationality of rationality' (Ritzer, 2012). Clearly the prosuming machines discussed above are highly rational technologies. However, like all forms of rationalisation, they produce, and are accompanied by, a wide range of irrationalities. For example, they can fail to operate properly causing, at the minimum, inconvenience (e.g. getting a ticket because one does not have the correct change needed at an automatic toll booth which offers no other way to pay the toll).

It may well be in the hospitality industry that these irrationalities reach their logical extreme. Among other things, they threaten to reduce the need for people in the industry, to reduce the need for those who remain to be hospitable, and to threaten the industry as a whole, at least as it is now constituted. These threats exist not only because smart prosuming machines do more and more things on their own, but also because prosumers (p-a-cs) themselves are increasingly operating without any assistance.

Irrationalities such as these do not mean that we need to be reactionaries standing against the increasing autonomy of p-a-cs, or Luddites opposing and rejecting smart prosuming machines. Clearly, they bring with them many advantages, but we should not ignore the irrationalities associated with them, as well as with many other aspects of our increasingly rationalised (or in my terms, McDonaldised) society.

While smart prosuming machines will increase in number and diversity and become more important in coming years, human prosumers will not disappear. They will continue to work, albeit in smaller numbers, in settings dominated by p-a-ps, albeit more as monitors and minders of those prosuming machines. P-a-cs will continue to consume (really prosume) but the nature of that process will be altered radically by smart prosuming machines. Most generally, the synergistic employment and exploitation of p-a-ps, p-a-cs *and* prosuming machines will lead to a radically different economic system that has the potential for unprecedented profitability because, primarily, of the decline of paid human employees, including those in the hospitality industry and who offer hospitality.

Rethinking hospitality in the age of the 'new prosumer' and smart prosuming machines

In conclusion, the whole notion of the hospitality industry and of hospitality in general needs to be re-evaluated in the era of the new prosumer and smart prosuming machines. It seems clear that the traditional notions of hospitality hearken back to an earlier era and ongoing changes are forcing us to reconsider hospitality (and much else). Among the issues pointed to by this analysis are:

- the decline of settings that offer hospitality
- the decline of employment opportunities for hospitality workers
- the decline in the opportunities to offer hospitality for the hospitality workers that remain
- a decline in interest in hospitality on the part of consumers
- the automation of hospitality and whether what such automated systems offer is 'true' hospitality
- the increasingly stratified nature of the hospitality industry.

Overall, given the increasing affluence of the developed world, and of the elites in all parts of the world, the hospitality industry will survive. However, it will increasingly be bifurcated into a small number of settings that offer elites the kind of hospitality we traditionally associate with the industry and a vast majority of settings that offer what is best described as inhospitality to most of the rest of us.

Notes

[1] While the traditional terms of production and consumption are employed here for the sake of simplicity and clarity, these phases should also be seen as being subsumed under the heading of prosumption. In addition, while these phases are depicted as if they are separate and distinct, in fact that they almost always occur in conjunction with one another.

[2] Throughout this paper I will use p-a-p (prosumption-as-production) and p-a-c (prosumption-as-consumption) to designate prosumption processes and p-a-ps (prosumers-as-producers) and p-a-cs (prosumers-as-consumers) for those who engage in those processes.

[3] They can also even be inserted in the body of the prosumer, although that is highly unlikely in the hospitality industry. A bit more likely is the insertion of sensors in employees (p-a-ps). One Silicon Valley scientist says: 'The reason we are talking about wearables is because we are not at implantables yet', but 'I'm ready. Others are ready' (Ortutay 2014, 3d). Implanted prosuming machines would serve to turn prosumers into a new type of cyborg (Haraway, 1991).

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The interstices of hospitality

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This paper is a review of previous works, and it shows the notion of hospitality situated at the confluence of the concepts of interpersonal relationships, virtue, rites and commercial/non-commercial exchange. In doing so it discusses the most significant authors who have studied this topic. It distinguishes between the philosophical approach, which studies the ethical and aesthetic aspects of hospitality, and the approach of the social sciences, which study the dynamics of hospitality within the context of relationships in society. Finally, it discusses the hospitality of Brazilians.

Keywords: Hospitableness, interpersonal relationships, virtue, rite, exchange

Introduction

The title of this article deserves an initial explanation. In one of my first texts on the topic (2003), I outlined a picture that had two categories, time and space, concepts that define what I called the domains of hospitality. Unlike Lashley (2003), who drew an interpretative picture of the dynamic of hospitality, I prepared a descriptive scheme, with times (reception, accommodation, and food; I even took care to add entertainment) and spaces (domestic, public and commercial, plus virtual, which are becoming increasingly important in current social life). The cross-referencing of times and spaces resulted in sixteen study object possibilities.

My objective was to show the whole extent of the hospitality field of study. Such care was necessary because of the students who arrived and asked themselves what to study under the aegis of this title. In this same text, I have been careful to comment on the precarious nature of schemes, like the descriptive formula of social phenomena. They are useful as a key: they serve to open a door and show the mystery hidden behind it. But once the mystery has been unveiled, this key is no longer useful. On the contrary: it also has the harmful property of giving the illusion of totality and this produces a sensation of being satiated, which enriches the spirit, as if a type of lethargy had immobilised our curiosity.

It is therefore, unnecessary to continue going over the same ground again, or rectifying, removing or adding new categories. As Bachelard (1996, 9) says, the geometrisation of the real is a 'first representation founded on an *ingenuous realism of spatial properties*': the most important thing is to work below the space, at the level of the essential relationships that sustain both the space and the phenomena.

Hospitality, over and above being an observable fact, is a virtue we expect when we come up against something strange (and everything strange is also a foreigner), someone who is still not, but *should* be recognised as the other. Everything happens as if the most important sense of the notion is to ask oneself if this encounter resulted in a strengthening or fraying of the social bond that was initially sought. When leaving home, the host becomes a guest in the spaces in which he moves, even though he may possibly go back to being a host in his paid or voluntary work. In any event, the rule of the city is anonymity disguised in the rules of urbanity, which is fundamentally rehearsed hospitality. People get used to anonymity and urbanity, which teach us gestures for both accepting and refusing contact: for example, they teach us to avoid talking to people we don't know, or that we must treat them with due formality, or that we must avoid allowing emotions to come to the surface in the presence of others, etc. Therefore, what we see is a lack of interest in having any contact, inhospitality – or even hostility, which frequently arises from inhospitality itself. 'It is easy to be hospitable with eleven people; but it's difficult to be the same with six billion people' as the isolated thinker, Konrad Lorenz (1988, 12), the creator of ethology, recalled on the subject when talking about the first sin of civilisation, the loss of human warmth.

Sociologist Craig Calhoun (2014) observes that within the changes that oblige the social sciences to seek a new approximation with social reality, globalisation and individualism are the two logics that together mark out the space in which research is increasingly being called upon to move. Hospitality is moving in a different direction. It is interested in proximity and the encounter and this is perhaps its main meaning when faced with the logic of globalisation and individualism. Analysing the inhospitality and hostility of people who live in Paris towards people who have no documents, notably immigrants, and the existence of the ignored and surprising forms they have of welcoming and taking care of them, Anne Gotman (2013) talks about hospitable *interstices*.

We might say that hospitality happens in the cracks of the dominant inhospitality. That is why we are surprised with attitudes that are full of human warmth, whether from people who dedicate their lives to recognising others, to serving them, whether from a stranger who not only gives us information, but who also takes a few minutes of their time to help us, or whether from a salesperson in a store or the receptionist of a hotel, all of whom recognise a particular situation and show us so much kindness that we become confused, because it is so unexpected! The *domains* of hospitality happen in reality in the *interstices* of daily life, a story marked by inhospitality, when not by hostility. Hence the meaning of the title, which leads us neatly into thinking about the topic: hospitality analyses interpersonal relationships as a rescue, an exchange of human warmth in an increasingly inhospitable, when not hostile, social environment, emphasising the possibilities that remain in the contemporary world for manifesting or recreating social ties.

The nature of the exchange is equally a dimension of the subject to be studied. The bond established by the exchange may result in a genuine manifestation or a studied and rehearsed one (translated into protocols); it may be not just an ethical attitude, but an aesthetic one too, when it becomes 'a purpose without end', in the words of Kant, but in a veiled or clear way it may also hide a material interest (a business deal) or immaterial interest (prestige, ostentation, power). With this thinking, which I imagine to be in evolution, I felt the need to try and deconstruct the notion of hospitality, in such a way as to integrate all the active currents of thinking, without delegitimising them or underestimating them, but merely contextualising them.

There are various difficulties when it comes to understanding the theoretical meaning of hospitality (in part already commented upon): its scope and what we might call its double dimension – that of social fact and value. Hospitality, as a way for individuals and families from different places to socialise, lodge together or mutually and reciprocally enjoy services, is a question that is at one and the same time both up-to-date and very old, which refers us back to the proximity between hospitality and hostility, the bourgeois virtue associated with the idea of home and of greatness, assuming that we can receive people without embarrassment, etc. Hospitality can also be a collective dimension and a character of obligation that, for a very long time, was associated with religion and the idea of charity and that today depends, above all, on public services and the domain of social protection (public hostels, hospitals), or with the commercial domain (notably hotels) (Gotman 2008, 116).

In this way, hospitality can also be understood as a dimension of the rights and restrictions imposed on foreigners and immigrants, being transposed from what Raffestin (1997, 166) calls frontiers, the limits of a material order, and others that constitute the standards, that are of a moral order, that are imposed on foreigners, the displaced, refugees, etc., and that govern the right of entry, conventions, etc., and that clearly define the interior and exterior. The passage from interiority to exteriority supposes an authorisation or an invitation, regulated exactly by a rite, that of hospitality. So hospitality designates the ritual of visiting and receiving friends at home, socialising with friends (and even with people we do not know) in the street, in companies (linked or not to hospitality services in themselves) and even the virtual forms of human contact. It is almost as if this term accompanies the different actions of our daily lives in an apparently total way that both frightens and confuses us. It is a 'total social fact' (LANNA, 2004).

This confusion is even greater when we notice that hospitality also designates a value. Thinking about the term, it is as if we were dealing almost with a superego showing us how human relationships *should* function. If it were not thus, the word hospitable would merely designate the encounter and not, as usually occurs, the encounter that stimulates the human bond. Hospitality does not here designate just all the ways in which people meet. Also implicit in this is the option-obligation that both behave appropriately in the meeting. This obligation comes from unwritten laws and, as such, its non-observance generates some form of hostility, or 'hostipitality' (in the expression used by Derrida).

There is also a third difficulty. It comes from the nature of the exchange that takes place in the ritual of hospitality. This exchange may be friendly and loving, marked by the genuine desire for human contact (this is what we usually think of when faced with the term) or mediated by a payment, by money. What's the difference between one and the other? I know I must say 'thank you' to an unknown individual who gives me information, but must I also say it to someone who sells me something and charges me a price that is higher than I expected, even though it is fair (at least from the viewpoint of the seller)? Ideologies are present in this discussion and make a view of the whole difficult, frequently in a Manichaean way. After all, we already know the process to which the concepts of consumption, commerce, utilitarianism, etc. were submitted. Douglas and Isherwood (2004), Sahlins (1979) and Bourdieu (1996) show consumption as being something more than its simple monetisation, as a phenomenon and as a key for understanding social relationships and symbolic systems.

Talking about domains or interstices responds to a general view of the theme, leading me to take advantage of the occasion to update a reflection that I have been working on since 2002. The point of view adopted in this piece is a notion of hospitality understood as a human relationship, in which an exchange takes place between someone who receives (host) and someone who is received (guest), the development of which may result in a pacifying effect, sentiments that range from friendship, love and human warmth (an expression of virtue) to some level of conflict, aggressiveness and hostility. The dimension involved in the notion of hospitality must lead to some form of deconstruction for understanding its meaning. To do so I shall divide this reflection into the components I believe are essential to the concept of hospitality; the four concepts that, in my opinion, are integrated and will be treated as such here are: human relations, virtue, ritual and exchange. Unfortunately, other concepts could also be developed, but are here merely mentioned *en passant*: hospitality as a paradigm, urbanity, etiquette, etc.

Hospitality as an interpersonal relationship

'There is no social bond or culture without a hospitality principle' (Derrida 1997). All cultures have their principles, unwritten laws of hospitality, which have been inherited in unwritten, ancestral ways from the laws that govern human relationships both in and out of the home. The laws are the same. The local ways of exercising these laws are part of local hospitality, principally in the shape of the rules of etiquette.

Hospitality, therefore, is more than one previously outlined field of study, as occurs in the pure and applied sciences. It is, as Godbout (1998) says with regard to the gift (and hospitality is a gift), a new paradigm for the study of human relationships, a new perspective, a new look at the scenes of encounter that are studied in science and imagined in fiction.

The interpersonal relationship is the basic component of the hospitable scene, hence the importance of dwelling a little longer on this matter. It is here worth remembering and retrieving the classic sociological notions of primary relationships, marked by intimacy, and secondary relationships, marked by etiquette. The former seek approximation, affection and the expression of feelings; the latter recommend distance and politeness, hospitality that might be called neutral. From the viewpoint of hospitality, these notions are important provided they are not placed as binary oppositions, but disposed on the axis of a social relationship that is affected by geographic and cultural mobility. In other words, as individuals distance themselves from the home, intimacy reduces in intensity and politeness begins to be imposed as a norm. The more distant geographically and culturally from the domestic environment, the more the individual is subject to the civilising process of which Elias (1994) talks, to the rituals of civility, urbanity, etiquette, the capacity to live and socialise in society, which we customarily call good manners.

Intimacy and anonymity cannot be understood as binary oppositions, but as a *continuum*. Intimacy is never total and neither is anonymity. As Canclini (1997) and Castells (1973) remind us, individuals create islands of primary relationships, selective forms of sociability in the midst of their sensation of anonymity in metropolises. In fact, this is the meaning of the anthropological notions of place (Santos, 1979; Tuan, 1983), of patch (of land) (Magnani, 1998), spaces that generate sociability through opposition to the non-place (Augé, 1994), and to the passing through a space. From start to finish, the human substrate, present corporealities that react with one another, remains. In each relationship, the individual is located at some point along the anonymity-intimacy *continuum,* which in fact can change various times during the scene. But inhospitality resulting from the predominance of anonymity is a sequel to the civilising process of which Norbert Elias (1994) talked and to its depth in society.

Elias believes that as from the 16th century growing urbanisation, fed by the search for occupation in the city, gave rise to a set of rules for urbanity, which is the behaviour expected of citizens in their relationships with others. Urbanity, as we conceive it to be today, can be here understood as the result of the project for educating people coming from rural areas and from traditional cultures. One of the most important of many rules is that even a certain dose of human warmth can be present, albeit with circumspection when dealing with people, discretion and a control over one's emotions – in short a relationship that is more secondary than primary. However, these rules of conduct are still marks of segregation, dividing individuals between those who are civilised and those who are rude/ignorant, between the polite and impolite, between 'citizens' and country folk, and at the extreme, between the rich and the poor.

Defining the different forms and models of human relationship and the result of the point of view of regarding the reinforcement and fraying of the human bond as the study object of hospitality also serves to show that hospitality has to do with the relationship between human beings. A company is not hospitable or inhospitable: it is those who are responsible for it, those who deal with the public, who are! A city is not hospitable or inhospitable: it is those who planned (did not plan) the urban space adequately, those with whom we have relationships, who are (or are not). The introduction of 'take a number' queuing systems, in which users wait while comfortably seated in chairs, with a TV, magazines, coffee and water certainly came not from the institution itself but from hospitable people who noted the long queues of users standing and waiting in discomfort to be attended to. The signage effort in a city does not come from an abstract entity, but from urban managers who may or may not be sensitive to the suffering of those who move around the city.

The proposition of these measures may result from charitable spirits or those moved by the service rationality and who proposed the measure, whether out of respect or in the name of administrative rationality. But more important in this case is how the fact is perceived by the users. Understanding hospitality as an attribute of human beings serves to show that the sociability properties of spaces do not exist in themselves. Even so, we talk of inhospitable places (but inhospitable for whom?); of self-hospitality, as Corrado (2011, 655–668) did when studying the intimate diary as a metaphorical dimension of hospitality, or of the relationship of the individual with death, the unwelcome visitor (Verdade, 2006), both as forms of mental ecology (Guatari, 1990). In the same way, we can talk about nature as a host, of the relationship of man with animal and vegetable nature, as Lovelock (2006) did when he showed that Gaia, our mother earth, received us in a hospitable Eden and must find us to be intrusive guests, condemned to expulsion (annihilation) because of our bad behaviour. Finally, to talk like the German existentialists (Binswanger, 1977) about human relationships, hospitality does not only have to do with *mitwelt* (relationship with others), but also with *eigenwelt* (relationship with oneself) and *umwelt* (relationship with nature). At the extreme, we might also talk about hospitality not only of relationships between man and the world that surrounds him, but also relationships between animals and even between plants: terms like commensalism, parasitism, etc.

Hospitality as a virtue

The virtuous dimension of hospitality is the most current, both in ordinary thinking as well as in academic life. Even dictionaries define it as a value, a more advanced stage of human behaviour. This approach places hospitality on a lexical tree filled with terms like solidarity, altruism, charity and love. This explains, therefore, why human thinking tries to approach the subject by way of philosophy and theology. It is unnecessary here to look at the philosophical conception of hospitality as a virtue. We only need to refer to the reflection of Telfer (2003), from which we extract a simple and profound formula: virtue is something that one expects to be of benefit to oneself and others, which requires willingness and that translates as correcting undesirable behaviour. It is something, therefore, that is missing. Designating hospitality as a virtue is to consider that the social panorama is marked by its absence. Montandon (2003) has already observed that every time anyone talks about hospitality it is as something in the past, something that almost no longer exists. So in the same way as virtue, hospitality appears in the middle of a semantic constellation of terms like sociability, charity, love, etc. Its absence is marked by terms like inhospitality, misanthropy, hostility, aggression, violence, parasitism, ostentation, etc.

What qualities does the virtue of hospitality talk about? For most academics, the virtue of hospitality refers to the desirable behaviour of the host. For Levinas (1996) this virtue – infinite opening up to another – is valid in all circumstances. He believes that hospitality is an ethical-theological problem and not a legal one (Peres 2007, 45). The same can be said about his friend, Martin Buber (1979), and his I-you formula for marking genuine relationships and the I-this for marking instrumental relationships. They were the inspirers of Jacques Derrida (1977) and his total and unconditional law of hospitality, the one that only says yes to others. Although impossible to translate into laws of positive jurisprudence, it serves to defeat inhospitable and hostile behaviour between nations and individuals, above all immigrants.

Along the same lines, for René Scherer (1993) hospitality must be the basis of a 'cosmopolitical' law that respects hospitality as a humanisation process and that therefore must be universal. For Jabès (1991), hospitality should be treated like 'good news', the rainbow that symbolises the pact so that the host/guest quality is transmitted from generation to generation. For Serrès (1997), the human bond that is established in the interpersonal relationship generates a '*tiers-instruit*'. The virtue in this philosophy, which he calls '*mestizo*' (mixed blood), is the spiritual conversion that happens and that transforms us. For Isabel Baptista it is the 'respectful and affectionate link with the inhabited world' (2008, 5) and the effort of rethinking, up-dating again and expanding the old laws and practices of hospitality, in a permanent effort to reinvent citizenship. Along these same lines, Brazilian theologian, Leonardo Boff (2005), talks about hospitality as the principle for a new possible world.

The unconditional duty of hospitality is a tonic for authors. But, are the countless risks included in this hospitality unconditional? For the host the risks are of intrusion and of parasitism, when not the simple inconvenience of his guests. For the latter, on the other hand, the risks are of being faced with an unhospitable or even hostile host, who is ignorant of the laws of hospitality or who abuses his right over the space, or even suffocates the guest with kindness or attacks him both physically and psychologically. The virtue of the host is thus to please and at the same time keep an eye on the guest. The term 'keep an eye on' conceals the whole extent of the problem. The solution is the protocols the host establishes: the invitations, passwords, verbal formulae and postures when receiving people, spaces to be used, etc. These rules are seen by guests as barriers, a feeling that the host must counterbalance with the gifts he offers: food, drink, contact with other guests and entertainment.

Derrida himself opposes the unconditional law of hospitality that is not limited to the conditioning and conditional duties and rights that individuals and organisation impose on users.

> *A cultural or linguistic community, a family, a nation, must suspend or even betray this principle of unconditional hospitality in order to protect their home, themselves and their property against the unlimited arrival of the other, but also to provide an affectionate welcome* (Derrida 2001).

Peres (2007) analyses this principle of unconditional hospitality from an historic and philosophical perspective, showing that Kant talks about limits to the relationship. For this philosopher, treating guests well is a categorical imperative, but the obligation is part of a greater reflection: on the one hand, within the scope of this imperative, but on the other, within the scope of the legislation of external freedom and respect for the law. And can we talk of virtue within the commercial environment? Telfer replies that maximisation of profit is not necessarily the main motivation of the hospitality 'merchant':

> *You cannot consider that a commercial host will behave with hospitality just because he is being paid for his work. Neither can you consider that a doctor will only behave compassionately because he is being paid for the service he provides. Both may have chosen this profession merely because of the work they do* (2003, 45).

In other words, from Telfer herself: is a tradesman hospitable only because of the counterpart of profit or is he hospitable and that is why he chose the hospitality business? This is an undoubtedly complex question, but it at least helps us understand that we cannot be hasty in excluding from business the complexity of the exchange that is carried out, not only on the psychological plane but on the managerial plane as well.

Here her notion of hospitality shows itself in all its depth and extension. The hospitable spirit is easily recognisable in those who provide a commercial service and in those who possess this hospitability, the capability of being hospitable. Telfer talks about a permanent virtue, with which some people are well-endowed. Lugosi (2008) enriches this notion, by establishing three dimensions or forms of hospitality in a commercial space:

> *The supply of food, drink, shelter and entertainment in commercial transactions; the supply of hospitality, like the search for social achievement or political objectives; and meta-hospitality. These are all temporary states of spirit that are different from the rational manifestations of hospitality. Meta-hospitality is the link to sporadic communicative (communitesque) moments – sporadic emotional experiences that can be constructed or experienced in commercial transactions.* (Lugosi 2008, 140)

Over and above his geometrisation of this hospitality, two aspects of Lugosi's reflection are worth highlighting: first, his consideration of the role of entertainment in hospitality. This goes not only for commercial entertainment in hospitality in the urban environment, alongside forms of welcoming, accommodation and food, but also the need for every host to entertain his guest.

In Lugosi's view the space created and hospitable attitudes, and not just the service itself, are the mark, the virtue of the commercial hospitable host. He looks for reciprocity in those who frequent his business, creates a communicative space in which, paradoxically, these people feel they are equally the 'owners'. Moreover, for those who frequent the area, this space goes from being a non-place, a passing space, and is converted into a place in the anthropological meaning of the term, the creator of intimacy and affection. An aside: affection leads individuals to protest against the destruction of any type of property. This is understandable when dealing with tangible and intangible assets that are protected by law. But how can we understand the consternation and even the protest of regular customers of a bar that is about to be closed or any other sociability space in the city, if not for the fact that they feel themselves to be equally the 'owners' of the space? Second, it places the guest centre stage, the customer who reciprocates. If from the viewpoint of management this can be called the co-creation of value, it also introduces a new theoretical element of hospitality, which is the exchange. This exchange takes place during a ritual, as will be commented upon below.

The hospitable scene must also include the relationship between guests and the employees who serve them and this brings to the surface the discussion of Guérrier and Adib (2003) about service and servility; to serve or to be servile. The different status of the employee in relation to those whom he serves is complex to the extent that it depends on an interaction between the attitudes of both of them. There are those who like servile employees, whom they address in an authoritarian way, and there are those who prefer employees with a haughtier attitude *vis-à-vis* those whom they serve. On the other hand, there are employees who are proud to serve others well, and others who are perhaps more interested in tips and are quick to adopt servile attitudes, among which the withering 'commercial smile'.

Finally, we must gently (and because of this, quickly!) enter the area of the virtue there is in serving, a virtue to the extent that the person being served enjoys a higher social status. Based on the theories of Freud, there is an intense discussion in psychology about sublimation and hysteria, which are vulgarised in the common sense as being the producers of a neurotic liking for the tastes of others; to serve, in fact!. We have no wish here to recklessly enter this rocky terrain, but the feelings of altruism, philanthropy and a liking for serving are not exclusively produced by this psychological dynamic of compensating for repressed drives. As Bachelard said, precisely when criticising the vulgarisation of psychoanalysis in the 1930s, 'the manure doesn't explain the rose' (Bachelard 1990, 70).

The ritual of hospitality

It is unnecessary to remind ourselves of the presence of ritual in our lives. Our interpersonal relationships (present corporeality) are ruled by rituals. For Rivière (1997), the rite can be considered to be a 'set of repeated symbolic behaviours', which respond to uncertainty, to social ambivalence and to disorder. The rite orders, classifies and prioritises the tasks of daily life, conferring on the individual the feeling of living in an organised society and not part of the chaos. The rite is 'the vehicle of permanence and change: of a return to order or the creation of a new order, a new alternative'. However, it is extremely important to refer to the fact that our culture hates ritual, the rite and rituality, because they are not part of the domain of reason. But there is no way of fleeing from the revelation of Durkheim (1978, 499) that the rite is the breath of society, of society acting: 'the rite establishes the rhythm of social life, of which it is the result'. In the words of Rivière (1997, 28) 'there is no society without rites, nor rites without society'.

The laws of hospitality regulate social relations. Put another way, interpersonal relations demand the ritual of hospitality so that everything turns out well. When asking for information, the individual stands before an instantaneous host and seeking to maintain an appropriate posture, is obliged to begin with 'please'. On the other hand, when meeting someone we know in the morning, nothing is done without first saying 'Good morning!' 'How are you?' This scene is accompanied by an aesthetic that is not just of the space, like the clothes and adornments of the host and guests. The scene itself has its own aesthetic that comes from the good performance of the players. We must remember here how the ethical and aesthetic dimensions of hospitality were incorporated by the Greeks into their notion of καλοκαγαθία, the good and the beautiful, as an ideal of every citizen. The well-executed hospitable gesture expresses at one and the same time both moral correctness and a gestural perfection that mixes ideals of goodness and beauty.

What is the ritual of hospitality? It is a scene, in the theatrical sense of the word, with two central actors, whether individual or collective, one considered to be the host and the other the guest, with precise marking points in both time and space. Whether in the home, in the street, in the square, in public government offices, in the work environment or even in the virtual media, the ritual always begins with an invitation or a request to be welcomed in. Before the encounter there is the threshold of the 'door'. Here, the guest must hesitate and wait for the signal to cross it. Then, he becomes a guest in the expression of the word and, as such, is introduced into the host's space. So the hospitality scene is always a micro-ritual of passage in the three phases that were defined by Van Gennep (1978): separation, transition and incorporation.

The ritual is complex. *Proxenia* is essential in the scene. We might even also talk of marks in the theatrical sense of the word. The greater or lesser the distance that is kept from the host or from another guest has a special meaning: it can show affability or interest or, inversely, tedium and bad temper. The things people say are studied more or less, depending on the intimacy of the players, but some will always be ritual and obligatory, like a theatre script in which there are recurring and firmly established expressions in the ritual of each language: 'excuse me', 'I'm sorry', 'please' and above all, 'thank you'. Analysis will be centred on the mishaps and especially on the slip-ups of the actors, who are balanced on a veritable tight-rope in the midst of rules. If there are any slip-ups relating to compliance with such rules, then this can lead to an unsuspected ending. The hospitable host saves himself from these slip-ups in an elegant way, but the bitter taste of having violated the laws of hospitality continues. Here and there are scenes of *potlach*: the best wine, the most expensive clothes, the most renowned *chef de cuisine*, the greatest celebrities, etc. A new polarity begins here between the expression of identity and social distinction, a special chapter for the sociology inspired by Bourdieu.

What are the rules of the scenic exercise of hospitality? According to Pitt-Rivers (2012), the basic law is that the person who receives (the host) must honour his visitor (guest), serve him the very best things there are in the house, attend to his needs for being welcomed and provide him with accommodation, food and entertainment. He must invite him to enjoy what he wants or needs ('make yourself at home') and organise the space earmarked for this encounter, while at the same time keeping an eye on him. In his turn, the guest must honour the host with words and gifts, occupy only the space that is reserved for him (he needs permission to use any area outside this space), and accept every kindness he receives.

The hospitality scene is marked by an exchange of gifts and counter-gifts. The invitation that is made or the request to be welcomed in that is accepted is the first gift from the host. The counter-gift from the guest is himself: 'I'm honoured by/ grateful for your presence!' the host will say. The guest will say 'Thank you for the invitation!' The new counter-gift of the host is the promise of commensality and entertainment. Commensality is the high point of the scene. The host has to offer his guest(s) the very best he has in terms of food and drink. The guests in their turn must socialise among themselves: providing this experience is the greatest gift the host can offer. The final gift to the guest is the offer of a bed, of accommodation. In the small space that is reserved for him, the gift he will receive is a small but intimate space, almost a new home. Once again he must hesitate and accept only when the host insists a lot.

It is up to the host to outline the space in which his guest must move and the latter should not be deluded by the 'make yourself at home!' and must respect the space occupation rule that has been established. But although in this great hospitality scene the superiority of the host remains, each reciprocity, each counter-gift marks a change of position in a complex asymmetry, and even though it may only be momentarily, the guest reassumes his position of superiority. All this takes place as if the hospitality scene were, in fact, some bizarre scene on a seesaw with the host and the guest exchanging and inverting their positions.

When there is a large number of guests, as in the case with a reception or a party, the number of micro-scenes that take place and become integrated is greater, each one with its own host and guest. Harvey Cox (1974), observing medieval feasts, noted that the success of a party appears when what is called 'organised chaos' is established, the coming and going of those invited and their integration, which the guests reciprocate with a new invitation ('next time the meeting will be at my home'). For each gift and counter-gift a word appears, which in fact is the ellipse of a longer phrase: 'you did me a favour and for this I feel *obrigado* [obliged – the Portuguese word for 'thank you'] to reciprocate'. Reciprocity brings to the surface yet another paradox in the ritual of hospitality, which is interest. The host must offer the gift without any other interest than to serve, even knowing that the other is likely to reciprocate. The phrase 'How kind. You needn't have!' with which the host smilingly reciprocates when he receives a bunch of flowers from the guest should not delude him. Yes, he needed to and both of them know it!

Hospitality laws do not cover, therefore, just the host. If we want to make an adjective from hospitality it must also refer to the person who is received. Both inseparably overlap in the scene. The existence of this bond finds its greatest expression in the French and Greek terms, *hôte* and *xenos* respectively, which designate equally he who receives and he who is received. It might be said that the logic of the scene lies in questions that assail the imagination of the players. The host: how does a guest not know my name? How dare he snoop around my home? How dare he show off and stand out more prominently than the person who is being honoured at the party? The guest: how can he invite us and then deprive us of the best things he has? Are we lesser guests? How long is he going to keep us here? Why is he insisting, if I don't want to eat any more?

Without the mishaps of different forms of hospitality scene, comedies and every type of fiction would lose much of their plots. They would be fatally different. Inversely, it is no coincidence that the main territory for observing hospitality are novels, short stories, films, etc., which psychologically explore the interpersonal relationships of the characters. But where are these laws? Is there a hospitality annual? It doesn't exist ... which means that these rules were never written down. We simply learn them at home, during the course of our informal, non-formal and formal education, or, as Bourdieu (2007) more appropriately says, by way of our *habitus*, the set of provisions we incorporate during our socialisation process, by incorporating past experiences, which act like a perception matrix. They are non-written laws, but obedience to which in our social life condemns us. The minimum slip-up establishes discomfort or the opposite of hospitality, which is hostility (it is no coincidence that it has the same etymological root).

The high point of the ritual is commensality, the 'eating together', which according to Boutaud (2011, 1213) 'assumes a symbolic and ritual meaning in addition to the simple satisfaction of eating [and] condenses the features of hospitality and the table'. In commensality, the two essential axes of our humanisation are in play, the horizontal, with our peers, and the vertical (origins, hierarchies). And what about in the commercial environment? To what extent does money affect the ritual? Gotman (2009) is right when she says that every gift implies a sacrifice of something that is offered and that generates reciprocity. Money is reciprocity that blocks the giving-receiving-reciprocating. It's a fair exchange. It's hospitality that can be called neutral, with impersonal rituals. But, in fact, the host who is genuinely (as an individual and not just as a businessman) hospitable will try and understand and create a form of interaction with his gests that gives rise to new rituals. One of the most illustrative examples is that of the individual bottle of alcohol in the bar, when the host, to a certain extent, materialises in the commercial scene the longed for 'make yourself at home'. Another example is that of the tip, which will be analysed below.

Hospitality as exchange

The theme of exchange is central to anthropology and economic sociology, since it is one of the bases of the interpersonal relationship (Mauss, 1974). It might be inferred, therefore, that exchanges of tangible and intangible goods take place in interpersonal relationships: the one who receives exchanges something with the person who is received. The mishaps in this exchange have already been mentioned. Therefore, over and above illustrating these exchanges, here we must discuss their nature.

Among the classic authors in the study of exchange in anthropology, one who stands out is Marcel Mauss and his 'Essay on the Gift' of 1925. In this text, he talks about the model of human exchange, which is ancestral to commerce, in opposition to the modern and prevalent model of commercial exchange. The former is based on characteristics of *personality* (who offers the gift matters more than the gift itself), *infinitude* (friendship is its best expression), *asymmetry* (the person who receives is in a subordinate position relative to the person who offers the gift). It is based on a series of gifts and counter-gifts that can go on infinitely in the classic formula of giving-receiving-reciprocating – what we usually call friendship.

With the Industrial Revolution and the creation of nation states, the currencies of which were guaranteed by a treasury, commodity exchange became the prevailing exchange model. This model is based on characteristics of *impersonality* (the individuals are transformed into principal and contractor), *finitude* (contracts must have a closure clause) and *equality* (where the 'free and equal' formula is also present in every contract). It is important to understand why the perception of those who study the subject of hospitality (notably of French origin) looked for theoretical and methodological inspiration in this essay by Mauss. In our opinion, this happens because almost all the facts and texts he studied in some way always refer to the process of human hospitality. 'I know no one who receives who doesn't like being received' (Mauss 1974, 23). The beginning of this old Scandinavian poem is the first of the many hospitality facts observed by Mauss in his essay. In this current, rather than possible exchanged objects, the act of receiving someone is in itself a gift, which obliges reciprocity from the one who receives. It is natural, then, for this influence to be present in authors who specifically studied hospitality (Montandon, Gotman) and that from them has come the opposition between the hospitality that exists within the commercial system and the hospitality in the gift system, as binary opposition.

It is curious to note that many of the manuals on hospitality deal in fact with the commercial strand, mainly the hotel trade, reserving just a few pleasant pages for the Olympic Games, medieval monasteries, etc. Everything that happens in these manuals is as if the 'old' hospitality had disappeared and another commercial hospitality had arisen in its place. On the other hand, in the encyclopaedia compiled by Montandon (2011), more than 80 authors work with the concept without once referring to commercial hospitality. Even the chapter that deals with the history of inns and hotels stops unexpectedly in the 19th century, with the arrival of hotels in their current concept, as if hospitality in accommodation had disappeared with the advent of commercial hospitality on a massive scale.

Can commercial hospitality be analysed in the light of the Maussian paradigm of the gift? Has the gift system disappeared under the avalanche of commerce? Alain Montandon (2003) sees hospitality as a synonym of a good welcome in commerce, without involving the turbulence that the deeper notion of hospitality implies.

Qualifying commercial accommodation (as hospitality) is not *scandalous* provided we are in agreement with the definitions. The commercial use of the term indicates, in any case, how hospitality remains a brand, a perspective and a horizon for a successful interaction between men who are customers, friends or simply strangers with their hand out-stretched (2003, 142, my italics).

In a way that is not quite so pleasant, Anne Gotman (2008, 117) suggests that this is an 'ingenuous and ideologically compromised attempt to camouflage the marketing appeal of selling something'. She holds that in tourism, instead of genuine hospitality, everything is merely stage-managed. Today there are a large number of researchers, notably the Alain Caillé group, who are trying to show that Marcel Mauss was not talking about the gift as a habit in extinction; on the contrary, based on the contributions collated by researchers in the *Revue du M.A.U.S.S.*,[1] we might even formulate another hypothesis, that the so-called third sector is, in itself and in its ideology, an attempt to eliminate the figure of profit from this mixture of two paradigms, the gift and commerce. The journal's objective is precisely that: to reveal the logic of the gift that persists in the current forms of exchange, including in commerce, within the hypothesis formulated by Alain Caillé (2002), according to whom:

> *the triple obligation of giving-receiving-reciprocating ... continues to operate vigorously even at the very heart of secondary sociability. No public or private company, no scientific undertaking could function if it did not mobilize for its own benefit the networks of 'primarity' cemented by the law of the gift* (2002, 148).

The persistence of the gift system in commerce is also the theme of Brazilian anthropologists, who show that gift and commerce systems overlap, since conflicts derive less from the contract, for which legal action *vis-à-vis* consumer defence bodies exists, than from the gift. Special emphasis must be given to the study by Brazilian anthropologist, Ciméa Bevilacqua (2001), who analysed the complaints lodged with consumer defence bodies, and noted that they referred less to products or prices and more to the disrespect of which people were the victims, or to the relationship mediated by the gift.

Would it be over-hasty of us to conclude that in the same way that there are inhospitable gestures, there are also hospitable gestures in commercial hospitality? Anne Gotman, albeit reluctantly, supplies us with a clue:

> *A bottle of champagne that is opened 'exceptionally' 'just once' to celebrate the birthday of a customer may constitute a gesture of hospitality. Systematically resorting (to this gesture) is merely a commercial differential* (Gotman 2009, 25).

Above all, in the hotel and restaurant field the question arises: is the champagne to which Gotman refers all that rare, an excrescence of the daily life in these sectors? The research by Lugosi (2008) in a bar in Budapest illustrates the fact that in all service areas there is an infinite number of gestures that are not regulated exclusively by the market. Mention is made of the figure of the waiter-confidant, who is very common in fiction and who has never been accused of not being very plausible. Regular customers will certainly report other experiences of human warmth provided by their hosts. In other words, everything happens as if the hotel receptionist or any other tourism professional, even those who flash the 'commercial smile' of etiquette, of the secondary sociability mentioned by Caillé (2002), even though they mobilise their communication resources in the service of the hotel's contract with the guest, will still be someone capable of reacting positively to the hospitable appeal of the guest; or they themselves might take the initiative. Up to what point are they acting because of a contract or because of the ancestral appeal of the gift and its laws? Lugosi (2008), with his three degrees in hospitality, gives us a good study clue in commerce. An hospitable hotel, bar, restaurant or store certainly gives honest service, employs initiatives that are capable of entertaining the guests and finally supplies a communicative environment, as a collective construction of hosts and guests.

From economic sociology, Sahlins (1979) pointed out that market and non-market exchange are not binary oppositions, but the extremes of a *continuum* in which even money can be both a commodity and a gift at one and the same time. This assertion can be illustrated with the controversial topic of the 'optional' tip, in addition to the one that is legally instituted. This is the reciprocity of the guest for the person who provides a service that he assesses as being genuinely hospitable. In this case there is no blocking of the flow of the gift, thus generating a new counter-gift, which is service that is even more hospitable next time.

Final considerations

There are aspects of philosophy and theology that deal with hospitality from the aesthetic and ethical viewpoints. Anthropology reveals the mishaps of the exercise of these ethics and aesthetics of the hospitality scene along the axes of intimacy and anonymity, a genuine and staged, interested and disinterested feeling. It opens up a great raft of alternatives for the application of pure and applied science in the hospitality field. This generates a singular situation according to which the researcher in hospitality will note that most of the studies on the subject do not even mention the word. Here we find studies dealing with human relations in the different daily spaces and times (psychology, sociology and anthropology), with the ethics and aesthetics of the hospitality scene (philosophy and semiology), and with management, which deserves an additional comment.

As final considerations there are two reflections that are transversal to the text. The first is about management. First of all, it must be remembered that hospitality in the commercial area largely includes the same challenges that are found in the domestic area. The problems are the same: how to create a communicative and happy environment without making room for guests who have a liking for intrusion, stealing and parasitism, etc. The protocols established in both of these cases are barriers. Common sense would ask: happiness, but with order, or order, but with happiness? Philosopher Jacques Maritain (1956) has already remembered that in adversative coordinated clauses, both phrases do not have exactly the same weight: is what comes after the 'but' more important?

This assertion by the philosopher finds an echo in the reflections of Brotherton and Wood (2003) who pose the following question: what is the epistemological status of the expression 'administration of hospitality'? Which of the concepts has the predominant status? If the predominant status is 'management', the effort will fall on the fair price relationship between what is offered and what is reciprocated in monetary terms. If the predominant epistemological status is hospitality, the challenge will be to go beyond and in a complicated way: how to organise an environment for relationships of sociability, interaction, happiness, etc. We might say that the sciences applied to management are still in their very early stages of this challenge of understanding what it is to develop a formal service and at the same time allow such manifestations to happen and favour them.

The final reflection is the reference to the hospitality of Brazilians. Tourists and visitors frequently say that Brazilians are hospitable people. What does this mean, if all cities, nations and regions insist on defining themselves as hospitable? In fact, we Brazilians and our Latin American neighbours are known for our bizarre behaviour, which amuses those who visit us because it has little to do with the polite standard of urbanity: a liking for physical contact, the forced search for intimacy; the habit of punctually arriving for meetings and parties a half an hour after the agreed time and of the host never fixing (or, being able to fix) the time for something to end; the predilection for using first names instead of surnames; the liking for nicknames; the ready smile, and so many others.

The hypothesis is that this hospitable nature does not refer to a specific gene of those who are born in our particular confluence of latitude and longitude, but a feature resulting from the specific characteristics of the dynamics of the country's urbanisation. It is natural that the social visibility of anonymity in the street is greater in England, which has been mainly urban since the beginning of the 19th century, than in Brazil, where it only occurred at the end of the 20th century. A large European city is a portrait of consolidated urbanisation. In England, eight generations have been submitted to this education, while in Brazil the immense outskirts of the major cities contain large contingents of an urban population who are still being faced for the first time with the rules of urbanity.

It is also true that there is an urban population that is more accustomed to urbanity, whether because of an urban strain that goes back a long way, or by the *habitus* (Bourdieu, 1996) that has been formed throughout their lives. But we are still cordial in the sense that one of our greatest sociologists of culture, Sérgio Buarque de Holanda (1989), attributed to the cultural character of Brazilians: happiness and violence, sentiments that are always just under the skin. According to this author, the cordial man, whose feelings and emotions tend to flourish in all their varied hues, from euphoria to depression, from intimacy to violence, is the typical Brazilian. Urbanisation in most European countries, and even in North America, is a process that involved populations of a rural origin, but who had a rich material culture and who already knew at least the standards of urban civility, even though they did not practice them on a daily basis in the countryside. In Brazil, on the other hand, we had a special circumstance.

As Flusser (1998) noted, it is impossible to know Brazilians without understanding that the infrastructure (sic) of urbanisation in Brazil comprises a population that remained isolated from the coast and the civilising practices that little by little arrived there. Only after the 1950s, when the great exodus from the countryside and from small towns (which also had rural habits) began did these immigrants have contact with urban civilisation. Our hospitality rituals, therefore, are still strongly marked by our traditional and rural culture (Buarque de Holanda, 1989). From the point of view of hospitality, the progression of Brazilian urbanisation places this cordial nature in check. Will our future be the same as the people who live in countries where urbanisation is older? Are we doomed to substitute our cordial spirit for etiquette? There is a transformation going on, but the traditional insists on lingering on. As Garcia Canclini says, among us 'traditions have still not gone away and modernity has still not finished arriving' (2008, 17). Where is this Brazilian hospitality going, then? The hope is that public policies relating to our intangible cultural wealth (regional accents, typical festivities, etc.) will temper the furore of the civilising process and help distinguish the substrate of poverty that must be eradicated from that which must be preserved.

Notes

1. *Mouvement Anti-Utilitariste em Sciences Sociales.*

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Exploring the impact of the constructs of the three-domain approach on private social and commercial hospitality provision

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This article explores the constructs of private social and commercial hospitality in a panoramic examination of the impact and potential future development of the three-domain approach. Focused primarily (but not exclusively) on the books *In Search of Hospitality: theoretical perspectives and debates*, and *Hospitality: A Social Lens*, the article describes how the three-domain approach provides a theoretical framework to inform the holistic study of hospitality and discusses the importance of the broader phenomenon of hospitality in private, social and commercial hospitality provision.

Keywords: Commodification, service delivery, hospitableness, generosity, reciprocity, virtuousness

Introduction

The publication *In Search of Hospitality* emanated from a debate that began in the UK among members of the Council for Hospitality Management Education (CHME) in 1997. Later referred to as the Nottingham Group, these senior hospitality educators sought legitimacy for the hospitality discipline by reflecting on the composition of the hospitality management curriculum as well as the theoretical framework that supports it (Morrison & O'Mahony 2002). As a result, the overriding theme within *In Search of Hospitality* was the need to broaden the definition of hospitality to include perspectives from the humanities and the social sciences.

Although hospitality has frequently borrowed from disciplines such as finance, human resource management, marketing and information technology, the innovation of *In Search of Hospitality* is the inclusion of sociological constructs such as anthropology, history, philosophy, gender and performance. These perspectives provide the greatest potential to develop the critical, analytical and entrepreneurial mindsets required for the practise of commercial hospitality in a dynamic, global, competitive environment. Along with the aforementioned constructs, a number of other major themes are included in the text, including the commodification of domestic hospitality, hospitableness, generosity, reciprocity and virtuousness. These themes are crucial to understanding how relationships are formed and how the bonds that underpin such relationships are developed and nurtured. Thus, there is much to be gained by examining these dimensions and reflecting on the value that they can add to both the study and practice of hospitality.

Indeed, the expansion of hospitality beyond a purely managerial focus has already led to the uncovering of '… insights into the study of hospitality that encompass the commercial provision of hospitality and the hospitality industry, yet at the same time recognise that hospitality needs to be explored in a private domestic setting and studies hospitality as a social phenomenon involving relationships between people' (Lashley & Morrison 2000, xvi). However, it is Lashley's (2000) contribution in chapter one, which not only sums up the arguments presented by the other authors, as all good editors should, but also presents his vision for the development of the theoretical understanding of hospitality in its broadest form. As a result, the conceptual model that he presents as the three domains of hospitality represents a breakthrough that not only resonates with many hospitality scholars who have explored the socio-economic phenomenon that is hospitality, but also provides a holistic framework for hospitality research in a multidisciplinary context.

The purpose of this article is to take a panoramic look at the impact and potential for future the development of Lashley's (2000) three-domain framework, focused primarily (but not exclusively) on the books *In Search of Hospitality* (2000) and *Hospitality: A Social Lens* (2007). The article describes how Lashley's three domains provide a theoretical framework to inform the holistic study of hospitality and discusses the importance of the key constructs of the broader phenomenon of hospitality on private, social and commercial hospitality provision.

The three domains of hospitality

In presenting the three-domain approach, Lashley (2000) correctly pointed out that hospitality has traditionally been discussed as a commercial, economic activity. As a result, the social science perspective, which has a role in informing hospitality provision, has largely been ignored. He proposed that private, social and commercial hospitality have a fundamental role to play in our understanding of the broader phenomenon of hospitality. He has compacted these activities into one unifying schema, described as the three-domain approach and he presents this as a simple but powerful Venn diagram depicting the private, social and commercial domains of hospitality.

The private domain takes into account the fact that in western societies hospitality is a private activity and, within this context, it is imbued with a range of symbols, rituals, duties, privileges and cultural values. Many of these are played out in the sharing of food, which is an important step in the development and consolidation of relationships. Consequently, friendship, sharing and reciprocity are key features of private hospitality.

Social hospitality considers the social settings in which hospitality is produced and consumed as well as the impact of a variety of consumption practices, social forces and cultural norms. Hospitality in the social domain can occur in both private and commercial settings, which has prompted Lashley (and others) to consider the social context in which hospitality is consumed, thus extending the definition of hospitality to include the values and norms of hospitality provision. These include the protection of guests, such as the example of Shakespeare's Macbeth noted in *In Search of Hospitality*, as well as concern for the mutual well-being of hosts and guests.

Commercial hospitality refers to the production and consumption of hospitality and related services for profit including the provision of overnight accommodation (Jones 1996), food and drink in a commercial environment (Brotherton & Wood 2000).

Commodification of domestic hospitality

A key theme in *In Search of Hospitality* is that many aspects of managing commercial hospitality businesses revolve around the commodification of the principles of private or domestic hospitality. With this in mind, a number of chapters concentrate on the relationships that are developed between hosts and guests from a private hospitality perspective (Lashley 2000, Dark & Gurney 2000, Telfer 2000).

While private hospitality can refer to hosting guests in private homes it has also played a wider role in the commodification of hospitality and, indeed, in the development of the hospitality industry, particularly in the UK. Take, for example, Mrs Beeton's many books and, in particular, *All About Cookery* which was a best seller in its day. Interestingly, the inside covers (back and front) of the 'New' edition published in 1923, are dominated by advertisements for beef suet, bicarbonate of soda, baking powder, tea and cocoa, as well as the Russell Range – as used at Queen Alexandra's Technical School in Sandringham. Clearly, the publishers and advertisers recognised the commercial value of this household management text. The editors describe Mrs Beeton as a '… guide, philosopher and friend of countless happy homes for more than half a century' (editors, in Beeton, 1923, 5). The household context is also important because a small household is described as one with only one or two servants, while in larger ones a larger complement of staff is expected; as noted in the statement: 'the cook and those who serve under her are so intimately associated that their duties can hardly be treated separately' (Beeton 1923, 35).

The households to which Mrs Beeton refers exemplify the values and norms of the period, where the provision of hospitality was directly linked with the relationships that are developed between hosts and guests. In these upper-class households, those relationships had a particular influence on one's position within society and the sharing of food and drink was an essential element in this. More importantly, though, these households provided the training grounds for commercial hospitality staff and, indeed, many of the rituals, traditions and practices of these households were transferred directly into the hospitality industry. Consequently, commercial hospitality has a long and established link with private and social hospitality, which has not always been recognised (Slattery 2002).

As a result, the history of hospitality and the hospitality industry is important to our understanding of hospitality provision. This is illustrated by Walton (2000), who approaches history from an urban/industrial history perspective. His approach fits neatly with the evolution of both hospitality as an industry and the importance of the social science approach to hospitality education and research. The presentation of history in a social and industrial context has also allowed the roots of hospitality to be uncovered in an accessible way without the constraints of the dominant empiricist 'worldview', which has permeated British history and philosophy (Carr 1961). In so doing, it has also opened the notion of macro relationships, allowing hospitality academics to expand their repertoire into international relations, diplomacy, politics and ethics, as well as concepts such as conditional and unconditional hospitality in line with Derrida's (2000, 2005) observations, and Kant's (1983) more restricted approach that includes codes of friendship, displays of power, elitism and rituals. Baker (2011, 59) describes the Kantian view as acknowledging the rights of strangers but limiting these rights with the '… evils of colonial appropriation in mind'.

Walton's chapter in *In Search of Hospitality* has since been enhanced by O'Gorman (2010), who reflects on the importance of hosts and guests and the relationships that are developed between both parties when hospitality is provided and consumed. The social, economic and geographic influences, described by O'Gorman are of special relevance in a global hospitality environment.

The social values system

The importance of hospitality to social cohesion and to the general well-being of communities is another key theme noted in redistribution of '… food and drink to neighbours and to the poor …' (Lashley 2000, 7). This central connection to the values of society was, up until relatively recently, a critical and well understood element in many societies. Indeed, the welfare state, which provides for the health and care of citizens, is a somewhat new phenomenon. Prior to this, many societies relied on the benevolence of the wealthy to provide hospices and charitable infirmaries to care for the sick and those less fortunate. As a result, offering hospitality to strangers was a moral imperative that formed a core part of the social structure of communities. Reciprocity, which as Lashley (2000) explains is a major component of the social value system, was an equally prevalent value. When enacted in a social hospitality context in either private or commercial settings, it entailed a level of mutual obligation, whereas in commercial hospitality that obligation is mitigated by economic exchange. The exploration of these constructs is furthered in *Hospitality: A Social Lens*, which extends our understanding of host/guest relationships and the mutual obligations that these relationships entail.

Hospitableness

Hospitableness is central to the notion of hospitality; however, hospitableness is a philosophy with many dimensions. For example, there are many instances within the delivery of hospitality services where a lack of hospitableness can have a negative impact on overall satisfaction. O'Mahony (2009) notes, for example, that inhospitable behaviour can be inadvertent or overt. For instance, lack of acceptance of international credit cards, poor directional signage and the instructions provided for users of public transport can be inadvertently inhospitable, while tourism taxation is often a more overt attempt to move the burden of local taxation to tourists who do not have voting rights within the tourism destination. This ensures that there is minimal political backlash for local politicians. When this philosophy underpins tourism taxation it represents a breach of trust, which can have a major impact on the development of relationships. In a social hospitality setting this has an obvious impact on turning strangers into friends (Lashley 2000); however, recent studies also highlight the nexus between trust and guests' commitment to ongoing commercial hospitality relationships as well as the potential loss of repeat visitation and/or positive word of mouth communication (O'Mahony et al. 2013). Consequently, Telfer's (2000) philosophy of hospitableness is a well founded virtue that has significant implications for commercial hospitality practice.

Expanding the definition of hospitality

Naturally, an expansion of the hospitality discipline requires an expanded definition of hospitality to navigate the complexities of Lashley's (2000) three domains. Few would be more qualified to define hospitality within this broader context than Brotherton, with a background in strategic and operational management, and Wood, with a background in sociology. Together they synthesise semantic and evidential definitions of hospitality into a coherent yet comprehensive statement. The semantic definitions relate to dictionary meanings, while the evidential are connected with the hospitality industry.

Many of the semantic definitions of hospitality provided in dictionaries reflect the private hospitality perspective and include the virtuous elements of hospitality. For example, generosity, openness, hospitableness and reciprocation are all components of these dictionary understandings of hospitality. Brotherton and Wood also reflect on the emergence of the published sociological perspectives of hospitality that emerged in the 1980s and 90s, including Visser (1991), Mennell (1985) Beardsworth and Keil (1997) and Warde and Martens (1998). These works featured the cultural contributions of hospitality along with the value system inherent in hospitality provision, which opened up possibilities for the exploration of hospitality in private, social and commercial domains within cross-cultural settings. This prompted Brotherton and Wood (2000, 143) to define hospitality as 'a contemporaneous human exchange, which is voluntarily entered into, and designed to enhance the mutual well-being of the parties concerned through the provision of accommodation, and/or food and/or drink'.

This definition, whilst inclusive of the social values of hospitality consumption through the inclusion of the notion of enhancing mutual well-being, also captures several of the push factors of tourism motivation. More specifically, these are factors related to reducing stress, meeting new friends, having fun or being entertained and getting physically or emotionally refreshed (Dann 1981, Yoon & Uysal 2005).

In defining hospitality, Brotherton and Wood (2000) have shown that hospitality is more than just a cluster of service sector activities connected with the production and provision of food, drink and accommodation. As a result, it could be suggested that, for some considerable time, those that were seeking legitimacy for the hospitality discipline were seeking their inspiration in some of the wrong places.

Impact on hospitality education

The publication of *In Search of Hospitality* created a wave of excitement that was captured in a flurry of publications, conference discussions and published opinion pieces. The opportunities that this presented for hospitality scholars invoked a sense of pride at the opening up of additional possibilities for the study of hospitality. As Lashley, Lynch and Morrison (2007) note in the introduction to *Hospitality: A Social Lens,* the emergence of the more broadly conceived hospitality studies allowed for the critical analysis of social concepts to complement the managerial focus of higher education hospitality programmes. At that time, it was hoped that this broader perspective could not only better inform the management of hospitality businesses, but could also allow for deeper reflection on past and emerging trends in consumption behaviour and continue to raise the profile of hospitality as a legitimate discipline. In line with previous work published by Morrison and O'Mahony (2003), there was a sense that academic myopia could be overcome by engaging more fully with the social sciences while developing the philosophic practitioners highlighted by Tribes (2003).

Two curriculum streams within hospitality higher education programmes were identified, namely hospitality studies, which is informed by a range of disciplines including the social sciences, and the more traditional hospitality management education (Lashley & Morrison, 2000, Morrison & O'Mahony, 2002, Wood, 2013). However, while *In Search of Hospitality* represented a significant contribution to the study of hospitality in higher education, the opportunities that it presented have yet to be fully realised. There are a number of reasons for this. One is the dominance of the vocational ethos that has permeated higher education hospitality curricula (Morrison & O'Mahony 2002), which would require a significant transformation in classroom delivery. Schwab (1973) notes that major shifts in curriculum need to address four specific areas: (1) teachers, (2) curriculum, (3) the milieu and (4) students.

The first shift concerns hospitality educators and their approach to education.

From a teaching perspective, in order to achieve consistency in the delivery of course material, there is a need to standardise the delivery process by making available a number of teaching resources. Thus, an operational textbook that is accessible to teachers and students, along with supplementary materials, is needed to complement existing frameworks.

The second shift relates to the ability to develop a comprehensive, pedagogically sound syllabus utilising the broader hospitality studies orientation that the three-domain approach underpins. Morrison and O'Mahony (2002) provided a viable example of such a syllabus which, was developed and delivered at two universities located in Australia and Scotland. The resulting introductory subject linked the concepts of hospitality in all three domains in a structured, experiential learning environment designed to provide an early sense of the context and meaning of management issues at a level that would be accessible to all students, irrespective of background. The subject integrated a liberal and reflective way of thinking and learning about management in the first six weeks, then presented examples of how these concepts could inform hospitality management. The subject was widely accepted by peers as an innovation in teaching and learning and successfully engaged a diverse student population (Morrison & O'Mahony 2002, 2003).

However, the milieu is arguably the most critical issue in achieving curriculum shifts. *In Search of Hospitality* certainly reflected and indeed inspired the milieu at the time of its publication. It also capitalised on sociological initiatives emerging at around the same time, for example, sociologists such as Ritzer (1993), Beardsworth and Keil (1997), Bell and Valentine (1997) and others. Collectively, these publications reinforced the notion that the broader world of hospitality was critical, reflective, analytical and that the social sciences were valuable in informing commercial hospitality provision. However, the milieu also includes understanding the underlying motivations of students to engage in hospitality studies as well as the market and political forces that stimulate them to do so. In the case of hospitality, the emphasis on the development of managerial competencies has aligned well with potential employment outcomes and the perceived needs of the hospitality industry (Slattery, 2002).

There is also a stronger political dimension in many countries, which is connected with the commodification of education particularly for its export value. This is compounded by a government focus on improving efficiency within the education system based on a 'neoliberal' philosophy, which judges education performance on criteria such as the immediacy of employment rather than the quality or value of the education graduates receive (Ayikoru et al. 2009, Marginson & Considine 2000, O'Mahony, 2009, O'Mahony & Salmon 2014). For this reason, the majority of hospitality higher education programmes have retained the emphasis on managerial and vocational competencies, where management capability is achieved through various training interventions supported by the theoretical concepts of operations management.

Impact on hospitality research

The concepts presented in *In Search of Hospitality* have been further developed in *Hospitality: A Social Lens* (2007). The chapters in this more recent text have shown that by breaking free from the traditional, managerial view of hospitality new perspectives can be brought to both the study and research of hospitality related phenomena. It is worth noting that the latter publication was published as a series of publications under the title *Advances in Tourism Research*, which the publishers introduced as state-of-the-art research findings. This book does indeed advance our thinking in terms of hospitality research.

The addition of new dimensions in hospitality research also presented the opportunity to engage in exploratory, inductive investigations that bring new perspectives to hospitality studies. This has allowed researchers to employ 'qualitative methods [which] can be used to uncover and understand what lies behind any phenomenon about which little yet is known' (Strauss & Corbin 1990, 19). The studies that have emanated from this approach provide a refreshing change from the plethora of published articles based on quantitative studies conducted in minor markets often supported by the ubiquitous structural equation models of the attitudes and behavioural intentions of samples of students that have been accosted in college cafeterias.

Both *In Search of Hospitality* and *Hospitality: A Social Lens,* have encouraged an ongoing debate that has inspired others to locate their work within the non-traditional domains (private and social) of hospitality. This has had a lasting impact through the founding of the *Journal of Hospitality and Society*, which captures those studies that would not otherwise be published in the more managerial focused journals. However, a critical dimension in the move to a more socially inclusive approach to the study of hospitality is the development of a framework or model under which these studies can be captured. Again, much can be learned from the social-anthropological view, where multifarious dimensions in the study of various phenomena have been accommodated within models that enable multidisciplinary scholars to determine its research parameters. Take, for example, the study of food in society. Beardsworth and Keil (1997, 7) assert that '… there are two basic routes through which the study of food and eating is being incorporated into the mainstream of sociology'.

Firstly, there are studies that involve the analysis and interpretation of food production and consumption, and the complex social structures which underpin these elements. Such studies are specifically designed to illuminate existing sociological issues. Secondly, there are studies that analyse the processes of food production and distribution. These are often used to highlight the processes of capital intensive, highly rationalised economic systems.

Both of the above approaches have been combined into a food studies model that was proposed by social anthropologist Jack Goody in 1982. In his book, *Cooking, Cuisine and Class*, Goody asserts that the human food chain can be organised under five specific headings: cultivation, distribution, preparation, consumption and the disposal of waste. He sees all of these elements as important since each is invariably linked to the process of consumption. This model is most appropriate because it involves the complete 'food production chain' or the human food cycle incorporating gastronomic, economic, social and environmental impacts. As Symons (1996, p.84) notes 'in simple language … [the model] follows the production process of food from field to market to kitchen'.

Goody's approach has been the subject of scholarly scrutiny, indeed, an issue of the journal *Food and Foodways* was dedicated to a discussion of the model and included a number of academic perspectives. In these reviews, one minor flaw was suggested, which relates to the use of the term production. Goody interprets production as cultivation on the land, whereas Freckelton, Gurr, Richardson, Rolls and Walker (1989) cite fish as an example of produce that does not come from the land and argue that the model should be expanded to recognise other inputs into the food system. As a result, a more apt term for the first stage of the model would be procurement.

Goody's model has been used successfully in a number of previous studies (Freckelton et al. 1989, O'Mahony 2003) and, thus, presents an opportunity for international benchmarking in both the practical, cultural and academic sense. This is reinforced by Sangren's (1989) assertion that '… Goody has performed a great service for scholars interested in the comparative study of food and foodways over time and across cultures' (1989, 197). Table 1 shows the types of studies that can be captured under Goody's (modified) model.

In order to capitalise on changes in society, consumer behaviour and the demands of the industry, therefore, a model to capture all of the elements of hospitality provision is a critical component not only for applied, practical hospitality research, but also to inform the development of the hospitality curriculum. This includes the main dimensions under which various elements can be accommodated as well as the essential overlaps that such a model will invariably generate.

Lashley's (2000) three-domain approach provides a similarly useful framework to encapsulate and illuminate the social elements of hospitality and allow researchers to interpret the impact of emerging social trends alongside the study of the management of hospitality operations. As such, Lashley has provided hospitality scholars with a canvas to explore the broad phenomena of hospitality (guided by the three-domain approach) and, thus, he too has performed a great service for hospitality scholars.

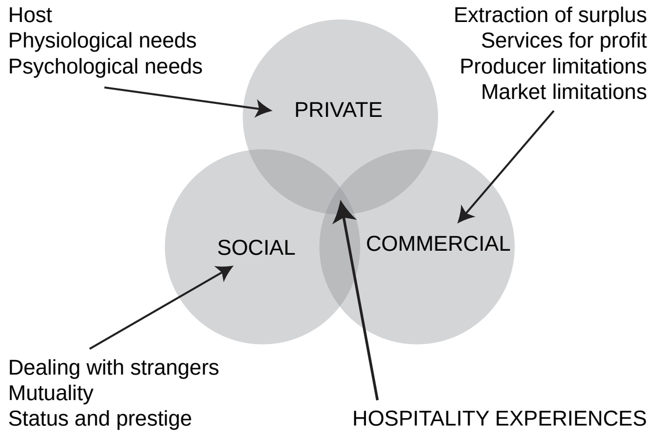

Figure 1: The three domain Venn diagram

Discussion

The key strengths of *In Search of Hospitality* are exactly the themes that are explored. That is, the text made a distinct contribution by presenting a view of hospitality that was not available in previous hospitality texts. The fifteen chapters provided insights into areas of the authors' individual academic expertise which, in turn, provided readers with opportunities to reflect on hospitality in ways that had not previously been explored. It also signalled to the hospitality industry that it was important for managers to understand the impact of personal, traditional, cultural and societal values on commercial hospitality provision. Many of the constructs contained in the text (as discussed above) have proven to be vital in contemporary hospitality provision. Take, for example, the countless links between the philosophy of hospitableness and corporate vision. Recent work in this area has shown that a shared vision permeating hospitality organisations at all levels has become critical in developing a competitive advantage in a global environment (Lahap et al. 2013).

The value of host/guest relationships, reciprocity and the development of strong bonds has also proven, to be a crucial component in business profitability and, ergo, business sustainability. Developing such relationships in order to gain repeat business and positive word-of-mouth communication is becoming increasingly important, partly based on their influence on guest satisfaction, loyalty and behavioural intentions (O'Mahony et al. 2013) and, more recently, due to the influence of social media. Indeed, managing social media, specifically guests' postings of poor experiences, has become a major issue for contemporary hospitality businesses. Thus, the emphasis placed on acts of friendship, creating mutually beneficial experiences and establishing relationships in *In Search of Hospitality* and in *Hospitality: A Social Lens* have proven to have major commercial implications. Similarly, understanding the traditions, culture and beliefs of guests has become significant for many hospitality businesses. This is connected with the changing pattern of tourism demand, that is, the country of origin of tourists. For example, the Chinese outbound tourism market is predicted to be a major force in the future (Yeoman 2008).

Table 1: Examples of studies that might be conducted under each dimension of Goody's model

Procurement	Distribution	Preparation	Consumption	Disposal
Farming	Equity	Cooking	Culture	Sustainability
Fishing	Logistics	Preserving	Rituals	Land use
Husbandry	AFN	Ingredients	Social issues	Fertilisation
Aquaculture	Food and wine trails	Cooking methods and medium	Religion	Marine nursery grounds
Seasonality	Food miles	Taste	Obesity	Animal feed
Sustainability	Carbon emissions	Culture	Diabetes	Recycling
Harvesting	Farmers' markets	Religion	Heart disease	Co-use in propagation

This is important because studies show that culture influences tourists' needs, wants and expectations (Lee & Ulgado 1997, Ozdipciner et al. 2012); destination image, motivation and satisfaction (Kozak et al. 2003); communication style and customer satisfaction (Reisinger & Turner, 2003), as well as service delivery (Armstrong et al. 1997) and service recovery (Mattila & Patterson 2004). As a result, many organisations are scrambling to gain a better understanding of the needs and wants of this cultural market segment.

The social domain has also become an important platform to understand how private and commercial hospitality can co-exist and can prompt a level of managerial thinking that might otherwise remain obscure. Take, for example, a wedding taking place in a luxury hotel. In this instance, there are many differences to the normal provision of commercial hospitality. For example, management cannot reserve the right of admission because it is the host's prerogative (usually the bride's family) to send invitations to those that they wish to celebrate the occasion with. Thus the needs of guests differ and, as a result, the conventions by which satisfaction is determined are also different. Indeed, on such celebratory occasions, the hotel is merely a component in the creation of a memorable experience and the role of hotel personnel is confined to support staff that, along with a variety of externally contracted service providers, assists the family to generate this memorable experience. Understanding these relationships and their impact on the overall hospitality experience is essential to providing the memorable experiences envisaged by the hosts, with the trinity of hospitality provision (food, drink and accommodation) playing a relatively minor role.

Conclusion

Based on the above discussion it is fair to say that the most important element in the expansion of hospitality has been the advent of the three-domain approach. However, the constructs that represent the core dimensions (for example, generosity, reciprocity and virtuousness) of this broader view of hospitality also provide significant opportunities for further expansion and development to inform the hospitality curriculum. Indeed, the three-domain approach is essential to the holistic examination required to develop ongoing programmes of study to sustain hospitality service structures and to capture appropriate research to support them.

Nevertheless, these works have been made permanent by the two books considered here and the ongoing publications in the *Journal of Hospitality and Society*, which has provided an ongoing outlet for non-hospitality researchers to continue to engage with the broader study of hospitality and to connect with like-minded researchers that engage such studies.

Where to from here?

If the debates and scholarly work reflecting the broader perspective of hospitality that have emerged since the publication of *In Search of Hospitality* in 2000 could be succinctly distilled, three particular contributions emerge. These are: (1) the three domains of hospitality as a guiding framework, (2) a comprehensive definition of hospitality and (3) the relationships that are developed and enhanced through acts of hospitality including mutual obligation, reciprocity and virtuousness. The extension of hospitality into the broader sphere of private, social and commercial hospitality reveals that the social science context that can be brought to bear within this three-domain approach has still more to offer beyond the issues and challenges of commercial hospitality provision. Take for example, social responsibility in terms of alcohol-related harm as well as the obesity and diabetes epidemics that confront us and we can see how a multi-disciplinary approach might be brought to bear to find innovative solutions to these societal dilemmas.

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Comparative and theoretical framework of Brazilian hospitality studies

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The purpose of this article is to give a summary of the bibliographical production of the first publications made by the Master's Programme in Hospitality at the Anhembi Morumbi University, São Paolo, the compilations edited by Célia Maria de Moraes Dias (2002) and Ada de Freitas Maneti Dencker and Marielys Siqueira Bueno (2003, 2004, 2008). It aims to introduce and discuss what could be called the first theoretical lines guiding the reflections of these researchers and their colleagues, which still guide the context in the present study of hospitality at the University. We outline the contributions of the various authors and discuss how they have built on the pioneering works of Conrad Lashley (2000) and Luiz Octávio de Lima Camargo (2002, 2004).

Keywords: Hospitality, bibliographical production on hospitality, theoretical framework on hospitality, Universidade Anhembi Morumbi

Introduction

The purpose of this article is to give a summary of the bibliographical production of the first publications made by the Master's Programme in Hospitality at the Anhembi Morumbi University, São Paolo, (Dias 2002, Dencker & Bueno 2003, Dencker 2004, Bueno 2008). It aims to introduce and discuss what could be called the first theoretical lines guiding the reflections of these researchers and their colleagues, which still guide the context in the present study of hospitality at the University. We outline the contributions of the various authors and discuss how they have built on the pioneering works by Conrad Lashley and Luiz Octávio de Lima Camargo (Lashley & Morrison 2004, Camargo 2002, 2004).

Created and dreamt up in 2001/02 by a group of research professors from different academic backgrounds and approved in 2003 by the Ministry of Education of Brazil, the Master's Programme in Hospitality of the Anhembi Morumbi University (UAM), São Paolo, seeks to address the phenomenon of hospitality as a social historical process which is culturally conditioned, a brand of research and thought that seeks to extend the dimensions more directly linked to tourism hospitality and services.

The Programme, in a certain way, reflected the initial purpose of the institution (UAM) and marked the pioneering of tourism education in Brazil. Recognising the need to consolidate reflections in the field of tourism and hospitality, the Programme extended its scope into other fields in an effort to bring together the results of thinking which have enriched the multidisciplinary nature of discussion on hospitality. This paper thus seeks to trace a panorama of interests which initially guided and still guide the scientific production of the UAM Programme on the issue of hospitality in its different dimensions.

The first publication, edited by Célia Dias, was brought out in 2002, and although the articles were largely focused on the relations between hospitality and tourism, hospitality and services, the hotel industry and events, there was also considerable interest in hospitality understood as a socially and culturally conditioned process, and its relations with the city, its urban manifestations, the food scene and the importance of food as an aggregator. We also note the weight of the national and international relations of the authors with other researchers interested in the issue of hospitality and related fields, especially those of the so-called French line, such as Michel Maffesoli, from the University of the Sorbonne, Prof. Alain Montandon from Blaise Pascal University, Clermont Ferrand, Prof. Anne Gotman, from Paris Descartes University in France, as well as Prof. Isabel Baptista, from the Católica Porto University, in Portugal (some of whom we present below) in the scientific events organised jointly by the involved universities, in Brazil, France and Portugal. These established a fruitful dialogue lasting to this day, and enabling without a doubt more profound discussions on the meanings of hospitality, covering not only commercial aspects and services linked to the hotel industry and hospitality, but also other forms of hospitality of a domestic, public and social nature, linked to various cultural models throughout history.

From the start, the UAM Programme aimed at understanding hospitality as a social and historical process that is culturally conditioned. This was the framework of research and thought for the Programme, which thus tried to extend the dimensions more directly linked to tourism, the hotel industry and services. It is worth mentioning that one of the main interest areas for this research is in understanding hospitality as a gift, according to the classic work of Marcel Mauss, (1923/24). His theoretical contribution may be summarised in the importance of trade and its circulation as the basis for understanding social relations, which include all the dimensions of social, economic and political life.

Although the *Essay on the Gift* (1974), in its Portuguese edition, focuses on analyses made of non-utilitarian exchanges in archaic societies, Mauss (1923/24) tries to show that besides the object of circulation, it is important to understand the meaning of trade for the consolidation of social relations and of society. His contribution, aimed at understanding the mechanisms underpinning social life, goes beyond a description of the phenomena of primitive societies, and can be applied to contemporary societies.

We present here a summary of the first Programme publications, in order to follow the initial contributions.

Reflecting and creating a theoretical reference[1]

In a general way, we can say that the research interests of the professors of the Master's Programme are subjects which examine hospitality today and its relations with quality of life in cities, relations with leisure and tourism, with the aim of establishing the areas of hospitality, proposed by the application of a Venn diagram, (proposed by Lashley 2000) establishing the areas of hospitality and the possibility of managing experiences in the overlap of private, social and commercial activities. Lashley's contribution is considered fundamental for the further development of the dimensions of hospitality defined by Camargo, in publications from 2002, 2003 and 2004. Moreover, the city, and especially the city of São Paulo, appears as a focus of interest beyond the description of hospitality and restaurant forms, emphasising its traditional role of receiving migrants and immigrants, the difficulties experienced during their insertion into the receiving society, and the spaces and places of hospitality which are created.

The first published text, *Hospitality: Reflections and Perspectives* (Dias 2002), had the aim of reflecting on and creating a specific theoretical reference, in order to contextualise the concept of hospitality, broadening the thought horizon beyond the areas of hospitality and the restaurant business. We can mention, for example, the ideas of Camargo (2002) in the field of the science of hospitality and its possible subcategories – tourism, communication, urbanism, nutrition, the environment and leisure – already performing his analyses on the times and spaces of hospitality, based on which he established a cultural axis for hospitality involving welcoming or receiving people, hosting, feeding and entertaining and a social axis, where he considered four categories: domestic, public, commercial and virtual. It is worth noting the progressive curricular autonomy of the hotel courses which in the Anglo-Saxon countries go by the name of *hospitality,* and which in some way affected the conceptual discussion that was to follow.

The concept of hospitality was recovered as traditionally viewed in philosophy and science in general, as a duty, virtue and right, in mythical, religious and scientific thought, and its expression since Greek thought, as a duty. The original rules of hospitality are still cultivated in monasteries, religious orders, such as the Benedictine and Cistercian orders, which became hotels and inns, also underscoring the philosophical sphere where the discussion on hospitality gained importance with Derrida (1997, 1999) in his thoughts on the large migrations from the poorest countries to the rich world. Hospitality in this case should be presented as a poster child against intolerance and racism. Despite the ambiguity of the concept, we need to consider the double epistemological movement of knowledge, on the means of accommodation and catering, and as a heuristic value, where despite the mentioned ambiguity, to the extent to which 'the term induces a double epistemological movement in knowledge on the means of accommodation and catering, the former that of distancing and the latter of critical rapprochement' (Camargo 2002, 8).

However, the discussion leads one to consider the differentiation, made by Telfer (Lashley & Morrison 2000, 38–55), between the host and the individual capable of 'hospitality' as a virtue, understood as the ethics of hospitality. The sociology, psychology and anthropology of hospitality are also possible, above all in studies going back to the classic study on the gift, by Mauss (1974), and those of Bourdieu (1994), Dumazedier (1994), Cox (1974) and Duvignaud (1973). Urban sociology, reminiscent of Camargo, would benefit from an entire urban vision of the city besides dining, feeding and drinking possibilities, etc.

Thus, Grinover (2002), in the same publication, starts by thinking about hospitality understood fundamentally as the act of taking in and providing services to someone who for some reason is away from his usual place of residence, thus assuming two protagonists, the receiving and received parties, and encompassing the reception by organisations in the physical space of the city and by its inhabitants of visitors, and hosting, including dining options, comfort and well-being. This reflection refers to the historical, cultural and local roots of hospitality, recalling the original concept in the Odyssey and its use in Europe in the 13th century, derived from the Latin word *hospitalitas*, itself being derived from *hospitalis*, meaning free hosting and a charitable attitude towards the destitute and travellers taken up in convents, hospices and hospitals. Evidently contemporary phenomena such as industrialisation, urbanisation, population growth, scientific development, etc., have changed the relationship between hosts and guests, altering the concept beyond the concepts of lodging hotels, premises and restaurants. These considerations lead to questions accompanying future work on hospitality in cities: what makes one city more hospitable than another?

In this context, we start from the idea that hospitality is a gift of space (Godbout 1997), a space to live in, pass through or contemplate, while the accessibility, esthetics and the historicity are fundamental dimensions of urban hospitality. However, it is worth considering all the consequences of globalisation in contemporary global metropolises and understand them from the perspective of citizens, relations with the space, of their 'readability'. In this context, the discussion on hospitality in cities is an important contribution to the understanding of contemporary social life. We can for example see the discussion started by Raffestin (1997), on the cities which from the onset have created 'inside' and 'outside' spaces, creating borders which are presented differently to tourists, immigrants, citizens.

Thus the reflections from the first publication focused on understanding hospitality in different aspects largely related to reception and tourist hosting, which specifically seek to overcome this dimension. The chapters emphasise the link with the territory, with the places, where hospitality appears as a socio-cultural phenomenon, but also professional hospitality, which is trained, prepared, including services in hotels and restaurants, politics, including the private and public sectors and also spatial, involving the urban and rural spheres. These dimensions are aimed at understanding the hospitable city and quality of life, also touching on the question of catering services, which include the food and drink sectors (the hotel industry), commercial restaurants (fast-food, canteens, cafeterias), institutional restaurants (in schools, hospitals), and catering, within the changes imposed by growing urbanisation and the introduction of new habits dictated by urban life, by growing female labour participation, etc.

These reflections in turn lead to the understanding of the development of commercial events, reflecting structural changes in society, including the reference of the table as a space of communication and socialising, of commensality. Ultimately, as pointed out by Baptista (2002, 157), a hospitable place is 'a privileged way of interpersonal encounters characterised by an attitude of reception towards the other'. It is grounded in the ethical dimension as proposed by Lévinas (1980).

Lévinas (1980) understands that hospitality is one of the fundamental traits of human subjectivity and to the extent to which it represents the availability to host a reality external to oneself which, when witnessed by another person, can only be stated as an opening of awareness, as hospitality.

Thus hospitality is constitutive of subjectivity itself and the ethical dimension of hospitality appears in need of supportive places of hospitality where a common destiny can be shared and a sense of responsibility motivating joint actions. It is true that contemporary societies are losing the feeling of community and solidarity in the coexistence between people to preserve a certain degree of privacy, which is also necessary for the assertion of personal freedom. 'Apart from crippling the traditional meeting spaces, urban life endangers the emergence and consolidation of social ties' (Baptista 2002, 162)

Scenarios and opportunities[2]

Based on the presentation of these first reflections, we examine the next book from the UAM Programme: *Hospitality: Scenarios and Opportunities*, edited by Dencker & Bueno (2003). We start from the notion of hosting as an opening, as a common point in various efforts to define hospitality and, as stated by Ortega (2002) as an invitation to reflect, experience, detect new forms of hospitality, 'as a political exercise'.

In the first chapter of the book, Camargo discusses the 'areas of hospitality', in part returning to the ideas presented above, on the times and spaces of hospitality, establishing a cultural axis for hospitality which involves welcoming or receiving persons: hosting; feeding and entertaining. On the social axis, he considers four categories of hospitality: domestic, public, commercial and virtual. He presents a graph with the intersection of the two axes where he tries to exemplify each of these intersections. He ends by mentioning Robsbawn (1984) and the so-called 'invention of tradition' whose models touch on the questions of hospitality: what is established or symbolised by social cohesion or belonging to groups and communities, both real and fictitious; establishing or legitimising institutions, status or relations of authority; socialising, inculcating beliefs, value systems and behavioral conventions.

In the second chapter, on the mechanics of hospitality, Abreu presents a parallel between organisations, pre-programmed machines and hospitality management. He bases this research on scientific management created by Taylor and the classic management theory of Henry Fayol, to address the mechanistic attitudes of the human being and their consequences in hospitality relations. Continuity with hospitality management studies is proposed with an 'image of an organism' as opposed to 'hospitality machines'.

Returning to the issue of quality of life, Grinover proposes the search for indicators aimed at a better understanding and monitoring of life in public spaces, including sustainability, quality of life and hospitality. The author starts with the possibility of constructing a set of urban environmental indicators of hospitality, supported by a coherent system reflecting the interrelations between the subsets of the natural environment, the social and cultural subsets in a well determined urban context.

Following this, Wada, based on traditional concepts of hospitality, proposes new questions to the thinking on current trends, relations with tourism and, based on the Venn diagram proposed by Lashley (2000), deals with the areas of hospitality and the possibility of managing experiences only in the overlapping area of private, social and commercial activities.

Bastos, in the same volume, presents her thoughts on the city of São Paulo and hospitality, going beyond the description of forms of hospitality and catering, and presenting a process of adaptation and the difficulties experienced by immigrants in their insertion into the process of city management in its different instances. She ends the essay with the following statement: 'By following their paths, we see their adaptation to the process of city management ... where they turn adversities into hospitality for those who arrive later on'.

Dencker deals with the interdisciplinary profile of hospitality. She discusses the explanatory paradigms: systems, the idea of rhizome, holism and the interdisciplinary approach in the development of multidisciplinarity. She warns: 'The future cannot continue to be defined in terms of economic indicators, investment volumes and works performed, as frequently takes place in light of the economic paradigm in the current world'.

Discussing Brazilian festivals in the interior of the São Paulo state, Bueno describes the 'Festa dos Santos Reis', as a form of individual hospitality and the essence of hospitality in the sense of welcoming the 'other', and underscores that these holidays are an opportunity for people to gather and leave with a new found strength, because due to their active participation, a space is created for the physical and psychological liberation of individuals who start perceiving neighbourly solidarity and social cohesion in a more favourable way.

Rego and Silva work on the issue of 'the atmosphere of cities and hospitality', based on the concept of an atmosphere used in marketing, discussing its role in the perception of product quality and its consequences for product sales. Planning the atmosphere, starting with the mediation of the image, with the use of marketing research, intending the attributes and benefits expected to be found by visitors in each city which can be turned into improvement projects, image adjustments, underscoring the competitive advantages of the location for tourism.

In the last chapter of the book, Montandon looks at 'Hospitality yesterday and today', and, with a contribution as a scholar of hospitality throughout the literature, poses thought provoking questions on what he calls true hospitality, designed not only as an essential way of social interaction, but also as a way of living together, governed by rules, rites and laws, applied to the current urban environment. Hospitality, according to Montandon, is at the same time a nostalgic subject and a fashion article and he states that 'The commercial use of the term indicates how hospitality is a brand, perspective and a horizon for successful human interaction, be they clients, friends or simply foreigners with an outstretched hand'.

Finally, we conclude with Dencker, that the thoughts presented in all of the chapters show hospitality, 'as a way of receiving the other, of exercising otherness, of living with the differences within the parameters of respect, tolerance and reciprocity, which allows us to think about a greater goal: happiness'.

Planning and management[3]

This section is dedicated to the presentation of an analysis of the articles put forward in the publication focusing on the relation between planning and tourism and hospitality management: *Planning and Management in Tourism and Hospitality*, edited by Ada Dencker. This was brought out in 2004, which, we should mention, was when the first dissertation defenses from the Post-Graduate Hospitality Programme at Anhembi Morumbi University took place. This resulted in a collective search to outline a conceptual sketch and, by doing so, contribute to the discussion on improving tourism planning and management practices, aimed at producing stronger hospitality relations, which are important in the reconstruction of social bonds weakened by the dichotomous logic between the state and market which is prevalent in modernity.

The publication was developed for the benefit of researchers and scholars interested in taking the discussion to the classroom, with the first chapter trying to advance the social dimension, beyond profit seeking, contemplating relations of trust and solidarity, of behaviour and reciprocity, in a search for hospitality, a common interest, where community insertion is privileged through the issue of a gift. In the second chapter, 'Strategic planning and management in commercial hospitality' Abreu discusses the validity of the case studies used in corporate strategy studies and their real value for hospitality management and their relation to management paradigms.

Pelizzer, in the third chapter, addresses hospitality planning and management in receptive tourism, focusing on the tourism of the municipalities in São Paulo State. He researches community exclusion from the process of tourist development. To operationalise his statements, he examines in more detail Educational Tourism and discusses its functioning and supply chain.

The interest of the fourth chapter, by Bastos, is in cultural heritage, hospitality and tourist planning and the presentation of the concept of cultural heritage, its relation with everyday life, its conversion into a tourist attraction and in the risks inherent to the relationship with residents. He goes on to the questions about cultural heritage, nationality, identity and hospitality, to then present a research methodology that allows identification of this heritage and, subsequently, proposes its commercial exploitation.

In Chapter 5, Rego addresses a societal analysis of tourist marketing planning, starting by mentioning the various foci of planning, and clarifying that societal marketing seeks to achieve two organisational objectives by client satisfaction, with business ethics and social responsibility. He lists the various approaches and authors with regards to the basic steps of planning and addressing the environment in marketing, to then specifically move on to tourism. Finally, he proposes a reference framework for the strategic analysis of tourist marketing planning.

In Chapter 6, 'Hospitality: from simplicity to complexity', Gidra and Dias address the sometimes conflicting visions of hosts and guests. They mention the research by Avena (2002, 210–211) which finds the difference between a non-hospitable hotel and a hospitable hotel to be 'apart from the existence of commercial ties, also the existence of nearly family ties between the hotel and the client'. They discuss the view of the host and the need for defining hospitality based on the guest's perspective.

Wada, in Chapter 7, researches 'Hospitality in the management of lodging facilities: reality or fallacy?', starting by questioning the possible hostile relations of business managers who work in the commercial sphere with their employees (collaborators) and with their frequent customers, those who participate in loyalty programmes. She presents the diagram of Brotherton and Wood (2004, 213) and carries out a ranking exercise for a hostel, bed and breakfast, budget hotel and luxury hotel, finding that the first two present more suitable conditions in terms of hospitality.

In Chapter 8, Paula addresses the planning and management of hospitality in restaurants, presenting the two segments of the catering business – commercial and institutional – with their respective types of establishment, describing restructuring and adaptation processes of restaurants, and the factors which affect customer behaviour, showing seven steps for hospitality planning, and finishing with a proposal of six dimensions and respective indicators for administering hospitality in restaurants.

In Chapter 9, Sansolo addresses the environmental factors of hospitality in tourist locations, as a reflection for planning. He deals with hospitality, space and place, with special emphasis on natural questions, with examples such as the Paulista coastline. He proposes new values and products based on the establishment of more integrity and less exploitation of nature by tourism businesses, going beyond the consideration of the local population as a protagonist, and even including the establishment of indicators which support community mobilisation.

Complexity of social relations[4]

In this final part, we examine the book *Hospitality in the interplay of social relations*, edited by Bueno (2008), which has among its authors some who do not belong to the teaching body of the UAM Master's Programme in Hospitality. This publication underscores its importance as a tool for achieving mature ideas developed in the Master's Programme.

Made up of eight articles, the book's proposed thesis can be summarised in the editor's statement, 'At all times, the complexity of social reality leads researchers in the Humanities to review established principles' (Bueno 2008, 7). In fact the 'principles' proposed by Bueno represent the boundaries to be established in the interpretation of social sciences and how it can be interpreted to analyse this 'complexity' of social 'reality'.

For Bueno, the initial perspective of Comte, who conceived of the social sciences as 'social physics', shows that what was initially sought was proximity to already established scientific knowledge. To understand this society and its complexity, Comte's initial idea tried to create analogies with already existing knowledge. This search is evident in Durkheim, who conceives of '... reality as exterior to all individuals, exerting coercion upon them'. This position was opposed by Weber, who emphasised the need to consider the importance of values in understanding social phenomena.

Authors such as Bourdieu and Caillé introduced the necessity of rethinking the relation between individual and society, and, as stated by Caillé, between two paradigms: 'individualistic' and 'holistic'. In his critique of utilitarianism in a technical and commercial society, and of holism, he proposes a third way, the 'gift paradigm', as a proposal for solving the impasse between individualism and holism, taking from Mauss, the nephew of Durkeim, the necessary support for the concept of 'gift' which can '... overcome the limitations of these paradigms in our reflections on the social sphere' (Caillé, 2002, 9).

In Brazil, authors such as Paulo Henrique Martins, from the Federal University of Pernambuco, and his group of researchers are representatives of the so-called M.A.U.S.S Group created by researchers such as Godbout and Caillé. Thus, their publication also introduces discussions more focused on the dimension of hospitality whose basis is the concept of gift, in issues such as otherness, social exclusion, medicine and health, family agriculture, etc., in the light of hospitality or welcoming, which allows a reconsideration of the concepts of how the unconditional hospitality of Derrida and the chance of it transpiring, or not, in our contemporary capitalist society.

The discussion has led to the area of services and tourism where receiving, hosting, feeding and entertaining, analysed by Camargo (2004), are elements which can be capitalised upon by current reality, generating financial resources supported by the competitiveness of resources offered by the practice of hospitality.

Finally the collection focuses again on the concept of the gift and the need to rethink the contradictions created by the state and the market in the regulation of social relations. Again, the utilitarian nature of trade on the market is emphasised and those underlying non-utilitarian social relations.

'The circulation of the gift, which is the principle by which a primitive society organizes itself ... is also present in contemporary societies' (Bueno, 2008, 115). Here we return to the initial analysis by Malinowski (1975), about the sense of permanence, the existence of 'cultural fossils in human culture'.

Concluding remarks

In this article we have tried to map the production and thinking initiated by the publication of the collections of essays authored by the professors and researchers linked to the Master's Programme in Hospitality at Anhembi Morumbi University, São Paulo, in the period 2002 to 2008. Based on these, we focused on the production of articles for scientific journals classified by CAPES (Monitoring Commission for Higher Education Institutions, in Portuguese) in addition to focusing this production on editing the Programme's Journal, the *Revista Hospitalidade*, which from 2010 only appears in its online edition.[5]

We have sought to outline the main contributions of the articles, as well as that of the literature used, as shown below in the references. We also observe that the dates of the publications correspond to the period in which the collections were written and edited. It is fairly clear in the first three books, that the much repeated reference to relations between hospitality and tourism, events and services and means of hospitality, is a clear demonstration of the origins of interest which focused the first researchers and professors, above all those linked to the implementation of the Master's Programme in Hospitality.

Hospitality, all in all, according to Gotman, (1997), is understood as an action which enables individuals, families or groups, in different places than their usual residence (cities, states, countries) to socialise, receive lodging and take advantage of services, and as a reality at the same time ancient and current, which reminds us of the relationship between the one who receives and he who asks for shelter or entry, which is a reality as old as civilisation itself. The systematisation of hospitality carried out at various times by Camargo (2002, 2003, 2004) is fundamental for continuity in research and the conceptual development of hospitality.

Furthermore, we have tried to show how reintegrating the proposition of Mauss in the *Essay on the Gift* demonstrates important aspects of contemporary hospitality.

Notes

1 Dias, Célia M. Moraes (Ed.) (2002). *Hospitalidade. Reflexões e Perspectivas.* São Paulo: Editora Manole. ISBN 85-204-1549-0.
2 Dencker, Ada de Freitas Maneti, & Bueno, Marielys Siqueira (Eds.) (2003). *Hospitalidade: cenários e oportunidades.* São Paulo: Pioneira Thomson Learning. ISBN 85-221-0398-4.
3 Dencker, Ada de Freitas Maneti (Ed.) (2004). *Planejamento e Gestão em Turismo e Hospitalidade*. São Paulo: Pioneira Thomson Learning. ISBN 85-221-0432-8.
4 Bueno, Marielys Siqueira (Ed.) (2008). *Hospitalidade no jogo das relações sociais.* São Paulo : Editora Vieira,. ISBN 978-85-89779-53-1.
5 *Revista Hospitalidade*. Available at: www.revhosp.org.

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Scientific research in hospitality studies in Brazil: challenges to finding a theoretical framework

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This paper seeks to present the systematisation of information in hospitality studies, as generated by an analysis of 227 dissertations submitted to the Master's Programme in Hospitality Studies at the University of Anhembi Morumbi, as well as 18 doctoral dissertations and 58 master's dissertations submitted to other *stricto sensu* programmes in the country between 2004 and 2013. The paper intends to typify the contents of this scientific production, considering the theoretic base developed in Brazil and other countries. The documentary research analysed the contents of the dissertations based on author, title, abstract, keywords, and year of submission; it also arranged the studies according to sectors, domains and dimensions of the hospitality field. Results demonstrate a low incidence of studies in the virtual and domestic domains; tourism and lodging industries as the principal sectors covered in the period in question; and social and economic dimensions as the most discussed. The paper indicates the need for in-depth studies to analyse the methodological strategies and review bibliography used in production of the scientific materials, and the necessity for increased private sector funding of academic research. It highlights the importance of a critical approach to hospitality research that may enable the evolution of programmes in hospitality and tourism studies.

Keywords: Hospitality, scientific research, master's dissertations, theoretical categories, Brazi

Introduction

The Master's Programme in Hospitality Studies at the University of Anhembi Morumbi (UAM) was inaugurated in August 2002 and was approved by Coordenação de Aperfeiçoamento de Pessoal de Nível Superior – CAPES (Council for the Improvement of Higher Education Personnel) of the Ministry of Education, based on the importance of this field of study. Hospitality studies comprises research not only in the fields of tourism and hospitality, but also includes broader issues such as acceptance, sociability, solidarity, and ethics in regard to the 'outsider' (that is, relationships between natives and non-residents). The UAM Master's Programme in Hospitality Studies was the first *stricto sensu* graduate programme to be offered in the field in Brazil, and is currently widely respected for its innovative aspects that have stimulated research to broaden the knowledge in hospitality studies, while at the same time factoring in Brazilian reality.

Initially, the programme was structured in one area of concentration, Planning and Strategic Management in the Hospitality Industry, and had two fields of research: Conceptual and Epistemological Dimensions of Hospitality and Tourism (LP1) and Policies and Management in Hospitality and Tourism (LP2). The programme was restructured in 2013, and the area of concentration became known as Hospitality Studies, and the nomenclature of the two fields of research were changed to Hospitality: Policies and Procedures (LP1) and Hospitality: Services and Organisations (LP2).

Between 2004[1] and 2013, 227 master's dissertations were submitted to the programme. The subject matter of these dissertations is representative of the primary concerns and interests of the majority of Brazilian researchers. This collection of academic documents was considered consistent enough to be the focus of research on the systematisation and analysis of hospitality concepts, considering theoretical aids available in Brazil and other countries. To this end, related scientific studies in the tourism field were examined. The first study was authored by Jafari and Aaser (1988) and analysed 157 American doctoral dissertations, organising them according to the disciplines with which they were linked, primarily economics, anthropology and geography. This innovative paper motivated several other papers including Hall (1991) in Australia, Rejowski (1993 1997) in Brazil, Botterill (2001) in the United Kingdom, Hamza (2009) in Egypt, Santos and Costa (2010) in Portugal, Ruijuan and Songshan (2011) in China, and Afifi (2013) in the United Kingdom and Ireland. Initially, the papers focused on temporal evolution, disciplines, institutions, and geographic areas, mapping the scientific production in general. Later, improvements were made in the identification and analysis of research subjects and topics, on methodological approach, and on identification of lines of research in the programmes at which the studies were conducted.

In turn, towards the middle of the first decade of the new century, studies were completed on Brazilian scientific production, focusing on dissertations submitted to the UAM Master's Programme in Hospitality Studies. Concern with the systematisation of scientific knowledge created by these academic studies began in 2005, when 41 dissertations submitted between 2004 and 2005 were analysed (Bastos 2005). Hospitality was the classifying category, categorising themes based on the initial scope of the programme – *food and beverages*, *entertainment*, *lodging*, *tourism,* and *others*. This categorisation was maintained in subsequent studies (Bastos & Fedrizzi 2006; Bastos & Fedrizzi 2007). However, in 2007, the thematic classification was modified to include only *lodging* and *tourism*, eliminating *others*, and replacing *food* and *entertainment* with *culinary arts*, *restaurant management*, *religion*, *hospitality services in hospitals*, *leisure*, *events*, and *education* (Bastos and Fedrizzi 2007).

Seven years after the last study, there was a need to improve the interpretation of the thematic guidelines, moving towards a system of classification by sector, domain and dimension, in order to stimulate discussions to shape this emerging and interdisciplinary field of research. To this end, this initial study was conducted, employing a content analysis strategy. Data were collected between January and March 2014 from dissertations submitted to the UAM Master's Programme in Hospitality database. Information regarding year of submission, title, abstract, keywords, and region of study of each dissertation was recorded on MS Access spreadsheets. The information was then analysed and arranged into sector, domain and dimension categories, based on theoretical studies on hospitality in Brazil and in other countries (Camargo 2014). These categories were defined when repetitions were found, an element indicative of an approach trend.

The preliminary research results are presented in the following pages. Initially, there is a general description of the dissertations with regard to the line of research and region of study. This is followed by a proposal for classifying sectors, domains and dimensions. Finally, a preliminary configuration of the information generated by the UAM Master's Programme in Hospitality Studies is developed to support the discussion. It is important to note that this paper was expanded beyond the original focus to include 18 doctoral dissertations and 58 master's dissertations defended in other *stricto sensu* programmes in Brazil; and it should be further enhanced with the inclusion of other contributions developed in other countries, like those from the Academy of International Hospitality Research Conference 2014, hosted at the Stenden University of Applied Sciences, in Leeuwarden, Netherlands – an event to systematise hospitality scientific production and reflect on its future trends.

General characterisation of the research from the UAM Master's Programme in Hospitality

Hospitality studies, an unprecedented field of study in Brazil in the early 2000s as *stricto sensu*, initially attracted a large number of candidates, primarily instructors lacking advanced degrees, but who were already teaching tourism, hotel management and culinary arts[2] in higher education courses in Brazil's Southeast region. This initial contingent of Master's degree candidates created the elevated quantity of dissertations defended between 2004 and 2006 (42%), peaking in 2005 (40) and averaging 19 graduations per year. In the period 2007–2010, the number of dissertations submitted varied between 15 and 20 (31%), with an average of 8.5 graduations per year. During the final period, from 2011 to 2013, between 13 and 26 dissertations were submitted (27%), with an average of 20 graduations per year, a number at which the programme has stabilised.

From 2004 to 2013, 227 dissertations were submitted to the UAM Master's Programme in Hospitality Studies (Figure 1) with a fairly equal distribution between the two lines of research: LP1 108 (48%) and LP2 119 (52%). Of this total, 176 studies (78%) focused on locations in Brazil and three studies (1%) discussed regions in other counties – one on Cancun (Mexico) and two on Buenos Aires (Argentina).

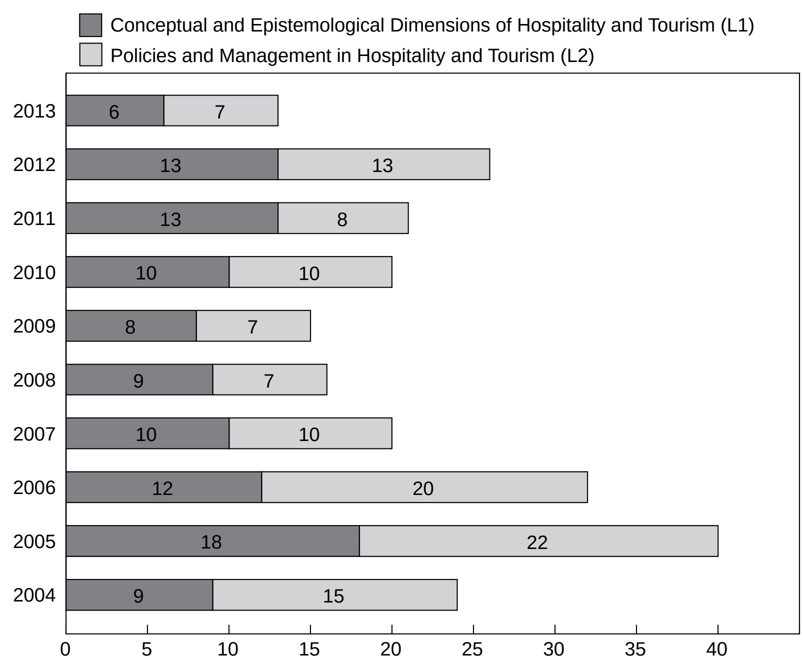

Figure 1: Production of dissertations submitted to the UAM Master's Programme in Hospitality Studies – by year and line of research, Brazil 2004 to 2013

Forty-eight dissertations (21%) did not factor into this classification, as they constituted theoretical studies, scientific productions, or were not restricted to the study of a single, specific location.

These dissertations examined hospitality elements in 15 states (Figure 2). The highest concentration of papers was on the State of São Paulo (58%), while fewer dissertations featured the States of Bahia, Mato Grosso, Rio de Janeiro, Paraná, and Minas Gerais (14%). Other States were analysed in lesser quantity (6%), thereby contributing inconsequential results. All Brazilian geographical regions – North, Northeast, Central-West, Southeast, and South – had at least one locale studied by the researchers, with the Southeast region, the most economically developed and the location of the Master's Programme, being the focus of the majority of the dissertations.

Research approaches of the UAM Master's Programme in Hospitality Studies

The classification into sectors is based on the approach of Camargo (2003, 2004) to the hospitality social cycle: reception, accommodating, feeding, and entertaining. Therefore, the categories *Education*, *Events*, *Lodging, Religion* and *Tourism,* from the previous classification (Bastos & Fedrizzi 2007), are maintained, while the categories *Culinary Arts* and *Restaurant Management* are replaced by *Food and Beverages* and *Third Sector* and *Health* are included. The category *Other* returns to include all items that cannot be classified in the previous areas of concentration and are too few in volume to constitute a new field.

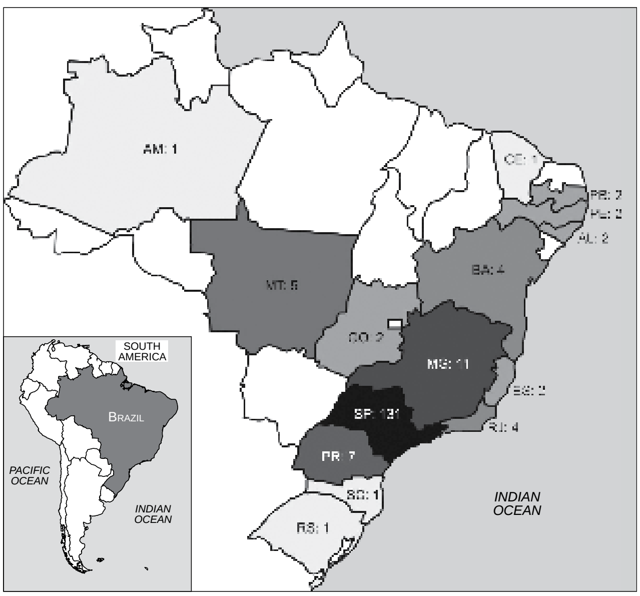

Figure 2: Locales of study – the UAM Master's Programme in Hospitality Studies dissertations – classified by region and state, Brazil 2004 to 2013

Table 1 shows the distribution of the dissertations by area of concentration with 56 studies in *Tourism*, followed by *Lodging* (36), *Education* (26), and *Food and Beverages* (25). The first two areas are the only ones that are present during the entire period of study. It is interesting to note that the frequency of *Food and Beverages* studies (25), while nonexistent in 2008, increased to six in 2012. The emphasis of dissertations on *Tourism, Lodging,* and *Food and Beverages* demonstrates the traditional view of hospitality research, as indicated by Camargo (2002); these sectors constitute more than half of the academic production (63%). The emphasis of dissertations in the *Education* field of concentration relates to the presence or suggested insertion of theoretical and practical content in higher education courses in the field. At the other end of the spectrum, *Events*, *Health* and *Third Sector* represent only 12% of the production. Despite the small production, *Health* can be considered promising, as a result of the growth of the importance of hospitality services in hospitals and the increase of hospitality departments in private and public organisations like hospitals, health clinics, senior care centres, etc. The *Third Sector* was subject of study only three times, which is surprising considering its ascending influence in issues of social responsibility and sustainability.

An analysis of the dissertations by fields of research (Figure 3) shows a preponderance of LP-2 studies in *Tourism*, *Lodging*, *Food and Beverages*, *Events* and *Health*, with emphasis on business and market aspects. The majority of the dissertations in *Education* and *Third Sector* are in the LP-1 line of study, which indicates an overture towards new approaches favouring emerging themes and sectors, in addition to new research possibilities, expanding hospitality research frontiers.

The hospitality studies domains are based on Lashley and Morrison (2004) and Camargo (2003, 2004). Interdisciplinary in nature, the classification of hospitality constitutes a challenge and, in relation to domains, Lashley and Morrison (2004) warn that elements are, at the same time, independent

Table 1: Master's Dissertations submitted to the UAM Master's Programme in Hospitality – by year and sector, Brazil 2004 to 2013

Sector	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	Total
Tourism	8	10	8	4	6	6	3	8	2	1	56
Lodging	5	8	4	3	2	1	3	3	5	2	36
Education	1	3	2	3	2	–	2	5	4	4	26
Food and Beverages	1	4	3	2	–	4	2	1	6	2	25
Events	2	2	5	1	–	–	3	–	–	–	13
Health	2	1	1	2	1	–	2	–	1	1	11
Third Sector	–	1	1	–	1	–	–	–	–	–	3
Other	4	8	6	1	3	2	4	2	6	2	38
Not Applicable	1	3	2	4	1	2	1	2	2	1	19
Total	24	40	32	20	16	15	20	21	26	13	227

and overlapping, making them difficult to classify. Influenced by this approach to social, private and commercial domains, Camargo (2004) interjects the virtual domain, denominating private as domestic and social as public, in that he comprehends the domain as the social space in which the hospitality activity plays out. Comparing the two points of view, the present approach comprises the following hospitality domains: *commercial*, *domestic*, *public* and *virtual*, and adding new domains – *sacred* and *mixed* (the presence of more than one domain) – as well as, the *not applicable* category that assimilates studies that cannot be classified by this approach.

Table 2 represents the distribution of the dissertations into each of these new domains, by year. The *commercial* (59%), *mixed* (14%) and *public* (15%) domains are present every year and appear as the most significant. The studies in the *sacred* and *virtual* (4%) domains are less frequent, as well as, the studies classified as *not applicable* (8%). Organising dissertations by domain and area of research (Figure 2), it is possible to note an emphasis on the *commercial* domain, as well as on *public* and *mixed* domains. In the LP1 line of research, the studies are distributed among all domains, with higher occurrences in the *commercial*, *mixed* and *public* domains.

The *domestic*, *sacred* and *virtual* domains had a lower number of dissertations. Subjects classified as *not applicable* include research in theory, scientific production, folklore, cultural heritage, homosexuality and music. It is important to note that the majority of investigations classified in the *commercial* domain were conducted in companies and institutions, focusing on the complexity of social relationships, but with a management point of view (Figure 4).

The definition of the dimensions of hospitality is based on theoretical references of hospitality found in the dissertations, for which we would like to mention the compilations edited by Montandon (2011), Lashley and Morrison (2004), Dencker (2004), Dencker and Bueno (2003), and Dias (2002). After several evaluations, nine hospitality dimensions and their respective variables were established: a) *environmental*: nature; b) *cultural*: cultural heritage, festival, tradition, ritual, and myth; c) *economic*: labour, management, marketing, professional profile, and services; d) *educational*: teaching, training and professional qualifications; e) *material*: spaces, equipment and architecture; f) *political*: authority and public policy; g) *religious:* faith; h) *symbolic*: style, imaginary; i) *social*: reception, commensality, communication, gift, etiquette, sociability, and urbanity.

At this point, all the dissertations were classified as to their dimensions, as shown in Table 3. The *economic*, *educational* and *social* dimensions were studied every year and represent 76% of all studies. The *economic* dimension represented the greatest number of papers (47%), followed by the *cultural* and *material* dimensions (15%). Other dimensions were

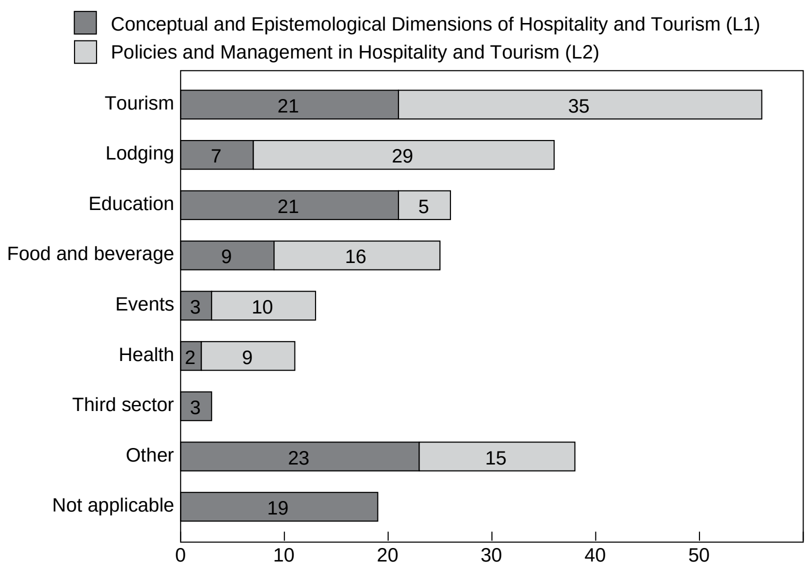

Figure 3: Master's Dissertations submitted to the UAM Master's Programme in Hospitality – by area and line, Brazil 2004 to 2013

Table 2: Master's Dissertations submitted to the UAM Master's Programme in Hospitality – by year and domain, Brazil 2004 to 2013

Domain	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	Total
Commercial	17	27	17	12	10	8	12	11	14	6	134
Domestic	2	1	–	3	–	–	1	1	1	–	9
Public	3	7	4	3	3	3	2	3	5	2	35
Sacred	–	2	1	–	1	1	–	1	–	–	6
Virtual	–	–	1	–	–	–	1	–	1	–	3
Mixed	1	1	8	2	1	2	4	4	5	3	31
Not applicable	1	2	1	–	1	1	–	1	–	2	9
Total	24	40	32	20	16	15	20	21	26	13	227

less expressive (9%), with the *environmental* and *symbolic* dimensions demonstrating the lowest frequency, which might be related to the fact that the instructors in these areas left the programme during the period of study.

The majority of dissertations in the *economic* dimension concentrated on management, service, marketing, labour and consumption, followed by studies on quality and customer service. Few studies dealt with professional profile, sustainability or types of hospitality properties. The *social* dimension developed topics on social relations, followed by investigations on food and beverages, communications and lodging. Few papers tackled the subjects of gift, etiquette and conviviality. The *educational* dimension offers studies on a wide range of subjects, primarily directed at higher education in tourism, hotel management, food and beverages, or events; production of scientific research in tourism or hotel administration; and hospitality for professional formation or vice versa. The few remaining dissertations addressed training and qualification of labour, events, globalisation of education, distance learning, and cultural centres.

The analysis of the dimensions of dissertations by line of research shows that studies are presented in different ways (Figure 5). In LP1, the *social* dimension is the most frequent; but the distribution among the other dimensions is more equal. In LP2, most of the papers are concentrated in the *economic* dimension. It is important to note that the *symbolical* and *religious* dimensions are only found in LP1, while the *environmental* dimension only occurs in LP2.

Cross-analysing approaches offer a better understanding and emphasise the most important subjects of the dissertations submitted to the UAM Master's Programme in Hospitality Studies. Table 4 shows domains by sectors; information in bold letters indicates sectors with higher frequencies of papers. In the *commercial* domain, the *lodging* and *tourism* sectors are preponderant; in the *public* domain, the *tourism* sector is the most common; in the *mixed* and *virtual* domains, the *others* sector is dominant; in the *sacred* domain, no one sector stands out; for the *education* sector, the *not applicable* domain is dominant. Figure 6 highlights the varied sectors elaborated in the dissertations classified in the *commercial* domain.

Although one can observe that in the dissertations in the sector of tourism the predominant approach is the *commercial* domain, it is also this sector that has the most papers in the *public* domain, in addition to the most studies of more than one domain (*mixed*) and the *domestic* domain. Dissertations that examine the lodging sector are concentrated in the *commercial* domain (35). Only one study investigates more than one domain (*mixed*), and it belongs to the *cultural* dimension.

A cross-analysis of sector and dimension (Table 5) again reinforces *tourism* and/or *lodging* as the principle sectors

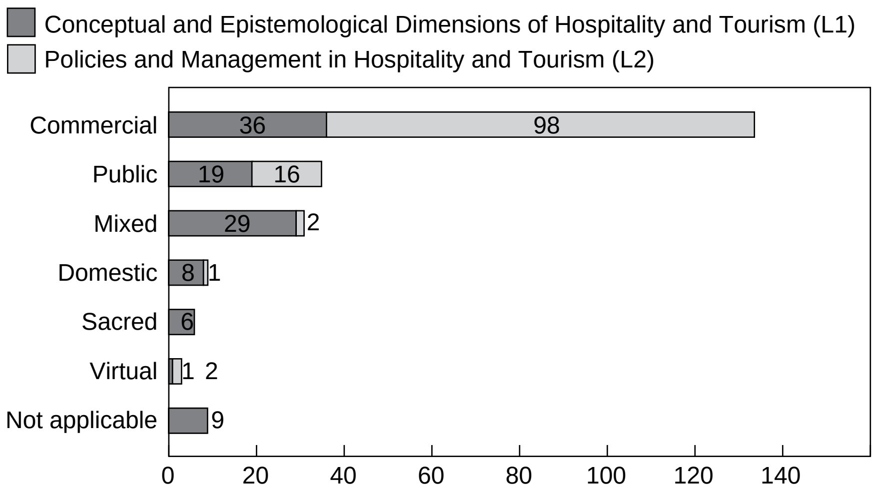

Figure 4: Master's Dissertations submitted to the UAM Master's Programme in Hospitality – by domain and line of research, Brazil 2004 to 2013

Table 3: Master's Dissertations submitted to the UAM Master's Programme in Hospitality – by year and dimension, Brazil 2004 to 2013

Dimensions	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013	Total
Environmental	1	2	1	–	–	–	–	–	–	–	4
Cultural	4	1	4	–	–	2	1	1	3	2	18
Economic	13	20	15	9	9	6	10	8	10	6	106
Educational	1	3	4	2	2	1	2	4	4	3	26
Material	3	4	2	1	–	1	1	–	3	–	15
Political	1	2	2	–	–	1	–	2	–	–	8
Religious	–	2	1	1	–	1	–	1	–	–	6
Symbolic	–	1	–		1	–	1	–	–	–	3
Social	1	5	3	7	4	3	5	5	6	2	41
Total	24	40	32	20	16	15	20	21	26	13	227

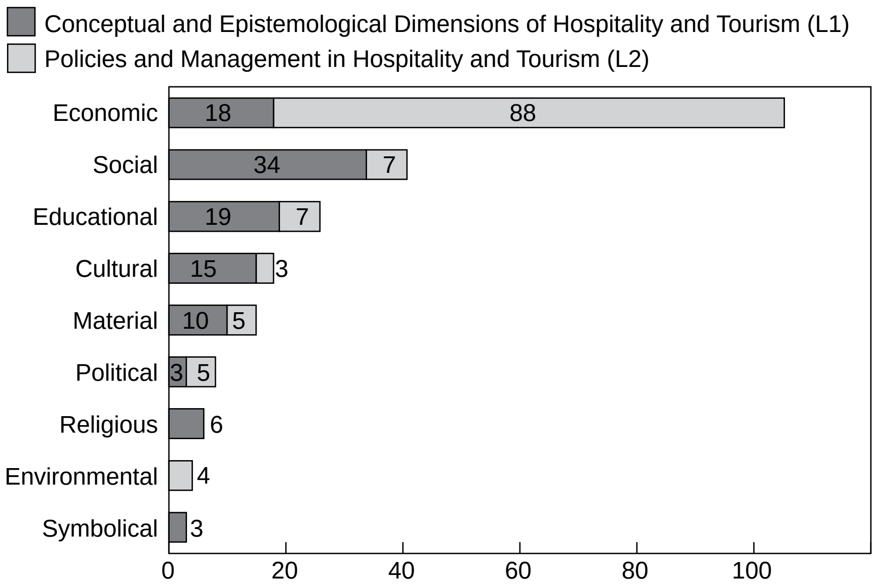

Figure 5: Master's Dissertations submitted to the UAM Master's Programme in Hospitality – by dimension and area of research, Brazil 2004 to 2013

Table 4: Master's Dissertations submitted to the UAM Master's Programme in Hospitality – by sector and domain, Brazil 2004 to 2013

Sector/Domain	Commercial	Domestic	Mixed	Public	Sacred	Virtual	Not applicable	Total
Food and beverages	21	–	3	–	–	–	1	25
Education	11	–	6	4	–	1	**4**	26
Events	10	–	1	1	–	–	1	13
Lodging	**35**	–	1	–	–	–	–	36
Health	8	–	–	3	–	–	–	11
Third sector	–	–	1	–	2	–	–	3
Tourism	**32**	1	6	**17**	–	–	–	56
Other	16	–	10	**10**	–	**2**	–	38
Not applicable	1	**8**	3	–	**4**	–	3	19
Total	134	9	31	35	6	3	9	227

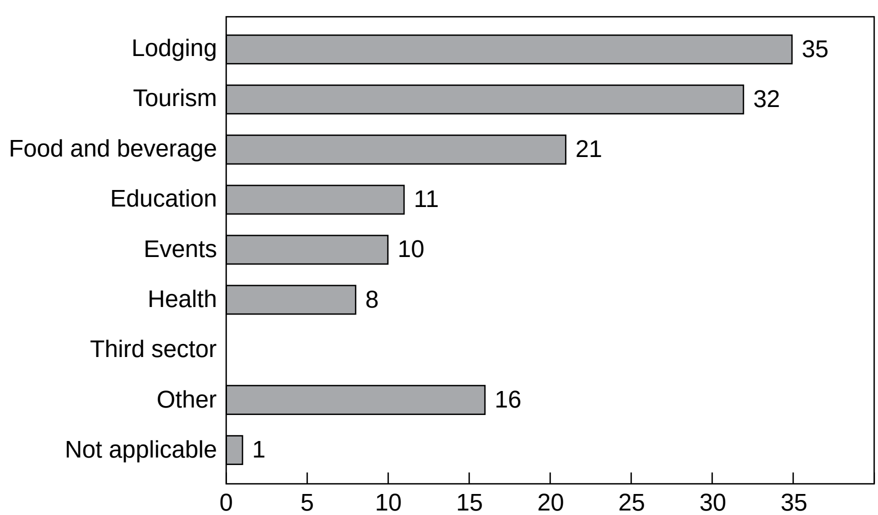

Figure 6: Sectors of the Commercial Domain – Master's Dissertations submitted to the UAM Master's Programme in Hospitality, Brazil 2004 to 2013

in the *economic, political* and *environmental* dimensions; *education* as the primary sector in the *educational* dimension; and *food and beverages* and *tourism* as the main sectors in the *cultural* dimension. In the *material* and *social* dimensions, no individual sector stands out as most occurrences are recorded as *other*. The classification into sectors is *not applicable* in the *religious* dimension, and, while most studies classified in the *symbolic* dimension adhere to this tendency, there is only one investigation that qualifies as the *third sector*.

Notably, the highest incidence of studies is in the *economic* and *social* dimensions, in which papers are contemplated in all sectors. The *social* dimension does not show an expressive concentration in any one sector, as the *economic* dimension does. This dimension includes research on management, services, supply demand (consumption), and planning, as well as, quality, marketing, labour, customer service, and professional profile. The *social* dimension includes studies that address social relationships, communication and sociability.

Figure 7 illustrates all the sectors that make up the *social* dimension. Most dissertations fall into the *other* category, and include immigration, urbanity, social movement, and digital social networking. On the other hand, there are no studies on the *health* or *third sector* in the *educational* dimension. Among the sectors, *tourism* has, without a doubt, the widest range of dimensions as there are studies in all areas with the exception of *religious* and *symbolic*.

The final cross-analysis analyses domains by dimension, as shown in Table 6. Obviously, it reaffirms the dominance of the *economic* dimension in the *commercial* domain and the *social* dimension in the *domestic* domain. The same is true with the *political* dimension in the *public* domain and the *religious* dimension in the *sacred* domain. Interestingly, in the *environmental* and *educational* dimensions, the *commercial* domain prevails, as it does in the *symbolical* dimension.

In contrast to the other dimensions, dissertations in the *cultural* dimension treat more than one domain (*mixed*), which demonstrates an integration or a complementary association among domains. Moreover, a number of studies can only be classified as *not applicable*, mostly in the *cultural*, *educational*, *symbolic*, and *social* dimensions. Figure 8 illustrates the distribution of dimensions in *public* domain.

Upon examination of the sectors, domains and dimensions of the dissertations submitted by the master's candidates in the UAM Master's Programme in Hospitality Studies, one can observe an opportunity to map their primary areas of interest, which, in turn, will help in the development of a

Table 5: Master's Dissertations submitted to the UAM Master's Programme in Hospitality – by sector and dimension, Brazil 2004 to 2013

Sector/ Dimension	Food and beverages	Education	Events	Lodging	Health	Third sector	Tourism	Other	Not applicable	Total
Environmental	–	–	–	3	–	–	1	–	–	4
Cultural	5	–	1	1	–	–	5	4	2	18
Economic	13	1	8	28	8	1	34	13	–	106
Educational	2	21	1	1	–	–	1	–	–	26
Material	–	–	–	2	1	–	1	11	–	15
Political	–	–	–	–	–	–	8	–	–	8
Religious	–	1	–	–	–	1	–	–	4	6
Symbolic	–	–	1	–	–	–	–	–	2	3
Social	5	3	2	1	2	1	6	10	11	41
Total	25	26	13	36	11	3	56	38	19	227

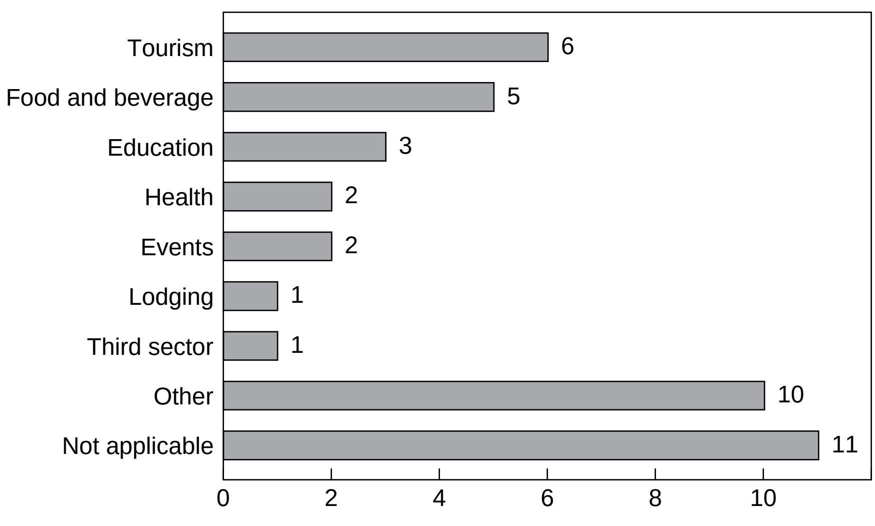

Figure 7: Sectors of the Social Dimension – Master's Dissertations submitted to the UAM Master's Programme in Hospitality, Brazil 2004 to 2013

model representative of the theoretical configuration of the knowledge produced by the Programme.

During our bibliographical research for this paper, we came across an interesting paper about a critical approach to research in Hospitality Management, published in *The Services Industries Journal*. In this article, Lugosi, Lynch and Morrison (2009) discuss the development of Critical Hospitality Management Research (CHMR) and explore key issues of the growth of this approach in academia, involving an array of methods, theories and philosophies leading to a new agenda for hospitality research.

The authors present a conceptual framework that summarises the development of the critical approach, positioning it as an emerging approach in relation to contemporary hospitality management and the comprehensive agenda of hospitality research exemplified by Lashley et al. (2007). The article proposes that hospitality research can be organised into three categories: Research in Hospitality Studies, Research in Hospitality Management, and Critical Hospitality Management Research (CHMR). A graphic representation shows that the first two categories partially overlap in order to capture their symbiotic relationship and create conceptual spaces for the CHMR, outside of their intellectually independent areas (Lugosi et al. 2009).

We believe that this model can contribute to a preliminary theoretical configuration for the UAM Master's Programme in Hospitality dissertations, as the initial two lines of research, in fact, represent Research in Hospitality Studies (LP1 – Hospitality: Processes and Procedures) and Research in Hospitality Management (LP2 – Hospitality: Services and Organisations). These two areas of research also have a partial overlap that could lead to the third area focused on a critical approach. In essence, the critical approach is already present in some of the Programme dissertations and is a promising field of research for the advancement of hospitality concepts, as well as the consolidation of the doctorate programme in hospitality studies.

This third category, developed in the model authored by Lugosi et al. (2009) is based on research with the following characteristics: mixed methods and methodologies; pluralistic and experimental; ethically aware and reflexive; practice-based theory based on the two initial approaches (Hospitality Management and Hospitality Studies) and anchored to an extensive academic network. The growth of critical research in tourism is reinforced by a recent book organised by Moufakkir

Table 6: Master's Dissertations submitted to the UAM Master's Programme in Hospitality – by domain and dimension, Brazil 2004 to 2013

Dimension	Domain							Total
	Commercial	Domestic	Mixed	Public	Sacred	Virtual	Not applicable	
Environmental	3	–	–	1	–	–	–	4
Cultural	4	1	8	2	–	–	3	18
Economic	94	–	3	8	–	1	–	106
Educational	13	–	5	3	–	1	4	26
Material	6	–	2	7	–	–	–	15
Political	–	–	–	8	–	–	–	8
Religious	1	–	–	–	5	–	–	6
Symbolical	2	–	–	–	–	–	1	3
Social	11	8	13	6	1	1	1	41
Total	134	9	31	35	6	3	9	227

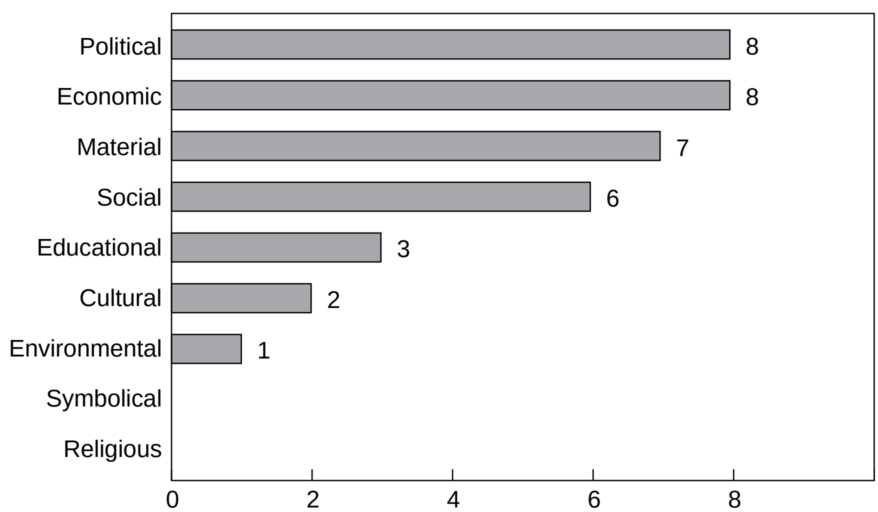

Figure 8: Distribution of Dimensions in the Public Domain – Master's Dissertations submitted to the UAM Master's Programme in Hospitality, Brazil 2004 to 2013

and Reisinger (2013) that focuses on the point of view of the host or hospitality provider, complementing the point of view of the tourist (Urry 2001). While a tourism studies reference, the case studies in the book can be adapted to hospitality studies, especially in those cases that do not relate solely to tourist situations.

Hospitality research in other graduate programmes

The survey of hospitality research generated in other graduate programmes was accomplished by entering the term 'hospitality' in various sites on the internet, including 'Domínio Público' (Public Domain), the CAPES Digital Bank of Theses Summaries, and libraries at universities with hospitality programmes. As the CAPES databank only has registers of dissertations and theses up to the end of 2012, this was the cutoff date for the survey of studies from nonspecific programmes in tourism.

The survey of theses and dissertations determined that 1990 marked the beginning of hospitality studies in Brazil, a year before the inauguration of the Master's Programme in Hospitality Studies at the University of Anhembi Morumbi. Two dissertations were defended at the University of São Paulo (USP) in 1990, the first in a Master's of Administration Programme and the second in the area of tourism and leisure for a Master's Programme in Communication Sciences.[3] Even though it does not play a part in the present study, it is interesting to note that during the period between 1990 and 2000, all the dissertations in hospitality studies developed at this institution were in the following programmes: a) Communication Sciences (3 master's dissertations and 1 doctorate thesis); b) Administration (2 master's dissertations); c) Social Psychology (2 master's dissertations). It should be noted that five were in the *economic* dimension, one was in the *education* dimension, and one in the *social* dimension.

During the period of the study in question, 2004 through 2013, we identified 53 graduate programmes at 29 institutes of higher learning, a scientific production that was concentrated (30%) in the study of Tourism and Leisure of the aforementioned programme at USP (5 master's dissertations and 5 doctorate theses) and four programmes in the area of Tourism[4] (19 dissertations). Outside of these, there are six programmes in Administration (4 master's dissertations and 2 doctorate theses), six in Education (3 master's dissertations and 3 doctorate theses), four in Law (5 master's dissertations and 1 doctorate thesis) and four in Liberal Arts (3 master's dissertations and 2 doctorate theses). Evaluating a group of 76 studies, the *social* dimension (33) and the *economic* dimension (24) predominate their respective programmes (Table 8). It is important to note that the *social* dimension is distributed primarily in the Social Sciences (16) and the Applied Social Sciences (11), followed by the Humanities (5) and Engineering (1). Dissertations in the *economic* dimension are concentrated in the Applied Social Sciences (21), with a few studies in Agricultural Sciences (1) and Engineering (2). Similar to the tendency seen at the UAM Master's Programme in Hospitality, the *economic* category is present in all the years with the exception of 2013. However, to clarify, there may be studies for this period that have not as yet been published on the CAPES site.

From a sectorial approach (Table 9), 24 (32%) studies do not adhere to any of the prescribed categories, the majority of which are in the Social Sciences and the Applied Social Sciences (18), followed by the Humanities (6). In this last area, only one study was classified in the Education sector, which demonstrates that these categories may be inadequate for a substantial number of studies.

Table 8: Hospitality dimension in dissertations submitted in other Master's Programmes – Brazil 1990 to 2013

Field of study	Dimension								Total
	Environment	Cultural	Economic	Educational	Material	Political	Symbolic	Social	
Agricultural Sciences	–	–	1	–	–	–	–	–	1
Health Sciences	–	–	–	–	–	1	–	–	1
Social Sciences	–	2	–	4	1	–	–	16	23
Applied Social Sciences	1	1	21	3	3	1	–	11	41
Engineering	–	–	2	–	–	–	–	1	3
Humanities	–	–	–	1	–	–	1	5	7
Total	1	3	24	8	4	2	1	33	76

Table 9: Field of study and hospitality sector in dissertations and theses submitted to other universities – Brazil 1990 to 2012

Field of Study	Sector								Total
	Food and Beverages	Education	Hotel Administration	Health	Third Sector	Tourism	Others	Not Applicable	
Agricultural Sciences	–	–	–	–	–	1	–	–	1
Health Sciences	–	–	–	–	–	–	1	–	1
Social Sciences	–	5	2	2	1	3	1	9	23
Applied Social Sciences	2	–	11	6	–	9	4	9	41
Engineering	–	–	2	–	–	–	1	–	3
Humanities	–	1	–	–	–	–	–	6	7
Total	2	6	15	8	1	13	7	24	76

The balance of the studies (68%) were classified in the Hotel Administration (15) and Tourism (13) sectors, which concentrate the largest number of studies. Outside of the Tourism Programme, the following programmes submitted dissertations: Administration (4), Amazon Agriculture (1), Anthropology (2), Architecture and Urban Planning (1), Education (1), Engineering and Production (2), Geography (1), Sustainable Development (1) and Social Memory (1). In the category *Others*, five studies could not be precisely identified with any sector and two studies auto–denominated themselves as *city*.

Studies in the area of Humanities (23) demonstrated a plurality of approaches, but none in the *Food and Beverages* sector. In the area of Applied Social Sciences (41), the majority of studies was concentrated in the *Health* sector (6), but none in *Education* and the *Third Sector*.

In the hospitality domain, the *commercial* domain predominated, most dissertations coming from the Applied Social Sciences (37) (Table 10). Following the *commercial* domain, the two most common domains were *public* (9) and *mixed* (8), the majority submitted to Humanities and Applied Social Sciences. As with the Master's Programme in Hospitality Studies, there was a low incidence of studies in the *domestic* (1) and *virtual* (1) domains in these programmes. The studies submitted in Humanities were hard to classify into domains and ended up being grouped in the *Not Applicable* category. This also occurred in studies submitted in Humanities – Philosophy (5), Anthropology and Sociology (1 in each), Applied Social Sciences – Law (4), Communication and Tourism (1 in each).

Scientific production in hospitality studies submitted in Tourism Programmes is concentrated at the University of Caixias do Sul (UCS – 10) and at the University of Vale do Itajai (UNIVALI – 9). The first study on hospitality studies from the University of Vale do Itajai was submitted in 2001 and addresses the commercial sector in hotels within the framework of the social dimension. In spite of the regularity of submission of studies between 2004 and 2008, we could not verify any submissions between 2009 and 2011. The first studies at UCS appeared later in 2006, maintaining a regularity of submissions to the present, and their theoretical influence is causing a change in the dominance of the aforementioned programme.

Doctoral theses in the area of Tourism are concentrated in the programme of Communication Sciences at the University of São Paulo and deal with the *economic*, *material* and *social* dimensions of hospitality in the lodging, healthcare and tourism sectors of the *commercial* and *mixed* domains. The only dissertation submitted to the Master's in Tourism Programme at the Federal University in Rio Grande do Norte in 2010 is classified in the *economic* dimension of the Tourism sector within the framework of the *commercial* domain.

Final considerations

The present study, based on an analysis of dissertations by sector, domain and dimension in hospitality (preserving the categories of previous studies), reveals the need for adjustments in reference to sector classifications. We observed the *virtual* domain as the least exploited, followed by the *domestic* domain, and therefore would like to emphasise the need for a broader study on domains as an object of future research.

The southeast region, more specifically São Paulo, was the locale most studied by students at UAM, as it is the home base for the majority, which thereby simplifies access to the object of research. As a traditional reception centre for immigrants and internal migrants, São Paulo represents a privileged centre for the analysis of the hospitality phenomena, the reception of non–natives and all related aspects and phenomena (Bastos et al. 2010). However, it is important to point out the need to promote research in other regions of the country that offer cultural, social and economic diversities, knowledge that can only come from the studies of specific locales, produced by other universities distributed throughout the country. It will also be important to consider the complete scientific production from 2013 and 2104.

The convergence of academia with industry constitutes a reality, according to research presented to the Academy of International Hospitality Research Conference 2014. Still incipient in Brazil, the study stresses the necessity to increase this proximity, and the importance of financing for academic research, as areas to be analysed in future studies. It should be concluded that scientific production is a fertile ground for future studies, as it is still in evolution. It is important to point out the necessity to evaluate the methodology and the theoretical references of the theses and dissertations as subjects of research, a topic to be explored in a future paper.[5] The Master's Programme in Hospitality Studies in Brazil stands out as an important player in the analysis of the evolution of topics that comprise the research in the field, whose approaches did not differ from the research presented by instructors from Stenden University of Applied Sciences, as could be determined at the 2014 Conference.

However, the analysis of the present studies by sector, domain, and dimension is only an initial configuration

Table 10: Field of study and hospitality domain in dissertations and theses submitted to other universities – Brazil 1990 to 2012

Field of study	Domain						Total
	Commercial	Domestic	Mixed	Public	Virtual	Not Applicable	
Agricultural Sciences	1	–	–	–	–	–	1
Health Sciences	1	–	–	–	–	–	1
Social Sciences	8	1	3	3	–	8	23
Applied Social Sciences	25	–	4	5	1	6	41
Engineering	2	–	1	–	–	–	3
Humanities	–	–	–	1	–	6	7
Total	37	1	8	9	1	20	76

stemming from the cultural-academic context of the research at the University of Anhembi Morumbi (UAM), and whose characteristics can be reformulated in light of a deeper and broader study with new positioning and approaches. Finally, we emphasise that the critical approach to research in hospitality studies indicates a fruitful channel towards the evolution of the field, amplifying its range in terms of scope and impacts, thereby allowing a third line of research to be constituted and consolidated.

Notes

1 The inaugural class entered the programme in 2002 and submitted dissertations in 2004.
2 Authors' résumés were analysed to better characterise their educational and professional background.
3 The research line in Tourism and Leisure of the Master in Communication Sciences Programme represents the first academic studies on tourism in the country.
4 Master's in Tourism and Hotel Administration at the University of Vale do Itajaí (UNIVALI), Master's in Tourism at the University Caxias do Sul (UCS), which in 2015 became Tourism and Hotel Administration with a master's programme and a doctoral programme, and the Master's in Tourism of the Federal University of Rio Grande do Norte (UFRN).
5 The theoretical reference, on which the dissertations are based, requires a separate study to analyse the bibliographical references, methodology and strategies employed of each individual dissertation.

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So you want to get published? It's all about theory, context and data

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This paper offers guidance on writing for publication in peer-reviewed business and management journals. The approach outlined and illustrated within is the amalgamated result of many years of experience in academic writing, editing, and getting published. The paper is primarily aimed at doctoral students, tutors, and early career researchers, who will have plenty to gain from publication, but may be lacking in the relevant experience of submission and resubmission. The authors assert the importance of creating dedicated planning documents, subject to continual revision, with particular emphasis placed on articulating and addressing gaps in theory, method, context, and management practice.

Keywords: Theory, context, data, publishing, gap

Introduction

This paper is based on a talk given at the Academy of International Hospitality Research Conference 2014 at Stenden University, Leeuwarden, Netherlands. Ironically, it ignores most, if not all the advice offered during the talk; nonetheless, it is hoped that this attempt to represent as functional the largely unstructured ramblings and rhetoric heard at Stenden will be useful to doctoral candidates and early career researchers seeking publication. The paper suggests the sort of attributes an editor might reasonably expect a submission to clearly exhibit in order to be considered for publication. As such, we'll look at types of academic writing, articulating gaps and contributions, framing, language and reflexivity, and signposting, before offering a tried and tested structure. Whilst the applied presentation of these suggestions will vary significantly between papers, the overriding strategy here is quite simple: convince the reader that you know what needs to be done, how best to do it, and why doing it is important.

The following advice is based on a fairly simple and highly portable framework, to which those papers destined for publication typically conform. We offer examples of each section below, but before we get into deconstructing this framework further: a disclaimer. The guidelines herein are compiled from many years of experience publishing in business and management journals, and although following them should, in most cases, at least improve the chances of a paper being noticed for the right reasons, the only certainty in scholarship is that most submissions to worthwhile journals are swiftly and unceremoniously rejected. This is the inevitable consequence of submitting to top-ranked journals, so try not to let rejection lead to dejection. Instead, quietly perform the necessary rants/discussions with trusted colleagues, take any and all comments on board, revise the paper accordingly, and submit it again (perhaps elsewhere, depending upon the resolve of the rejection). But these are post-submission concerns, and fairly dreary ones at that. Although it is important to maintain a realistic perspective on the submission process, the aim should always be to get the paper accepted first time around. It is hoped that the following insights from publications will be of use in articulating original research.

The aforementioned framework (illustrated in Table 1) is composed of clear articulations of theory, context, data collection, and data analysis, in that order. As shown in Table 1, even this overall framework is subject to a sensible selection process. A general review might not require the application of any particular theory, whilst a conceptual paper may not involve the collection and analysis of original data, but once you know what type of paper you are writing, you should be able to break it down using these four sections. Being able to explain your paper in relation to each of these sections is of great help when considering both the ways in which to frame the paper, and the gaps that your research addresses.

Bryce et al.'s (2013) exploration of the development of commercial hospitality in early modern Safavid Iran is here offered as an example of how to introduce a theoretical base in the opening paragraph of a paper:

> *The theoretical aims of this paper are two-fold: to explore the development of an infrastructure of hospitality provision intended to facilitate commerce within the Islamic world, and to combine material culture research methods in an analytical framework. Material culture research analyses the physical world to infer meaning on human function. By exploring three key aspects of material culture, a fresh research perspective is offered* (Bryce et al. 2013, 204–205).

Context duly follows in the second paragraph (and detailed in later sections):

> *Contextually, this paper explores the place of hospitality in Safavid Iran during a period when a "capitalist" economy informed by Islamic propriety*

Table 1: A framework for publication

Typology	Theoretical base / Research approach	Context	Data collection	Data analysis	Source
General review		Evolution of the commercial hospitality industry in three epochs	Textual sources Historical artefacts Archaeological evidence.		O'Gorman (2009)
Conceptual	Bourdieu: Distinction Deleuze: Liquid times	TV chefs			Stringfellow, MacLaren, Maclean & O'Gorman (2013)
Research/ Conceptual	Material culture research methods	Development of urban areas in relation to commerce, hospitality, religious and imperial patronage (c. 17th century).	Archaeological – 27 site visits over three years to 14 caravanserai six bazaar complexes.	Created and applied a framework for material culture data analysis	Bryce, O'Gorman and Baxter (2013)
Research (Historical)	Orientalism	19th Century Islamic hospitality in the in the Middle East	Published diaries	Content analysis of hospitality scenes	Bryce, MacLaren & O'Gorman (2013)
Research	Empowerment Critical feminist theory	Hospitality provided by 'teahouse' owners in Nepal	Semi-structured interviews Observation	Template analysis	McMillan, O'Gorman & MacLaren (2011)
Research	Social exchange theory	The underpinning cultural code of the Afghan people: The Pashtunwali	Oral history interviews Netnography Published diaries	Thematic analysis	Coulson, MacLaren, McKenzie & O'Gorman (2014)
Research	Translation theory	Museum websites as a form of purposive tourism information designed to both inform and attract potential visitors	Corpus-based approach based two sets of English and Chinese museum websites based on five leading museums in each country	Three stage genre analysis: Textual space Socio-cognitive space Social space	Hogg, Liao and O'Gorman (2014)
Research	Authenticity Engagement Loyalty	Culturally specific setting of Japanese heritage sites.	Structured questionnaire included concepts of serious leisure, heritage related behaviours, self-connection and their effects over engagement – using formative and reflective scales	Partial Least Square – component-based approach suitable for both predictive applications and theory building	Bryce, Curran, O'Gorman & Taheri (2015)

> *had existed for almost 1,000 years in the region* (Bryce et al. 2013, 205)

Data collection and analysis are explained in the methodology section:

> *A three-level methodological framework using archaeological, architectural and artifactual methods of data collection are used as a framework around which to construct material culture-based research. When applying material culture methods in a contemporary context to a populated and functioning business, the subjectivity of any study of this nature can be influenced by the human element of the organization.*
>
> *After gaining site access and requisite permission, when appropriate, from the Iranian Cultural Heritage Organizations a three-stage research process took place. Data were collected over a three-year period, during 27 site visits in Iran, with 14 individual caravanserai and six bazaar complexes visited. Collaborative visits were also undertaken with local experts, where intensive debate complemented and refined the individual professional approach. Follow-up discussions took place to challenge the research method, assumptions and interpretations* (Bryce et al. 2013, 211–214).

Stringfellow et al's conceptual paper (2013, 77) examines the celebrity of TV chefs through Bourdieusian theory, which is introduced as follows:

> *This paper seeks to advance understanding of tourism management from a conceptual viewpoint using Bourdieu's framework of taste formation, responding in part to Ryan's (2009) call for papers that offer*

conceptual originality rather than technical ingenuity. Drawing on Tournier's (1970, 93) insight that 'if beautiful landscapes could be eaten they would be photographed much less often' (Maclean, 2003, 26), we explore the embodied, practical and physical elements of tourism as experienced through cuisine, building on previous conceptualizations of tourism as an abstracted and objectified gaze (Urry, 1990).

Note the early identification of theoretical gaps and contributions, the importance of which is discussed in more detail presently. The application of Bourdieu's theory is further explicated a paragraph later:

Many aspects of tourism draw on the notion of authenticity and tensions surrounding commodification. A Bourdieusian lens sheds light on legitimization and popularization, and how consumption constitutes a site for struggles over legitimate, middlebrow and popular culture. … In this paper, we outline how Bourdieu's theory sheds light on the shifting boundaries of the culinary field, and the role played by dominant agents who transgress these boundaries (Stringfellow et al., 2013, 78).

This leads towards the research context for this paper, being the celebrificaton of the culinary elite, which is introduced in relation to theory as follows:

Popularization and legitimization exist at opposing ends of the field of cultural production: popularization is defined by large-scale cultural production, where economic considerations are primary; legitimization is characterized by restricted production, where symbolic considerations come first (Bourdieu, 1985a). These two processes take place within all cultural fields, including the field of culinary production and consumption. On one side of the field, celebrities attempt to achieve legitimization by accumulating highly valued cultural capital and presenting a more esteemed, sought-after habitus. On the other side, the elite practice popularization by forsaking the pursuit of "disinterested" restricted production, for more mass-orientated activities (Stringfellow et al. 2013, 78).

Having introduced the theoretical and contextual backgrounds (the subjects of the sections that immediately follow), the following research question and corresponding approach both confirm the contributions of the study and provide a neat overall summary:

We ask: what is the role played by these processes of popularization and legitimization in the long-term shifts in field-level capital configurations, especially in the positions of dominant agents? To answer this question, we use Bourdieu's theory of distinction and apply it to culinary elites to develop a model that illustrates modifications or transitions in habitus. This model can be applied to any cultural context within the tourism industry to illustrate the impacts of competing processes of taste, including museums, cultural heritage, culinary tourism and destination positioning. We explore shifting dispositions and narratives of social change in cultural contexts, extending Bourdieu's theorization of habitus by appreciating the role of field dynamics (Stringfellow et al. 2013, 78).

An example from Hogg, Liao and O'Gorman (2014) helps to further illustrate the introduction of theory as informing the research approach – in this case the theory of translation:

In this paper we use translation theory to explore this theoretical gap in tourism research by examining the translations contained within websites of internationally renowned museums in China and the UK. Museum websites provide a useful context for this research as they are universal, easily accessed and designed to both inform and attract potential visitors. We argue that no matter how accurate a translation may be, if the norms of the target community have been ignored it is a poor translation, and may even have a detrimental effect on the tourist experience (Hogg, Liao and O'Gorman 2014, 157).

The context, data collection and analysis of the study are appropriately interrelated, and summarised as follows:

In order to assess the quality of translations we compare websites with genres in the same language. To this end we compiled two sets of English and Chinese museum websites based on five leading museums. We used the websites of the Victoria & Albert Museum, London and the Capital Museum, Beijing subdivided into four distinct groups: the English source text of the Victoria & Albert Museum (VAM-ST) and its Chinese translation (VAM-TT), the Chinese source text of the Beijing Capital Museum, (BCM-ST) and its English translation (BCM-TT). In addition we compiled a comparable English museum corpus (EMT) and a Chinese museum corpus (CMT) (Hogg et al. 2014, 159).

Coulson, MacLaren, McKenzie, and O'Gorman (2014) employ social exchange theory (SET) to examine the *Pashtunwali*, being the underpinning cultural code of the Afghan people. This context is immediately outlined (more on this paper below), before theory is introduced through critical insight:

SET cannot adequately frame some cultural exchange practices thus our theoretical contribution is to offer a hybrid framework for negotiated and reciprocal exchange. The study considers two key research questions, namely: how is social exchange characterised through the Pashtunwali? And, does the code preclude the commercialization of Pashtun culture for tourism development? In addressing these the study attempts to extend SET and its framing of cultural practices through the developed hybrid model (Coulson et al. 2014, 134).

A thematic analysis was deemed an appropriate method for this study, with data collection and analysis techniques detailed in the methodology section. Little is known about the social exchange facilitated through Pashtun culture, as the tribe and wider region are overlooked areas of research interest, therefore we adopt a three-stage mixed methods, sequential explanatory design, approach. … Supporting interviews, as the initial mode of enquiry, are soldiers' weblogs and testimonial narratives in the form of diaries.

Themes arising from the Pashtunwali are developed from the three central modes of enquiry alongside *analysis of theoretical and cultural literature, though special attention was given for allowance of the Pashtun people to categorise their own constituents of culture* (Coulson et al. 2014, 136, 137).

It is hoped that the selection of examples above will offer varied insights into the construction (and indeed deconstruction) of published papers. It is also hoped that, along with the other studies cited in Table 1, there might now be some inclination in the reader to find and read these papers! After all, every good author is first a good reader. With the above framework in mind, we now offer a step-by-step approach to getting published, beginning with a look at types of academic writing.

Types of writing

Just as a to-do list may be distinguished from a political manifesto, so there are various types of academic writing, from general reviews to theory-building empirical research papers, and it helps to know which one you're trying to write before you write it. It also helps to know who is going to read it, but we'll get to that. While all of these should conform to the highest standards of the language in which it is written, different types of academic writing have different demands in terms of style, structure, and scope, which vary further from journal to journal. By style we don't just mean formatting: as you may have gathered, certain types of writing allow the authors to be considerably less formal than others. The simplest way to establish the best approach for your paper is by looking at a few examples from your target journal of the type of article you are aiming to write. Whilst you obviously can't steal content, you are certainly encouraged to recognise and use as examples the formal characteristics that distinguish the different types of writing within journals.

The clear articulation of framing and gaps early on in the paper stands as something of a fortification against the standard (but typically justified) criticisms of the relevance and usefulness of the research, so let's shift focus to that now.

Mind the gap!

In an ideal world you should be aiming to fill the following four gaps:

- Theoretical gap
- Methodological gap
- Contextual gap
- Management practice gap.

If you want to hit a top ranked journal then you need a clearly articulated theoretical gap, whatever the subject of your research. It's not your thing, it's your theory that matters! By this point it is hoped you will have done the majority of your background reading, and be familiar with the theoretical lenses and methodological approaches through which your chosen topic has already been studied, and the contexts in which the topic has been explored. You should also be thinking about why this abstract academic chattering should absolutely be of significant applied interest to the relevant industry professionals. Flippant as that may sound, research that ultimately offers practical suggestions for managers distinguishes itself from the rest by demonstrating the critical self-awareness that most claim, but few enact.

So, imagine an audience with a very limited knowledge of business and management and, in one or two sentences, tell them what has been done, and what still needs to be done. Next, explain your particular theory, how it is different from those you've encountered, and how it thus helps you do what needs to be done. Having explained your theory and why it's useful, now explain the way in which this furthers/augments/extends understanding of your topic. The theoretical contribution of this study is … what? It may take several attempts, and will likely be subject to further revision, but in doing this you have identified and articulated both your theoretical gap and your contribution to theory. Published examples of this are offered above. The processes for articulating your methodological, contextual, and management practice gaps and contributions are largely the same, roughly corresponding to the how (method), the where (context), and the who cares (what are the insights for managers?) of your research, with a very important why being asked of each. For example, Bryce, et al. (2013) offer a clear articulation of their methodological contributions as follows:

The importance of this paper is therefore three-fold; it demonstrates engagement with new qualitative methods from different disciplines. Second, it enhances our understanding of the development of commercial hospitality and trade through the adoption of alternative methodologies and perspectives. Third, it offers a methodological framework for future research. In offering a new and explicit methodological framework for using material culture as a means of enquiry, this paper answers the question: How can data from material culture be used to strengthen hospitality and tourism research methods? Exploring and discussing archaeological, architectural and artifactual data collection methods, from a material culture perspective, creates a three-level framework (Bryce et al. 2013, 205).

The *Pashtunwali* paper articulates its contextual contribution as follows:

Contextually, this is the first study that employs a code of hospitality as its unit of analysis, studied through a social exchange lens to explore potential tourism development (Coulson et al. 2014, 135).

Hogg et al. (2014) here provide an example of a contribution to management practice:

As well as filling this theoretical gap, a further aim of this paper is to allow practitioners to ensure that their translations are accurate and fluent, but vitally also considerate of the target culture (Hogg et al. 2014, 157).

Once we've (at least) drafted our gaps, we can move on to the questions that help frame the paper.

Framing

Critical to any publication success is the idea of learning how to frame the paper. Framing is identifying the specific debate or conversation that the paper best contributes towards. The advice typically given is that the framing takes place within the introduction. So editors want to see the following on the first page:

- What is the paper about?

- Why is it important?
- What are the gaps (i.e. what is the contribution)?
- What are the research question(s)?
- Is it theory building or theory testing? (specify which theory)
- What is the dependent variable? (yes, even qualitative studies should include this)
- What is the unit of analysis?

It's worth keeping a separate working document that first addresses your gaps, and then offers an answer to each of the above, again, in one or two sentences. This is particularly useful to establish as a central reference point when beginning a co-authored paper. These answers are likely to become more focused as the paper comes together, and it is quite possible to finish up with an entirely different document to that started. With any luck, this will look something like progress!

Assuming you have already articulated the gaps, the answers to questions one to four should be fairly easy to construct, however simplistic they initially appear. Indeed, provided the research is actually saying something original and useful, simplicity of explanation should be a primary objective for scholarship at any level. Remember, you are trying to communicate information and disseminate knowledge to *other people*, and you are hoping that these other people will be suitably engaged by your writing as to offer responses, however critical. Language (more on this in a moment) that makes it difficult for the reader to grasp what the paper is about and why it is important within the first page or so will lead to frustration in readers and their responses. Keep it simple. For example, Coulson, MacLaren, McKenzie and O'Gorman (2014) answer most of the above questions in their opening paragraph:

> *Drawing upon insights from military personnel, intelligence operatives, journalists and other aid workers, we apply Social Exchange Theory (SET) to explore problems with tourism development. The customs and practices of the Pashtun tribe of Afghanistan are enshrined in their cultural code: the Pashtunwali. The Pashtunwali contains an implicit exchange based on three tenets: honour (nang), revenge (badal) and hospitality (melmastia), none of which is economically driven. Codes of hospitality (O'Gorman, 2009, 2010b) highlight both possibilities and problems for tourism development as part of the regeneration of war-torn regions. … Understanding cultural practices of hospitality provide opportunities, both theoretically and practically, for tourism development, therefore the potential for the region following conflict is improved* (Coulson et al. 2014, 134).

At the early stages of writing, it may be a little trickier to maintain simplicity when answering question five, as it is generally expected that research published in top-ranked journals is theory building rather than theory testing. An editor will look for a sentence or two that explains the way in which the research builds upon the established literature to offer an original theoretical contribution. This may prove difficult to express neatly at first, but a good look at your theoretical gap will certainly help. Are you combining established theoretical approaches, and/or balancing what you find to be their complementary features? What is it about your particular study that requires a fresh theoretical perspective, and how does this way of looking at the topic contribute to the field? You may have noticed that there is considerable crossover both within and between your answers to the framing questions and the sentences explaining your gaps. This apparent sense of déjà vu is no glitch; rather it is intended to prompt a continuous cycle of revision that should (*should!*) keep the often unwieldy processes of writing original research grounded in the fundamental principles of research.

Speaking of which, the answers to questions six and seven should, at the most basic level, explain the response you are measuring, the variations measured, and the outcome of this measurement. These answers are likely to be more immediately obvious in quantitative research, which should produce some set of differentiated numerical results. If engaged in qualitative research, then you may need to think a little harder and look a little deeper to find your dependent variable and unit of analysis. For example, in Coulson et al. (2014, 137), the unit of analysis 'is neither the Pashtun people nor military personnel; rather it is the social exchange developed through the Pashtunwali'. It may help to think of only the conceptual terms that might be left floating through the air following a sudden rendezvous between your newly created document and a wood-chipper. Consumer perceptions of…? Responses to…?

Once you've assembled the first draft of these gaps and the answers to the framing questions, you are in a much stronger position from which to begin the actual writing of your paper. We'll now take a brief look at the sort of language you might use in doing so, specifically the somewhat contentious issue of personal pronouns, and how and when to acknowledge the role of the person or people behind them.

Personal pronouns and reflexivity

So, should you use personal pronouns in academic writing? As you may expect by now, it depends upon what you're writing, but usually, no. Given the often restrictive word limit of journals (this varies, but aim for about 7 000 words as a general rule), there is unlikely to be a great deal of space for self-reflexivity in most research papers. As such, unless there is a very good reason for representing the role or influence of the authors, or the piece adopts an informal tone for rhetorical purposes(!), personal pronouns are usually avoided. Indeed, using personal pronouns in the wrong context can foster suspicion in the reader, in much the same way as an author eschewing cautious language and making very strong claims as to the generalisability of results. Of course, whilst cautious language is likely to be appropriate in business and management research, again, there should be no doubt in the mind of the editor as to what the paper is doing, how and where (i.e. in what context) this is being done, why doing this is important, and who the findings might interest.

With this in mind, it is crucial to provide adequate guidance for the reader as she works her way through the paper. The importance of linking sections and explaining the relevance of each to the answering of the overall research questions will no doubt be remembered from undergraduate essays and dissertations. Unfortunately this is all too easily forgotten when ensconced in the disciplinary specialisms of postgraduate or postdoctoral circles, where everyone nods and smiles and everything seems to be immediately understood. The truth is that a very clear understanding of what is being communicated matters a lot more to the editor of a top-ranked journal than it does to a tired colleague with no particular scholarly investment in your work. One particularly helpful tactic to indicate this guidance early on in the paper is a good signposting paragraph, to which we now turn.

Signposting

The signposting paragraph is important for two reasons: first, it tells the editor what you're going to do and how you're going to do it, and second, it tells *you* what you're going to do and how you're going to do it. This gives both editors and authors the opportunity to follow and critique the structure of the paper at a glance. And this is something to bear in mind throughout; editors are busy people. The easier you can make it for an editor to understand what your paper does and why this matters, the more likely it is that the paper will go out for review. This may sound obvious, but it's a general principle that can get lost when in the midst of detail work. The signposting paragraph guides the editor through those stages he or she should expect to encounter. In a business and/or management research paper these are likely to be theory, context, data collection, and data analysis. As demonstrated by the examples below, data analysis should lead the editor naturally through results, discussion, findings, implications, limitations, and opportunities for further research.

Of course, the rest of the paper needs to reflect this paragraph, or the paragraph needs to reflect the rest of the paper, depending upon your particular approach to editing the paper for what may in fact be the thirtieth time. Whilst the signposting paragraph should tell a story of structure so clear and logical as to appear to be the only sensible option, in many (if not most) cases some time will have been spent shuffling and reshuffling this order. Indeed, a careful read through your signposting paragraph should be one of your final checks prior to submission. Although exact structures will differ from paper to paper, it is hoped that the following examples of signposting paragraphs are useful as templates:

> [Conceptual Paper] *This paper now splits into five sections. We begin by briefly describing tourism and life in late modernity. Then, in section two, we present Bourdieu's theoretical perspective focusing on the formation of taste. Bourdieu's theory is then contextualized using the example of tastemakers in the culinary world. In section four we explore the celebrification of the field and present our model of 'Changing Dynamics of Culinary Taste' to illustrate the shifting habitus and the implications of the resultant narrowing of the field of production. Finally, we draw together the threads of our argument and present avenues for further research, before offering implications for the industry (*Stringfellow et al. 2013).

> [Empirical Paper] *This paper now divides into four sections. In section one we review the origins and developments of SET in order to articulate a theoretical gap whilst also summarizing previous studies exploring codes of hospitality exchange. There follows a section on data collection methods and analysis. The next section is empirical, where the results*

Table 2: Potential structure of an academic paper

Structural heading	Purpose	Approximate word count	Suggested approach
Introduction	Introductory	400	Always write the introduction first as it will help to focus thinking and keep one on the right path for the rest of the paper. Answer the 7 framing questions about and clearly articulate your gaps
	Signposting	200	This is often written last and takes the reader through the rest of the paper
Literature review	Theoretical review	1 500	This is the theoretical literature review. The intention is to show how this paper fills a gap in theory. It should, where possible, be generic and not make reference to the context of the study
	Contextual review	500	This section supplies the context to the study and, for example, if the paper was focussed on a hospitality and tourism issue, it should use as many as possible of the references in the last 10 years from top HTM journals.
Methodology	Research approach	200	Clearly outline your research approach and / or philosophical underpinnings.
	Data collection technique	500	How you are collecting your data, for example, interviews, observations, focus groups, etc.
	Data analysis tool(s)	200	How are you analysing your data. Qualitative papers are often let down by this section, as the data analysis tool is either missing or not clearly articulated or applied.
Empirical material	Presentation of data	600	This section should clearly present what has been collected as part of the research project, making reference to the data collection techniques being used.
	Analysis	600	The collected data should be analysed using the tool discussed in the previous section.
	Findings	400	A summary of the findings.
Discussion	Discussion	1 000	The findings should be combined with the theoretical and contextual literature reviews to highlight what new discoveries have been made by the research.
	Theory development	400	This is a clear articulation of how the theory has been developed or applied to a new context.
Conclusions	Contribution	500	There must be emphasis on advice for industry and management implications

> *espouse the research subjects' difficulty in learning and engaging with the code as it neither appeared to govern a strictly negotiated exchange nor an implicit social phenomenon. In the final section of the paper we draw together the threads of our argument, consider the theoretical limitations of our approach and point to avenues for future research* (Coulson et al. 2014).

> [Empirical Paper] *In this paper we use translation theory to explore this theoretical gap in tourism research by examining the translations contained within websites of internationally renowned museums in China and the UK. Museum websites provide a useful context for this research as they are universal, easily accessed and designed to both inform and attract potential visitors. We argue that no matter how accurate a translation may be, if the norms of the target community have been ignored it is a poor translation, and may even have a detrimental effect on the tourist experience. As well as filling this theoretical gap, a further aim of this paper is to allow practitioners to ensure that their translations are accurate and fluent, but vitally also considerate of the target culture* (Hogg et al. 2014).

Now we have an understanding of a few good strategies by which to get a head start towards the actual writing process, it's time to think about how much to write and where it should go in the paper. Actually, the sequential implication there is not quite true. It's actually a good idea to be thinking about and sketching out potential structural outlines for presenting your research throughout the above processes, and by sketching we do mean sketching, on anything that comes to hand, whenever it comes to mind. Again, the details of the structure will vary from paper to paper, but it is hoped that the following section offers a helpful exemplar.

Structure

The outline that follows is designed only as a template for adaption to the particular study and target journal, giving an idea of the order in which to present sections and the approximate word counts of each. However useful this may be, please do remember that a good structure means very little when populated with poor research. The exemplar structure is deconstructed in Table 2. It should be noted that probably the most controversial thing in this paper, which may cause the most arguments, is the approximate word count per section for a 7 000 word mythical paper. This is illustrative and indicative, and there to be deviated from! It is never as simple as that, I know.

Conclusion

This paper has attempted to give you a few insights into the process of writing for publication, principally by telling and showing you what editors are looking for in the first minute or two of receiving a submission. Theory, context, and data are what matters. Articulate clearly what your paper does, how and where it does this, and why it is important, and you will have answered many of the standard editorial questions before they've been asked. We hope this advice will be useful to students, tutors, early career researchers, and any others swamped in the daily processes of teaching and learning and in need of a swift refresher in writing for publication. Again, there is no guidance that can guarantee publication, and no approach or structure that cannot be compromised by careless writing and research methods. The reverse is also true, but it's a lot easier to fill a box once you've given it sides. It's also a lot easier to ask the questions than answer them. Good luck, and remember to keep it simple.

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Interaction in research and the importance of exercising hospitality within the academic environment

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This article aims to discuss the relevance of the initiative of promoting the scientific event, the Academy of International Hospitality Research Conference 2014, held in Leeuwarden, Netherlands, in November 2014, and of its result – texts presented there were published as this joint edition of the scientific journals *Hospitalidade* (ISSN 1807-975X and e-ISSN 2179-9164) and *Research in Hospitality Management* (ISSN 2224-3534, printed version), in an unprecedented movement of union between Portuguese and English-speaking researchers dedicated to the study of hospitality.

Keywords: Hospitality; academic hospitality; experiences of hospitality

Introduction

At the 2014 conference of the Academy of International Hospitality Research hosted by the Stenden University of Applied Sciences in Leeuwarden, Netherlands, researchers from several countries and institutions got together in order to expand their knowledge about the current status of hospitality studies in both Brazil and Europe, to discuss perspectives of joint international projects and point out future possibilities for research on hospitality, regarding the development of theoretical papers as well as applied studies.

In this sense, the theme of the conference, *The study* of *hospitality and the study* for *hospitality,* makes a distinction between the practices of theoretically-oriented knowledge production and the social and business practices of hospitality. This dual approach to hospitality studies was highlighted on the first day of the event, dedicated to conceptual and epistemological studies, and on the second day, to studies developed within the university by students from programmes at several levels, focused on the marketplace and dedicated both to innovation and solutions to real problems of the hospitality world.

Considering the fact of our active participation in both processes, this article speaks about the relevance of the notion of academic hospitality and the importance of an on-going exercise of constructing academic social ties that might counteract epistemic ignorance and promote an effective welcoming of the ideas of others, in the promotion of a positive level of integration and inclusion.

It was in 2002 that Isabel Baptista first presented the notion of places of hospitality as spaces with qualities that privilege relationships: 'places of election for human mediation and … for promotion of values necessary to common life' (Baptista 2002, 163). Based upon the ethical sense of hospitality, the author argues that ties of proximity, responsibility and solidarity are more easily built in welcoming spaces, or 'hospitality spaces'.

For years, Marc Augé (1996. 23) has also stated that the space of relationship is a place in which it is possible to overcome the natural tension that arises in any encounter and to nullify 'the disturbing effect of the encounter with others'. The author makes use of traditional notions of anthropological place and non-place also to describe the non-concrete space where interpersonal relations are drawn, whether of hospitality or hostility. For him, 'places and non-places correspond to more concrete spaces, but also to attitudes and postures' (Augé 1996, 105).

In a complementary way, Dikeç, Clark and Barnett (2009), concentrate on the study of Jacques Derrida's last writings, and on the interpretation that he makes of Emmanuel Levinas's work. They delve deep into the theoretical and normative structure of contemporary analysis of the theme of the Humanities and Social Sciences in the terms proposed by these scholars. Principally, they arrive at the proposal that hospitality refers to generous and responsive ways of dealing with others. These ways of relating would be more open to welcoming the other from the logic of friendship and solidarity, rather than tolerance.

The proposal of Dikeç et al. (2009), from their interpretation of the dialogue between Levinas and Derrida, is of a definition of the other, not based on issues of frontier, identity or belonging, as the modernity discourse would predict, but only on the idea of estrangement. The other is the one who comes from afar, regardless of his recognisable or pre-existing place in space. It is otherness seen as a 'temporary modality in which we encounter the unknown: it is the very event of our exposure and susceptibility to *what is absolutely surprising*' (Dikeç et al. 2009, 11).

The authors place hospitality as a temporisation, as an event, as an occasion for a visit, as an opportunity for an encounter between subjects from the perspective of mutual opening to the real possibility of each other's discovery: 'not just an event that takes place *in* time, but one that actually generates or *gives* time' (Dikeç et al. 2009, 11):

Time is what the arrival of the other opens up. It is what is given in the process of welcoming the other. Attending to the temporisation of hospitality brings us back the question of the appropriate timespan of a sojourn, and the circumstances under which these limits might be overlooked, exceeded, or forgotten. It brings us to the issue of hospitality as a moment or an instant, but also to the extended temporality of patience, postponing and deferring. More than this, it returns us to the issue of the limits of life itself, to the experience of human finitude.

Analysis of the ideas presented by these authors (Dikeç et al. 2009, Baptista 2002, Augé, 1996) reveals a common perception of spatial-temporal occasions in the exercise of hospitality that can be understood as 'experiences of hospitality'. These are occasions where the other is welcomed not as the one who is different, but where the strangeness given by differentiation is considered an extension of the self – a disturbing extension to all, something new, which one doesn't know how to deal with, but which gives the opportunity to establish relations of mutual respect, materialised in the spatial-temporal sense of otherness.

Spaces and times have been built through this logic, from which new references, new parameters and new ground are created by subjects who surpass the condition of strangeness and reach, to some extent, a situation of positive coexistence. Through this logic, 'every act of hospitality gives space, just as it gives time' (Dikeç et al. 2009, 13).

This paper relates our personal experiences of hospitality, lived out recently in Nottingham, São Paulo and Valladolid, which, besides influencing our options and academic views since then, have resulted in our participation in the Leeuwarden conference and in this joint publication. These experiences over the last decade have been encounters marked by their ethical dimension, which Baptista terms a synonym of hospitality, of an 'interpersonal encounter marked by the attitude of welcoming … the other' (Baptista 2002, 157).

Context and contradictions in the study of hospitality

In April 1997, in Nottingham, UK, British researchers got together, interested in understanding the meaning of the term hospitality from broader perspectives than those historically given by the hotel and catering industry. That encounter and the movements towards the production of knowledge in hospitality arising from it resulted in the book *In Search of Hospitality: Theoretical Perspectives and Debates*, edited by Lashley and Morrison and published in the UK in 2000. This laid the ground for research in the subject and became a reference – in English and translation – for countless studies on the subject all over the world.

In fact, as the editors stated at that time, the book was 'not intended as the final word, but more a beginning from which the subject will develop and grow' (Lashley & Morrison 2000, xvi). The book *In Search of Hospitality*, besides its relevant overall contribution to the scientific community has a theoretical chapter by Conrad Lashley, entitled 'Towards a theoretical understanding', in which the model of three domains of hospitality is presented (Figure 1). It was from the publication of this text that the study of hospitableness became the key theme for hospitality studies (from this more comprehensive perspective) in the English language and particularly within the framework of research linked to the areas of tourism, hotel management, gastronomy and entertainment.

In 2007, the same editors, with the collaboration of Paul Lynch, published the compilation *Hospitality: A Social Lens*, a kind of continuation of the first book, with a major presence of non-British authors writing in English. At that time the editors attested that since the launching of *In Search of Hospitality,* 'there has been growing international interest in the study of hospitality from a number of social science perspectives' and it has become evident that 'the study of hospitality is gaining *momentum*, depth, critical mass and maturity indicating its significance as a fertile and substantial research domain' (Lashley, Lynch & Morrison 2007, 1).

In the first chapter, 'Hospitality: An introduction', the editors note that the model proposed by Lashley in 2000 is a reference that has established the social dimension of hospitality studies, beyond its economic nature: 'Lashley (2000) made a worthy contribution in offering a three-domain model as a means of commencing the understanding of such a broader conceptualisation of hospitality. He provided a simplistic but useful framework within which to locate hospitality studies' (Lashley et al. 2007, 2).[1]

Almost in parallel, at the Universidade Anhembi Morumbi (UAM) in São Paulo, Brazil, where the Master's Programme in Hospitality[2] had been created in 2000, the multidisciplinary work of researchers from several areas was developed in order to search for an 'amplitude of hospitality approach', through research focused on the 'wide range of activities involved with human welcoming' (Dias 2002, viii).

Over the years, as an academic exercise, this group has edited and published several compilations of articles for the academic audience – also in a process of formation – with which they have shared their ideas and proposals on hospitality. In the first publications associated with the UAM

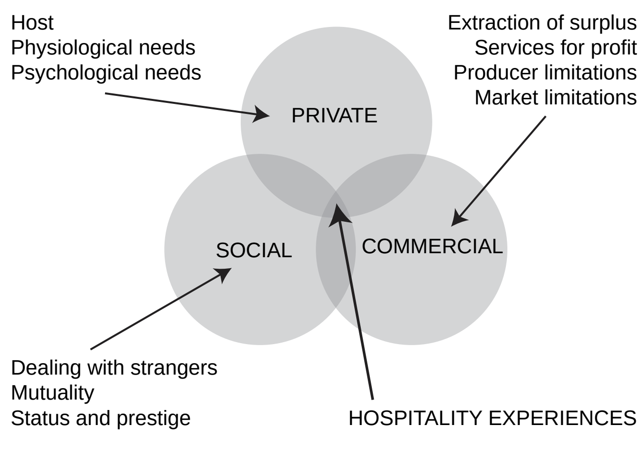

Figure 1: Model of three domains of hospitality (Source: Lashley (2000, 4).

Programme,[3] one highlights the direct influence of a French community of scholars interested in the theme of hospitality, particularly represented by Prof. Dr. Alain Montandon from Université Blaise Pascal – Clermond Ferrand and by Prof. Dr. Michel Maffesoli from Université Paris V – René Descartes (all of them invited to take part in the mentioned compilations), as well as Prof. Dr. Anne Gotman, from Université Paris V – René Descartes.

The authors gathered in these publications make extensive use of the French theoretical conception of hospitality, taken from the sociology/anthropology/philosophy of Marcel Mauss, Emmanuel Lévinas and Jacques Derrida.[4] In the books edited by Dias (2002), and Dencker and Bueno (2003), the English theoretical matrix of hospitality is directly mentioned in only five of the 19 chapters, and two of these were written by the same author (Camargo), one for each publication. All five references are made to the original in English, showing that the work was known and the perception of its relevance had been registered, but without evidence of a further deepening in the full knowledge or comprehension of its content.

As far as the theoretical nature of the construct of hospitality is concerned, the highlight of these first two compilations linked to the UAM programme are the two chapters by Camargo, which over the years would become one of the most important references for the study of the theme in Brazil. In them, the author presents his opinion of the way to be followed by social sciences of hospitality.

In the first of these articles, Camargo (2002, 15) argues that it is relevant 'to provide the area of hospitality with the necessary relative autonomy regarding the fields of tourism and management' and quotes the effort by the British group 'to delimit hospitality ontologically'. In this text, Camargo seems to know the proposal of the English work, which he refers to in the original, but doesn't go further in his analysis. The Portuguese translation of Lashley and Morrison's book was published in Brazil in 2004, and in 2002 and 2003 Camargo acted as technical reviewer of the publication, a time when he would get in touch with the British authors, particularly Conrad Lashley.

The results of this experience became evident in the essay Camargo published in the second compilation linked to the UAM team, entitled 'The Domains of Hospitality'. In it, the author presents his own theoretical proposal of a related approach to the science of hospitality. Partially incorporating the term 'domains' of hospitality and the proposal of a social, commercial and domestic perspective of hospitality, as suggested by Lashley (2000), Camargo expands them by adding the domain of virtual space and organises them according to a social axis, described in what he calls 'spaces' of hospitality. To this axis, Camargo then opposes a cultural one, of 'times' of hospitality represented by categories of action linked to reception, accommodation, food and people's entertainment.

This counterpoint constitutes the 'matrix of domains' conceived by Camargo (Table 1), which exposes the possibilities arising from the counterpoint of times and spaces in which human hospitality is exercised. By proposing his analytical-operational model, he ends up, whether intentionally or not, orienting a methodological position as well as outlining objects of research guided by 'sixteen theoretical fields for the study of human hospitality' (Table 1) (Camargo 2003, 19). This was to have a tremendous impact in subsequent years for Brazilian studies. Contradictorily, it was within the British academic community that Camargo, a researcher deeply influenced by French culture,[5] found the inspiration for his approach to themes related to hospitality.

Moreover, it becomes a source of concern that, in spite of the depth and seriousness of hospitality studies conducted during the decades of 1990 and 2000, within the framework of schools where researchers are English speakers and within the context of academic communities where studies in Portuguese language prevail, both constitute disconnected research worlds with simply no integration, although there are a few interactions between researchers who master one or the other language.

From the side of Brazil, with the translation of the book *In Search of Hospitality* [*Em Busca da Hospitalidade*] in 2004, at the initiative of Manole, some of the propositions of a theoretical and/or applied nature presented by the British group (and their peers from New Zealand, Australia, the United States and other countries included in the compilation) become known among Brazilian academic communities, particularly at those institutions with postgraduate programmes. It is worth noting that the Brazilian edition of Lashley and Morrison's book is, to date, one of the few works in English translated into Portuguese and therefore one of the few references from the Anglophone world for contemporary studies developed in Brazil from this more comprehensive thematic perspective.

Since then, there have not been any other translations from English focused on the theme of hospitality, which is truly regrettable, if one considers the amount of key works launched

Table 1: Matrix of times and spaces of hospitality

	Receiving	Hosting	Feeding	Entertaining
Domestic	Receive at home	Host at home	Receive at home for meals	Receive for parties
Public	Receive in public spaces with free access	Hospitality of places – cities, countries	Local gastronomy	Public spaces designated to leisure and events
Commercial	Receive in professional environment	Professional hospitality – in hotels, hospitals, prisons	Professional restaurants	Events in private spaces
Virtual	Receive in virtual environment – so-called net-etiquette	Hosting sites	Virtual gastronomy	Virtual games and entertaining

Source: Camargo (2003)

internationally over the last 15 years.[6] There is also no opposite path – English researchers have little or no involvement with Portuguese research communities dedicated to hospitality and there is nothing to date about the subject written in Portuguese and published in English, whether scientific articles, books of individual authors or collective initiatives.

Among Brazilian academics, there have been collaboration and research associations with Portuguese, French and eventually Spanish scholars. These connections have led to the production of a few joint articles, participation in sporadic groups and research projects, meetings at international events, inter-institutional visits and compilations published in Brazil in book format.[7]

From the point of view of the association between Brazil and Portugal, since the beginning there has been a relative amount of interaction, which perhaps is due to the fact both communities speak the same language.

As for the interaction between communities of Portuguese and French researchers, one observes that Portuguese-speaking researchers quite often incorporate the French school of hospitality in their research, whose theoretical matrix coming from philosophy, anthropology and sociology is adopted by Brazilian and Portuguese scholars as reference for their studies. French research groups, however, do not seem to incorporate in the same way the theory developed in Portuguese by Brazilians.

The French and English, on their side, keep themselves apart, developing their lines of thought on hospitality in a disjointed manner and apparently not interested in any foreign ideas.

By the way, it is historical that English is considered as the universal language within the academic environment and by this argument justifies the relative or absolute detachment of the Anglophone academy from what is written in other languages. Likewise, one sees an attitude of resistance to English among certain linguistic communities (among them the French), in an attempt to deny its evident hegemony.

Horácio Capel, professor of geography at Universidade de Barcelona, and staunch defender of resistance to any form of linguistic hegemony, argues that in the field of human and social sciences, it is very common that the academy gives in to pressure to recognise English as a universal language. In his opinion, however, 'researches that only quote articles in one single language (whether it is German, French, English or Spanish) must be classified as *of purely local interest*' and, to strengthen his opinion, he agrees with the proposal by the Instituto Universitário Europeu de Florença, that argues that 'the more languages are quoted in a research bibliography, the more it is valued' (Capel 2004). The refusal or resistance to another language, in this sense, is almost like a gesture of hostility.

Because of these apparent disconnections and difficulties, there has been the challenge of understanding the real condition of (dis)integration of studies on hospitality at an international level and it has been amidst this effort to meet this challenge that Nottingham, São Paulo and Valladolid have established, in professional and personal terms, our recent experiences of hospitality.

Encounters and perspectives of solidarity

Santos, Perazollo & Pereira (2014) presented the concept of a welcoming collective body to describe a phenomenal space that builds itself among subjects who 'want to welcome and be welcomed' and who, because of this willingness, 'recognise themselves, interact and host each other' (Santos, Perazollo & Pereira 2014, 52–53).

This is a collective perspective of hospitality, the proposal or recognition that hospitality can only be wholly exercised when the subjects of the encounter are willing to effectively welcome and support the ideas of the others.

Leonardo Boff (2006) points out that respect and effort in search of convergence are vital in promoting experiences of hospitality and conditions that lead to healthy and constructive coexistence. According to Boff (2006), in order to welcome the other, whether he is near or far, we need to be able to get rid of any preliminary concepts, promote dialogue and proximity, observe the other closely and committedly, strive for effective communication,[8] understand his symbolic universe and promote a covenant with him, in the sense of empathy and identification. It is under these circumstances that we 'flow into coexistence, the most comprehensive experience of relation towards the different other' (Boff 2006, 31).

Therefore, effective coexistence, in globalising and inclusive terms, would occur as collective learning. It would happen when we recognise the other as a subject to be welcomed in solidarity. Although this posture does not erase or nullify the differences or natural estrangement of people we encounter, it translates itself into 'the capacity of welcoming them, allowing them to be different, and even so, *live with* them and not *despite of* them' (Boff 2006, 33).

It is experiences of effective coexistence that will create 'the privileged mode of interpersonal encounter marked by the attitude of welcoming the other', in the terms argued by Baptista (2002, 157) and also by Dikeç et al. (2009).

The encounters reported here translate into situations of effective and affective coexistence, described in the space-time of experiences of hospitality.

Attention to the other and suppression of distance: coexistence, friendship and respect in the relation of Conrad Lashley and Luiz Camargo

by Ana Paula Spolon

In 2012, because of the concerns mentioned above regarding academic isolation, we decided to meet the challenge of building a bridge that would connect Nottingham to São Paulo or, in more general terms, sought to establish effective communication between two groups of researchers who, in our opinion, over the last decades have been producing a relevant theoretical construct on the theme of hospitality – both in Brazil and the United Kingdom.

Within this context, we decided to promote interaction between two researchers we consider to be exponents of these groups, Conrad Lashley (currently linked to Stenden University of Applied Sciences, Netherlands) and Luiz Camargo (currently linked to Escola de Artes, Ciências e Humanidades da Universidade de São Paulo and to Universidade Anhembi Morumbi, in Brazil).

The choice of these scholars is not because they are the only ones, or differentiated in terms of production or quality of their production. It has never been our intention to give them supremacy or place them in superior position in relation to any other researcher. One explains this selection because of the primacy of both in proposing models that have been able to systemise scientific thought about hospitality, in English and Portuguese, within the context of the approach of the theme from a spectrum related to human and social sciences. The selection has to do with their initiative to propose models that have become a reference for further studies, and that have ended up defining the degree of relevance of both, as researchers, for the scenario of international research in hospitality.

I had already met Professor Conrad Lashley in 2010, during a visit to England. At that time, I asked him for a copy of the book *Hospitality Retail Management: A Units Manager Guide*, which I would come to adapt and translate in 2011 for Elsevier, as part of the Eduardo Sanovicz Collection.[9] He accepted my suggestion of a meeting, travelled two hours from Nottingham by train, and met me at the British Library in London on a cold and rainy day. We had lunch, talked and then he handed me a heavy bag, containing all the books published by him with Elsevier and Butterworth-Heinemann. We talked a little about translation, he told me something of his professional life, and asked about my job and my academic interests. Then we said goodbye and he left to take the train back home.

It was in an e-mail sent in December of that same year that I renewed our contact. Living in Barcelona during a post-doctorate programme, I wrote to Prof. Lashley proposing an encounter in which we could talk about international scientific production in the area of hospitality, particularly regarding theoretical and methodological prerequisites in dealing with the theme. I said I'd like to offer him an overview of what had been done in Brazil, over the last decades. Message sent and proposal accepted, with the counterpart of an invitation to my husband and I to visit Nottingham for a couple of days and be received by him and his wife at their home.

Years later, it still seems surprising to us that this was the reply to that message, and we get emotional when we remember that period in that cold Saxon land, whose origins date back to the sixth century and which fed the imagination during our teen years with the story of Robin Hood.

We spent three lovely days in Nottingham, when Prof. Lashley became Conrad, and proved to be a skilled cook, a big fan of good wines and classical music and the owner of a keen sense of humour and unimpaired sensibility. The welcome we received from him and his wife translated itself into social behaviour that contradicts arguments that, in practice, unconditional hospitality is impossible. It is possible, as long as we are open to get to know the other person, to listen to them and show respect for their story.

Back in São Paulo, I decided to get in touch with Luiz Camargo, whom I didn't know personally, although we had both been walking a long way in the area of tourism and hospitality and had met each other on several occasions, at events or even in classes. Again, I found in our conversation a respect and willingness that have been rare within the academic environment. Prof. Camargo and I had coffee in the living area of EACH-USP and he showed real interest in listening to me. Some days later, he (along with his family) opened the door of their house, waived formalities and promoted an affective bond we have been cultivating ever since.

Luiz has become a close friend, who I'm not afraid of talking to, despite my boldness in having questioned him in 2009 regarding what I considered a gap in his model proposed for hospitality: the static character of the 16-domain matrix. These two movements of convergence, initiated approximately three years ago, have been only the beginning of an interaction that has continually evolved, and includes learning for all of us and has generated the following:

- an international conference held by the Academy of International Hospitality Research (AIHR), Stenden, in November 2014, involving 17 researchers and nine institutions and/or companies, from six countries, besides an audience of more than 70 persons
- this joint edition of the scientific journals *Research in Hospitality Management* and *Hospitalidade*, with common content, in two languages and involving 23 researchers from several countries
- an international cooperation agreement being drawn between Stenden University of Applied Sciences (The Netherlands) and Instituto Federal de Educação, Ciência e Tecnologia de São Paulo (IFSP, Brazil)
- a research project with four researchers from Brazilian universities and two from Dutch universities, besides eleven Brazilian studies
- publications and communications in partnership, focused on the theme of hospitality.

For me, what seems still more relevant is what is yet to come. Perspectives of sharing of knowledge and experiences of solidarity given to researchers from different (and that's why they are so attractive) worlds – both from a cultural and linguistic point of view – that have, despite of this, a lot in common.

Ultimately, what I particularly enjoy, more than the contacts established, is the opportunity to have been a bridge, of collaborating for the establishment of turning points and, by them, perceiving as closer two academic universes that before had seemed far apart. My joy comes from having been able to promote personal encounters that have multiplied themselves and have given space to new encounters and, at the end, to realise through this experience that, in fact, as André Farias argues (2014, 125), 'life within the encounter with the other, with the stranger, *with all forms of stranger*, is much more interesting, much more thought-provoking'.

Significant hospitality in the dialogue Brazil-Portugal

by Isabel Baptista

To think about hospitality in a significant way, as a gift, as suggested by Camargo (2002, 2008), valuing it in all its social-anthropological and axiological range, entails consideration of a vast and particularly dense theorising field from a human point of view. For Camargo, the challenge begins very early, by conceiving a touristic experience as a 'social fact, as ritual and as ethics' (Camargo 2008, 24), according to a paradigmatic vision, so that one is obliged to enlarge, deepen and transcend the epistemological limits traditionally associated with areas of tourism, hotel management or gastronomy. The author suggests that, in these terms, 'the object of the research is no longer exclusively the tourist travelling who searches for a room or a meal, but can also be the migrant, the foreigner, the different, the stranger' (Camargo 2002: 14).

In fact, this view of hospitality, inspired by the Maussian conception of 'gift', introduces much wider axes of epistemological reflection, pointing us to conditions for the development of complex thinking, thinking that is capable of heterodoxy, capable of welcoming and creatively processing the unknown and the imponderable. In this perspective, it isn't just a matter of opening the way to the interdisciplinary dialogue and to the comparative study on ways of welcoming (Camargo 2002, 17), but also of recognising hospitality as a structuring element of reason itself and, accordingly, as an emergency condition of 'hospitable scientific mentalities', which is the same as saying of sensitive, cosmopolitan and problematising intelligences.

These are essentially the theoretical assumptions that have served as a basis for the intense work of academic cooperation developed between Portugal and Brazil during the last decade, particularly between the Master's Programme in Hospitality at the Universidade Anhembi Morumbi (UAM/SP) and the Master's Programme in Social Pedagogy of the Faculdade de Educação e Psicologia at Universidade Católica Portuguesa – Porto (FEP/UCP).

As always, in situations of authentic hospitality, there is a very personal gesture of welcoming towards an 'other' in the origin of this singular history of academic hospitality. I'm referring to the invitation I received through e-mail to take part in the work edited by Célia Dias, the book *Hospitalidade: Reflexões em Perspectivas* [*Hospitality: Reflections and Perspectives*], published in Brazil in 2002.

In any case, what might have been just an opportunity for international participation, would make way for a cycle of successive gifts, marked by a multiplicity of encounters (face-to-face and from afar), of academic interchanges, joint publications and common projects. It was within this context that, some years later, I was given the opportunity to coordinate, as an invited speaker, the First International Colloquium on Hospitality, promoted by UAM, which had Luiz Camargo as debater (São Paulo, 2007). The way I was received, loved and welcomed on that occasion largely transcended the usual level of academic cordiality, translating itself into a surprising, unforgettable and significant experience of hospitality. Since then, my work on hospitality has become inseparable from personal, professional and institutional links to Brazilian authors, with many evident reflections of this in our academic work on the subject in Portugal.

São Paulo's colloquium was followed by the joint organisation of the Second International Colloquium on Hospitality in 2009, this time in Portugal, in the city of Porto. From then on, the dynamics of cooperation between the two Portuguese-language countries has never stopped, as shown, for instance, in the collaboration agreement celebrated between the journals of the two partner institutions, *Revista Hospitalidade* (UAM/SP) and *Revista Cadernos de Pedagogia Social* (FEP/UCP) and the promotion of joint research projects. Among these, there is the project on urban hospitality, implemented through two sub-projects, São Paulo Welcomes and Porto Welcomes, respectively coordinated by Maria Salles (UAM) and Isabel Baptista (UCP) and developed by a large team of invited researchers and students of masters' and doctors' degrees.[10]

For Portuguese authors, this dialogue has revealed itself as decisive for the affirmation of new lines of reflection around the hospitality issue. The contact with Brazilian scholars such as Ada Dencker, Elizabeth Wada, Luíz Camargo, Marielys Bueno, Mirian Rejowski, Raul Rego, Maria Salles and Sênia Bastos, among many others, has established a cycle of giving-receiving-repaying. It has also been the generator of new 'Atlantic bridges', particularly in the framework of the Associação Nacional de Pesquisa e Pós-Graduação em Turismo (ANPTUR) and of the research group coordinated by Márcia dos Santos at the Universidade de Caxias do Sul (UCS), in Brazil.

In order to understand the influence of this chain of hospitality within the Portuguese context, it is important to highlight that, in Portugal ten years ago, academic essays on hospitality were scarce and predominately registered in philosophical anthropology.

My own reflections on the subject at that time were limited to this field, through an attempt to substantiate the notion of 'subjective hospitality' within the framework of conceptual affiliation to the French matrix, inspired by authors such as Emmanuel Lévinas and Jacques Derrida (Baptista 2002).

Associating hospitality with the inter-subjective plot produced in a face-to-face encounter, this line of problematisation has been expanded, converging today to the argument of an 'ethics of hospitality' built on the triptych of welcoming, responsibility and kindness. This thinking has been applied to education and the so-called *people professions*, including, in this sphere, performance related to traditional areas of hospitality such as tourism (Baptista 2007, 2010, 2014).

Nowadays in Portugal, although it isn't possible to say that studies on hospitality correspond to an area of autonomous knowledge, there are specific, well consolidated lines of research, highlighting the line on 'Pedagogy and Urban Hospitality', framed by the Centre for Studies on Human Development [Centro de Estudos em Desenvolvimento Humano] (CEDH-UCP) and with evident expression in many master's and doctoral dissertations.

Within this academic context, hospitality has served to reconceptualise, for instance, models of school management, processes of curricular development, models of educational relations and the professional identities of educators. But it is above all within the sphere of social pedagogy, the science of education, that one elects as an object of study the *praxis* social-educative in the plurality of its dimensions (formal, non-formal and informal), and that the themes of hospitality, particularly urban hospitality have been highlighted, whether on the level of theoretical debate, or of public policies completion.

As Camargo continues to remind us, cities work as privileged places of social hospitality, involving people and spaces. For this reason, 'aesthetical investment – of any nature – in streets, squares, monuments and its reception and circulation infrastructure, is a manifestation ruled by the system of gift. The city adorns itself and exposes its beauty to those who live in it and visit it' (Camargo 2008, 30).

Approached in this sense, hospitality imposes itself as a requisite of the 'inter-human bond' and, consequently, as a requirement for social pedagogy. The assumption is that people – all people – have the capacity to learn continually, implementing their gifts of perfectibility and educability through the experience of relating with others. And it is just here that social pedagogy plays a crucial role, addressing, on one side, the formation of people along all existential courses according to the logic of 'learning in and with the community' and on the other side, focusing on relational quality in the places of life.

One recognises nevertheless that 'analysing hospitality today under any circumstance is to unveil the panorama of both hospitality and inhospitality (or hostility), that surrounds human relations' (Camargo 2008: 44). This inhospitality thereby puts to the test the requirement of an unconditional and comprehensive hospitality meant for all people without exception. The case of 'homeless people', people radically 'without a place' represents for this purpose a paradigmatic example, corresponding today to one of our privileged domains of research. We then associate the *ethos* of touristic experience with the *ethos* of pedagogic experience, both valued as experiences of otherness by excellence. After all, linked to the logic of the gift, the term hospitality designates also a value, leading to a 'criteriology of the desirable' (Camargo 2008, 28) that belongs to educational rationality. That is, lived within a logic of hospitality that goes far beyond 'market finality, interpersonal relations of a touristic character constitute themselves as occasions of relational learning.

On this understanding, we consider that there are possible links between sciences of tourism and the sciences of education, as the essays produced over these years within the framework of bi-national cooperation have shown, so that the challenge of thinking about hospitality substantively will continue to inspire the dialogue Brazil-Portugal in the future, with all that may imply in terms of conceptual and methodological work.

In any situation, hospitality works as a regulative idea of illuminated social dynamics by the sense of gift that comes from experiences of otherness. In particular, for contemporary university culture, practices of academic hospitality as those I have just mentioned certainly constitute a huge challenge in the sense of opening up ways of knowledge and relevant action.

Relations between worlds and times: an exercise in academic hospitality between Brazil and Spain

by Alexandre Panosso Netto

This account of my experience is given in reply to the proposal of understanding hospitality in its wider forms and to the challenge of further expanding the scope of possibilities of cooperation between investigators of different worlds (countries) and times (generations). In particular, it refers to the relation established between myself and the Spanish researcher Félix Tomillo Noguero,[11] as well as between him and other researchers of tourism and hospitality in Brazil.

Not without reason and because of the depth and intensity of the relation established between the Spanish professor and myself, over the last few years I ended up becoming his main collaborator in Brazil and therefore this account has a strong and emotive personal touch. To refrain from feelings awakened by the emotion of discovering the other and a new knowledge, of a new way of thinking and acting, would be to treat a human being as a machine. And this is not my purpose.

Tomillo Noguero never made any formal study of tourism or hospitality. His formation was in Law and Political Sciences, at the University of Sussex, in 1986. His access to the field of tourism took place during the foundation of Escola Superior de Turismo de Valladolid, the first in Spain, in 1964. The school operated uninterruptedly for 40 years (1964–2004). During this time, Tomillo Noguero became a reference for touristic and hospitality studies in northern Spain, more specifically in the region of Castilla y León.

His influence included his work as a consultant to the World Tourism Organization (OMT) and as speaker in dozens of countries. When he passed away in July of 2014, he was a visiting lecturer at Universidade de São Paulo (Brazil) and at Universidad Anáuach Norte (Mexico) and a regular professor at Universidad Antonio de Nebrija (Madrid).

Considering the fact that Tomillo Noguero visited Brazil only in the mid-90s as a consultant and speaker on tourism, this first visit to the country did not generate any significant encounters or projects.

For Tomillo Noguero, hospitality was an unconditional concession. For him:

> *'Pure or unconditional hospitality does not consist of an invitation and much less an avid invitation without a noble spirit. Without this hospitality, the conception of the other, of otherness would not have emerged. Hospitality is open to all in advance, anybody can enter into our lives, even we don't expect them, and even if they are absolutely strangers, unidentifiable, unpredictable, fully other'* (Tomillo Noguero 2013, 176).

The adoption of the concept of unconditional hospitality became vital for Tomillo Noguero – in the epistemological and practical sense. Of the dozens of articles and books he wrote, just a few were published, although many are known, since he would distribute them graciously to his students, colleagues and other people interested in them. Furthermore, he developed many theoretical studies that had been requested from him, but without receiving any payment for them.

His perspective on hospitality was classical, original and essential. His favourite classic Greek verb to express the phenomenon was katalyō, (καταλύω, katalyō, from κατα, kata, 'entirely 'from top to bottom', and λύω, lyō, 'untie'), that means (a) to dissolve, (b) to make the peace, or (c) to host/visit (Tomillo Noguero 2010a). Showing his affection and appreciation for the classics, he wrote:

> *It would be worth it that we, members of Western civilization, who consider ourselves heirs of the Hellenic legacy, would reflected on its forking judgement and catalysed the transformation of mentalities about the responsibility we take when we study, academically or professionally, hospitality in general or touristic hospitality in particular. What we are taught and still need to learn from the Acheans, Dorians, Jonics and Aeolians, whose settlement in Greece, Aegean Islands, Sicily and several zones of the Mediterranean coastline, was the genesis of the*

great civilization of Helade or ancient Greece (Tomillo Noguero 2010a, 214).

In his view, hospitality is imperative, fundamental, necessary and inevitable, an obligatory moral condition of society. Thus, the theoretical posture of this author also substantiated his daily practice. The coming and going between concepts and action formed the same phenomenon and the dissociation between the practical and the theoretical world existed only in the minds of the imprudent, such as this passage highlights:

From the practical epistemology, I believe that it is easy to agree with the formal theory of Schön, which emphasizes the inseparability theory-practice, so much that theory is situational (that is, it is linked to a set of factors or circumstances) and practice is the pertaining comprehension and the action within a landscape of values and situational limitations. The objective of non-formal theory is not to represent or explain, but to interpret, comprehend and judge (Tomillo Noguero 2010b, 237).

From his initial work with tourism, he quickly turned to the themes of hospitality, not by his own will or external orientation, but because the phenomenon of hospitality captivated him. And then he could not perceive tourism disconnected from its first foundation: hospitality. The notion of the other, within the domestic or commercial relation, originated a demand: the host, a fragile element.

From his interest in the theory of tourism, in 2007 he had contact, through one of his doctorate students with the book *Philosophy of Tourism: Theory and Epistemology* [*Filosofia do urismo: teoria e epistemologia*] (Netto 2005), that I had published after completing my doctorate.

Agreeing with some ideas, expanding and disagreeing with many others, Tomillo Noguero got into contact with me and after several e-mails we met in Valladolid, in July 2007. That was the moment in which the system of gift established itself with greater strength between two researchers of different generations, who lived in different worlds, but had the same theoretical tuning. And more: it was also the moment when Spain started to receive a large number of researchers and when a group of scholars from Brazil became influenced by this Spanish researcher. So, Tomillo Noguero became Félix, and Panosso Netto became Alexandre.

The contact between us, from the very first moment, was an action of gift. In his first e-mail, of 22 February 2006, Félix presented his broadest and deepest views of tourism, in order to make himself understood. In a long message, he highlighted his opinions about the importance of an editorial project on the epistemology of tourism.

His comprehension of tourism was not superficial, lightweight or immediate. It was reflective, critical, extensive and profound. Furthermore, he perceived in a *sui generis* manner the relation between tourism and hospitality, from the subject *homo viator* (man the wayfarer), as a first entity of such phenomena, enhanced by universal reflections of ethics and otherness, as manifested in the same message:

With the previous indications my intention was to give you a brief idea about my conception of tourism, that I think it is closely related to essentialism, ontology and ethics and I define it as travel and hospitality (two simultaneous, reciprocal and bi-unilateral actions and effects). Within the travel I highlight the universality of *homo viator* doctrine; and within hospitality the universality of the law of hospitality, source of inspiration of the ethics of hospitality or otherness (F. Tomillo Noguero, personal communication, 22 February 2006).

To end his message, making it clear that a true cycle of gift could get started there, he wrote, 'I hope it has been the beginning of a broader and deeper institutional and personal collaboration at other levels' (Tomillo Noguero 2006). And so it continued, although, at that moment, we could not imagine where such collaboration would take us or how deep it would be.

This relationship between the senior researcher and the young researcher was strengthened by mutual empathy and admiration, possibilities of learning, an uncertain future to be built. Realising that Félix deserved to be known by more people of my academic circle, I introduced him to the Mexican researcher Marcelino Castillo Nechar, of Universidad Autónoma del Estado de México. Subsequently, they became collaborators and Félix went to Mexico to take part in conferences and in 2009 Castillo Nechar went to Valladolid to develop his post-doctorate in education and tourism, under the supervision of Félix.

At the end of 2009 Félix donated the library of Escola Superior de Turismo de Valladolid to me – nine tons of publications. Today this collection is housed at the Escola de Artes, Ciências e Humanidades da Universidade de São Paulo, in Brazil, as the Collection of Arts and Humanities Félix Tomillo Noguero.

In 2010, he again visited Brazil, for an academic conference, and this time accompanied by his wife Maria Francisca Colomo Campos. We took part in two additional gatherings, both in São Paulo. During these three events we got in touch with the main investigators of tourism and hospitality in Brazil. His horizons expanded and he was also able to visit the Amazon Forest, in the region of Santarém, Pará. He had confessed me it was one of his dreams.

Through him, in 2011, the Escola de Artes, Ciências e Humanidades da USP formalised an academic partnership with Universidad Europea Miguel de Cervantes-UEMC, in Valladolid. Since then, there has been a constant flow of undergraduate students between the universities. Félix would personally host the undergraduate students who arrived for the first time in Valladolid, in a clear demonstration of appreciation for the other and valuing of the practice of hospitality.

These interactions continued, and in 2011 Félix received me for my post-doctorate degree as my supervisor. From that year of studies an unprecedented investigation took place entitled 'Origins of touristic knowledge: sources and development, from the nineteenth century to the Second World War', today with approximately 1 500 pages and two thousand bibliographic sources in thirteen languages. The idea for this study was presented in a scientific article in 2011 (Netto, Noguero & Jager 2011).

As a proof of recognition of his deep knowledge, in May 2014, the Escola de Artes, Ciências e Humanidades da USP approved a process-invitation for Félix to be visiting lecturer/researcher, from August 2014 to July 2015. We would work for 12 months in the undergraduate and post-graduation programmes in tourism of EACH-USP. I was to be the professor responsible for his presence in Brazil. Unfortunately this visit never happened because he passed away that

July. The cycle of the gift was interrupted by his death but continues with his wife María and his four children.

Félix at times was a perfectionist. Because of this, his greatest works have not been published yet. His greatest contribution to the theme of hospitality is the book *Las grandes religiones, la Biblia y el turismo* [Great religions, the Bible and tourism], presented in the form of conference in 1993, in La Coruña. This work will be published with a new title: *La hospitalidad en la Biblia y en las grandes religions* [Hospitality in the Bible and in great religions].

As a way of keeping alive the name and the teachings of Félix, the *International Chair Félix Tomillo Noguero of Hospitality Tourism* is being created, that initially will include universities from Spain, Mexico, Colombia and Brazil. Furthermore, a blog has also been created to spread the ideas and works that have been developed (www.hospitalidad.info), related to the late professor.

Experiences of hospitality such as those recounted here are experiences of encounters. Encounters are the result of collective coexistence at their highest level of wholeness and complexity and within infinite possibilities of interaction, from the cruellest hostility to the most intense expression of hospitality. A statement by Norberto Bobbio (1977) about the sense of tolerance illustrates well the ethical sense of hospitality experiences. For the author, tolerance, in the sense of acceptance of the other,

> *… corresponds to an organic conception of society that privileges collective coexistence. In this sense, it proposes the contraposition and the dialogue between different cultures, within a space that allows the uneasiness of the research, the sting of doubt, the will of dialogue, the critical spirit, the measure in judgement, the philological scruple and the sense of complexity of things* (Bobbio 1977, 281).

The creation of a space for the acceptance of the other – in its more positive sense – that leads us not to deny or reject what is different, but to oppose ideas eventually incompatible and shows new realities based on respect and solidarity, seems indispensable for the promotion of peace in the contemporary world. This is the greatest challenge to be met by academic communities, particularly those that dedicate themselves to the study of hospitality, and where a timid and dissociated practice does not make any sense.

Collaboration, commitment, respect: the way for international integration of academic communities dedicated to hospitality

As the accounts presented here show, experiences of academic hospitality have to some extent been lived on an international basis, whatever that is. In more or less complex terms, relations have been built and nurtured between researchers of different worlds and times. Nothing can be more satisfying than this to a scientific community that shows even partial interest in the nuclear and transversal idea of hospitality that addresses globalising issues, including tourism, mobility, culture, entertainment, leisure, inclusion, gastronomy, hotel management, events, diplomacy, cosmopolitanism, among many others.

Within the formal staff of universities, scientific journals publishers, associations of research and post-graduate studies, agencies of promotion of research and the context of events, there are still huge challenges to be met in the sense of promoting effective academic hospitality.

In February 2012, directly after our experience of his hospitality in Nottingham, Conrad asked how he might begin a collaboration between himself and Luiz Octávio, as native speakers of different languages, unknown to the other. It would not be too hard to find a translator, but even that does not really solve the problem. A translation often fails to communicate feelings adequately and it is the actual experience of hospitality – mediated by the encounter – that creates that core of affection that is vital to effective interaction in personal relations.

What seemed logical to us, at the time, was to look for alternatives to promote not merely that encounter, but a broader encounter between academic communities linked to the two different linguistic communities, English and Portuguese speaking. And so besides introducing them to each other, we decided to take on the challenge of designing a project that would give these communities the opportunity of getting to know the thinking of these two important researchers for each of the schools, British and Brazilian: Lashley and Camargo.

We also sought to present the result of this dialogue to international scholars of hospitality in a democratic and comprehensive way. From the start it has been clear that there is no presumption that Conrad or Luiz Octávio are representatives of a 'school' or owners of any supremacy in terms of production of knowledge on hospitality.

In the scope of this project, because they have given hospitality studies their systematising models of the practices of hospitality, these authors have appeared as important references for the development of the theme within the scope of the linguistic universe in which they work. Their approaches to hospitality have guided its methodological positioning, helped to define objects of study and oriented the design of a theoretical *body* that has continued to develop within both linguistic spheres.

As mentioned earlier, with the support of the Academy of International Hospitality Research (AIHR), based at Stenden University of Applied Sciences, Netherlands (the institution to which Professor Lashley is linked), an international conference was held in November 2014 to which Brazilian researchers were invited and in which the state of art of researches in hospitality was exposed, both theoretical (*studies of hospitality*), and applied (denominated *studies for hospitality*). The event gathered both experienced researchers and the new generation linked to undergraduate and post-graduate programmes in tourism and hospitality of Stenden and also members of the Brazilian academic community dedicated to hospitality, represented by Universidade Anhembi Morumbi (UAM), Instituto Federal de Educação, Ciência e Tecnologia de São Paulo (IFSP) and Escola de Artes, Ciências e Humanidades da Universidade de São Paulo (EACH-USP).

Professors Conrad Lashley, Sjoerd Gehrels and Elena Cavagnaro were the hosts of the conference, issuing the invitations and orienting the reception of 78 participants, in a two-day event. In organisational terms, it is worth noting their regular practices of welcoming participants to an event of this nature, and highlighting the role of Stenden Hotel School, where most of the international delegation stayed and where communal meals were offered, which became very pleasant occasions of personal and professional interaction.

From a subjective point of view, the conference – as well as the joint publication of the proceedings – deserves prominence. Most importantly within the context of promoting encounters, it seems to have been an opportunity fo the effective exercise of what Alison Phipps and Ronald Barnett (2007) call academic hospitality. For these authors, within the environment of the academy, hospitality can take surprising forms. Practiced in the form of welcoming new ideas, it takes the shape of epistemological hospitality, and linguistic hospitality in the act of translating and interpreting academic essays, publications of scientific journals or in events promoted internationally. It also takes on a touristic character in the reception and hosting of visitors from other counties.

The concept of hospitality within the academic environment has been directly or indirectly mentioned by several authors (Lynch et al. 2011, Phipps & Barnett 2007, Kuokkanen 2003, 2008, Bauman 2011). For them, it is up to the academic communities to dedicate themselves not only to theoretical learning (particularly what happens in a solitary and endogenous manner), but the effective practice of hospitality, through the transformation of academic spaces into places of hospitality, through the creation of moments of welcoming the ideas of the other and by the adoption of postures of resistance to so-called epistemic ignorance, in the terms suggested by Rauna Kuokkanen (2003, 2008).

For Kuokkanen (2008), although the academy is a relational space in which there are more than adequate conditions for interaction and sharing of ideas, academic practices seem in fact to be linked to intellectual traditions and epistemic hegemonic approaches that, in the extreme (and very commonly) lead to epistemic ignorance or to a condition in which researchers stay stuck to concepts that they consider superior or sacred, refraining from knowing or absorbing any ideas outside their own dominion.

According to Kuokkanen, 'epistemic ignorance refers to ways in which academic theories and practices ignore, marginalize and exclude other than dominant Western European epistemic and intellectual traditions' and when other forms of knowledge different from the hegemonic ones are ignored, 'they are made to disappear through this invisibility and distance' (Kuokkanen 2008, 63).

In addition,

> *Epistemic ignorance is thus not limited to merely not-knowing or lack of understanding. It also refers to practices and discourses that actively foreclose other than dominant epistemes and refuse to seriously contemplate their existence* (Kuokkanen 2008, 63).

Her suggestion to avoid and/or fight against this situation is always through the adoption of academic practices based on a language that is inclusive and, if possible, universal, that may be adopted and shared by everyone and not understood only by a specific area of knowledge. In this sense she defends a posture of respect and reciprocity within the academic environment and argues that 'the ethics and the future of the academy require hospitality. Without openness to the other, the responsibility towards the other, there is no future for and in the academy. The future of universality is the openness to the other' (Kuokkanen 2008, 74).

Phipps and Barnett (2007) present dialogue as the fundamental element for academic interactions in the contemporary world. They suggest that a renewed dialogue be adopted, different from formal dialogue, stuck to rituals and obsolete protocols. In their opinion, dialogue is free, open, sincere and respectful. It places interlocutors at the same level and nullifies any hierarchy or relationship of domination, as a necessary condition for effective communication.

For them, this renewed dialogue must be permanently promoted, under several formats, from the casual encounter in the corridors of universities, to the conversations in the format of seminaries, symposiums, conferences or academic publications that do not fit into the predictable structure or heavy language normally dictated by academicism. In both cases, it is more relevant to promote practices of interaction that highlight values of true hospitality and aim at a constructive dialogue, beyond mere communication of opinions or ideas. In their perception, conversations like that are only possible in situations where 'an ethic of academic hospitality has the chance to grow' (Phipps & Barnett 2007, 253).

In the opinion of Lynch et al. (2011), interaction between researchers of different areas of knowledge (even those who dedicate themselves to the same theme) is still very limited and dialogue and interdisciplinary collaboration are restricted. But this means that opportunities for favourable spaces should be built for the effective exercise of academic hospitality and the fight against epistemic ignorance, towards the production of academic knowledge that is more valuable and useful to society.

In this sense, the experiences of hospitality to which all of us were exposed at the Leeuwarden conference in 2014, and this joint publication that resulted from it, were the result of successful efforts of integration between some researchers of the Anglophone group and some Brazilian researchers. We realised in the end that this effort of integration between different generations, linguistic communities, theoretical lines and methodological procedures was a challenge we are easily capable of meeting. To some extent we have already met it. However, the experience we have lived also shows that the challenge continues and that it is huge. In this sense, we could simply refuse to accept it. We could do what many scientific communities from many areas of knowledge do. But then, we are talking about hospitality.

New perspectives for the exercise of hospitality within the academic environment seem to indicate the imperative need for a position of collaboration, commitment and respect among lecturers, researchers and students. Only on that foundation does an effective international integration of academic communities dedicated to hospitality seem possible.

As we have already said, there are many action fronts open. Our greatest difficulty is that of otherness. The experience we have been through shows that some of these challenges have started to be met:

Linguistic hospitality is taking shape through the goodwill and communication efforts of all, with or without the help of translators, in a moment when the foreign language is not seen as a unresolved problem, but as a hurdle to be overcome, on behalf of integration between different linguistic cultures.

The dissemination of knowledge we've been searching for is no longer restricted to a certain audience, because of our own option of producing studies that are published in scientific journals edited in Portuguese and English at the same time.

The conference events place hosts and visitors on equal terms, on account of the condition of being invited and received (instead of submitting the other to his approval, as in a regular process of submission of articles to be evaluated by a scientific committee), opening the door to the other and being available to listen to what he has to say.

Generations, cultures and opinions become mixed and, with this, we all have the feeling that this is the most correct way of integration to be followed and that we need to commit ourselves not to make of academic hospitality an empty discourse, but a practice.

Experiences of hospitality are created here that go beyond the space of events or piles of papers compiled in the form of scientific journals or materialised electronically, translating themselves into appropriate times and spaces for designing promising professional interactions and under favourable conditions for the strengthening of effective and affective social bonds.

Leonardo Boff (2006), the Brazilian philosopher, says that to welcome the other effectively, whether he is near or far, it is necessary to be able to get rid of any preconceptions, to promote dialogue and proximity, observe him in an attentive and committed manner, to make sure that communication happens effectively, understand his symbolic universe and promote a covenant with him in the sense of empathy and identification. Effective coexistence nowadays has to be inclusive. What we are living is a challenge of inclusion, in the form of collective learning.

Notes

1 Although Conrad Lashley's concept may be called 'simplistic' and has been criticised by several scholars, among them Slattery (2002), who gave it severe criticism and generated a polemic discussion presented in the form of five subsequent articles (Brotherton 2002, Slattery 2003, Brotherton 2003, Jones 2004a, 2004b), his contribution seems undeniable in the sense of proposing a model of 'three domains' of hospitality and because of this content, give voice to a series of authors who, agreeing or not with the ideas we presented all collaborated for the maturation of the field of hospitality.

2 Although in Brazil there are several post-graduate programmes in Tourism in which the theme of hospitality is constantly addressed, the programme of UAM, implemented in 2000, brought as a proposal direct and primary dedication to the theme, which transformed the university into a focal spot of scientific knowledge production linked to the area. This was strengthened with the creation of the scientific journal *Hospitalidade*, in 2004, a journal in which articles directly associated to this area of study are published. Between 2004 and 2014, over 240 masters' dissertations were produced in the UAM programme and, within the same period, more than 140 articles were published in the journal *Hospitalidade*, which characterises one of the most fruitful movements of disclosure of researches related to the area all over the world.

3 They are, (1) Dias, Célia Maria de Moraes (Ed.). *Hospitalidade: reflexões e perspectivas*. Barueri: Manole 2002, (2) Dencker, Ada de Freitas Maneti & Bueno, Marielys Siqueira (Eds.). *Hospitalidade: cenários e oportunidades*. São Paulo: Pioneira Thomson Learning, 2003.

4 The studies related to the so-called French matrix of hospitality, although restricted to the French linguistic community were extensively translated and incorporated by academic groups throughout the world, including Brazilian scientific communities, deeply influencing them. This relation of influence and the terms in which the interaction of studies took place (or not) is not object of this text and, therefore, it does not appear as the focus of the discussions presented here.

5 Luiz Octávio de Lima Camargo lived in Paris for six years, where did his specialisation and doctorate at Université Paris V – René Descartes. His doctorate thesis, entitled 'Genese du loisir dans les pays en voye de developpement: le cas du Brésil', was developed under supervision of Joffre Dumazedier, one of the most renowned French sociologists.

6 An extensive survey of the production in hospitality research linked to academic communities of the English, French, Spanish and Portuguese-speaking worlds was done by Ana Paula Spolon at the Programme of Post-Doctorate at Universidade de São Paulo (USP), as a post-doctorate research project linked to Escola de Artes, Ciências e Humanidades (EACH).

7 Recently, it should be noted, there has been the publication of the book *Laços sociais: Por uma epistemologia da hospitalidade* (Caxias do Sul: Educs, 2014), edited by Márcia Maria Cappellano dos Santos (Universidade Caxias do Sul – UCS, Brazil) and Isabel Baptista (Universidade Católica do Porto, Portugal), divided into two sections, each by authors linked to Brazil and Portugal.

8 For Boff, regarding communication, if necessary one should promote efforts to adjust forms of linguistic interchange, even within the context of hegemony of a language considered universal. In his own words, 'there will always be a general language, through which people may shorten distances and promote the participant knowledge ... However, the language of each people is irreplaceable and represents their richness' (Boff 2006, 29).

9 For this collection, we adapted the book written by Lashley in 2000 in the following work: Lashley, Conrad & Spolon, Ana Paula. *Administração de pequenos negócios de hospitalidade: Guia do gestor*. Rio de Janeiro: Campus Elsevier, 2011. (Coleção Eduardo Sanovicz).

10 The main objective of this project is the production of theoretial and practical knowledge about indicators of urban hospitality, through the study of the dynamics of social welcoming, characteristic of two cities, Porto (Portugal) and São Paulo (Brazil), aiming at obtaining elements of comparative analysis about the practices of hospitality related to the welcoming of foreign citizens. Having as reference entities that render services of welcoming to this vulnerable human group, it is intended to investigate its organisational practices, checking at the same time the way that citizens themselves felt welcomed and supported. In order to ensure the consistency of the common project, the researchers responsible for each one of the sub-projects work mutually as external scientific consultants, commiting themselves to promoting a permanent inter-institutional and inter-personal dialogue.

11 Prof. Dr. Félix Tomillo Noguero (Valladolid, 1943–2014) was to have been one of the authors of this article. To him belongs the first proposal of application of the notion of academic hospitality, without even knowing the text by Phipps and Barnett, used by us as a theoretical reference. This editorial project, the last in which Professor Félix took part, lost his direct collaboration in July of 2014, when he passed away. His ideas, suggestions and most importantly, examples and legacy will stay with us and permeate the contents of this work. His last contact through e-mail related to this production asked that we give it a more personal tone than the normally established in academic publications. For him, it would only be possible to talk about human relations including

emotion, never through a measured, restrained, cold and calculating parlance.

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Future directions for international education and research on hospitality

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This paper presents considerations about future directions for international education and research in the field of hospitality management. The ideas are presented to provide a closer connection for the hospitality industry on an intellectual basis for doing joint research. Furthermore, the role of students and working with them on partnership basis in research is discussed. To illustrate the ideas, two examples are given of recent research projects in the field of employment branding. One of the project examples reports on joint research dissemination efforts between industry and education, while the other project is an example of research co-creation by student and supervisor. The aim of this paper is to stimulate further debate on the themes raised.

Keywords: Future directions, hospitality research, education, hospitality industry

Introduction

This paper presents possible future directions for international education and research on hospitality. Some of the first thoughts were shared at the Academy of International Hospitality Research Conference at Stenden University of Applied Sciences in November 2014. Points of contemplation are discussed that provide an approach to hospitality research in terms of potentially reworking the relationship with the hospitality industry in research (co-creation) and upgrading the role that students take in hospitality research. Each point is introduced with the accompanying perspective of explaining the approach and providing a specific outcome example from the researcher's world. This paper is intended to stimulate debate and develop innovating directions that can serve international hospitality research practice. The motivation for these proposed new directions is driven by involvement in an applied research unit with the intention to provide innovations in hospitality not only in content but also in approaches. This paper explores innovation in approaches on how the relationship or partnership with the hospitality industry can be viewed and how the relationship or partnership with students in research can be re-defined. Each of the approaches is examplified with a relevant mini-research case.

Relationship with the hospitality industry: research co-creation

There seems by origin to have been a somewhat ambivalent relationship between industry and researchers/academics in hospitality. As Kruss (2005) argues, there has been a perception amongst academics that 'industry' is reluctant to initiate cooperation with higher education beyond that which is short-term and meets industry's immediate needs. Similarly, it could be argued that when academics present partnership initiatives towards industry it is usually in the search for funding and not necessarily to build intellectual connections with the industry. Nevertheless, a connection between higher education and industry is one of the directions for engaging in meaningful, relevant and applied research in fields such as hospitality management. Oord (2012) confirms that in successful Dutch University of Applied Sciences Professorship research practice, the creation of crossovers with the field of profession is important. The gap between industry and academia is primarily a result of the cultural differences between the two professional categories (Gehrels 2013). Schneider and Barsoux (2003) confirm the impact of professional cultures on the working lives of those in particular fields, with the differences in professional cultures caused by the specific values and beliefs in each group. Despite the challenging relationship between industry and academia, there seem to be strong indications that co-creation of research, between industry and academia can provide added value for those who need to benefit from the research, such as, for example, students in hospitality management programmes. Research, and not necessarily only research aimed at publishing in high rated academic journals, can benefit industrial applications (Law & Chon 2007). In Figure 1, the dimensions involved in partnerships between higher education are illustrated diagramatically. The matrix as created by Kruss (2006) looks at two intersecting continua defined as primarily intellectual or financial imperatives shaping a partnership between industry and higher education. It is not about 'either-or opposites', because in fact, as Kruss explains, they operate simultaneously. Although the matrix was created on the basis of the South African situation related to higher education in the technology sector and industry partnerships, the value can be very well used to mark the situation in the hospitality and tourism sectors.

The suggestion in this paper is that 'networked forms of partnerships' (right bottom of the matrix) driven by the motivation to satisfy intellectual needs by both industry

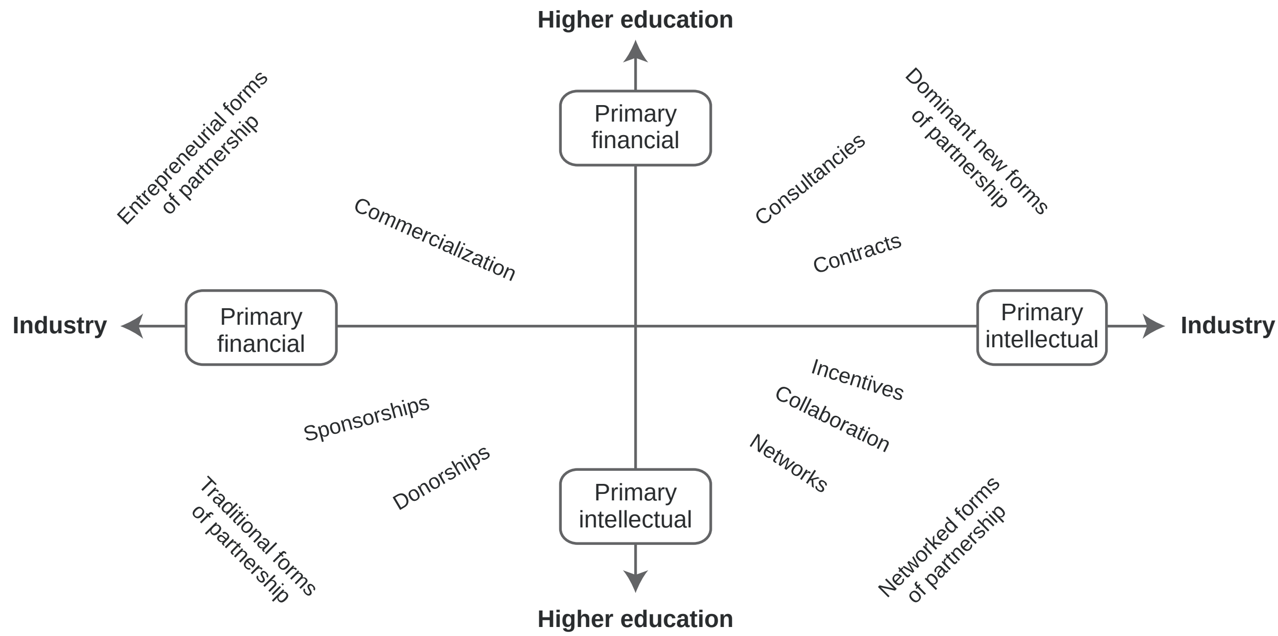

Figure 1: An analytical matrix of forms of partnership between higher education and industry (Kruss 2006)

and higher education in the hospitality sector will provide a constructive way forward. If partnerships are built on intellectual foundations they are more strategic in nature and contribute towards innovation of product or process, as was illustrated in the South African example. A potential case is provided here of a partnership between research in higher education and the hospitality industry that was based on intellectual imperatives. This resulted in joint work between a hospitality researcher (the author of this paper) on behalf of his research unit and the industry partner.

Example 1. Book chapter: an international hotel company's employment brand

The development of this book chapter for the *Routledge Handbook of Hotel Chain Management* (Ivanov & Magnini 2016, forthcoming) started from the relationship between a hotel chain taking interns and the Stenden Hotel Management School in Leeuwarden, the Netherlands. At an annual industry fair, the VP Human Resource Management got into a conversation with the researcher. Their joint interests in the topic of employer branding resulted in an invitation for the researcher to come to the corporate office and to interview senior management about the company's strategy in employment branding. In the sharing of information, valuable insights about the company's vision were revealed. One of the division directors shared documents on how the hotel chain was working towards implementing their vision for the future. Both manager and researcher decided to develop a joint research paper or book chapter based on the information. The project was extremely interesting because the insider, the manager, knew exactly what was going on within the company and could pinpoint the challenges that were faced. The result was a book chapter constructed in cooperation between industry and academia. Because of the information that potentially might be perceived as 'not looking good for the company', the researcher and the company decided not to reveal the identity of the company. The researcher worked the material into a anonymous case study with a fictive company name. The cooperation on this research project definitely strengthened the connection between higher education research and industry, driven by an intellectual motivation. A compact version of the book chapter is presented here.

Precis

The hospitality industry is in a constant state of change, which requires management to continuously review and update corporate strategies. Evaluating a company's value proposition is a key process, for which a thorough and objective assessment is needed of how to deliver the guests' desired services (Kwortnik 2011). This chapter outlines how Company X engaged in the process of analysing its current external brand within a historical and developmental perspective. The ongoing changes in brand promise are explored as well as the major process of developing an employment brand. Internal and external brands are compared in terms of consistency and a set of improvement actions is discussed. The discussion is then taken further to explain how enhancing the company's employment brand and resulting diversity strategy are taken on.

Background: history and profile

Company X's competitors include Marriott, Hilton, Sofitel, Mövenpick, Steigenberger and Sheraton and its first hotel opened in Western Europe in the previous century. From the first hotels in Europe, Company X expanded into other markets and began to experience rapid growth. It was recognised that the frontline employees provide the service, and therefore Company X's employees are the brand.

Attracting, hiring, developing and retaining of employees, and keeping the engagement level up is crucial for Company X. In order to implement a company culture in line with a renewed brand promise and cascade it down to the hotel level, a co-creation initiative was headed by executive management including the general managers of all hotels. Substantial research went into surveying and interviewing employees, management and customers to assess what they felt represented the brand. The outcomes presented the following company values: 'Hospitableness', 'Quality', and 'Service … with attention to the Individual'. Additionally, the expected behaviour of employees and management was defined. Both values and expected behaviour build Company X's company culture that characterises the brand internally and externally. Five years ago, Company X embarked on further defining the external brand promise in order to align it with the company's 2016 strategy. Company X realized that one of their strategic objectives, growth, would require a more international brand perception differentiating Company X clearly from competitors. In order to grow the brand, the primary focus areas were set as follows:

- Brand assessment
- Public relations
- Customer insights & CRM/loyalty.

The HR perspective 'Employees are the brand' becomes increasingly important in times of the 'war for talent'. Employment branding comprises an important factor for competitive advantage. Especially in the hospitality industry, the right engaged employees are crucial for the company's success. HRM and the employee's manager have a variety of available tools and strategies to increase talent flow, development and retention. In order to create an optimised workforce performance, employment branding is still an underutilised tool (Gehrels and De Looij 2011). Employment branding is a powerful driver of global talent management and an important part of the employment philosophy. As workforce studies show, the reputation of a company as a good employer is an important driver for recruiting the right people, keeping them, and securing their engagement (Auger et al. 2013).

Employment branding

Company X explicitly mentions on its career website: career development, mentoring, coaching and a career tailored to one's own abilities and growth for all levels, from graduates to experienced managers, aiming to be acknowledged as the preferred upscale hospitality employer. But does this really differentiate Company X from other hospitality employers and why do employees choose to work for the company? The hospitality industry has a high turnover (Hemdi and Rahman 2010) and some employees leave the industry because of limited salary opportunities. Company X as an employer tries to distinguish itself with defined opportunities for career growth, supported by strong learning and development initiatives for its employees, with a hospitality management graduate programme and strong cross area career planning. In addition, a transparent, market competitive, and performance-based compensation strategy provides equal opportunities to each employee, ensuring an environment of trustful relationships. Compensation should, however, be improved as part of the employment branding strategy implementation. Lastly, due to the changing needs of generations, how and what employees' roles and responsibilities are must be more clearly defined in a broader context and amended to specific labour supply and demand.

Next to developing a compensation strategy, the company's biggest challenge is its recruitment strategy. In a highly competitive labour market, it needs to be clear which attributes are the most important for attracting employees. It is important for Company X to deal with different generations. Currently, most senior leadership positions are held by Baby Boomers and Generation X, while in the future Generation Y will be taking these roles. These generations (Holroyd 2011) hold different perceptions and expectations of leadership and development. Even if senior management is developing strategies to keep up with the employment value proposition, the biggest challenge is the implementation.

Communication within the organisation is complex and often strategic initiatives go a long way to reach the end user, the frontline employee. Part of the problem that is causing the potential tension between strategic implementation and practical execution is the company's decentralised structure. Each geographical area has its own 'corporate centre' and is responsible for cascading information down to hotels within their area. Therefore, the employment value proposition is not always delivered in the same way, which results in a less aligned workforce and differences in understanding the brand recognition value. Company X leaves compensation and benefits to each area office (as they have their own profit and loss responsibility and often legal requirements) to competitively benchmark market salaries. It is the responsibility of the area offices to ensure that their hotels are actually offering a competitive benefits package. The strategy is not to offer the best benefit package in the industry, but to offer more benefits in terms of career growth. The redevelopment of the brand promise presents a perfect opportunity to re-align and strengthen the vision, values, expected behaviour and strategic objectives properly with the external customer brand promise. At the core of the strategy will have to be the internal brand message. What this means for the employees needs to be defined and be in line with how that affects customer value creation. This core element, which was previously not considered, will bring in line the competencies, needs and requirements for all new hires and current employees to deliver the new brand promise. A key component will be how to keep the best employees and align them with the requirements of a high quality service culture and a strong focus of being intuitive and authentic. It is key for Company X not to introduce new verbiage for defining company culture but rather to simplify the expected behaviour and values and further define them through brand trainings. Also core to the brand is the uniqueness of each property. Instead of having mandated standard operating procedures, there should be room for each property to develop their own unique personality.

Diversity management and business success

Currently, diversity is addressed as part of a global sustainability programme which was launched over the past few years. The company's code of conduct was re-worked and includes statements on Company X's stand on discrimination and harassment, along with definitions of both. The employer sustainability programme encourages the hiring and retention of a diverse workforce, states that the organisation stands for equal opportunities, and that it works to maintain the highest level of employee engagement and job security. In addition, the company commits itself to a code in order to apply fairness in terms of hiring, promotions and compensation in line with the company's corporate regulations and guidelines. The hospitality industry typically is represented by a very diverse workforce (Forbes 2012). In the frontline, which is Company X's core human capital and of strategic importance, incorporating ethnic minorities, religious beliefs, sexual orientations and cultural origins is crucial. The perception of each hotel and therefore its success in the local market and brand value recognition is very much based on high quality and reliable interactions between employees and customers, vendors and local communities. A diverse workforce is an important factor for the success of the brand. Negative perception of stakeholders about the company's ability to manage and respect diversity and inclusion would have a direct impact on results, and potentially trigger a loss of business.

Although the hospitality industry may look diverse, senior management composition in Company X is more homogeneous. Most senior management in the hotels is male, older than 40, European and holds a degree in hospitality management. Furthermore, there are many male Europeans managing the corporate office and area offices. This means that a homogenous senior management team will benefit less from individual perspectives, creativity, innovation, enhanced problem solving and organisational flexibility than a more diverse leadership team. Company X's management may find it challenging to understand and meet the expectations of a variety of customers and hotel owners/investors. It is crucial to recruit a diverse workforce group for running the company's business, which will be hindered if there is a perception of limited career development perspectives and non-inclusive company culture and management style. The policies themselves, however, will not transform the organisation to become more diverse and change its management and leadership style. In order to make progress, the senior management team must increase awareness and understanding of diversity, its growing importance in today's highly competitive market and how it supports the business strategy as well as its ultimately positive impact on Company X's performance. Management needs to demonstrate with actions and choices that it truly endorses diversity, and that it is not just because of the current trends to promote diversity. For the company it will be crucial, in order to deliver the brand value and become the leading company in the hospitality upscale market, to embrace diversity, implement it successfully and live it every day.

Putting diversity management into practice

As Company X's diversity and inclusion practices are on a level that can be further developed, the following initiatives should be implemented. First of all, Company X needs to increase measuring workforce demographics with the focus on managerial roles and key positions in order to get a current picture of how diverse groups are represented within the organisation's 20% best paid jobs. The metrics to evaluate the workforce diversity demographics could be included in the monthly key performance indicator reporting. Company X's recruiting strategy needs to be aligned with the new requirements for employees delivering the brand promise to customers. The company culture must increase diversity and demonstrate why a diverse workforce is needed in order to deliver on the brand identity. For example, vacancies should also be advertised through alternative media and a variety of posting possibilities, reaching a more diverse labour pool, and ensure equal opportunities. Another key initiative could be to launch diversity training in the framework of the leadership programme. It is important that senior management and managerial leaders of the organisation thoroughly understand the impact of being an inclusive business and what the company's risks are if it ignored the fact that diversity is going to be a competitive element in the future.

Furthermore, a diversity council should be set up, chaired by a member of senior management and formed by employees with various demographics, from across the organisation (corporate, area offices and hotels), working at various hierarchical levels, of all ages and genders, and of diverse educational and cultural backgrounds. The major task of the diversity council would be to help develop and maintain a relevant diversity strategy and policies. Due to their engagement and impact on the organisation's diversity agenda, members of the diversity council would also function as diversity champions and be liaisons in their area office or hotel. All Company X leaders need to be trained in understanding how people have various cultural and educational backgrounds and therefore may perceive or send information differently in conversations. In order to understand others, the organisation should have its leaders understand how their own national culture is made up in terms of stereotypes, wrong and right, basic laws and manners, power distance, and concept of time. In these times of 'Generation Y', discussions and exchange on generational behavioural differences within the 'home culture' are crucial. A teamwork culture needs to be further developed and promoted within Company X and multicultural, diverse, cross-area and cross-departmental teams should be encouraged.

Concluding remarks

In this chapter, an open-hearted analysis is provided of how Company X over previous years has been considering and developing its brand. The notion that changes are triggered by senior management demonstrates that there is an awareness that innovation is needed in human resources management to remain an important player within the world-wide hospitality industry. For practitioners and future practitioners in the hotel industry (e.g. students of hospitality management programmes), this case study serves as 'food-for-thought' about how a successful company such as Company X is consistently seeking further development. This chapter will assist the worlds of practice and (hospitality management) education to engage in discussing the fascinating business of international hotel management.

Upgrading the role of students in hospitality research

Based on observations over the years of teaching and researching in higher education, there appears to be a certain unwritten paradigm in education and research about the roles of student and teacher/lecturer. An obvious distinction is made between students and lecturers/researchers, which seems to be logical because of the educational context and school environment. Students enrol for a programme and until the moment they graduate are considered to be in a learning position, while lecturers, also in their role as research supervisors, are expected to facilitate the learning process. Having said this, comments can be made about exactly what the different roles entail, particularly when it comes down to working on research. Students engage in research projects in the final stages of undergraduate programmes (usually third and fourth year) or throughout the one or two years of master's programmes. In many cases students have a particular drive to take their research efforts the 'extra mile' because of the potential it has for entering a career or because the specific interest they have in a topic. In Table 1 an overview is provided of the elements and phases that can be taken into account when researcher and student interact. As phases, 'before enrolment', 'in programme', 'fresh graduate', and 'mature alumni' can be distinguished. Just as important are the elements that influence the relationship: 'education', 'employment', 'research', 'background' and 'individual'.

To build an effective research relationship between student and researcher, it is valuable to take all the elements and phases into account. In the most common and traditional educational setting for research the supervisor/lecturer will only look at the 'in programme phase' and consider research as an 'in programme' element (B-1). Supervisors who produce research for dissemination purposes will probably also look at what a student has done before entering the programme and see if elements of experience such as employment and country of origin can be put to work in the research (A/B-1/2). Especially in part-time programmes, mature students bring their work and background to the research and use these if alerted to this by the researcher/supervisor. When this is the case, student research becomes more than just a project to fulfil the requirements of a particular degree programme. Examples are plentiful in which student research involves fieldwork that taps into highly relevant and innovative content. Still, in the strict definition the projects are considered 'student work'. New directions for research and education can be explored by looking at all elements 1–5 in all phases of contact. The different phases can follow each other in some cases in a relatively short time-frame. For example, a current student who has previous work experience and relevant education may quickly find an interesting position as a fresh graduate. If such a graduate is already involved in research and has established a productive relationship with the researcher, it may be a natural next step to prolong the joint research efforts. In line with the first section of this paper about the relationship between higher education and industry, this would create potential partnerships at the intellectual level for both.

If as a future direction in education and research, a different approach can be taken, one that considers students to be 'partners in research' liaising with their supervisor, the output will be different. Working with a definition of being partners in a research project opens directions for an innovative kind of engagement. If students are introduced early on in their programmes to the notion of becoming a partner in research, this will offer opportunities for many of them to profile themselves when their final research projects are done. Obviously, this means that as a lecturer or educational professional, a different position needs to be chosen, which will not always be easy. Sharing, discussing and debating research topics and methods with students on the basis of being 'partners' in the process will surely provide a notion of vulnerability on the side of the lecturer/researcher. It will require a different involvement and not just telling the student what is right or wrong. If students sense the potential benefits of becoming involved in the process on a more equal basis they will 'buy into' the research exercise more fully than just to complete a compulsory part of the curriculum. This change in defining the relationship between student and lecturer in research will take a lot of effort because it touches the core of the educational system. The second example of research presented in this paper was produced in cooperation between a student and the researcher/supervisor, and was built on the student's interest and previous work experience.

Example 2. Employees' employer brand perceptions: a case comparison of similar-scale hotels in different cultures

In this research example, the student came with a strong motivation, based on the experience of having worked in the

Table 1: Elements and phases in contact between student and researcher (Gehrels 2015)

Elements		Phase contact with prospective student/student/fresh graduate/mature alumni			
		A	B	C	D
		Before enrolment	In programme	Fresh graduate	Mature alumni
1	Education	Previous education	In programme	Further study (Master's, PhD)	Further study (Master's, PhD)
2	Employment	Previous employment	Internship or part-time work	Work position or post-programme internship	Senior position
3	Research	Bachelor project	Project & thesis	Company research or project	Company research or project
4	Background (country, culture)	International experience	International knowledge & skills	Working in international industry	Extensive experience internationally
5	Individual (interest, motivation, skills)	Awareness and interest for research	Motivated for research, skills present	Appreciation & acknowledgment for research	Appreciation & acknowledgment for research

hospitality industry in two countries, to research her specific topic of interest in cooperation with the supervisor/researcher. Together they decided to work towards a publishable output that would generate value for both knowledge on employer branding and as a result also for industry professionals. The student as researcher travelled back to her home country to collect data. This research, although limited in scope and sampling, provides valuable content that will allow practitioners to better understand their specific context and practice.

Precis

Global unemployment has been on the rise in recent years (International Labour Organization 2014). Interestingly, employment in the hospitality sector is growing, which is aligned with higher labour turnover, however (Bares 2013). Consequently, implementing dedicated human resources strategies helps hotel companies to cope with this issue (Samuel & Chinpunza 2009). Gehrels and de Looij (2011) explain the benefits of implementing employer branding in the hospitality industry, which refers to the association between employees and their organisation, including potential strategies companies can use to attract and convince prospective employees. Kimpakorn and Tocquer (2009) emphasise that employer branding helps companies to increase employees' brand commitment, making it more likely that they will stay longer.

This study focuses on employees with different cultural backgrounds and their perceptions of the employer brand, and was conducted in similar scale four star hotels in Bangkok and Amsterdam. The research aims to find out how the employer brand was communicated to employees, how employees perceived it, and to what extent cultural differences were of influence. Although small and content bound, the study adds value to the human resources perspective within the hospitality industry. The hotels' recruitment practices were assessed to illustrate their effectiveness. The results provide a source of knowledge essential for contributing to the development of global hospitality industry human resources practices. Research questions guiding the research address: the communication channels hotels use to communicate with their employees in terms of employer branding; how employees perceive their hotels as a place to work; whether employees' perceptions are aligned with the employer brand; what the similarities and differences between countries in terms of employee's perceptions of the employer brand are; what the factors are that contribute to the differences in employee's perception; and what the hotels could improve in terms of employer brand, according to employees.

Background

Wilson et al. (2012) call front-line employees 'boundary spanners in the service experience', and Hur and Adler (2011) add to this that when purchasing products, customers most of the time base their perceptions of the products on their tangible features. When purchasing service products, however, customers perceive the practices of service employees as the key factors when evaluating the service provided. Kotler et al. (2008) claim that most successful service companies are likely to pay more attention to the employees than is suggested in traditional management approaches. As a result, providing care to employees becomes one of the effective tools to stimulate service profits and growth since the employees are perceived as the key determinant of service companies. Defined as the 'war for talent', it has been predicted that a scarcity of qualified staff will arise due to globalisation, and demographic and economic changes (Beechler & Woodward 2009). This notion was echoed by Dobbs et al. (2012), who claim that in major countries, such as China, India, some parts of Europe and North America, a lack of higher-skilled employees is becoming clearly visible. Tag-Eldeen and El-Said (2011) claim that the employment structures of the tourism and hospitality industry make the situation more critical than for any other industry.

One of the human resources strategies available to deal with the emerging HRM situation is to present an employer brand. Wallace et al. (2014) define employer branding as a combination of marketing and recruitment practices allowing customers, employees and other stakeholders, to recognise the desired organisation image. In other words, the employer brand represents an organisation's image as perceived by actual and prospective employees. A company with an effective employer brand is more attractive among potential employees than those with lower employer brand perception (Wallace et al. 2014).

Cultural differences strongly influence human resources practices, and various definitions of culture can be found in different contexts (Greckhamer 2011, Kongtawelert 2010). According to Wilson et al. (2012, 247), culture has been casually defined as 'the way we do things around here'. Culture refers to the thinking patterns and what people believe in a society. Wursten (2007) warns that not every profile of desired competencies can be used everywhere. A management style that is used effectively in one place does not necessarily work elsewhere. In this study, employees from different cultures' perceptions of employer branding is compared between the Netherlands and Thailand.

Method

Qualitative research was conducted in order to collect the required data and it focused on '… discovering and understanding the experiences, perspectives and thoughts of participants … ' (Harwell 2011, 148). Interviewing was employed in this study because of its openness and flexibility. Two series of ten semi-structured interviews each, were carried out among managers and employees in two four star hotels, one in Bangkok and one in Amsterdam. The collected data was transcribed verbatim, coded and analysed. Anonymity of the interviewees was maintained throughout the research.

Findings and conclusions

Six key findings were discovered from the analysis of the twenty interviews conducted in the two hotels. The outcomes reveal that the most popular communication channel used in recruiting in both countries is personal connection. In Bangkok, the hotel usually posts its opening vacancies on a number of hotel job websites that are comparable to the Dutch hotel job websites and as a result a number of respondents found their job this way. As part of the recruitment process, Dutch hotels often make use of social media platforms such as LinkedIn and Facebook in the search for employees. In addition to that, a number of trainees are recruited through the various Dutch hotel schools. The Thai hotel makes use of newspapers when staff is needed for work like gardening or cleaning. Social networking websites do not play any role in recruiting candidates in Thailand.

The perceptions of employees about the employer brand were clustered into six major themes. (1) job characteristics (JobChar), (2) physical environment & atmosphere (PhyEnv&Atm), (3) colleagues (Colleag), (4) leadership & management style (LeadMan), (5) organisational culture (OrgCult), and (6) salary & benefits package (Sal&Ben).

The priorities of the respondents in descending order are shown in Table 2.

The Dutch respondents defined their hotel as a good work place because of its personalised service, which mainly relates to job characteristics. This concept of personalised service gives them a chance to establish personal contact with the guests, which is one of their fundamental desires when applying for a job. Teamwork, working independently, being direct, and employee involvement are defined as prominent aspects of organisational culture. Half of the respondents define good colleagues as an essential element of working in a good place. The majority of Thai respondents perceive a competitive salary and benefits package as what makes the hotel a good place to work in. The respondents define good colleagues as being friendly, helpful and sympathetic. Two other important aspects about colleagues that the Thai respondents expressed are about being close to each other, and being able to fill in for each other. Most Thai employees include the location of the hotel and its accessibility, and particularly the family-like feeling at work in the definition of working in a good company. Working with supportive and listening managers who always give people an opportunity also defines a good employer in the Thai respondents' views. When comparing employee's perceptions vs. employers' of being a desired brand, it can be said that the greatest part of employees' perceptions of the employer brand align with the employer desires. The fact that Thai respondents focus more on the salary and benefits package is supported by Buripakdee (1988) who found that Thai employees perceive working as a means to yield income more than making a career.

As points of improvement for the employment brand, the Dutch interviewees named the salary and the limited career growth in the hotel. Furthermore, the hotel could be more flexible when assigning staff per shift. A number of respondents in the Thai hotel would like to have their basic salary increased. Improving the staff canteen and providing more professional training to the employees are two of the most important points named. Several respondents in both hotels said that the hotel should consider hiring better employees, which in this regard means candidates with job knowledge and working background in the direct or similar field. Remarkably, the need for prospective employees to have a hotel school educational background or similar was not referred to during the interviews.

Recommendations

The Dutch hotel is advised to:

- review salaries and compensation schemes for employees periodically
- realize that not every employee appreciates the additional training or educational programme that they are entitled to. Therefore, it is wise for the hotel to set up a compensation plan with two possibilities with a choice of salary raise or additional training. This will strengthen commitment to the hotel and keeping talented employees
- ensure that all candidates are aware of the limited career opportunities in the hotel from the beginning and agree to that
- be more flexible when setting up the work schedules and have an effective plan for manpower that corresponds with the hotel occupancy.

The Thai hotel is advised to:

- consider salaries that in Thailand usually consist of an basic salary amount plus service charge. When comparing only the basic salary with other industries, the average amount is therefore relatively low. The hotel should ensure that its employees truly receive a competitive salary and benefits package and these should be reviewed annually, which will help to retain talented employees
- review the service charge. The hotel currently pays 90% of service charge to its employees and is advised to increase this to 100%
- add a provident fund to the employees' benefits package
- urgently improve the staff canteen in its atmosphere and quality of service
- provide more professional training to employees. This will not only enhance the hotel's professionalism, but is also a way to show that management is interested in the development of employees
- raise the required professional qualifications for new staff, which will help to get the right employees for the work.

Rounding off

The contemplations about innovating partnership between higher education and industry on the one hand, and the relationship between supervisor/researcher and students on the other are intended to stimulate discussion about future directions for education and research in hospitality. This paper does not assume there to be a single option that will be successful. A lot of potential future results will depend on how flexible and willing representatives of different communities (academia, industry and students) are to engage in the discussion. As Gehrels (2013) asserts, a lot is about the language that people speak and the culture that has shaped their thinking processes.

Table 2: Priorities of employees in a Dutch hotel compared to the Thai equivalent

Priority	1	2	3	4	5	6
Dutch	(JobChar)	(OrgCult)	(PhyEnv&Atm)	(Colleag)	(LeadMan)	(Sal&Ben)
Thai	(Sal&Ben)	(Colleag)	(OrgCult)	(PhyEnv&Atm)	(LeadMan)	(JobChar)

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A visual analysis of a cultural tourism destination

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This research investigates how a relatively unknown town that is elected as cultural capital of Europe can use visual materials to attract visitors from totally different areas in the world, particularly China. The study uses visual cues for two purposes: first, to evaluate the motivating factors that lead travellers with different cultural background to select their travel destination, and second, to explore the influence of visual communication in the promotion of cultural tourism. The research studied the impact of visual information during several stages in the visit: before the visit in the decision-making process; during the visit in the experience stage; and after the visit in the post-experience evaluation. It was found that visual material can help to frame the experience in all three stages. For that reason it is advisable for destinations to employ some kind of visual identity system management to package the city image into a clear brand.

Keywords: European Capital of Culture, Leeuwarden 2018, Chinese visitors, destination branding, flanking research

Introduction

The European Capital of Culture project (ECoC) started in 1985 on the initiative of Melina Mercouri and Jack Lang, Ministers of Culture of respectively Greece and France (European Commission 2013). Each year two European cities are awarded this coveted title and in the past 30 years 60 well-known and less well-known cities have been granted this honour. As the title suggests, the ECoC is mainly directed at other European countries and its people. The ECoC needs to balance the interests of many stakeholders, both inside and outside the community (Lähdesmäki 2013, Vatter 2014), in what Ooi et al. (2014, 420) call 'the poetics and politics of the ECoC project'.

This research investigates how Leeuwarden, a relatively unknown town in the northern part of the Netherlands that was elected as ECoC, can use visual materials to attract visitors from totally different areas in the world, particularly China. The research is part of a longitudinal project that will monitor changes in the expectations and perceptions of the destination from the time before the town becomes cultural capital until two years after that event. This is the first in a series of flanking research studies that monitor the occasion. The aim of this first study is primarily to investigate the attractiveness of Leeuwarden as a destination in general and specifically the quality of the visual material that is used as promotion.

Cultural visitors

Visitors of cultural sites frequently use visual information to make their choice of a destination. Besides the internet they use brochures, books, TV programmes and on-line movies as visible mediators (Ooi 2002) and to minimise risks of the planned journey. Because of its lively quality, 'visual material appears to be especially memorable and the salience that this confers may make it particularly forceful' (Joffe 2008, 85). This is especially relevant since 'there is increasing competition for customers – who have only a limited amount of time – and growing competition for coverage by the media' (Van Aalst & Boogaarts 2002, 208).

Recent years have seen a tremendous growth in the Chinese economy, and following that a corresponding increase in Chinese people that have both the desire and the means to visit foreign places, particularly in Europe (Guancha 2014). The first years of this exodus saw Chinese tour groups who tried to cram as many European countries as possible into one trip. In later years, however, these Chinese travellers have become more discerning. Especially returning visitors tend to organise their tours around certain themes and spend more time in each country. Some of the themes are heritage and culture (Dede 2013). ECoC is a concept that fits very well into this trend.

Leeuwarden has a number of features that could make it an attractive place for Chinese tourists to visit. It is the capital of Fryslân, a province of the Netherlands that is known for dairy farming, agriculture and water management, three topics of great concern in China, which suffers from problems in these areas. In the ECoC tender, Leeuwarden cleverly made use of this connection, both in the themes and content of the so-called Bid Book (Stichting Kulturele Haadstêd Leeuwarden-Ljouwert 2013) as in the visual imagery of the official logo (see Figure 1) and the adapted logo of Leeuwarden-Ljouwert 2018. The truth is that Leeuwarden has its own variant of the Frisian language and historically there has been tension between the capital and the surrounding countryside. Suddenly the town has become bilingual, adopting the official language of the surrounding province and even using the Frisian name Ljouwert. This is a nice example of what Aiello and Thurlow (2006, 158) call 'the privileging of certain mythologies'.

Leeuwarden was the birthplace of Mata Hari, the notorious exotic dancer and spy during the First World War. A statue of Mata Hari is shown in Figure 2. M.C. Escher, the world-famous graphic artist was also born in Leeuwarden, incidentally in a house that today forms part of the Princessehof Ceramics Museum. Some examples of Escher's work are shown in Figures 3 and 4. Escher is well known in China, and the ceramics collection of the Princessehof Museum is one of the finest outside China. Recently the museum commissioned a series of ceramics that show the connection with Escher (see Figures 5 and 6). So with the fast growing number of Chinese visitors to the Netherlands (Gowling 2014) the question arose whether it would be feasible to attract Chinese visitors to this relatively unknown town.

China is slowly opening to the western world. On the one hand there has been an explosion of English language schools in many cities in China, on the other hand search programmes such as Google and social media such as Facebook are banned. Especially people who were born before 1990 often have limited command of English (Wang and Lam 2009) and this creates a barrier for them to appreciate the cultures of Europe. Thus it seemed appropriate to focus the research on other ways of conveying information to visitors, both prior to and during their visit.

Three phases can be distinguished in a tourist trip: making decisions about where to go and what to see, the tour itself, and the evaluation of the journey (see Figure 7, based on Wilson et al. 2012). In each of these phases visual material can play a part to help the visitor. At the same time it creates

Figure 1: Official logo of Leeuwarden 2018 with adapted logo

Figure 2: Statue of Mata Hari

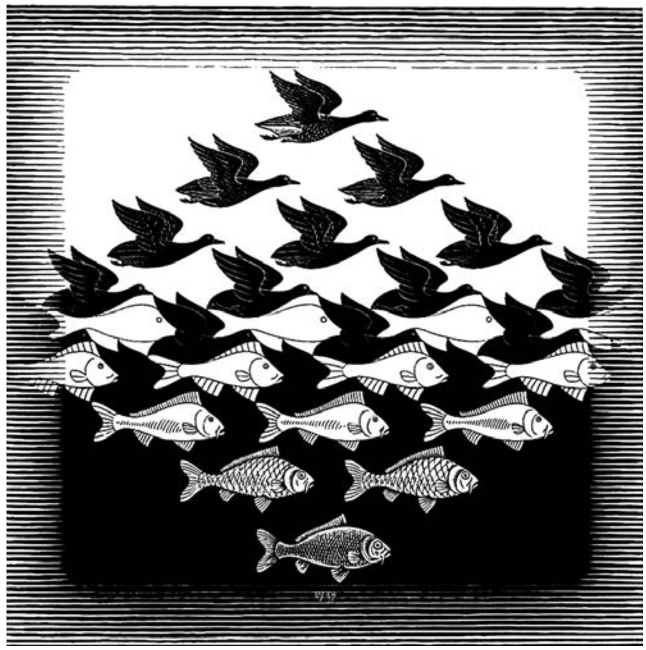

Figure 3: Escher: Sky & water

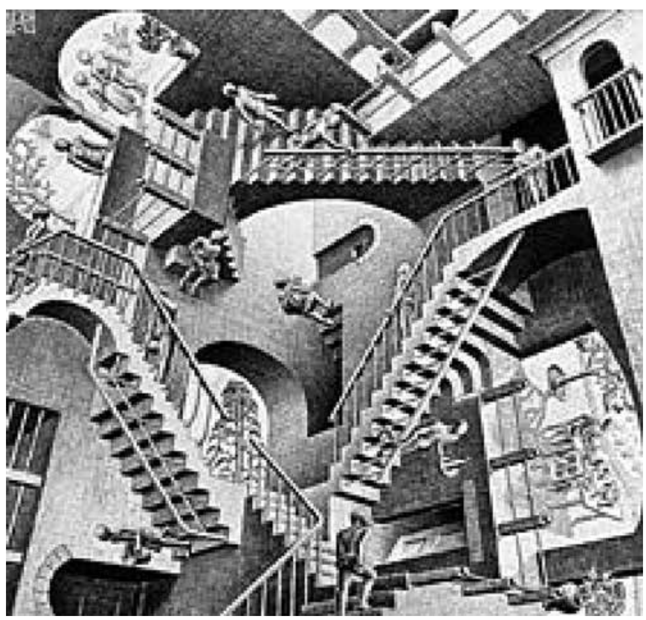

Figure 4: Escher: Relativity

opportunities for the destinations to frame these three stages (Richards and Munsters 2010). Before the visit visual information acts as the visible mediator that helps to translate and interpret local cultural attractions to tourists and offers advice to help them decide where to go and what to do (Ooi 2002). As a result, 'new' tourism destinations strive to offer an image that is unique and clearly recognisable, in order to increase their attractiveness for tourists (Richards and Munsters 2010). During the visiting progress, visual information is more helpful than other kinds of introduction because images have a more direct impact on visitors and can be understood more directly by visitors from various origins. After the visit visual materials can help travellers to keep memorable experiences when they have finished their journey.

Research approach

The method of the research combines a qualitative phase with a quantitative one. In the first phase, half-structured interviews with open questions were used to collect the primary expectations and perceptions of Chinese visitors to Leeuwarden. In the second phase of the study, an online survey was used to test whether the opinions from the first study correspond with those of a wider range of people in China.

First phase of the study

In the first phase, Chinese tourists to Leeuwarden were interviewed about their expectations regarding their visit and their experiences. The interviews were conducted in Chinese and then transcribed and translated into English. In the interviews the researcher made use of two different sets of visual information. Visual methods used in tourism research can be:

(a) collected from secondary sources and later studied by relying on analyses such as content or semiotic analysis

(b) created for the purpose of a research project by either the researchers or their research participants, or

(c) used to create data by using techniques of elicitation (Rakic and Chambers 2012, 5).

Figure 5: Ceramics on table in museum Princessehof

Figure 6: Ceramics plate at Princessehof inspired by Escher

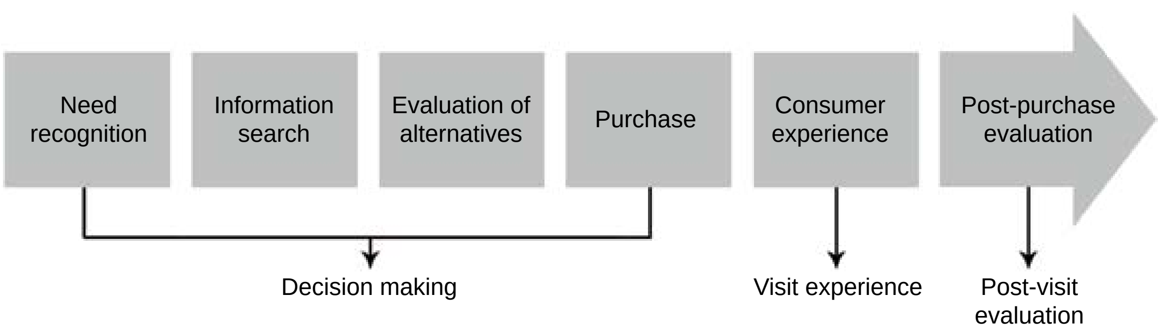

Figure 7: 6 Stages in consumer decision making (Based on Wilson et al. 2012: 30)

In this study we used the second and third methods. Firstly, photographs of attractions in Leeuwarden which tourists can obtain during their visiting were collected (see Figure 8: photo of Leeuwarden). For some of these photographs, matching pictures from China were selected with similar composition, light and objects (see Figure 9). Questions were asked such as: 'which picture is more attractive to you?' During the interviews photographs were shown to interviewees first and questions were asked that served as a 'lead-in' to a more focused inquiry into the influence of a destination's view in shaping of the city image. At other times, when the questions were about expectations, the interviewee would first describe their imagined idea of the destination and the interviewer would then present a matching photograph with the question whether that photo was a good illustration of the interviewee's description.

As a second visual cue the researcher designed a Chinese version of a tourist brochure for Leeuwarden that highlights some of the town's main tourist attractions (see Figure 10). As part of the interviews, the brochure was shown to the respondent and related questions were asked, like 'how would information in Chinese help you during your journey?'

Findings and analysis of the first phase of the study

The interviewer used the three phases of the customer decision-making model as a basic framework for the interview questions. Ten interviews were held with a total of fifteen people. Examples of questions and answers from the interviews are:

First phase:

Q: How does visual information affect your imagination of a destination?

> *A: It gives a very intuitive feeling of local conditions, which creates a strong attraction for me. Pictures always catch my attention. When I feel attracted to a place, I will begin to plan a journey there.*

Q: When you consult a travel agency, will printed visual information affect your decision making?

> *A: Yes, even if the pictures may seem somewhat beautified, I still want to experience the places of interest personally. If the pictures are a little bit exaggerated, I think it is also acceptable.*

Q: Do you think brochures placed at the airport or hotel will be helpful?

> *A1: Of course they will be. First of all, the information is attractive, but this city is quite foreign to me so I will also consider other issues, like what there is to do here, what transportation and so on. I will normally search the internet to develop a good itinerary and check it online. So if I see a brochure at the airport, I will not make temporary changes to my plans.*
>
> *A2: Yes, if time is flexible and the destination is very interesting, I will make temporary travel arrangements. If there is really no chance this time, I can still arrange it for my next journey, or recommend it to other friends who plan to travel.*

Second phase:

Surprisingly for the Dutch researcher, many Chinese tourists found the photograph of Leeuwarden in Figure 8 more appealing than the picture of Guilin in China (Figure 9). The reason that interviewees gave are that it is a picture of a European town that shows a beautiful blue sky and that is green, even when there are no leaves on the trees. This appeals to many Chinese travellers, who come from heavily polluted cities.

Third phase:

Q: Generally, will you keep visual information material during your journey?

> *A1: Yes, it is also a way of remembering my travel experiences.*
>
> *A2: I keep it as a souvenir of my journey, because it is well designed and, the most important thing is that it is exclusive and unique.*

After conducting the interviews, the interviewer performed a first content analysis on the Chinese version of the interviews. Subsequently both the interviews and the codes were translated into English and discussed with the Dutch researcher.

The analysis generated the following categories:

- Personal status
- Travel preferences
- Information collection method
- City image
- Attention to visual information
- Significance of visual information
- Authenticity of information in tourist brochures.

Figure 9: Photo of Leeuwarden, Netherlands

Figure 9: Photo of Guilin, China

Figure 10: Tourism brochure for Leeuwarden in Chinese created by Shenghan Zhou

An example of the coding is:
Finding of interview:
Q: When you travel, do you pay particular attention to visual information? What information helps you most?

A: Yes, because this is my occupational habit; in particular, outstanding visual design has always caught my attention. Graphical guidance is also very important for communication, especially in other countries with different languages.

Codes: Attention to visual information; significance of visual information.

Detailed method of the second phase of the study

Following the coding of the first study, an online survey was designed as a quantitative study to test whether the opinions from the first study also make sense for a wider range of people. The categories from the content analysis served as a basis for the items in the questionnaire. The Chinese brochure was also presented in the online survey. The survey consisted of five demographic questions, followed by eleven multiple choice questions about general travel behaviour. The main part of the survey consisted of 17 binary questions, 25 5-point Likert scale questions, and 8 multiple choice questions. Several of the questions allowed respondents to add extra comments. These 50 questions targeted specifically the use of visual information and Leeuwarden as a potential destination.

Example item in questionnaire:
Q: During your journey planning, does visual information have great significance for you? (5-point scale: 1 = not agree at all; 5 = totally agree):
(1) I am particularly sensitive to visual information, so publicity pictures of a destination are very appealing to me
(2) Information communicated through visual materials is more real, and it helps to build an image of the destination
(3) I rely on visual information; information only in text seems dull
(4) Visual information plays a good supporting role, but the more detailed explanation of the text is also essential
(5) I do not trust visual information because the pictures possibly do not represent the real world.

The sample of the second study may be called a mix of purposeful sampling and convenience sampling. It consisted of a group of 204 young professionals in China who work in the media and design industry and who are familiar with, or at least interested in the cultural features of the destination. Most of them attended the same design programme at Fuzhou University, in Fujian, China, as the Chinese author of this article. That made it convenient to reach them and to obtain a good response. At the same time their interest in culture would align with the target group of a ECoC.

Findings of the second phase of the study

The sample consisted of 57% females and 43% males. The median age (66%) was between 26 and 35. Most (62%) hold a bachelor's degree and 11% have a master's degree. Their main occupation is designer/illustrator/copywriter (32%) and half of them graduated between two and five years ago.

The respondents like to travel. Half of them travel up to two times per year, and the other half travels three times or more. The main occasions are leisure or special events and exhibitions. Their travel preferences are shown in Table 1.

Natural landscape and cultural heritage sites are their main preferences. Table 2 shows that they spend a substantial portion of their disposable income on travel.

When asked about their travel destinations, 37% stated that they have never been abroad and 16% have been only to a nearby foreign country (see Table 3).

Almost half (47%), however, have been to Europe and half of those have been to the Netherlands. A few have even been to Leeuwarden, probably to visit their friends studying at Stenden University. When asked where they find information about their journey, 91% said that they use the internet, and only 1% of these travellers consulted a travel agency.

Use of visual information

The main section of the survey asked the respondents about their use of visual information. Questions were asked about visual information in the planning stage of a journey, but also during and after a trip. When asked how significant visual information is during the planning of a journey, the majority of the respondents answered that it is quite important (see Table 4).

The respondents find it easy to understand visual information; it helps to create their expectations and they rely on it. This reliance on visual information becomes even stronger during a visit when they do not have the leisure to study information in a foreign language (see Table 5).

Table 1: Travel preferences of travellers (more than one answer possible; *N* = 204)

Traveller preferences	*n*	%
Natural landscape	156	76.5
Wild adventure	30	14.7
Cultural heritage sites	142	69.6
Rustic exploration	33	16.2
Small town roaming	75	36.8
Leisure experience	81	39.7
Other	4	2.0

Table 2: Proportion of dispensable income spent on travelling (*N* = 204)

Share of disposable income	*n*	%
10% spent on travel	55	27.0
20%	107	52.5
50%	41	20.1
75%	1	0.5

Table 3: Experience of travelling abroad (*N* = 204)

Experience of travelling abroad	*n*	%
Never been abroad	75	36.8
Have only been to nearby foreign country	33	16.2
Have been to Europe	40	19.6
Have been to the Netherlands	49	24.0
Have been to the city Leeuwarden	7	3.4

Visual information is significant for the respondents, and they are particularly attentive to it.

The section about the attractiveness of Leeuwarden after reading the Chinese brochure yielded a very positive response. Based on the information provided, the respondents deemed Leeuwarden an attractive city. They saw it as a typical European town worth a visit, especially if it can be included in a travel itinerary. Especially the local museums created interest (see Table 6).

All in all, the museums in Leeuwarden created a favourable impression: 71% of respondents answered in different questions that they would take time to visit the museums to see the collections.

The final question was about saving visual information, such as brochures, maps, tickets, etc. Fifty-five percent of respondents answered that they always keep these as souvenirs, while 40% stated that they do so when the material has been well designed.

Discussion

The demographics show that the group of respondents to this research is rather special. They are young professionals who work in creative professions. This makes them particularly susceptible to visual information. On the other hand, they are not so different from the returning visitors that Dede (2013) talks about. They are well educated, mobile, willing to spend a substantial part on their income on travel, and interested in culture and heritage. They may well be the avant-garde of the large number of Chinese that are expected to visit Europe (Gowling 2014, Guancha 2014).

At the same time these young and well-educated travellers still prefer information about the destination in Chinese. This reliance on visual information is partly created by incomplete foreign language competency. These young professionals still find it very convenient to have a travel brochure in their own language (*M* = 3.98, SD = 0.87). It gives them confidence, and they attach high value to it.

Leeuwarden will be European Capital of Culture in 2018. There will be a large number of visitors, and visitors from outside of Europe might be a substantial part of these, particularly people from China and other Asian countries. Visual information can play an important role in attracting these people by framing their expectations, but also their experiences and even their memories (cf. Aiello and Thurlow 2006). For the city of Leeuwarden it would be wise to invest in corporate visual identity management (Bosch 2005). Also the role of the museums is not to be underestimated (Van Aalst and Boogaarts 2002). It would also be wise to invest in flanking research that monitors the progression of the ECoC project (cf. Ooi et al. 2014) and the role visual information plays in the expectations and perceptions of the visitors.

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Table 4: Significance of visual information in journey planning, on a 5-point scale (1 = not agree at all; 5 = totally agree; *N* = 204)

Item	*M*	SD
I am particularly sensitive to visual information; pictures of a destination are very appealing to me.	4.03	0.92
Information communicated through visual materials is more real; it helps to build an image of the destination.	4.36	0.81
I rely on visual information; information only in text seems dull	3.52	1.12
Visual information plays a good supporting role, but the more detailed explanation of the text is also essential	3.91	0.95
I do not trust visual information because the pictures possibly do not represent the real world	2.93	1.14

Table 5: Significance of visual information while travelling, on a 5-point scale (1 = not agree at all; 5 = totally agree; *N* = 204)

Item	*M*	SD
I am particularly sensitive to visual information; visual communication is more intuitive for me	4.18	0.81
Information communicated by images is more understandable, especially in another country	4.55	0.72
I'm good at using graphics (logos) to identify a location or the usage of a facility	4.04	0.81
Compared to remembering road names, I prefer to use a (graphic) map	4.48	0.78

Table 6: Intention to visit a local museum (*N* = 204)

Intention to visit museum	*n*	%
Yes, I usually choose some representative cultural destination in my plan	87	42.6
If the local museums are special, I would choose to visit them	91	44.6
If I have sufficient time and no other destination attracts me, I would choose to visit a museum for a while	16	7.8
No, I'm not interested in museums; I feel they are a waste of time	10	4.9

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Can a luxury hotel compete without a spa facility? – Opinions from senior managers of London's luxury hotels

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The development of the wellness facility within the luxury hotel sector around the world has been evident, with many professionals believing that spas are an expected element within luxury hotels. This paper has been written to provide further consideration for hoteliers who are looking to open a luxury hotel within the city of London, to add to the body of knowledge on spas and to stimulate further research in the field. The literature revealed a lack of realistic insight by hotel professionals. Statistics are quite broad and look more at other markets than directly at hotels in the city of London. By interviewing five senior managers of London's best known luxury hotels, the importance the spa plays to the hotel, its overall purpose of being in operation, personal managerial opinions on the facility and the overall economic benefit for the hotel are explored. The findings uncover some of the current positive and negative issues in the London luxury hotel spa sector. There turned out to be ambiguity among the interviewees about the definition of a hotel spa and the amenities it should offer. It was concluded that a luxury hotel will be at a severe disadvantage if it has no wellness facilities. What those facilities must consist of, however, is not clearly defined. Further research is needed to look from the consumer's point of view when defining the value of a hotel spa. It would benefit both the hotels and their guests to have more understanding of what actually is expected from the spa experience.

Keywords: Hotel spas, guest satisfaction, spa expectations, wellness centres

Introduction

The world of luxury hotels has been apparent within societies for centuries and could historically be seen as an expected element for upper-class society. The developments over the past decades have, however, allowed many people to experience what only the rich and famous once could. Expectations have risen and as a result, competition is high in the hotel industry. A change in expectations also means a change in guests' behaviours and opinions. The traditional terms associated with luxury hotels were to provide a 'pampered' experience; however, that is now seen to be changing, with spa visitors wanting to feel 'entertained, excited and inspired' from their stay (Barsky 2009, 11). Luxury hotels must therefore adapt to meet the guests' wants and wishes. The city of London is world famous for its luxury hotel market, with a lot of this recognition being tendered by the rich historical history associated with each establishment as well as the many famous celebrities and aristocrats who have visited the hotels. The competition for finding a suitable hotel location that accommodates adequate facilities to meet guest's demands and expectations within London is increasing (Thieson 2012).

A luxury hotel is more than just quality accommodation, and contemporary establishments facilities play a pivotal role in creating a hotel identity, business success, generation of revenue and providing value to the guests' overall experience (Stipanak & Roffman 1992, Jones & Jowett, 1998). It is believed that what separates a luxury hotel from the customary is its focus and commitment to the amenities and facilities it offers and its products and services (McDonough 2001). The provision of spa facilities in luxury hotels in London, however, has never been so common as in current times. The movement through time has seen spas becoming deemed an essential element in hotel success and they are now an expected commodity within luxury hotels (Dolnicar & Otter 2003, Mandelbaum & Lerner 2008). The 1980s saw a dramatic period of change within the luxury hotel segment, whereby the concept of spas was marketed and introduced to hoteliers to produce a competitive advantage within a crowded market place (Tabacchi 2008). The introduction of the spa concept coincided with the hotel market growth, in particular with that of hotel chains that offered their services to a diversity of markets (Slattery 2012). Hotels quickly became aware of the need for these facilities, with renovations and additions of spa areas notable across many world renowned hotels (Ellis 2008).

Thirty years since their introduction to the luxury hotel sector, spas are now a common feature in luxury hotels. In the past, spas were predominantly treated and managed as revenue departments, similarly to that of food and beverage operations. Their whole purpose within a hotel was and still is to enhance the ability of increasing hotel occupancy and provide additional sales and marketing opportunities

(Thornsteinsdottir 2005, Dusseau & Brennan 2008, O'Fallon & Rutherford 2011). Huge investment is devoted by hotel companies in creating sophisticated relaxation and health areas (SPA 2007). With competition high and the constant need to adapt to the changing consumer trends of both the global hotel and spa industries (Ellis 2008), re-investment is hinted to be a necessity in order to keep competing in the market place.

Despite the continuous investment, luxury hotel spas rarely provide hotel owners with the same amount of financial return as other departments in a hotel (Hodari et al. 2014). This is probably because of the notoriously high overheads associated with running spa facilities on a continual basis, as well as the inadequacy of thinking through a well organised and operational spa concept (Gibson 2008). For a hotelier thinking of developing a luxury hotel establishment within the London market, it is essential that evidence is provided to make suitable decisions that give benefit to consumers and in return provide economic value to the hotel. This paper is written to identify the value of a hotel spa facility from the perspective of senior managers of London's luxury hotels, to help uncover both the economic benefit and the opinions senior managers have on the addition of the spa facility to their hotel to help provide the most beneficial information to hoteliers. The aim of this investigation is to identify the value of a spa facility to the luxury hotels of London in order to better highlight the positive and negative attributes of having a spa facility within a luxury hotel. This will then help to identify whether or not a luxury hotel in the city of London can compete without having a spa in the present market.

Literature review

According to the Global Wellness Institute (2014, 5), a hotel spa is a facility located within a hotel, 'providing spa services on an à la carte basis to hotel guests and outside/local guests'. Services and treatments are likely to complement a hotel guest's stay and Crebbin-Bailey et al. (2005, 201) describe a hotel spa as 'an oasis of tranquillity and peace' providing 'relaxation and escape from a busy schedule for the discerning traveller'. The integration of the wellness sector into the global spa industry has meant that a considerable amount of effort is also placed on health, fitness and wellness components. Many professionals believe that the core structure of any spa is devoted to the promotion of wellness (Dusseau & Brennan 2008, SRI 2008). Hotel spas are usually larger in size than everyday day spas and frequently look to feature fitness facilities in order to cater for the growing health trend in which consumers look for fitness and wellness amenities on their travels (Minton 2002, Johansson 2004).

Smith and Puczko (2009) showcase how the increasing numbers of hotel spas have begun to offer their products and services to compete directly with leisure operators to help generate revenue through memberships in the local markets. Some hotel spas put a lot of emphasis on beauty treatments, even though it is argued that 'beauty' aspects are not seen to be a part of the spa industry officially (Minton 2002, Tabacchi 2008). With the different services and products on offer, it is essential for a luxury hotel that brand standards are maintained. As such, a well thought out spa concept and design is pivotal for the success of luxury hotels, and many of them look to third party management for their spa operations (Gibson 2008). The spa industry as a whole has gone through a dramatic period of growth throughout the world. In Europe, there are an estimated 25 000+ spa establishments in operation, which generate an annual turnover of nearly 20 billion (Mintel 2011). According to Spa Creator (2012) approximately 41% of the UK spa market is in hotel/resort spas. The city of London in particular has seen continued development of hotel spa facilities, mostly due to international hotel spa chains being implemented in many of the leading luxury hotel brands to capture this growing global market (Mintel 2011).

The emphasis upon an own brand spa and wellness concept is believed to assist in defining a hotel's philosophy and brand recognition and can quickly help develop the ability to identify the business's characteristics, target markets and directions of intent (Stipanak & Roffman, 1992, Schweder 2008, Tandy 2011). Hotel spas can increase hotel revenue both in internal and external markets (Foster & Wohlberg 2006, Madanoglu & Brezina 2008, Bowden 2009). Monteson and Singer (1992, 37) suggest that well-managed spas 'can and should be profit centres' in their own right, regardless of the fact that their whole purpose is to help increase occupancy rates and drive average daily room rates. Zneidi et al. (2014) discovered that the addition of a spa and leisure facility can help justify the pricing structures of luxury hotels. Questions do remain, however, about why not all hotel brands have adopted this philosophy into their core business structure. The encompassment of the spa concept is seen to help push a hotel into the luxury category (TNS 2005, Mintel 2011). This can be disputed, however, with many non-luxury marketed hotels also adopting these services into their hotels.

The nature of a spa adapting its services to the individual guest is seen as a key element in promoting a positive guest experience through the use of sensitive approaches, argued by some to be missing in other areas of a hotel (Lo et al. 2015). The spa industry as a whole at present is going through a lot of developments. Trends such as healthy hotels, nutrition and fitness are all high upon the global spa customers' agenda (SpaFinder 2014), presenting the hotel spas of London with a large selection of marketing opportunities and potential revenue generation streams. Nevertheless, it is documented that many spa and wellness departments within hotels are under-performing against other departments (Hodari et al. 2014). Hotel spas have difficulty in meeting guest expectations and due to the nature of the competitive market, cannot generate profit because of the high overheads associated with operations. As a result, this is the likely reason why it is challenging for hotel spas in London to establish themselves within the spa market (Whittle 2012). Despite these problems, spas are still deemed an essential element in hotel success of today and are now an expected competency within luxury hotels.

The concept of spa as a whole is seen to reflect the needs and wishes of consumers' emerging expectations of luxury hotels (Dolnicar & Otter 2003, Mandelbaum & Lerner 2008, Koh et. al. 2010). This development raises questions as to what value a spa now has for a hotel establishment in London (Dolnicar & Otter 2003, Schweder 2008, Spa Creator 2012, Whittle 2012, Knight Frank 2014). If every competitor has similar facilities and concepts, there is no competitive advantage and it seems that the London luxury hotel spa market is saturated (Schweder 2008, GSWS 2013). The pressure is on managers to make hotel spas into profit generating centres (Hodari et al. 2014). Hotels that offer spas need to devote more resources to the spa department in order to help rejuvenate and gain identity amongst competitors. For an investor or hotelier considering to develop a luxury hotel in London, the need to have all facilities generating substantial revenue is essential and there are questions whether it is a good choice to have a spa facility (or not).

The literature suggests that a luxury hotel has difficulty competing in the market place without having a spa facility. Recent evidence in the literature is scarce about the hotel spa situation. There is a need for up-to-date research for hoteliers in the field of hotel spas. Some recent sources (Hodari et al. 2014) suggest that the addition of a spa can cause difficulties in the workplace and therefore raise questions about its necessity. Reports from industry describe the economic value of the hotel spa sector to be ever growing (Tabacchi 2010). From the literature it was concluded that a spa's main purpose is to enhance the occupancy rates and average daily rates for a hotel (Thornsteinsdottir 2005, Dusseau & Brennan 2008, O'Fallon & Rutherford 2011). Other sources imply that contemporary spas are notoriously difficult to manage (Gibson 2008) and that the luxury hotel spa market is getting into problems (Hodari et al. 2014). Expanding on the literature, primary research was undertaken to find out how senior managers in the London five star segment perceive the value of spas in their hotels.

Methods

The opinions of senior managers in the London luxury hotel market provide benefit by identifying different dynamics of value towards a spa facility. Interviewing was selected as the most adequate method for this investigation. Qualitative research is highly opinionated and attempts to bring forward opinions and views which can give a picture of reality (Denzin & Lincoln 2008). The aim of qualitative research is not to test and confirm what is already known, but to discover new features of the topic (Flick 2009, White 2000). Before commencing the interviews, each participant was asked permission. The interviews were conducted during the months of December 2014 and January 2015. A total of eight carefully selected establishments were contacted to participate in this small-scale research project. The establishments were chosen because of their reputations for offering luxury services within London's hotel sector. Five establishments granted permission to meet with members of the hotel's senior management team to discuss issues relating to the value that is placed on the spa in the establishment and the developments evident in the hotel spa industry at the moment.

Findings

Two out of five interviewees had a positive opinion about the spa facility, while another two interviewees had a rather critical opinion about the spa department. The fifth interviewee had a neutral opinion and offered both positive and negative viewpoints on the spa facility in the hotel. Three out of the five interviewees emphasised the main purpose of the spa facility being a revenue stream, with one interviewee highlighting that the concept of a spa is an integral part of the core strategy and the business's identity. The overall importance that spas play towards a hotel's success again is varied. Two interviewees infer that the department has a very low importance for a hotel's success, while another saw the spa as having a somewhat moderate impact upon the hotel's identity. One of the interviewees suggested that the spa concept has a large influence upon an establishment's success.

The majority of the interviewees mentioned negative viewpoints which surround the hotel spa facility. It seems that the literature's tone that hotel spas should be profit centres in their own right (Monteson & Singer 1992) is contradicted by some of the interviewees. Hodari et al. (2014) proclaim that hotel spas are finding it hard to make a profit and this is confirmed by the general line of answers given by the interviewees. The environment in which the hotels are currently competing has changed dramatically since Monteson and Singer's comments, especially with the increase of competition of different operational spas in the London area. The findings of this research confirmed the literature in the sense that the spa facility is seen to provide added benefit in helping to attract, maintain and increase average daily rates and occupancy figures. High overheads, strict budgets and the competitive nature of running a hotel spa in the city of London came out as issues in all interviews and this generated critical comments by the interviewees.

The spa hotel market is affected by the outside growth of the spa industry, with more spa outlets opening and operating within a short space of the sample area. Many hotel spas are in actual fact operating as 'day spas' but merely situated within hotels. The concept of spa is very much seen as just an added option in the hotel. Major emphasis is now placed upon the fitness areas and as quoted by one of the interviewees: 'Remove the gym and we will be affected but remove the spa concept, i.e. massage, and there will be very little effect'. Fitness areas are seen to be taking priority over the spa concept, which has an impact on the spa department. The addition of 'day spa' and 'retail spa concepts' to the hotels are developing quickly around the Knightsbridge and Mayfair area, meaning that consumer temptation to go elsewhere is a likely scenario according to the interviewees.

Conclusions

It became clear from the research that the main purpose of a hotel spa is to provide economic revenue for the hotel through internal and external clientele. This research concludes that senior management opinions of London's luxury hotels about hotel spa facilities are varied. The majority of opinions, however, towards the spa facility were negative. Reasons for this are related to the difficult context in which luxury hotel spas are competing with the constant need for re-investment in facilities, high overheads and difficulties in converting hotel guests into spa guests.

Subsequently, the hotels have to rely on external guest revenue to reach the spas' operational break-even point. The main purpose of a luxury hotel spa in London is to act as a revenue stream, adding to the revenue generated through other departments such as food and beverages, rooms and banqueting. The importance of a hotel spa to London's luxury hotels has been identified to be varied depending on the establishment and its spa concept prominence. A spa is seen to be important in regards to acting as an additional marketing tool and as an additional revenue stream for both internal and external markets. The main priority in the hotels at the moment, however, is on the health, leisure and fitness facilities. It is seen that spa facilities in the luxury hotels are highly commercialised and operationally adapted to become an additional revenue stream. For some hotels the importance of the spa concept is greater than for others, meaning it is the individual hotelier who concludes how important the concept of spa is in his hotel and this is related to the amount of revenue the spa is able to generate overall.

A luxury hotel wishing to open within the city of London will find it extremely hard to compete without a spa and leisure facility, especially with the spa now being deemed an expected element in all luxury hotels. It is still unclear what services and amenities a spa facility needs to incorporate. Further research is needed to recommend the best approach for hoteliers to take. It can be concluded that a spa facility can play a significant role in being an extra revenue stream, for attracting both internal and external clientele. Some facilities, such as fitness and leisure facilities, are considered to hold more relevance than others.

A spa facility within London's luxury hotel spa market has difficulty in converting hotel guests into spa guests. This means that from a revenue generation point of view, pressure is placed upon the spa department to actually break even rather than making a profit. According to the interviewees in this research, there is an emphasis on consumers' lifestyle, regardless whether a client is leisure or corporate, which emphasises the need to use fitness facilities in order to maintain a healthy lifestyle. The addition of treatment rooms is indicated to be an optional extra but does not play as much importance as a gym, for example. A large proportion of the revenue generated in the spa department is supplemented through the use of the leisure and fitness facilities, with a lot of emphasis on leisure memberships due to the 'guaranteed' revenue it produces.

Questions remain, therefore, whether it is recommended that a luxury hotel in London focuses solely upon fitness and leisure departments rather than on treatment services. Further research is needed to look at consumers' opinions of the spa facility, most notably what facilities they wish to be included within the spa department and the likelihood of them being used. Consensus can then be reached, based on both the hotel management and customer viewpoints in order to benefit hotels from a financial and competitive perspective, as well as a guest satisfaction standpoint. It also recommended that further research is conducted in order to provide a more comprehensive view on the current state of the hotel spa industry.

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Hospitality in women's wear retail in São Paulo City

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This article investigates the relationship between seller and customer in retail women's wear business in São Paulo, considering hospitality driven strategies adopted by it. It is assumed that in this segment people tend to play different roles according to common patterns of behavior, and that hospitality issues add a lot to what is already established as standard sales procedures. As relationships are increased, significant links are created, revealing different motives involving hospitality. A qualitative approach to in-depth semi-structured interviews was used. Owners, managers, sellers and customers were interviewed. Content analysis was used for data evaluation, adding hospitality elements to business such as consideration, concern, compassion and desire to please, which were identified as a significant asset among the sources.

Keywords: Hospitality, fashion retail, seller, customer, acting

Introduction

The relationship between seller and customer in women's fashion retail market in São Paulo city is the subject of this paper. Hospitality-based behaviour adopted in this segment is analysed. Fashion retail sales involve a series of operations that narrow the distance between manufacturer and consumer. Most buying decisions are made at the store. The store is a scenario where performances take place under a multitude of influences such as: seller; friends; colleagues and even other consumers present at the time of purchase; time available for purchase; mood and reason for purchase (Levy & Weitz 2000). The seller is the one who proposes a personal sale to the consumer. Personal selling is an interactive communication process, conducted in a personal and direct way between the company and its customers. In this sense, the seller plays an essential role in building this relationship (Levy & Weitz 2000).

Hospitality

Welcoming the guest is the central point in hospitality. This was a sacred, moral and social obligation in pre-industrial societies. It consisted of the duty to receive both neighbours and strangers with demonstrations of sincerity, genuine concern and generosity (Camargo 2004, Bueno 2008, Lashley 2004).

In its basic meaning, hospitality is the provision of food and drink, and, occasionally, accommodation, for people who are not regular members of the house. Those who give hospitality, the hosts, usually make such offers in their own homes, sharing their livelihood with guests and taking responsibility for their well-being, ensuring their safety and creating a bond of trust, closeness and warmth (Lashley 2004, Camargo 2004). The hospitality etymology has different origins: *hospes* and *host*, conveying the meaning of hosting, hospice, guest, host and, at the same time, of hostility. This contradiction actually reveals continuity, for hospitality and hostility have in common the fact that they are expressions of the existence of a relationship, not its denial (Selwyn 2004).

The relationship aspect is a fundamental point for the understanding of hospitality, which can be segmented into public, commercial and domestic, with domestic hospitality being the basis for the others. Although commercial hospitality implies monetary exchanges (mediated by money), it also involves people and places, not just companies and payment for service (Camargo 2004). A competitive ratio between service and its price is the prerogative of a customer, not a guest. The relationship is ruled by a consumer protection code, not by the 'unwritten law' of the gift. The contract ends not with a sacrifice, but, instead, with an exchange. The correct practice of commercial hospitality is like the staging of a visiting host, concerned with all the details which will lead to the guest's satisfaction (Darke & Gurney 2004). The term 'staging' refers to any activity of an individual when he is in the presence of a number of observers (Goffman 2011).

Hospitality is a ritual in which there are at least two actors and some given space in which a situation unfolds, in its theatrical sense. This acting is the determining factor for continuity. The guest in the first scene is converted into a host, in the second one, and this role reversal continues without end. In a sense, this is the basic ritual of human relationships (Camargo 2004). Therefore, theatre represents an appropriate metaphor for the service industry as the delivery of both service and hospitality consists of a series of processes that customers experience as 'staging'. Canadian sociologist Erving Goffman (2011) considers social life as a representation in which people act out roles to establish interactions and know themselves and others through the various scenic elements at their disposal – the so-called *façade*. The façade is made up of the physical setting and the personal front. The actor receives guidelines to perform his role. These must be followed, whether motivated by the desire to perform the task, or by maintaining the corresponding *façade*, which has already been established (Goffman 2011). Impressions are conveyed by appearance (clothing, gender, age, racial characteristics, height, etc.) and behaviour (attitude, language patterns, facial expressions, body gestures etc.), defined by Goffman (2011) as a personal façade. Marketing authors link the sales professional's façade to empathy, interest, attention, sincerity, reliability and willingness to listen (Parente 2000, Levy & Weitz 2000, Penna, Leão & Miranda 2008).

Hospitality, however, transcends this list of characteristics of sales professionals, which are not able to describe the essence of a hospitable seller. There is a distinction between the good host (seller) and the hospitable one. The good host is one who performs the prescribed role and strives to leave the guest satisfied (Telfer 2004). In order to be hospitable, not only is it necessary to act with generosity and see the guest as an individual, but also that these attitudes must be perceived as genuine by the guest (Lashley 2004). Telfer (2004) lists three possible groups of motives for offering hospitality. The first involves consideration for others, including the desire to please them. The second group is based upon reciprocal grounds, characterised by the desire to have company and make friends, or the desire for the pleasures of entertaining. The third involves self-interested motives that cannot be considered as hospitable, like vanity. Darke and Gurney (2004) differentiate the owners of houses in their hospitality manners and expectations featuring reasons as pleasure in the company of people, esteem, creative display, pride, personal or business interests, or retribution for feeling obligation.

Hospitality in fashion retail

The acting approach to hospitality permits a correlation between acting itself and fashion retail – for the situation is designed to communicate the brand identity through the physical environment (store) and social environment (seller). The physical environment is the backdrop for the development of the acting: furniture, decoration, lighting, physical layout, etc. The social environment concerns the actor himself (appearance and manners). The façade is the part of the individual's fixed form of performance in order to define the situation for those who observe the representation. Appearance and manners reveal the social status of the actor (Goffman 2011).

Table 1: Theatrical components and correspondence in the fashion retail

Actor	Seller
Audience	Consumer
Façade – physical scenario	Shop window, layout, product display, lighting, signs, symbols, objects
Personal *façade* – appearance	Seller's height, weight, hair
Performance – behavior	Seller's way of acting

Source: Adapted by the authors from Lima (2010

The focus of this article is on the seller and how he performs his role. Is he being driven by consideration and genuine concern for the other? There must be a commitment to actions that exceed the preset role. The motives allow for an adjustment much needed in clothing store relationships. The interactions between consumers and sellers are called meeting services. The meeting services, as shown in Figure 1, occur between the third and fourth stages of the purchase decision process, after the customer has identified a need, sought for information on how to meet it and evaluated the different possibilities.

Most consumer decisions taken at the store are planned or made on impulse. The purchase is the time of value exchange, when two parties negotiate to satisfy their expectations (Giglio 1996). The consumer of this new century is experienced, has limited time, feels the need for attention and trust, and seeks for authenticity. For many consumers, engaging even in a routine shopping is seen as a way to preserve values, ethical principles and money. Authenticity is defined as genuine interest, reliability, trustworthy and true, real, unique and established reputation – hence the relationship with hospitality (Lewis & Bridges 2004).

In some cases, the service experience can be reduced to a single meeting, with the request, payment and service delivery taking place in the same place. In other cases, the customer experience passes through a succession of encounters over a given period of time, involving several staff in different locations (Lovelock & Wright 2001). This interaction depends, in most cases, on the type of buying decision the consumer is involved with. Such decisions are labeled as routine, limited and extended. Limited and extended decisions account for 40% of purchases and suffer from the greatest impact of situational influences, such as the physical environment (store location, layout, product display, decoration, lighting, etc.) and the social environment (interaction of sellers and customers) (Pinheiro, Castro, Silva & Nunes 2006).

In *fast fashion* stores, which sell clothes at affordable prices, consumers feel no need for help, because of the frequency with which these products are purchased. They are not afraid of making a bad decision. Consumers themselves take the clothes on the racks and head to the dressing room. A section attendant, whose help is requested only for very specific questions, replaces the seller in these stores. A number of consumers have already exhausted their buying needs and

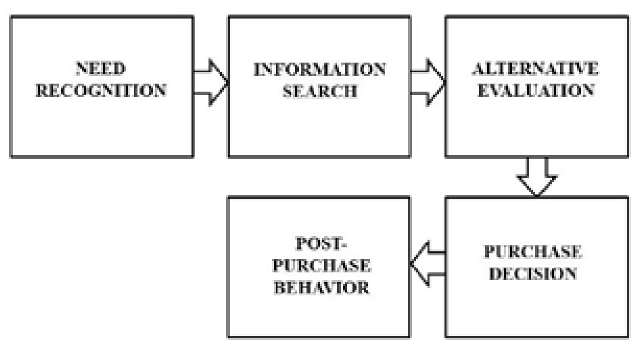

Figure 1: The buying decision process (Source: Adapted from Schiffman and Kanuk (2009).)

reached a stage in which they think of buying as opportunities and experiences for a happier, richer and more satisfying life. Purchases are not motivated merely by material needs, but by the need for consistency and completeness, i.e., filling a void inside. The relationship inside the store can fill part of this void. If authenticity is present in the relationship between consumer and seller, and between manager and seller, it is very likely that some people would like to visit and even work in this store (Lewis & Bridges 2004).

In limited purchasing decisions, consumers seek for information in the media and evaluate the alternatives along with friends and sellers in stores. Clothes evaluation criteria involve consumer value perceptions, whether financial or emotional. Sellers in specialty stores help the decision process by providing personal attention to the buyer. The seller acts as a problem solver. He knows how to combine different elements to create a unique experience when it comes to improving a visual presentation for a specific client. In extended purchasing decisions each of the five stages of the decision-making process receives specific attention. Generally, this is the case of luxury brands or clothing that will be purchased for very special occasions, in which every detail is considered. The consumer in this situation is well informed about fashion and requires a vendor that acts as a consultant, conveying timely information that adds value to clothing. This professional should be aware of fashion trends. It is worth emphasising that this is a client for whom the post-sale relationship is fundamental. In purchase decisions, any approach that reminds one of artificial sales talk will probably arouse suspicion and will not be trusted. Seller and consumer need a specific length of time for the relationship to seem credible (Lewis & Bridges 2004). The consumer asserts independence, challenging established thinking and demanding that the monologue must be replaced by dialogue. Being tolerant with ambiguities, the shopper is suspicious of absolute messages and is continually looking for the meaning of the hues in between the extremes (Lewis & Bridges 2004).

Research approach

Exploratory qualitative research was conducted using in-depth, partially structured, interviews. Lasting 20 to 50 minutes, the interviews were transcribed and analysed into units of meaning, which made it possible to identify keywords for the different hospitality motives exposed by Telfer (2004). A convenience sampling method was used where both consumer and stores were selected based on availability at the specific time of the study (Malhotra, Rocha, Laudisio, Altheman & Borges 2005). Specialised fashion stores were studied because they give greater emphasis to the physical and social environment than the average store. Three luxury (Prada, Miu Miu and Paty Pace) and seven premium (Farm, Guangzhou, Animale, Fashion Space, Tess, GI Fashions, Cantão) stores in São Paulo city were studied during the month of April 2014. A luxury store would work with rare raw materials, the origin of which brings recognition, and has limited or exclusive production. Premium category brings products that seek for improvements in price and quality, with a certain exclusivity (Strehlau 2008). The sample consisted of 14 women customers, aged between 18 and 60 years, from the top economic classes A and B. Thirteen fashion professionals were also interviewed, including eight sellers, three managers and two owners.

Findings

The sales staff reported that working as a fashion store seller is the easiest and most enjoyable way to earn a living. The turnover of sellers is considered high by the managers and the owners, and is attributed to the fact that most of the sellers only sought for a first job experience. Most of the sellers interviewed, who remain in the career for 10 years on average, dream of becoming a manager or opening their own store in search of personal realisation and financial gain. Working at weekends is a reason of dissatisfaction for sellers, managers and even business owners, although all of them show enthusiasm when talking about fashion. In the interviews, four reasons for choosing the profession were identified: *professional development*, *professional status*, *idle-time occupation* and *helping people*. In two of them – helping people and professional development – we found motives associated by Telfer (2004) with hospitality.

Professional development

Sellers see their job as the first step for a career in the fashion market. Their motivations relate to a taste for fashion. They recognise the sales activity as an opportunity for growth and appreciate the contact with people.

> *Whoever wants to work in the fashion world has to work for some time in retail. It gives very good experience in store management and contact with people. I began in Espaço because it is exactly the public I want to deal with in future, when I have my own brand* (Interview 3, seller, 21, premium, mall).

Professional status

Sellers consider luxury brands as a symbol of their professional success. They aim at their career objectives, living and sharing values with people who belong to this universe. The client role is to recognise the importance and ability of the seller in the fashion area.

> *For you to work with a luxury brand, you have to follow their standards, which are rigid, because the luxury market requires this. You must have a certain way to communicate, perform, demonstrate the product; you must have expertise of the products. It means you must be aware of everything that happens in the whole world. You have to know the world in which these people live. You do not live in this world, but you have to know it. This is very important* (Interview 8, manager, 33, luxury, mall).

Fill the time

Some sellers are university students who work to have some financial independence from their parents and to cover their leisure activity expenses. These sellers have many conflicts with management established rules, with working on weekends and with 'boring' customers. Such conflicts hinder their careers.

> *They are students who want financial independence. Most do not need to work; they want to have money*

to spend, to go out with their boyfriend, to be able to travel. It is a profile that does not last much time because when they discover that they will frequently have to give up going out with their boyfriend over the weekend ... they give up (Interview 3, manager, 30, premium, mall).

Helping people

Some sellers get satisfaction from working with fashion and relating to people. They see the customers as human beings and they value relationships. Customers are welcomed and they recognise the sellers' dedication. This profile characterises the first group of motives proposed by Telfer (2004) as hospitable behaviour. Figure 3 shows some often quoted views in interviews about sellers' motives for choice of occupation.

I like to help people feel good. I like to see others happy. This brings me happiness too. It's my way of being. I like to help others (Interview 2, seller, 28, premium, mall).

Physical scenario

The theatrical components in fashion retail are evident in interviewees' comments. The store is recognised as a scenario, which comprises the physical environment (layout) and the social environment (seller) (Goffman 2011). In order to communicate the essence of the brand, stores create environments that enable sales, consumer satisfaction and loyalty. Armchairs give room for customer and seller dialogue. Clothes displayed on racks facilitate visualisation and choice. Music, lighting and fragrance are also part of this scenario.

It works as a performance. Everything in the store is very beautiful. Everything is very neat. As you enter it you'll see a rack of white clothes with lots of things that you will certainly love. Laces … and this and that ... You enter the store and get in the store mood ... it's the smell, the sellers' look, the music ... It is an environment where you come in and get involved (Interview 1, consumer, 22, class A).

According to the theatrical metaphor developed by Goffman (2011), performance means acting different roles and is understood as the interaction between seller and customer, where both have a role to play. Thus, the performance of services happens in the evaluation made by the customer at the time of contact with the service. These roles are characterised by empathy, interest, attention, product knowledge, fashion knowledge, listening, personality, adaptability, appropriateness of language, perception of customer needs and relationship building (Parente 2000, Levy & Weitz 2000, Penna et al. 2008).

Goffman (2011) says that the look reveals the actor's social status (clothing, gender, age, racial characteristics, height) and the ways (attitude, language patterns, facial expressions, body gestures and the like) his performance. The look is a 'power' able not only to attract consumers to the store, but also to increase the seller's self-esteem, providing greater confidence for his activities. Managers and owners follow some rules about look, both in the employee's hiring and in everyday life. Look is considered by several authors as an important characteristic for the performance of the seller: hygiene (nails/hair/scent); clothing (clean/discrete); trendiness; clothes of the store; physical characteristics; aesthetic standards (Parente 2000, Levy & Weitz 2000, Penna et al. 2008, Goffman 2011).

The girls at Mixed, which is another place where I like to buy, are all dressed with Mixed clothes only. It has to be from the store collection … they have to buy … must be using … have to be of the new collection … you end up buying because they have your style … the way you want to have (Interview 12, customer, 45, class A).

Knowledge of fashion and products being sold are the initial requirements cited by the professionals interviewed to describe the sellers' profile. The sales vocation is underreported. The 'fashion consultant' designation best describes the sellers' role. Based on the customer style and body, she proposes outfits and identifies trends.

In the luxury segment, fashion, product and brand knowledge are even more valued:

You have to sell, not as a seller. You sell as a consultant. As a person who is helping a friend. You help that person. You do not just sell. You are not there to tell them the price. You have to give the product characteristics. You have to talk about the benefits, advantages … justify the price based on the product's features and on a number of other reasons as well. You have to know a lot (Interview 8, manager, 33, luxury, mall).

This consultancy work involves a sequence of steps, from showing clothes that match the consumer's style to leading her to the dressing room. Some see the word seller as pejorative. In the luxury segment, consultancy involves recommendations regarding makeup, hair, jewelry and accessories.

We are kind of consultants. We give assurance to them … We give plenty of opinions … They like us to stay in the dressing room with them, seeing the clothes (Interview 10, seller, 18, premium, mall).

The seller, before being professional, is a consumer and prizes fashion brands. Working with a brand that they like is a motive for satisfaction. Managers know this fact and use it in the hiring process.

I applied for a job at Farm because I've always liked the brand. I've always identified myself with the brand. I wanted Farm. I didn't apply for a job at any other store (Interview 10, seller, 18, premium, mall).

As a rule, the sales staff should receive the consumer with a smile to show interest. Once you get their sympathy, the commitment is to keep it throughout the exchange – this is the next challenge. The consumer in turn observes and records the presence or not of this interest. In relationships within the team, interest is also required.

The following statements illustrate motivations related to hospitality: desire to please, happiness with the customer presence, warmth. In the sales team, we find reasons for reciprocal hospitality cited by Telfer (2004).

Receive with a smile… a warm smile… Show that you are really happy because the customer has entered the store. (Interview 5, saleswoman, 22, luxury, mall).

We are very united and we help each other… If you need R$ 1 000 to hit the sales target, I will help you… If the store needs R$ 10 000 to hit the sales target we *can arrive earlier, leave later … if that helps* (Interview 6, seller, 32, premium, street).

Attention is identified in the speech of consumers for consideration, kindness, and courtesy. Telfer (2004) says that attention is one of the characteristics of hospitable people. Attention is perceived as a characteristic of the seller role and evaluated by all respondents as very important. The attentive seller is remembered by the customer.

In the luxury shops, courtesy outperforms other adjectives.

The customer is usually loyal to the seller that shows availability (Interview 7, manager, 30, premium, mall).

You have a list of rules that you have to follow … a standard procedure … It begins with smiling at the customer, showing her the entire store, offering coffee and water ... Wear gloves to show the clothes. These are the 'Golden Rules' that we should follow (Interview 5, saleswoman, 22, luxury, mall).

Attitudes of discrimination, such as when the seller evaluates the consumer through their clothes and accessories and, as such, considers it inappropriate to use the brand, communicating hostility through indifference and contempt, are behaviours to be avoided, especially in the luxury shops (Penna et al. 2010).

I try to pass this on to the team. We cannot underestimate anyone. People sometimes have a habit of judging by appearance, by the clothes the customer is wearing (Interview 4, manager, 30 years, luxury, mall).

There is consensus among all interviewees that listening is important. Listening can lead to empathy and identification. Understanding customer needs is a complex task considering the differences between the parties and the complexity in the communication process. For Simmel (1904), a stranger, somehow, predisposes us to confidences. We trust someone we don't know closely with secrets that only their distance allows us formulate. This is particularly true in confidences of customers about their romantic relationships.

If the customer tells me about a problem with her husband, I think that all she says in the dressing room and the store is to stay there ... You hear it but you're not telling anybody about her problems ... She came in and trusted in you (Interview 6, seller, 32, premium, street).

The relationship within the team is related to the tone in communication between managers and sellers. Sometimes, managers exceed the limit, generating hostility.

What bothers me is the tone. You can be called to attention, but in a more polite way … (Interview 9, manager, 30, premium, street).

For those involved in the buying and selling process, there is no unanimity when it comes to empathy. Motivations for hospitality permeate the speech of vendors, managers and owners, although they are not always perceived by customers.

Respondents mentioned two moments in which empathy may be present: when leaving the client to examine the product; when prompted, bring the suitable product to the personal style, taste and body without showing exclusive interest in the sale, but in the customer as a human being as well.

I talk very much with the customers … The girls here say that, in the dressing room, I start talking about odd things … I'm not focused only on selling. I look at the customer as a person and this creates more affinity between us (Interview 6, seller, 32, premium, street).

Some customers corroborate this attitude towards the sales team and say that this creates a relationship of trust and closeness that shows the presence of hospitality.

She calls you by name … knows who you are … remembers your history ... It gives a sensation of closeness … You take the brand identity, you are there and the seller calls you by name … You feel included in the place (Interview 13, customer, 23, Class A).

When this does not occur, customers get bored or impatient. They develop hard feelings such as hatred, anger, despair. This situation brings inconvenience and unpleasantness for some, as reflected in the speech of the respondents. This characterises hostility.

It is usually a time of enjoyment … I'm looking for something to match another, I want to have time to think and look for what I want. Often in smaller stores you do not have this time, because the seller doesn't leave you alone. It is disturbing ... I walk in, sometimes, ask for something and quickly get out, because you cannot buy anything, it's horrible (Interview 11, customer, 60, Class A).

Customers try to solve this type of conflict in three ways: going to a store where they know the seller; searching beforehand on the internet or even buying through this channel; going to fast fashion stores (department stores) where there is no seller, and, consequently, no constraint, allowing greater freedom of choice. Satisfaction with fast fashion is limited, though. On one hand is price, quality and trendy clothes, on the other, there is no exclusivity in the products and the attendant, most of the time, does not satisfy customers.

At Zara it is easy to look for clothes, see the price, dress and see if the fit is good … I do not have that person behind me pushing the product (Interview 6, customer, 30, class B).

At Zara I feel powerless … If I want a size that is not there, what can I do? People who work there are always busy … I will have to think of something else. (Interview 2, customer, 21, class B).

Within the sales team, empathy often involves aggregation, cooperation and fellowship, which reflects hospitality for reciprocal reasons, as cited by Telfer (2004). For Selwyn (2004), hospitality comes from the act of giving and receiving – what needs to be considered is what is exchanged and where these exchanges occur.

We helped each other ... the oldest vendors would 'adopt' you ... As I was very young, all the other sellers, that were a little older, would help me. If I had a problem, I would talk to them, not with the manager (Interview 3, seller, 21, premium, mall).

Strategies are also used to enhance the duty to help:

I make some motivational competitions … I give awards. .. [I use] all the tools and tricks that I have to make all employees pursue a single goal: promoting positive interaction (Interview 7, manager, 30, premium, mall).

Hostility, nevertheless, occurs when a manager favours one seller instead of another.

> *Sometimes everyone is busy ... then, as a client comes in, and, instead of the manager directing her to the next seller in turn, she directs to the one she likes more … then, the girls get angry ...* (Interview 3, saleswoman, 21, premium, mall).

The concern in speaking the truth is discussed by some sellers about their relationship with the customers.

In hospitality, sincerity is a desirable attribute (Lashley 2004).

> *I tell the truth … If it doesn't fit well … As they are faithful, I think that if we tell the truth they end up coming back more often and looking for you.* (Interview 10, seller, 18, premium, mall).

The customer is very critical, however.

> *They want to hit a goal and want you to buy. Then, everything that you try is beautiful* (Interview 3, customer, 18, class B).

When the words 'hit the target' come into play, no matter how hard you try to minimise their strength, obstacles occur in the performance of roles according the desired pattern that are not consistent with the motivations for hospitality. The risks of not meeting expectations can bring, in some cases, material or moral sanctions (Darke & Gurney 2004).

> *The manager just wants results; somehow she is right, because, I think, in our work, this is what matters, she wants to beat the store's target* (Interview 10, seller, 18, premium, mall).

Another issue that causes problems is weekend work. Some managers try to be sympathetic to employees' needs, but this is not always possible, considering that Saturday is the day when the highest sales occur.

> *I used to accumulate clearances ... Sometimes I would take four days off in a row and would travel … But not all the stores allow this ... Not having weekends is one of the reasons I want to quit retail. If it was Monday through Friday I would not leave, because I like what I do and make good money, compared to an internship in fashion* (Interview 7, manager, 30, premium, mall).

The development of relationships occurs when the seller takes the focus off from the sale and tries to listen to the customer's problems. In these cases, in the words of the interviewees themselves, bonds of friendship are created and closeness that confirms the motivations of hospitality cited by Telfer (2004). It is what Camargo (2004) defines as the commercial dimension of hospitality, when it goes beyond the established in a contract.

> *The other day I was having coffee with a client who was telling me about her problems with her husband … Sometimes you end up being a bit of a psychologist ... People need attention, need to feel pampered* (Interview 4, manager, 30 years, luxury, mall).

Hospitality is also about the frequency with which meetings occur. In this sense, contacts through digital media, either by sale or personal reasons, as well as having a coffee, features the motivation of hospitality by the desire to please by friendship/kindness/affection, cited by Telfer (2004).

> *I have clients who send me WhatsApp messages: I'm coming over for a coffee ... I'm coming over to say Hi to you! You end up having a bond of friendship with these customers …* (Interview 4, manager, 30 years, luxury, mall).
>
> *The owner has a piece of jewelry that she loves and that matched the customer's dress, so she lent it to her ... There are some people she loves ...* (Interview 11, manager, 22, premium, street).

It is also clear that for some sale team members there are dividing lines between actors and audience, especially in the luxury market, in which rules are stricter.

> *You cannot live at the same standard as these people, because they go to restaurants, travel and attend places, that you don't. But you know these people … It is a circle that you can attend, but you are not a habitué* (Interview 8, manager, 33, luxury, mall).

This dividing line also occurs to some sellers in relationships with peers. Often they prefer to separate the professional from the private world to avoid conflict.

> *When I enter a company it is to make money. Friends, I make out there, no one has to be my friend … just have to respect me. If there is an affinity with someone and we become friends, it is a plus* (Interview 2, saleswoman, 28, premium, mall).

For some, however, that dividing line is crossed from the moment the relationship leaves the store and reaches a more personal level, entering the grounds of reciprocal hospitality, making friends/having company (Telfer 2004).

> *You can extend the friendship over time … There are customers who are now my friends. I think I have 3 or 4 friends who do not buy here in Cantão, but they were my customers before. You cannot generalize … It is rare!* (Interview 7, manager, 30, premium, mall).

The motives proposed by Telfer (2004), or the lack of them, were observed in the interviews. A few keywords reinforce the presence of hospitality. When referring to the motive 'duty of hospitality', there is the presence of the verbs 'have' and 'need', and the words 'rules' and 'procedure'. But when people talk about reciprocal motives, the verb mentioned by respondents is 'like' and words are 'enjoyment', 'bonding', 'relationship', 'friendship', 'affinity', 'human side' and 'psychology'. This second group demonstrates commitment to actions that exceed the pre-established role for the seller, which, for different authors, characterises the presence of hospitality (Telfer 2004, Camargo 2004, Bueno 2008, Gotman 2009).

Considering all the motives, we found that most comments are related to the duty to help or welcome someone in need; after that come the reciprocal motives, as the desire to have company or to make friends. The third most cited motive is consideration for others, as the desire to please others. Hospitality can also be seen in the profile of vendors who have chosen their occupation because they like to make people happy, welcome them and do more than their job requires. Sales personnel tend to mention a greater number of comments referring to the hospitality concept, rather than customers

Conclusion

Addressing hospitality as a way of understanding human relationships, fashion retail stores become an area of interaction between seller and customer, in which communication is accomplished in a personal and direct way, involving, on the one hand, the customer – who chooses, buys and uses products, services, ideas and experiences in order to satisfy needs and wants. On the other hand is the seller – offering these products, services, ideas and experiences. Stores include a physical environment and a social environment (Solomon 2002, Levy & Weitz 2000).

Goffman (2011) believes that there must be compatibility between appearance, performance and scenario. This occurs in some of the surveyed stores while at others there is a lack of harmony. Sellers' performance corresponds to roles assigned by their managers. Some genuine elements of interaction, something extra, can be added to this duty, which are called motives of hospitality by Telfer (2004). But what are those motives? How to classify them beyond duty? In this sense, Telfer (2004) divided the relationship between the motives of hospitality into three groups in order to understand the point that goes beyond the usual duty to help or welcome someone in need. The clarity of this approach allows us to identify the motives present in the relationship between managers of the brand (vendor/manager and owner) and customers. The duty is still the biggest motive, even though motives such as reciprocal reasons are also significant, as they are characterised by the desire to have company or make friends; consideration for the other; desire to please others, due to the friendship and goodwill for all or affection for certain persons; and compassion and concern, that is, the desire to meet the needs of others, wellness. Hospitality can also be seen in the profile of vendors who chose the profession because they like to make people happy, welcoming them and doing more than their job requires.

Women's fashion retail uses strategies motivated by hospitality. People act out roles as the various patterns of established behaviour. Hospitality in the agreed actions goes beyond the buying and selling relationship. During the meetings, important links are created, which indicate the presence of different motives involving the activity of hospitality, as pointed out by Telfer (2004). In order to understand these motives among individuals, it can be observed that the perspective of hospitality was relevant. Thinking about relationships from a strictly commercial point of view does not reflect the complexity of the decision-making process, in which hospitable motives cannot be ignored as a key factor for enriching these interactions. Hospitality is primarily responsible for the establishment and maintenance of relationships; and companies have been looking for ways to bring this concept to stores. Putting this into practice may be challenging because it may conflict with sales targets. Even the sellers recognise that hospitable behaviour is affected when they are under pressure to meet their sale targets. The research shows that it is possible to be hospitable in the commercial area by reviewing strategies and adapting hospitable motives to meet customers' expectations.

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Generation Y's attitude towards organic wine

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This research paper focuses on the motives behind Generation Y's wine choices. Data collection was done by reviewing relevant literature, interviewing wine experts and organising blind and open wine tastings accompanied by questionnaires and focus group discussions. Results confirm that a high level of wine knowledge and biospheric value orientations positively influence organic wine appreciation. The extrinsic attributes price and grape variety are important in the wine purchasing decision. However, when it comes to repeat purchasing, taste is the most important aspect. For future research the advice is to measure the effect of product exposure and organic wine promotion in the longer term on Generation Y's organic wine appreciation.

Keywords: Generation Y, young people, knowledge, values, attitude, wine attributes, organic wine appreciation

Introduction

The research examines the influence of the knowledge, pro-environmental values and attitudes of Generation Y on one hand and product attributes on the other in Generation Y's organic wine purchasing behaviour. The project combines and extends two previous projects. This study found that taste overwhelmed all other considerations in respondents' wine preferences. It also elaborates on earlier studies by students on the Hospitality Management programme. The focus of this project was on organic wine, and the knowledge and attitudes of Generation Y towards it. The impact of product labeling on consumer preferences was taken into consideration. The outcomes of the project pointed out that taste and price were the most important motivations for preferring a certain wine.

The purpose of the project is twofold. The most important one is to gain insight into Generation Y's knowledge, pro-environmental values, attitudes and buying behaviour in relation to the attributes of organic wine. A secondary purpose is to create awareness of organic wines among of Generation Y. The new information could be of great value for entrepreneurs in (organic) wine shops, restaurants and organic supermarkets. The research was carried out through four focus groups. The choice of a focus group was made because it gives direct, face-to-face contact with the target group, and accurate and reliable data can be collected. The four focus groups had a minimum of ten and a maximum of 14 respondents each. The respondents were 18 to 29 years old, have some affinity with wine and all live in the same locality. Two focus groups did a blind wine tasting of four wines – two organic and two conventional. The other two groups tasted the same four wines but were influenced by the attributes of the wine: label, bottle shape, name and price. The four wines, all tasted by all respondents, were two sets both from different regions and grape varieties, and both sets contained one organic and one nonorganic wine. Before starting the wine tasting, the respondents were asked to fill out a survey to elicit their wine knowledge, pro-environmental values and environmental attitudes. After the tasting sessions, a discussion between respondents and researcher was provoked so as to gain information on the background motivation of the respondents' wine preferences.

Generation Y

This research on organic wine consumption targets Generation Y as they are the future force of society. Born between 1980 and 1996 (Van den Bergh & Behrer 2013), they are the children of the Baby Boomers and the successors of Generation X. This research focuses on the group between 18 and 29 years old. This is a diverse group; many are students but a large number are also young professionals at the start of their careers and some have been working for several years already. According to the municipality of Leeuwarden (2014) the total population of Leeuwarden is 95 949 inhabitants. Table 1 showa the target audience for this research. The total number of Generation Y members in this target group is 20 071, which means that Generation Y accounts for 21% of Leeuwarden's population.

Baby Boomers raised their children giving them many choices, opportunities and possibilities, or in other words, individual empowerment (Van den Bergh & Behrer 2013). Generation Y is known for their critical view of the world. For these reasons it is a challenge to market products and services to this generation. People in this age range are in the process of self-exploration, starting up their careers and thinking about what and who they want to be in the life that lies before them. Generation Y is eager to get information how they want it and when they want it, and social media are their favorite platform for this. Shopping is one of their favourite interests, especially for luxury products. Additionally, Generation Y is characterised as strivers for authenticity, thinking about possibilities and caring more about experiences rather than possessions. It is important to know this group's interests, preferences and motives, because Generation Y is said to be the 'live-in-the-moment' generation that likes to enjoy life to the fullest without saving a penny. Their spending power is predicted to exceed those of the Baby Boomers within the coming four years. Hence they could be a big sales opportunity, which is particularly significant in the current weak economic situation (Aquino 2012). The generational characteristics mentioned above are taken into consideration for the application of the concepts mentioned in the problem statement, starting with knowledge.

Knowledge: wine and sustainability

In order to market a product to the targeted audience, the audience needs awareness and understanding of the product concerned. Hence it is important to know the level of Generation Y's knowledge of wine and of sustainability, in order to find a suitable approach to them. According to Barber et al. (2008), consumer knowledge can be categorised into two elements. First there is objective knowledge; which is how much a person actually knows about a product. Then there is subjective knowledge, which is how much somebody thinks they know about a product. Barber (2008) measured objective knowledge by asking ten questions, each with four multiple-choice answers to choose from. The questions gathered declarative knowledge by asking, for example, about wine regions and grape varieties. Subjective knowledge was measured by asking the respondents about how they perceived their knowledge of wine.

Rasmussen (2001) stated that consumers with a high level of objective product knowledge of wine tend to rely on intrinsic wine attributes and on the winemaking process, whereas consumers with a low level of objective product knowledge rely more on extrinsic factors such as price and advice from others. This shows that consumers' knowledge sources have different influences on their wine purchasing behaviour. Nowadays, society's knowledge about sustainable consumption is growing, due to the emerging marketing for environmental awareness, organic production and ecological consumption (Brouwer 2007). Generation Y's interest in (social) media results in them being very accessible for this green promotion. Generation Y is very much empowered by the opportunities of the internet and readily searches for information from all kinds of sources at any time (Barber et al. 2008).

According to De Zwaan (2014), Generation Y's knowledge of wine in general is rather limited. However, as they become more familiar with wine and more experienced with drinking wine as their age increases, their knowledge grows, alongside their enthusiasm for wine. This is supported and complemented by Barber's findings (2010) that involvement with wine as a product will influence the consumer's belief in their knowledge about environmental wine issues. Schaafsma (personal communication, 2014) is of the opinion that Generation Y is quite distanced from organic food and wine, and should be in closer touch with the products and their origin. Schaafsma suggests that this is a task of the farmers and producers.

In the research phase of this project, the objective knowledge on wine and sustainable consumption of the respondents was investigated. Respondents with a high level of knowledge on sustainable consumption are expected to have a high appreciation of organic wines. In the tasting tests, half of the respondents are confronted with extrinsic wine attributes which evoke their subjective wine knowledge. The other half did a blind tasting, which focused purely on the intrinsic factors of appearance, bouquet and taste. The respondents tasted two organic wines and two non-organic wines.

Wine purchasing behaviour

In order to gain insight into the thoughts behind Generation Y's wine consumption their purchasing behaviour was reviewed. These participants understand the positive benefits of these wines but this does not result in purchases of these wines. If the intrinsic attributes are disappointing for the consumer, the value awarded to the extrinsic attributes lapses. Stern et al. (1995) put Dunlap's New Ecological Paradigm into a social-psychological context. They carried out research using both the New Ecological Paradigm and a measure of awareness of consequences of environmental problems generally. They found that the two measures are quite indistinguishable when used in a causal model that relates general environmental beliefs both to specific attitude and behaviour that they may influence, and to the forces of social structure and socialisation that may be at the basis of those beliefs. Both measures (the New Ecological Paradigm and awareness of consequences) assess general beliefs about human-environment interactions. Those beliefs may be influenced by consumers' social structure and values, which influence behaviour towards specific environmental conditions.

Van den Bergh and Behrer (2013) state that protecting the planet is not a typical Generation Y thing; other generations recycle just as much and buy environmentally-friendly and organic products as frequently as Generation Y. It is a result of the zeitgeist. However, Hassler (2010) thinks that Generation Y loves companies and brands that make a difference, contribute something good to the earth or bring a powerful message that creates awareness of certain social issues. Generation Y chooses the values they follow and they tend to have strongly argued preferences for those companies to which they give charitable contributions.

Wine is considered to be a luxury product of which Generation Y is quite fond. They are willing to spend a part of their income on alcoholic beverages. Generation Y is increasingly confronted by organic products (Zwaan 2014), as Stenden University focuses increasingly on sustainability, not only in the field of food and beverages, but concerning the whole people–planet–profit triangle.

Thach & Olsen (2006) interviewed 108 US respondents in the age range 21–28 about their wine drinking behaviour. Two out of three (66%) of the participants indicated that they drank wine, and of these nearly half (48%) preferred red wine. The reasons for drinking wine varied from liking the taste (31%), pairing it well with food (18%) and the relaxing effect (15%). Of the 34% that did not drink wine, 57% disliked the taste of wine. The other non-wine drinkers had health reasons for not drinking wine.

In the Netherlands, wine consumption in 2013 was on average 20.5 liters a year (Productschap Wijn 2014). This is one litre more than 2003 and five litres more than in 1993. Of the total amount of wine consumed, 52% is red, 35% is white and 13% is rosé (Productschap Wijn 2013). Based on a presentation of Eilander (2009) commissioned by Productschap Wijn, it appears that the majority (41%) of people in the age between 16 and 25 years drank one or more glasses of wine per week in 2009. The average lowest price that Dutch consumers pay for a bottle of red wine is €3.35, according to this research. Moreover, women find the price the most important factor for purchasing a wine, where men pay more attention to the origin of the wine. Women also pay more attention to the information on the label and the appearance of the bottle and label than men. Jones (2007) revealed that wine consumption by generations has shifted: Generation Y is now consuming more wine than Generation X.

Hansen (2011) states that Generation Y is highly aware of the importance of environmental awareness and purchases green food regularly. She states that Generation Y are representatives of the modern day green movement. Schaafsma (2014) reveals that 35% of the customers in his restaurant belong to Generation Y. This is a considerable amount, seeing the exclusiveness and high prices of the restaurant. Schaafsma aims to lower thresholds in order to attract this generation to his restaurant. From the personal experience of the researcher, it can be said that environmental awareness among Generation Y has emerged quite strongly in the city of Leeuwarden during the past five years. People are interested in healthy and sustainable concepts such as Bagels & Beans (natural ingredients), Coffee Central (fairtrade coffee) and organic supermarket EkoPlaza. Also, locally produced products such as vegetables, fruit and bread as sold on the local Friday's market are gaining popularity. Unfortunately there is still a lack of literature written on Generation Y's wine buying behaviour, and virtually nothing can be found on their attitudes to organic wine. The question is what actually attracts Generation Y to certain products. This is reviewed in the following paragraphs on wine attributes.

Wine attributes

Wine is characterised by several attributes. Intrinsic attributes are colour, bouquet, taste and texture. Extrinsic attributes are price, name, label design and bottle shape. Consumer preferences for wine are based on both intrinsic and extrinsic product attributes. Reynolds et al. (2013) revealed that extrinsic wine attributes are stronger than intrinsic attributes when it comes down to the moment of a consumer's decision making. This can be linked back to Rasmussen's findings (2001) that consumers with a low level of objective product knowledge (Generation Y) rely more on extrinsic factors such as price or advice from others.

Previous research has been conducted on the influence of extrinsic wine attributes on purchasing behaviour. Sherman and Tuten (2011) underline the popularity of novelty in design and names but found that participants preferred traditional wine labels and names. Price, brand familiarity and grape varietal were most influential for wine choice. Barber (2010) conducted similar research but with 'green' wines. Reynolds (2013) measured eco-centrism by asking respondents about their attitudes toward environmental issues. Barber (2010) found that these highly eco-centric consumers were a lot more likely to pay more for green wines. However, he added that the intention to purchase does not always result in purchase behaviour when consumers make an actual purchase decision.

De Zwaan (2014) says Generation Y is much influenced by the extrinsic product attributes of wines. Especially witty names, imaginative labels and bottle shapes are attributes with great attraction to them. Moreover, product exposure in popular TV shows, or by celebrities, result in popularity among Generation Y consumers. Schaafsma (2014) mentions that organic wine makers have different ways of presenting wine. Some bring the organic aspect clearly to attention, while others do not even mention it. Producers sometimes put cues on the label such as 'made from organically grown grapes' or 'no sulfites added'. In this way they try to market the wine to eco-centric consumers. The Demeter label can be found on some wines (Demeter 2014). This stands for biodynamical produced wines. In the Netherlands, EKO is a well-known label for organic products. This organisation ensures the organic authenticity of imported wines (Brouwer 2007).

Some producers of organic wine choose not to mention the organic aspect on the label. There may be a number of reasons for this. Firstly, they may assume the consumer associates sustainability and organic with bad quality. Secondly, they might not be interested in all the fuss around the labeling. Thirdly they might aim for the customer to choose their wines based on other factors such as name, varietal or classification (De Zwaan 2014). Brouwer (2007) percieves trust in quality of the product as an important motivation for organic production. Brouwer (2007) goes on to say that a further motivation for organic wine production is that wine can be a '*terroir*'-related product. This means one should be able to taste the origin of the wine. Organic production enhances the liveliness of the *terroir*, which results in greater *terroir* experience.

Research approach

This section connects the problem definition with the literature review. The problem statement is:

Evaluating the impact of knowledge towards organic wines, values and attitude towards the environment and wine attributes (label, grape variety, bottle design, organic cues and price) on the organic and non-organic wine choice of members of Generation Y (18-29 years) from the North of the Netherlands.

A combination between qualitative- and quantitative research was used. The following research questions were informed by the literature review:

- What is Generation Y's typical wine buying behaviour?
- To what extent does Generation Y have knowledge about organic wine?
- What values does Generation Y have in relation to the environment?

- What is the attitude of Generation Y in relation to the environment?
- What is Generation Y's attitude towards organic wine?
- What is Generation Y's attitude towards the different wine attributes?
- In what way do product attributes influence the product appreciation of the consumer?
- To what extent does Generation Y appreciate organic wine?

Quantitative research was conducted in the form of questionnaires about the respondents' knowledge, values and attitudes towards wines and the environment before the wine tastings. The tasting sessions themselves were the qualitative research part. Within this last part there were three elements: the tasting itself, filling out a questionnaire about the wine judgment and finally a focus group discussion. This whole process was repeated four times, with two sessions for the treatment groups and another two sessions for the control groups. The control was the groups of respondents who did the blind wine tasting. During the session the wine bottles were covered so the respondents had no idea about the contents of the bottle. The treatment groups were the respondents who did the open wine tasting. These groups were confronted with the extrinsic wine attributes of the four wines tasted, able to read the labels and so on.

The research phase consisted of four tasting sessions in Stenden University's professional wine tasting room. The population for this research was all Generation Y members between 18 and 29 years living in Leeuwarden. To ensure reliable results a considerable number of respondents is needed. The sample of 4 × +/- 12 respondents is determined by the general rule in qualitative research, which is that sampling should continue until no new information is received, or when new insights are no longer gained. This is referred to as theoretical saturation. For this research, theoretical saturation was deemed to be achieved at minimum 40 and maximum 56 respondents. Moreover, consistent with the suggested valid range of case sampling of more than ten cases (Eisenhardt 1989), the 4 × +/- 12 tasting tests should be satisfactory for valid sampling.

Compared to D'Aboy and Van der Heide's research (2012) the sample was doubled for a clearer and more reliable outcome. The sample contained an even division between males and females, because the two genders show differences in attitudes towards the environment, and different wine preferences. Moreover there should be an equal division between students and non-students, because of the differences in spending behaviour. The primary researcher selected the respondents. Generation Y work colleagues, study acquaintances, friends and family were all invited to wine tastings. In addition, e-mails were sent out to acquaintances and an announcement was posted on Facebook. The advantage of this research method was the direct face-to-face contact with Generation Y over choices and preferences of wines. Moreover, the difference in appreciation between organic and non-organic wines can be directly retrieved. Disadvantages are the difficulty of gathering a sample with an even division between males and females, and students and working representatives.

Organisation of the tasting sessions

Before the participants arrived, the tasting room was prepared. The room has 30 places equipped with chairs, white table surfaces, white light and a sink with water tap. A maximum of 14 places were prepared by putting placemats with four circles on the table with the letters A, B, C and D in the circles. Four clean tasting glasses were placed on the circles. A clean plastic cup was placed next to the placemat. The first questionnaire was placed, upside down, on the table. Plates with slices of white bread were placed between each two places.

An hour and a half of time was allocated for each tasting session. Once all participants had arrived and taken a seat, they were informed that all their input would be used exclusively for the purpose of the research and would be treated with care The participants were first asked to fill out Questionnaire 1 and on completion these were collected. Questionnaire 2 was handed out, and the tasting commenced. The researcher and assistant poured the wines A to D into the matching glasses. In the control-conditioned groups, the wine bottles were covered so the respondents could not see the labels. In the treatment conditioned groups the labels were visible, and also projected onto a large screen in the front of the room, so respondents could see the organic cues. The respondents tasted the wines and filled out

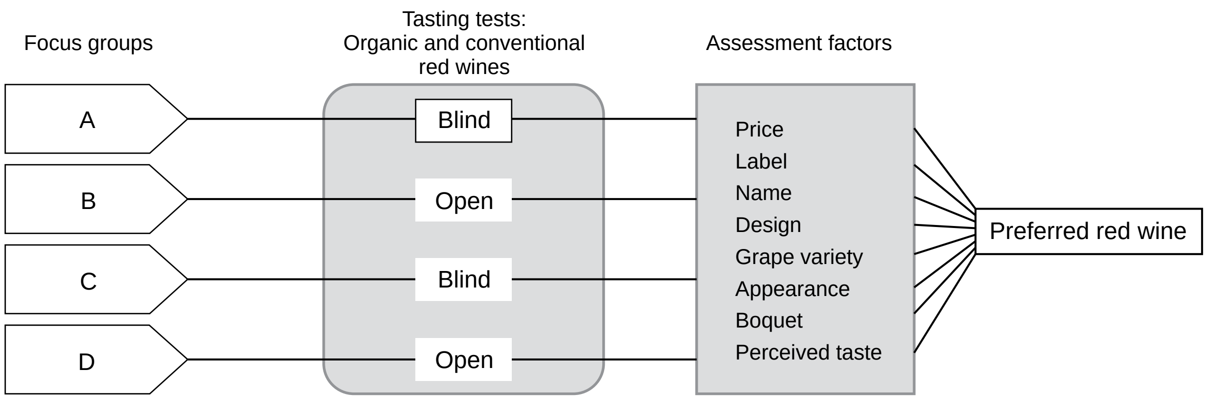

Figure 1: Conceptual model of the qualitative research design.

Questionnaire 2 without communicating with each other. As soon as everybody had finished, the respondents were invited to take a seat in a circle of chairs at the back of the room. This type of setting is needed for the discussion. In this setting participants are able to look each other in the eye, which is an easier way to communicate in an open way. A discussion about the wines was conducted by the researcher, and this was recorded. After about ten minutes the respondents were thanked for their time and cooperation and the tasting session ended.

Findings

The respondents in the treatment condition showed a greater appreciation for white wines than for red wines, whereas in the control condition there was no difference in this regard. Both groups (A+B and C+D) indicated a mean of drinking on average 1 to 3 glasses of wine per week. The control groups had a slightly higher tendency to buy organic wine than the treatment groups, which means groups C and D tend to buy an organic wine slightly more often than groups A and B. Respondents indicated that they drink wine mostly in the evening with friends, with a meal (especially with pasta), on a terrace in sunny weather, with their parents, at Christmas time or in a restaurant. In these cases choosing wine instead of another beverage is because of the atmosphere, the pairing with food, the taste, the relaxing effect or the elegant look it gives. This is in accordance with Thach & Olsen's findings in 2006.

In the focus group discussions, it appeared that the majority of the sample buy wine only from supermarkets, although a few respondents buy from a wine specialist or an organic supermarket. This was for several reasons, the convenience of the supermarket being the most important. Price plays a secondary role in their wine shopping behaviour. Lastly, high exposure to promotions causes Geneeration Y members to choose well-known supermarkets such as Jumbo, Albert Heijn and Lidl. In accordance with Reynolds et al.'s (2013) findings about repeat purchase behaviour, the respondents argued in the focus group discussions that repeat purchasing behaviour only occurs if the taste of the wine is satisfactory.

Prior to this study, price was considered as one of the most important factors for Generation Y when buying wine. The literature shows the average minimum price paid for a bottle of wine by Dutch consumers is €3.35. However, in this study of the Generation Y sample, the average spending on a bottle of wine was the same for the control condition and the treatment condition: approximately €5.00 per bottle. However, how much is spent on a bottle of wine depends on the occasion. When a wine is chosen to accompany a dinner, Generation Y tends to spend more than on a wine meant for drinking with friends during a movie or at a birthday party, for example. In the focus group discussions, some respondents indicated they are familiar with the organic house wine of the Albert Heijn supermarket, which costs only €4.00. This is considered as a reasonable price for wine, and especially for an organic wine. These amounts are in accordance with the findings in the literature.

Rasmussen (2001) states that people with a high level of objective wine knowledge tend to rely on intrinsic wine attributes and on the winemaking process, whereas consumers with a low level of objective product knowledge rely more on extrinsic factors such as price and advice from others. Therefore it is interesting to find what the relation is between Generation Y's level of objective wine knowledge and organic wine appreciation. The average score for objective wine knowledge ($M = 5.6$ on the scale 1 to 10) divides the sample into two groups: low objective wine knowledge (score < 5.6) and high objective wine knowledge (score > 5.6). The average organic wine appreciation of these two groups was subjected to a t-test which resulted in a significant difference in organic wine appreciation between the group with low objective wine knowledge and the group with high objective wine knowledge ($t = 0.01$, $p > 0.05$). This difference might be explained as follows. A high level of objective wine knowledge may be the result of greater interest in wine, high esteem for the product itself and its origin and thereby higher appreciation for organic products, produced in a sustainable and responsible way.

Wine knowledge in this sample was rather low. Responses to the open question about the definition of organic wine suggested that Generation Y's knowledge about organic wine is even lower. The aspect about the certification process was not known at all. The aspect of the organic grape growing process was known by 83% of the respondents. Many of the respondents were not aware of the availability of organic wines at the supermarkets; these are not clearly presented and neither promoted as being organic wines. Moreover, respondents indicated that not much was known about the advantages of buying organic wine. On the contrary, organic fruits and vegetables are known for being pure, healthy and produced in an environmentally friendly way, which responds to the conscience of the consumer. Creating more awareness of the advantages of organic production should enhance consumers' organic wine knowledge. This can be done by promotion campaigns. In order to reach Generation Y, it would be a good idea to let a celebrity like Jamie Oliver for instance, promote organic wine. Exposure in popular TV shows could work as well.

Value orientations also influence Generation Y's organic wine appreciation. One of the aims of the research was to understand the relation between Generation Y's level of biospheric value orientation and organic wine appreciation. The total sample was divided into two groups by taking the average ($M = 3.7$ on a scale of 1 to 7). The group below the average has low biospheric value orientations and the group above the average has high biospheric value orientations. The average organic wine appreciation of these two groups was subjected to a t-test which showed that there is a significant difference in organic wine appreciation between the group with low biospheric value orientations and the group with high biospheric value orientations ($t = 0.04$, $p > 0.05$). This is in contrary to Reynolds et al.'s findings, which did not indicate a significant difference in organic wine preferences between participants based on high or low biospheric value orientations. The significant difference can be assigned to what it actually means to have high biospheric value orientations. As explained in the literature review, De Groot & Steg (2007) say that biospheric value oriented people will, or will not, behave pro-environmentally based on the perceived costs and benefits for the ecosystem and biosphere as a whole; they have compliance with protecting the environment and feel unity with nature. This explanation is reflected in the focus group discussion, where respondents indicated that they sometimes buy organic products because they like to feel they are contributing to sustainability.

Overall, the respondents have mid-ecological attitudes. The overall mean score for the NEP was 51 on a scale ranging from 15 being the lowest to 75 being the highest possible score. With a median of 45, it can be concluded that 51 is above the average, and therefore the respondents are fairly environmentally concerned. This positive outcome is in line with the findings of Hansen (2001) stating that Generation Y is highly aware of the environment, purchases green food regularly and thereby are representatives of the modern-day green movement.

Generation Y's pro-environmental attitudes relating to organic wine appreciation had the following outcomes. The total sample was divided into two groups by taking the average (M = 3.4 on a scale of 1 to 5). The group below the average had low ecological attitudes and the group above the average had high ecological attitudes. The average organic wine appreciation of these two groups was subjected to a t-test which showed that there was no significant difference in organic wine appreciation between the group with low ecological attitudes and the group with high ecological attitudes ($t = 0.22$, $p > 0.05$). Reynolds et al.'s (2013) study resulted in the same observations. Despite consumers' growing interest in sustainable and organic products, wine choice is still not subjected to this interest. Looking at the facts that the Generation Y sample hardly ever buys an organic wine (on average once in six months to never) and would not easily make the effort to buy an organic wine intentionally, it can be concluded that Generation Y has a rather negative attitude towards organic wine. This negative attitude emerged in the results of organic wine appreciation of the groups that did the open wine tastings. These groups had a remarkably lower appreciation (however not significant) for the organic wines than the groups with blind wine tastings. This can be explained by the negative image people still have of organic products, as explained by Brouwer (2007).

Extrinsic wine attributes, the price and grape variety, are most important to Generation Y, according to this research's sample. Also in the focus group discussions, grape variety and price were most often mentioned as decisive factors when buying a wine. Moreover, the respondents mentioned several times that promotion is an important factor that stimulates their buying behaviour. Promotions, or special offers, on organic wine are actually never seen. Besides that, the organic wines do not stand out in the supermarket shelves, and are simple unnoted. A solution could be creating a 'green' wine shelf or having promotional stands in the supermarket with free organic wine samples. When considering intrinsic wine attributes, these respondents confirmed that taste is still the decisive factor when it comes to repeat purchasing behaviour. This is in line with Reynolds et al.'s findings (2013). However, environmentally conscious people indicated in the focus group discussion that they do care for organic products and actually buy organic or fair-trade products just because it gives them a satisfactory feeling. It makes them feel like a benefactor to do something good for the earth and its resources. The average scores for the four wines revealed that for all four of the wines the appearance got the highest score, compared to the bouquet and the taste. Most notably is the average scores of group A+B for wine C, where the appearance (M = 4.1 on a scale of 1 to 5) scored 1.4 points higher than the taste (M = 2.7 on a scale of 1 to 5). This may be due to the fact that wine C was a quite distinct Rioja, which is generally not easily appreciated by everyone.

Conclusions

Compared to previous research in this field, not many remarkable findings were made by this research. However, some interesting facts have been established which could be taken into consideration in order to stimulate Generation Y's organic wine consumption. Firstly, it appears that a high level of wine knowledge leads to a greater appreciation of organic wine. Hence, Generation Y should be educated more intensively about wine in general, which would lead to a higher knowledge level and more interest in organic wine. This can be reached by product exposure combined with wine facts by celebrities appealing to Generation Y, and addressing them in popular television shows. Moreover, much more energy should be put into promotion for organic wine. Generation Y is particularly sensitive to promoted products, but organic wine is a product that is not even noticed by this generation in the supermarkets. Social media could also offer a solid platform for promotion of green consumption. A second observation is the positive relation between people with a high level of biospheric value orientations and their appreciation of organic wine. Even though a person's values are hard to influence, it could be beneficial to expose people to facts about the demise of the environment in the long term and the benefits of sustainable consumption for every human being in the long term. This could influence their awareness and might even have an effect on their value orientations.

With regard to wine attributes, this research's findings are in line with Reynolds et al.'s (2013) findings, which showed that intrinsic wine attributes still trump extrinsic factors such as label, price, organic cues and grape variety. Hence, the advice for wine traders and importers is to provide much more information about organic wine, communicated to Generation Y with use of marketing via social media and television. Generation Y has nothing specific against the intrinsic attributes of organic wine. Extrinsic factors should therefore be more emphasised when promoting a wine. The rationale behind organic wine should be elaborated and put into context with pro-environmental behaviour, which is still an emerging movement in present day society, and could therefore easily be emphasised.

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