Humanistic Perspectives in Hospitality and Tourism, Volume 1

Excellence and Professionalism in Care

Edited by
Kemi Ogunyemi · Omowumi Ogunyemi ·
Ebele Okoye

Humanism in Business Series

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Foreword

I feel very privileged to have been asked to write the foreword to the first volume of this beautiful work which began in February 2021 with a question posed spontaneously by Dr. Kemi Ogunyemi after a lively discussion with a small group of young Nigerian philosophers: 'Who would like to write a chapter for a book on Anthropology and Hospitality?' Little did they realise that this challenge would attract responses not only from among themselves but also from many other 'lovers of wisdom' in different parts of the globe!

When I came to Lagos almost fifty years ago, I was immediately struck by the welcome I received from the neighbours and friends I visited. To enter their houses was to enter a home and to be a part of their family. It took me back to my childhood days in England and Wales when it was the family meetings and celebrations that were the highlights of happiness felt by persons who know that they are loved, not for what they *have* or for what they *do* but for who they are!

We are living in a paradoxical period of globalisation and individualism. The natural sciences and technology have been bringing people and places physically and virtually closer to one another in time and

space than ever before. At the same time an individual runs the risk of becoming de-humanised physically and spiritually if each one isolates oneself in one's own subjective truth and self-interest. Now the pandemic threatens to fragment the human family even more. We need to stop and reflect on the unique, irreplaceable and enjoyable role played by hospitality in the home and the family—the microcosm of society—and in the macrocosm of the Globe.

Whether you are studying for a career in Hospitality and Tourism or you are a lecturer passing on your knowledge to younger people, I trust you will find in these pages insights, inspirations and new perspectives from many different parts of the world that will serve you for the urgent task ahead.

In this book you will discover the highest inspirations of the human mind and the deepest aspirations of the human heart and you will discover the true purpose of our life on earth which gives us the freedom to flourish and find fulfilment for ourselves and all the members of the human family.

I heartily recommend you to read it and reflect on it, *perhaps beginning with the final chapter*.

Lagos, Nigeria   Imelda Wallace
August 2021

Acknowledgements

This series came almost as a surprise. It was not exactly planned for in the way it finally turned out, even though the road leading to the build-up was pointing undeniably to a project that would involve many people. To the many people who contributed to making this book a reality, we would like to say a big thank you to you all.

It is most befitting to start by thanking the sources of the initial inspiration to carry on with this project, to write a book on hospitality from the philosophical, anthropological and humanistic approach. Our aim was to develop a book that would present 'a deep understanding of the value of work in the field of hospitality, based on a framework of philosophical anthropology, the concept of humanistic leadership, and the pillars of humanistic management' (Chapter 15). Our hope is that this volume would enrich the understanding of the implications of work and its impact on the persons who carry it out, their colleagues and the people they work for. To achieve this aim, in preparing this volume we worked with both practitioners in the field of hospitality and professionals in humanities.

We thank all the lecturers that were present in that initial 'casual' discussion, for they all agreed on the need for this book, rolled up their sleeves and set out to do the hard work. Special thanks to Dr. Imelda Wallace who had done some initial work in this field and who offered us all her manuscripts and teaching notes on this topic. She was ever ready to offer suggestions and to copy-edit various chapters and went as far as copy-editing the entire book (currently in two volumes). We acknowledge the work she did towards providing graphic illustrations for the book and the time she spent with us discussing various aspects of work and hospitality.

We thank in a special way all the contributing authors, many whom despite their tight work schedule, made out time to join this project—Ann Brodeur, Dolapo Afolami, Ruqayyah Baderinwa, Jovi Dacanay, Catherine Dean, Pia K. Garcia, Zyra F. Lentija, Omowumi Ogunyemi, María Pía Chirinos, Akunna Osondu, Patricia Grant, Peter McGhee, Oluchi Nnaeto and Kathleen Farrell. You were able to dream with us, and now this series is a reality.

For this project, the authors not only wrote their chosen chapters diligently but also painstakingly reviewed other manuscripts. Some authors went as far as reviewing four various chapters; in this way they helped to assure the quality of the manuscripts and get them ready for timely submission to the publishers. We understand the various challenges all the authors went through in the course of this project. Some navigated various health problems, in part as a result of the pandemic. We sincerely appreciate how each one endeavoured to overcome their challenges and kept the vision and mission of this project ever present.

Indeed, to list the names of all the hospitality practitioners that we consulted in the course of this project would be impossible. We thank you all for providing valuable insights. Thanks to your contribution, the book not only offers robust theoretical grounding but also delivers sound practical implications for professionalism and leadership in hospitality.

To the editors who worked on this project, we acknowledge the number of sleepless nights this project caused you and we appreciate all you did to make this work a reality. We acknowledge in a special way Dr. Kemi Ogunyemi, the lead editor of the series, for all the phone calls,

reminders, conversations, emails etc. Without her tenacity and level of organisation, this book would never have seen the light of day.

We thank our family members who went on this journey with us, especially for their prayers, encouragement and support when the road was rough. Finally, we thank you, the reader, since it is because of you that we set out on this journey in the first place. We hope you find it useful, and that it leads you to reflect and to appreciate hospitality more than before.

Praise for *Humanistic Perspectives in Hospitality and Tourism, Volume 1*

"A wonderful collection of chapters that deliver alternative perspectives in understanding hospitality management. Whether hospitality is art or science or the combination of both has been in the minds of many hospitality authors for years. This book explores both the heart and the mind as well as the soul and delivers as a holistic humanistic approach as one could expect to see in such a book. I thoroughly enjoyed reading it and recommend it to any hospitality philosopher or practitioner that wishes to reflect on the practise of hospitality."

—Dr. Ioannis S. Pantelidis, *Council for Hospitality Management Education Past Chair and Fellow of the Institute of Hospitality*

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Notes on Contributors

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Pia K. Garcia is a Filipina educator with a Ph.D. in Ethics and Anthropology. In general, her research explores the relationships between reason, desires, emotions and virtues: specifically, she is writing about compassion. Prior to these studies, she worked in hospitality schools and high schools in the Philippines. Aside from teaching Computer, English, Literature, Religion, and Philosophy, Pia has always been involved in organizing service projects and outreach programs in the institutions she worked in, firmly believing that the cultivation of virtuous character requires practice and not just theory.

Patricia Grant is a member of the Management Team of Kenvale College. She is responsible for a number of departments that relate directly to the student life cycle including Academic, Compliance and Quality, and Industry Liaison, as well as developing a research culture among staff. Her research interests include business ethics, philosophy of management and in particular neo-Aristotelian virtue ethics.

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Kemi Ogunyemi Associate Professor, holds a degree in Law from the University of Ibadan, an LLM from the University of Strathclyde, and M.B.A. and Ph.D. degrees from Pan-Atlantic University. She teaches business ethics, managerial anthropology, self-leadership and sustainability at Lagos Business School. She is also the director of Christopher Kolade Centre for Research in Leadership and Ethics. She has authored numerous publications, including *Responsible Management— Understanding Human Nature, Ethics, and Sustainability*, and is editor of the 3-volume resource for faculty in tertiary institutions—*Teaching Ethics across the Management Curriculum* and of *African Virtue Ethics Traditions for Business and Management*.

Omowumi Ogunyemi obtained her first degree in medicine and surgery. She holds a licentiate and doctorate degrees in philosophy (anthropology and ethics). She attended an international school of interdisciplinary research in Rome (*Scuola Internazionale Superiore per la Ricerca Interdisciplinare, SISRI*) and won the 2014 DISF award (*Documentazione Interdisciplinare di Scienza & Fede*) for best interdisciplinary research paper. She was a finalist for the Expanded Reason Awards for 2018. Her

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Ebele Okoye is a Nigerian pharmacist with a licentiate in philosophy. Her interests include women empowerment and education for the girl child bioethics and topical issues in character education for young adults. She applies both her knowledge from the practical science and humanities in coordinating activities that promote development. She won the 2018 Harambee award for women's development. She has many years of experience in mentoring and is currently the director of Afara Leadership Center in Lagos, Nigeria.

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Excellence in Professionalism: Humanistic Perspectives

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1   Introduction

Understanding the humanistic perspectives in hospitality and tourism is important since the very concept of hospitality refers to human persons. People are at the centre of the tourism and hospitality sector, and it is therefore important for all those involved in the profession and its practices to have a robust understanding of the nature and characteristics of humans. A philosophical perspective of the human person draws out the deeper meaning of the industry itself as it enriches our knowledge of human needs and desires and thus enhances the capacity to provide the resources and attention as required by clients. Humans are not only their external appearances. The interiority of the person, which is often not directly and physically available for the scrutiny of others, is an essential dimension. The philosophical understanding of a human person contributes to a better realization of the importance of hospitality in the life of man. This form of reflection leads us to understand that every person has an intrinsic dignity, a notion that is at the base of the humanistic perspectives of work. Such knowledge of human aspirations enables one to describe guidelines for engagement at work which can foster a professional's drive for personal excellence often requiring the practice of virtues.

There is something absolute about the human person which is not found in other beings. Each human person is unique and unrepeatable. Humanism has consequences for workplace interactions. It is therefore unsurprising that humanistic perspectives are important for hospitality, a field that is marked by human relationships and interactions. It is important to understand and respect the dignity of each person especially in the hospitality and tourism industry where human persons are the source and end of all the activities carried out in the industry. Humanistic management is understood as a management that emphasizes the human condition and is oriented to the development of human virtue, in all its

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forms, to its fullest extent (Melé, 2003). Hospitality professionals also need that holistic development built on humanistic perspectives.

Throughout history and across cultures, there has been a wide variety of guidelines for human relationships in homes and outside of homes. It is also common to find people visiting other places and being received by other humans. Ancient documents and scrolls often cite instances in which patriarchs and wise people travelled and met with kindness on their journeys. Many humans are often on the move and these conditions of movements and tourism open up a channel for human interactions in the form of hospitality. Hospitality as a field shows how intertwined the activities of people in different contexts can be. Its meaning and implications for actions can however vary from person to person and place to place in as much as human creativity expresses itself in different customs.

In a broad sense of the word, to be hospitable means to be kind, welcoming, and attentive to the needs of others especially those who live away from one's home, whether they are strangers or known guests. Hospitality is a word that brings to mind a variety of images welcoming guests, friendly gestures to people who arrive at a destination whether they be friends, visitors from far and near, strangers. It often involves a generous reception and entertainment of guests whether one knows them personally or not. In many cultures, hospitality refers to a show of generosity, of comradeship in humanity, qualities found in homes. It is not surprising, therefore, that hospitality and the human qualities needed for the exquisite care that the profession demands are first practiced at home within families.

2   Facets of Hospitality

Hospitality is so important that in the ancient world it was used as a tool to maintain peaceful co-existence and harmony in the society. For instance, in Greece, a stranger must be welcomed and the host is forbidden to ask initial questions to the guest. Rather, the host was expected to offer the stranger refreshment, a bath, and clean clothes. As if these kind gestures were not enough, he was also expected to give the stranger a gift, to acknowledge the honour of hosting him. In return,

the stranger was expected to be respectful and courteous. Indeed, the development of hospitality has been continuous and enormous due to its importance. What we see in the industry today can be traced back even to ancient periods. For instance, the modern day spa can be traced to around 40 B.C. when hospitality developed for social and religious gatherings. During this time the Greeks built thermal baths for recuperation and relaxation. While the Greeks built spas, the Romans provided accommodation for travellers on government premises, where comfort and entertainment were key. The roman baths may also be considered a context in which hospitality was practiced. In addition to its etymological origins, the topic has been explored by scholars under different headings including hospitality and mythology, hospitality and the household public hospitality, commercial hospitality, and hospitality in the contemporaneous religious writings (O'Gorman, 2006).

Hospitality has to do with welcoming people and helping them have a memorable time. This can take place in a familial setting or in a more formal and institutionalized way. The familial dimension of hospitality is so commonly observed that it is easy to take it for granted as a natural occurrence in homes and to think of hospitality more in an institutionalized sense. An observation from the trend is that the robust significance of the term hospitality, often connected to tourism, gives room for its exploration on different levels and from different perspectives. For example, one can explore the topic from its role in the homes and also explore its roles in firms dedicated to care. Care is a human need which hospitality supplies. Tourism for leisure, for vulnerable situations such as health challenges, or forced displacements are just a few examples of events that provide opportunities for care.

Hospitality enhances our dignity and makes us more human. We have embodied minds and so we cannot ignore the fact that our bodies need to be taken care of. We are very fragile beings, and we understand that we have bodily needs. The way these needs are met is also important. These needs could be emotional and professional. If emotional, then it involves a subjective bond in the agent that relates his or her action to the recipient of care. If professional, then it goes beyond this attitude of concern and represents different actions that foster the flourishing or well-being of the cared for. The professional care is called care for.

Care for clients or guests can include expressing appropriate emotional responses but entails more than feelings. In addition to emotional intelligence, the professionals will use their skills to provide amenities for guests, to meet standards of excellence, experience, for practical learning, etc.

Good professionals in hospitality and tourism need to continually develop their character, acquire relevant virtues, in addition to necessary industry skills. If a person has a set of appropriate professional skills, s/he is able to act effectively in specific ways with regard to the technicalities of their work. If a person has developed virtues, s/he becomes a virtuous person and can act in a virtuous manner. In other words, there is a difference between professional development and character development and both areas of growth are important for a successful life. While character development and character education are sometimes used as synonyms, there is a difference. Character education focuses on frameworks, programmes, strategies, etc. for educating people in ways that help them to grow in virtues. Character development is broader. It is something that anyone at any time can freely choose to undertake in order to grow themselves as persons. In this sense, character development should be the fruit of a free and personal decision to grow in virtues, and so become a person of virtuous character. A hospitality and tourism professional who is interested in developing the virtues which are most relevant for the industry needs to freely choose to engage in the process. A person can only develop their character by fostering virtues if they understand the role and power of their own freedom. S/he needs to follow certain steps to develop a game plan for personal development. The hospitality and tourism industry is a good space for the development of virtues of character and the opportunities it offers to professionals for personal growth are numerous.

3   Untapped Depths

Much as hospitality and tourism are commonly used terms, the depth of meaning and significance of the professionalism in the fields for the well-being of the citizens and the homes within societies, are yet to be

fully explored. In fact, jobs in the industry are often negatively perceived as poorly paid and of low status. There is need for an increased awareness of the indispensable work done by those working in the hospitality industry (Gebbels et al., 2019). This work opens horizons of its readers to appreciate the richness of the profession. Indeed, the task of caregivers, with the humane core, is important for building healthy societies.

Though the term hospitality refers to the various sectors that deal with the relationship between a host and the guest, we can consider four main sectors. These sectors include food and beverage, travel and tourism, accommodation, and entertainment. The sectors may overlap, and each sector is made of many branches. For instance, accommodation services refer to bed and breakfast, motels, resorts, hostels, serviced apartments, etc. Food and beverage services refer to bars and cafes, catering, teas and coffee, nightclubs restaurants, etc. Travel and tourism professionals ensure the booking and finding of the most appropriate accommodations while on a trip. The sector comprises travel agents, tour operators, cruises, car rentals, online travel agencies, etc. Finally, the entertainment sector includes cinemas, theatres, zoos, museums, attraction parks, spectator sports, and participatory sports. Each of these sectors and sub-sectors has a huge economic impact and they contribute enormously to creating jobs and boosting the economy. Within those sectors listed earlier, one can find possibilities of contributing to human flourishing in creative ways. Such ways make life more pleasant for others. When humanism is at the core of services provided in the different types of hospitality, there is a high chance of facilitating human flourishing.

There is a need for a holistic paradigm for understanding hospitality and tourism. For example, hospitality and tourism is thriving source of income for any country. In the world of business, it is easy to discover an economic value in the monetary sense of the word in the human sojourns. An initial humane tendency to compassion and care for travellers, partly deriving from our awareness of a common heritage as humans often on journeys, or who often find ourselves in contexts different from our home, can easily be converted into a drive for profit or excellence or for popularity and recognition at any cost. However, hospitality and tourism transcend financial negotiations as the industry is one that offers a direct service to humanity.

Hospitality should not be a "cold" service delivery, achieved without a connection with the guest or customer. Even the very word hospitality implies love, care, and attention. It is a real service that affects the person directly, it must be person-centred. Even as technology is increasingly employed as a tool to enhance customer experience, it is important to keep in mind the person-centred approach to service. Technology is a welcome help to enhance the actions of humans in caregiving but does not replace the human touch.

Hospitality sectors should innovate processes and improve customer experience with the use of technology. Nowadays guests are more demanding; they want to send messages to their host, control the heating in their room from their mobile phones, etc. Even as the debate continues on how much technology should be adopted in the industry, the ethical issues must not be overlooked, and person-centred care must be considered in delivering hospitality. What is important is to conserve the human touch in hospitality.

Service creates an emotional connection which means that how the customer feels about a service delivered is important. Hospitality means giving selflessly to create a special experience for the guest. A machine may deliver a service, but you need a person to make a guest feel loved, understood, and appreciated.

This book proposes that the understanding and practices of person-centred care would enable us to enrich ourselves within the practice of the profession or as recipients of the services it renders. In such a framework that follows humanistic perspectives, human dignity inherent within both the professional and their clients or customers becomes a foundation on which to build and evaluate the expectations of the fields. In other words, at the centre of the book's robust paradigm of hospitality and tourism is a humanistic perspective which emphasizes the dignity of persons. It is with such a perspective that we see the centrality of hospitality to a humane existence and glimpse the invaluable role that all forms of humanistic care play in promoting well-being.

A huge proportion of the chores proper to hospitality are carried out in homes and are often unpaid generous acts of self-giving and dedication to the growth of other humans. Indeed, the tasks involved in hospitality whether paid or unpaid are of an immense value to the well-being of the

members of the society. In order for any professional to be engaged in any other job outside their home, some level of domestic care is needed. If there was no service to launder clothes (paid or unpaid), or no one to share domestic chores with, one would have more chores to do, in addition to whatever occupation they have outside the home. Hospitality services contribute to our being human such that they cannot be neglected completely by anyone.

The average housekeeper, however, is often unaware of the centrality of the service they render to the community through their work well done. Such services are much needed for the personal and professional development of the people to whom they are delivered. Another aspect that often goes unnoticed is the capacity of the professional to undergo change and personal development through their work. Some authors affirm that work makes us more human in a certain sense as it is an area in which we can express our rationality and creativity in order to adapt to the world around us to suit our needs. In that process of adaption and through the results of our intelligent action, we exhibit our dominion over the world. When that intelligent dominion of the world is rightly applied, we are able to responsibly use the resources available to us and future generations. In the process, the professional acquires virtues which are essential for human fulfilment and flourishing.

The prestige associated with being a world-class chef may seem out of reach for many professionals in small establishments. However, in addition to opportunities for the growth in virtues and character development, practitioners in the field enrich their technical skills with the creativity of genuine interest in solving human challenges. Excellence then is not just perfection of technical skills but implies the growth of the professional involved in the practices proper to the profession whose activities enrich the lives of those who experience them. Hospitality professionals with a humanistic concern, founded on the recognition and respect for human dignity, can flourish and help the people they work with and work for to create an ambience that promotes their flourishing.

4   This Project

This book project is divided into two volumes. The aim of this first volume is to explore in detail different anthropological foundations in hospitality and tourism which help us to understand the professionals engaged in it. It therefore investigates humanistic perspectives of the hospitality professional in a personal dimension. By examining fundamental aspects of human beings and human development as they are lived by the hospitality professional, a guide for flourishing professionals is created. The focus of the volume is therefore the integral development and well-being of the hospitality professional. The second volume will look at the contributions of hospitality and tourism professionals to the people they attend to, those who use their services and to others in society.

This volume starts by making a historical and contextual exploration of hospitality sharing insights about different types of environments and settings for the practice of the profession. It then presents the philosophical foundations necessary for understanding the work of the hospitality professional. Such philosophical and anthropological themes include the role of work for human development and fulfilment as it plays out in the field, and the historical development of the field including a presentation of the different ways in which the profession is exercised.

The humanistic perspective of work is based on the recognition of human dignity and it is therefore unsurprising that the volume touches on the significance and relevance of human dignity to the professional's quest for flourishing. The integral growth of the professional is important, and the volume explores what this integral growth implies in different chapters. In one chapter, it explores the unity of the human person engaged in work and how the different aspects constitutive of being human can be addressed in order for each aspect to reflect in, or contribute to fulfilment at work.

As with other professions, in line with classical and psychological explorations of the process of self-development while at work, the acquisition of virtues is central to the development of the hospitality professionals too. The book therefore dedicates chapters to detailed

exploration of the concepts of virtues in both the philosophical dimensions and the practical dimensions. It discusses the four cardinal virtues, prudence, justice, fortitude, and temperance, which are the hinges on which other virtues hang. However, the discussion is not only on the theoretical plane. A chapter explores the practical implications of the acquisition of virtues for the hospitality professional using a SWOT model.

At the base of the search for development is a quest for happiness and one cannot overemphasize the significance of good work as an aspect of the processes that lead to authentic well-being. The book therefore contains a chapter which explores the relationship between hospitality and the quest for happiness. In addition, the concept of human flourishing is one that is explored from different perspectives and within different professions and this volume also explores this theme.

5   The Value-Add

This book series on the humanistic perspectives in hospitality contributes to the ongoing discussion on the various challenges facing the industry. For example, a humanistic approach to hospitality could accelerate the recovery of the industry from the impact of the pandemic. The hospitality industry was one of the sectors that were worst hit by the pandemic. As the COVID-19 pandemic is gradually winding down and businesses are struggling to return to the pre-pandemic buoyancy, humanism will be key in attracting guests and clients. The assurance that people are valued and cared for can encourage them to patronize hospitality centres where they can relax with family and friends as part of the activities that promote recovery from the stressful crisis of the pandemic.

There is also the challenge of management in hospitality. Management and leadership decisions must be person-centred for human flourishing. Human resource policies must include fair pay and good work conditions. With many unemployed and many immigrants desperate to earn a living, hospitality managers should not exploit the situation of such persons or other persons who may be undergoing a similar ordeal. The

hospitality industry is known to have a high staff turnover, an over-worked workforce, and underpaid employees. These are some of the challenges that hospitality managers need to resolve in order to achieve a humanistic work environment that enables growth and flourishing in the industry. Elements of humanistic management (Melé, 2003) are important for progress in the sector.

In all, the book aims to provide a solid philosophical anthropological framework that is useful for facilitating a deep understanding of the importance and invaluable work of hospitality professionals and their role in societal development. The first volume, by focussing on the professional, draws our attention to a personal dimension of that work from within the framework of the flourishing and excellence of the persons involved in the tasks. The second volume will focus on the people who are served and the contributions of the profession to their happiness. It is also our hope that the readers will have a robust view of hospitality and that the knowledge gained from the contents of the book will increase the appreciation for and respect accorded to those who work in the field. We hope that the book will arouse the interest of readers in collaborating with the work carried out in that field whenever they find themselves interacting with the professionals or using their services.

Chapter Summary

Hospitality, often seen as a welcoming attitude to strangers, may be misconstrued as a collection of simple tasks that do not have much to offer. The positive aspects of the profession; its provision of the much-needed respite from gruelling work schedules and its creation of a comfortable space where one can recover from the hustle and bustle of each day are often taken for granted. Additionally, many individuals are unaware of the possibilities for personal development available to professionals working in the hospitality sector. A lack of understanding and appreciation of the worth of the contributions that the industry makes to societal development and human flourishing can often be traced to ignorance and misconceptions about the dignity of the workers. This book proposes that humanistic perspectives, grounded in a sound philosophical anthropology, promote a better understanding of the value, work

dynamics, personal development, and the excellence in technical skills and virtues that are within the reach of hospitality professionals. A robust view of the industry helps professionals, the recipients of their services, and other stakeholders to not only see the economic benefits of the profession but also to understand its influence on societal advancements. The chapter introduces the reader to some concepts and provides a glimpse of topics that are central to the discourse of humanistic perspectives for excellence in professionalism and that will be discussed in other chapters.

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Part I

General Perspectives

This first part explores general themes within hospitality including the history and the themes of care and the manifestations of hospitality in different contexts and settings. It also discusses the connections between work in the home and hospitality in a commercialised setting. The final chapter introduces a generalisable virtue framework for growth.

2

The Heart of Hospitality and the Historical Development of the Care for Persons

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1   Introduction

Legend has it that Margaret Meade, the famed anthropologist, was once asked by a student what were the earliest signs of human civilization. Immediately Meade replied, "A broken femur that had healed" (Brand, 1980, p. 68). She went on to explain that the human femur, connecting the hip to the knee, is the longest bone in the body and that, if broken, takes a long time to heal. A healed femur indicated care for the injured: someone stayed with that person, hunted for them, kept them safe, and served their needs long enough for healing to take place. More than a pot or a tool, care for the person indicated the disposition to civilization and was one of the distinctive markers that distinguished humans from other hominids.

Care for the person was at the heart of hospitality from the earliest moments of human history. Meade saw it in the fossil record of the earliest human societies; ancient societies recorded it as a basic human virtue and primordial value in their epic tales, particularly in reference to the vulnerable (McCoy, 2013). The vulnerable could include those suffering from some disability or weakness but also the stranger without sustenance, shelter, or protection. Historically, nearly every culture and civilization possesses a foundational myth, tale, or custom that centers around the duty of hospitality, especially in the encounter with strangers. For instance, when a person unknown entered into an Eskimo tribe, the tribe greeted the stranger with ceremonies, feasts, games, and tests of prowess as they tried to figure out how and where this new person would fit in the community. In the ancient world, a stranger needed to have a sponsor in order to enter a city, someone who would speak on his or her behalf and gain for the stranger the protection of the laws and the city divinities (Pitt-Rivers, 2012).

2   Hospitality in the Ancient World

One of the most well-known stories is that of Odysseus, the battle- and travel-worn stranger who depended on the kindness of many as he wandered the world and struggled to find his way home. The

story of Odysseus captures some of the fundamental notions of ancient *philoxenia*, or love for the stranger, that marked (and still marks) so much of Mediterranean culture. In the *Odyssey*, the servant Eumaeus quietly surmised that "all strangers and beggars are from Zeus" (Homer, Book XIV) which articulated the ancient belief that the stranger was protected by the gods, perhaps by Zeus himself, and therefore ought to be welcomed, attended to, and cared for. Indeed, the word *xenos* not only means "stranger" but also "foreigner," "wanderer," and even "guest-friend" (Johnston, 2018; Manoussakis, 2011; Reece, 1993).

The ancient Mediterranean and Greek tradition of caring for the stranger was carried forward into the Western tradition through the early Christian tradition of ancient Rome. "Hospes" meant something similar to "xenos," a stranger, guest, or visitor to whom one must extend welcome and care. It is from this word that we get words like "hospice," "hostel," "hospital," and "hospitality." In a strange quirk of language development, the ancient word "hospitia" (Latin) or "xenodochia" (Greek) denoted something like a modern hostel or inn but could also be a place in which the poor and infirm received care, not unlike the modern hospital (O'Gorman, 2010). The western monastic tradition extended the ancient pagan one by not only claiming that the stranger had the protection of God but was perhaps Christ himself in disguise. "Welcome all as Christ," counseled St. Benedict in his Rule (Rule of St. Benedict, 1982). The radicalness of that claim led Christian monks to develop the habit of welcoming every stranger, from Attila the Hun to the Muslim neighbor, within their doors (Kardong, 2009). Similarly, the Qur'an gives the force of divine command to earlier pre-Islamic practices of hospitality (*karam*), which flows from the recognition that humanity is dependent upon the hospitality of God (Siddiqui, 2015; Stephenson & Ali, 2019). Ibn Battutah (2010) remarked frequently in his *Travels* on the beneficent hospitality he experienced throughout Muslim North Africa and Arabia.

In the non-Western, Chinese tradition, hospitality was also a part of the Confucian ethic. Hospitality was linked to the Confucian humanistic ideal of filial piety and the duty of sympathy, or *ren*, toward others (Berenpas, 2016). Although the meaning of hospitality differs slightly in the Chinese context in that the host–guest relationship is imbued with a

Confucian sense of authority in which the host sets the tone of interpersonal exchange, nonetheless hospitality (*haòkè* or *jiēdài*) carries an ethical imperative in that it is a sign of virtue and of admirable moral character (Chen, 2018). In all these traditions, hospitality is held forth as a deeply human encounter that goes beyond the simple meeting of physical needs to engendering a relationship of persons.

Homes were the primary sites of hospitality in pre-modern societies, although a city or village could also be described as hospitable. In the ancient Mesopotamian epic, *Gilgamesh*, the wild man Enkidu learns to be civilized through the hospitality extended to him. Through the hospitality of a village and of a particular family home in that village, he is taught the social norms and customs surrounding the host–guest relationship and social interaction. Although he is a stranger and without the customs and manners necessary to function well in their village and homes—he is wild, after all—the villagers still welcome him and extend to him not only food and a place of rest but also a rudimentary education in what it means to be a human in communion with others (Sandars, 1960). In many ways, Enkidu is the ultimate stranger, without a home, money, power, or influence, and lacking a basic familiarity with human civilization. His lack makes him vulnerable to the potential abuse or misuse of others, yet a family is led to go beyond mere hospitality, not only welcoming him but extending to him the mercy of healing his vulnerabilities. It is a touching and intimate scene.

The home into which the stranger or the beggar was welcomed could be a palace, as in the case of Odysseus, the wandering king. It could have semi-public spaces more suited to the display of wealth, status, and influence of the feast, with the private domestic quarters segregated from the public eye. Yet most households lacked the wealth to build and maintain homes of this size and purpose, and to welcome the stranger into the home meant welcoming them into the privacy of the domestic space (Aries et al., 1985; Nevett, 2010). The private home as a site of hospitality entailed a certain mutual vulnerability, a welcoming of the potentially threatening and unknown person into the most intimate spaces and relationships. Despite this potential danger, early cultures and civilizations held it as a virtuous undertaking and even an imperative.

The basic behaviors and actions of the hospitable host were some-what stable across cultures: a shared table of food and drink or the offer of shelter in one's home were the elementary modes of hospi-tality. The quality of the food or shelter and the dispositions of host and guest could vary, however, and shaped the experience of those actions. Chen has noted that host-directed, hierarchical tone of Confucian hospi-tality, past and present, was different from the guest-centered practices of European or Muslim hospitality (Chen, 2018). In early China, as is much the case today, the host would set the dress code or determine the tone of host–guest engagement as long as the guest was under his roof. In the European or Muslim contexts, shaped as they had been by the ancient Mediterranean hospitality of Greece, Mesopotamia, Arabia, and northern Africa, the needs of the guest shaped the hospitality offered, and often offered lavishly, whether performatively as a display of status and wealth and virtue, or genuinely, out of a concern for the need of another.

Texts like the *Odyssey*, the *Analects*, and *Gilgamesh* tell us much about the expectations and aspirations of ancient cultures with regard to the duty of hospitality, and they also offer examples of injustices and violations of hospitality on the part of guests or hosts. For example, Odysseus finally reaches home, only to find a horde of young men camped out there, attempting to court his wife Penelope by convincing her of Odysseus' death and persuading her to marry one of them, all the while decimating her wine cellars and pantries. The injustice these suitors commit is one of *instrumentalization*, failing to regard the dignity and personhood of Penelope by reducing her to the social and material gains she could offer them through marriage. As in the *Odyssey*, justice governed the host–guest relationship in the other major traditions; the Qur'an chastises the stingy or abusive host (11:77; 15:68; 18:77) and *hadith* of the Prophet counsel guests not to abuse the generosity of hosts by limiting their visits to a maximum of three days. Similarly, Confu-cius warned against reducing persons simply as means for profit, which applied to guests and hosts alike (Confucius, 1998). Throughout all of these traditions, a shared expectation of hospitality emerges, the princi-ples of which are a sense of the inviolable dignity of person, the idea that persons are never merely means to some personal or economic goal, and the primacy of receiving the person for their own sake.

3   Transition from Private Hospitality to Commercialized Hospitality

The principles of hospitality in the home in time became the guiding principles of hospitality in the public marketplace and square. However, there were fundamental differences between hospitality exercised in a private home and hospitality done in the public marketplace (Lashley, 2000). Private hospitality involves the creation of a relationship between guest and host, one that in its richest manifestation results in the stranger named as guest-friend. Private hospitality operates according to the economy of the gift in which no money is exchanged but instead a reciprocal bond is created between guest and host (Mauss, 1925). Private hospitality calls for a set of refined virtues on the part of both guest and host: charity, generosity, justice, amiability, and mercy, to name a few. Public or market-based hospitality is commodified in that food, drink, or shelter is offered in exchange for money, it is not usually done in one's private home, there is no expectation of relationship or bond beyond the exchange of goods, it is impersonal, and it is largely limited to caring for the physical needs of the person. Because of these differences, public, market-based hospitality can be more prone to the injustices that are considered violations of private hospitality, particularly the instrumentalization of the person into a means to obtain a particular private end or profit. A host might be tempted to view customers simply in terms of the profit they can bring; a customer might treat staff as a mere means to the comfort and pleasure they desire. The depersonalization of host or guest becomes a real danger in the public sphere of commercialized hospitality.

Hospitality's deep roots in the earliest considerations of what it means to be human, as expressed in the formative religious and cultural texts of ancient societies and as practiced in the private sphere of the home, came to shape the baseline expectations of hospitality in the public, commercial sphere. The duties of the private host to offer sustenance and shelter were divided out, for payment, in the form of cookshops (an ancient version of a food stand or food truck), taverns, hostels, or caravanserais, for example. The expectations of the host and guest in the commercialized setting became more impersonal and more conditional, centered

around exchange, and more prone to instrumentalization, a violation of hospitality (Lashley, 2008; Shin et al., 2012). Yet, as commercialized hospitality grew, so too did the number of laws that protected against the crassest forms of instrumentalization that could harm the customer and the common good of the community or the market through fraud, disorderliness, or other malignant activities. Laws indicate the expectations of a society, and they tell us that just as the conception of justice was an important foundational value governing the host–guest relationship in the private sphere of hospitality, so to was it important in the public, commercialized sphere of hospitality. Laws governed the sale of beer and spirits, circumscribed the activities of inns, taverns, and hostels, and regulated the quality of food, from the earliest Code of Hammurabi to the present, all for the sake of the host, the guest, and the common good of the community.

4   Commercialized Hospitality: Addressing the Social Dimension of Human Being

Historians argue over the details, but it is nevertheless true that connectivity through trade and exploration leaped forward at specific points in history. Valerie Hansen, a historian of global and Asian history at Yale, has recently argued that the year 1000 marked the first era of globalization with the nascent connection of the eastern and western hemispheres; earlier epochs had marked increasing regional connectivity in the Eurasian hemisphere through the silk and tea roads of Asia, the salt and gold routes of Saharan Africa, and other trade routes (Hansen, 2020, Mattingly et al., 2017). With increasing trade and travel, the demand for centers of commercialized hospitality to meet the physical needs of merchants and travelers became apparent along those routes. In some cases, the needs of travelers were met by a variety of vendors in an urban district happy to attend to the need for food, lodging, or entertainment. In other instances, vendors were agglomerated in one place along a route, such as a caravanserai, a walled and protected hostel-cookshop-*cum*-marketplace in which a traveler might purchase hospitality services and sell his goods to the neighboring population (Sims, 1984). With

the expansion of trade, hospitality increasingly extended from the private home into the public, commercial sphere of the urban center or trading post, and with it the vulnerability of the stranger, the pilgrim, and the traveler. The growth in population, especially in urban centers, also drove the growth of commercialized hospitality in ways that seem very modern. The human need for sustenance, shelter, and sociability still needed to be met.

4.1   Sustenance: Food and Drink

One of the oldest forms of commercialized hospitality is the cookshop. Springing up first in the busy markets of cities of China like Kaifeng and Hangzhou and spreading as urban populations grew in the west, the cookshop was little more than a food stall or cart set up in marketplaces or squares. Urbanization in the pre-modern world affected socio-economic groups differently. While wealthier inhabitants lived in homes with hearths to cook on, poorer inhabitants often crowded into small dwellings, not unlike the small apartments of crowded cities like New York. The size and soundness of these structures made fire in hearths impossible and unsafe. This was certainly the case in ancient Rome, where fire was a perennial threat in the precariously built apartments in the slums that ringed the city. Thus, most inhabitants of large cities bought their daily meals from cookshops or stalls, depending on the ingenuity and skill of others to meet their daily needs for food and sustenance.

Before the development of sit-down restaurants and supermarkets, pre-made market food was a staple of sustenance in the ancient and medieval cities of east and west. Because of their importance to the daily life of so many, laws carefully regulated the sale of commercial food stalls, and inhabitants depending on those stalls were able to make complaints to city authorities. In the medieval city of Norwich, England, court records show that inhabitants used the court system to protect the quality of their food supply at the market stalls as well as to ensure fair prices in the market (Sagui, 2019). Jurors presented that some vendors sold sausages and puddings made from measly pigs and that some cooks and

pasty-makers sold two- or three-day-old warmed-over pasties and meat. Jurors also presented that market prices were driven up by people buying up a product before the market opened. Just as the need for hospitality in the form of a meal is a perennial one, so too is the temptation to instrumentalize and defraud for the sake of profit those who might not otherwise be in social, economic, or political position to complain; law ensured them a modicum of protection and justice in their daily sustenance.

The sale of food was often kept separate from the sale of alcoholic drinks like beer and wine, which were an important part of a daily diet in pre-modern societies from Europe to the Middle East, from Asia to Africa. The rise of Islam certainly affected the sale of beer and wine in large parts of the Middle East, Africa, and south Asia where the Quranic prohibitions on "intoxicants and games of chance" (Qur'an 5:90–91) restricted the development of taverns and public houses as seen elsewhere but gave rise instead to the coffee house in the sixteenth century (Roger, 2000). More than the cookshop or the market stall, the tavern, public house, Islamic coffee house, and Asian tearoom became sites of conviviality and sociability (Cantrell, 2000; Topik, 2000; Weisberger & Comer, 2000).

Public places of conviviality were important in pre-modern and modern societies. They were not only places where locals could gather but were also places where travelers and merchants could get their needs met as well. The activities of the pre-modern drinking establishment were often restricted from selling meals or places to sleep, so they were places strictly dedicated to the building of social bonds through a shared drink and conviviality (Kelly-Blazeby, 2001). While cities and towns recognized the social value of conviviality, they were also concerned about the potential for the socially destabilizing consequences of those who had drunk too much and sought to protect the public good through regulation of these establishments. The Ottomans worried that the conviviality of the coffeehouse also harbored talk of sedition and anarchy, and subjected drinking establishments to heavy scrutiny. Authorities were not only interested in protecting the public good but were also keen to protect the customer from faulty weights and measures and enforced accuracy in measurement through fines.

The first establishment that we might recognize as a restaurant began to appear in crowded urban centers of China in the twelfth century. but would not fully emerge in the west until sometime in the nineteenth century in Paris (Rawson & Shore, 2019; Spang, 2000). The restaurant is distinguished from the tavern by formality, the availability of both wine and food, attention to service, a wider selection of choices, and by the ability to sit at a table and be served what one desires. Restaurants tended to emerge in urban areas of dense population that were also crossroads between cultures, as well as catchment areas of regional expats who had moved to the city in search of opportunity. Whereas taverns, cookshops, and tables d'hote tended to serve the cuisine of the region, restaurants catered to different tastes, clientele, and pocketbooks. Rawson and Shore note that restaurants seem to emerge in the Song Dynasty from regional associations formed by transplants to the big city who longed for the taste of home (Rawson & Shore, 2019).

The story of the word *restaurant* and its emergence in Paris in the nineteenth century has less to do with nostalgia for home and more to do nineteenth century health fads. The term *restaurant* originally meant "restorative," and referred to broth that Parisians drank medicinally, like a tonic. One took a *restaurant* hot and sipped it slowly at table. *Restaurant* shops with sipping tables popped up in Paris, and "one went to a *restaurant* … to drink restorative bouillons, as one went to a café to drink coffee" (Spang, 2000). They were not places of commensality but became that over the course of the nineteenth century, spreading to other parts of the Europe and Americas through the late nineteenth and early twentieth centuries. They became places of shared tables, shared drinks, and shared meals, places where social and political bonds were forged in public. Some worried that the sumptuousness of restaurant culture would undermine the hospitality and the family relationships of the private home through the lure of gastronomic pleasure that played to one's individual tastes. Others noted that while restaurants catered to individual pleasures, they did not exercise hospitality in the traditional private sense of meeting someone's need in a moment of vulnerability, such as the need for credit. Restaurants were for-profit and not engaged in generosity or charity; the definition of hospitality had apparently changed (Spang, 2000).

4.2 Shelter: Restoration and Rest

The pre-modern cookshop, the tavern, and early restaurant primarily arose to serve the physical and social needs of the local urban population while at the same time welcoming strangers. As travel increased throughout the Afro-Eurasian hemisphere in the medieval period, merchants, pilgrims, and the odd diplomat or wandering scholar traveled through foreign territory and had to find places to eat, sleep, and socialize. Stopping places like hostels, inns, caravanserais, or khans catered specifically to travelers and cropped up along the great trade routes connecting major cities, often sponsored by a local authority wishing to attract and protect trade along the way. These places often provided lodging and sustenance, and sometimes entertainments specifically for travelers. A caravanserai was a walled, fortress-like structure that protected not only the travelers but also the pack animals and merchant goods from brigandage (Denby, 1998). Whether located remotely or near a city gate, a caravanserai could also function like a trading post or a market that could draw in local people. They were also sites of conviviality and shared tables, in which merchants and pilgrims to Mecca might fall into together to form a temporary community, or merchants decide to opt for safety in numbers along the route.

The origins of the inn in Europe are linked to the tremendous explosion in trade, markets, population, and travel after the year 1000 (Britnell, 2006). In many ways, it seemed as if all of Europe was on the move, traveling to regional or international market fairs or going on pilgrimage to far-flung places like Compostela, Rome, or Jerusalem. Chaucer begins the *Canterbury Tales* at the Tabard Inn, where a disparate group of pilgrims to Becket's shrine at Canterbury fall in together for their journey. The function of an inn was to provide lodging and refreshment to travelers, more like a modern hotel and less like a caravanserai. The proliferation of hostels in late medieval and early modern Europe lead to a proliferation of regulations aimed at limiting any potential threats strangers might bring to the city (Carlin, 2018). Yet, as strangers just traveling through to another place, merchants, pilgrims, and other travelers were sometimes subject to bad nights in bad inns, taken advantage of by proprietors for whom profit trumped hospitality.

Authorities attempted to regulate and protect travelers from over-pricing of provisions and lodging, but probably with limited success since most travelers were not always able or interested to spend the time prosecuting unethical practices.

The inn was sometimes referred to as a hostel, a carryover from the Latin *hostes*, meaning guest or stranger. Its kindred word *hospitia*, while originally referring to the large urban dwellings of elite Romans, morphed in meaning to "poor house" and thence to its present meaning, "hospital." The *hospitia* of the late Roman empire (*xenodochia* in Greek) became ecclesiastically funded institutions where charity and hospitality toward the poor were shared out in the form of food and shelter, sometimes for a night and sometimes for longer periods (Horden, 2005). The philanthropic hospitality of *hospitia* also came to embrace poor pilgrims on their way to the holy sites of Rome and Jerusalem, as well as the sick with none to care for them. In addition to the free-standing *hospitia*, monasteries also provided care through their infirmaries. Hundreds of monasteries dotted the Christian world, and many of them followed the counsel of the Rule of St. Benedict to welcome and care for the weak and infirm, as well as those without sustenance. Throughout the ensuing medieval period, the *hospitia* and monastic infirmaries continued this dual role of caring for the poor and caring for the sick. It is true that medicine had not developed enough to enable the complete healing and restoration of many illnesses, so many hospitals became places in which people could be cared for with some level of comfort until their last days. A hospital was a place where one could get a clean bed, clean clothes, and a steady diet, which could be healing in itself for some. Some hospitals became quite luxurious by medieval standards, such that some hospitals, like St. Leonard's, York, allowed elderly persons to pay to reside there in quiet retirement.

The hospital/hospice/hostel had analogs in non-European cultures. In the Islamic world, it was called a *bimaristan*, or "house of the sick." In this case, the function and aim of the institution were more clear-cut and aimed toward the medical, leaving care for the local poor or the poor traveling pilgrim to other charitable institutions (Horden, 2005). Caliphs and shahs often sponsored *bimaristan*, and some became associated with the great Islamic medical centers experimenting with the

medical tradition of the ancient Greeks. The Song Dynasty in China also experimented with new approaches to classical Chinese medicine, developing hospital institutions dedicated specifically to the care of the sick and testing pharmaceutical treatments (Goldschmidt, 2013). Thus, it is primarily in the West where the multiple roles of the *hospitia* clearly tied it to the early Greek, Roman, and Christian conceptions of free hospitality to the stranger and to the vulnerable.

While we might look at the *hospitia* as a forerunner of the hospital, the hospice, the hostel, the poor house, or the retirement home, it also could be seen as the antecedent to the modern spa, the aims of which are the restoration and rest of the mind and body. In nineteenth century Europe, it became fashionable to "take the waters" in various spa towns associated with thermal springs throughout Europe in order to treat weak constitutions or indeterminate maladies. Spa resorts like Baden-Baden claimed to treat a variety of physical and mental problems through applications of the thermal waters, and in a setting that also allowed for sociability at formal restaurants, glittering balls, and artistic performances of high culture (Denby, 1998; Wood, 2012). Similar resorts offering a variety of treatments sprouted up in colonial Indochine that catered to the French, this time not as a restorative to health, but as a restorative to identity and culture of France (Jennings, 2006). In the modern hotel industry of the twenty-first century, spa resorts aim to restore health and humanness to their customers through disconnection from technology and the stress of the workaday world and reconnection to nature and local culture.

The hotel is a modern invention, the origins of which are debated. Some see hotels as emerging gradually from the hostel and inn culture of early modern Europe, and thence from the nineteenth century spa culture and the culture of the Grand Tour among the nobility and the upper-middle class (Jennings, 2006). Others see them as a product of the ingenuity and industrial pragmatism of the American gilded age barons (Denby, 1998). In England, some hospitals that were originally built to care for the poor and infirm were converted into grand hotels—the Savoy London as a prime example. In America, the advent of the skyscraper, the elevator, steam heating, and electricity made the grand hotels of New York, Chicago, and elsewhere scintillating examples of the optimism and faith in the technology of the modern age. With the modern

hotel, the emphasis became comfort, service, amenities, and attention to detail; a far cry from the complaints of early modern inn customers who complained about crowded, unkempt conditions and bad food. The comfort and amenities of modern hotels were such that some people even chose to live in them as a primary residence (Bren, 2021). As with other nineteenth and twentieth-century developments in hospitality, such as the spa and the restaurant, the shift was away from catering to mass needs and toward the tastes and desires of the individual patron. Individual choice became the name of the game in modern hospitality in the *fin de siècle* and into the twentieth and twenty-first centuries.

5   Conclusion

Hospitality's origin as an ideal and value aimed at caring for the stranger and the vulnerable has its roots in the earliest moments of human history. The earliest considerations of what it means to be human entailed our obligations toward others, particularly those weaker and exposed to the dangers of hunger, thirst, and the vagaries of nature and humankind. A relationship of friendship was the goal of hospitality, with naming the stranger as guest-friend. Implicit in early notions of hospitality was respect for the dignity and personhood of both host and guest, with prohibitions against instrumentalization of either. The growth in population and urbanization led to the commercialization and division of hospitality, with a variety of different proto-"industries" developing to meet the need for sustenance and shelter, both for locals and for the new stranger—the merchant, the pilgrim, the diplomat, or wandering scholar. With the shift to commercial hospitality came the profit motive, which amplified the temptation of host or guest to instrumentalize the other in the commercial exchange. The tremendous leap in population density, urbanization, and industrialization in the nineteenth and twentieth century led to the development of many of the modern modes of hospitality we see today.

At the heart of hospitality, whether free or commercial, is the human person with their physical needs and their spiritual and emotional need

for relationship. The recurring theme in history is the desire for relationships brought about through conviviality and commensality around a shared table, whether public or private, across time and cultures; this points to the social dimension of the human person. Hospitality is a shared desire, an expression of our humanness as inviolable, ineffable, and social beings, and it is this that must give shape and life to our own thinking and practice today.

Action Prompts
- Explore the history of hospitality within your context.
- Discover indicators of care for persons in common social interactions.

Study Questions
1. Historically, what have been the challenges to hospitality in various cultures and places?
2. How does history reveal hospitality as a human virtue?
3. How can an understanding of the historical development of the hospitality industry inform our own practice today?

Chapter Summary
Care for the person defined hospitality from the earliest moments of human history. In ancient societies, hospitality was a basic human virtue and primordial value, particularly toward the vulnerable. The vulnerable include those suffering from disability or weakness but also the stranger without sustenance, shelter, or protection. Historically, every culture held it as a virtuous undertaking. Early notions of hospitality held respect for the dignity and personhood of both host and guest, with prohibitions against instrumentalization of either. Basic hospitality actions were stable across cultures: commensality, conviviality, or shelter. Private hospitality created a relationship between guest and host, the highest of which

named the stranger as guest-friend; it operated according to the economy of the gift in which no money is exchanged; it called for a set of refined virtues on the part of both guest and host. Hospitality's roots in ancient considerations of what it means to be human as practiced in the home shaped the expectations of commercialized hospitality that developed with historical growth in population and expansion of trade networks. Commercialized hospitality differed in that food, drink, or shelter was offered in exchange for money; it was not usually done in one's home; there was no expectation of relationship beyond the exchange of goods, it was impersonal and limited to caring for the physical needs of the person. With the shift to commercial hospitality came the profit motive, which amplified the temptation depersonalize and instrumentalize host or guest in commercial exchange.

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3

The Nexus of Family, Work in the Home and the Hospitality Profession

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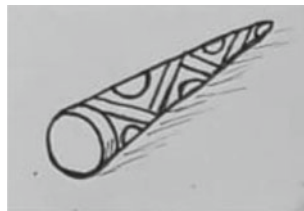
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1   Introduction

Hospitality in common parlance is understood to mean the friendly, welcoming treatment of guests, visitors or strangers. More specifically, with regards to the industry that has this as its main business, hospitality is the business of providing accommodation, food/drink, entertainment as well as travel-related services (Barrows, 2013; Walker, 2017). There is a wide range of players in this industry, from free-standing hospitality businesses (e.g., hotels, bars, restaurants and cruise ships); leisure venues (e.g., casinos, clubs and cinemas); to travel venues (e.g., airports, aeroplanes and stations) and subsidized hospitality (e.g., in workplaces, health care and education) (Slattery, 2002, p. 24). The hospitality industry is one of the largest employers of labour: as of July 2021, the hospitality and leisure super-sector accounted for 15.2 million jobs in the US alone (US Bureau of Labour Statistics, 2021). The industry engages different professionals in distinct specializations: housekeeping, laundry, front desk, food and beverage service, transport, management and entertainment. Notwithstanding the difficulty in arriving at unanimity on the scope of the hospitality industry, there is greater agreement on its reality as a pre-eminently service-oriented industry concerned with providing products, services and experiences aimed at recreation and supporting people's well-being.

The phenomenon of hospitality has been studied from diverse perspectives and disciplines, with each one highlighting different aspects of this very human universal reality. These studies have focused predominantly on the vocational, business and managerial dimensions of the industry, while relatively fewer attempts have been made to define the nature of hospitality and its implications for society. The beginning of the twenty-first century saw a lot of debate in academia and among practitioners about the essence of hospitality and what constitutes true hospitality (King, 1995, Lashley & Morrison, 2000; O'Connor, 2005; Slattery, 2002), with some going as far as questioning the authenticity of commercial hospitality vis-à-vis hospitality in the private/domestic domain (Ritzer, 2007; Selwyn, 2000; Telfer, 2000), while others suggest looking at the practice of hospitality in the private/domestic domain as the prototype to guide commercial hospitality (Hemmington, 2007;

O'Connor, 2005). Pizam and Shani (2009) present a summary of the main approaches by these studies to define the meaning and nature of hospitality, presenting them under four headings namely professionalism, hospitableness, hospitality as an experience and hospitality as a philosophy. Latent in many of the debates was the enquiry into the consequences for the notion of hospitality by the commercialization of its practice. A tension between domestic/private and commercial hospitality emerged and many subsequent studies have sought to justify the authenticity of hospitality practice in both domains, arguing that even though hospitality management is not the same as home economics, the former can benefit from gleaning ideas from the principles that underpin the latter (Golubovskaya et al., 2017; Lashley, 2015).

The variety of approaches and oftentimes divergent conclusions point to the richness and complexity of the hospitality industry, suggesting that a holistic—rather than a simplistic—approach that tries to gather the different perspectives would more accurately characterize the hospitality industry and harness the advantages of this approach for hospitality education and management. The studies of hospitality from the commercial perspective focus on profitability and professionalism, tending to treat the hospitality sector as homogenous with the rest of the service sector (Cheng & Wong, 2015; Menicucci, 2018; Slattery, 2002), with the attendant risk of missing out on hospitableness, a characteristic considered to be the very essence of genuine hospitality. Hospitableness connotes the kind, generous and disinterested concern for the well-being of others, serving them without concern for the immediate promise of reward (Lashley, 2015). This characteristic of disinterestedness and lack of concern for immediate (economic) gain is what makes some people question the authenticity of commercial hospitality given its profit-oriented focus.

The approach of the social sciences provides insights that show that hospitality is a human activity with long and widespread antecedents (Lashley, 2008, 2015; Lynch et al., 2011). Hospitality was originally (and predominantly) practiced in the home, in a social context that emphasized openness to (journeying) strangers and solicitude for their comfort (Walker, 2017). This practice had religious underpinnings with strong cultural and moral strictures for failure to be hospitable (King, 1995;

Lashley, 2016). Over time, the provision of food, drink and accommodation to strangers/travellers extended beyond the domestic context and became a commercial activity giving rise to the hospitality industry (Walker, 2017). Nevertheless, a look at the origins of hospitality, its socio-cultural aspects and its practice in the home yield elements that are useful for safeguarding the commercial practice of hospitality from losing hospitableness. Lashley (2008) concludes that study of the socio-cultural dimensions of hospitality establishes three key points:

- Hospitality relationships are an important and defining feature of all societies and communities;
- The cultural and religious obligations of both host and guest do not have the same significance they once had. All the same many contemporary societies still define civilized behaviour significantly in terms of the obligations to welcome and protect guests;
- The obligations to be hospitable can provide a framework for informing the behaviour of frontline operations in the different sectors of the hospitality industry.

The growth and development of commercial hospitality notwithstanding, hospitality is practised and experienced mostly in domestic private settings: entertaining family, friends, visitors and accommodating them if/when necessary; providing commercial hospitality in domestic dwellings such as farm stays, bed and breakfast, etc. (Lynch et al., 2011). The fact that many enterprises in the hospitality industry have "home away from home" and similar ideas as their catchphrase is itself a pointer to the link between domestic and commercial hospitality. The benchmark against which commercial hospitality is judged is markedly domestic/private hospitality. Research has shown that customers in the commercial hospitality industry frequently use the language of domestic hospitality to evaluate their experiences in commercial settings (Lashley, 2008) and some argue that borrowing from the characteristic features of hospitality in the domestic domain could be a way to enhance the hospitality experience in the commercial hospitality industry (Hemmington, 2007). For many successful practitioners in the commercial hospitality sector, the experience of hosting people in the domestic setting was a

significant factor for awakening their interest in hospitality, for acquiring qualities of hospitableness, for learning about relations and skills that stood them in good stead for their hospitality career subsequently.

It is of interest to note that the positive attributes of domestic hospitality are due in great part to the care and quality of the service rendered in the tasks associated with work in the home (Ahlander & Bahr, 1995; Hilli & Eriksson, 2019). It stands to reason that work in the home should be examined closely to discover what it is about the services it renders that accounts for the richness of domestic hospitality and that could serve as a reference point for frontline and other professionals in the commercial hospitality industry to acquire the quality of hospitableness. What is it about the home—and by extension the work of homemaking—that makes it the byword for commercial hospitality? Ironically, there is a paucity of literature on this question.

This chapter provides an in-depth discourse and analysis of work in the home as the bedrock for work in the hospitality industry. It provides insights into how the laudable attributes and selfless service of housework and homemaking could benefit professionals in commercial hospitality. To do this, we discuss the myriad of issues in sections. In addition to this introductory section, section two examines the family and work in the home. Section three focuses on hospitality and work in the home and finally, a concluding section on hospitality, the home and social values.

2 Insights from Family and Work in the Home

The human person is by nature dependent on others and in need of care and attention all through life. Our survival, our flourishing—particularly but not exclusively in illness and injury—to a great extent is thanks to others (MacIntyre, 1999). This dependence on others for survival and flourishing applies to both bodily and spiritual needs: nourishment, clothing, shelter, language/communication, socialization, education, recognition and loving are all impossible without others. The care and attention that cater to the bodily and spiritual needs of

the human person, especially at the initial stages of life, are provided ordinarily—and ideally—in and by the family.

The human person is familial and typically would require the family and the home to thrive, flourish and function effectively (Buehler, 2020; Stork & Echevarria, 1998; Thomas et al., 2017; Vanderweele, 2017), thus, making the family an essential part of the individual's life. So much so that in situations where the natural family is not in the picture for whatever reasons, alternatives that can play a similar role are needed to provide an enabling environment for child growth and development. The family requires a home in which to subsist, the home being the material and spiritual reality where the day-to-day life of family members unfolds and life is lived as a sincere service to others. The home is the setting for personal welcome, physical rest and spiritual repose (Soto-Bruna, 2015). It is the place of intimacy where each member of the family is accepted and valued not for what he has or can give but fundamentally for himself, a mutual acceptance and love based on the recognition of the dignity and uniqueness of every human person. Given the incommensurable dignity of each human person, the attitude most proper of family life is magnanimity: openness to, approval of and confirmation of each family member in their being and existence, and this attitude in its turn enriches the members of the family.

The enabling environment in the home is created and fostered to a considerable extent as a result of work in the home, work which is made up of a series of tasks and interactions that make the house a home (Samanani & Lenhard, 2019). These tasks are distributed and carried out among the members of the family who sometimes count on the help of people employed specifically for them. Domestic work carried out by members of the family or outsiders requires interpersonal communication and self-giving: to care for others, one must be able to detect their needs and be willing to place oneself at their disposal to provide the help or service needed. Carrying out domestic work causes the development of knowledge, techniques, artistic skills and ethical qualities, which favour a more human and more personal life for all the members of the household. The qualities of altruism, sincere concern to make the other feel at ease, dedication to ensuring both material and spiritual well-being of those who share/make the home, understanding and catering

to the peculiarities and particular needs are among the characteristics of domestic work that make it so efficacious in creating an enabling environment in the home for the growth and development of the person who is a unity of body and soul. In attending to the basic (corporeal) needs of feeding, clothing and shelter, domestic work contributes to harmonious personal development by also ministering to spiritual needs. Good nutrition is needed for physical and mental health and satisfying this basic need in the context of (family) meals together with others is a social act that provides an opportunity to learn to interact with and benefit from interacting with others. It could also be protective against nutritional disorders. Care of clothing reflects the dignity of the person, aesthetics and elegance. It caters for personal external appearance which in turn has importance for self-expression, communication and social integration. Maintenance of hygiene, cleanliness and decoration in the home contributes to the development of an aesthetic sense and has a direct impact on the integral development of the person. External order in the home transmits serenity and helps interior order in those living therein. The experience of being loved and cared for in this manner contributes to positive self-esteem and awareness of inter-dependence. To be a person is to be relational, to be with and for others because the human being is essentially a social being. Domestic work contributes significantly to helping the family fulfil its role as the primary agent of socialization. It helps to acquire social values such as:

- Gratuitousness: perceiving material things as gifts and fostering the attitude of respect for others, material things and the environment;
- Spirit of service: the experience of the care received teaches one to care for others, to want to reciprocate and to contribute one's part to maintaining the ambience in the home;
- Social responsibility: concern for the common good and disposition of sharing what one has, of taking care of the more vulnerable.

Work in the home acquires meaning and value to the extent that the importance of the home for personal flourishing is understood by its members and also by society. Dedication to these tasks following from an understanding of their import is the meat of authentic service. Viewed

in this way, service is not a denial of one's autonomy nor is it a loss of something personal. Rather it is conduct born of self-possession as acceptance of oneself and it is directed to others as an affirmation of their identity as another with dignity like oneself (Soto-Bruna, 2015). Service, therefore, perfects both the one serving and the beneficiary of the service because it is an attitude that recognizes the unconditional dignity of every human person.

3   The Nexus of Work in the Home and Hospitality

Returning to the question of whether commercial hospitality can ever be genuinely hospitable, many argue that its profit-making focus is an inherent danger to its remaining true to the spirit of hospitality. For instance, Ritzer (2007) suggests that the corporate policies adopted to promote improved efficiency and control could inexorably result in creating systems that make the performance of frontline hospitality professionals more inhospitable with the consequence that customers feel undervalued as individuals. The generosity that characterizes hospitableness would appear to be at odds with the need to control costs and generate a financial return that is the economic reality of the hospitality business, resulting in tensions when businesses try to provide a true sense of hospitality. As Hemmington (2007) illustrates, charging for minor elements that could be part of the whole in a meal (e.g., butter and sauces) and the overt practice of portion control give the impression of meanness and some hospitality businesses allow these financial controls to dominate the guest experience to a level where they appear parsimonious and unfriendly. For Telfer (2016), the commercial transactional nature of the offer of hospitality in this sector is an ulterior motive that precludes genuine hospitality even though she also suggests that commercial hospitality need not necessarily be a less authentic version of the hospitality offered in the home since people who value hospitality could choose a career path in the commercial hospitality sector. In her characterization of hospitableness, she includes:

- The desire to please others, stemming from general friendliness and benevolence or 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.

Commercial hospitality can indeed be made more hospitable and different approaches have been suggested for achieving this:

- Enhancing the hospitality experience by taking the management of hospitality beyond services management to focus on making hospitableness and generosity central. Accepting that businesses have to make financial returns, the challenge would seem to be one of distancing the guest experience from necessary internal financial controls and removing or redesigning unnecessary controls so that the hospitality experience can develop without reminders of the economic relationship and a sense of generosity can be developed (Hemmington, 2007).
- Being emotionally attuned to the needs of the guests/customers and responding appropriately to make them feel welcome, safe, respected and valued (Lashley, 2015).
- Exploring the host–guest relationship in domestic hospitality as well as the socio-cultural context of the practice of hospitality to identify personality traits of hosts and guests, identify motives for and modes of being hospitable, explore the dynamics of offering and receiving hospitality to glean insights that help define the profile of hospitality professionals and subsequently inform training and recruitment for the hospitality industry. In this way, traditional hospitality values and obligations will gradually come to be reflected in commercial hospitality organizations and become part of their culture.

The crux of the matter appears to be the manner in which hospitality is offered (and to some extent the motive). As Dawson et al. (2011, p. 290) point out, "this industry is different than any other because

of the intangible hospitality product that the personnel are delivering. Unlike most service industries, it is the manner in which the hospitality employee provides the service—as opposed to the service itself—which is critical to the customer's overall enjoyment of the product or 'experience' being purchased." Generosity, emotional intelligence, readiness to serve, tact and warmth in dealings, genuine concern for the well-being of others, unconditional acceptance and respect, competence in the delivery of more specific hospitality operations, in short, a combination of personal traits that reflect the appreciation of the dignity of the others as persons and technical expertise to deliver premium service in the provision of food/drink, lodging, comfortable and welcoming ambience are key elements of the profile of hospitality practitioners—particularly frontline staff—that would help ensure hospitable service in the industry. These attributes enable them to improve the quality of customer/guest experience which ultimately translates into customer satisfaction and loyalty.

The family ambience of the home, in continuity with the domestic work that contributes to creating it, is a veritable forum for cultivating and acquiring these personal qualities from early on in life such that they constitute a stable disposition—virtue—in the individuals that eventually make their way into the hospitality profession.

The understanding of service as ennobling is two-way: service that ministers to the dependency and vulnerability of the human person in a manner respectful of his reality as a unity of body and soul, fosters his development and fulfilment while also transforming the one who renders it—if he does so with the right dispositions—into a better person and professional. In serving, the personal attributes which foster benevolence are strengthened, making the person more humane. As some surveys of hospitality practitioners have shown, they see the difficulty and frustration involved with handling the situations that crop up in the course of their work as opportunities to be creative, imaginative and to acquire the open-mindedness and sensitivity that are the hallmark of hospitable behaviour (Pizam & Shani, 2009). They also found that working in the hospitality industry had a positive influence on one's behaviour and attitude as a customer (Pizam & Shani, 2009). Appreciation of the dignity of each human being and the consequent disposition of disinterested

service—love—is the distinctive characteristic that work in the home can teach to (frontline) hospitality professionals responsible for making the guest's experience memorable. This outlook could be a powerful incentive for hospitality professionals and a source of personal growth, helping them to realize that service should come before the financial incentives and not vice versa even if receiving financial incentives could be a motivating factor. Francis (2020, #139 and #140) in *Fratelli Tutti* aptly captures this disposition in his notion of "gratuitousness: the ability to do some things simply because they are good in themselves, without concern for personal gain or recompense. Gratuitousness makes it possible for us to welcome the stranger, even though this brings no immediate tangible benefit. … Life without fraternal gratuitousness becomes a form of frenetic commerce, in which we are constantly weighing up what we give and what we get back in return."

However, it is not enough for hospitality professionals to acquire these attributes on their own through the opportunities provided in the home and by taking care of the tasks that comprise domestic work or the habitual challenges inherent to their profession. There is need for a work environment that enables and reinforces the desirable personal traits of employees. For instance, employers in this industry are increasingly aware of the importance of staff attitudes that achieve higher levels of customer satisfaction by displaying appropriate emotion and avoiding showing negative feelings. A lot of the stress which results in burnout and staff retention problems are due to this requirement of supplying emotional labour—the masking of negative feelings to display only appropriate emotion (Celiker et al., 2019). The desirable state would be emotional harmony where the individuals genuinely feel the emotion they are expected to display. Commercial hospitality operators, therefore, need to provide support and an environment that aids in achieving emotional harmony by providing the conditions needed both to remove negative impacts and generate emotions that are genuinely hospitable while reinforcing in their staff a disposition that values and appreciates the dignity of the customers/guests as human persons. As Camargo (2015) points out, if commercial hospitality prioritizes hospitableness, it needs to focus on how to organize an optimal environment for relationships of benevolence, sociability, interaction, happiness, etc. to grow.

4   Conclusion: Social Values, Work in the Home and Hospitality

Hospitality, over and above being an observable fact, is a virtue we expect when we come up against something strange (and everyone strange is also a foreigner), someone who is still not, but *should* be recognized as the other (Camargo, 2015, p. 19). Hospitality is the warm reception that every human person deserves. It is the virtue that leads us to welcome whoever we come across in our work, home and office—wherever,—with respect, affection and regard. The hospitable person's attitude is characteristic of someone who recognizes the inestimable value—dignity—of each human being. This coincides with Francis' (2020) "gratuitousness," a quality he considers necessary for a social and political culture to have a future. The acceptance of vulnerability, dependence and sociability as essential human characteristics and of the home/family as the appropriate context for (initial) education in the virtues of acknowledged dependence allows for the proposal of a new form of humanism that promotes solidarity (as against individualism and professional success at all costs or at the expense of others), environmental sustainability, tolerance and openness to dialogue amidst diversity, empathy, respect and concern for others (especially the weak or marginalized). As Francis (2020) puts it in *Fratelli Tutti* (#150 and #181), no one people, culture or individual can achieve everything on its own: to attain fulfilment in life we need others. An awareness of our limitations and incompleteness, far from being a threat, becomes the key to envisaging and pursuing a common project. This means that "love, overflowing with small gestures of mutual care, is also civic and political, and it makes itself felt in every action that seeks to build a better world." The ongoing COVID-19 pandemic and the work—heroic in many cases—of (health) care and service providers done to alleviate the attendant human suffering on so many different fronts are a case in point. Perhaps, like nothing else in recent history, it has vividly reminded us on a global scale about the reality of human dependence and vulnerability. It has also shown us that such situations can galvanize human beings into solidarity and unity and challenge one to reach deeper and bring out the best of oneself.

Besides extraordinary situations (such as a pandemic or natural disasters), the home and domestic work provide a more ordinary circumstance within everyone's reach for acquiring these virtues at the foundation of civic responsibility. As Chirinos (2006) argues, the work done to meet man's basic needs in the daily, hidden context of the family reveals man's dependence in ordinary life and humanely meeting those needs is an opportunity to learn the virtues of acknowledged dependence described by MacIntyre (1999) as sine qua non for the public life of the citizen. The spirit of service learnt in the home fosters solidarity and empathy given that it is directed towards attending to situations that reflect the dependence of the person on his bodily condition. This attitude, when extended to work in general, highlights the potential of human work for transforming our world and making it more humane. Ocariz (2021) expresses it very well:

> In the face of so many broken personal situations, work offers us the opportunity to strengthen another of its dimensions: the capacity to welcome and be open to others. We sense the need to reach beyond ourselves, to care for others and receive care, to help and be helped, which are the first consequences of the recognition of our own vulnerability. When work makes room for human dignity and encounter with others, it becomes a dialogue with oneself and with our fellow men and women. It offers a shared purpose, awakens currents of understanding, helps to overcome differences and promotes mutual understanding. Work enriches us through the exchange of human capacities and participation in creative processes. Work is thus seen in its true light, as a "place" where we can all contribute something, and not only in economic terms. The shared vocation of all men and women to work leads us to strive to "recreate" the world of human relationships.

Action Prompts
- Ask people around you what kind of experiences make a home an attractive place.

- Identify five good character traits that one can learn from the home and share your ideas with others.

Study Questions

1. Compare and contrast the practice of hospitality in the commercial and private domains.
2. In what way can domestic work contribute to the hospitality industry?
3. Discuss the centrality of the dignity of the human person in hospitality and how this notion can contribute to humanizing the hospitality profession and the society.

Chapter Summary

The ideal of "home away from home" is the selling point of the experience most commercial hospitality establishments seek to provide their customers. The chapter delves into this intuition to explore what it is about the home that makes it referential for commercial hospitality and seeks to show how commercial hospitality can sidestep the risk of becoming inhospitable by gleaning insights from work in the home. It examines the argument about what constitutes the essence of hospitality. It explores the debate on the authenticity of commercial hospitality—given its focus on economic gain—through the lens of the works of previous scholars on the intersections of domestic/private hospitality and commercial hospitality. It then goes on to look at the family, the home and the domestic work required to sustain it, as important contributors to the acquisition of personal traits and social values required for humane work. It argues that the spirit of service, empathy, creativity and appreciation of the dignity of the human person developed in the home and through domestic work can be harnessed for work in commercial hospitality, resulting in humanistic work and service in the hospitality industry. By way of conclusion, the chapter touches briefly on dependence and vulnerability as very human traits and argues that openness

to caring for others in their dependence and vulnerability is a significant part of genuine hospitality. It hints at the prospects that work in the home and in the hospitality industry have for contributing to a more humane world.

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4

Virtues-Practices-Goods-Institutions Framework, the Market Economy, and Virtue Ethics

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1   Introduction

The tourism industry is a fast-developing and changing one and it now drives economic growth in both developing and developed countries. The industry thrives in a commercial and business environment, while operating within communities whose preservation of natural heritage is a major concern. This milieu enables the hospitality and tourism sector to achieve shared value creation among its personnel and the commercial-business-rural community whom they serve. However, this remains a challenge for businesses, organizations, and tourist destinations. The "emphasis on competition, growth, and profitability may undermine economic viability by consuming unreproducible resources and by undermining" equity, justice, fairness, decent work, and social interaction (Lucia & Giudici, 2021, pp. 1–2). These principles/values have to do with the six elements considered requirements for achieving the 2030 Agenda for Sustainable Development (UN, 2015)—dignity, people, prosperity, social justice, planet, and partnerships. They conceptually link sustainable development with humanistic management. This nexus is evident, among others, in sustainable development goal 8, which combines the International Labor Organization (ILO)'s "decent work agenda with economic growth" to achieve "sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all" (UN, 2015, p. 23). In this paper, the authors explore the context of shared value creation and sustainable development in the tourism industry within the framework of a market economy, where reciprocity and mutually beneficial market exchanges predominate. In this view of the free market, agents interact with the goal of achieving their proper good without undermining the common good. The study expounds MacIntyre's virtue ethics theory for the hospitality and tourism industry thriving in a commercial and competitive business environment. A sustainably fair, just, and ethical environment can be achieved through the mutually virtuous obligations of hosts (i.e., employers and employees) and guests within the hospitality/tourism industry.

Porter and Kramer (2011, p. 64) redefined the mission of business as "creating economic value in a way that also creates value for

society by addressing its needs and challenges." Shared value identifies this redefined purpose. Companies can gain a competitive edge and address social progress by treating social and environmental challenges as business opportunities—and responsibilities—pursued through corporate strategies (Porter & Kramer, 2006). However, one must keep in mind that businesses and corporations have a hierarchical nature where horizontal and vertical organizational levels exist. For the hospitality and tourism industries, the entire organizational structure is committed to the service of the customers. A humanistic management approach preserves the traditional goal of business, which is to gain profits while creating economic value shared with society, with respect for the dignity of the human person as its core mission and organizational goal (Pirson, 2019). People need to participate actively in decision-making processes in order to get fair (and sustainable) results. People should benefit from basic resources and societal goods, actively find their own integral and holistic growth and fulfillment and should connect with the environment and all other living beings (Melé, 2016).

The tourism and hospitality sectors are more than an industry or sector; they form an entire complex and dynamic system—(Mai & Smith, 2015; Martin et al., 2020). The sector faces various challenges such as sustainable employment, continuous professional development, honesty, and respect in the workplace in order to counteract discrimination and immorality. Therefore, long-term governance solutions are needed, which must be embedded in a dynamic system that serves the human person.

1.1 The Market Economy and Virtues

Mutually advantageous market exchanges in an environment of reciprocity become a breeding ground for ethical behavior and virtue. The market economy thrives in win–win outcomes and solutions, with agents directed towards respect and attaining the benefits and needs of stakeholders and shareholders. This manner of viewing the economy constitutes a defense against the critics who may claim that those who hold virtue ethics may get cheated or used and may lose opportunities

for business or career progress. The practices of the agents in a market economy are not contradictory to the achievement of morally good outcomes and a sustainably profitable tourism and hospitality sector. The "reciprocity of the mutual obligations [of] the host–guest encounter in hospitality and tourism, using virtue ethics" (Wijesinghe, 2014, p. 45) enables the industry to be sustainable despite its constant exposure to change. And it is in this context where MacIntyre's virtue ethics would be needed. Beadle and Moore (2006, 2011) have demonstrated how MacIntyre's theory applies to organizations through a "virtues–practices–goods-institutions" framework. Note that the words "organization" and "institution" "are used here as synonyms to denote the same context" (Wijesinghe, 2014, p. 37). For this study, this framework shall be applied in the context of the network and linkages between businesses and corporations, schools and education institutions, foundations linked by a common goal, which is manpower training to supply the needs of the hospitality and tourism sector in the Philippines.

1.2   Objectives of the Study

A sustainably fair, just, and ethical environment can be achieved through the mutually virtuous obligations of hosts (i.e., employers and employees) and guests within the hospitality and tourism industry. The study has the following objectives: first, to discuss the limitations of the virtues-practices-goods-institutions framework; second, to apply a modified virtues-practices-goods-institutions framework that is focused on organizational learning to the hospitality and tourism industry practice in the Philippines; third, to exemplify how the modified virtues-practices-goods-institutions framework applies to a specific sector in the hospitality and tourism industry and the achievement of self-growth. The study shall focus on inculcating virtues through employees' training and mentoring through close collaboration with industry partners. This industry practice shall be expounded through the experience of technical–vocational education and training (TVET) in the Philippines.

2 MacIntyre's Virtues-Practices-Goods-Institutions Framework and Its Limitations

Aristotle (384–322 BC), primarily through his Nichomachean Ethics, has influenced philosophers, as well as businessmen and economists as it dwells on the premise that an excellent character, a virtuous character, *ethikē aretē* in Greek, is a pre-condition for attaining happiness (also called *eudaimonia* or well-being). He stressed the need for the moral virtues of fortitude, temperance, justice, and prudence in Books II and III of Nichomachean Ethics, as well as the social virtues of liberality, benevolence, magnificence, generosity, greatness of spirit, wit, friendliness and civility, good temper, appropriate ambition, truthfulness, and integrity in Book IV in order to develop one's character to achieve human flourishing (Clayton, 2005; Lutz, 2020). With the constant desire to achieve the good, these virtues are developed through practice. The Scottish philosopher, Alasdair MacIntyre, born on January 12, 1929, revived Aristotelian moral philosophy based on virtues in order to arrest the dysfunction caused on society by the removal of morality during the age of the Enlightenment. In his work, After Virtue (1984), MacIntyre aimed to revive a rationality directed towards one's end, *telos*, through Aristotelian virtue ethics.

Aristotle's discussion on the need to acquire moral and social virtues in order to achieve human flourishing was operationalized and concretized in MacIntyre's virtues-practices-goods-institutions framework, as expounded in After Virtue (1984). It is a framework that paves the way for contemporary business organizations to be structured such that they are encouraged to pursue excellence in the practice of their craft (Beadle & Moore, 2006, 2011, 2020; Beabout, 2020. p. 272). Beadle and Moore (2006, 2011, 2020) outlined the specific features of MacIntyre's virtues-practices-goods-institutions framework which will enable business organizations, corporations, to pursue their appropriate activities while at the same time achieve the acquisition of virtues. The discussion of MacIntyre's virtues-practices-goods-institutions framework

concerning the tourism and hospitality industry shall be taken from Wijesinghe (2014).

2.1   Virtues and Practices

Good actions result from a virtuous character that has acquired the habit to do good, i.e., an action which leads a person to one's proper end through one's inclination and with a conscious intention to act virtuously. For example, hospitality as a virtue would be defined as the "disposition of receiving and treating guests and strangers in a warm, friendly, generous way" (Hemington, 2010, p. 22). Virtues are simultaneously self and other-regarding. They have to do with human nature, to character formation of the individual, and to social responsibility: "[s]triving to live a virtuous life helps us to be happy and fulfilled and attain our full potential as a human being. It also ensures that we will act responsibly and appropriately towards others" (Hochschild, 1983, p. 45). Jamal and Menzel state that "[a]ttending to social well-being is important to ensure individual flourishing" (2009, p. 234).

MacIntyre opines that virtue needs a context to develop and he calls that context a "practice" and compares it to a craft or profession, for example, hospitality or tourism. Hence, he specifies the characteristics and benefits that would be distinctive of commercial hospitality, when viewed as a practice that is coherent and complex (MacIntyre, 1985, p. 187 as cited in Cooper, 1987, p. 321), where practices of hospitality are a result of evolving traditions, values, and principle.

2.2   Goods, Institutions, and Organizations

Goods are benefits, rewards, and or achievements that accrue from pursuing excellence in a practice. There are two types: (1) internal goods or "goods of excellence," and (2) external goods or "goods of effectiveness." MacIntyre (1994, p. 284) explains the internal goods of hospitality: "The aim internal to such productive crafts [such as hospitality] when they are in good order, is never only to produce [accommodate, feed and entertain, etc.]. It is to do so in a manner

consonant with the excellences of the craft so that there is not only a good product but the craftsperson is perfected through and in her or his activity." The individual employee in business organization is the craftsperson who is to attain such perfection and he or she does so through the two kinds of "goods" deriving from the practice.

According to MacIntyre (2007), internal goods are intrinsic in that they come from a person's self-direction towards the achievement of the common good while carrying out the practice. So, the individual gains and others gain as well—one enjoys doing the job (cleaning, cooking, and laundry) and seeing others enjoy it and the other gains by being the one served (clean rooms, delicious food, and well-pressed clothes). "The virtues associated with internal goods and standards of excellence are justice, courage, honesty, integrity, and constancy" (Beadle & Moore, 1999, pp. 317–318; 2011, pp. 98–99; MacIntyre, 2007, p. 194). If an organization encourages internal goods for its members, it will be easier for it to maintain very high standards of quality both for the staff doing the various tasks (and practices) and for the consumers (guests, clients, tourists, the rest of society, the planet, etc.). External goods (money, power, prestige, or status) come indirectly from the practice. MacIntyre's virtue theory demonstrates that if not at least partially for external goods, people, and organizations would stop producing gradually and would thus stop serving the market. The external goods motivate further while the internal goods limit the tendency to greed and selfishness of both the individual and the organization.

Practices happen in institutions and are carried out by employees. Institutions are needed to sustain practices. Institutions "house" practices, and the two are part of the same causal order, but each tends to be concerned with and attentive to different goods and purposes (MacIntyre, 1984). There's a mutual influence between the stakeholders. For example, .in hospitality, employees are influenced by the organizational culture as well as the traditional cultural practice of "welcoming the stranger." In turn, global market forces (social, political, economic, legal, cultural, and ecological) influence the organization and the individual and therefore the practice. This means that institutional virtues and vices affect practices. This points again to the importance of the restraints that internal goods place on the possible development of

vices, especially as changes happen in the process of commercialization and economic growth.

2.3   Limitations of MacIntyre's Virtues-Practices-Goods-Institutions Framework

The limitations of the framework of MacIntyre can be summarized in two points: one is his view of the market economy as capitalist, and the second is his limited view of the practice. First, MacIntyre failed to see that the main reason for trade is the mutual benefit expected from the value exchange. The coordinating mechanism of economic activity is not profit maximization but rather wealth creation through the voluntary cooperation of individuals. Market activities such as stock market investments, entrepreneurship, auctions, wholesaling and retailing, etc. are coordinated by the desire of the agents to add value to the market economy. This coordination is oiled or put into effect by trust. The *telos* of the market is wealth creation through mutual gains in trade. Each person or agent participating in the market economy uses her/his freedom to use her/his own possessions and talents as s/he sees fit and to trade with whoever is willing to trade with her/him (Bruni & Sugden, 2013, pp. 151–152).

An economic transaction is truly good if it has satisfied the other party so that it is not just about the value exchange but about a relationship of trust and reciprocity. Whether one is happy just to give so that the receiver is happy or one is happy to experience the joy of giving, the element of personal gifting remains (Zamagni, 2005 in Bruni, 2004) and this is true in a special way for the practice of hospitality. Commenting on this reciprocity, Dacanay (2018, p. 50) confirms that "the [transaction's] reciprocal nature [remains] the result of a rational and free choice, seeking the mutual benefit it would give to the persons involved in the exchange. Without the reciprocal nature of the exchange, a just price could hardly be achieved, and information problems arise due to the erosion of trust."

Markets are avenues for voluntary transactions that are reciprocal and exchange value to satisfy the parties' preferences. Thus, "they create wealth and … the opportunity to make them is a form of freedom" (Bruni & Sugden, 2013, p. 153). Virtue is instilled in the market economy through the desire of each participant to achieve mutual gains, which is also a mutual good, a mutual benefit, or reciprocity. Therefore, market transactions are both self-regarding and other-regarding (Bruni & Sugden, 2013, p. 153). Consequently, individuals must acquire virtues to be able to practice ethical reasoning when needed, "leading to a collective satisfaction of needs within a social organization" (Valentine, 2017, p. 1169).

Second, he affirms that practice and institutions may lead to a degradation of behavior, such as the corruption of business negotiations, once external goods such as profits, competitiveness, power, and status are prioritized to internal goods. This is not always the case. When agents in a market economy pursue their personal gains, self-interest predominates. Self-interest may include the desire to reach mutually beneficial and mutually advantageous rewards. And in the market economy, such rewards result from hard work, professional competence, and strategic skills focused on achieving profits. Profits may be reverted into the company to be used for personnel development, and therefore leading to the improvement of internal goods.

Sustainable market exchanges such as business negotiations and ethical work cultures, which lead to customer and employee integrity, fairness, trust, respect, and empathy, are win–win business situations that have been articulated extensively in the literature about virtue ethics in business (Beabout, 2020). The articulation of these virtues includes the operationalization and empirical verification of the cardinal virtues of prudence, justice, fortitude, and temperance within business practices. These virtues are prevalent in business and inculcate the virtues of temperance, courage, and justice. This is achieved by praise-worthy business and market leaders because they commit themselves to service and product quality, cooperation and competition, and honesty. Fairness is about equity in the way one treats others and an effective concern for justice. To maintain good business practice, one must trust employees, and respect means having and demonstrating appropriate

regard for others' opinions. To maintain a healthy, professionally competent, and ethical business environment and work culture, empathy is also a virtue to inculcate; it "includes caring and sensitivity to the needs of others" (Godkin, 2017, p. 1194). When these virtues are lived, it is most likely that internal goods become goods of excellence and external goods, which include competitiveness and profit-seeking, become goods of effectiveness (Beadle & Moore, 2006, p. 331).

When businesses and institutions focus on those practices that enable them to sustain loyalty, trust, and hard work among their employees and their customers, they can achieve a culture of virtue within the domain of their business activity. A culture of virtue is nurtured through many business practices such as coaching, mentoring, and professional development, all of which involve teaching. This teaching or training is the duty of the organization's leadership. As Beabout (2017, p. 76) puts it, "those charged with the responsibility to plan, organize, and lead an institution can see in their task the need to cultivate practical wisdom, seeing one's organization as the bearer of one or more social practices."

In summary, excellence and good leadership in business, nourished by practical wisdom among its managers, lead to a culture of virtue within the domain of the specific business activity. This culture is sustained in a dynamic environment of organizational learning from successes and failures. As a result, mutually beneficial business exchanges are nurtured in an environment of reciprocity and fosters excellence, effectiveness, and ethical leadership in business practices. The emphasis on a domain-relative practice, which can also be referred to as a domain-specific practice, merely recognizes the competencies, linkages, and transactions which are specific to a business or institution.

3 The Modified Virtues-Practices-Goods-Institutions Framework from an Organizational Learning Perspective

Inculcating virtue ethics within an organization would require operationalizing the virtues-practices-goods-institutions framework of MacIntyre. The modifications mentioned in the previous section shall be applied through an organizational learning approach that allows human resource managers to imbibe virtue ethics in their business environment. The organizational learning approach is taken from Godkin (2017, p. 1194). Godkin's organizational learning approach aims to inculcate among managers the desire to develop a virtue-driven organizational culture and sustain it through time to capture the strategic activities of their organization. Organizational learning aligns virtue ethics into the mission and vision of any business, corporation, or educational institution. It, therefore, requires the presence of abled managers, i.e., executives, operations, board of trustees, and management committee members of educational institutions, directors, to achieve a work culture committed to the upliftment of human dignity and professional excellence among their shareholders and stockholders, and stakeholders. The alignment of the organization's ethical behavior, mission and vision/corporate social responsibility strategy, and legal/regulatory compliance is most essential.

3.1 Key Features of Organizational Learning

For virtuous behavior to flourish within an organizational learning approach, key areas have to be considered: practices that inculcate and practices that interrupt organizational learning. The practices that inculcate organizational learning are absorptive capacity, framing, sense-making, the presence of radical managers who expand the interests of profitability, competitiveness, and performance to include mercy and compassion for employees', students' (for educational institutions), and the disadvantaged's professional development and growth. The practices

which interrupt organizational learning are hieratic distance, the presence of consequentialist and conventional managers whose sole aim is reduced or limited to materialism, individualism, organizational performance, competitiveness and profitability, and the behavior of deaf ear syndrome and normative myopia, as well as the behavior of insight and action inertia among its managers. In the context of the hospitality and tourism sector in the Philippines, radical managers are those willing to nurture, prepare, and train young and aspiring personnel, using their varied experiences to enrich, improve, and streamline the processes and systems of their company. The consequentialist and conventional managers are likely to be ill-adjusted with the introduction of novel ways to achieve business goals and would prefer to stick to time-tested systems and procedures. Radical and consequential managers are both needed for the smooth functioning of business organizations. The setbacks business organizations are likely to face would be when conventional managers refuse to listen and incorporate new, technologically sound systems, processes, and procedures into the company, and, when radical managers fail to adjust their vision to the realistic capacities and capabilities of the organization.

Absorptive Capacity

According to Godkin, incorporating virtue ethics into organizational practice and to the mission and vision and corporate social responsibility strategy of a firm is a worthy goal. However, the organization must be able to discern its situation with regard to ethics and learn from it and must be prepared to benefit from the resultant virtue ethics reasoning. Absorptive capacity depends on the parties to the transfer of knowledge and their ability, motivation, and opportunity to make it happen because it "enables organizational actors to perceive and interpret happenings emanating from the environment. Organizational learning falters as absorptive capacity declines. Weakness in the businesses' sense-making process, the framing effect, and [the] hieratic distance separating managers from rank-in-file also affect the activation of virtue ethics" (Godkin, 2017, pp. 1194–1195). An example of how absorptive capacity

is lived in the hospitality and tourism sector may be manifested when personnel from a start-up company are sent outside the country to learn and be an apprentice to managers with more developed systems and procedures. This knowledge is applied and translated into the procedural mechanisms of their company. Organizational learning ensues between recently trained junior and senior personnel. The work culture is enriched when young and older personnel exchange knowledge and technological know-how.

Sensemaking

If there is virtuous action, it means that the efforts were successful—the process to get to this point is called sensemaking. Absorptive capacity affects how much and how solid is the ethics knowledge that was consumed while sensemaking is "… concerned with how everyone in an organization may engage themselves in an evolving and continuous change process" (Friis & Larsen, 2006, p. 20, in Godkin, 2017, pp. 1194–1195). Sensemaking allows one to come up with ways to explain things that were unclear (Louis, 1980 in Godkin (2017), p. 1195), it determines "what, when, where, and why" from analyzing available data (Godkin, 2017, p. 1196).

Framing, Inertia, and Distancing

In framing, situations that have ethical overtones are spotted as a result of the sensemaking process, and the decision-makers have to ascertain their importance. They classify the information they get with the purpose of maintaining the organization's ethical standards while meeting current needs. The vision and mission and core values statements, the corporate social responsibility strategy document, and the codes of ethics and conduct can be helpful guides for this process. On the other hand, "the understandings derived from sensemaking control the nature of activation or the fact of … inactivation of organizational virtue in response" (Godkin, 2017, p. 1196). In addition, "insight inertia and learning under ambiguity appear during the observation phase of … learning when

environmental cues are being gathered. Action inertia, role-constrained learning, and audience learning may appear [later] … where management's responses to … cues are very slow or nonexistent" (Godkin, 2017, p. 1197). The separation (called hieratic distance) between managers and subordinates is also important. When the managers are not receptive or neglect the values when deliberating on decisions, it is called "normative myopia" (Orlitzky et al., 2006, in Godkin, 2017, p. 1198). They may even frustrate those values if they can and cause employees to feel morally disengaged and this harms the organizational culture (Godkin, 2017).

The Model for Organizational Learning and the Virtues-Practices-Goods-Institutions Framework

Godkin (2017, pp. 1200–1201) explains the model. The relationships among the different aspects of organizational learning which inculcate the virtues essential to business are shown in Fig. 1. The relationships are explained in this manner:

> Using organizational learning thinking, the model illustrates the relationship between organizational learning and activation of virtue ethics within that firm. The model suggests that agents of virtue are critical to the eventual activation of ethical virtues located in the field. The agents of virtue are made up of radical and conventional managers sensitive to and accepting of virtue ethics. Radical managers are the most likely to be psychologically grounded and committed to virtue ethics, making the greatest contribution to polishing aspects of the virtuous organization. Conventional managers, who subscribe to virtue ethical thinking as well, also contribute to characteristics of the virtuous organization, but less so.

> Agents of virtue can positively influence the hieratic distance between the business' management and the rank-in-file. Hieratic distance influences organizational learning and the interruptions (insight inertia and action inertia) that can operationally interfere. Absorptive capacity represents the organization's ability to gather and metabolize cues from the external environment. Developing those organizational virtues is a function of related involvement by radical and conventional managers in
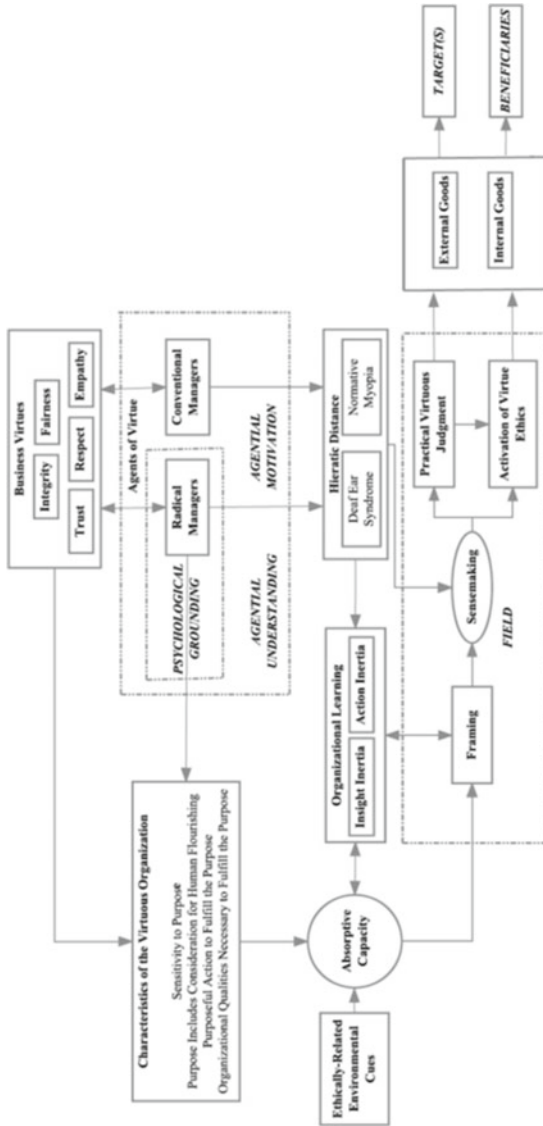
Fig. 1 Activation of virtue ethics in business (Godkin, 2017, p. 1200)

the ethical process. Absorptive capacity is also dependent upon organizational learning and operates to the degree of interruptions in the learning. Organizational learning influences the framing of ethically related environmental cues. Through sensemaking, decision-makers understand what is happening in the external environment in general and ethically related environmental cues in particular. Framing and interruptions constrain perception, and absorptive capacity limits organizational sensemaking. Practical virtuous judgment, strategic and tactical, results from sensemaking by decision-makers. Ultimately, the influence of agents of virtue over the decision-making process will determine the practical virtuous judgment that results. (Godkin, 2017, p. 1200)

In the context of the Virtues-Practices-Goods-Institutions Framework, the virtues to be inculcated are the specific virtues most relevant to a business environment, namely, integrity, fairness, trust, respect, and empathy. The managers are the agents of virtue who foster the characteristics of virtuous organizations such as sensitivity to purpose, commitment, and consideration for human flourishing, nurturing purposeful action to fulfill a purpose, and develop themselves to possess organizational qualities necessary to fulfill the purpose of the business/organization. They also develop a system in the business to improve the absorptive capacity, sensemaking, and framing skills of key personnel who can act as catalysts. The managers are key agents to enable the organization to engage other people to practice virtuous actions. The domain-relative environment would pinpoint how the institution could inculcate personal flourishing and purposeful action in its mission and vision.

3.2   The Experience of the Foundation for Professional Training, Inc. (FPTI) and the Virtues-Practices-Goods-Institutions Framework

The domain-relative environment through which the modified virtues-practices-goods-institutions framework can be exemplified from the

experience of a foundation in the Philippines committed to the development of technical–vocational education and training of women. Lifelong development for women from all walks of life is the primary focus of the Foundation for Professional Training, Inc. (FPTI). Guided by this thrust, the foundation's vision, the FPTI Schools, believe that raising the educational level of women and developing their skills—household chores or institutional services—redounds to the good of the family they belong to and the community that they serve. As an institution, FPTI's vision is to educate and train women to be agents of social change at all levels of society by committing themselves to service and holistic personal development. FPTI's mission is to contribute to nation-building efforts by empowering women of all walks of life—especially among the less privileged sectors—through development education, skills training, and character-building founded on Christian values of life and work. The internal goods to which the foundation is committed to is the hospitality industry-related skills and learning imparted to their students (See https://fptiphilippines.org/).

The students are incentivized to perform excellently during their on-the-job training because they receive a stipend, an indication that their work is valued within the firm. Consequently, once these students obtain the professional certificate and license also called a national certification, they can gainfully employ themselves in the hotel and restaurant industry's varied types of businesses and institutions. The skills and training they receive contribute to the profitability, the external good, of the industry they belong to. In addition, some of the students received their on-the-job training in these firms. In other words, the production of FPTI's internal and external goods are intertwined and reinforce each other. Therefore, both internal and external goods improve the social well-being of the students, as well as the financial sustainability of the firms they form part of once they graduate.

The FPTI as an institution has a vision that incorporates the internal goods. The FPTI schools recognize and have faith in the person's dignity as the sustainable foundation for development. The over-arching theme for FPTI's internal goods is development education. Development education is a lasting solution to overcome the negative effects of poverty: the lack of skills, opportunities for employment, lack of self-esteem

and self-reliance, and lack of access to social integration. The FPTI schools, in their practice as an institution offering technical–vocational education, believe in lifelong professional training to ensure competent service and the active participation of women in various aspects of development, good governance, and responsible partnership with stakeholders. The external goods, that is, the profitability and sustainability of the community and various businesses and institutions partnered with FPTI, are incorporated in their mission. These are achieved through the partner institutions' readiness to undertake collaborative projects in the field of educational development, explore and implement appropriate innovative approaches to formal and non-formal training that will foster lifelong learning activities of women, manage training centers that offer enhanced education-to-employment programs in both residential and institutional services, conduct continuing programs among trainers and volunteers to strengthen institutional support and capabilities, and promote advocacy programs that will heighten awareness of socio-civic responsibilities among individuals and corporate entities, all under the guidance of their respective executive and management committees, also called higher management. For example, as of March 2022, the Banilad Center for Professional Development (BCPD), an FPTI school, received a "Salamat po" (Thank you) Award, a commemoration of Development Partners who provide assistance in the achievement of the Department of Social Work and Development (DSWD) goals. The FPTI-BCPD have also been awarded "Best Partner" of the DSWD in 2018 and 2019. Through a partner institution's program, the Reledev-Australian Aid project entitled "Philippines: economic means of development for women experiencing social exclusion" which promotes extending training to persons-with-disability (PWD), the BCPD has been training DSWD beneficiaries. Twenty persons have finished Bread and Pastry Production NCII (National Certification Level 2) and passed the TESDA (Technical Education and Skills Development Authority) assessment. In 2022, the BCPD, together with the DSWD, is training thirty persons in Cookery NCII. Receiving a TESDA national certificate is a stamp of professional competence and a ticket to employment or micro-entrepreneurship. Here is an example of how the institution, FPTI-BCPD, is using their internal goods (manpower and skills), as

well as their external goods (prestige as an institution in the hospitality industry, public–private partnerships), to serve the community. Through skills training, the DSWD beneficiaries, the PWDs, are enabled to earn a decent living. All these are geared towards supporting the promotion of technical–vocational training in the Philippines. To strengthen and enhance the delivery of the internal goods, the FPTI schools are committed to develop their faculty and staff. The FPTI schools impart an atmosphere of mentoring, coaching, and teaching through qualified faculty members and administrative staff. Each student has a mentor, while faculty members and administrative staff also have their mentors to ensure their continuous professional development for the achievement of human flourishing (Bergamino, 2017).

The two-year program offered by the FPTI Schools responds to said needs by assuring graduates of employment in the hotel and restaurant industry. The programs are self-sustaining and provide innovative technical and vocational education and mentoring. Livelihood training is further imparted through one-on-one mentoring in the school and coaching during on-the-job training.

With more than 20 years of service and development commitment, FPTI schools continue to meet the challenges of its various stakeholders—women from various socio-economic statuses, their volunteers, hospitality industry partners, and donors—through constant nurturing of its core educational values and updating of strategies for honing its competencies. After their technical–vocational education, students are given livelihood training, mentoring and coaching, and stable employment in the hotel and restaurant industry (Dacanay et al., 2020, pp. 154–156). With their know-how and skills, these students can lift their families out of poverty as soon as they join the hospitality and tourism industry's professional environment.

A case in point is from an alumnae survey from 2006 to 2016 of the Banilad Center for Professional Development (BCPD), based in Cebu City. This sample of graduates n=340, earned at least a gross income Php20,000—Php25,000 per month, equaling the regional per capita gross domestic product of NCR of Php21,158 as of 2018. Most of

the enrollees come from the low-income or D socio-economic status.[1] Their gainful employment one to three years after graduation enabled them to earn enough to lift their families away from a D to a lower-middle income (Lower C) class, that is, doubling the family income two to three years after graduation. In the Philippines, as of 2018, families belonging to the A, B, and higher C income classes comprise 23.19% of the country's number of households. From the BCPD social, economic welfare index (SEWI) survey results, the vision has been fulfilled in the lives of the alumnae beneficiaries. The graduates are 100% employed and earn at least a minimum amount that uplifts the family from the poverty line that satisfies their physiological and safety needs. Among the technical–vocational education and training (TVET) schools in the country, those offering a 2-year TVET program are among the institutions with the lowest attrition rate. Institutions offering skills training for the hospitality and tourism sector are among those with the highest number of graduates. The FPTI schools number among the many institutions in the Philippines focused on technical–vocational education and training, an essential educational sector in the country, whose increasing number of graduates has significantly raised the country's human development index (HDI) from 0.593 in 1990, to 0.671 in 2010 to 0.718 in 2019 (or a 21.1% increase from 1990 to 2019), primarily due to the significant increase in the average years of schooling from 6.6 in 1990 to 8.9 in 2010 and to 9.40 in 2019 (or a 42.4% increase from 1990 to 2019). This current level of HDI brings the Philippines within the rank of high development countries. The main contributors are the increase in life expectancy at birth and mean number of years of schooling (Dacanay et al., 2020, pp. 154–156; UNDP, 2020, pp. 348, 358). The HDI

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[1] As of 2018, there are about 20.7 million households and the Philippine Institute for Development Studies identified social classes according to the following income brackets: Poor (E): Below P10,957 monthly income; Low-income but not poor (D): P10,957 to P21,914 monthly income; Lower middle (lower C): P21,914 to P43,828 monthly income; Middle (Upper C): P43,828 to P76,669 monthly income; Upper middle (Lower B): P76,669 to P131,484 monthly income; Upper middle but not rich (Upper B): P131,483 to P219,140 monthly income; Rich (A): P219,140 and above monthly income. Low income households (D and E) comprise 40.579% of total households, or 8.4 million; Low middle income (Lower C) comprises 36.232% or 7.5 million; Middle and Upper Middle (Upper C to Lower B) comprise 20.773% or 4.3 million households; Upper middle but not rich (Upper B) comprises 1.729% or 358,000 households; Rich (A) comprises 0.691% or 143,000 households.

of the Philippines declined to 0.712 in 2021–2022 due to the drop in Gross National Product, increase in unemployment, and increase in morbidity and mortality rates due to Covid-19 infection. Technical–vocational schools resorted to online teaching and resumed on-the-job training as soon as Covid-19 alert levels were decreased.

When the Covid-19 pandemic hit the Philippines in March 2020, the FPTI schools had to resort to online classes. The FPTI schools manifested their absorptive capacity and sensemaking from the immediate feedback they received from the mentees and mentors upon the outset of Covid-19. The students, most of whom come from low-income families, could not afford laptops. This problem was immediately communicated to the FPTI Board and Management who immediately mobilized fundraising activities among its various stakeholders and donors from the local and international fronts. Local companies like Globe Telecom and PLDT supported by giving free load of Php300/month for 350 students for at least 6 months. They, in turn, were able to convince their partner institutions and businesses to donate an amount to allow their students and faculty to have a gadget for the online classes and mentoring. A sizeable donation was given and allowed faculty who needed a laptop to secure one. Students were given tablets, purchased at an affordable price, and were well-equipped for online mentoring and classes. These laptops and tablets were made available in July 2020, in time for the start of classes for Academic Year 2020–2021. Organizational learning through open communication and feedback is a constant feature of the FPTI schools so that they can timely respond to the needs of their students and the business community and institutions with whom they partner.

4   Conclusion

The market economy can be a haven for virtuous organizations and flourishing in the context of a business environment. When managers and key personnel are committed to organizational learning and nurturing the virtues of integrity, fairness, trust, respect, and empathy, excellence and effectiveness are achieved by the firm's shareholders and stakeholders. A culture of virtue is inculcated within a domain-relative

environment where mentoring, coaching, and teaching are the essential activities in the institution.

Action Prompts
- Use MacIntyre's Virtues-Practices-Goods-Institutions framework to analyze two activities that you carry out in your workplace—what are the goods of excellence and of effectiveness that come from those two activities.
- Practice sensemaking (in retrospect) with an ethical dilemma you have faced in the past or that someone you know has faced. How could it help towards making a good decision?

Study Questions

1. Can MacIntyre's Virtues-Practices-Goods-Institutions Framework be used to instill virtue ethics in a competitive business environment? Why or why not?
2. What are the limitations of MacIntyre's Virtues-Practices-Goods-Institutions Framework? How can it be modified?
3. How can managers or human resource personnel operationalize the Virtues-Practice-Goods-Institutions Framework?

Chapter Summary

The chapter presents MacIntyre's virtues-practices-goods-institutions framework as a tool for tackling managerial and ethical challenges in the hospitality and tourism sector. The framework is a way to practice virtues according to the Aristotelian tradition. The contribution expounded MacIntyre's virtue ethics theory for the hospitality and tourism industry thriving in a commercial and competitive business environment. The chapter modified the virtues-practices-goods-institutions framework and applied it to organizational learning with the aim of showcasing its implication for personal growth. Finally, the study gives examples of

the acquisition of virtues by training and mentoring employees/students. Attaining a conducive atmosphere for flourishing requires the collaboration of hosts and guests within the hospitality/tourism industry. In collaboration with industry partners the students are taught not only technical skills but also participate in practices that could lead to the acquisition of virtues. The commitment of managers towards the development of people working with them is key to achieving the ends of virtuous practices. In all, the chapter serves as an introductory exploration into different roles, contexts, and significance of virtues in the hospitality industry.

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Part II

Philosophical Perspectives

Following the initial exposition of the relevance of virtuous frameworks for holistic approaches to hospitality in the first part of the book, this part focuses on the person as the centre of hospitality practices. Each of the five chapters explores themes of human dignity, dimensions of self-understanding, virtues, personal growth and the significance of human social interactions. Each highlights a few of these topics within different theoretical frameworks.

5

Hospitality, Tourism, and Philosophy of the Person

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1 Introduction: Anthropology and Philosophy of the Person

In this chapter, we look at the philosophical foundations of the hospitality and tourism industry, with a particular focus on the anthropological and societal dimensions of the profession. Practical implications for hospitality and tourism professionals are drawn from these philosophical considerations. Thus, the chapter provides a solid base for the content to be presented in other chapters.

Anthropology may be defined as the science or study of mankind. It explores the various manifestations of human culture to understand their interconnections and interdependence. It describes how groups of humans have adapted to their environment and found meaning in their lives at different times and in diverse places (Haviland et al., 2017; Nanda & Warms, 2019).

Anthropology has several different branches, each with its subfields. The main branches are cultural anthropology, linguistic anthropology, archaeology, and biological anthropology (Haviland et al., 2017; Nanda & Warms, 2019). Mankind can also be studied from other angles such as health (medical anthropology) and law (legal anthropology). In this chapter, we will look at mankind from the philosophical perspective. This discipline is called philosophical anthropology, philosophy of man, or philosophy of the human person (Artigas, 1990).

The philosophical approach to anthropology offers a deep, holistic understanding of man as a human person. The person is more than his/her external appearance, behaviour, speech patterns, etc. S/he possesses an inner world of thoughts, emotions, desires, images, memories, willpower, and other intrinsic features which allow him/her to relate personally with other people and with the world. Philosophical anthropology discusses the underlying principles which explain human existence and activity (Lombo & Russo, 2014).

The philosophical approach to the human person contributes to a better understanding of oneself and other people. It facilitates self-reflection and contributes to enhancing interpersonal relationships. As

people are at the centre of the tourism and hospitality sector, a philosophical understanding of the human person draws out the deeper meaning of the industry itself.

Action Prompt
- Explain what you understand by "philosophy of the human person" in your own words.

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2   What Does It Mean to Be Human?

This question has been debated from many different angles over time: anthropological, medical, biological, sociological, religious, ethical, legal, digital, etc., (Goodley, 2020; Luokkala, 2019; Ryan, 2019). The philosophical debate on the topic is also historically extensive (Roughley, 2021).

From the perspective of classical philosophy, everything that really exists is known as a substance and is made up of two metaphysical principles: the act of being (Latin – *esse*) which indicates the fact that the thing is *real* and its way of being real (Latin – *essence*) which indicates *what* the thing is. A real cat has its own act of being which makes it really exist, and its essence, or way of being real, which expresses what it is: it is a cat (and not a dog or a tree). The essence of something (its *whatness*) can also be called *nature*. In this context, nature means the essence of anything considered as the principle of operations proper to that thing (De Torre, 1980). In other words, the particular thing is the source of its own acts. The term essence applied to the cat, means that the cat is a real cat (that is *what* it is). The term nature applied to the cat means that the cat can act in ways that are proper to its way of being real (*essence*), as a cat (see Fig. 1).

These concepts throw light on what it means to be human. A human being is a substance that is composed of act of being (*esse*) which makes him/her really exist and a specific way of being real (*essence*), which is to be human. The term nature can be applied to the human being to
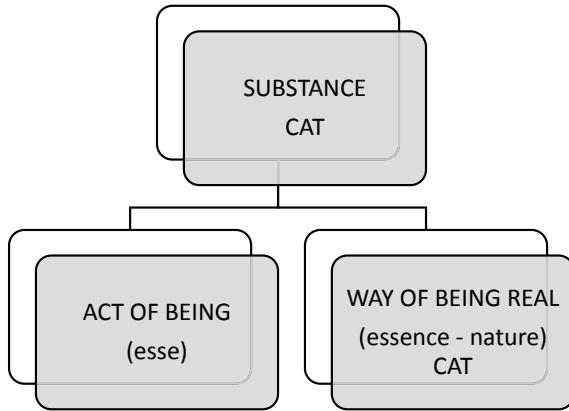
Fig. 1 Illustration of the composition of a subsistent being (*Source* The Author, 2021)
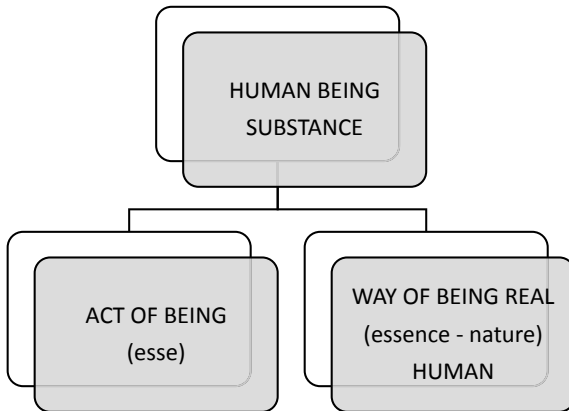
Fig. 2 Illustration of the composition of the human being (*Source* The Author, 2021)

indicate that s/he can act according to his/her essence, or way of being real. *Human nature* thus indicates that the human being has an essence (way of being real) that allows him/her to act as a human being (see Fig. 2).

Aristotle (1907) observed various types of change in the real world. In some cases, change is accidental and does not affect the underlying

substance, such as a change in colour (accidental change). In other cases, the underlying substance changes into something else, such as when a log of wood changes into ashes because it is set on fire (substantial change). As he studied the nature of substantial change, which involves a change in the essence of something, Aristotle discovered the principles of matter and form. He concluded that the essence of all material substances is made up of matter and form (Aristotle, 1907).

Matter is the philosophical term for the material that is used to constitute a material substance. The term *form* indicates the principle that determines the essence of the material substance, its way of being real. A plank of wood (material – matter) may be used to make a shelf and a chair. These are two different substances with different essences, which are made up of the same material. The same material (matter) can be given two different ways of being real by the form, which determines in each case what the thing is (essence). The matter of the chair and of the shelf is the same material, wood, which is used in two different ways to produce two different substances. The essence of a material substance is thus a composition of matter and form.

The form is the act of the essence because it makes the essence be what it is. However, the form is not the same as the act of being, which makes the essence be a real substance. We need to distinguish between the act of being (which makes the essence become a real substance) and the essence (which indicates what the substance is). Within the essence, we need to distinguish the form (which makes the substance be what it is) and the matter (which is the material basis of the substance). Given that the form of the essence makes the substance be what it is, and is thus the determining principle of the substance, it is also known as the substantial form (see Fig. 3).

Action Prompt
- Choose any example of a subsistent being and explain its metaphysical makeup using the appropriate philosophical terms.
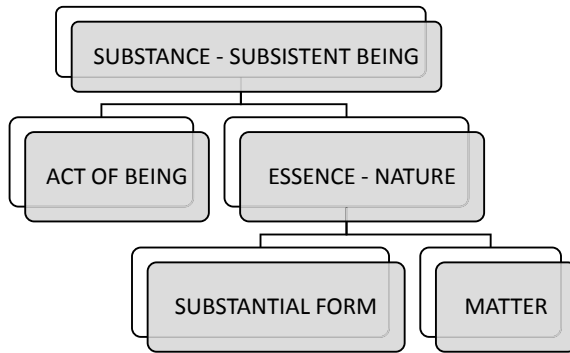
Fig. 3 Illustration of the complete metaphysical makeup of a subsistent being (*Source* The Author, 2021)
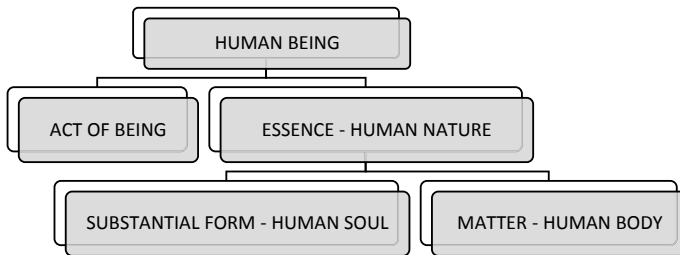
Fig. 4 Illustration of the metaphysical composition of the human being (*Source* The Author, 2021)

The living human being, as a material reality, possesses his/her own act of being (*esse*) and way of being real (*essence*). Our essence or nature determines how we can act based on our natural makeup. As with all material realities, our essence or nature is also made up of matter and substantial form. In the case of human nature, broadly speaking we can say that the matter corresponds to the human body and the substantial form is the human soul (Lombo & Russo, 2014). To be human means to possess human nature which is composed of body and soul. The human body and soul are also known as the two co-principles that constitute the living human being. Figure 4 illustrates the overall makeup of the human being.

The human being as a composition of act of being and human nature possesses material and spiritual features. The material dimension includes the physical body, the external senses, the brain, and the internal senses such as memory and imagination, etc. The human soul is the source of activities based in the intellect and will which are spiritual in nature, such as knowing, thinking, analysing, choosing, wanting, loving, etc. Other core features of human nature as a composition of body and soul include freedom, sexuality, affectivity, etc.

Action Prompt
- Explain the philosophical makeup of the human person in your own words.

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3 Who Is the Human Person?

When discussing the human person philosophically, the term *who* highlights the fact that the human being is not just a thing but is also a subject who is the source of his/ her acts. Among the various philosophical approaches, the personalist perspective offers interesting considerations on who the person is. The term *Personalism* refers to several schools of thought which developed from the nineteenth century onwards in Europe, America, the Middle and Far East, Asia, and Latin America all of which placed the human person at the centre of their philosophical reflections (Budford, n.d.; Williams & Bengtsson, 2018). The specific personalist perspective we will use combines phenomenology and metaphysics to explain the human person.

In phenomenological terms, we can understand the human person through the observation of his/her acts and characteristic features because they manifest who the person is as an acting subject. These features include consciousness, self-knowledge, self-determination, self-fulfilment, freedom, intimacy-subjectivity, capacity for interpersonal relationships, self-giving, self-transcendence, commitment and dialogue,

bodily existence in space and time, masculinity and femininity, affectivity, etc. (Lombo & Russo, 2014; Mimbi, 2007; Wojtyla, 1979). Phenomenological definitions of the human person tend to highlight one key trait or another in a descriptive or comparative manner. However, this perspective is somewhat subjective and may be enhanced with a more metaphysical understanding of the human person.

The metaphysical approach to the human person explains the actual existence of the person. From this perspective, the human person is defined as "an individual substance of a rational nature" (Boethius, 1918, p. 85) or as "a subsistent individual of a rational nature" (Aquinas, 2017, I, q. 29, a. 3). These classical definitions of the human person highlight four core characteristics of the person: individuality, substance, nature, and rationality. As an individual, each person is unique and unrepeatable. As a substance, the person exists in and by himself, and not in something else. The nature of the person expresses his way of being real and his ability to act. The human person possesses human nature, which is common to all human persons, but which is individualised in each human being. The key factor that distinguishes the human person from any other individual substance with its own nature, is his rationality.

The ultimate foundation of the person's uniqueness that distinguishes him from every other human person as a rational being, is the fact that he possesses his own specific act of being (*esse*). This act of being makes the person exist as a real individual substance with his own human nature. His act of being confers on him the fact of being a real human person. His act of being personalises him by making him exist at a level that is higher and more perfect than any other individual substance.

The distinct nature of the personal act of being and of the personal existence of the human being is manifested in his actions. These acts are rooted in his rationality and manifest the human person's ability to transcend himself through abstract thinking and interpersonal love. Thanks to his personal act of being, the person is the source of his own actions. Everything the person knows, wants, and does stems from his personal act of being in union with his human nature. The specific characteristics of the human person which we can analyse from the phenomenological perspective are rooted in the personal existence of the human being which may be understood from the metaphysical perspective (Lombo & Russo, 2014).

Action Prompt
- Write a brief reflection paper on how the metaphysical and phenomenological approaches can help you to understand yourself as a person.

4 The Intrinsic Dignity of the Human Person

The personalist approach to the human person, combining the phenomenological and the metaphysical perspectives, reveals something of the mystery of each human person. It highlights his/her intrinsic value and the richness of his/her internal and external activity and relationships. The contemplation of the human person should produce a sense of awe, wonder, and an appreciation of the unique excellence of each human being.

Personalism emphasises the intrinsic dignity of each human person as someone and not merely something. This implies that there is something absolute about the human person which is not found in other beings. Every person without exception is of inestimable worth in and of himself, independently of what he may or may not be able to do. The person can never be lost or disappear into a group because his interrelatedness with other persons depends on his unique, irreplaceable value (Williams & Bengtsson, 2018). The intrinsic dignity of each person is based on his/her metaphysical makeup, and it is manifested in the phenomenological characteristics of the person.

In all professions, it is important to understand and respect the dignity of each human person. However, it is even more important in hospitality and tourism as people are the source and end of all activity in this industry.

> **Action Prompt**
> - Role play a scenario in the hospitality industry which shows disrespect for the dignity of someone and then illustrates how to make up to that person for the disrespect.

5 The Human Person and Work

The human person acts in different ways: we can eat, wash clothes, do accounts, watch a movie, write an email, make a bed, fly a plane, etc. Work is a core human activity which engages every person. It has been studied from many different angles. Here we will look at work from the philosophical personalist perspective (John Paul II, 1981).

Work may be understood as any activity carried out by the human person, whether manual or intellectual, whatever its nature. So, every human activity is work because it is carried out by a person. Through work, the person can support his or her family, contribute to the advancement of human knowledge, science, and technology, and improve society. It manifests the reality of a human person operating within a community of persons. Work distinguishes man from other creatures. Only man is capable of work, and only man works. Work is thus an attribute of human nature. There is an intrinsic link between work and the human person. Work is work because it is carried out by a person (John Paul II, 1981). The activities carried out by other creatures or by machines are not work. We can understand this perspective better by considering the two key dimensions of work.

The objective dimension of work refers to what the person does when s/he works: planning a menu, arranging flowers, responding to booking requests from clients, cleaning a room, driving a tour van, etc. This changes over time depending on technological advances and innovations brought about by the human mind. Historically, man's work has evolved to include small-scale farming, large-scale agriculture, industry, technology, service industries, research activities, etc. However, even in the technological age of ever more mechanized work, man is still the

proper subject of work. The whole person is involved, physically, intellectually, affectively, willingly, etc., because it is s/he who works (John Paul II, 1981).

The subjective dimension of work expresses the fact that the human person is the one who works. S/he is a subjective being capable of acting in a rational way, capable of deciding about himself/herself, and with a tendency to self-realisation. As s/he works, independently of the objective content of the acts, the person is changing himself or herself. By working well and with an upright intention, man can become a better person and so, more human. The dignity and value of any type of work depends on the human person (subject) who carries it out. The true purpose and meaning of work is the human person who works, because s/he transforms himself/herself as a person through his/her work. We can conclude that the subjective dimension of work (the fact that it is carried out by a human person who changes as s/he works) is more important than the objective dimension of work (what the person who works is actually doing) (John Paul II, 1981).

As the human person is part of a broader community of persons, his/her work always has some relation with other people. All human work involves offering something to other people either directly or indirectly. This interpersonal dimension of work confirms the fact that human beings work, while animals, plants, robots, machines, and computers only act or function.

Action Prompt
- Describe the objective and subjective dimensions of a common task in the hospitality and tourism industry.

6   Hospitality, Tourism, and the Human Person

The hospitality and tourism sector focuses on people such as the industry professionals, their colleagues, and their clients. The industry constitutes an important form of professional work due to its interpersonal nature.

Walker (2017, p. 626) describes hospitality as "the cordial and generous reception of guests". In more specific terms, it is described as "a wide range of businesses, each of which is dedicated to the service of people away from home" (Walker, 2017, p. 626). Hospitality is broadly understood to be the friendly reception and entertainment of guests, visitors, or strangers. This involves the provision of essential services such as food, beverage, and accommodation to travellers. The two key elements in hospitality are customer service and providing the best experience possible for customers (Discover Hospitality, 2015).

The United Nations World Tourism Organization (UNWTO) describes tourism as a social, cultural, and economic phenomenon which entails the movement of people to countries or places outside their usual environment for personal or business/professional purposes (UNWTO, 2010). Tourism also includes the commercial organisation and operation of such travel and related activities (Cook et al., 2018; Walker, 2017).

Tourism and hospitality both involve people. It is people who travel, who need accommodation, food, and other services when they are away from home. It is the people employed in the hospitality and tourism industry who address these and other needs in many different ways. This is clearly an interpersonal industry in which two people come into contact with each other as a service is offered by someone to another person who receives it. The interpersonal dimension of all types of work is manifested explicitly in the hospitality and tourism profession. Current trends in hospitality and tourism include various forms of technology to enhance the customer experience and facilitate personalisation in service delivery (Bowen & Whalen, 2017; Salazar, 2018). Tuomi et al. (2020) highlight that robots can support or substitute employees in service encounters with guests. They are also a novel differentiating factor in the industry. However, hospitality executives need to balance the operational

efficiency offered by robotics with customer expectations and satisfaction (Tuomi et al., 2020). As Lai et al. (2018) point out, clients still desire human interaction and high levels of relationship quality. The job descriptions and activities of personnel in the hospitality and tourism industry may continue to evolve over the coming years. But the interpersonal and the service-oriented nature of the industry will not change. Rather, new opportunities for deeper and more meaningful relationships between those who offer the various services and those who receive them will be created. It is very likely that, in an age of increasing automation, people will look to the hospitality industry for the human touch and personal service.

The growing awareness among hospitality and tourism professionals of the distinction between service and hospitality confirms the importance of the interpersonal dimension of the industry. The Proven Principles Hospitality Podcast (2021) explains that hospitality involves creating emotional connections with guests. While service is the process of doing something to someone through the technical delivery of a product, hospitality is doing something for someone, how the delivery of your product or service makes the recipient feel. The Apple Mountain Alpacas website describes the difference between customer service and hospitality. While customer service involves guest related tasks, which should be done well, hospitality is about the heart. It means giving selflessly to create a special experience for the guest. It changes the way people feel (Apple Mountain Alpacas, 2018). The focus on hospitality highlights the role of interpersonal relationships in the industry. A robot may be able to provide the technical service required, but it cannot create a personal rapport with a guest. Only a person can make a guest feel accepted, well received, understood, and attended to through an interpersonal relationship.

Action Prompt
- Imagine being served a meal by a robot and then imagine being served the same meal by a good waiter. Think about which form of service you would prefer and explain the reasons for your preference.

7   Benefits of Hospitality and Tourism for the Individual Person

The hospitality and tourism sector offers many benefits to the people it employs. Each human person is a mysterious composition of body, soul, and personal act of being, with his or her own intrinsic value. As free beings, we can understand our circumstances and discover the best way of acting in each situation. We can choose how to act in a given scenario. These decisions have an impact on our personal and professional growth.

For example, perhaps a hotel guest speaks to me rudely at the front office. As the receptionist, I realise that the guest is speaking rudely, and I can try to understand the reason for this. At the same time, I might feel offended, especially if there seems to be no specific cause for the rudeness. I may find myself grappling with my own negative feelings, and the urge to answer back in a nasty manner. Initially, it is not easy to manage these emotions and to choose to respond in a considerate manner to the rude guest. However, with practice over time, I can learn to understand the situation and the negative emotion I am experiencing. I can choose to take a moment to let the negative emotions subside, smile, and respond pleasantly to the rude guest. This kind of soft skill is very important in hospitality and tourism and practising it also helps me become a better person. The interpersonal dimension of the industry provides many similar opportunities for personal and professional growth.

A hospitality and tourism professional can maximise the opportunities offered by the workplace to develop and finetune the technical and soft skills which contribute to making him/her a better and more human person. While technical skills are important, the many human qualities and good habits such as optimism, attention to detail, active listening, empathy, emotional intelligence, teamwork, etc. which one can develop in this industry are even more important.

The nature of work in hospitality and tourism has intrinsic value for several reasons. It contributes to personal self-fulfilment through the development of technical and interpersonal skills because work is for the person who works (John Paul II, 1981). The hospitality and tourism professional acknowledges the intrinsic dignity of the guest as a human person as s/he offers him or her a service in a hospitable manner. This is

the case even when the guest does not seem to appreciate the hospitality being offered to him or her. The guest may actually discover his or her own humanity and intrinsic value as a human being through receiving the hospitable action. Currently, the emphasis on technology and material success tends to dominate peoples' perceptions of themselves and of one another. The hospitality and tourism professional can contribute to enhancing peoples' appreciation of themselves and others as human beings, independently of what they do. In this way, the industry can change the world and make it more humane, through one hospitable interpersonal relationship after another.

Action Prompts
- Identify one specific way that a guest can benefit as a person from the tourism and hospitality industry.
- Identify one specific way that a tourism and hospitality professional can benefit as a person from his/her career.

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8   Benefits of Hospitality and Tourism for Society

Society, which is a community of persons, also benefits from the hospitality and tourism industry. To appreciate these benefits, we need to understand the nature of society and the concept of common good.

A society is a community of persons who have something in common based on the fact that they are all human beings. People also form part of smaller societies or communities of persons, based on more specific commonalities such as nationality, professional or other interests, family bonds, etc. As members of a society, people engage in interpersonal relations and acquire rights and duties towards each other. In the context of the family, parents have the right to procreate and generate new human beings. This brings with it the natural duty of caring for their children as persons. As they mature, the children also acquire the duty of taking care of their elderly parents because they received the gift of life and

many other gifts through them. In the context of a nation, the people who form part of that nation by birth or acquisition of nationality, have the right to food, shelter, work, etc. Likewise, they have the duty, within their possibilities, of contributing to the wellbeing of the nation, perhaps by offering food, shelter, or work.

The rights and duties related to forming part of a society are rooted in the concept of the common good. From the philosophical perspective, the common good may be understood as the sum of conditions in society that allow people as individuals and as groups to achieve fulfilment; it is the collection of goods that are shared by everyone in a community. At the same time, the common good may also be understood as the good of the community itself. In this sense, the members of a community are called to seek not only their personal good, but also the good of the other people who form part of that community and so, the good of the community as a whole (Argandoña, 2011).

As members of society and of specific working communities, we can contribute to the common good in many ways. For example, respecting laws and codes of conduct, fulfilling our contractual obligations, etc. We can also contribute to the common good through our professional work. When we work well, we do good to whoever is at the receiving end of our work. A good teacher will contribute to the common good by educating young people who acquire the skills to build their community. Similarly, hospitality and tourism professionals also contribute to the good of society in many ways.

Hospitality and tourism professionals contribute to the common good by building positive interpersonal relationships which highlight the dignity of the person who offers a hospitable service and the person who receives that hospitality. The experiential discovery of one's personal value through hospitality and tourism contributes to self-esteem and appreciation for the humanity of the people who form part of the broader community. This can contribute to improving interpersonal relations across society so that the dignity of each person is acknowledged and respected by everyone.

Hospitality and tourism also contribute to the good of society through the provision of goods and services that respond to the basic human needs of food and shelter which are essential to the well-being of each

person. As an economic activity, hospitality and tourism contribute to the financial status of society through the creation of revenue via increased cash flows, etc. The direct contribution of travel, tourism, and hospitality to global GDP amounted to just under 2,893 billion U.S. dollars in 2019 (Statistica Research Department, 2021). The industry also provides employment for millions of people each year. In the USA, the number of people employed in the hospitality and leisure industry has increased steadily from 12.94 million in 2009 to 16.78 million in 2019 with a drop to 13.13 million in 2020 due to the coronavirus pandemic (Lock, 2021).

The hospitality and tourism sector contributes to boosting local industry which provides the goods and services that guests can purchase. It promotes the conservation and promotion of local art and culture thus providing opportunities for cultural tourism. The hospitality and tourism industry also improves cross-cultural understanding and relationships as it allows people from diverse cultures and backgrounds to interact and engage with each other. It also enhances local and international development by facilitating socio-economic growth and may contribute to better environmental protection through various forms of ecotourism (Walker, 2017).

Action Prompt
- Evaluate how the tourism and hospitality industry contributes to the good of your local community

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9   Conclusion

This chapter has explained who and what the human person is in the context of the hospitality and tourism industry. The centrality of the human person in this sector has been highlighted. The nature and role of work in hospitality and tourism has been analysed. The benefits

of tourism and hospitality for the professional practitioner and society as a whole have been discussed. Other chapters deal with humanistic perspectives in hospitality and tourism in more specific fields.

Study Questions

1. Imagine that you have arrived at a 4-star hotel at the end of a 30-hour journey by air that included two long stopovers. Describe briefly how you would like to be received by the front office staff at your hotel. Now use the concept of human dignity to explain *why* you would like to be treated in this way.
2. You are a tour guide working for a local travel company in a middle-to-low-income country. You are accompanying a group of conference participants who are touring a game park. At the end of a long day looking for elephants, lions, rhinos, etc., your guests are tired and upset because they have not seen the animals they came, and paid, to see. Describe how you would handle this situation in a way that illustrates the objective and subjective dimensions of your work and its impact on your guests and yourself.
3. You own and manage a high-end restaurant in a famous capital city. You are considering the possibility of using robots to attend to and service the meal orders from guests. Evaluate the possible advantages and disadvantages of investing in robotics to enhance the customer experience. State and justify your final decision using any three key concepts you have learnt in this chapter.

Chapter Summary

What can philosophy contribute to the hospitality and tourism industry? It may seem that the two fields are totally removed from each other. However, in this chapter, we have seen that the specific discipline of philosophy of the person, can offer significant food for thought to hospitality and tourism professionals. People and interpersonal relations are the basis for any activity in this industry. In fact, human beings constitute the core business in the hospitality and tourism sector. As such, it is important that industry professionals have a deep understanding of who and what the human person is, and his or her diverse needs, which are rooted in human nature itself. This knowledge will contribute to a greater

understanding of the client-guest and of the hospitality and tourism professionals themselves as persons. In this chapter, the intrinsic value of each human person was discussed along with the significance of work for the person. Philosophical concepts were illustrated using examples from the hospitality and tourism industry. The practical implications of a deeper understanding of the human person for hospitality and tourism professionals were presented. The chapter offers an enriched view of the human person in the context of the hospitality and tourism industry in ways that highlight the benefits of the industry for the individual person, whether guest or employee, and for society itself.

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6

Who Is the Other in the Hospitality Industry? Personhood at the Root of Transformed Work

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1   Introduction

As renowned restaurateur Danny Meyer says, genuine hospitality is a dialogue. There is a difference, he points out, between the monologue of mere "good service"—deciding how you want things done and setting your own standard—and the dialogue of hospitality, where your reception of the other and your delivery of the product makes the other feel: I am on your side (Meyer, 2006, p. 60). "Hospitality is present when something happens *for* you. It is absent when something happens *to* you" (Meyer, 2006, p. 11). Meyer's ideas are more than just the secret to the Union Square Hospitality Group's success. These seemingly simple statements enclose strikingly profound truths.

The dialogue of hospitality involves two persons: *myself* and the *other.* Therefore, two questions are crucial in becoming good hospitality professionals: *Who is the other? Who am I?* The answers enable one to transform work—whether in restaurants, hotels, tourism, or recreation—from a transaction of goods to a true person-to-person encounter. Ultimately, Meyer's insights and experience show us that hospitality sparks something great because it reflects the immeasurable worth of the human being.

Who is the other? To grasp this, we briefly explore the concept of *personhood.* Personhood is best understood in the light of several other notions: *intersubjectivity, unity*, *soul, body*, *agency,* and *dignity*. We will consider how a strong consciousness of the other *as person*, as *another I,* can positively influence (1) our vision of hospitality itself, (2) the way we relate with co-workers, employees, customers and guests, and (3) the way we relate to our own work. Deepening our understanding of what it means *to be a person* and *connected to other persons* is at the root of transforming our work.

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2   Person-to-Person: The Other as "Another I"

No human person exists alone: we live, act, feel, and move together with others. People depend on one another for their needs. We do more than exchange goods to survive, however—we relate, interact, and connect, forming a network of interdependence and interrelations (MacIntyre, 1999). Most of us are familiar with Aristotle's characterization of humans as social animals; we could further highlight the human person's *intersubjectivity*. Being a human person means being interrelated with *other human persons*. One's very life experience is configured by the existence of other individuals with him/her: human existence is social and relational existence.

Martin Buber (2010) advanced the notion of intersubjectivity by developing the idea that a human is a being-in-relation. This means more than encountering the same people repeatedly over time. It means establishing a communion with *the other*, who is another *I*. It is this acknowledgment of the other as "another I" that generates genuine hospitality. A real relationship is characterized by sharing commonalities: something in you is invested in the other, and the other in you.[1] Like in any other human relation—friendship, a parent–child bond—in hospitality, the connection is also intimate, going beyond simply sharing resources or common social interests. As Meyer observes,

> It's human nature for people to take precisely as much interest in you as they believe you're taking in them. There is no more robust way to build relationships than taking a genuine interest in other human beings and allowing them to share their stories. When we take an active interest in the guests at our restaurants, we create a sense of community and a feeling of "shared ownership". (Meyer, 2006, p. 75)

This "shared ownership" does not only apply to customers: it especially applies to co-workers and employees as well.

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[1] By commonality we mean material and immaterial goods shared between persons, uniting them and creating a community of life such as shared projects, dreams, ambitions.

To better understand intersubjectivity in hospitality, it is crucial to consider the concept of personhood, which constitutes the foundation of every human's intrinsic dignity. That is, one has human dignity *because* one is a person, and he/she must be treated according to that dignity (Lombo & Russo, 2014, p. 139; Yepes Stork & Aranguren, 1999, p. 61).[2] When we say the acknowledgment of "another I" leads to genuine hospitality, it is precisely because it implies recognizing the other as *another person of immeasurable dignity*. Buber calls this acknowledgment "becoming aware." Personhood and human dignity inform hospitality when we are aware that the other, as person, is a unique *subject*—and when we ensure that our reception and response to him/her reflects this awareness, whether he/she is co-worker, employee, or guest.

Persons are *centers* of something: we cannot be treated as mere conglomerations of parts, for each is far more than that. Persons are centers of subjective experience, durable identity, and social communication. We exhibit a structure of internal organization that provides an axis for coherence, continuity of awareness—of themselves and the other—and action. "Persons are the Archimedean points from which alone it is possible to identify positions in space and time, for it is they that give meaning to the here and now" (Spaemann, 2007, p. 164). This is one of the singularities that marks the distinction between humans and other living creatures: unlike an ordinary object such as a tree, persons as subjects have their own thoughts, intentions, desires, and aspirations.

A person's subjectivity stems from his or her being a singular unity of body and spirit or soul. Thoughts, feelings, desires, imagination, and choices—in short, our *activity*, expressed through our body—reveal the immaterial part of us that capacitates us to do all this: the soul (Lombo & Russo, 2014, p. 22). The union of body and soul means that it is no exaggeration to call human persons *embodied spirits*. We are always unified beings of existent duality: all the time, both material body and immaterial soul are alive in singular unity. St. Thomas Aquinas explains this union through the *hylomorphic* analysis, from the Greek *hyle* (matter) and *morphe* (form). This follows Aristotle, who stated that the soul is

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[2] This dignity of the human person is not based upon how he acts, but on what he is as such.

the substantial form of the body (Lombo & Russo, 2014, Chapter 3).[3] The soul animates the body; making it move and act. The soul, therefore, is the principle or source of life and activity.

According to Karol Wojtyla (1993), the soul–body relationship is of "basic importance for understanding the whole uniqueness of the human person, as well as for explaining the whole structure of the human person" (p. 168). The unique relationship between body and soul—the unity *for itself*—is what makes each of us personal individuals with our own identity and interior world. Because we have a rational soul, we possess not only sense powers, but spiritual as well: intellect and will. This makes us—persons in our unity or the *I*—principles of our *own* activity. Human activity is characterized precisely by *freedom*, a corollary of our human nature, making us able to know ends and consciously and voluntarily act toward them. We are masters of ourselves and our actions, and capable of developing our own lives and acting toward our purpose (Lombo & Russo, 2014, pp. 96–97).

These are some of the characteristics[4] that come from being persons and illuminate our human dignity. All this means that when we relate to others, we must recall that "the person is an end unto himself and never simply a means; he is an end that exists per se and cannot be used as a mere instrument subordinated to other ends" (Lombo & Russo, 2014, p. 147; Yepes Stork & Aranguren, 1999, pp. 70–72).[5]

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[3] For an overview of form and matter, and the significance of *substantial form,* see cited chapter. Specifically, Aristotle's definition of the soul is that it is "the first actuality of a natural body having life potentially in it." Aristotle, *De Anima* II, 1, *BK* 412, a 27.

[4] For a more complete discussion of personhood and its properties, see Lombo and Russo, *Philosophical Anthropology*. Other qualities they cite are inalienability, unrepeatability, completeness, intentionality and relationality, and autonomy.

[5] The original Kantian maxim is "Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means but always at the same time as an end" (Kant, 1997, AK 4:429).

3   Hospitality: The Ripple Effect of Human Dignity

Let us return to Danny Meyer's distinction between good service and genuine hospitality. His observation has a strong intuitive appeal. How do the notions of personhood and dignity help us unpack this distinction?

Meyer defines service as the technical delivery of the product. It is fairly obvious that any hospitality establishment's first range of goods covers material ones, appealing primarily to the senses. We seek the restaurant with the *lasagna alla bolognese* served at the perfect time and temperature; the flame-grilled, juicy burger that comforts you at the end of a hectic week; or the delicate variety of sushi and tempura that makes your mouth water. We seek the bed-and-breakfast with clean and cheery bedspreads, a harmonious color palette, and working wi-fi. We seek the resort that places you in the right spot to revel in the ocean's jeweled beauty or the hotel that offers you the starry panorama of city lights and sparkling, artfully served drinks.

The materiality of good services does not mean that these have nothing to do with human dignity. The manual work that yields good food, immaculate linens, and aesthetic spaces requires planning, study, standards, and creativity. Manual or material work involves our rationality and bears its imprint. Even more, manual work that is at the service of the human person's corporeality is capable of transmitting an immaterial reality. When carried out well, this work contributes to humanizing others and society (Chirinos, 2006, Chapters 4 and 5). The services offered by any hospitality establishment respond to all the dimensions of the human person: bodily, psychological, social, and even spiritual. Already we can see how notions such as the unity of the human person or the radicality of our social nature can influence the measurable qualities of the service provided in the industry. Technical excellence is already a mode of paying respect to personhood and dignity.

However, culinary delights, spotless housekeeping, front-desk refinement, and even thrilling vistas can remain at the level of something being done *to* you. Good service appeals to all aspects of the person. Yet something more is necessary for authentic hospitality: the capacity to address

the person as a *whole*, as the subject and "other I" that he/she is. In becoming aware, acknowledging, and receiving the other as *another I,* we gift genuine hospitality—something done *for* you. "To" and "for," as Meyer says, make all the difference.

Yet good service and great hospitality are inseparable: both are needed to excel in the field (Meyer, 2006, p. 60). However, the step from efficient service to genuine hospitality requires more than techniques and behavioral strategies. Any successful manager or professional in the hospitality industry must exhibit organizational skills and specialized knowledge. Yet it is equally important—perhaps more important—that he/she must be able to successfully relate to employees and guests alike. Ultimately, successfully connecting with the other depends on our recognition of his/her personhood. It means being conscious of human dignity, of *this particular individual's* human dignity, and letting this awareness shape our convictions, perceptions, actions, and even feelings.

Personhood and dignity, then, make up the soul that should animate what might usually be called "interpersonal skills," i.e., attentiveness, listening, eye contact, calmness, empathy, warmth, etc. (Meyer, 2006, p. 60). Awareness of dignity is what grants us the intuition necessary to discover a particular guest's needs and know what to do to provide them (The Ritz-Carlton Hotel Company, 2021; Michelli, 2008). Consciousness of subjectivity hones both the realization that each person has a point of view, and the capacity to look at things from the other's perspective. The overall trait necessary is a capacity to *receive* and *respond* to the other, qua *I* (Cates, 1997, p. 94).[6]

We must emphasize that hospitality is more than a marketable commodity, even though part of hospitality is ensuring quality products and providing multisensorial experiences. Also, personhood and human dignity are more than just useful mantras to repeat to oneself with the sole end of being so warm and friendly that your establishment attracts more customers. This would still reduce what can be given to mere good

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[6] Diana Fritz Cates philosophically explains "receiving" and "responding" to others, albeit in a more intimate context than hospitality (friendship and compassion when the other is suffering). She uses Aquinas's theory of the appetites to develop a notion of complacency that sheds light on interpersonal relationships. Cates defines complacency as "receiving the desires, pains, and joys of another into the self, such that they seem to the self to become partly the self's own."

service. Ask yourself: if hospitality were all about the best products and experiences, why is it that we can place such a wide range of establishments—from burger stands to Italian *trattorias*, from tour-guided trips to catering events, from bed-and-breakfasts to luxury hotels—within this phenomenon we call "hospitality?"

Fundamentally, it is because hospitality is an activity that springs from the interiority of the human person and a gift we make to the other *because he/she is another person*. Hospitality, therefore, is a ripple effect of becoming aware of human dignity. In any place where one human meets another, receiving the other and attending to his/her needs and well-being on account of his/her humanity, hospitality happens. Exploring the connection between human dignity and hospitality reveals the latter to be a particularly human activity with its own unique role in human flourishing. There is a singular delight that comes from receiving one as guest and being treated as guest.

We can see the uniqueness of hospitality *qua* human activity even in the experience of HospoVoice, a union of hospitality workers in Australia. At its origin is a frustration with wage theft and harassment in the workplace. They are constructive: part of their solution is an app called Fair Plate, which allows establishments to be rated by employees and which guarantees restaurants as "Fair Plate Certified" if they take care of their people. But even if their blog articles and news bytes expose the difficulties of working in the food and beverage industry—i.e., being overworked and underpaid—they are firm in their reasons for wanting to improve the hospitality industry. They love their jobs, identify as "people people," and find their greatest fulfillment in enabling others to feel welcome, have a good time, and make memories (HospoVoice, 2021a, b). They do not use the philosophical arguments presented here, yet implicit in their demands for fair conditions is a love for personhood, dignity, and the specific mission of making others happy with their work—hospitality.

Their experience brings up another issue. Some might think hospitality is primarily about the customer. But if hospitality is the ripple effect of a strong awareness of human dignity, the truth is that customers and guests are on the outer rim of that ripple. We can only give genuine hospitality as an establishment or team, if those within the team

offer each other hospitality first. An implication of this for the modern manager is "concern for the worker and his clientele as an individual and as a social being—an idea that today extends beyond the individual worker to the organization and even the environment in which it operates" (Barrows et al., 2012, p. 519). It is within the team where we have the occasions to deal with the other as a free agent of his/her own activity—with all the difficulties and potential that arise from this fact.

4   My Team and I: Important Variables in the Equation

Some would rather count on 1% of 100 people than 100% of themselves. They grasp the truth that professional success is more like a relay race than a solitary sprint. Of course, at work we must constantly train as individuals, studying and applying effective strategies that can improve personal performance. Still, we will never be able to win a relay by ourselves. "The quality of teamwork is essential to team success" (Engelland, 2018, p. 171). Success is the result of a collective effort; trust is the glue that holds great teams together. Meyer believes in this kind of mindset in working with others in the hospitality industry. He is proudest to hear the compliment: "I love your restaurants, and the food is fantastic. But what I really love is *how great your people are*" (Meyer, 2006, p. 127). Hospitality is a team sport.

Now, what presupposes a team equation's effectiveness, and grants it added value? Four Seasons founder Isadore Sharp applies the principle: Treat employees right to treat customers right (Sharp, 2009, p. 93). Meyer calls this approach to hospitality management *enlightened hospitality*. Clearly, the care for our own staff comes first. The variables in the equation are my team and I, and *my team* is equally important as the *I*—the leader. "Nothing would ever matter more to me than how we expressed hospitality to *one another*. (…) We would define our success as well as our failures in terms of the degree to which we had championed, first one another and then our guests, community, suppliers, and investors" (Meyer, 2006, p. 102).

When one perceives another as *person*, he/she treats others as a funda-mental subject because of his irreducible dignity. Companies do not become leading brands solely by their material perks. Let us take the case of Ritz-Carlton—the only service company in America that has been given the Malcolm Baldrige National Quality Award twice. Part of the Baldrige Excellence Criteria is the "integrated management frame-work." The Criteria contain key values that define the inculcated beliefs and behaviors found in high-performing organizations. Ritz-Carlton's unique culture starts with the motto: "We are Ladies and Gentlemen serving ladies and gentlemen" (Reiss, 2009). For Ritz-Carlton, employees come first. Showing a deep trust in your staff's judgment and valuing their opinions animate the organization's platform. Borrowing Wojtyla's concept of *participation*, working in a team is not mere interaction. The experience of acting together with others must be fueled by a recog-nized value: one's dignity. "If you have a philosophy that puts employees first, guests second, community third, suppliers fourth, and investors fifth, you implicitly have a long-term perspective," echoes Meyer (2006, p. 185). Businesses stand a much better chance of gaining customers when employees are treated and encouraged to express and reveal their humanness. Feeling seen and acknowledged is an eminent human need.

Enlightened hospitality encourages all team members to become better employees, and ultimately, better persons. An unhealthy group dynamic can be overcome by the manager and the employees' openness and will-ingness to teach and be taught. As essential variables in the equation, everyone—from the front-of-the-house to the back-of-the-house—can and should develop and nurture habits to keep the team's unity and dynamism afloat. "Individual members bring human capital to the team. Human capital is created by improving a person's skills and capabili-ties to earn an income or increase human potential" (Engelland, 2018, p. 173). When the latter—increasing human potential—comes as the front burner, the working relationship in a team develops into a virtuous one. On what account does virtue belong in a team at work? Engelland (2018) observes that,

> In a virtuous relationship, each individual not only receives…enjoyment and utility but also delights in the virtuousness of the other. Each…comes to expect that the other will exercise virtue in all their dealings, and because each friend wills the good of the other, they will correct the other when they see them doing something wrong. Virtue allows the very best kind of relationship – the kind that is needed among workgroup teammates. (p. 178)

Among the many habits or core skills that team members must acquire, we can highlight three which many hospitality practitioners find indispensable. Michael Romano calls the possession of these skills the *excellence reflex*.

Primarily, we have *respect*. This is because *the other* is a free, intelligent agent, an end in himself and not a tool for ends. There is a difference between instrumentalizing the other and teamwork. Working as a group is collaboration and participation for an end. In hospitality, the *I-thou* acknowledgment and respect for our inalienable dignity cannot remain unilateral. It has to be fully experienced by the other as well: on other words, reciprocal. Employees give their all when they, and not just their end-product, are accepted and appreciated as *someone* and not *something*. Paul Bolles-Beaven taught Meyer an operative South African expression: *Ubuntu*. This Zulu expression conveys humanness, going beyond a traditional greeting like "Hi, how are you?" *Ubuntu* transmits the unspoken "I see you." "That simply and effectively addresses the core human need to be seen and feel seen" (Meyer, 2006, p. 192).

Next, we have *patience* and *dialogue*. Human intersubjectivity comes with a flip side: our capacity to relate presupposes an inner core that is infinitely private. There must be an "I" before there is a "we," and to a certain degree, the "I" is incommunicable. Thus, hard work is required to establish a true understanding of the other. Moreover, our biography and history create a pattern of habits rendering us with different personalities, inner worlds, and their respective unique expressions. Miscommunication is at the root of many interpersonal problems, even before a difference in values. Surface-level attributes of individual team members

can be crucial to the team's overall function, yet finding common deep-level factors that we cannot see can have a much more significant impact on work teams.

Finally, the habit of *empowerment* gives each one a chance to become a better team player. Teamwork provides an arena for the other to grow in freedom. The work environment, when in shape, capacitates employees to learn from their mistakes and improve. Meyer affirms that this is a huge contribution to the dialogue on hospitality. Based on his experience, he found that those most likely to thrive in the Union Square Hospitality Group are those who enjoy playing team sports. "And that's true for any organization in which people depend on others for their ability to succeed" (Meyer, 2006, p. 144). *Empowerment* can be translated as enabling employees to solve problems for guests by making immediate decisions on their own initiative and discussing them later with management.

We can see respect, patience, dialogue, and empowerment in the story of Isadore Sharp and the rise of the Four Seasons hotels. When Sharp wanted to create the world's best hotel company, he saw that caring for the employees was the key. Sharp (2009) knew that "the fastest way for management to destroy its credibility is to say its employees come first and be seen putting them last" (p. 106). It took tough, persistent, and one-to-one effort to convince managers to delegate authority, support and trust fellow workers, and treat them with integrity and respect. Sharp does not hide that he had to cut some top managers, establish new patterns of communication, and make choices that were personally distressing, but it all paid off: Four Seasons protects its values and lives by the Golden Rule, "Do unto others as you would have them do unto you." Employees feel like their work makes a difference, their opinions count, and that helping the company furthers their personal growth.[7]

Wojtyla says that the more intense the interchange between the *I* and *thou* are, the stronger is the confidence, trust, and self-expression. In this industry that hospitality is, mutual responsibility is the mutual confirmation of the person's value: his or her dignity as a person (Wojtyla, 1993, p. 245). Meyer makes it clear that: "That sense of affiliation builds

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[7] Sharp tells the full story in detail, narrating difficulties and nuggets of wisdom.

trust and sense of being accepted and appreciated, (…) a necessity for a company's long-term survival" (Meyer, 2006, p. 175).

5   Transformed Work

Personhood and human dignity are central to hospitality not only in the way we relate to others, but in how we do our work. Persons are self-experiencing subjects revealed by their activity. In hospitality, they are revealed not only to others but, more importantly, to themselves. Persons are intrinsically perfectible beings: we perfect ourselves through our actions. Work is the *first* condition in perfecting ourselves. Man, as *homo faber*, is not only someone who works for work's sake. Rather, he works with a broader view, his human spirit leaving a mark on the work's materiality, which then becomes the bearer of meaning and values that transcend it. In and through work, we humanize life and the world around us.

The dignity of work stems from human dignity. Work, in some way, becomes or reflects the agent of the work (Aristotle, 1995, p. 1168a7). This subjective dimension of work is what is most stable, independent of the product. It only and exclusively depends on the dignity of human beings, and so takes precedence. If awareness of this reality is lacking, work loses its truest and most profound meaning. Work is nothing less than an expression of our essence as human persons, such that regardless of the managers' and employees' products ranging from simple to complex, all have value because they are products of the human person.

Human work does not only proceed *from* the person. Like any other work, hospitality is also essentially *ordered to* the human person. The different tasks corresponding to the roles of each employee in the industry must be oriented to the person—work's subject—who is carrying it out. In other words, work finds its *final goal* or *purpose* in the human person. Consequently, attention given to details at work contributes not only to the perfection of the work itself, but also of the person.

Our care for our work, which centers on many material, organizational, and aesthetic details—thus, work well done—brings into play

the virtues. Good professionals are recognized by the quality of their work—an internal perfection of the worker. Meyer wants people for his team who are highly wired to do the job well, which all hospitality professionals are called to. He recounts:

> It's not hard to teach anyone the proper way to set a beautiful table. What is impossible to teach is how to care deeply about setting the table beautifully. When I walk into any one of our restaurants as its dining room is being set up for service, one of the most lovely sights to me is a waiter lifting a wineglass off the table, holding it up to the light, and checking for smudges. This is not because I'm an unreformed smudge freak, but because someone is showing care for a small detail – smaller even than what the average guest may notice. (Meyer, 2006, p. 131)

This is how work, transformed by virtue, occupies a central position in human flourishing, contributing to the perfection of others and the world. Human work impregnated by human dignity serves as a channel to realize one's ideals and values. Then and only then can work be considered not only as a means of subsistence, receiving praise and honor, and leverage to climb the social ladder, but as the right environment for human growth and perfection.

6   Conclusion

Hospitality is a dialogue between an *I*—myself, and *thou*—the other. It is a dialogue that goes beyond a conversation or discussion. Hospitality as dialogue signifies the life of the relation between persons: their immeasurable and irreducible worth. In this chapter, we have seen that understanding hospitality's dynamism essentially involves understanding the notion of personhood. Through this, we have answered one of the questions that guide us in becoming good professionals—*Who is the other?*—and are now aware of how human dignity informs and intersects with hospitality. Acknowledging *the other* as another *I* who possesses the same dignity reinforces the idea of a transformed *other* and work in the

industry. Because of this absolute character, the person must always be respected and treated according to that dignity.

We will deal more about personal development or flourishing in the next chapter. Since we have already talked about who the other is, now we ask: *Who am I?*

Action Prompts
- Make it a daily habit to think of how you are going to treat the people around you *before* you go to work.
- Open up channels of feedback from employees to management, to discover whether employees feel respected, empowered, or listened to.
- Encourage self-examination at all levels. *Does my action respect or honor the dignity of others?*
- Evaluate the length of work hour shifts of your employees, to ensure their work-life balance.

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Study Questions

1. Why is the *I-thou* relationship in hospitality a fundamental one?
2. Explain, in your own words, the difference between good service and hospitality.
3. Explain the source of human dignity and give examples of attitudes and behaviors that will reflect its worth.

Chapter Summary

To better understand the difference between good service and genuine hospitality, it is important to consider the notion of personhood, which constitutes the foundation of each and every human's intrinsic dignity. Each human person is an intimate unity of body and soul, and a free agent of his own activity. Each human person is also a unique I, which

is never an isolated reality: in daily existence, it is always in relation with a thou. The human person is open to others and social by nature: one cannot flourish alone.

Hospitality's dynamism intersects with human dignity in certain fundamental points: (1) The services provided address the bodily, psychological, social, and even spiritual needs of the person, and yet hospitality is defined by receiving the other as a *whole person*. Hospitality necessarily entails dealing with differences. Thus, (2) the field necessarily requires cooperation with others whose dignity is on par with my own. To create a collaborative work environment, some essential attitudes and habits have to be acquired and developed: for instance, respect, patience and dialogue, and empowerment. Finally, (3) the dignity of work stems from the dignity of person. Thus, hospitality should not be merely product-oriented activity, but transformed and humanized work.

Hospitality is revealed to be a field that is intrinsically other-oriented. Human dignity ought to inform hospitality and be especially reflected in one's reception of and response to the other. Hospitality then becomes an occasion for the transformation of the human person.

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7

Who Am I? Unity of Life and Personal Growth

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1   Introduction

"What do you want to be when you grow up?" From childhood, we're taught to dream about a certain profession. We seek fulfillment in our work—and rightfully so. The *other* isn't the only one who comes out winning in the dialogue of genuine hospitality; if we approach work as a venue for personal growth in virtue, we definitely end up finding the self-actualization we seek.

Growth has a starting point: *who am I?* It also entails a vision: *who do I want to be?* A crucial element to growth is *unity*: unity of ideals, values, attitudes, and dispositions with outer expressions and actions, forming a personality that is coherent, whether in private or in public. To achieve this unity of life, one must consciously direct one's powers toward a worthwhile goal, seeking the best answer to *who do I want to be?* Ultimately, becoming a good hospitality professional means aiming at a goal that is even higher: striving to be a good human being.

In this chapter, we take a tour of a philosophical framework that helps structure personal growth and unity of life. First, we take a closer look at the universal potencies of the human person and the role they play in our activity. Second, we introduce the notion of virtue. Finally, we sketch out how the traditional four moral virtues can be exercised in hospitality.

2   A Closer Look Within: The Person's Blueprint

You're a barista, it's 5 a.m., and you should be getting up and ready for the opening shift. You feel sluggish and a little bit more tired than usual, though—you've stayed up late for several nights finishing coursework for a food and beverage certification program, and your mom's been sick for a week. It's fallen to you to cook family meals, and there has been more rush at the café these days. You consider calling in sick: tomorrow is your day off, anyway. But part of you is reluctant: you've never missed a day of work so far, and you *do* take pride in your job. What do you do?

You're a sous chef, and it's Saturday night. Tension runs high in the kitchen as you all deal with the rush of diners *and* the lavish birthday

banquet occupying one of the restaurant's event rooms. A junior chef is particularly slow today: he's made mistakes in basic operations and doesn't seem to understand the instructions repeated to him (twice). Then, at a particularly critical point of the night, someone from front-of-the-house comes to tell you that a diner is getting impatient, just as the junior passes you the wrong ingredients for the dish. You feel an incredible rush of anger and the great urge to yell and let him have it. At the same time, all the recent news reports about aggressive chefs come sharply to mind. What do you do?

You're a hotel HR manager, and five minutes before closing time, your secretary tells you that there's a very distraught housekeeping staff member who has just come in, claiming that she urgently needs to speak with you. You've had a particularly full day, have that rather dazed feeling from too many meetings, and have spent the last hour dreaming of getting home and watching something light on Netflix. What do you do?

Inner conflict is familiar to all of us. This experience led Plato and Aristotle to posit different powers within the person, starting with the basic division of desire and reason. When conflicted, we feel a strong or significant inclination toward something, and at the same time, are conscious of reasons for *not* doing what that desire is inclining us to do or reasons for doing something better. Thomas Aquinas would take up these explanations, developing a four-part framework of the powers or faculties of the human soul. Because classical philosophers strove to form a clear idea of the principles of human activity, they also had a strong explanation of *good human action* and what we have to do to live well: *grow in the virtues*. Let's take a look at the powers of the soul that play into personal growth.

The aforementioned classical philosophers had a thick notion of the soul: it is more than just mind.[1] As discussed, the soul is the immaterial principle of life and unity for the entire person: our being holds together because of our soul. The capacity to know and think is one of its powers, *distinct* from the capacity to desire or reject what we come to know. The difference between knowing and wanting is something we can phenomenologically experience. When we *know*, the object of our knowledge becomes *present to us in some inner way* (Lombo & Russo, 2014, p. 55), but we don't automatically desire everything we know. Studying for exams shows this to us in a particularly vivid way: we can possess knowledge (and if we study well, we do so for years after). Still, we don't necessarily like *or* dislike everything we study—we can be quite neutral about what we learn. On the other hand, when we *want*, we experience a *tendency or inner movement towards a good* or *away from an evil*, and this can move us to act. If we are pastry chefs and see a YouTube video of new chocolate decoration techniques, we can experience a strong inclination to try them out. The object of our knowing is what has been classically called an *intentional form*, while the object of our wanting is the thing *in itself*. If you are hungry, the knowledge of pizza will not satisfy you as much as a real pizza.

In Aristotle and Aquinas, since the powers to know and want are parts of the soul, their purpose is to sustain the life of the whole. So, where does inner conflict come from if these capacities were meant to work for the creature's benefit? From the fact that the human is a complex being—his/her life spans different levels, as he/she is body *and* rational soul. The classical philosophers identified three degrees of life: vegetative, sensitive, and rational. This makes our knowing and wanting multilayered as well.

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[1] For more insight into the matter, see Sanguineti, J.J. *Filosofía de la mente*, in Fernández Labastida, F. and Mercado, J.A. (Eds.), *Philosophica: Enciclopedia filosófica on line*. Retrieved April 16, 2021, from http://www.philosophica.info/archivo/2008/voces/mente/mente.html; Sanguineti, J.J., and Villar, M.J. (2016). ¿Es posible hablar de alma o espíritu en el contexto de la neurociencia? In Vanney, C., and Franck, J.F. (Eds.), *¿Determinismo o indeterminismo? Grandes preguntas de las ciencias a la filosofía* (pp. 513–534). Logos-Universidad Austral.

Aquinas argues that wanting or appetite is dependent on knowledge, and he points out that we are capable of two different types of knowledge: sensible and intellectual.[2] Thus, we also have sense appetite and intellectual appetite or will. *Senses* and the *sensitive appetite* are linked to bodily organs and activity, while *reason* and *will* are spiritual faculties that do not involve organs; rather, they are directly seated in the rational soul.

Through external and internal *senses*, we gain knowledge of corporeal, material, and concrete realities.[3] With the *sense appetite*, we desire what we come to know through our senses. Aquinas identifies two "subdivisions" of the sense appetite—desire which leads us to pursue a pleasant good, and desire which gives energy against difficulties or for a useful good (Miner, 2009, p. 50). Generally, he explains emotions in the key of these desires. Joy, for example, comes when we reach what we desire, sadness when we don't have what we desire, and anger when we see an obstacle blocking us from something we desire (which is why we would need the energy to overcome the difficulty). Again, because we are a unity, there is significant overlap with our rational life here: we can feel these emotions for intangible or spiritual goods as well (friendship, justice, beauty, etc.).

Reason makes us open to all reality—material *and* immaterial. The intellect grasps universals: thanks to the intellect, we can know a thing's nature, its causes, being, truth, and good. We can know completely immaterial realities such as the soul, God, dignity, and hospitality. Because Aquinas holds that appetite is dependent on knowledge—and because he thinks they should be proportionate—he says that the desire corresponding to intellectual knowledge must be *capable of desiring and uniting with goods that are not solely material*. This desire he calls the intellectual appetite or the will. Only the will can want things *because*

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[2] Vegetative life's powers are nutrition, growth, and reproduction—not knowledge and wanting.
[3] A full discussion cannot be made here, but a list might help: external senses are touch, taste, smell, sound, sight and internal senses common sense, imagination, cogitative power, and memory, see Chapters 6 and 7 by José Ángel Lombo and Francesco Russo (Philosophical Anthropology).

they are good, that is, not just because they are pleasant or useful. Our will, which responds to the goods identified by our intellect, enables us to *choose*. By the will, man has the capacity to "orient himself knowingly toward perceived goodness or towards his own specific ends" (Lombo & Russo, 2014, p. 95). Again, intellect and will are purely spiritual faculties because only such would be capable of having immaterial objects.[4] Because of intellect and will, we are free and live our life through freedom and choice.

Senses, sense appetite, reason, and will are what undergird our action. The faculty approach is useful in explaining why inner conflict can arise *and* also how it can be resolved. We always desire things because we grasp them to be good in some way. Sometimes inner conflict is a tussle between something appealing largely to our sense appetite and something appealing largely to our rational appetite. Consider the situations mentioned above: in the sous chef scenario, you are seeking emotional relief (letting out stress in anger) but need to weigh that against reputation *and* what is good for the team dynamic. In the barista or HR manager dilemma, you probably feel the inclination toward a largely physiological and sensitive good (rest). Still, you find yourself considering it against another, less tangible good (i.e. working well, serving the other).[5] On the other hand, sometimes conflict can very well be over several rational goods, precisely because our rational soul opens us to loving so many things: do we give more time to work, family, or friends? In these cases, a lot of reflection is needed to choose wisely.

What do we have to do then, to live well? Examining inner conflict shows us that there is a plurality of goods to choose from. The ongoing task of the good human life is to put order among these goods and choose the *best* good at a given moment—*good* also meaning course of action or way of acting. It is not a matter of calculation or hard-and-fast rules. What we need is the *ability* to know what the best thing to do is, and to carry it out. Having the capacity to know, desire, and choose in a way

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[4] At the same time, they do not operate independently nor separately from the sensitive faculties.

[5] Note that the faculty structure schema has its limitations: many times we experience something as good or bad *as a whole*. Rest, for example, can also be very good and necessary for the rational powers.

that is consistent and coherent with the best we can be is what it means to have a strong personality, and to be virtuous.

The part that can know what's good for us as a *whole*, as *persons* (with all that entails—see previous chapter), is reason. Classical philosophers often called it the best part of us. But we can't just know what's good—we have to want it and do it as well. The journey of personal growth entails uniting the different powers within ourselves—desires for pleasure, desires which give energy against difficulties, free will, and reason—integrating them through choice and activity such that they cooperate in choosing the best at every moment. This unity takes place through the virtues, because they order and render our mode of behaving conducive to the good of human life as a whole. Being virtuous *is* a worthwhile goal, and the best answer to *who do I want to be?*

3   Virtue: Releasing Your Potential

In Greek, virtue is "arete (αρετή)", excellence. For Aristotle, a happy life is one lived in accordance with the virtues, which are excellences of the intellectual and appetitive powers. Similarly, Aquinas characterizes virtue "an operative habit…a good habit, and an operative of the good" (Aquinas, 1981, I–II 55 3c).

What does this mean? Aquinas traces the Latin *habitus* to the verb *habere*: to have or possess. A *habitus* is an enduring characteristic of the person that implies a profound possession of his own nature, making him master of his own actions. Since habits reside in our faculties as stable dispositions, they procure us the power to act readily, with regularity and dexterity. The philosophical notion of habit goes much deeper than the way we usually use habit today: an ingrained stimulus—response circuit. Modern and contemporary psychological treatments of *habit*, following William James, tend to portray it as rigid, automatic, unconscious, opposed to goal-directed actions, and bereft of any possibilities, whether good and bad (Bernacer & Murillo, 2014, p. 1; Austin, 2017, p. 24).

This is not the case in Aristotle and Aquinas' anthropology, which characterizes virtue as a good habit of a free nature. When classical philosophers call habit and therefore virtue a "stable disposition," this does not mean that it determines (i.e., boxes in) or automates the activity of our intellect, will, or sense appetites. It means that it enables them to be more capable of acting toward the good of the entire man, or the good of reason.

Think of a normal, unathletic person who decides to start on an exercise program. At first, there are certain workouts or even movements that he/she is not able to do, because his/her muscles aren't ready. Continuous exercise, however, makes the muscles suppler and increases stamina and speed. The perfection of the muscles is not a determination, strictly speaking, but an increase of capacity. Neither is it an automation, because the person must always use his/her own muscles. As a person continues to exercise, his/her muscles gain a more perfect disposition to challenging activity, making the subject more physically fit overall and more capable of challenging workouts and routines. This is an excellent image of how virtue perfects our intellect, will, and sense appetites: they are our "muscles" in living a good human life, and they release and even increase our potential. Another aspect of virtue's being a stable *disposition* is that it disposes or orients the lower faculties to the higher faculties, creating harmony and order among them. This makes it easier for our sense appetites, will, and intellect to work together for our good—just as exercise leads to better muscle and movement coordination.

Virtue as a "good operative habit" or "good habit bearing on activity," stands in a special relation to the soul, which is the remote source of all our activities. The profound union of our body and soul grants our faculties to be the proximate sources built into the soul by nature and the habits as immediate principles acquired to hone our faculties. In other words, the soul aids man, faculties aid the soul, and habits aid the faculties. In perfecting our faculties, virtue perfects us as entire persons, helping us aim for the good. Virtue has a fixed relation to a *good*: the good of the person with respect to operations of external things, i.e., justice, and the good of the person with respect to operations of internal things, i.e., passions and impulses. Thus, virtue does not just mean goodness in *external actions*, but *internal desires and emotions* and *intention* as

well. It is a habit of choosing the good because we want it *as something good*, a habitual perfection of our inner choice.

Virtue is acquired through constantly choosing, and at the same time, gives us the capacity to constantly choose the good. This is not a matter of mechanical repetition: true virtue requires a notion of *habit-as-learning* as opposed to neuroscience's view of *habit-as-routine* (Bernacer & Murillo, 2014, p. 5). Recall that choice is an activity of the will, and so closely linked to reason. Well-formed reason tells us what the right choice is. Our will carries this choice out, doing so more energetically when our sense desires cooperate with it. When we consistently reflect over what the best thing to do is in a given situation and consciously choose and do it despite any difficulties, the virtue we acquire eventually leads to spontaneity, thus becoming second nature to man. Virtue and choice have a circular relationship.

Human beings are ordered to self-perfection. We are wired to direct—or in some cases, redirect—our course toward a fulfilled life: we are purpose-driven, goal-oriented creatures. Flourishing is the highest good of human endeavors. All our free actions have flourishing as its target, its intended goal. We have seen above that virtues are habits, stable dispositions that provide us with guidance on how we are to live our lives. This is personal growth: being responsible ourselves, for our own character forged in the virtues, and ultimately for our quest for answering the originary question—*Who do I want to be?*

Virtues, then, are intrinsic elements of a flourishing life. There is an inextricable, not *just* instrumental, connection between virtues and human flourishing. Viewing virtues as instrumental would mean seeing them as important because they help us achieve results or manage our emotions, rather than because they are valuable in themselves. If virtues release our potential, then they are *part and parcel* of flourishing. Kristjánsson is convinced that the virtues are "a defining aspect of human flourishing - indicating both that they are *irreplaceable* by anything else and *objectively valuable*" (Kristjánsson, 2018, p. 10).

Kristjánsson observes a rather instrumentalist understanding of virtue among some contemporary psychology trends, including positive psychology (Kristjánsson, 2018, p. 7). For instance, he comments on Barbara Frederickson's treatment of gratitude as "simply a positive emotion that is valuable insofar as it broadens and builds personal resources" (Kristjánsson, 2018, pp. 10–11). In this framework, it seems like "gratitude is, in principle, replaceable by any other means that happens to be more useful for this instrumental task." On the other hand, however, "gratitude *qua* quasi-Aristotelian virtue (…) would be an irreplaceable part of a flourishing life" (Kristjánsson, 2018, p. 11).

In other words, as intrinsic elements of flourishing, virtues are more than positive performance attitudes that contribute to a positive workplace morale and long-term success. When we see it this way, we can fall into the trap of cultivating the virtues in the workplace with the sole end of productivity, or as Kristjánsson says, *business-as-usual instrumentalism.* If we are productive, positive, and emotionally stable thanks to the strategies of PERMA, mindfulness, the Steen Happiness Index, etc., but not *virtuous*—not choosing to cultivate virtues because it is good—then we are not, strictly speaking, living a flourishing life.

If becoming a good hospitality professional means aiming at an even higher goal—striving to be a good human being—then work is our stage for this virtuous performance. We can be *virtuosos* in the hospitality industry, not only in the sense of being highly skilled employees but of being excellent human beings living a flourishing life. Think of an executive chef who spends over a decade of consistent training for countless hours a day. This entails a progressive learning scale, stepping up and down every now and then, which eventually forms one to be a *virtuoso* in the culinary arts. A manager becomes a *just* manager if he/she practices the virtue of justice day in and day out. He is acclaimed as a hardworking person not because his shift is more than eight hours a day but because when he is working, he concentrates on the task at hand diligently. This way of acting for an extended period of time becomes a lifestyle, a virtuous cycle. Just as constancy and consistency enable one to be an expert professional, the virtuous stamina of the hospitality professional is built up in the workplace.

As a human activity, hospitality also has a subjective significance regarding the self-fulfillment of the person who performs it (Lombo & Russo, 2014, p. 228). Practicing the virtues helps us release and develop our potential and live a purposeful life even at work, where we spend two-thirds of our day. Meyer attests that it pays off to surround oneself with compelling persons from whom one can learn and with whom one can be challenged to grow (Meyer, 2006, p. 130). The workplace, therefore, is the best arena to cultivate and exercise virtues. Carrying out our work well by incarnating the virtues is synonymous with working toward becoming more virtuous persons. As a result, we gain skills that help us become more confident in all that we do (Engelland, 2018, p. 185) because the virtuous person is most free and most capable of doing good things: a release of one's potential toward a flourishing life. Work then is a growth opportunity, a character builder, and a human potential catalyst. It is where we are constantly challenged and constantly choose, and so, constantly practice and cultivate the virtues.

4   A Flair for Hospitality: Virtues in the Workplace

Among the virtues Aristotle discusses in the *Nicomachean Ethics*, four stand out: the moral virtues of temperance, fortitude, prudence, and justice. When Aquinas develops these, he calls these cardinal virtues; his account holds them as virtues that all others are part of and can be loosely mapped onto the four human faculties (*ST* I-II, Q. 61 Art. 2). Temperance and fortitude generally perfect the sensitive appetite, prudence perfects reason, and justice the will. At the same time, we have to keep in mind that virtue unifies our powers—so cultivating and exercising all of them require the cooperation of our sense appetite, will, and intellect. We briefly discuss the four virtues and how they can be exercised at work.[6]

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[6] The summary we present has three major sources: the *Nicomachean Ethics*, the *Summa Theologiae*, especially the second part of the second part, and Mercado et al.'s *Personal Flourishing in Organizations*, where one can find a chart that adapts and links positive psychology's VIA Classification of Character Strengths and Virtues with classical approaches.

4.1   Temperance and Fortitude

As mentioned, temperance and fortitude perfect the sense appetite. Specifically, temperance—also called self-mastery—perfects the desires that pursue pleasure or sensible and bodily goods. On the other hand, fortitude perfects the desires to flee from or combat sensible or bodily evils.

Temperance protects us from excess, especially in pleasures or comforts. Pleasure and comfort are not bad in themselves: in fact, the flourishing life needs a level of pleasure and comfort, and the task of hospitality is to bring pleasure and comfort to others. However, when we indulge in them in the wrong time and place, or to the wrong degree, they can derail us from higher goods. Being dependent on short-term gratification *can* make you unable to achieve and savor long-term, more valuable goals. Although temperance is also known as moderation, it doesn't consist in only being able to stop oneself. When we are temperate, we become capable of working toward and really enjoying better things.

Fortitude makes us stand firm in the face of difficulties and strive for the good. When there are external and internal obstacles to our goals, fortitude helps us overcome them. When work gets tough, fortitude helps you follow procedures, do things well, and work against tiredness if you judge it to be the appropriate thing to do. When controlling your temper or doing the right thing gets difficult, fortitude also helps you do what you know you should.

Some positive traits that fall under temperance are forgiving those who have done wrong, humility by "letting one's accomplishments speak for themselves" (instead of boasting), being careful about one's words and actions, and regulating one's emotions. Some that fall under fortitude are integrity and authenticity—speaking the truth and being genuine even against social pressure; not shrinking from threat, challenge, difficulty and pain; finishing what one started, and "approaching life with excitement and energy" (Calleja & Mercado, 2018, p. 76).

4.2   When Do Situations Call for Temperance and Fortitude?

Traditionally temperance has to do with the pleasures of food, drink, and sex, while fortitude with fear and daring, especially in the face of danger or death. So one could imagine that temperance and fortitude are needed when you are, say, exceptionally exhausted, and you are offered the chance to get drunk or get high. But the self-mastery and resolution that these virtues form in us can also be very applicable in the world of our emotions. If we are temperate and strong, we will not give in to every urge to burst out in anger, tears, acid remarks, or nerves; we would have the capacity to rein in the impulse, calm ourselves down, process our thoughts, and act such that the problem causing our reaction is resolved in a good way.

This is especially important in interpersonal relations, whether the particular situation is that a particular co-worker always rubs us the wrong way, or whether we work in a restaurant kitchen subject to constant levels of high tension. The temptation to be aggressive (or passive-aggressive) can be very strong, and circumstances do not often favor peace. However, with temperance and fortitude, we can reach a point of maturity where we can be in command of ourselves and act respectfully even when we are tired and stressed. Fortitude, in particular, enables us to channel our energy to something constructive rather than aggressive. This will be possible because the virtues have shaped our desires to such an extent that they respond more easily to the good of reason: possibly remembering that I want to be a respected leader and a respectful person will be enough to calm me down.

Temperance and fortitude also definitely perfect how we do our work. On one hand, temperance can help us not overwork ourselves and take the right number of breaks. Fortitude helps us not slack, be punctual and diligent at tasks, and take the initiative. On the larger scale, temperance helps us not be carried away by pleasures such as promotions, perks, or elite status. It enables us to enjoy them when we deserve them, and when it will not harm "ourselves, our firms, or others." Fortitude enables us to withstand criticism or embarrassment from people who do not share

our ideals when it is time to take a principled stand at work (Engelland, 2018, p. 179).

In brief, temperance and fortitude foster affective maturity, facilitate teamwork and interpersonal relationships and help us be constant and consistent in our work ethic. Learning to smile and be attentive to others while under stress and persevering in work when tired spring from the virtues that regulate pleasure and endure difficulties.

4.3   Prudence

Prudence perfects reason such that it knows how to discover or detect the good in practical matters. It is more than just being clever, business-savvy, or "emotionally intelligent" such that you know how to win people over. When we say that prudence has to do with practical matters, we mean the practical matter of *living*: a prudent person can give advice about the good human life as a whole, which is why we can say that it deals with the ways in which man is happy (Aristotle, 2004, *NE* 1143b20). Prudence is a flexible virtue: it knows that the "right thing to do" does not depend on an abstract standard operating procedure, but is discerned in every situation. At the same time, prudence does entail knowledge of universals—i.e., of what is good for the human being—to be able to apply it to the particulars of the moment.

Prudence "consists of a knack for distinguishing ends from means together with an ability to be attentive to the nature of things," giving one insight, direction, and allows him to discover the true, the good, and the beautiful at work (Engelland, 2018, p. 179). It entails study, familiarization with particulars such as hygiene protocols, organizational skills, and standards of good service; it also requires a deep knowledge of the human person, his worth, and his needs. Traits that come along with prudence are creativity and innovation in doing things, curiosity and interest in the ongoing experience, open-mindedness by examining all sides, love for learning, and being able to give perspective or counsel to others (Calleja & Mercado, 2018, p. 76).

Prudence guides and directs all the other virtues, and is reinforced by them as well. As can be seen from the action prompts of the other

virtues, temperance, fortitude and justice also entail prudence. One does not become virtuous without reflection on what is truly good for me, as a human being, at the moment, without getting to know the particulars of a situation, without experience, and without (ethical) deliberation.

4.4   When Do Situations Call for Prudence?

The truth is, all the time. One needs to exercise right reason whenever one makes a decision (except, for instance, situations like choosing between *pistacchio* and *stracciatella* gelato). Prudence is needed when you're faced with difficult ethical situations, which certainly will come up at work. Perhaps you do not need to decide what to do with other people, but you *do* need to be able to decide what to do yourself if you find yourself in a clearly moral dilemma. Prudence is also needed in ordinary, daily decisions—knowing how to treat others, knowing how to decide what you're going to do at work, knowing how to rank priorities in life, knowing when to take a break. Part of prudence is also having an attitude of study and evaluation to always try to work (and live) better, with technical excellence and human excellence.

Action Prompts

In the face of a problematic situation, we are sometimes called to make difficult judgments. Here is a brief outline of steps that can aid you to resolve the situation or make decisions wisely. Note that the spirit of these steps is that a prudent person informs himself/herself, pays attention to the concrete particulars, and discovers what is good for the human person in this situation.

- Gather the observable facts of what happened.
- Listen to both sides.
- Identify the problem.
- Reflect on the concrete particulars, and consult with the right people (i.e. those in the lawful position or have the competence to help you judge or resolve the situation).

- Dialogue with the interested parties, if it is possible to collaborate with them to find the solution.
- When you make a decision, follow through coherently.

Learn to reflect, and ask yourself *why* you do things.

Look at your co-workers—reflect on human dignity. Take the talk about human persons and human worth seriously. This gives one clear priorities, and good reason to treat others with respect and regulate expressions of emotions.

4.5   Justice

Justice perfects activity toward others, giving them what is due. In hospitality, which is all about the other, justice means actively honing and perfecting skills pertaining to one's department, thus providing good service: culinary excellence and food presentation, cleanliness in housekeeping, efficiency and warmth at the front desk, receptivity, and graciousness for all staff.

As a virtue, the object of justice is *what is due* directed to the other either for a *particular good* (work satisfaction, empowerment, and personal growth) or the *common good* (harmonious and effective team-work resulting in the company's success and/or its positive contribution to society's growth). If not practiced, it would be impossible for us to live with others as justice entails positive traits that underlie a healthy community life—fairness, leadership, and citizenship/loyalty/teamwork (Calleja & Mercado, 2018, p. 76). Aristotle emphasizes the specific meaning of justice as a virtue that consists in the observation of the *just mean* in the distribution of goods and obligations. Employees need to feel that the distribution is fair and equitable to act justly themselves in the workplace.

Justice has a paramount role in the workplace. We realize how, in our experience of the practice of this virtue, it is characterized by *alterity*—the recognition of others as another *I*; *sense of obligation*—we give what is owed in the strict sense of the word; and last but not least, *equality*—not in the sense that every person receives exactly the same thing, but rather justice re-establishes equality between the other and me, i.e., when a chef was asked to do overtime and has been paid for it, leaving neither of the two owing anything to the other. All these three characteristics imply a fundamental recognition of the inalienable and irrevocable dignity of every human being, regardless of his/her position in the workplace.

4.6   When Do Situations Call for Justice?

Justice is not a virtue on its own. It requires the virtues examined above and is to be practiced all the time, whether or not someone is looking at us. It is more than a matter of rights. The practice of justice involves *a relationship with others* and embodies *the good of others*.

Many real-life situations intensify the call for justice. A particularly relevant case is when we're tempted to put profit over people. It's peak season, and your hotel needs more manpower to attend to the influx of guests. However, hiring more people, albeit contractual, would mean spending more money, which you would rather save up. To cut costs yet still gain more profit, your solution was to add three hours more to all of your employees' eight-hour-shift and glossing it over with a 10% increase in the 13th-month pay. But, as the manager to whom people look up to, are you giving your workers what is due?

In positions of power, justice means fairness in treating employees, fairness and transparency in implementing rules and regulations; safe and healthy working conditions to avoid harassment, bullying, and exploitation; fair wages. Justice should not only be lived at managerial levels. Living justice at work means avoiding pilfering, regardless of whether things have little value; it means not cutting corners even if a task or procedure may seem insignificant. In short, justice is in each worker's responsibility to work and work well. When we treat each other justly, we learn to trust the other as he/she acknowledges us as another *I*.

Action Prompts
- Distribute tasks, attention, and feedback fairly.
- As a manager, create an environment where equal opportunities, not equal rewards, are given to everyone. Take care of your employees. Recognize outstanding efforts. Celebrate every goal met.
- As an employee, carry out your tasks with accountability and responsibility.
- Make work/life balance a team priority.
- Foster constructive communication through open channel feedback.
- Treat each other with dignity, compassion, caring, understanding, and respect.

What would virtues "look like" in the workplace? One could say that living the virtues gives us the flair for hospitality. This is more than just an expression: recall that virtue unites our faculties: makes our sense appetite more responsive to our will and reason, and helps all the powers in us aim for what's truly good for the human person. When we work hard to acquire virtues, constantly seeking to choose well, our virtues can permeate us to great depth. This can mean several things: on one hand, this makes things that seem difficult at the beginning become more natural with time: we can actually reach a point where we enjoy being good—being hardworking, courteous, or orderly.

On the other hand, virtue also manages to shape our sensitivity and perception. Some philosophers have pointed out how we cannot, say, help others or be compassionate if we do not first perceive suffering (Blum, 1994, pp. 31–37). Virtue doesn't just cultivate our inner disposition; it also shapes our moral perception. When we live the virtues, we end up noticing, very naturally, what the other may need and what we can do to gift the other with genuine hospitality.

5   Conclusion: Changing a Harsh Work Culture

When celebrity chef Anthony Bourdain took his life, others began to speak up on their views and experiences of mental health in the restaurant industry brought about by constant pressure, harassment, and lack of social support (Osipova, 2018). The effective way these chefs used to deal with mental health was to acknowledge it and practice better self-care. If we translate this to an anthropological perspective, *authentic self-care* means living a life of virtue. The virtues, when practiced by everyone in the industry, especially from top-down, can create a mold for a thriving work culture.

A champion work culture is the DNA that serves two important functions in the workplace: The genetic material of the virtues passed from top-down and serves as *the information* to direct and regulate the development of personal and professional growth and flourishing. Work culture is akin to the wind. Its invisibility environs all hospitality workers, making its effect be seen and felt. When it is blowing in the direction of flourishing, it makes for smooth sailing. But when it is blowing against human flourishing, everything becomes more toilsome.

We have learned in this chapter how our work in the hospitality industry is a human potential catalyst for us to achieve a flourishing life. However, we also know that no workplace is unflawed. While some experience the maximum job satisfaction, others wallow in an unhealthy work environment—and sometimes, they only choose to stay to be able to put something on the table at the end of the day, or because it's the job that they love no matter what the odds are.

Harsh work culture is plagued by constant stressors resulting in unhappy employees. These stressors can be the lack of trust (between employer and employee, and between you and your co-workers), injustice, individualism, power struggle and opportunism, unclear goals, mismatched job tasks, to name a few. All this boils down to the failure to effectively recognize each person's dignity and his multiple capacities for growth and development. Is there no way out then for a harsh work culture? The good news is that work culture is *created* and not directly produced by hospitality industry stockholders. Personal growth

can lead to culture change: the person himself becomes the backbone of the industry's character. But such change must take place at *all* levels of any institution.

When hospitality is well done, one serves the other as an entire and integral human person, creating spaces, environments, and experiences infused with order, harmony, and beauty, therefore allowing and fostering the other's bodily, psychological, and spiritual flourishing. More, living the virtues as hospitality professionals is *perfective of the person*: the best way to establish a humanistic and flourishing work culture.

Study Questions

1. How can I direct my human potentials toward a worthwhile goal?
2. What does *growing in the virtues* entail in my life as a hospitality industry professional? Which virtues and traits do I need to work on most?
3. How can personal growth effect culture change in the workplace?

Chapter Summary

Personal growth and unity of life can be achieved in the workplace, in particular, in the hospitality industry. This growth indeed involves *the other*, but it primarily seeks to answer the question: *Who am I?* in view of the vision, *Who do I want to be?* Knowing and understanding our blueprint as persons endowed with inalienable dignity and various capacities that help us develop ourselves and become better human beings is a crucial step to a flourishing life. In our pursuit of self-actualization in work, virtues as *habit-as-learning* occupy an integral place, as intrinsic elements, in our daily life as professionals. Our work serves as our stage for virtuous performance, giving us the flair for hospitality. Through the virtues, our faculties—the intellect, will, and affectivity—are united, cultivating our inner disposition as well as shaping our moral perception. In the end, personal growth is living the virtues of self-mastery and

fortitude, prudence, and justice, molding us to behold *the other* and gift them the genuine hospitality they deserve.

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8

Body and Soul: A Holistic Approach to Hospitality

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1   Introduction

The human being has been defined and described in many ways throughout history. One of the widely accepted definitions of a human being is 'an individual substance of a rational nature', which implies that the human individual is a rational being with intellect and free will. That definition originated centuries ago from Boethius' *Liber De Persona et Duabus Naturis Contra Eutychen Et Nestorium*, but it features in many contemporary discussions on the human person (Bai, 2021; Emery, 2011; Koterski, 2004; Simpson, 1988). In general, scholars describe the human condition as an embodied but essentially spiritual self, emphasizing the need to note that the person is composed of a body animated by a soul (a non-material part of the self). When one analyses the activities of living beings and their needs, one discovers that humans have many biological needs in common with animals. However, one can also see glaring differences between the manner of satisfying those needs in humans. The capacity for thinking and for self-determination, based on what the person understands as good, is a key distinguishing feature of humans among other animals. In fact, humans may decide not to satisfy their biological needs if they have reasons strong enough to do so. For example, many leaders or exemplary personalities driving for change in the society have gone on hunger strikes, refusing meals as a way of protesting against societal ills. Thus, even professionals involved in caregiving need to consider that to care for others is not simply to provide the resources that they need to feed, sleep or satisfy other biological needs. Instead, a more robust approach to professional care will address different aspects of human being including the emotions and the intelligence.

The complexity of the self makes it possible for professionals to approach each person to whom they provide hospitality services on a different level so that they are attended to with creativity. The human being, an embodied self, needs the integral approach which assures a high quality of service. The hospitality professionals, in this process of creating a holistic approach to carrying out their work, will need to practice different virtues and will find opportunities for self-development. When one also sees hospitality at its best in homes, where most people get primary care and support for wellbeing, it becomes even more patent

to emphasize the need for a humanistic paradigm of human interactions that enables people to flourish. The holistic approach to satisfying people's needs based on the different aspects of their condition as human beings, requires some reflections on those dimensions. The first task of this chapter is to present some of those human faculties and suggest ways of reaching them.

2   Some Human Faculties

The human person is a complex multidimensional unity. Each human has both external and internal dimensions. A living being possesses a specific form of cohesion among its component parts, which renders it physically stable (Lombo & Russo, 2014). Each of these dimensions in turn is made up of various faculties or powers of action and has different modes of functioning. In a broad sense, most scholars recognize two aspects of each human being: a body, and a soul or a non-material (non-physical essential feature of humans evidenced by activities that are not purely observable by the senses) (Lombo & Russo, 2014). Throughout history, various scholars in the humanities, including philosophy, the social sciences and the practical sciences have made proposals for understanding the complexity of the aspects that are constitutive of a human being. Prominent among those schools of thought include various dualists who advocated for favouring one of two human dimensions (the body or the soul) over the other. When one favours bodily concerns as if it were the only component of human beings, one loses sight of a unity of the person described in earlier chapters. In the same way, when one focusses only on the spiritual dimension ignoring the bodily concerns, one has another reductionist, incomplete view of the person (Sanguineti, 2015). For example, it is possible to render services that cater only for biological needs such as satisfying hunger, forgetting that the client has an intelligent dimension that requires that one communicates the reasons behind the choice of meals presented, gives an assurance that the meal has been prepared in hygienic conditions. The aesthetic appeal of the food matters too and this requires the gift of creativity on the part of the professional. In order to attend to the needs of others, one should

be able to recognize those needs. It is therefore necessary to present the key dimensions which are often directly served by the hospitality professional.

Historically, the human being is described as a complex unity of a body (Aristotle, 1962) and a soul which gives it life. The different manifestations and powers of operations of each of the dimensions work together so that the person can attain their goals. Within the body, the five external senses are key features of humans that bring us in direct contact with the different objects and people around us, including the service provided by hospitality professional. The objects perceived through the external senses tend to move us internally to be inclined to react in different ways. These internal motions are felt passively as an attraction towards what we perceived with our senses, or repulsion from those things. Our emotions are the baseline for our affective dimension, and they arise spontaneously within us as we encounter various items in the world. The emotions cannot be directly wished away, but they can be managed by the spiritual, non-material faculties of operation which reside in a soul (the life-giving principle of the body which is an essential part of the person from the moment it comes into existence (Brock, 2005). The intelligent capacity and the voluntary control of our choices and actions are attributed to the soul. They are however inseparable from the body as the human is a complex unity that cannot be radically separated into parts that do not commune with each other.

The implications of the above analysis of the unity within complexity of humanity are that one needs to engage different dimensions of the person they have before them when interacting with them for different reasons including professional services. For the purpose of this chapter, the emphasis of an integral approach to care will be based on a classification of the needs according to the dimensions described earlier. Consequently, the chapter begins by exploring the biological needs of the person and an access to the solutions to those needs through the senses. The psychological and affective needs of the guests or clients of hospitality is another topic that needs to be addressed. Even though it falls out of the scope of the tasks of a professional caregiver or other hospitality professional to satisfy all the affective needs of the person, one

cannot underestimate the effects of managing clients' affectivity effectively, whether by emotional intelligence or by simply acquiring and living the virtues of social life. The guest, being a rational agent and often with the capacity to use the intellectual faculty, can also be served by meeting up with standards demanded by intelligent planning and creative solutions to their needs. In that sense, one can speak of intellectual needs to be met by the professional approach and the praxis of the firms that are dedicated to providing such services.

3   Appealing to the Senses

Humans begin to perceive the world around us and engage in a relationship with it through the use of our senses. The senses of sight, smell, hearing, taste and touch are basic bodily faculties that are important for relating with the objects around and with other humans. It is generally accepted that the inactivity or damage to any of the senses is a significant loss to the person. The fact that there are many contemporary research centres whose purpose is to investigate ways of restoring any of these organs to health whenever they are damaged is proof of their importance for human wellbeing. It should then not be surprising that each professional field dedicated to caring and centred around care for the person's sense of wellbeing, especially hospitality and tourism, should be interested in enabling their clients or guests to reach their targets by appealing to their sense perceptions.

In addition, the aesthetic experience is one of the aspects of fulfilment and exercising the capacity for appreciation of beauty can enhance one's sense of wellbeing. In addition, exercising one's capacity for excellence and practicing leisure activities that enable one to practice some skills, are other ways of contributing to wellbeing that can be enhanced by the protocols and creativity in hospitality services and in welcoming tourists. For these, one can help the guest to feel at home by preparing an attractive sensorial experience in their first contact with the professional's work. What they see, smell, hear, touch and taste maybe the source of their appreciation of the care and concern for their wellbeing shown by the hospitality professional on a large or small scale. It is important to

note that the hospitality professional described in this chapter includes those who are employed as caregivers and those who care for others natural consequence of the duties and rights of being in a family and contributing to the wellbeing of its members.

The first impressions are often created through what is generally observable by the senses. With the sense of sight, one can enable the client to live the aesthetic experience with the carefully laid out linen, attractive food presentation, colourful decor, neatness and orderly arrangement of spaces, venues and homes etc.

The specifics of what one does to prepare the guest's sense of hearing will depend on the context in which hospitality services are being provided. The requirements for a tourist centre with wildlife and games reserves would be different from those of an events centre for parties. The texture and appropriate level of sound in a fancy restaurant will differ from that in fast food eatery and would certainly differ from the sounds in the dining room of a family home. Classical music may be appropriate for a retirement party for a professor of arts and music, such may however not be appreciated in a traditional folkloric or cultural display in an African setting. It is impossible to give specific recommendations for the sonography for different events as each situation is unique and the purposes and settings of events are very diverse. It is enough to point out that one must consider what best suits the hearing of the persons who are present and what best gives them the sense of wellbeing.

Taste is an indispensable sense to please for culinary art, wines, cocktails and other drinks. Paying attention to the taste so that it is exquisite is a detail of care and respect for the person to whom food is served. One can therefore see the chance to please a palate as chance to put a smile on the face of a fellow human being and thus lighten their burdens and ease their toils to achieve great goals with the moments of respite and temporary wellbeing that goes with good tastes of edible things.

The aroma of food, the scents of perfumes and natural fragrance of outdoor settings are different factors that can be curated in a bid to reach the person through their sense of smell. The texture of linen, of fabric, upholstery can be pleasing to the sense of touch. In taking care of these aspects that appeal to the senses, one has access to the person's heart and mind.

It is important to note that the care of the senses is only the beginning of showing one's respect for the dignity of the guests one attends. It is however an indispensable beginning as one reaches the affectivity and ultimately progresses to reach the intelligence. One's ward, guest, client, child, etc., can begin to get an insight to how much one values them through their observation of the care and attention one places in the external features of care immediately available to the reach of the senses. One can attain a more robust collaboration with a person's quest for flourishing by reaching beyond the senses, to the affectivity and intelligence, in the necessary depth.

4   Embodied and Passionate

The passions and emotions are our internal responses to our contact with the external world through the sense experiences. These emotions occur within the professional and the person receiving the services. Examples include fear, surprise, joy, anger, etc. One of the steps in learning how to manage people and their emotions is learning to manage oneself. Emotional intelligence, made popular by Daniel Goleman, is very important for hospitality practices as it helps to understand and manage oneself and to be aware of the emotional needs of others and be able to manage them (Goleman, 1996). Achieving harmony with others is one of the fundamental aspects of fulfilment and flourishing and managing one's emotions is one of the ways. In fact, our emotions play a far greater role in reasoning, decision-making and individual success than it is commonly acknowledged. Their importance for professional success becomes even more obvious when people work in teams or have to meet with others and work or interact with them. In business transactions, mutual trust and confidence in a person's capabilities are important for long lasting relationships. Building such trust often begins with managing one's emotions and understanding those of the people one will work with.

It is not enough to cater for the person's biological needs and attract them to one's services by ensuring that the services are attractive for the senses. It is also important to help the person feel that they have been

considered worthy of receiving such high-quality service. That feeling which comes with the recognition of human dignity, and the respect towards the guest, is one that can facilitate their perception of fulfilment and gratitude. In that light, a simple smile could be psychologically more valuable than the most expensive dish on the menu.

The balance between thinking and feeling while carrying out one's daily tasks or interacting with people helps one maintain a robust approach to the practice of the profession. Our basic emotions which we often need to control include anger, sadness, joy and fear. Emotional intelligence has different recognized components that are essential for effectively managing the affective aspects of desires, feelings and emotions. Some of the components such as self-awareness, self-regulation and motivation affect the self, while others are concerned with their interaction with others e.g. empathy, social skills, recognizing emotions in others, etc.

Professionals who are self-aware recognize their own emotions and identify how they affect their thoughts, actions and behaviour. In addition, they know their strengths and weaknesses, and have self-confidence. With a developed capacity for self-regulation and self-management, one gains control over impulsive feelings and behaviours and can manage their emotions in healthy ways. They can take initiative, follow through on commitments, and adapt to changing circumstances.

With social awareness, one can understand the feelings, needs, concerns and interests of other people, perceive emotional cues, feel comfortable socially and recognize the power dynamics in different contexts. These features enable one to develop and manage good relationships and to communicate clearly. Even in circumstances where professionals do not foresee continuity of patronage, for example within tourist settings where clients are just passing by, possessing and practising those emotional intelligence skills can lead to referrals of other clients to them. Practising good habits also helps the professionals to grow as persons, making them excellent in their work and as a person.

Proper management of our emotions, and our responses to those of others, contribute greatly to the sense of wellbeing that comes from being in harmony with others. Many times, the management of emotions will occur with the use of the intelligence while integrating feelings under its

direction of choices and actions. This means individuals can choose to do what is best for them and for others, even when they do not feel like doing so. It becomes easier to make such choices when the professional clearly understands their implications for personally desired goals and for the good goals of clients. The intelligence plays other roles in professional work and will be further explored.

5   The Intelligence Satisfied

In organizing one's work as a professional in any field, one needs to think through the available options, plan and study the feasibility of each possibility. One cannot doubt the role of sound logic in providing service and care. It is therefore unsurprising that the hospitality professional has to have a high level of critical thinking and problem-solving skills. These skills come in quite handy since hosts have to deal with equally rational beings. Within interactions, explanations and intelligent dialogue, clients can come to understand that they are valued, as they experience the host's manner of respectful communication and creative solutions to their challenges while attending to their requests.

The order with which food is presented, the thought and smart designs in arranging the flow of guests in a banquet, and the preparation of dishes in a way and order that makes it easy to have them served at parties or on a family table, are tasks that require a lot of intellectual abilities. Not everyone has the flair for caring for such details that do not escape the critical and observant eyes of a knowledgeable guest. The professional who puts in a lot of effort and creativity when planning everything that their guests need will do well for themselves in intellectual growth in resourcefulness and also show the nobility of the profession. Knowledgeable guests notice and appreciate when a lot of smart planning and thought has gone into the hospitality they experience. Those who are not so knowledgeable learn and are often grateful for the information gained from the interactions with the hospitality professional.

One can also enrich the knowledge and cultural formation of guests by providing information and experiences that enhance learning about new places, history, traditional events, architecture, etc. Some tourist sites

provide an aspect of cultural education in the hospitality services they offer. Such sites include agricultural resorts, wine presses, food processing farms, institutes of research in agriculture, etc. Hygiene protocols, organization skills and problem-solving skills also appeal to intelligence of the visitors. Another aspect that is intricately connected to the intelligence is the capacity to choose what one understands to be best for them. Hospitality services will do well then to have a variety of options from which guests can make choices for their wellbeing.

Scholars have explained that it is logical and intelligent to believe in a supreme being to whom humans owe their existence. Human intelligence is often thought to be the mirror of divinity, and the awareness of the connection with the supernatural makes humans feel the need to connect with the divine in religion. Spirituality is a topic of discussion in many intellectual circles within the debates about the ultimate reason and purpose of human existence and the purpose of the beings on earth. Many humans have a sense of religiosity or spirituality. Studies in positive psychology show that spirituality is a character sense and its practice leads to an increased sense of wellbeing and human flourishing (Peterson & Seligman, 2004). Considering that spirituality and religion are essential aspects of human fulfilment, it is important that the hospitality professional respects the customer's religious beliefs and tries to ensure that the ambience is such that guests can practice their religion as long it does not involve activities that are intrinsically harmful to themselves and others.

The challenges in the environment, including natural disasters, pandemics, economic difficulties, etc., can be opportunities for creativity. Unforeseen challenges can become drivers of innovation. The recent pandemic has necessitated a spur in creative ideas for the hospitality industry. The original ideas that arise in the attempt to solve crises are impressive and attract praise and recognition of the intelligence of hospitality professionals. Whoever needs to use the new ideas appreciates the critical thinking that has gone into home-grown solutions for those challenges. For example, the catering services for hospitals have had to find ways of coping with increased demands and would have to study ways of improving their work processes in order to cope with the situation. In addition to creativity, there are character strengths and virtues in which the professional can grow and the next section explores them with a focus on some virtues.

6   Personal Development

From the earlier discussions on the holistic approach to service, it may seem that the focus is primarily on the benefits for the recipient of the service. One may then wonder what the professional gains while engaging in the integral approach to caregiving. In reality, the actions carried out shape the acting person (Wojtyla, 1979). In fact, philosophers have argued that humans constantly create themselves with their choices and actions. As such, humans are said to be continuously involved in the task of self-creation, weaving their identities and life stories with more or less awareness of doing so (Gahl, 2001; MacIntyre, 2016; Ogunyemi, 2014). Repetition of good acts leads to the formation of good habits. The practice of good habits which enable one to attain the good goals of life are virtues (MacIntyre, 2013). Such habits and virtues inform one's character and identity. Attaining the goals described above requires the exercise of the cardinal virtues which have been discussed in other chapters of this book. Those cardinal virtues of prudence, justice, fortitude and temperance are the hinge on which many other virtues hang.

A group of virtues that are particularly important for social life and other types of interpersonal relationships are found in Aristotle's discussion of virtues in *Nicomachean Ethics* (Aristotle, 1962). Scholars over the years have called the group of virtues, the relational or social virtues. Social virtues, especially amiability, gentleness, tact, good wittiness or humour are important for professional hospitality services. Other similar virtues include liberality, gratitude, honour, magnificence, magnanimity or greatness of mind, good temperedness and humility.

The practice of the acts of the virtues listed above can promote harmony with others which is an essential part of human fulfilment. There is no doubt that an amiable hospitality professional is easier to approach and helps one to relax and enjoy such services. The amiable person is easy to approach, they are friendly and will socialize with people appropriately. They are pleasant with no ulterior purpose. Good humour helps one to avoid being overwhelmed by the demands and difficulties of daily tasks. The capacity to judge when to joke, and to what extent such amusement is necessary is helpful for professionals. It is the mark of a tactful person to say and listen to such things as befit a good and

courteous person. Aristotle, in his discourse on virtues within his book *Nicomachean Ethics*, observed that there are topics that one can joke about and some that cannot be used in humorous tones or contexts. He adds that the cultured and refined person's jesting is not vulgar or improper, and that the jokes of educated persons differ from those of the uneducated (Aristotle, 1962). It is then necessary for hospitality professionals to avoid vulgarity in the attempt to entertain their guests and clients.

Similarly, good temperedness is a virtue that helps one to take control of difficult situations, help clients relax and enjoy and is thus a virtue that can be recommended for hospitality professionals. One can agree with Aristotle that the good-tempered person tends to be unperturbed and not to be led by passion or emotions. This however does not mean that such a person is never angry or upset, but they can be reasonably angry in the manner, at the things, and for the length of time that is appropriate, such that they do not dwell on offences for too long or too short a duration (Aristotle, 1962). The even-tempered professionals can master their emotions and give good services even in difficult times. They are not resentful, but rather tend to make allowances for people's mistakes. Such an attitude is invaluable in a setting where human interactions often expose one to the frustrations of others, sometimes making the professional vulnerable to transferred frustrations. It is important to note that one must manage unjust or harmful attacks with the necessary caution. Being even-tempered is not a reason to expose oneself to dangers of verbal or other forms of abuse. The truly virtuous even-tempered person will find an alternative solution to returning anger for anger but will ultimately find a good solution to avoid being a victim of abuse.

When instructions are politely and clearly given, the guest appreciates the clarity. However, it would be important to present the ideas in a way that does not project the impression that one thinks the guest is a simpleton. Respectful communication is important to professionalism. Even when the topic of discussion is the field of expertise of the professional, people appreciate it when information is politely and cordially transmitted to them. At the base of this attitude is intellectual humility

which every professional needs. The humility to work well without excessive showing off allows the recipients of excellent service to applaud the professional.

The virtue of liberality, also discussed in Aristotle's *Nicomachean Ethics*, means that the person gives generously even when they are aware that the recipient may never be able to repay the invaluable service. There are a variety of options of possibilities of what the person may give, for example, it may be time or economic benefits. Exerting effort to be creative in presenting food to people, going the extra mile to finish one's work excellently and exceeding expectations are other ways of living liberality. The liberal person, like other virtuous people, will give for the sake of the noble, they are generous because it is good to be so. They will give to the right people, the right amounts, and at the right time, with all the other qualifications that accompany right giving.

One cannot overemphasize the need to grow in several other virtues. This section of the chapter touches on only a few of the virtues which are directly related to interpersonal relations as often occur with hospitality services. Each professional will need to practice other virtues which have been described in the other chapters of this book. The people who provide services that are connected to hospitality and tourism can intentionally develop themselves and grow in all virtues, making themselves excellent in character while doing their work. Such development requires a personal recognition for the dignity of the self as a professional with many great possibilities of making an impact in the lives of those one works for or with, and a recognition of the dignity of those to whom one provides services.

7   Concluding Thoughts

The holistic approach to the person in hospitality and tourism described above, is a hallmark of service that recognizes the dignity of the recipient of the service as well as that of the person who provides the service. In order to achieve that robust approach, one needs person-centred service. All the persons involved in the dynamics of the hospitality

setting, whether they provide services or receive them, benefit from this approach.

On the part of the hospitality professional, focusing on the different dimensions of the client is a sign of being able to reflect and intelligently create packages that are what that client needs in a personalized manner. Personalized service, in this sense, does not necessarily require hours of study of each individual. Instead, it means that the professional has acquired a certain aptitude for identifying the general needs of their clients and can tell what would appeal to each one integrally. On the part of the client, the person-centred approach recognizes their dignity and the effort made to meet their various needs gives an idea of how much they are valued. For a guest or a client, the service then goes beyond a temporary solution of challenges of accommodation, feeding, etc., as it touches on questions of a genuine concern for humanity. The training of hospitality professionals can include raising an awareness of the need to recognize humans as equals in dignity, worthy of the care they are receiving. Trainers can also help such professionals to value their work and realize that it is a job that requires not only technical skills, but also a balanced personality, emotional intelligence, creativity and other intellectual and social skills.

It is possible to have a humanistic framework at the base of hospitality services on a way that it manifests in the practicalities of relating with the customers and providing what they need. A critical review of the processes of providing hospitality services and of caring for others, in homes, hospitals, resorts, etc., can greatly enrich the work with a humanistic basis. The human touch in jobs requiring interpersonal relations cannot be reduced to the technical skills alone. While assessing the excellence of hospitality professionals and the services provided, it is important to evaluate the attention they pay to the different dimensions of the human being.

Action Prompts
- Draw up a plan for integrating creativity and a social virtue into the work plan for a selected hospitality process.

- Describe the plan to your colleagues and discuss ways in which your team can enrich work processes with elements from the holistic approach.

Study Questions

1. What aspects of the human person can a hospitality professional appeal to with their work?
2. How can each of the dimensions of the person be valued and taken into consideration when planning and delivering hospitality services?
3. In what ways does the holistic approach to hospitality services influence the development of the professional? Give examples of three virtues that professionals can acquire and explain a scenario in which these virtues can be practiced.

Chapter Summary

The preceding chapters explored the unity of the human person and the different aspects of our wellbeing. This chapter addresses the theoretical and practical implications of the coordination of the different human faculties for an integral approach to hospitality services. Hospitality services can have an impact on the bodily, affective and intellectual dimensions of people.

With regard to our affectivity, the virtues described by Aristotle for social life are particularly relevant to professionalism in hospitality. The individuals in the industry, as part of their all-round development, should acquire virtues including some that make social life better, for example, amiability, liberality, wit, etc. There are different ways of appealing to the affectivity from the perspective of the host and of the guests, and managing affectivity well is a hallmark of emotional intelligence, a sought-after feature in professionals from many fields.

> The appeal to the senses is often the object of evaluation and a key component of identifying the quality of hospitality services. For an inexperienced assessor, the appeal to the senses may be the main reference point for measurement of success or standardization of processes. This chapter presents a case for a more robust approach to interpersonal relations within hospitality and tourism by showcasing opportunities to reach the whole person on different aspects of our existence as embodied and spiritual agents. The integral approach emphasizes self-development for the professional while reaching out to making a deeper connection with the recipients of their services.

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9

Human Dignity and Hospitality: Meanings and Philosophical Roots

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1   Human Dignity and Hospitality: Meanings and Philosophical Roots

A philosophical approach to hospitality could be preceded by a reflection on human dignity. It is a quite appropriate key notion that opens the door to a deep comprehension of our reality, of our essence. Human dignity as such is a modern term. Older than human rights, but still modern. Giovanni Pico della Mirandola probably used it for the first time in 1486 when he composed a famous public discourse entitled *De hominis dignitate* (Oration on the Dignity of Man). But it is fascinating to discover that the word *dignitates* in Latin was employed by Medieval philosophers like Thomas Aquinas to refer to scientific principles that were not verifiable. In such a way, the meaning of *dignitates* showed a sort of absolute and evident value. The best approach to it was to recognize those *dignitates*, to accept them as true, which means that they were like axioms.

Kant distinguished between the *dignity* of human beings and the *value* of nature (other living and non-living beings). And he gave to our two words—human dignity—a specific content: we are worthy because we are autonomous, because we are free (Kant, 2020). In this way, he continued Descartes' separation between rational beings like humans and non-rational beings that belong to nature (Descartes, 1998).

But although human dignity is a modern term, its significance covers all human history in such a way that we can speak of a meaningful word. Some thinkers refer to an ontological human dignity and a moral human dignity (González, 2004). The first one can be described as fundamental dignity: we all are worthy because we *are* humans. It is a first level. But it is also true that sometimes we speak of losing our dignity, or that we can enhance it. In this case, we are on a second level: the moral one. We are worthy or not worthy according to whether we behave like humans or not. Or, in other words, do not be surprised if we sometimes behave like animals! And this sentence is not derogatory: once born and even before, all human beings do show an existence that seems to be an animal life (we eat, sleep, and little more). In a similar way, somebody that is gravely ill (e.g., in a comatose state), even though he or she lacks rational expressions and manifests a vegetative and bodily life, is still a human

being and deserves every care. This enables us to detect that our bodily condition is always informed by a rational soul.

There is no reason to separate on two different levels our rational and social life from our bodily life, even if the latter manifests limits, vulnerability, or dependence. Nor is there any reason to think that our bodily condition is a sort of handicap against our freedom or our dignity. It is by no means fair to think that matter is an adverse situation. Tellingly bodily life reveals a dignity because we are embodied minds (MacIntyre, 2006). In other words, our dignity does not stem only from our rational soul, but also from our body that is rationally alive, too (Figs. 1 and 2).

And these theses are firmly engaged in the very beginning of our human condition, as paleontological and more recently biological research has shown (Wrangham, 2009). Our predecessors, indeed, satisfied a very humble and material need, such as nutrition, in different and new ways, i.e., according to a human conduct. Men the hunters preferred to take the meat to their families rather than eating it by themselves; women the gatherers were also worried about food and with their activity

Fig. 1 "All human beings are born free and equal in dignity and rights" Universal Declaration of Human Rights, 1948. (*Source* Photo by Andrae Ricketts on Unsplash)

Fig. 2 Our dignity does not stem only from our rational soul, but also from our body that is rationally alive, too. (*Source* Photo by Sam Burriss on Unsplash)

enriched human diet; and, as a result of a non-instinctive behavior with regard to fire, women the cooks prepared meat with other ingredients using fire for all the members of the family. Gastronomy was born and family, too Chirinos, 2017.

As Conrad Lashley wrote: "Sharing and exchanging the fruits of labour, together with mutuality and reciprocity, associated originally with hunting and gathering food, are at the heart of collective organization and communality. (…) hospitality primarily involves mutuality and exchange, and thereby feelings of altruism and beneficence" (Lashley, 2000, p. 4). Hospitality suggests therefore that it is essentially a relationship, deeply rooted in our bodily needs. It opens the door to a sort of material activity that reveals freedom, rationality, and even beauty and standards of excellence. "Cultures that care deeply about food often care

about life, history, and tradition" (Mayer, 2006, p. 5) and they could be the very best example of flourishing. Thus, we must learn to flourish because we could eventually fail.

2   Why Does Hospitality Make Us More Human?

To have been born as humans does not necessarily mean to behave as humans: we have to humanize ourselves. And in order to achieve our human flourishing, we have to recognize that we do have limitations. It is evident that we encounter physical boundaries, but we also face moral restrictions. Human limitations point to fragility and fragility points to dependence. The modern image of independent men and women or—with Kant's words—autonomous rational beings has reigned for more than two centuries and has suggested an ideal humanity based on rationality, good health, power, and freedom. But we are fragile and dependent. Fragility and dependence arise as anthropological challenges, that include deficits, limits, and wounds not only physical but also psychical. Against the modern meaning of human dignity as based on autonomy, Alasdair MacIntyre provides a more realistic proposal about our limited existence: the fact that our vulnerable condition needs help in different circumstances. We are rational and *dependent* animals (MacIntyre, 1999).

If we accept this human definition, then we can go further and accept that we need support for our fragile existence in everyday life. Based on this, hospitality can be defined as the tradition or activity that implies a relationship between a host and a guest, as two human beings who possess human dignity, to exchange gifts that are primarily oriented to solve and care for the bodily needs of the stranger whom the guest represents. With other words: the acts of hospitality are intimately linked to attending to the body's wellbeing and usually involve physical proximity (Hamington, 2010; Chirinos, 2007).

Some authors label hospitality as a trade-off relationship (Benveniste, 1973). Others as hierarchical rapport: "The host gives and the guest receives" (Hamington, 2010, p. 20), but it would be a big mistake to

attribute power to hospitality. While power could mean use or abuse regarding a person or another reality, hospitality reveals a quite different attitude already mentioned: care. As we shall see, care arises as another key concept on which hospitality is built. A good understanding and practicing of care could be the right way for a deep humanization of our technological society.

How should we understand care? To answer this question well, we have to admit that hospitality has, as its best reference, work at home.[1] But feminism in its second wave, i.e., represented by Simone de Beauvoir (2010) and Betty Friedan (2010), while defending the equality between men and women, announced that women should aim at working like other men and where other men do. Home care and homemakers belonged to a feminine ethic, related to a selfless and altruistic dimension that referred to work in the home as a cage for women. This feminist wave considered care as an emotional, mystique—and especially harmful—way of living.

But these theses have gone too far. Feminism's struggle for equality was centered on economic power. It assumed some of the negative capitalistic and liberally individualistic elements that were already in the system. And this attitude revealed a deep mistake: this ideology lost significant human principles. Indeed, rather than humanizing men, feminism made women more materialistic, and rather than enabling men to participate more in family life, the context in which this would have been possible—the home and the work that goes with it—was stripped of its value.

All these biases against manual and domestic work coincided with the low value given to the hospitality industry in those years. But a turning point occurred. In the 1980s a quiet revolution started within the feminist movement. Although these new feminist authors followed those first voices (De Beauvoir, Friedan, and others), they stated an important difference. Instead of avoiding care or appropriating it as a feminine mark, they proposed its universal inclusiveness. Rather than a woman's issue, care began to be perceived as an action that every human

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[1] The pandemic has changed the meaning of this expression, since most human beings have come to experienced the possibility of working at home continuing our professional work. The concept of remote work refers more to the trending situation of working from home than working at home and for the home.

being should develop during his or her life because we all—women and men alike—are capable of developing social bonds and other ties. And in those years, feminism witnessed the emergence of the so-called Care Ethics (Gilligan, 1993; Noddings, 2002; Slote, 2007).

Care Ethics' way of understanding our body was challenging. Our physical condition should not be conceived of as an abstract reality, but concrete, alive, and therefore human. We are fragile and our needs do not occur only when we are suffering extreme situations of sickness or pain. We present daily and bodily needs that most of the time require specific attention to enhance our "quality of life". Hospitality shows this awareness. "The embodied dimension of hospitality is significant because it facilitates a concretizing of the Other" (Hamington, 2010, p. 32).

Care is an action that has its origin in the caregiver and its completion in the cared-for (Kittay, 2014), which signifies that the caregiver should aim at meeting the needs of someone to improve their wellbeing. The way he or she meets these needs could be emotional or professional. If it is emotional, then it involves a bond in the agent that relates his or her action to the recipient of care. If it is professional, then it goes beyond this attitude of concern and represents different actions that foster the flourishing or wellbeing of the one cared for. The emotional care is also called "care about". The professional care is called "care for". "Care for" can include an emotional attitude but entails something more: abilities to meet the needs, standards of excellence, experience, practical learning, etc. "Care for" is a practice that looks for the wellbeing of the cared for.

3   And How Does Hospitality Make Us More Human?

It is frequent to relate hospitality to the space where we live our humanity in its deepest way: home. As Lashley states, "The domestic/private domain is an important setting for learning the obligations to be a good host and guest" (Lashley, 2008, p. 8). At home we must admit obligations that are connected to others, and we achieve happiness thanks to human relations and ordinary opportunities to acquire virtues. A good understanding of the domestic domain enables us to get rid of an

autonomous notion of human beings and puts us on the right path to arrive at flourishment.

Following Kim Redgrave, although "the activity of caregiving can happen in other practices outside of family life, what distinguishes familial caregiving from other forms of caregiving is that it is characterized by a more spontaneous trust and a natural intimacy that cannot be easily replicated outside of the family" (Redgrave, 2014, p. 75). According to this, the domestic sphere establishes the sense of authenticity of the hospitality experience and provides a benchmark against which commercial hospitality is judged (Lashley, 2008).

Another decisive consequence is to recognize the difficulty of fostering good relationships. Deep and strong bonds depend on a large chain of commitments (Sennett, 1998), and fidelity is a scarce good. Commitments are hard to build if we have not fostered long support to others and from others. In addition, our capacity of creating a community includes another key point: the acknowledgment of differences, which come out not only in places where people do not share common backgrounds but in the same family. This issue is clearly very topical and should be treated with greater prudence. Differences enrich our lives, enhance our capacity to love others, and create a source for flourishing especially in ourselves. Good relationships reflect not only human dependence, but also esteem. Good relationships are at the base of good hospitality. Therefore, "the practice of practical hospitality is experienced mostly in domestic private settings" (Lashley, 2008, p. 8).

Indeed, a better understanding and practice of hospitality will be facilitated by this family life (MacIntyre, 1999; Redgrave, 2014). The domestic sphere includes a set of practices that we learn at the personal level from direct experience (Hamington, 2010). Hospitality and home reveal a profound link, that will enrich our humanity because, although we usually speak of housework when we refer to domestic work at home, it is important to clarify that the aim of "housework" is not to make a "home" but to make a "person" (Aguirre, 2014).

4   Hospitality as a Human Practice

Making and sustaining family life can be defined as a practice in the sense Alasdair MacIntyre understands it in his book *After Virtue*. And hospitality can follow this path, too. A practice is a human and cooperative activity, that yields intrinsic goods, i.e., new skills or abilities, theoretical and practical knowledge, etc., acquired in a coherent way (not by chance). A practice entails a know-how that can be transmitted to other practitioners. Practices include standards of excellence that can be overcome, produce progress, and therefore contribute to enriching the specific culture and traditions of a practice. As a tradition, a practice entails a social dimension, not only because it improves the practice itself thanks to cooperative learning, but also because a practice incorporates social customs that emerge around the practice and between the practitioners (MacIntyre, 1985).

In the case of family life and also—in an analogous way—of hospitality, a practice includes the provision of care as the guiding thread of the activities that enhance, sustain, and reinforce the relationship between all the family members or all the hosts and guests. Empathy is the primary mechanism that allows for discovering the needs that are going to be cared for (Slote, 2007). And once needs are met thanks to empathy, it is important to recognize that "in the responsiveness to need on the part of the caregiver and the responsiveness to the caregiver's ministrations on the part of the cared for, a relationship develops" (Kittay, 2014). Consequently, empathy includes a relevant condition: we know the needs of others better if we learn how to apply empathy from friends or family members.

Empathy and care are two marks of hospitality, too, either in the old tradition of hospitality as a defining feature of all societies and communities, or in the recent "hospitality industry", that includes bars, hotels, restaurants, and other sectors. Empathy and care provide a framework for their frontline operations, to the extent of reducing high-tech enhancements and its applications. As Danny Mayer has defined, "restaurants will always remain a hands-on, high-touch, people-oriented business. (…) And that is why hospitality – unlike widgets – is not something you can stamp out on an assembly line" (2006, p. 93).

This idea leads us to another interesting insight. Who is the worker in the hospitality industry? Until the 1980s, a restaurateur was considered a blue-collar worker. That precisely meant that the hospitality industry was thought of as a Taylorist assembly line and that fast food and robots were going to win the battle at restaurants. But this way of understanding the future of hospitality did not take into account that to welcome and protect guests was still a potent factor in defining civilized behavior. Therefore, Danny Mayer's proposal about an *enlightened* hospitality entailed a new way of recognizing both this industry and the worker dedicated to it.

As a first note of this *enlightened* hospitality and far removed from the feminist vision against housework and caring professions, different voices defended for hospitality workers a non-alienating election, motivated "by the 'engrossment' of a caring relationship" (Hamington, 2010, p. 27). This is a critical feature that conditions the way a worker will envision his or her future, but it is not the only one. A worker who decides to enroll in the hospitality industry should also possess an optimistic warmth, should be intelligent and not just "smart", should understand and live work ethic (i.e. search for good results), should reveal empathy as an awareness of and connection to how the other feels and how your actions make the other feel; and finally should develop self-awareness and integrity (Mayer, 2006). Consequently, to rely on future robots to substitute all relationship interactions as part of the best hospitality practices is still a utopian desideratum.

But to rely on human workers reveals important challenges. For example, there is always the temptation of performing to deliberately impress the guest as a way of asking repayment. Truly hospitable behavior should avoid this conduct. As Mayer writes, "It's up to us to provide solid reasons for our employees to want to work for us, over and beyond this compensation" (Mayer, 2006, p. 26). Hospitality and tourism operators need to support their workers, because they are key to offering good hosting experiences that will engender positive emotional responses in guests. "They are crucial to converting customers into friends" (Lashley, 2008, p. 10).

5 The Different Meanings of Service in the Hospitality Industry

At the beginning of this chapter, we briefly referred to hospitality as a hierarchical rapport (Hamington, 2010, p. 20). Although some authors resist this directionality and valued the exchanges between host and guest as reciprocal (Tronto, 1993, p. 104), it is true that in the hospitality industry, the host gives and the guest receives. Therefore, for the large majority of experts these two extremes of the relationship reveal a service action. For this reason, the hospitality industry belongs to the service sector. Due to its influence in global economy and in ordinary life, the service sector has developed a service culture, that follows MacIntyre's definition of practice.

The concept of service culture first appeared in Christian Grönroos' work—*Service Management and Marketing*—at the end of the last century (1990) and it was defined as "a culture where an appreciation for good service exists, and where giving good service to internal as well as ultimate, external customers is considered by everyone a natural way of life and one of the most important values" (Grönroos, 2007, p. 418) According to this definition, we conclude that the notion of service has a first meaning in the hospitality professions: it refers to a technical practice.

But Danny Meyer proposes an important distinction between service and hospitality. "Service is the technical delivery of a product. Hospitality is how the delivery of that product makes its recipient feel" and he continues: "Service is a monologue – we decide how we want to do things and set our own standards for service. Hospitality, on the other hand, is a dialogue. To be on a guest's side requires listening to that person with every sense, and following up with a thoughtful, gracious, appropriate response. It takes both great service and great hospitality to rise to the top" (Mayer, 2006, p. 65).

According to these definitions of service and hospitality, service represents a group of actions based more on organizational practices and the right provision of food, drink, accommodation, etc. It can be defined as the basic works, related to an economic activity that belongs to the service industry in a useful but limited way. It reveals a narrow focus

that is economic and reduces the interactions between hosts and guests to commercial exchanges and the elements of hospitality to commodities (Lynch, 2011, pp. 4–5). Service as a technical delivery has the product as a paradigm and part of its processes can easily be substituted by a machine. It does not address the essence of hospitality.

Hospitality, on the contrary, strengthens service. Hospitality increases service invigorating all its human richness, because it adds to the technical practice of service a human disposition that we have already mentioned: care. The best way to develop care is to discover the needs of others, and this implies exercising empathy. Empathy is the ability to emotionally understand what other people feel (Slote, 2007). It is often elicited whenever one puts oneself in the position of others. It is a dialogue that does not necessarily require words and that maybe only the hospitality worker, i.e., the host, practices with the guest. The host realizes that the guest is looking for peace, doesn't want conversation, or just desires rest.

Empathy expresses a different way of knowledge, a new approach that is quite diverse from the logical one. It has to do with two personal experiences: one self's concern regarding another self's concern. Empathy allows us to state that "wherever we perceive a human need, there is an opportunity for care" (González & Iffland, 2014).

Danny Mayer summarizes his ideas with these words: "our job is not to impose our own needs on our guests: it's to be aware of their needs and to deliver the goods accordingly. In hospitality, one size fits on!" (2006, p. 92). Thus, good hospitality relies on good service. There is no good hospitality without good service. Service is the point of hospitality. Hospitality enriches it from a human perspective.

However, there is one final meaning of service: service as a human virtue. This virtue has not acquired a good image in the last decades. But it is completely necessary for our flourishment and maturity as we will see immediately.

6   Hospitality and Happiness

It is difficult to give happiness a meaning that can be shared by all human beings. For many researchers, it is too vague or too subjective. Since the last century, according to Stephen Post (2005), it is already well established that compassion, love, and social support have health benefits for recipients and could be related to happiness. But maybe the most daring endeavor to restore the importance of happiness is a quite well-known research: the Harvard Study of Adult Development initiated in the beginning of last century (Stossel, 2013). This attempt is still ongoing by a group of sociologists, medical personnel, etc., and puts us in a relation of happiness with our dependent and our bodily condition. A very first conclusion seems to be this: happiness is neither a question of genes, nor of money, fame, or honor. Happiness has to do with deep, stable, and strong relationships, that are also the most direct cause of good health.

Deep relationships imply strong commitments and recall also long-term investments, i.e., generosity in time and emotional dedication. In a society where information and communication seem to have occupied the 24 hours of a person's life, it is important to discover that there is an urgent need of communion and of community. And to achieve this social cog involves many of hospitality's virtues related to our fragile nature and to our human dignity: power for forgiveness, humility to serve others, gratitude, etc. These and other similar virtues have been defined by MacIntyre as virtues of "acknowledged dependence" (1999).

Stable relationships also become the best way of halting the compulsion in our culture to continually fight for changes. If we discover the value of our traditions, then we will also appreciate the value of all those circumstances that promote relationships: family, schools, etc. Hospitality is an example of a practice that can help to understand the importance of service as a virtue that recognizes our vulnerability and dependence. Only human beings serve other human beings, and in doing so we acknowledge not only the dignity of those that are cared for, but also the dignity of those who serve and care for others. "In a world where people and nations desperately need to improve relations to foster peace, perhaps hospitality can positively contribute" (Hamington, 2010, p. 34).

Only in a society where the practice of care is appreciated in its different forms—housework, service, hospitality, etc.—will democratic citizens live together well, because that community will be appreciated as a pluralistic society. And only in a just, pluralistic, democratic society can human beings flourish according to their dignity. That is the challenge of this new century and maybe of this new millennium. Hospitality should play a precious role (Fig. 3).

Action Prompts
- Discuss the implications of care ethics with your colleagues.
- Based on the chapter contents, draw up an action plan for implementing the innovations that enrich your work.
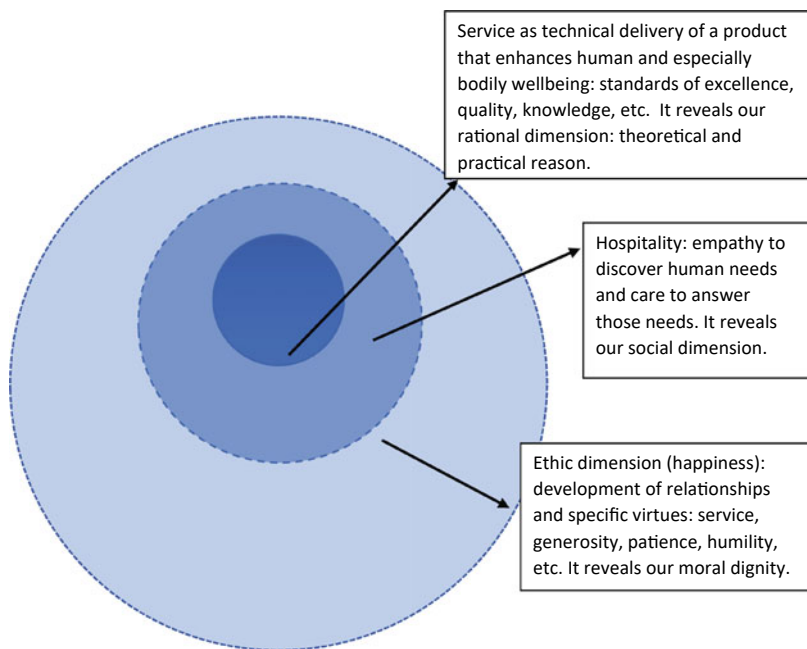
Fig. 3   Hospitality as a human practice

Study Questions

1. Discuss the possible relationship between human dignity and hospitality.
2. What is the difference between hospitality and service?
3. Do you think that the concept of care is essential to determining good hospitality? Why?

Chapter Summary

Hospitality is a human practice that promotes human dignity. The modern approach to human dignity based our dignity on our rationality and did not pay adequate attention to our body. Yet, the human condition as vulnerable and dependent cannot be ignored. We are embodied minds. There have been different ways of describing human dignity, some of which include a reference to quality of life. This chapter explains the connection between hospitality and human dignity. It also investigates why and how hospitality and a concern for others makes us more human. To answer these questions, we describe Care Ethics and the domestic domain's influence in our understanding of hospitality while exploring hospitality in dialogue with MacIntyrean philosophy. Hospitality is a practice defined by a relationship between the host who gives and the guest who receives. It requires good workers who identify our needs with empathy. Although hospitality belongs to the service sector, the term is not a synonym for service. Hence, the chapter also presents different meanings of service: as a technical practice and as a virtue. We acknowledge that the topic of happiness is central to the discourse of wellbeing and that happiness is related to strong relationships and to different virtues that reveal our vulnerable and dependent condition. Service is one of such virtues.

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Part III

Practical Perspectives

The third part draws on experiences within the industry to give real-world examples, analyse specific practices, and connect hospitality with other descriptions of wellbeing and human flourishing. The five chapters enrich the volume with unique insights applicable to a variety of contexts.

10

Character Development in Hospitality and Tourism

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1   Introduction

This chapter presents the case for a two-pronged approach to personal growth in the hospitality and tourism industry. It suggests that the practitioner needs to foster both continuous professional development and character development to become a good professional. The main objective of the chapter is to throw light on the process of character development in the hospitality and tourism industry. It argues that, given the centrality of the human person in the industry, the practitioner needs to develop moral virtues to be able to offer true hospitality by fostering good interpersonal relations. The chapter addresses the challenge of personal character development in the industry by presenting an 11-Step Game Plan for growth in virtue. The SWOT analysis framework is used as a strategy for implementing the Game Plan. Subsequently, the chapter highlights some of the possible benefits for the individual practitioner and the industry of promoting growth in virtue. It concludes by suggesting that talent managers would be well advised to foster character development in themselves and in employees to ensure a humanistic approach to hospitality and tourism.

2   Professional Growth and Character Development

Globally over the last 20 years, there has been an ever-increasing interest in continuous professional development across the professions. The term refers to the enhancement of personal skills and proficiency throughout one's career through a variety of activities. Continuous professional development is important for the individual, the profession, and the client as it enhances knowledge, skills, and capabilities in the workplace. It allows the practitioner to embrace current trends, professional standards, and practices and become an effective, proactive team player who makes a meaningful contribution to the workplace. The growing awareness of the impact of this personal contribution to the workplace, the profession, and the general public motivates the professional to commit to lifelong

learning. Over time, this commitment to continuous professional development contributes to career growth and progression for the practitioner (Kloosterman, 2012).

Many associations for specific professions require their members to engage in continuous professional development each year. This involves further training, participating in professional conferences, work-based learning, etc. to attain a certain number of continuous professional development points annually. In some professions, ongoing membership in the profession depends on the accumulation of these points over time. Even though continuous professional development may not be mandated by a professional body or company codes of conduct, it is a strategy for personal growth that practitioners can adopt. It may be said that professionals have a personal responsibility to keep their knowledge and skills current so they can deliver a high-quality service that safeguards the public and meets the expectations of customers and the requirements of their profession (Kloosterman, 2012).

While the hospitality and tourism sector does not require mandatory continuous professional development, in some cases companies engaged in the industry take the initiative to ensure ongoing staff training to build expertise and address new trends within the sector. The International Council on Hotel, Restaurant, and Institutional Education (ICHRIE) has also played an important role over 75 years in facilitating professional education in hospitality and tourism (Bosselman, 2021; Ghiselli & Almanza, 2021). In any case, all hospitality and tourism practitioners should consider joining a relevant professional association which can facilitate their ongoing learning and career growth. This is particularly important given that along with the necessary technical skills, hospitality and tourism professionals also need to develop soft skills which are a key component in facilitating optimal interpersonal relations with guests (Weber et al., 2020). Research and experience suggest that these skills should be taught within hospitality and tourism study programmes (Singh & Jaykumar, 2019; Sisson & Adams, 2013). At the same time, continuous professional development programmes could also contribute to enhancing soft skills in practitioners. There are several international associations and professional bodies that promote lifelong learning in the industry as shown in Fig. 1.
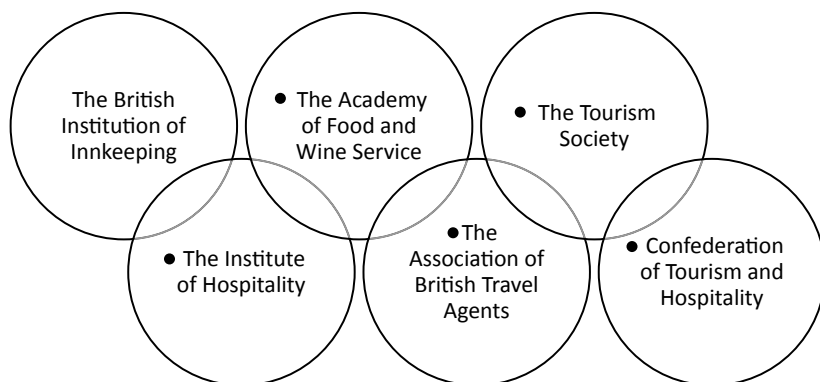
Fig. 1 Some professional associations for hospitality and tourism (*Source* The Author, 2021)

The moral aspect of continuous professional development is also important. Several studies have highlighted the connection between developing a sense of professional identity and moral growth, particularly in healthcare (Haghighat et al., 2020), sports (Bronikowska et al., 2019), accounting (Yanti et al., 2016), and education (Ittner & Hascher, 2021) among other professions. Nissi and Passila (2021) discuss the moral work of becoming a professional using peer mentoring. The study suggests that becoming a professional is a moral activity in itself. Thus, there is a relation between developing one's professional identity and one's moral growth.

As the concept of moral growth may be understood differently in diverse circumstances, this study will consider moral growth as a manifestation of character development. While character development and character education may be used as synonyms, the concepts are actually distinct. The latter generally refers to frameworks, programmes, and strategies for educating young people in ways that help them to grow in virtues (Berkowitz et al., 2017; Jubilee Centre for Character and Virtue, 2017; Jubilee Centre for Character and Virtue and The Oxford Character Project, 2020; Brooks et al., 2019; Markkula Centre for Applied Ethics, 2018). The concept of character development is broader. It may be understood as an approach to personal development through growth

in virtue (Lamb et al., 2021). However, the concept of personal development does not necessarily imply growth in virtue. In the context of personal improvement goals, Sun and Goodwin (2020) found that participants reported a lower desire to change more morally relevant traits (e.g., honesty, compassion, fairness) compared with less morally relevant traits (e.g., anxiety, sociability, productiveness). While individuals may wish to develop themselves as persons, this may be limited to professional growth, to improving weak personality traits and other aspects.

This raises the question as to whether someone can grow and develop as a good professional, without developing good moral habits as a person. A person may be considered to be a good professional if she has received the technical training that builds knowledge, and practical skills in a specific field. The person must also be certified as mastering this knowledge and the accompanying skills. Finally, the person must be committed to using their knowledge and skills in the service of the public good (Wilcox, 2019). Debeljuh (2006) suggests that professional work is any personal, stable, honourable activity which is placed at the service of other people. Given the objective and subjective dimensions of work (see Chapters 1 and 2), the objective carrying out of one's professional activity is an opportunity for the person (subject) to improve technically and ethically while also contributing to the good of society (Debeljuh, 2006). There is a connection between being a good professional and doing good to other people through one's professional practice. The practitioner has a social responsibility to avoid harming and to do good to colleagues and clients in professional practice (Wilcox, 2019). Evidently, doing good to one's clients is beneficial to the professional and to the company in financial, marketing, legal, and other terms. The practitioner's good free actions also have a positive boomerang effect on herself. The kindness with which she treats a guest comes back to her by making her a kinder person. There is thus an intrinsic link between the technical goodness of the individual's work and the moral goodness of the person doing that work (Debeljuh, 2006).

Hence, technical, intellectual, soft, and other skills are not enough for a person to be a good professional. Professional ethics requires that, as well as being good at doing one's job, the person needs to possess

the intrinsic qualities of a good character. "Exemplary practice requires practitioners who are not only knowledgeable concerning the values and principles of their occupations, but who are agents of moral character: we need (…) (professionals) who are honest, caring, compassionate, courageous, and fair or just" (Jubilee Centre for Character and Virtues, 2016, p. 2). However, there is a significant difference between profession-specific skills, even soft skills, and virtues. If a person has a set of appropriate professional skills, she is able to act effectively in specific ways. If a person has developed virtues, she can act in a virtuous manner, because she has become a virtuous person and so she is virtuous. In other words, there is a difference between professional development and character development. Nobody develops a good moral character by chance. Rather, the individual needs to freely embrace character development by choosing to grow herself through fostering specific personal virtues. In this sense, character development is the fruit of a free and personal decision to grow in virtues, and so become a person of virtuous character (Dean, 2007).

The good hospitality and tourism practitioner needs to foster her continuous professional development to ensure her career advancement and growth. Likewise, she also needs to possess and continuously develop the virtues that make her a good person, that is, a person of good character. This double approach to personal growth as manifested in professional and character development is important in all industries. It is even more important in the hospitality and tourism sector precisely because of the centrality of the human person in this industry (see Chapter 5). The core feature of hospitality is precisely care for and attention to the needs of the guest in a warm and welcoming manner. This is only achieved in a consistent, holistic manner when the professional practitioner offering that care combines technical knowledge and competence with personal moral virtues.

The importance of moral character in hospitality and tourism professionals is barely discussed in the relevant literature (Elliot, 1984; Kibedi, 1985). This chapter fills the gap by making the case for personal character development in the hospitality and tourism industry, considering it as an appropriate *space* for developing virtues.

3 Hospitality and Tourism as a *Space* for Developing Virtues

There are various ways of classifying the virtues. Aristotle distinguishes between intellectual virtues and moral virtues (Aristotle, 1954). The intellectual virtues can be learnt and take root in the human intellect, as virtues of intellect. The moral virtues are good habits which a person has freely developed over time through good choices, giving rise to a state of character in the person. They are also known as virtues of character (Aristotle, 1954). Along with the relevant technical and soft skills, the moral virtues are especially relevant to the hospitality and tourism industry because they enable the practitioner to consistently act in a good way while relating with guests and colleagues. Wijesinghe (2014) explores how to achieve virtue in hospitality and tourism from the perspective of virtue ethics. She argues that virtue can contribute to the sustainable thriving of the hospitality industry. She states that "The virtuous hospitality practitioner must cultivate the ability to act virtuously as required by specific situations she may be faced with" (Wijesinghe, 2014, p. 43). The hospitality and tourism sector is thus an appropriate *space* in which practitioners can develop the virtues as a personal and a professional challenge.

Table 1 presents several ways of categorising virtues that illustrates the broad range and diversity of the virtues. They are aligned with the four key virtues of classical moral philosophy. This general overview can facilitate the process of identifying those virtues which may be most relevant in the hospitality and tourism industry.

The following discussion will focus on the virtues that are more important for the hospitality and tourism professional because they have a clear interpersonal dimension. The term *hospitality* in itself is often understood to be a virtue. It is "the disposition of receiving and treating guests and strangers in a warm, friendly, generous way" (Hemington, 2010, p. 22). It has also been defined as "a universal (even the most universal) human virtue" (Molz & Gibson, 2007, p. 198). Hospitality has been practiced as a virtue across many cultures around the world from ancient times (Wijesinghe, 2014). In the African tradition, hospitality is considered to have a key role in acknowledging the "humanness" of others and

Table 1 Summary of types of virtue

Key virtues	Meaning	Synonyms	Related/sub virtues
Prudence	The habit of choosing the right means to achieve good ends	Practical wisdom; good judgement	Foresight; caution; truthfulness
Justice	The habit of giving other people what is due to them	Fairness	Gratitude; integrity; honesty; accountability; fairness; kindness; empathy
Courage	The habit of restraining fear or moderation of rash behaviour in the face of difficulty	Fortitude; moral courage; grit	Magnanimity; patience; optimism
Temperance	The habit of moderation in the use of pleasurable things	Self-control; self-mastery; moderation	Sobriety; humility; compassion

Source The Author, 2021

embraces all aspects of life (Gathogo, 2008). Given the historical and cultural significance of the virtue of hospitality, it is appropriate that hospitality and tourism professionals strive to foster this virtue personally in their practice. In this way, they can become more hospitable (warm and welcoming towards guests) over time.

The Union Square Hospitality Group founded by Danny Meyer seeks new employees whose skills are divided 51–49% between emotional hospitality and technical excellence (Union Square Hospitality Group, 2021). Figure 2 presents some of Union Square's core emotional skills, highlighting that they are also virtues that can be developed. These skill-virtues have an impact on interpersonal relations, thus enhancing the customer experience.

The Oxford Global Leadership Initiative is part of the Oxford Character Project that is offered to postgraduate students at Oxford University. It is a seven-month, voluntary, extra-curricular leadership, and character development programme. Table 2 indicates the core virtues

Union Square Emotional Skills   Emotional Skills as Virtues
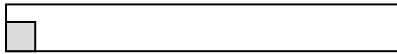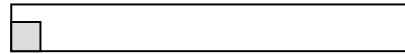
Optimism	The habit of looking at the positive side of events
Kindness	The quality of being considerate and generous
Integrity	The quality of being honest, morally upright
Empathy	The ability to understand, share the feelings of others

Fig. 2   Union Square Emotional Skills as Virtues (*Source* The Author, 2021)

Table 2   Virtues fostered in the Oxford Global Leadership Initiative

Key virtues	Description	Relevance: hospitality and tourism
A sense of vocation/calling	A sense of purpose that transcends personal success or flourishing	Intrinsically motivated to assist guests and co-workers; able to overcome personal state to do so
Commitment to service	Ability to focus on others rather than self; intends a positive impact and contribution to the common good	Personally committed to promoting the good of guests, colleagues, etc.
Gratitude	To be thankful for the good one experiences, acknowledging what one receives from others	Able to discover and appreciate the goodness in guests, co-workers, etc.
Humility	Ability to sees oneself as one truly is; to appreciate the value of other people and their ideas	Awareness of one's strengths and weaknesses; uses this knowledge to enhance interpersonal relations with stakeholders

Source Lamb et al. (2021)

which the programme fosters and their relevance for hospitality and tourism professionals.

Each of these virtues would be very appropriate for a tourism and hospitality professional especially the sense of calling and the commitment to service. Both virtues focus specifically on a personal commitment to addressing the needs of guests, co-workers, and other industry stakeholders. Other virtues that would be important for people in the industry are compassion, care, and patience because they all facilitate positive interpersonal relations. A practitioner who develops all these virtues could offer true hospitality to guests in ways that would enhance their experience and foster their desire to return to the venue.

4   11-Step Game Plan for Developing Virtues

A hospitality and tourism professional who wishes to develop the most relevant virtues for the industry needs to freely decide to do so. Neither chance nor good desires are sufficient to actually grow in virtue. As human beings, we are free by nature. Given the makeup of human nature, the intellect and will have an important role to play in exercising one's freedom. The person needs to know the nature of specific virtues, appreciate the value in trying to develop these virtues and then engage their willpower in the process of developing the virtues. By engaging one's freedom to foster virtues, the person is able to develop their character over time. Table 3 presents a game plan for developing virtues.

As one strives to develop the virtues one needs to engage with specific strategies which facilitate the process (Lamb et al., 2021; Brooks et al., 2019). The person needs to repeat the virtuous action habitually and over time until it becomes an entrenched personal habit. One needs to reflect on the experience of virtuous action to grow in practical wisdom. It is also useful to engage with people who are role models of the virtues one is trying to develop. One can also discuss particular virtues with co-workers and how they can be lived in the professional context. As cultural, historical, and institutional circumstances can have an impact

Table 3 11-Step Game Plan for growth in virtue

Step	Description
Step 1	Research the most important virtues for a hospitality and tourism professional
Step 2	Understand the meaning of each virtue and what it "looks like" in practice
Step 3	Evaluate the extent to which one has developed each virtue
Step 4	Choose some specific virtues to work on personally
Step 5	Identify professional actions that can help to develop the specific virtues
Step 6	Choose to practice these actions in a virtuous way
Step 7	Be patient and persistent in acting according to the chosen virtues over time
Step 8	Regular self-evaluation of progress over time
Step 9	Readjust strategic actions for growth in virtue as needed
Step 10	Freely embrace the game plan for growth in virtue each day
Step 11	Establish a timeframe to observe significant improvement in virtue
Goal	To become a "virtuous" person who habitually acts according to the chosen virtues because they have become part of one's natural way of being and acting

Source The Author, 2021

on one's behaviour, one needs to manage potentially negative scenarios, so they become opportunities for developing virtue. It is also helpful to identify reminders which help one to recall their moral commitments and overcome the temptation to do the wrong thing (codes of ethics, etc.). Finally, the process of developing good moral character is easier when one cultivates friendships with like-minded people who can be accountability partners.

5 The Role of SWOT Analysis in Developing Virtues

The origin of the SWOT (Strengths, Weaknesses, Opportunities, Threats) approach is unclear, despite various attempts at historical investigation (Friesner, 2011; Puyt et al., 2020). While some authors attribute SWOT to the work of Humphreys at the Stanford Research Institute in the 1960s and 1970s (Friesner, 2011), others suggest that its roots go

back to the work of Stewart, Steiner, and Ansoff at the Lockhead Aircraft Corporation in the 1950s (Puyt et al., 2020). Stewart later developed the SOFT approach to facilitate corporate development planning which focused on Strengths, Faults, Opportunities and Threats (Puyt et al., 2020). The origin of the acronym SWOT is uncertain although there have been various claims that the term was used by Harvard academics in the 1960s and 1970s (Friesner, 2011). In any case, SWOT has been used systematically as a tool for corporate strategic planning over the years (Puyt et al., 2020). Unlike other frameworks, SWOT has also been used for personal and professional career development (Addams & Allred, 2013; Atkinson, 2013; Herman, 2017). Thus, it may also facilitate the development of virtues in hospitality and tourism practitioners.

The acronym SWOT stands for Strengths, Weaknesses, Opportunities, Threats. Usually, the strengths and weaknesses refer to internal or personal capabilities and limitations, while the opportunities and threats are considered to be dependent on external factors (Herman, 2017). However, some opportunities and threats may actually come from within the person. See Table 4 for a description of the four categories.

The SWOT framework can be used to implement the 11-Step Game Plan for developing virtues (Table 3). After carrying out steps 1–3, one could choose six virtues that are important in hospitality and tourism such as hospitality, sense of calling, commitment to service, empathy, optimism, and integrity. Subsequently, self-reflection on how one lives or does not live these virtues will allow one to place each virtue in the corresponding section of the grid as seen in Fig. 3. The distribution signifies that the person is quite strong in practising the virtues of hospitality, empathy, and sense of calling. However, she is weak in practising optimism. The person's commitment to service is well-aligned with the hospitality and tourism context which involves offering care to others. However, the person's lack of integrity is a weakness which could lead to job loss.

Having identified the virtues that align with one's strengths and opportunities, the person can focus on those which are weak, and may pose a threat. Step 4 of the game plan prompts the person to identify lack of optimism and lack of integrity as virtues that need to be fostered. In step 5, one chooses specific professional actions that can help to develop

Table 4 Description of the four SWOT categories

INTERNAL–PERSONAL	STRENGTHS	WEAKNESSES
	Things one is good at and that make one stand out	Things that one is not good at, or which hold one back
	Example: punctuality	Example: chronic lateness
EXTERNAL–INTERNAL–PERSONAL	OPPORTUNITIES	THREATS
	Other people; changing personal and professional circumstances; training opportunities, etc.	External or internal situations or personal weaknesses that can derail efforts to improve
	Example: annual performance evaluation	Example: a colleague who does not respect your work

Source The Author, 2021

the virtues of integrity and optimism. This process may be facilitated by acknowledging circumstances in which one lacks integrity and optimism so as to know when to change one's response to a situation. See some possible examples in Table 5.

Having identified how one may lack optimism and integrity and the actions needed to build these virtues, one then follows steps 6 to 10 of the game plan over time. According to step 6, it is important to make a conscious and free decision to strive to carry out the necessary good actions. This also aligns with step 10 which recommends freely embracing the game plan for growth in virtue through specific good actions on a daily basis. Perhaps on the way to work, with some idea of the various activities the day holds in store, one can make the free decision to engage in their professional practice in a virtuous manner. This primes the person to be ready to start engaging in good actions that foster virtue as soon as work begins.

Fig. 3 Illustration of SWOT analysis for six virtues relevant to hospitality and tourism (*Source* The Author, 2021)

As step 7 indicates, patience is important as one will certainly make mistakes and even forget the virtuous actions one had planned to carry out. The simple solution is to start again as soon as one realises what has happened. This requires perseverance and persistence in practising the chosen virtues, day by day. As advised in step 8, regular self-evaluation on how one is growing in virtue over time is necessary. This could be done personally at the end of each working day and at the end of each week. Once a month, it may be helpful to seek feedback from trustworthy colleagues, friends, line managers, and accountability partners to ensure a more objective perspective on one's progress. Step 9 highlights that moments of self-evaluation and feedback from others are an opportunity to assess, readjust, or tweak the strategic actions being used to grow in virtue.

Table 5 Examples of weak virtues [vices] and actions to foster virtue

Weak virtue–vice	Manifestations of the weak virtue–vice	Ways of building the virtue
Optimism–pessimism	1. Negative thoughts and comments in the face of difficult situations 2. Little or no smiling 3. Experiencing surprise when a situation turns out well 4. Not exploring options because one fears failure 5. Lack of confidence in one's skills and abilities; thinking that one doesn't belong in one's role 6. Focusing on one's shortcomings and not allowing oneself to notice personal skills and strengths	1. Expect things to work out as planned 2. Be grateful for having a job one loves 3. Appreciate the challenges offered by unexpected issues to learn from the experience 4. Be open to changes of plan because of the good things that can come from them 5. Maintain a positive and hopeful attitude towards oneself and co-workers
Integrity–dishonesty	1. Unreliable: not sticking to one's commitments, meetings, and deadlines 2. Disconnect between what one says and what one does 3. Telling white lies: stretching and bending the truth 4. Defending bad or questionable decisions, actions, and behaviour; inability to apologise 5. Covering up one's actions with ambiguous answers, indirect responses, non-specific information	1. Be punctual to work; complete one's contract hours 2. Do not make promises one cannot keep; keep one's promises 3. Take responsibility for one's actions; be accountable 4. Uphold confidentiality 5. Lead by example 6. Stand up for what is right
Source	Adapted from King (2021)	Adapted from Wild (2021)

Source The Author, 2021

As suggested in step 11, a specific timeframe within which one expects to see significant improvement in living the chosen virtues facilitates focused effort. Research suggests that it takes approximately 66 days of practice to establish a habit (Lally et al., 2010). However, in the case of virtuous habits, it may take three to four months to see significant improvement in the form of almost spontaneous good actions.

6   Outcomes of Personal Virtue Development in the Professional Context

As one strives to grow in virtue, it is important to remember the goal. It is not a matter of clocking up "good scores" in terms of the number of specific virtuous actions carried out. Rather, the overall aim is to become a virtuous person, that is, a person who habitually acts according to the chosen virtue because it has become part of one's natural way of being and acting.

It may take three to four months to become an optimistic person and a person of integrity. At that point, one can return to the initial SWOT distribution of virtues and reflect on where to position oneself after the period of striving to grow in virtue. Perhaps one can honestly say that they have developed the strength of optimism and converted the threat of lack of integrity into an opportunity. However, through the process of continuous self-reflection and self-evaluation, one may discover new personal weaknesses and threats. One may also identify other virtues that are important for a hospitality and tourism professional (see Fig. 4). This becomes an opportunity to begin a new cycle of personal character development focusing on other virtues. And so, the challenge of becoming an ever better professional in terms of technical knowledge, practical, and soft skills is enhanced by the ongoing process of becoming a better person through the development of new virtues of character.

The effort to develop virtues and build one's moral character can lead to various outcomes. Firstly, the virtues become a characteristic of the person. For example, a person who has developed the virtue of

Fig. 4 Illustration of SWOT analysis of growth in virtue after three to four months (*Source* The Author, 2021)

generosity is often referred to as a generous person because he or she tends to be generous in all circumstances. Moreover, a person who has developed virtues will be naturally disposed to act in ways that are consistent with moral principles. The virtuous person is the ethical person (Andre & Velasquez, 1988). This means that one will not need much abstract reflection on how to act in a given situation as the appropriate virtuous response will come naturally. In complex scenarios involving ethical dilemmas, more reflection will be needed to identify the best way to respond. Growth in virtue thus enhances ethical decision-making in the professional context (Crossan et al., 2013).

Several studies suggest other outcomes that may arise from developing virtues in the professional context such as strengthening one's ethical leadership abilities (Sosik et al., 2019), thus contributing to good leadership (Newstead et al., 2020). Wedin (2021) notes that the process of character development can highlight the importance of professional virtues in the workplace. Riivari and Lämsä (2019) explain that growth

in virtue can promote innovation in an organisation. In summary, the person who develops virtues of character, along with the appropriate technical knowledge and skills, becomes a better and stronger person and professional. This can also contribute to enhanced career progression in the industry. At the same time, an organisation made up of people who are committed to personal character development along with professional growth can be a better, more innovative, and ethical company.

7   Conclusion

The two-pronged approach to personal growth in the context of the hospitality and tourism industry includes both professional and character development. The hospitality and tourism practitioner who possesses technical knowledge, skills, and competence also needs personal moral virtues to offer holistic care to the guest. Therefore, personal character development is necessary for the hospitality and tourism professional.

This industry focuses on the human person as a guest to whom hospitality is offered by a competent professional person. These interpersonal relations require not just soft skills, but also personal virtue in the practitioner. Hospitality and tourism professionals are challenged on a daily basis to be good people who offer competent care to other people who may not always appreciate this care. The practitioner can address this challenge by converting it into an opportunity to grow in virtue using the 11-Step Game Plan. The SWOT analysis framework is a useful strategy for implementing the 11-Step Game Plan over time.

Personal growth in virtue offers potential benefits for the individual practitioner and the industry. These include practitioners being open to further moral improvement as one can always become a better person. Character development enables the professional to act ethically and make ethically sound decisions. It contributes to improving ethical leadership. Professional virtues in hospitality and tourism may encourage greater creativity and innovation among practitioners. As hospitality and tourism professionals foster character development in themselves, they become better people. This benefits the industry because a practitioner who is well developed professionally and morally is likely to be more

hospitable, engage better with guests, and contribute to greater customer satisfaction. Consequently, guests are more likely to return and recommend the venue to others. Over time, revenue may improve, and profits may increase.

Hence, talent managers in the industry would be well advised to encourage character development among their employees and in themselves to ensure an appropriately humanistic appreciation of both guests and practitioners.

Action Prompts
- Evaluate yourself with regard to the practice of virtues.
- Develop a three-month game plan on how you can improve two virtues.
- Challenge yourself to implement the game plan, perhaps together with an accountability pal.

Study Questions

1. Research and develop a list of preferred virtues among professionals in the hospitality and tourism industry. Include a brief definition of description of each virtue.
2. After reflecting on how you practice the virtues listed in Question 1, carry out a SWOT analysis and place each virtue on the grid in the section that best expresses how you live each virtue.
3. Choose two virtues in which you are weak or experience threats. Develop a three-month game plan on how you can develop these two virtues. Challenge yourself to implement the game plan and evaluate yourself again after three months.

Chapter Summary
This chapter presents the case for a two-pronged approach to personal growth in the hospitality and tourism industry. It demonstrates that

the practitioner needs to foster both continuous professional development and character development to become a good professional. Given the centrality of the human person in the industry, the chapter shows that the practitioner needs to develop moral virtues to be able to offer true hospitality by fostering good interpersonal relations. It presents an 11-Step Game Plan for growth in virtue and illustrates how it may be implemented using the SWOT analysis framework. Some of the possible benefits for the individual practitioner and the industry of promoting growth in virtue are discussed. These include fostering continuous growth in virtue by practitioners as one can always become a person of greater moral quality. Character development enables the professional to act in ethical ways and make ethically sound decisions. It contributes to improved leadership skills in general, and more specifically, to ethical leadership. Growth in virtue may also contribute to greater creativity and innovation among practitioners. The industry benefits because a practitioner who is well developed professionally and morally is likely to engage better with guests and contribute to greater customer satisfaction. Consequently, guests are more likely to return and recommend the venue to others contributing to increased revenue. The chapter concludes by suggesting that talent managers would be well advised to foster character development in themselves and in their employees to ensure an appropriately humanistic approach to hospitality and tourism.

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11

Hospitality and Personality Development: Technical and Human Excellence

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1   Introduction

Two women grace the page: one on the couch, painting her nails—the other vacuuming around her. The caption: "Do you want to be a madam or a house girl?" The cheeky Nigerian newspaper advertisement captures an unfortunate, but plausible attitude to service and hospitality. In some environments, those in the field are still rated low on the social scale. It is often seen as a profession one has to be apologetic about: from the homemaker who does not meet your eye when she tells you how she spends her day to those in the industry who see it only as a stepping-stone before their "real" job, or the only option for someone who cannot do better.

The answer to this view can be found in previous chapters, which have shed light on the intimate link between hospitality, personhood, and human dignity, as well as highlighted its potential as an arena for personal growth in virtues and unity of life. Hospitality was explored as a human activity that adequately responds to the worth of the other, and as work that is ultimately an expression of the dignity of the worker. A vision has been provided of how one can engage in the best human activity—*virtuous* activity—within the hospitality industry.[1] Hospitality turns out to be a whole aggregate of virtues with a very intense social dimension: working with and for others, taking care of their most basic needs so that they in turn can give the best of themselves. Hospitality jobs are definitely *real* jobs, and *worthwhile* ones. Working in hospitality requires both skills and virtues. After a consideration of these concepts, this chapter gives an overview of 5 selected skill groups and related virtues that aid the hospitality professional in working well.

2   The Symbiosis of Skills and Virtues

We might ask—are skills different from virtues? Understanding the distinction and relation between the two can help us plan and put into action our personal growth at work.

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[1] See Chapters 6 and 7 respectively.

2.1   What Are Skills?

Skills are described as capabilities, abilities, or proficiencies needed to fulfill a job; they are normally acquired through training and practice—that is, effort that is deliberate, systematic, and sustained (World Economic Forum, 2021; APA Dictionary of Psychology, 2020; Talent Align, 2012). Skills have an operative connotation, i.e., they are the capacity to *do something,* for they are often taken to be different from *knowledge* (body of facts, principles, or theories); *attitudes* (behaviors or "emotional intelligence traits" that influence our approach to people and situations); and sometimes even *abilities* (physical, psychomotor, cognitive, or sensory means) (World Economic Forum, 2021; Engelland, 2018, p. 175). They are clustered with these elements to make up the broader concept of *competency.*

A further distinction between hard skills and soft skills is widely accepted. Hard skills are oriented toward technical tasks, and so are usually tied to specific operations or jobs; soft skills are oriented toward working to achieve common objectives together with other people, and so useful across sectors (EHL Avrane-Chopard et al., 2019; Insights, 2021a). Thus, while both hard and soft skills are part of any single person's human capital—the "individual-level knowledge, skills, and abilities…related to one's profession"—soft skills are particularly crucial to social capital, or an individual's knowledge about linkages in a *particular* group he serves, facilitating cohesion and the pursuit of group goals (Engelland, 2018, p. 175).[2] Problem-solving, creativity, and ability to deal with complexity or ambiguity are considered soft skills (McKinsey Global Institute, 2020). Common examples of soft skills crucial to hospitality are empathy, emotional intelligence, kindness, integrity, optimism, resilience, good communication, cultural awareness, multitasking, and teamwork (EHL Insights, 2021a, 2021b). We might note that

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[2] Human capital pertains more to an individual's skill set, while social capital is that individual's relation to a *particular group:* "Human capital is transferable when an individual moves from one team to another; but social capital has limited transferability, and must mostly be acquired *after* joining a team" (Engelland, 2018, p. 175).

the concept of soft skills seems to blur the line between skills and attitudes—something that is not necessarily unreasonable.[3]

It might be stating the obvious, but everyone considers skills important. Recently, the McKinsey Global Institute released research that identifies "56 foundational skills that will benefit all citizens" and that are associated with higher likelihood of employment and job satisfaction, in the hopes of "future-proofing" citizen skills for the world of work (Dondi et al., 2021). They call these skills DELTAS, or *Distinct Elements of Talent.* Similarly, in 2020, the World Economic Forum launched the Reskilling Revolution, an initiative with the ambitious aim to upskill or reskill one billion people by 2030. Part of their effort was to promote a global taxonomy of skills, in the hopes that this can make skills the basis of the labor market (World Economic Forum, 2021, p. 2). Both organizations hold that the panorama of work will change drastically, and that there exists a staggering skills gap worldwide; both institutes aspire to equip companies and countries with the conceptual tools to close the gap by training and education. Inspiring aims aside, both taxonomies clearly reflect in their individual skill descriptions the close link between skills and concrete, identifiable tasks, processes, or actions. The inherent link between ability and specific task is our first hint that a skill is different from virtue.

2.2   What Are Virtues?

Let us recall several key points about virtue from the previous chapters: primarily, it is a perfective, operational habit. Specifically, it makes our reason, sense appetite, and will aim for the good in every circumstance. In other words, it integrates and unites our powers such that they consistently work toward or reach the good of reason.[4]

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[3] Concretely, the WEF's *Reskilling Revolution* taxonomy seems to use "skills" to refer to hard skills, and "attitudes" to refer to soft skills. Contrast this to EHL Insights, which adapts the distinction between hard and soft skills, and the McKinsey Global Institute classification (also featured on WEF's website), which does not use the distinction but considers empathy, active listening, and self-management "foundational skills." See links in *Selected References.*

[4] For a more developed discussion of these points, see Chapter 7.

Virtue requires much reflection on what is good for the person *qua* human being, and a capacity to familiarize oneself with the particulars of the situation in order to discern the good here and now. It requires consciously choosing to act, or to channel one's reactions in a particular way, *for the simple reason that it is good.* It also requires reflection on our background and upbringing: every virtue must be incarnated in our particular history, with our temperament, strengths, and weaknesses. Virtue has an intrinsic and not just an instrumental value: they are the excellences of character that make one a good human being—and part of this ought to be that one *will* work well and efficiently.

A virtue can be identified by the passion or operation it perfects in relation to a good. This means that they are *not* limited to tasks as specific as skills are. The activity they perfect is broader in scope: it is the activity of a *human power*, i.e., reason, sense appetites, or will, which will vary in its concretization according to the good aimed for and according to the circumstance. This is why we say that virtue *creates a disposition* rather than *determines (i.e., limits) our activity.* A bellhop, sommelier, waiter or waitress, and a sales manager will need different sets of skills, but each can equally exercise temperance in their rest and emotional life, fortitude in facing up to their responsibilities, prudence in making decisions, and justice in delivering results. All minor, more specific virtues—say, humility, magnanimity, modesty, or perceptiveness (good insight)—can ultimately be traced back to one of these four cardinal virtues, precisely because of the underlying structure of our faculties. Contrast this to how skill categories can be rather arbitrarily multiplied: customer service skills, networking skills, job-related operational skills, creative problem-solving skills, leadership skills, multi-cultural and people-management skills, communication skills, active listening skills, etc., etc. (EHL Insights, 2021a).

2.3 How Are They Related?

Perhaps the fairest evaluation we can make in this brief space is to consider skills and virtues as overlapping notions. They bear some similarity, which may be why we intuitively associate them. Both

skills and virtues require learning—often learning-by-doing, by actually performing the relevant activities—repetition, deliberation, and knowledge (Annas, 2006, p. 518; Stichter, 2007, p. 190).[5] Just as intuitively, however, we speak of them as distinct, as if knowing that they refer to different qualities.

The Jubilee Center for Character and Virtues says something that might help clarify this distinction. In its *Framework for Character Education*, it equates soft skills to what they call *performance virtues*, traits that enable one to manage life and selves efficiently and that "derive their ultimate value from serving morally acceptable ends, in particular from being enablers and vehicles of the intellectual, moral and civic virtues" (Jubilee Center for Character and Virtues, 2017, p. 4). What we want to draw attention to is that these abilities have an instrumental value, and are good if they serve what is morally acceptable.

Can these skills be used to bring about something that is morally *un*acceptable? When we study skill taxonomies such as the ones mentioned above, we see that the descriptions do not have inherent moral qualities: they are valuable because they are oriented toward the efficient completion of a job or project.[6] When we think about it, both hard *and* soft skills can be used for bad ends—or at least, for morally gray ends. Consider heist movies. The standard plot is for a person, or a group of persons, to use all their technical expertise, interpersonal skills, and smarts to carry out a clever, daring, against-all-odds robbery. Sometimes the characters are charming, empathetic, persevering, and really good at teamwork to boot. In heist films you're usually cheering the thieves on— but, it doesn't change the fact that they're breaking in and stealing (that is, admittedly, part of the attraction of the genre). Add to this the popularity of crime films with intelligent, driven anti-heroes who are good at getting away with what they want, and you have the fairly clear idea that mastered skills can be used for something evil. This is perhaps where the distinction lies: "skills" do not necessarily make reference to the goodness

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[5] Note that while we cite both Annas and Stichter, the authors actually have opposing views of virtue-as-skill.

[6] In the DELTA classification, there is one exception: integrity.

or badness of the end: they are oriented principally at its achievement. Virtues, on the other hand, are *always* for the good.

This being said, what we would like to aim for is the unity of skills and virtues toward the goal of being good hospitality professionals *and* good human beings. We can see that a virtue can be cultivated through several skills—might even *require* them—but that they also perfect these skills. For instance, to grow in prudence one would plausibly need to learn and practice the skills of solving problems in a structured way, seeking relevant information, setting priorities, and adapting different perspectives. To grow in fortitude, one needs exercise in coping with uncertainty, persisting in goals, and meeting deadlines. Justice can be practiced in managing personnel, building trust, and empowering. In other words, the relationship between skills and virtues can be *symbiotic*. Identifying the link between skills and certain virtues can be useful, because it "breaks down" the process of virtue cultivation, allowing us to identify concrete behaviors where we can make directed, deliberate, consistent choices. And, as already mentioned, acquiring a virtue means infusing the hard or soft skill with what is *humanly* good.

3   A Job Well Done: 5 Essentials for Your Skill Set

There are many ways to classify skills; our own presentation is loosely based off several sources. Recall Danny Meyer's insight that success in the field depends on both good service *and* genuine hospitality. In other words, it is not only important to have a warm and pleasant personality in the hospitality industry: it is important to seek technical excellence, meeting the highest standard in products, services, facilities, cleanliness, and efficiency that your profession and the character of your company requires. We would evaluate a fast-food eatery, a walking city tour, and a luxury hotel with different criteria, but we would expect all of them to do their jobs well.

Below are what we consider to be 5 skill groups crucial to doing one's work well, along with some related virtues. To make our classification, we identified the most common operations across the wide

spectrum of hospitality professions: working and communicating in teams, planning resources of time and space beforehand, managing said resources on-field, ensuring quality services, and improving services. We use the DELTA (Dondi et al., 2021) and Reskilling Revolution (World Economic Forum, 2021) taxonomies to break down the groups, identifying specific behaviors that can be learned and practiced. Our discussion is not exhaustive, and we assume that the reader can look up specific abilities that are of interest, finding courses, tips, and the like online or through his/her institution. Similarly, although we sometimes mention the four moral virtues, we also indicate minor virtues that have not been discussed, leaving in-depth exploration to personal study.[7]

When we begin our formation as hospitality professionals, none of us are a blank slate. There are good skills we have learned, and bad habits we have to *un*learn, from our upbringing. Given this crucial role of the home environment, the practical suggestions in this chapter are designed such that they can be exercised both in the workplace and at home. Practicing the relevant skills and virtues at home is highly encouraged to truly grow in them.

3.1   Communication and Teamwork

The importance of these skills cannot be underestimated: for any hospitality business to flourish, cohesion and efficiency are necessary both within and across departments. Teamwork is essential; yet it is far too easy for a team to be dysfunctional. Staff members may not have a clear understanding of what is expected from them, leading them to becoming frustrated or overwhelmed. A disconnect between managers and staff (or team leaders and participants) could possibly lead to lack of motivation, disengagement, and ultimately turnover (Hayton, 2019).

The essence of teamwork is individuals collaborating toward a collective goal. Engelland points out the challenges of such an endeavor: in

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[7] The virtues mentioned in this chapter have been drawn from authoritative classical sources: the *Secunda Secundae* of Thomas Aquinas's *Summa Theologica* and Aristotle's *Nicomachean Ethics*. The reader is encouraged to look up contemporary virtue ethics literature, as many authors and philosophers have "updated" these virtues to fit twenty first century contexts.

an athletic team, teamwork requires executing well-scripted plays and coordinating physical effort. In a company team it requires complex decision-making, *writing* the script as you go along. It also requires a lot of trust, discernment of the right move, and a commitment to both goals *and* results (Engelland, 2018, p. 173). We can see how this dynamic is required at any level, not just the managerial one—a waiter captain and her team need it, as does the maintenance crew of an eco-resort. From Engelland's breakdown of key elements, we can see that uniting a team by cultivating a habitual sensitivity to co-members and to the good of the whole builds on efficient communication. To be on the same wavelength, working toward the same goal, people need to understand each other. Communication and teamwork form the bulwark of any other group of skills required in hospitality—or for life, for that matter.

Assess Yourself: Components of Skillful Communication

The McKinsey Global Institute's DELTA classification marks off *Communication* as a group of cognitive skills. Four distinct elements of talent prove foundational to communication: *asking the right questions, active listening, synthesizing messages,* and *storytelling and public speaking*. The Reskilling Revolution taxonomy, on the other hand, categorizes communication as an *attitude* (soft skill), highlighting the social behavior and emotional disposition to the other necessary to communicate well. Like McKinsey, the Reskilling Revolution pinpoints asking questions as an important communication skill and adds *teaching and training* and *receiving feedback.*

The classifications do not necessarily contradict each other: communication arguably requires both strategic cognitive activity and certain emotional and behavioral dispositions. Moreover, the acquisition of these skills needs study: knowing types of questions (open-ended and closed, for example), choosing one's words, studying one's own behavior, and adjusting expressions or gestures to really express (and actually pay) attention—and so on and so forth.

While identifying these concrete components can help us target which skill we need to practice to improve in communication, we must not

lose sight of something fundamental: good communication is how we respect and empower the other *qua* person, above all. Team members need to be listened to actively so that they know they are understood, welcomed, and appreciated. If we get to the root of this, we realize that effective communication means taking care of relaying the right information in the right way, because we value the time, intelligence, and talents the other is investing in work, whether he is my subordinate or my equal. Thus, communication involves "Understanding *who* needs to know *what*, *when* people need to know it, and *why*, and then presenting that information in an entirely comprehensible way" (Meyer, 2006, pp. 192–193). People cannot be left in the dark and then expected to give their best.

Assess Yourself: Components of Cohesive Teamwork

Like communication, *Teamwork Effectiveness* is listed in the DELTA taxonomy as an umbrella concept encompassing other skills—it marks off a set of interpersonal abilities. Teamwork is concretized into *fostering inclusiveness, motivating different personalities, resolving conflicts, collaboration, coaching,* and *empowering.* The Reskilling Revolution adds to this list *assisting and supporting coworkers.*

   These lists remind us that a team is necessarily made up of myself, and persons who are not like me. In this respect, it is important to remember that *difference is good*. It is crucial in a team to hire people who have different strengths and weaknesses, because it ensures that all fronts are covered in the workspace. A second reminder is to practice *self-knowledge:* Danny Meyer calls it a "personal weather report" (Meyer, 2006, p. 145). This means knowing what mood one comes into work with and being aware of how it affects one's attitude to work or to the others. Clearly, if our personal weather report is gloomy or stormy, we have to learn how to master ourselves so that our subjective state (which may or may not be justified) does not make teamwork more difficult. The famous steps of emotional intelligence can be helpful here: *self-awareness, self-management, social awareness,* and *managing relationships.* At the same time, we observe that even conflict, if it is well-processed and managed,

can lead to better decision-making, growth, and openness; it is part of a healthy organization (Engelland, 2018, pp. 175–177).

A Step Beyond: Related Virtues

Engelland makes the acute observation that in the current state of affairs, business graduates are taught to maximize self-interest (and hospitality is, among other things, a business). Thus, they fail to develop into good team members (Engelland, 2018, p. 172). Implicitly, this means that we could have all the skills of good communication and a perfectly execute emotional intelligence, but still ultimately be looking out for ourselves. We have to have a real concern for other human beings, and a real eye for the good of the whole—not just profitably, but humanly speaking. This is why we must be more than skilled: we must be virtuous. Engelland illustrates how the four moral virtues of wisdom, courage, temperance, and justice make one into a trustworthy person, who makes good and fair decisions and negotiations. Trust between managers and staff, and between coworkers, is crucial for communication and teamwork. The case for personal virtue as team asset is strong (Engelland, 2018, pp. 180–181).

To these, we add several virtues that can perfect how we communicate and work with others. Honesty, study, and perceptiveness/correct understanding (classically, *synesis*)—virtues that have been identified by both Aristotle and Aquinas—can help us while we gather information on what happened or what should happen in a particular situation. That is, a fundamental step in communication is to get the facts straight, or at least get both sides of a story. In teamwork, especially in tense moments or problematic situation, we could use some meekness—that is, the perfection of our anger or assertiveness such that we know when and how to express it well, and when *not* to. Finally, it is worth considering the social virtues of wittiness, affability, and truthfulness of dealing with others. Tasteful good humor can save many a bad day.

Action Prompts
- We recommend starting with *active listening*. Research on how to cultivate active listening, and apply it not just at conversations at work, but conversations at home.
- Review the action prompts under the virtue of prudence (see Chapter 7). These can help gather the right information which needs to be communicated in a particularly difficult situation.
- Gather impressions from your team: does everyone feel committed to the department or company goal? Are they motivated to fulfill it?

3.2   Time Management and Optimization of Processes

Each profession in hospitality has a multitude of tasks to fit into a day. A housekeeper routinely has to load a supply cart, provide clean linens and towels, make beds, ensure bathrooms are clean, take away the trash, room service items, and dirty linen—adjust furniture, desk items, and appliances if needed, vacuum floors, hallways and stairs, look for any items left behind by guests, keep all common areas clean and appealing to guests *and* perhaps assist in the laundry department. Time management and optimization of processes are skills that come into play *before* you start work: they require making plans before engaging in the battlefield, although they can also be employed on the battlefield itself.

The capacity to list down tasks and arrange them according to priority is fundamental, whether one has to manage one's own work or an entire department. Moreover, part of using time wisely and well is punctuality. Meyer highlights how chronic lateness is hurtful to the team. He also adds that it is possibly a sign of arrogance, as one takes for granted that others will wait for him or her, when in reality one makes things difficult for the others (Meyer, 2006, pp. 158–159).

Optimization of process means studying your tasks and the space you must carry them out in beforehand, to be able to do the most work in the least amount of time possible. This could mean learning to come up with a workflow chart or learning how to use technological developments such

as equipment and artificial intelligence to save time and energy. It could also mean studying how often you move from one end of a workstation or area of responsibility to the other and seeing how you can reduce movements to save time and multiply tasks.

Assess Yourself: Component Skills of Managing Your Day

In the DELTA taxonomy, *time management and prioritization* make up a concrete cognitive skill within a broader concept of "Planning and ways of working." It is associated with *work plan development* and *agile thinking.* The Reskilling Revolution taxonomy again classifies time management under attitude, linking it to *initiative*. The skills of *resource management and operations, management of personnel,* and *financial and material coordination* are plausibly related to making priorities.

It is important to note that exercising these skills demands constant reevaluation: plans will not result perfectly the first time but can be improved upon every time they are carried out. It is also important to note that sometimes we do not have much time to plan out what we are going to do, because we discover tasks upon arriving at work—the challenge there is to be able to plan quickly, but with more practice it can get easier.

A Step Beyond: Related Virtues

As this skill group has much to do with planning, the related virtues are minor virtues of prudence: foresight, circumspection (administering powers or resources carefully), order. Diligence, which is linked to fortitude and could also involve temperance, is also required to stop and start tasks and breaks on time, to work intensely within a given timeframe, *and* not to overwork oneself.

Action Prompts
- Practice making a list of the tasks and allotting specific timeframes to them.
- Use charts and diagrams to direct workflow and assign roles in a team.
- When planning, visualize yourself carrying out your job, to realistically plot your time and course.

3.3   Multitasking and Flexibility

If the previous skill group largely comes into play prior to a day of work, multitasking and flexibility make up the skill group necessary for the battlefield. Whatever the hospitality profession, from line cook to catering manager, every day is different in intensity, and the unexpected is a frequent guest. Multitasking and flexibility help us deal with the daily ebb and flow of challenges at work, cover each other's backs when each reaches his or her limit, and calmly face uncertainty with optimism. Meyer gives us another nugget of wisdom: a successful business doesn't eliminate all problems, but finds imaginative solutions to address them, using all mistakes or tricky situations as opportunities to learn and grow (Meyer, 2006, p. 192).

Assess Yourself: Component Skills to Grapple with Work

Mental flexibility is a DELTA cognitive skill group, comprising the more specific elements of *creativity and imagination, translating knowledge to different contexts, adopting different perspectives*, *adaptability,* and *ability to learn.* The Reskilling Revolution details the ability of *adaptation to change* precisely under the attitude of *active learning.* Furthermore, it connects innovation and creativity to *problem-solving*, which can be broken down into *analytical thinking, creative thinking*, *critical thinking,* and *systems thinking*. In other words, one definitely needs to think on his feet in the face of the unexpected.

A Step Beyond: Related Virtues

Prudence is necessary here, as it helps us decide what to do *in the moment*, gauging according to the relevant features of the situation. Because it helps us evaluate particulars, it helps us escape rigid preconceptions or behavioral patterns. Patience and serenity also play their part: change is easier and more helpful if it is done willingly and not stormily.

Action Prompts
- Mindfulness techniques could be of help in planning the day and in preparing yourself for the unexpected.
- Get to know yourself and your reactions, so that you can also find a strategy to clear your head under stress.

3.4 Quality Control and Attention to Detail

Consistency in the quality of services, products, and experiences is what wins customer loyalty and referrals. As can be expected, it is also the effect a worker's determination to do his job well. Quality does depend on creativity and innovation, but at the same time the skills we want to highlight are those that enable us to follow-through, carrying out a task steadily until the final, finishing touch. It is easy to do good work when one is in a good mood, but moods don't promise stability. It is fantastic when we have strokes of genius, but inspiration is sometimes hard to come by. What wins the game are habits of keeping to a high technical standard, and the cultivation of a careful and attentive eye. This does not mean reducing work to mindless routine: while dependability is key here, working with heart and a desire for excellence—combining perseverance with creativity and innovation—infuses quality into our work.

Assess Yourself: Component Skills to Excellent Quality

For both the DELTA skill taxonomy and the Reskilling Revolution, this group of skills has less to do with our cognition and more to do with our emotional and behavioral dispositions. The DELTA skill taxonomy features the section of *Goals achievement* in the category of self-leadership skills, expressing the spirit of quality control and attention to detail. To be master of oneself and fulfill set objectives, the distinct elements of talent needed are *ownership and decisiveness, achievement orientation, grit and persistence, coping with uncertainty* and *self-development*. In the Reskilling Revolution classification, we find under the attitude of *service orientation* the indication to *follow instructions and procedures. Attention to detail* is also an important attitude, linked to *trustworthiness, meeting commitments and deadlines*, *assuming responsibility*, and *managing quality*.

A Step Beyond: Related Virtues

Overlapping nicely with the skills identified by McKinsey and the World Economic Forum are the virtues of *perseverance* and *patience,* which classically perfect the desire that gives us the (emotional) energy to pursue the good in the face of difficulties. It might help us to remember that these virtues are cultivated in their exercise over time; there is no other way to be persevering and patient than to wait and to work hard. Justice plays its part in quality control and attention to detail as well: as we have often mentioned, part of justice is working well.

Aristotle identified an intellectual virtue called *technê,* which is usually translated as art and can also be conceived as good craftsmanship (NE 1141aff). It enables us to make something, to bring something into existence, by way of true reasoning (Parry, 2020)—i.e., by knowing the standards of that art or craft and being able to execute our work according to it.

Action Prompts
- Know, study, and reason out the standards and operational procedures related to your profession. In finding value in each procedure, you will be more motivated to keep to it.
- Acquire the habit of reviewing your work when you finish.
- It could be easier to commit to standards with a coworker: make an agreement with a team member to spot each other's work.

3.5   Industry Awareness

Danny Meyer's experience has taught him that it's the "51 percenters"—51% emotional skills and 49% technical skills—who flourish in the hospitality profession. This is why he higher them. Among the six soft skills he looks for are *intelligence*, understood as curiosity for the sake of learning, and *work ethic*, or desiring to work in the best way possible (Meyer, 2006, p. 143). This is what we call *industry awareness:* the set of skills that mean knowing standards and trends that ensure hygiene, safety, quality, and beauty, and seeking to constantly make them better.

We can see that this skill group goes hand-in-hand with the previous one: we could distinguish them by saying that *quality control and attention to detail* are the skills that enable you to fulfill a standard consistently, while *industry awareness* is what enables you to raise the bar, because you know what's going on in your field (and not just in your company). A quest for self-improvement is what leads to daily excitement at work. It drives away any possibility of boredom because one is constantly looking at the beautiful things done by others and applying the same creativity in one's own work.

Assess Yourself: Component Skills to Industry Awareness

In a nutshell, the quality we refer to here is that of setting standards in work output and constantly improving them. The DELTA taxonomy does not seem to identify skills that refer to this. We could link it to

Reskilling Revolution's skill of *innovation and creativity*, but also to its attitude of *active learning,* which covers *curiosity* and *willingness to learn.*

A Step Beyond: Related Virtues

The virtue of art or good craftsmanship mentioned above is also relevant to industry awareness. We may add a virtue Aquinas has identified: *studiositas* or studiousness, which perfects our desire for knowledge. One of its aspects is the keenness of interest in seeking knowledge (II-II Q. 166).

Action Prompts
- Check if your HR provides refresher courses or professional development sessions.
- Industry awareness also involves keeping yourself inspired. Look for material—art, books, websites, YouTube channels or Instagram accounts, Pinterest boards—that keep you finding your work beautiful.
- Give yourself goals to achieve or new ideas to try out.
- Be in touch with cultural changes, and cultivate global or cultural awareness. This enables us to welcome the different people we will encounter, whether as guest or coworker, in working in hospitality.

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4   Conclusion: Taught, Sought, Caught

At the close of this chapter, we can ask ourselves: is personality development purely a personal matter? Can we learn skills and virtues on our own? Even if they have studied a younger cohort, the Jubilee Center's triad of character education could shed some light: character and virtue are *caught*, *sought*, and *taught*. In their wide-ranging research, they find that virtue is largely *caught* "through role-modeling and emotional contagion," which is why the culture and ethos of a community—in our case, the workplace—is essential. However, such effort must be

supported by virtue being *taught*, as it "provides the rationale, language, and tools to use in developing character," wherever she may be. When young people are in a character formation program and begin to recognize opportunities to practice habits and form character commitments, then personal growth and development in virtue are sought, desired, and freely pursued for their own sake (Jubilee Center for Character and Virtues, 2017, pp. 3–9). Thus we find three crucial elements: *community, principles,* and *practice.* In other words, personality development requires personal effort, but it is not a purely personal matter.

If we translate this to the hospitality industry, this means having a culture dedicated to skills and virtues *and* an employee development program with the right methods and tools. That is, professionals need to see the *examples* of other people striving to cultivate skills and be virtuous; they need structured opportunities to *reflect* on principles and attain *self-knowledge* (about character and performance) through introspection and reflection, to be able to practice skills and virtues at work. A system of mentoring and coaching could also be useful, as coaches can deliver feedback, indicate strategies and resources to grow in skills, and provide motivation and support (EHL Insights, 2021c). Self-evaluation by staff is also necessary for maximum development to be able to learn from past mistakes. The challenge, then, is higher than simply self-improvement: if we are to grow in skills and virtues, we must grow together.

Study Questions

1. How would you differentiate and relate skills and virtues?
2. Think of your profession. How would you concretize the five skill groups in your daily operations?
3. What makes for a more effective team? What can you do to improve communication and teamwork in the team you currently work in?

Chapter Summary

Hospitality is more than a professional field: it has been called a virtue in itself by many. It can be seen as a whole aggregate of virtues with a very intense social dimension: working with and for others, taking care of their most basic needs so that they in turn can give the best of themselves. Working well in hospitality requires both skills and virtues, which are overlapping notions. Skills are described as capabilities, abilities, or proficiencies needed to fulfill a job: their link to specific tasks hint that they are different from virtues. Virtue perfects one's inner capacities—the powers that enable us to think, to feel, to choose and act. Virtues thus not only enable one to *do* things well, but to *be* a good person overall: they lead to interior and personal growth. Both virtues and skills are acquired by directed, deliberated, and consistent choices, i.e., practice. One could say that skillfulness in a certain area is sustained and informed by virtues, and at the same time that virtues are cultivated by and in the practice of certain skills.

Five skill groups crucial to doing a job well are identified: communication and teamwork; time management and optimization of processes; multitasking and flexibility; quality control and attention to detail; and industry awareness. For each group, a number of related virtues are detailed. Moreover, concrete suggestions for developing these skills and virtues are made.

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12

Harnessing Hospitality for Human Flourishing

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1   Introduction

This chapter seeks to explore the relationship between hospitality and human flourishing from a neo-Aristotelian perspective. The authors suggest that the virtue of hospitality can be practised in a commercial context and can contribute to the human flourishing of both the employee and the customer. This also has implications for managers and educators in the hospitality industry.

A common definition of hospitality is "a contemporaneous human exchange, which is voluntarily entered into, and designed to enhance mutual wellbeing of the parties concerned through the provision of accommodation, and or food, and/or drink" (Brotherton & Wood, 1999, p. 142). According to the same authors, the hospitality industry consists of companies, which seek to make a profit from hospitality activities. Providing hospitality service in a commercial context involves technical prowess but also could include a transcendent dimension. Transcendent in the sense that actions move beyond creating the perfect material experience to explicitly acknowledging and valuing the dignity of persons as well as contributing to the human flourishing of the provider and recipient of the service. It is not a matter of separating these two dimensions but integrating them in such a way that excellent service is intentionally the vehicle for respecting each person. This is possible if employees practice the virtue of hospitality, the "disposition of receiving and treating guests and strangers in a warm, friendly, generous way" (Hemington, 2010, p. 22). The next section outlines how the neo-Aristotelian notion of human flourishing provides the framework for the aforementioned bi-dimensional understanding of hospitality work.

2   Human Flourishing: A Philosophical Framework

Philosophy provides a more complete understanding of reality and the meaning of life. Human Flourishing is a phrase used by many to express something akin to human growth, fulfilment or realising one's potential. However, this chapter adopts a neo-Aristotelian framework where

human nature specifies the content of human flourishing and the way to achieve it. Flourishing depends on whether that nature is able to pursue and achieve its ends or realise its potential (Flynn, 2008; Kraut, 2002). It is a life well-lived or a good life. The notion of good derives from what is best for the human being based on human nature (Kraut, 2002; Sison, 2016). Rationality is what distinguishes humans from other types of animals (Broadie, 1993). This means: "using reason in an excellent way about practical matters requires exercising the virtues" (Kraut, 1979, p. 26), which for Aristotle is the essence of a life well-lived. Living a life of virtue is the most archetypal expression and supreme actualisation of every human being's capabilities (Rasmussen, 1999). However, such noble actions cannot be practised in a vacuum. Flourishing occurs through the way we live life with the resources necessary for the proper functioning of a human being (Hartman, 2001, Broadie, 1993). Therefore, *eudaimonia* consists in a life of virtue, relationships and enough income to acquire basic needs (Hutchinson, 1995). A well-functioning human being requires food, shelter, wealth, friends, family, leisure, security and opportunity; above all, they need to practice virtue (Broadie, 1993).

Humans need to live in a society, as the constituent needs of human flourishing can only be satisfied with the help of others (Sison, 2016). As mentioned above, an essential element of flourishing in the neo-Aristotelian sense is the practice of virtue (Annas, 2006; Kraut, 1979). Excellent reasoning or good reasons produce good actions, which can develop into habits. Moral virtues are dispositions, which can eventually shape our emotions to desire good actions (Hartman, 2011). They "represent the best combination of reason and emotion or the mean somewhere between excess or defect of emotion" (Grant et al., 2018, p. 391). Aristotle assumes there are approximately eleven moral (related to desire) virtues, which enable the human being to function well (Aristotle, 1976). These include prudence, justice, courage, temperance, magnanimity, patience, friendship and truthfulness. One grows in temperance for instance, by navigating between the extremes of self-indulgence and denial of the senses to attain the proper relationship with the pleasure gained by an activity. A person's virtuous choices in social, family and work contexts can be mutually beneficial; the actor grows in generosity,

humility or fortitude and the customer or colleague receives respect or even friendship. Seeking the good of others simultaneously nurtures virtue in the protagonist.

MacIntyre (1985) elaborates on the work of Aristotle to explain how virtues can be acquired through everyday action. He denotes the term practice for a complex human activity, which involves rules for the successful achievement of the practice. Hospitality is a practice according to MacIntyre's definition (Wijesinghe, 2014). When carried out with excellence the result is excellent products or services (external goods) and internal goods (virtue) (Moore, 2002, 2015). When a hospitality employee carries out their tasks with a "disposition of receiving and treating guests and strangers in a warm, friendly, generous way" (Hemington, 2010, p. 22) they cultivate the virtue of hospitality. The intention motivating the action is key in the acquisition of virtue (Wijesinghe, 2014). If employees merely pretend to be kind and welcoming it will not lead to virtue or fulfilment; "If a hospitality employee out of fear of losing his/her job performed role acting to convey the impression that s/he was concerned with the comfort and welfare of a guest then this inclination and intention would not be present" (p. 37). For virtue to thrive the practice must be protected from a culture of putting profit above all else. The pursuit of external goods such as wealth or other outputs does not hinder the ability for individuals to attain internal goods (Moore, 2005). It is the responsibility of the company, which houses the practice to ensure that the pressure to obtain external goods does not obstruct members from performing the practice appropriately to secure internal goods (Moore, 2002). Part of this responsibility falls to managers which is discussed in a later section.

Some scholars have examined the relationship between human flourishing and hospitality but base their work on a psychological rather than a philosophical understanding of human flourishing. Kiige et al. (2019) explore the relationship between hospitality and human flourishing among young adults in Kenya. Key notions in their paper such as character strengths and human flourishing are derived from the field of positive psychology (De Simone, 2014; Waterman, 2008). Human flourishing in this field is characterised by high emotional wellbeing

and effective functioning (Keyes, 2006). Emotional wellbeing is inter-changeable with the term hedonic wellbeing, and effective functioning is often referred to as eudaimonic wellbeing (Huppert & So, 2013; Kahneman et al., 2003; Keyes, 2002). Eudaimonic wellbeing is a combination of effective functioning and social wellbeing. Kiige et al. (2019) adopt Ryff's (1989) definition of eudaimonic wellbeing, Keyes (1998) notion of social wellbeing and Diener's (2000) explanation of emotional wellbeing. In positive psychology, character strengths enable human flourishing (Peterson & Seligman, 2004). Their paper posits that hospitality is a character strength defined as "the willingness to give, to help, to assist, to care, to love, and to carry each other's burdens without necessarily rewards or profits as the motivating factors" (p. 209). They find a significant correlation between hospitality and the various dimensions of human flourishing in the selected participants and recommend that young adults be trained in character strengths in order to promote human flourishing in this context.

The authors of this chapter believe it is important to clarify the distinction between human flourishing from neo-Aristotelian and positive psychology perspectives, respectively. They both have enriched organisational literature but the latter lacks a clear philosophical foundation (Sison & Ferrero, 2015). One of the main aims of positive psychology is to explore and help people achieve human flourishing (Czikszentmihalyi & Seligman, 2000). The meaning of human flourishing in the field of positive psychology has evolved to the extent that there are now around thirty definitions (Vitterso, 2016). The term eudaimonic used by positive psychology scholars has been borrowed from Aristotle but not the content. They agree that it means a life well-lived by fulfilling one's nature or potential (Haybron, 2016). Ryff (1989), one of the main eudaimonic wellbeing scholars in positive psychology, defines human flourishing as consisting of a number of elements: acceptance of self, fulfilling one's life purpose, environmental mastery, positive relations with others, autonomy and personal growth. Keyes (1998) believes that Ryff's definition needs to include social aspects: social integration, social coherence, social contribution, social acceptance, and social actualisation. In sum, eudaimonic wellbeing scholars in the field of positive psychology agree that human flourishing is related to nature fulfilment,

however, they cannot agree on what this means (Haybron, 2016). It is not difficult to discover the source of this disagreement. Aristotle's notion is deeply philosophical, and it is this aspect, which has been ignored by psychology scholars. "None of them fully capture the philosophical roots of *eudaimonia* as described by Aristotle" (Kashdan et al., 2008, p. 222). Ultimately, eudaimonic wellbeing researchers in positive psychology present their own view of a good life unrelated to the authentic Aristotelian idea of human flourishing which is based on a specific understanding of human nature as outlined above (Grant & McGhee, 2021). The key difference between the neo-Aristotelian and positive psychology approaches is the understanding of the relationship between human nature and human flourishing. The former is grounded in philosophical anthropology and virtue ethics while the latter does not articulate any philosophical premises and so can only present the good life as a type of value-free self-realisation. The philosophical foundations of the neo-Aristotelian notion of human flourishing include the following: human nature establishes the parameters for human flourishing Rasmussen (1999); human nature is characterised by rationality and when used in the best way reveals that the good life is a virtuous life (Kraut, 1976).

3   Work and Human Flourishing

A neo-Aristotelian framework can account for how hospitality work could contribute to human flourishing. Human flourishing or *eudaimonia* is the goal of the *polis* or society and so each person's happiness is dependent on many factors including the good use of freedom and being loved and respected by others. A person's professional work can contribute to providing goods and services for society. One's choices and specifically how one works can contribute to human flourishing.

McPherson (2013) elaborates how work contributes to the flourishing of the individual and others using a neo-Aristotelian perspective. He argues that every human being is called to live according to normative demands—to live the good life:

> To acquire and exercise each of the virtues of character and of intellect for the good of our lives as a whole and for the common good of the communities of which we are a part and the individual good of their members. (p. 290)

He argues that work is a specific calling as it can be one avenue for realising the above-mentioned general calling. It is an occasion to practice the virtues and enables the practitioner to afford material resources needed for the good life; it also can be a means to promote the good of others through the production of goods and provision of services required to live a good life. Within this framework, it is assumed that virtues must be practised across all areas of one's life and for the good of each person in one's community. Seeking the good of others or acting benevolently towards them simultaneously realises the practitioner's own good by further contributing to their fulfilment. Mutual benevolence is the essence of Aristotelean friendship however, one can act benevolently towards another out of respect for human dignity (McPherson, 2013).

McPherson (2013) emphasises that such idealistic behaviour can be carried out in a commercial context. One does not have to approach relationships instrumentally even though profit will be made. Friendship can develop with long-term customers or at least one can still be mindful of the client's human dignity while charging them money for a service. Moore (2002) would argue that the organisation, which houses the virtuous activity, must preserve its integrity by safeguarding the company's upright purpose and reinforcing the vision, mission and values.

4 Hospitality Work

Hospitality work is particularly directed to fostering human flourishing. This is because it relates to directly caring for a person. It goes beyond merely providing a product or service, to entering a relationship of charity; being warm, friendly and generous (Hemington, 2010). This work is intrinsically others-focussed which is the essence of virtue. Therefore, hospitality work potentially can contribute more to human

flourishing, as it is an opportunity to practice virtue and treat others with dignity and respect. This is not necessarily always the case as the provider of hospitality either chooses to put genuine effort into making the person feel valued and special or just acts mechanically or in a perfunctory manner. It all depends on the attitude and disposition of the employee.

Wijesinghe (2014) believes hospitality work can contribute to the human flourishing of employees and customers if the former is supported by their employers to cultivate virtue. This requires managers and employers to facilitate that employees can do their work for the sake of internal goods as opposed to external goods of status, power and profit (Moore, 2002, 2015). The effort to seek internal goods allows the disposition to act virtuously to grow, which in turn influences judgements and choices both in personal and professional life (Wijesinghe, 2012). Both managers/employers and employees need education about why virtue is important for human flourishing and ethics and how it is cultivated. Virtue can be acquired even in a commercial context if employees' actions can be done primarily with the intention of caring, for the wellbeing of the customer. This could be influenced by the employee's own values or mindset, the values of the employer, commercial pressure imposed in that particular establishment, and/or the management style. Education of managers, employers and employees is crucial to help them grasp that this type of work can be a specific calling rather than just a job.

5   Education

Tribe (2002) argues that Aristotelian virtue ethics is beneficial for the practice of and education in, ethical tourism. Specifically, he focusses on the Aristotelian notion of phronesis. This is practical wisdom about good action which develops through virtuous practice and work experience (Jamal, 2004). The notion of good for Aristotle relates to the telos of the human species; it is about aiming for what is best or excellent in the human being (virtue) rather than profits (Tribe, 2002). He argues that phronesis is important for ethical tourism action and so its cultivation should become part of the tourism education curriculum. "Central to

this education is the development of key aspects of phronesis – disposition, experience, practical knowledge and an intuitive sense of the good for tourism" (p. 323), which is best developed using role-plays, case studies and work placement (Tribe, 2002). These provide opportunities to practice and evaluate decision-making.

Jamal (2004) further explores the consequences of Tribe's (2002) emphasis on phronesis for sustainable tourism education. He advocates that education should consist in learning about principles and a practicum where students can practice these principles and grow in phronesis. He urges scholars, educators and practitioners to consider Aristotelian virtue ethics for defining good or ethical tourism; that the good life and virtue could be attained through the way one practises tourism. "Virtue ethics offers a powerful framework for understanding tourism's role in developing individual character and virtues for personal and collective well-being" (Jamal, 2004, p. 541). For example, a tourism programme could foster cultural and environmental appreciation for a particular heritage site and the impacts of visiting it thereby developing the virtue of mindfulness in visitors.

A similar approach could be taken for hospitality students. Trainers, students and even managers need to understand the neo-Aristotelian framework and how it applies to the work of hospitality. Practicum would consist in putting this into practice, so excellence in technical skill is combined with the disposition to seek the good of others in their work. For example, principles of hospitality could be discussed in the classroom along with how such virtue is developed. Hospitality involves a constant giving of oneself. The importance of motivation could be explored, and the trainer could help students think about the impact of being motivated by really wanting to help the guests enjoy themselves or just working for the money. At the commencement of the work placement or throughout, students need to be reminded that if they are not motivated by serving others, they will quickly get tired of all the other more difficult aspects of the job—long hours on their feet, unsociable hours, relatively low pay, lack of prestige and lack of recognition.

6   Anecdotal Evidence from a Hospitality College

One of the authors works at a hospitality college whose mission is directed towards making society better through changing the culture of the hospitality industry. The mission is as follows:

> *At the College, we work with students, staff members and industry partners to transform tourism and hospitality industries and spread a culture that is respectful and encourages a genuine commitment to excellence. We envision world-class tertiary education that produces humble, hard-working and passionate graduates that are committed to service and are happy to receive and act upon feedback. With their integrity and passion for service, our students and graduates will make a positive and lasting contribution to the workplace and society.* (Kenvale College, 2021)

6.1   Research Approach

A small group of trainers and lecturers were asked about their experience of teaching at the College. They were selected because they have worked for more than four years at the College and are familiar with the virtuous culture the College seeks to create and maintain. Kenvale is the only College in the industry, which explicitly refers to wanting to inspire students and impact the industry in terms of virtue. Key questions included: *In your own work as a professional does the notion of human dignity or the value of each human person influence the way you work? Do you encourage students to the same?*

6.2   Themes

The following anecdotal comments illustrate the opportunities and challenges presented by their task.

Training and Human Flourishing

Trainers conduct their classes in a way that furthers the fulfilment of themselves and the students. This is done through the way they treat students in the classroom- by adopting a caring and respectful approach.

> *I always endeavour to build a relationship based on trust and mutual respect with each of my students -* **Andromeda**
>
> *I always try to ensure my classroom or kitchen environment is a space that promotes inclusivity and respect. -* **Cepheus**
>
> *Above all, I try to teach it by example. I treat them with respect. I speak to them as my equal, not as teacher to student. If I give them that respect, I am teaching them their own dignity, and teaching them to treat others the same-* **Indus**

The above three quotes refer to respecting students. According to McPherson (2013) this is how trainers can contribute to their own and the students' human flourishing. In seeking the good of the students or acting benevolently towards them, trainers advance their own happiness while making students feel valued.

> *I like to build relationships with students of trust, support and safety in their environment…. I become disturbed when students are not seen or treated as individuals, but are seen as numbers to fulfil financial requirements -* **Dorado**

The above quote shows the trainer explicitly separates the external (profit) and internal goods (virtue) involved in carrying out their work (Moore, 2002; Wijesinghe, 2012). The effort to cultivate a personal relationship can be combined with ensuring students complete the course and pass.

The above quotes indicate that trainers are intentional in cultivating a respectful relationship with students. However, the College could take more advantage of this opportunity by enhancing trainers' knowledge of virtue and help them to reflect on and define "good hospitality" in the neo-Aristotelian sense. In this way, they could link the need to be respectful to the wider context of human flourishing. This goal presents

a challenge as the College operates in a competitive and extremely regulated environment, which leaves little room/time for including custom-designed subjects/units in the course. Moreover, it is difficult to find education professionals in this field who have philosophical training.

Encouraging Students to Practice Respect

Trainers outlined some of the activities employed to encourage students to practice mutual respect. They spoke about fostering reflection on the importance of inclusivity, valuing diversity and nurturing trust through group activities.

Cepheus says she tries to *although some students naturally possess these skills or have learnt already in their lives and just occasionally need encouragement.* **Dorado** guides them in how they interact with each other in the classroom *It is vital in my opinion, especially in a multi-cultural environment, to explore differences, be non-judgemental and to ignore stereotypes.…It is important for students to recognise and understand this as they start their careers. What they learn in class helps them in the workplace.* **Andromeda** makes the point that each student needs to deal with their own past and insecurities to improve in how they treat fellow students. *[Depending on] each individual's past life experiences, cultural or emotional backgrounds building trust can be very hard. It is difficult to know what someone has been through in the past, or why he or she is reluctant to let down their emotional guard.*

6.3   Implications for the College

The College is planning to review how it can better achieve the goals as presented in its vision, mission and values. All lecturers and trainers need to participate in a professional development programme, which equips them to embed the neo-Aristotelian framework into the curriculum within regulatory parameters. A series of professional development days could be used to run a course on the neo-Aristotelian framework and how it applies to their work as trainers of hospitality students. The basic philosophical premises would be outlined and the particular virtues,

which enable one to practice the virtue of hospitality, discussed. These could include:

- Humility: as one needs to submit the will to another, all the time - be that the customer or your manager.
- Service: hospitality is constant self-sacrifice. One needs to give the same level of service to all customers no matter the circumstances.
- Fortitude: it is very physically and emotionally demanding.
- Patience: with customers if you are in a customer-facing role.
- Cheerfulness: from the heart. Nobody likes being served by someone who does not look like they want to be there.
- Magnanimity: one needs a big and generous heart to want to work in this industry. You need to keep giving.

The session would also include a workshop on how trainers could incorporate the material into their particular courses. Moreover, with more professional development in virtue, and virtue education, the trainers could discover how benevolence towards or friendship with each student leads to fulfilment in their work as educators. The work placement could also be better designed to emphasise the importance of virtue development. Students could complete a reflective journal about their experiences of living out these virtues; the challenges and how they can improve. The Industry Liaison Manager could be responsible for monitoring these.

The College also runs a mentoring programme for students, which more explicitly explores the importance of virtue for the development of character in both their personal and professional life. This includes sessions on temperaments and character development. The above virtues could be a point of discussion between mentors and mentees. This programme has the potential to reinforce what could be imparted in the classroom but again the mentors need to have the training and continuity with the students. Unfortunately, due to the rapid growth in student numbers mentoring is conducted in groups due to the insufficient numbers of mentors.

6.4   Implications for Managing People in Hospitality

As mentioned above, managers of hospitality workers need an education, which enables them to understand how this work can contribute to human flourishing and to support employees in their cultivation and practice of virtue. Melé (2014) has developed a framework for managing employees based on a neo-Aristotelian worldview, which fits nicely with MacPherson's exposition on how work can contribute to human flourishing when carried out in a virtuous way. Melé (2014) argues that just as the production quality is important for business and needs to be measured and improved, the same should be applicable to the quality of how employees are treated. He explores what it means to be human and concludes this bestows on each human being a special dignity which calls for respect, genuine interest and care and ideally being able to flourish, "Human dignity expresses the idea that every human individual is intrinsically worthy, and therefore each person deserves respect and great consideration" (p. 462). He designs a human quality treatment ladder that identifies approaches to dealing with employees ranging from the worst to the best (refer to Fig. 1). The first two levels represent poor quality treatment. The lowest involves the abuse of human rights and the next level reflects a concern by complying with law and
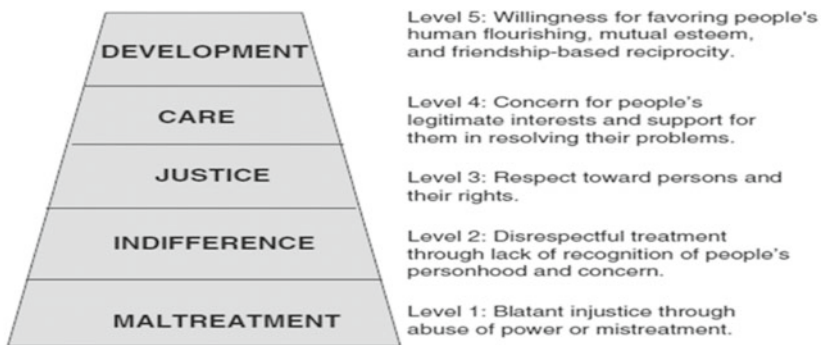
Fig. 1 Mele's (2014) Five levels of human quality treatment model (with permission)

using human resources as efficiently as possible, as a mere means to an end. The treatment represented by Level one is quite common in the hospitality industry. Research by Robinson and Brenner (2021) found that worker exploitation is institutionalised in Australia in the form of a toxic culture and wage theft. The third level encapsulates respect and consists in being fair and transparent with employees. The second to last level is characterised by care. Therefore, employees are treated not only fairly but the employer/managers really care about the person and the problems they may be encountering at work or at home. The organisation seeks to provide support for employees over and above what is strictly due to them. Kenvale endeavours to influence how students are managed in their work placements. The College has relationships with many employers in the hospitality industry. Our Industry Liaison (IL) Manager ensures that all our industry partners conduct fair and safe work practices. The IL Manager continually monitors students' experience to ensure they are being treated with respect and dignity. Melé's ladder can help Kenvale to inspire their industry partners to better management practices. Future research could explore how managers among the College's industry partners rank against Melé's HQT model. Many establishments would probably ensure managers behave according to the third level whereas level four-type management might be difficult to find. The Accor Group stands out as an employer which is committed to the work–life balance and wellbeing of their employees as the human factor is their most valuable resource (Accor, 2021). This demonstrates that higher levels of Melé's ladder are achievable and there is an appetite for such standards in the industry. The fifth and last level entails fairness, care and a disposition to help the employees grow professionally and personally. Note that this highest level involves seeking the good of the employees to the extent of helping them practice the virtues, "On this level, we find willingness to serve people's real needs, that is, those which contribute to their human flourishing, and so to promote the development of their humanity and virtuous behavior" (Melé, 2014, p. 465). Such workplaces would need managers who seek to support employees to develop virtue so work becomes a vehicle for achieving the general call to live the good life. This approach to managing is something to aspire to and would require some understanding of the neo-Aristotelian notions

of human flourishing and virtue. The College ideally would want to offer this type of education for managers of the hospitality industry in order to spread a culture of excellence throughout the hospitality industry as stated in its Vision. The promotion of human flourishing through hospitality work necessitates that workers, managers and educators have a deep understanding of the human person, virtue, and human flourishing.

7   Conclusion

Without philosophy, one can only have a reductionist understanding of life and reality. Neo-Aristotelian philosophy presents *eudaimonia* or human flourishing as the ultimate goal of human beings and society. The achievement of human flourishing depends on good government, a healthy economy, efficient organisations, support of family and friends, education and employment; above all a person must seek to live well. The good life or living well involves acting according to right reason, or a life of virtue in the way one uses the external goods such as wealth, food, shelter, friendship, work and opportunity. Hospitality in the home and in the workforce has the potential to contribute to the flourishing of individuals and society if it is understood and practised according to a Neo-Aristotelian worldview. Any commercially minded person knows that good service is key to hospitality. However, this is true even at a deeper level. The person is the starting point and the reason for the way one performs the service. Working to be warm, friendly and generous is a school of virtue and enables the one serving to directly contribute to their own human flourishing and of the one being served.; the latter's needs are met and may even be encouraged to reciprocate. Therefore, hospitality education of future employees, managers and trainers should involve more than just the imparting of skills and technical knowledge. It should be framed as the education of the whole person and be informed by the philosophy of the human being and virtue ethics; more specifically, how service contributes to human flourishing. Mele's (2009) Human Quality Treatment sets the appropriate standard of excellence for managers of hospitality employees. Establishments seeking to contribute to human flourishing need managers, who aspire to level five of Mele's

(2014) framework: "Management is about human beings, which entails considering their intrinsic value and openness to flourishing" (p. 1).

Action Prompts
- Assess which level your organisation is on Melé's framework.
- Decide which level you would like it to be and suggest practical initiatives that can make it reach/maintain that level.

Study Questions

1. What is the meaning of human flourishing from a neo-Aristotelian perspective?
2. What is the meaning of human flourishing within the field of positive psychology?
3. How can work and, more specifically, hospitality work contribute to a neo-Aristotelian understanding of human flourishing?

Chapter Summary

The work of hospitality can contribute to human flourishing depending on the dispositions of the person providing the service. Human flourishing, according to neo-Aristotelians, is the consequence of living a good life as specified by human nature. This requires living in a well-governed society, being surrounded by family and friends, having the means to access the basics of life but above all living a life of virtue. Work and particularly hospitality work can provide members of society with the products and services needed to flourish but also the way one works can lead to the acquisition of virtue. In particular, the work of hospitality places the parties in a direct relationship of charity and provides the opportunity for the service to promote the good life of the recipient. Anecdotal evidence from a hospitality college is provided to highlight the challenges of and opportunities for ensuring hospitality work contributes

to human flourishing. The implications for education and management are discussed.

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13

Work in the Home: Education, Professionalism and Employability

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1   Introduction: The Person That Works, Work in the Home and Hospitality Industry Sectors

Work as an activity of man is energy channeled intellectually or manually (or both) toward a specific achievement. Cows, insects and other beings that are said to be at the sensitive level of living existence also work, but they do not know that they work and cannot choose what, when, how and where to work. They must spend energy to achieve whatever their instincts and senses perceive as good for them at a specific time unlike humans who know and choose to work. Choice in the human being as an individual substance of a rational nature is a major feature that makes man essentially different from those cows and other beings at the sensitive level. A human being knows that he or she works and can choose what, when, how and where to work (de Torre, 1980).

Given the above, the person that works needs to understand the need to be treated with human dignity and to treat other persons worked for and worked with in like manner (Mugumbate & Nyanguru, 2013). Preceding chapters have dwelt extensively on the philosophy behind these statements as well as emphasized the importance of a humanistic perspective in the workplace. This chapter takes all the preceding wisdom as given and proceeds quickly along more practical paths. In the hospitality and tourism industry, it is generally acknowledged that the hospitality professional (HP) renders services and the services are received by individuals called guests or tourists. In this chapter, we shall continue referring to the industry as the hospitality industry and to both guests and tourists as guests.

Guests are either external or internal guests. External guests are persons outside of the hospitality establishment, who have asked for services rendered by the HP, while the internal guests are the colleagues of the HP, who also receive services rendered by the HP. The latter perspective is important because it implies that, while at work, a colleague is also to be treated as a guest to be served. It is crucial that the HP understands this dual dimension of service in order to foster the awareness of how individuals, both external and within the establishment where he or she

works, could be served (Bagdan, 2013) efficiently and excellently. One can easily forget this, especially when the workplace is the home. The first segment after this introduction considers the meaning of a home and the work of hospitality professionals in homes. After this, we comment briefly on the need for skill-development in the hospitality industry and then at Orisun School of Hospitality as a case study of how hospitality professionals are prepared for hospitality units in family homes as well as for larger hospitality enterprises. We also discuss the results of a study carried out with graduates of the School and then conclude with implications for all stakeholders in the industry—educators, students, employers and employees.

2 From Basic Human Needs to Paid Work in Homes

A human being has basic needs of food, shelter and clothing. When these needs are taken care of, a person is made to feel at home. What is understood as home is a place in which a person is able to receive services that attend to these basic needs. Annison (2000) referred to home as a place with attributes that meet individual needs. Families as the basic units of society seek to provide members with a place that they can call home. Coolen and Meesters (2012) linked home to house and dwelling and associated them with the family and activities like eating, sleeping, entertainment and relaxation. There are almost as many homes as there are families. Work in the home is akin to the services rendered in the hospitality industry. In the home, rendering these services makes the persons in a home feel at home. Indeed, the different aspects of the hospitality industry are represented in every home. Agreeing with this, Robinson and Arcodia (2008) have clearly outlined the hospitality units in a family household.

2.1   The Home as the Oldest and Most Widespread Hospitality Establishment

The home is a type of the hospitality industry where food is produced and served, clothes are washed and ironed, spaces are cleaned and tidied, etc. (Robinson & Arcodia, 2008). It is not difficult to associate these activities listed with the core sectors of hospitality mentioned above and in previous chapters. In fact, the history of hospitality in human homes goes all the way back to the history of mankind. The first man already had to take care of his basic needs of food, clothing and shelter. This is the history of the hospitality industry. The first humans already had to move around in search of food and so they would have occasionally changed shelter. This is also the history of tourism, linked as it is to hospitality. Humans constantly move in search of better conditions that will satisfy basic needs, while providing added satisfactions or benefits like pleasure and leisure.

The home, like other segments of the hospitality industry, has its first and main focus on the human person, since homes are found in every part of the world and often structured to meet the needs of the family unit. New homes are set up daily in a never-ending chain all over the world in every place where there are people. In addition, there are all the other hospitality structures whose aim is to be home away from home, such as hotels, inns, resorts and other kinds of lodging, as well as hospitals and hospices.

2.2   Historical Development of Paid Work in the Home—A Brief Scan

Working in the households of other families as an occupation has usually been referred to as domestic work in different parts of the world. When, in the earliest times, it became linked to slavery, many regular tasks were left for persons that had arrived at such homes through the slave trade. Then again, in another era, people gradually migrated to more developed regions of the world, searching for "greener pastures" and this became a major factor that led to decisions to take up domestic work.

Neetha (2008) said that workers in homes at this time were "mostly recruited from the tribal pockets of underdeveloped states". Nowadays, domestic work is a normal means of livelihood for many people in different parts of the world, still mainly migrants (Murphy, 2013). There has, however, been a slight change in the manner of operations. As du Toit and Heinecken (2021) pointed out, in some countries, domestic (family) and industry employers are now opting to outsource domestic tasks to businesses rather than employ individual domestic workers. This approach of employing on a team basis (dealing with the individual professionals through a company or agency) could be a foundation for a better financial future for domestic work. At the very least, they might get greater appreciation for their work as a profession, a higher nego-tiating power, and generally improved contract terms. At the moment, this is happening more in developed than in developing countries. We believe that hospitality institutions—educators and practitioners alike— have a role to play with respect to enlightening all hospitality industry stakeholders (employers, trainees and students, government, the media, etc.) about such new operational methods and challenging them to think out of the box to find others.

2.3   Professionalism and Personality Development

Professionalism has to do with specialized training, involving knowledge, skills, competence and commitment, and following a code of conduct that guides the practice in question. Hospitality and tourism industry values professionalism highly (Singh & Jaykumar, 2018). The profes-sional touch is expected to be the minimum in the industry's mandatory operations and linked to the core or distinguishing features of the field. These mandatory operations include responsibility in protecting and securing lives; of working as a team; of communicating appropriately and of making positive impressions about oneself and the establishment. Since these four traits are strongly linked to personality and character development, it is not surprising that Losekoot et al. (2018) related professionalism to personality development.

2.4   Professionalism in Work in the Home

Work in the home is thus one of the avenues for demonstrating professionalism in the industry. To set the context for this perspective, it is useful to consider the various hospitality units in a home and the roles played by the persons working there as hospitality staff. The chef is in charge of production of meals in the food production unit, at times working with kitchen stewards, washers and utility workers. The housekeeping unit would have staff like the executive housekeeper, room attendants and linen room supervisors. Waiters, bartenders and banquet captains would be staff of the food and beverage service unit. Finally, laundry department staff include laundry managers, press-men and desk attendants (Foskett & Paskins, 2011).

There is no way to know when exactly things changed such that professionalism started being considered by employers to be a requirement for work in the home. The slaves that worked in households in the past were not seen as professionals and their human dignity was violated and disrespected. The work they carried out also came to be disrespected and termed menial in a disparaging way, such that even the word "domestic" began to acquire some negative nuances in people's minds. Migrants, desperate for means of survival, were not seen either as professionals at the domestic tasks they undertook (Murphy, 2013). In both cases, whatever training they may have had in their own homes might not have been adequate to cater to new palates in new surroundings—with different ingredients and different ways of doing things. Whatever the case, the shift to the point of outsourcing domestic work to hospitality outfits shows that the world has woken up to the fact that such tasks should be given due consideration as professional work. Admittedly, the positive move in this direction has not yet resolved the myriad challenges to human resources development in the sector. Yet again, this resurfaces the need for educational institutions and trainers in the field to also make some changes.

3 Developing Skills for the Hospitality Industry

Based on the foregoing, it is clear that the first and the oldest industry in the world is the hospitality industry if, by industry, one understands economic activity of persons who are concerned with producing and supplying goods and services. It is also a perennially and fast-growing industry; Andrews (2007) and Kinton and Ceserani (1984) gave the highest rating to the hospitality industry from the points of view of rate of growth and labor employment. People in the industry are concerned about producing and supplying goods and services that attend to the basic needs of man. Core sectors include food and beverage production, and service and accommodation operations (Foskett & Paskins, 2011) being carried out in hotel lodgings, restaurants, transport-related catering outfits, institutional catering enterprises and family homes (domestic work).

As an industry whose products and services will always be needed by human beings, hospitality is always relevant. It constantly provides opportunities for service interactions and that makes it strongly oriented toward personal fulfillment. In addition, it gives many job opportunities according to its diversity of operations and sectors. Overall, the industry's economic impact is great. Unfortunately, many of the industry professionals remain either unskilled or inadequately skilled and this affects their ability to serve well as well as to get good jobs. There continues to be a great need for training and development in core hospitality and soft skills (Kinton & Ceserani, 1984; Singh & Jaykumar, 2018).

4 Orisun School of Hospitality—A Case Study

Theoretical and practical training in hospitality skills is obtainable in different ways, for example, in a structured setting (an educational institution) or on-the-job (in domestic/home or workplace hospitality units). Orisun School of Hospitality, Ibadan, Nigeria (see Fig. 1), is a

Fig. 1   2015 graduation ceremony at Orisun School of Hospitality

post-secondary school that educates women trainees for the hospitality profession while also educating recruiters and prospective employers. Emphasis is laid on professionalism from both parties. In the course of the training program, prime importance is given to the acquisition of personality development traits and life skills as well as core hospitality skills: food and beverage production and service and accommodation operations. The graduating trainees become custodians of knowledge and are expected to share it wherever they find themselves.

4.1   Data Collection Process

We collected survey data, archival data and anecdotal data. Our goal was to gain deeper insight into the challenges faced by hospitality professionals working in homes and to propose hospitality education as a solution to those challenges and therefore as a driver for the economic growth of the sector and the nation (Figs. 2, 3, 4, 5, 6, 7, and 8).

Fig. 2   Working in households

Fig. 3   Working with timetable

Fig. 4   Working with professional mentality

Fig. 5   Ease of employability

Fig. 6   Relevance of training in Orisun School of Hospitality

Fig. 7 Need for education of employers in professionalism of work in the home

Fig. 8 Remuneration for HPs that work in the home

4.2   Survey Results and Analysis

The survey[1] was carried out among 13 of the graduates of Orisun School of Hospitality, with the following results:

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[1] Sample questions included as Appendix 1.

The results showed that the training received in Orisun School had made it possible for most of the correspondents to appreciate work in the home as professional work, apart from getting them very readily employed in the hospitality units of households. This is in line with what Alvarez-Risco et al. (2021) found about a positive relationship between education and employability. Also, our findings agree with those of Singh and Jaykumar (2018) and Groot and Maassen Vann De Brink (2000) on employability.

Most of the correspondents took up work in the home as professionals, rising above the "odibo"[2] mentality. This is a very important step toward a solution to the problem of lack of appreciation for work in the home. When the persons carrying out work understand and appreciate what they do, it becomes easier to continue studies on how to involve them in achieving the other part of the solution, which is to get employers to appreciate and pay persons that work for them in their homes better. Seeing their training in hospitality as relevant could be said to also show that they worked as professionals. Perhaps this is one reason for the noticeable increase that our school has witnessed in the number of families requesting trained persons to work in their homes. More awareness needs to be created for more persons employed in these sectors to arrive at this approach.

4.3   Qualitative Data Results and Analysis

Our anecdotal data was collected from observations and conversations with people (students, graduates, visitors) in the School and one of the things we sought to know was the impact of their work on them and on others around them. The conversations are presented and discussed as themed caselets below, the themes being derived from the aggregated and studied data. The rest of qualitative data came from a valedictory

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[2] A local word for a 'servant', the bearer had over time come to be neither highly regarded nor respected and was often treated like a lower class of human.

speech and a letter of appreciation from two past students, OO[3] and BD.[4]

Impact of Work in the Home on Persons

Hospitality services of providing food, shelter or clothing are rendered in every home, no matter how small the structure is that has made this home atmosphere possible, following what has been said above. According to Alvarez-Risco et al. (2021), hospitality has a lot to contribute to the wellbeing, health and stability of human beings, relating this wellbeing to the third sustainable development goal (SDG 3). In other words, where hospitality services rendered in the home are properly done, there, stable persons are found, there, stable homes are found, there, also are found, stable societies and economy, as illustrated in Caselet 1 below.

Caselet 1: "One day, while at work in Orisun School of Hospitality, Ibadan, Oyo State, Nigeria, a young man, drove to the School, walked in, and exclaimed, "*Orisun, thank you for my wife*". He looked happy and content. Prompted to explain, he talked about how much he enjoyed his delightful and comfortable home because of the training in hospitality services that his wife had received while she was a student at Orisun School of Hospitality. He felt obliged to visit and share his joy with the staff of the School". This man is empowered to work hard and contribute to the economy because of the generous support of his wife who chose to use her professional training for hospitality in their home. She had acquired what OO mentioned in her speech as *"… the right skills, knowledge and organization [capability] necessary to provide the best comfort and especial care to my present and future family*" (full quote in Appendix 2).

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[3] Odinchezo Obingene, graduate of Lantana College of Hospitality, a sister school to Orisun, text included as Appendix 2.

[4] Blessing Daniel, graduate of Orisun School of Hospitality, text included as Appendix 3.

4.4 Impact on Human Resources Development and Employment

OO (Appendix 2) expressed the connection between the impact at family level and a higher-level economic impact, "We cook, we clean, we serve and some of us can even make soap… I want to urge all of us as …to build big things on these little things. The hospitality industry in Nigeria is still largely untapped and I believe it is our time to grab opportunities by the hair". Work in homes can become a source of huge income for individuals (the jobs in this segment are readily available, see Fig. 2), families (professional services in homes support members of the family to excel in their chosen professions and increase their earning power), society (stable persons mean stable families work for a better economy) and the economy (increase in employment indices and therefore in economic growth). If more agencies work in this sphere, competition will drive them to be reliable and trustworthy and their growing activity may increase with the growing demand for staff in family units and so lead to additional job creation within their own entities. Scholars who have studied the economic impact of the hotel and tourism industry have already shown that this is not a pipe dream (Kim & Kim, 2015; Nesbitt-Ahmed, 2020).

Caselet 2: AA, a graduate, from Orisun School, had shown interest in working in the hospitality units of homes despite the difficulties. Through a professional mentoring session of the school, she learnt of an opportunity to train domestic staff for a family that had asked the School for this service. AA accepted the offer and trained the family's new employee, who was unskilled although hired by the family on the advice of the School. While holding training sessions for the prospective employee, AA also trained the family in the management of staff employed in their home. The outcomes were happy for all the parties. The hired employee got the requisite preparation for her new role, the family got management training as well as a trained staff, and AA got her payment for that service and a newly discovered career path. She (AA) expressed her gratitude to the School verbally and in writing (Appendix 3), for the experience of that new understanding of professionalism and work in the home. The family was so happy with the

School that they planned to recommend the same service to other families; this could create more job opportunities for both hospitality-skilled and yet-to-be-skilled persons.

4.5   Sustainability in Work in the Home

The added advantage in the story of the graduate above which opens up doors for more opportunities is the possibility to train the prospective employers, so as to make it a sustainable venture. New employee, whether with minimal training or with professional certification, is likely to work better and render more satisfactory services to his or her guests (the family) if they respect and appreciate him or her. In turn, the family would bring about the ripple effect of telling other families, which would enhance sustainability in the system.

5   Challenges Faced in Work in the Home

5.1   Nigeria as a Case Study

In Nigeria, an "odibo", "omo odo" or "servant" mentality means that employers (heads of households or families) look down on professionals (HPs) in the family hospitality units and the services they render. These services include food production and service, housekeeping and laundry. This is sometimes due to deep-rooted social biases and it poses a big challenge for appreciation of hospitality skills training (Adeola, 2016). Ibeme (2014) in her research presented these challenging conditions of lack of appreciation for work in the home as well as inhumane treatment of HPs working in family homes. Nesbitt-Ahmed (2020) also commented on the poor remuneration associated with work in the home. Adisa et al. (2021) compared the nature of jobs carried out by domestic workers to modern slavery. To make things tougher, studies carried out by Ogbechie and Oyetunde (2019) show that Nigeria is yet to make laws that can protect persons that work directly in households. According to AA, the challenges were real. While she worked in different households, she found

it difficult to achieve her dream of carrying out such tasks in a manner that agreed with the professional training she had received. Her previous employers had not understood that such tasks could be carried out in a professional way and did not see why she should be treated as a professional. It seemed that it was only when her status changed such that she was seen as a trainer that she could attract respect, even when she had not essentially changed!

5.2 In Other Countries

Murphy (2013) and many other authors have shown that in different parts of the world, work in the home has been ridden with great challenges. Compared to the past, different writers have pointed out that the present times have witnessed only slow and minor improvement with respect to remuneration, workload, treatment or legal protection of domestic workers. Vasanthi (2011) concludes his article on domestic work in India with exploring ways of reducing the gap between law and practice. In 2013, Sankaran in fact referred to the legal protection for domestic workers in India as "yet to come". In most of the other countries, laws protecting hospitality professionals in the home, after all attempts on the part of the workers themselves and with the support of the International Labour Organization (ILO), are yet to be enforced, though they have been enacted. In the words of Öztürk (2016), referring to Turkey, there is "a gap between the formal legal entitlements of domestic workers and their treatment in practice".

Despite all the challenges, the future holds great opportunities when viewed from the angle of the training that should be given to hospitality professionals so that they can realize that the awaited change (with respect to appreciation, remuneration and a humanistic outlook) lies more in HPs themselves than in anybody else, confirmed by OO (Appendix 2), "We are in the perfect position to dream big because we come from a place with a wide and deeply rooted foundation. They have helped us take the very first baby steps into a large, beautiful, but largely overlooked industry".

6   Applications to Leadership, Managing People in Hospitality and Tourism

6.1   Sensitizing Parents to the Need for Training of and Appreciation for the Service-Rendering Person

As already explained above, the home is a type of hospitality outfit with distinct hospitality units. These units are often headed by the parents of a family, who also manage the operations. If the person who leads hospitality services in the home understood the importance of developing the skills that are needed for better and more satisfactory service delivery from each domestic hospitality unit in her home, life would be better professionally for whoever is employed to staff the unit (and for the employer-family).

6.2   Sensitizing Employees to the Need to Develop Skills and Become Professional

This will combat the "omo odo" or "odibo" or "servant" mentality, which presents hospitality services rendered in the home in a negative sense.

6.3   Sensitizing the Employers to the Need to See Staff in Their Homes as Professionals

Many people measure professionalism according to the salary structure or level, including employers. This is due to a kind of gap in knowledge which can be filled by making hospitality professionals themselves take up this job of sensitizing their employers. Where the hospitality professional makes use of his or her training to seek out opportunities to train other persons that have not developed their hospitality skills, but have possible jobs in the hospitality units in homes, they achieve something important—the training of the employers, by teaching them how to manage the persons that are to work in the hospitality units of their homes.

6.4   Sensitization of Hospitality Professionals on Their Role as Lead Players

Theirs is naturally a lead industry—hospitality! Theirs is naturally a lead sector of the hospitality industry—the home! We had said earlier that 'the home' is what every hospitality sector wants to offer to the focus or center of the hospitality and tourism industry—the person!

Caselet 3: A new university professor took a photograph with her parents. The new professor was wearing the academic gown, her mother donned the cap, while her father put on the sash. It was a way to express that the happy and rewarding career advancement of the professor was made possible by her parents! CC is a hospitality professional employed by the same new professor to work in her home. She commented on how the new professor had commended her satisfactory services a number of times. Someone observed that, in fact, this hospitality professional also deserved such a picture with the new professor, wearing some part of the professorial attire, since she had also made the conferment of the leadership role as a professor possible through her unobtrusive and efficient work in her home.

Quoting OO again, *"… lastly but not the least, I understood … the importance of doing in silence and joy for everyone around you the little but precious things which are often tiring. I learned here that that is what hospitality is and it is what makes the recipients comfortable enough to go and achieve big things in their own lives"* (Appendix 2).

7   Conclusion, Limitations and Next Steps

One may begin to wonder how and why this chapter encourages work in a field where the workers are prone to such abuses and face risks arising from the above-mentioned biases. The chapter has a dual aim: to describe professionalism in work in the home as it occurs in real-life situations, with its problem of lack of appreciation and the solution proffered by hospitality education; and to provoke deep considerations that are based on already existing operations in the aspects of professional work and education in hospitality. Our survey sample was a very limited one, but

having qualitative data as well lent weight to our conclusions. Further research with a much larger sample is recommended, as there is much to learn about this industry. Also, much of our data came from one set of stakeholders; it would be useful to get data from multiple stakeholders since the industry is such a complex one.

In conclusion, the economy booms when there is stability. Stability is achieved when human beings are able to live and function as such, under conditions that make it possible for a proper society to be built. People who provide the necessary hospitality support and services in homes make this stability very easily achievable. If the problem of lack of appreciation of the professional nature of the work carried out by such persons is solved, the economy will grow faster. Education or creation of awareness through write-ups like this and through hospitality institutions is one of the ways of solving this problem. The results of the study analyzed above have led us to the conclusion that educating more persons that could carry out this professional task in homes, as Orisun School is doing, is a significant way to provide the country and the people with more sustainable employment options.

Action Prompts

- Explain on a blog post (or a similar forum) about the opportunities offered by work in home hospitality units as a sector of the industry.
- Imagine yourself as a person that renders professional service to other persons, and as a guest that receives services from other persons such as your colleagues: what values would guide you as you give and receive?
- Find an opportunity to raise the awareness about the value of hospitality jobs in homes and increase social appreciation and professionalism of domestic work.

Action Prompts
(for industry leaders)

- Identify the opportunities that exist in the industry for work in households.
- Promote or implement policies about the security, protection and welfare of hospitality professionals in households.

(for hospitality schools)

- Present students and trainees with the true nature of professional work in the home.
- Prepare them to be able to avail themselves maximally of the job opportunities presented by this sector.
- Highlight future trends for hospitality tasks carried out in households, for example, the possibility of setting up agencies to render professional hospitality services to family units.

Study Questions

1. Explain work in the home as professional work.
2. Who could be described as the internal guest?
3. Explain training in hospitality as a way of raising the professional standards of work in households and as a way of increasing employability in the country.

Chapter Summary
The chapter presents work in the home as professional work; as an important way of understanding work as service rendered to persons by persons; and as a far-reaching sector of the hospitality industry with respect to creating job opportunities and adding value to economic impact.

Questions that integrate these presentations are: What could be said about the past, present and future considerations of work in the home in the hospitality industry? What action points could make the industry leaders and professionals make better use of the opportunities that this sector of the industry presents?

This chapter looks at the person that works in the home, bringing out the professionalism in this work in relation to personality development and competence. Also, the chapter talks about the problem of lack of appreciation for the true meaning of this aspect of hospitality. The chapter works with a survey carried out among the graduates of Orisun School of Hospitality, Ibadan, Oyo State, Nigeria, trying to find out how the training at Orisun School has been able to help them to appreciate better, and to make their employers appreciate better, this sector of the industry. The results show that their training has been a way of making them more professional and therefore more employable. The results therefore lead to the conclusion that training is a way of improving professionalism and consequently employability and a way of solving the problem of lack of appreciation of work in the home.

Appendix 1: Survey Questionnaire *(Sample Questions)*

1. Have you ever worked with a family in their home?
2. If yes, for about how many years?
3. Were you interviewed for the job?
4. Was there any written document stating how you were going to work?
5. Did you work with any kind of timetable?
6. Was the timetable being followed by you or by the people you were working for?
7. Were you called upon at times that you did not really like to come up and work?
8. While doing this job, did you see yourself as a professional?
9. Do you think that the person or people you were working for saw you as a professional?

10. Did you see yourself and your job in the house as a kind of 'omo odo' or 'odibo'?
11. Are you still working there?
12. Do you think that it is easy to get a job in this line and that it is faster than getting jobs in hotels and other parts of the hospitality industry?
13. Do you think that the families that pay people to work for them in this way should be made to understand the professional aspects of what these people are doing in their homes
14. If these families understand very well do you think that this area will be an attractive area of the hospitality industry?
15. If it really becomes attractive, do you think that it will be an area that has many opportunities to employ many people that are trained?
16. Do you think that there was need for your training here as you carried out your tasks in the house of that family?
17. Were you happy with the salary you received?
18. Were you receiving other forms of payment like gift items that made you happy from the family?
19. Do you think that some people are afraid of taking up such hospitality tasks in homes because they fear that they will not be treated well or that they will not be paid well?
20. Do you think that if the families understand and appreciate the professional aspects of what the person working for them in their home is doing, they will pay the person better?

Appendix 2: Excerpts from a Speech by 2021 Valedictorian, Odinchezo Obingene, at Lantana College of Hospitality, Enugu State, Nigeria *(Similar to Orisun School of Hospitality)*

Ever since I was young, I enjoyed doing three things: reading, talking and avoiding hard labour. That's why, when I first came to Lantana, I thought my life was derailing from the path I set for it. …. It didn't even

occur to me until after a couple of months that this was exactly what I was looking for. I think I was dazed by all the hard work or slavery as I thought of it then. Then, one day, as I was setting up extra covers in the dining, I realised I was actually learning a lot by doing a lot, little by little; even by just sitting down to have lunch and learning all the proper table etiquette, … housekeeping, and learning to tidy a mess very quickly and in an organised manner, or learning new foods and techniques by preparing new things every day. I think that's what's special about Lantana; I learned a lot of very useful skills in small everyday chunks, and I learned the value of consistent effort. I was always slower than my mates as I was never really good with my hands to begin with. Day in day out I heard, *Odinchezo, you are still clearing up breakfast?* Or *Odinchezo, is the lunch not ready?* Or *Odinchezo, finish cleaning that … toilet, housekeeping is over.* Whether it was … Pat, … Ada or … Amaka, they would always tell me to stop thinking and concentrate on my work. It took a while, but I think I've understood what they meant. It is relentlessly pushing your body … every second allotted to it every single day; it is this constant effort that will get you to where you want to be. You can't think or imagine your way there. I had to actually think less and move more and, when I did, I learned a whole lot, real and practical skills. When I went to a foreign land to study law, as I had initially wanted to study, it was these skills that helped me make and save the money I needed to lighten my parents' financial burden. Apart from being able to cook my meals with the few and sometimes new ingredients I found there, I was also able to take up jobs that involved walking … and working with my hands for many hours at a time, day in, day out, such as cooking in a restaurant, waitressing at a bar and attending to rooms in a hotel, none of which the old me could have ever done or dreamed of ever doing. The post-Lantana me however was able to complete all my tasks competently. My boss at the restaurant respected me because he knew that I knew my job and I wouldn't slack on it. When he talked about how he wanted the food to look he did not have to explain it to me in much detail; I already understood the techniques I needed to produce that result. He didn't have to force me to work extra hours; I would finish my work well before I left. It was the same with my hotel housekeeping supervisor. She knew that I wouldn't touch the

guests' property and that, even if I was a little slow, when I said I was done, I meant the toilet was sparkling, the bed was well made, and the room was stocked and ready to be let immediately if necessary; she didn't have to watch me like a hawk. At the bar, I would always double check the order, remembering all the drinks I had learned here [at Lantana], and I wouldn't forget something just because the barman did. Eventually they let me serve drinks directly from the bar as much as I was capable, also because they knew I would ask if I didn't know, and I would understand once it was explained. At every establishment I worked, I focused on what my boss was trying to deliver to his or her guest, and I tried my best to make it a reality; because that is what I learned hospitality is here in Lantana. And so, right now, the industry feels very [accessible] to me. Even when I'm watching 'Cake Boss' on Food Network, I can imagine how they accomplished some fancy looking cake from countless days and nights making my contributions to … Angie's work in the bakery. When I have to take out a tough stain, I remember some of … Onyi's tips. When I eat out, I think of how the presentation or the taste of the food could be better because it was drilled into me by … Chioma, … Ify and … Steph and honestly everybody, because they would all taste that food and they would all talk, you know. I even know when they give me the wrong wine glass or if I see a different looking pasta because … Kate made me draw them on cardboard. Nowadays, I think of different ways I can enter the hospitality industry and I know that, even if I don't know everything I need to know about that particular scene, I learned enough from Lantana to know how to continue learning. Therefore, I have nothing to fear, not working in a hotel or restaurant, not starting my own hospitality business, or even running my own home in the near future. Lantana has also helped me conquer that too because I now have the right skills, knowledge and organisation necessary to provide the best comfort and especial care to my present and future family. Apart from the practical skills, I have also found the person skills I learned to be quite useful. … Noma tried her best to teach me how to think morally and relate with my creator and fellow human beings with that in mind. I also learned it through the example of everybody else, … Eucharia and her guidance and … Amaka and her 'pinching'. Additionally, I learned the importance of enjoying time with your family and colleagues no

matter what your mood is at mealtimes, outings and get togethers which I particularly missed after they kicked me out of the hostels. And lastly but not the least, I understood in Lantana, the importance of doing for everyone around you the little but precious things which are often tiring, in silence and joy. I learned here that that is what hospitality is and it is what makes the recipients comfortable enough to go and achieve big things in their own lives. I want to urge all of us as Lantana graduates to build big things on these little things. The hospitality industry in Nigeria is still largely untapped and I believe it is our time to grab opportunities by the hair. We cook, we clean, we serve, and some of us can even make soap. We are in the perfect position to dream big because we come from a place with a wide and deeply rooted foundation. They have helped us take the very first baby steps into a large, beautiful but largely overlooked industry. Thanks….

Appendix 3: Appreciation Letter from a Graduate of Orisun School of Hospitality

No. 5 Abimbola Street, Agbowo, Ibadan.
24, April 2021.
The Management,
Orisun School of Hospitality, Agbowo, Ibadan.

Dear Ma,

<div align="center">Appreciation Letter</div>

I am very grateful for the job opportunity given to me to train in the line of hospitality. Most people find it too difficult to work with a family because they see it as not being a professional job. I must say that is one of the best jobs ever, especially when the people one works with understand the service one is rendering. I was given this great opportunity to train someone so as to provide a job opportunity for the person and am so happy I was able to do it and to also educate the employers about the service the person is rendering for them, and they understood it very

well. I'm really grateful because the job has really helped me to [develop] the zeal for training others so as to provide job opportunity for them, I was able to achieve this with the help of Orisun School of Hospitality. Thank you so much. I really appreciate it.

Yours sincerely
Blessing Daniel

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14

Transformational Leadership for the Hospitality and Tourism Industry

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—————————————
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1   Introduction

The tourism and hospitality industry is a significant employer world-wide and provides a valuable contribution to the economies of countries. In an era of increased automation, the tourism and hospitality industry provides a unique personal service to customers. The industry can in some cases suffer from a poor image with high turnover of staff. Consequently, it is important to have person-centred human resource policies and authentic leadership not merely motivated by profitability considerations. The value of human life, safeguarding human dignity and promoting well-being are central to humanistic management while at the same time seeking the prosperity of the economy and of society (Della Lucia & Giudici, 2021a). The notion of transformational leadership is very relevant to the tourism and hospitality workplace and in this chapter will be proposed as a preferred leadership style. Transformational leadership has been widely accepted as a leadership theory and citing Vargas et al. (2020) "transformational leaders motivate followers to achieve performance beyond expectations by transforming followers' attitudes, beliefs and values" (Rafferty & Griffin, 2004, p. 330). This chapter proposes transformational leadership as the apt leadership style for the hospitality and tourism industry and also seeks to highlight some of the challenges facing a hospitality leader in the workplace.

For the last 80 years the belief in employee empowerment has prevailed. But in the recent past a trend to optimise labour has been gaining momentum. Labour can be treated as a commodity with lack of respect for the person. Citing Della Lucia and Giudici (2021b) a humanistic management approach also has the potential to also innovate business models and it fosters unconditional human dignity as a core organisational goal (Spitzeck, 2011) which in turn is a necessary condition for the well-being of society (Pirson et al., 2017) and thus sustainability (Dettori & Floris, 2019). This process required management to recognise people's decision-making ability and involve them in the decision-making process so that they benefit from society's resources, flourish and interconnect with other living beings and the environment (Melé, 2012).

2   The Tourism and Hospitality Industry

The hospitality industry is a key component of tourism which is a rapid growing economic sector in many countries (World Tourism Organization, 2016). Human talent is essential for its success. However, the hospitality and tourism industry suffers from high turnover rates and job retention is a continual challenge. There can be a negative perception of the industry due to poor pay and working conditions, a heavy workload, anti-social working hours, lack of job security and work/family conflict (Sakdiyakorn & Waltanacharvensil, 2018). It is incumbent on hospitality managers to address matters relating to the well-being of employees. Human capital is central to the success of the hospitality industry. High staff turnover in the hospitality industry has a very negative effect not only on the image of the industry but on employee morale and it results in increased investment of time for managers recruiting and retraining new people. The high turnover rates need not be solely due to the inability of the manager to take care of human capital. There are systems and processes which have to be reviewed. In fact, in the literature, an effective hospitality and tourism leader is someone who is open to change, open to communication and dialogue. There may be systems, processes and procedures in each company which can be improved by the staff.

Work in the hospitality and tourism industry is "fast-paced and high pressure" and can have an adverse effect on employees' health leading to stress, fatigue, burnout and greater use of alcohol and drugs. Consequently, hospitality staff can become unhappy in their work thus resulting in deficiencies in customer service which in turn causes dissatisfied customers. Faced with these challenges, managers and supervisors need to cultivate an outstanding leadership capacity so as to motivate the employees to strive for organisational success and to ensure employees are happy in their work (Vargas-Savalle et al., 2020, p. 3).

In today's society, it is quite common for people to flee situations of peril in their own countries such as war, famine or other forms of adversity and to go in search of work in other countries. These immigrants are prepared to work in hospitality in low-skilled jobs as very often individuals in the host country are not ready to engage in these tasks. About

15 million Americans work in hospitality and tourism and one in five are foreign born workers (Bureau of Labor Statistics, 2015). According to Ravichandran et al. (2017) there is a cross border movement of labour relating to hospitality employees particularly in the low-skilled or un-skilled areas.

3 Transformational Leadership

Leaders play a vital role by inspiring others to follow. Regarding the tourism and hospitality industry transformational leadership has been applied and found to be a leadership style to be recommended for this setting. According to Burns (1978), "the essence of the leaders' power is […] the extent to which they can satisfy—or appear to satisfy—specific needs of the followers" (p. 294). In addition, Burns depicted the transformational leader as "a person who seeks to satisfy higher needs and engages the full potential of the follower" (p. 4). A spirit of teamworking and inspiring employees to embrace the vision results in greater employee motivation. An effective manager praises and acknowledges good work and creates a collaborative environment where everyone is listened to (Vargas-Savalle et al., 2020). Citing Gui et al. (2020, p. 2139) there have been various studies of hospitality businesses which have highlighted positive effects of transformational leadership on subordinates (Mohamed, 2016), such as organisational commitment (Dai et al., 2013), psychological empowerment (Gill, 2010), job performance (Lee et al., 2011), service innovation behaviour (Schuckert et al., 2018) and life satisfaction (Kara et al., 2013). Gui et al. (2020) in their study conducted a quantitative meta-analysis based on 62 primary studies, including 66 independent samples ($N = 23.037$) and they integrated the research on the influence of transformational leadership. They found that followers who perceived their leaders to be transformational leaders reported higher levels of psychological empowerment ($p = 0.58$), leader effectiveness ($p = 0.90$), organisational climate ($p = 0.60$) and satisfaction ($p = 0.63$). Followers' perceptions of transformational leadership were also positively associated with their performance ($p = 0.42$), extra activities ($p = 0.45$) and service innovation ($p = 0.43$) (ibid., p. 2145).

In addition, Khan et al. (2020) did a study to investigate the impact of transformational leadership on employee civic behaviour (CVB) by means of employee thriving and emotional exhaustion by applying a SET theory in the hospitality industry. With reference to SET, social behaviour is the result of an exchange process, especially the exchange relationship between leaders and followers (ibid., p. 20). Citing Khan et al. (2020), employee thriving refers to the psychological state in which employees experience validity and a sense of learning (Soh, 2017; Spreitzer et al., 2005). On the other hand, emotional exhaustion refers to a chronic state of mental and emotional depletion caused by excessive work demands and sustained stress (Wright & Cropanzano, 1998). Civic virtue is a discretionary behaviour characterised as a "responsible and constructive involvement of employees in organisational issues and governance" (Organ & Ryan, 1995, p. 782). The study found that the mediating effect of employee thriving is not significant, and citing Khan et al. (2020) it is inconsistent with earlier results (Li et al., 2016; Liu et al., 2010). This unexpected result is feasible due to the fact that transformational leaders and employees thriving have common characteristics that cause positive emotions, energy and aliveness (Bono et al., 2007; Hur et al., 2015). These factors usually initiate followers' virtue behaviours (ibid., p. 21). The research assumes emotional exhaustion mediates the relationship between transformational leadership and CVB. Employees' capacity to deal with emotional exhaustion increases once they become aware of the fact that supervisors negotiate with them and take their views and actions into account before finalising decisions. Citing Khan et al. (2020) this result is in keeping with the findings of previous studies, that is, leadership directly or indirectly affects employee behaviour and satisfaction through emotional exhaustion (Kahai et al., 1997; Yousef, 2000).

4   Servant Leadership

The notion of servant leadership is a source of great interest among both academics and practitioners. Citing Qiu et al. (2020), Brownell

([2010](#)) echoed and extended by arguing the servant leadership paradigm holds promise particularly for the hospitality industry. The idea is that in servant leadership one wants to serve, to serve first (Greenleaf, [1970](#), p. 27) and servant leaders are committed to both individual and organisational growth (Reinke, [2004](#)). Qiu et al. ([2020](#), p. 2) researched how perceived servant leadership and employees' self-efficacy interact with each other to impact on employees' service quality in the hospitality industry. Citing Qiu et al. ([2020](#), p. 2), Stajkovic and Luthans ([1998](#)) conceptualized self-efficacy as "an individual's conviction (or confidence) about his or her abilities to mobilize the motivation, cognitive resources, and courses of action needed to successfully execute a specific task with a given context" (p. 66). Study 1 examined the joint effect of servant leadership and self-efficacy on service quality. The result of polynomial regression with response surface analyses demonstrated that employees' service quality would be higher when both perceived level of servant leadership and self-efficacy are higher. In addition, the larger the difference between perceived level of servant leadership and self-efficacy, the higher employees' service quality. Furthermore, self-efficacy would moderate the relationship between servant leadership and servant quality, and the positive relationship between servant leadership and service quality would be more pronounced when the level of employees' self-efficacy is at a lower level. Study 2 had similar results. The implication of the study is that servant leadership is particularly valued by employees with low self-efficacy. If they perceive their manager or supervisor to be a servant leader, they will provide better service to their customers in the workplace. Managers and supervisors are advised to focus more on employees who lack self-belief to complete a task successfully and these employees need more care and emotional healing as they face more negative emotions such as frustration, stress and burnout. In relation to high-efficacy people who are not very susceptible to the treatment of servant leaders, managers are challenged to provide a competitive incentive mechanism to promote their work performance. As servant leaders have organisation's vision and mission, it is important to communicate and share the goals and vision with self-efficacious employees (Qiu et al., [2020](#), p. 10).

5   Leadership Qualities

According to Havard (2007) leadership is a question of character not temperament Character is forged through training, but temperament is a product of nature. Dweck (2006) in her book "Mindset" elaborates how as persons we can be improving in qualities throughout our lives. Those open to improvement and who do not accept that talent is fixed do better in the workplace. Virtue regulates temperament. A virtue is a good quality. One is born with a particular temperament, but one can improve in many positive qualities during one's life such as leadership qualities. The early notion of the leader being born has lost currency and it is now accepted that leaders can be made through training, mentoring, education and exposure to other life experiences. Temperament need not be an obstacle to leadership. The challenge of freedom and to use one's freedom well to choose the good option in each situation. The core values of Marriott are interesting here—putting people first, pursuing excellence, embracing change, acting with integrity and serving our world (Marriott, 2021).

Magnanimity and humility define the leader (Havard, 2007). Magnanimity is the quest of the spirit for great things. He/she who strives for greatness and seeks to correspond to it is magnanimous. The hospitality leader can have a big vision for the business and for the people working in it. The leader can inspire people to transform their behaviour into true service of the customer and those around them. Humility is the habit of living in the truth about oneself and one's strengths and weaknesses. It is also the habit of service. Humility fosters in leaders the disposition to serve unconditionally. Leaders can lead by good example being the first to put themselves out for others, being punctual and being hands on when there is extra work to be done. Prudence enhances the leader's ability to make the right choices. Courage is an important quality for the leader to stay the course and resist pressures. The leader needs courage to stand up for what is right and not be swayed by popular opinion. Self-control is another quality and involves submitting one's passions to the spirit. The leader tries to have a calm and balanced character when dealing with people and situations that arise (Melé, 2012).

6   The Dignity of the Person

It is important to deal with people according to their inherent dignity as persons and to view them as a vital human resource and not just a source of profit. "Humanistic management is about recognizing what people are, treating them accordingly and fostering their development" (Melé, 2012, p. 75). The awareness of the dignity of the person has the following consequences for good management. They are as follows:

- The first regards possessing a human quality when dealing with people
- The second is about seeing the business firm as a community of persons with a specific mission
- The third refers to some ethical requirements in managing peoples' work within the business firm and
- The fourth focuses on building up a person-centred corporate culture (Melé, 2012, p. 80).

The ability to listen well is a vital leadership skill. Leaders need to tune in to employees which can be valuable learning. Bryant and Sharer (2021, p. 83) talk about "listening ecosystems". Managers need to watch out so as not to be caught up in an "information bubble" and to recognise that good ideas can shoot up from any member of the workforce and not to be surprised by this.

7   Sustainability

Tourism makes a significant economic contribution but raises social and environmental concerns by its activities. However, it must be acknowledged that the tourism industry is capable of shared value creation and sustainable development which is a big challenge for the tourism leader. This is due to the fact that sustainable tourism is not in keeping with the predominant neoliberal view of the economy which can lead to excessive consumption including the consumption of unreproducible resources, an overemphasis on profit and the undermining of equity, justice, fairness,

decent work and social interactions. These essential values were highlighted by the UN (2015) as connected with the "six essential elements"-dignity, people, prosperity, social justice, planer and partnerships that are viewed as necessary for the achievement of the 2030 Agenda for Sustainable Development (Della Lucia & Giudici, 2021a). Further, citing Della Lucia and Giudici (2021b) the notion of Shared Value (NV) as proposed by Porter and Kramer (2011, 2012) allows for the interconnection of sustainability, social responsibility and humanistic management in order to address the paradoxes of these complex systems. Businesses can treat social and environmental challenges as business opportunities and—responsibilities, pursued by means of corporate strategies and thus gain competitive advantage (Porter & Kramer, 2006, 2012). New business models emerge which overcome strict market barriers to simultaneously gain profit and benefits for the natural environment and society (Boons & Lüdeke-Freund, 2013; Rauter et al., 2015). Some hospitality establishments are trying to become more sustainable. Companies like Hyatt and Hilton have established Hyatt Thrive and Hilton Lightstay programmes, respectively, as well as Marriott International' Serve360 programme and IHG' Green Engage initiative (Berman, 2020).

8   Human Resource Management

HRM is vital for organisational performance and for the well-being of employees. As Drucker (1990) stated the task of management is to enable joint performance, to make peoples strengths effective and to make weaknesses irrelevant. The philosophy of the founder of Marriott is ever relevant "Take care of associates and they will take care of the customers" (Marriott, 2021).

According to Melé (2012, p. 75), the challenge facing managers is that of viewing employees as mere profit sources and "consumers as a simple source of income and not as individuals with a conscience, freedom" and a great potential for self-realisation. "Humanistic management is about recognising what people are, treating them accordingly and fostering their development". It is recommended to manage people with a human quality where "human quality refers to appropriateness to the human

condition" (Melé, 2012, p. 81). In management five levels of human quality in dealing with people can be distinguished: (1) mistreatment, (2) indifference towards people, (3) respectful treatment, (4) concern for people's interests and (5) favouring mutual esteem and cooperation (ibid.).

The effective leader tries to foster employee engagement which is very important in almost all organisations in including those in the tourism and hospitality sectors. There are many benefits to employee engagement among staff such as being more absorbed in their work and enabling them to focus and orient their attention, time and energy to carry out and deliver the jobs given to them (Presbitero, 2017). In his study Presbitero (2017, pp. 65, 66) investigated how two HRM practices especially reward management practice and training and development practice impacted on human engagement in a hotel chain in the Philippines. The results have shown that positive changes in reward management practice also led to increased levels of staff engagement. Similarly, positive changes in the training and development practice led to a positive and significant influence on employee engagement. It is evident from this study that HRM practices that are responsive to employees' needs showing that they are valued and making them feel an inherent part of the organisation can give positive results. Social exchange mechanisms start when employees feel valued and cared for by the organisation resulting in greater dedication and commitment.

9   Work/Life Harmony

Managers do well by promoting flexibility and enabling better work/life harmony. Employees are more productive when they have a good work/life balance. The leader needs to develop a vision of what the human side of the organisation looks like flowing from the business strategy (Riley, 2019). Melé (2012, p. 99) observes that the business is more than just a system of contacts but a "community of persons" with a particular mission. The people form a bond together in order to produce the required goods and services.

Having a pleasant place to eat and sufficient time to eat and renew one's energy is a practical application of care of employees. "The meal taken at table is the cultural form that enables us to respond simultaneously to all the dominant features of our world: inner need, natural plenitude, freedom and reason, human community, and the mysterious source of it all. In humanised eating, we can nourish our souls even while we feed our bodies" (Kass, 1981, p. 228).

10 Quality Service

Tourists are more discerning regarding quality and providing quality services is becoming necessary for business survival in the face of growing international competition (Baum & Kokkranikal, 2005; Isik et al., 2019). The vision of Hilton is to fill the earth with the light and warmth of hospitality. Besides, the mission is to be the first choice of guests, team members and owners alike… (Hilton, 2021). A significant challenge facing the hospitality leader is the question of robot service versus personal service in hotels. In the tourism and hospitality industry robots and artificial intelligence are being perceived as offering opportunities for increased efficiency and innovation in service as well as profitability (Ivanov & Webster, 2019). Many people look for the human touch which is representative of hotel hospitality where guests experience being welcomed, cared for and valued (Kim et al., 2020). Face-to-face communication is important, and many guests seek the latter and personal service (Ariffin, 2013). However, there are some challenges to personal service such as negative outcomes from staff guest interactions, variations in service quality among individual staff and the possibility for human error (Barth, 2002; Chen, 2011; Kattara & El-Said, 2013; Kim et al., 2015, 2019). Service robots are now being used to deliver a range of services and can be an asset to the hotel. Citing Kim et al. (2021) among the benefits are decreased labour costs (Mende et al., 2019; Wirtz et al., 2018), improved service delivery (Pinillos et al., 2016) and a rise in

productivity with a reduced number of staff (Dirican, 2015; Zhong et al., 2020). However, without disregarding the benefits, there are some disadvantages including lack of interpersonal contact leading to an absence of social relationships, a lack of upselling possibilities, challenges with service recovery methods after service failure and perceptions of staff who may resent the technology and find it threatening from a job perspective (Bitner, 2001; Curran et al., 2003). In the scenario of a health crisis, such as COVID-19 customers preference for robots increases as service robots lessen the incidence of disease spreading (Kim et al., 2020).

According to the literature there is some evidence that some cultural dimensions are linked to personal and organisational qualities that are regarded as helpful to service delivery of all types (Radojevic et al., 2019). The aforementioned did a study on this topic using a publicly available dataset (Radojevic et al., 2016) based on TripAdvisor's online surveys of customer satisfaction with hotel services. The principal result from the study was that after accounting for all major factors influencing a guest's satisfaction, the services of hotel staff in countries with qualities of collectivism and restraint constantly received more favourable guest ratings than services provided in countries with a more individualistic culture and indulgence. A negative association was found between indulgence and performance. There are important implications for HR managers. The findings imply that hotels operating in countries that have high economic standards but are not particularly culturally disposed to providing high-quality hotel services (The UK, USA, Switzerland, Belgium, Finland, Luxembourg, France, Denmark, Canada, Norway, Sweden, etc.) should target workers from the less developed countries that have a cultural edge as regards providing hotel services (Pakistan, China, India, Lebanon, Philippines, Albania, Indonesia, Vietnam). On the other hand, hotels operating in highly developed countries where people have a cultural propensity to high-quality service such as Japan, Hong Kong or Singapore should mainly rely on local workers and not hire less costly staff from other countries that do not have an affinity to this type of job, because the savings in labour may be outweighed by a decrease in revenue caused by a reduction in the quality of services

provided (Radojevic et al., 2019, p. 11). However, it must be noted that the results presented in this study are likely to refer to front-of-house staff in the hotel industry but should not be generalised to assess a country's cultural disposition to provide service in other industries. Citing Radojevic et al. (2019, p. 12), as noted by Nazarian et al. (2017) the UK national culture is characterised by low power distance, which empowers employees, high individualism, which encourages responsibility and innovation, high masculinity, which indicates a great commitment to work and drive for success and low uncertainty avoidance, which is associated with an employee's propensity to try new things.

11   Conclusion

Management and leadership are about human beings and decision-making needs to be person-centred and not just motivated by profitability considerations. Transformational leadership maximises people's potential and aims to make employees flourish. Having a sustainable approach founded on the dignity of the person redounds to the benefit of society. With many immigrants under pressure to work in any job it is important for hospitality leaders not to exploit this pressing situation and to treat everyone respectfully and fairly. The hospitality industry can have high turnover of staff and future hospitality leaders need to bear this in mind and to see how they can improve human resource practices which in turn would enhance the image of the industry.

Action Prompts
- Ask a few friends how they would feel being served by a robot instead of a human.
- Also, ask them what (if any) new expectations they have of their leaders at work post the pandemic.
- Think up a few ways to practice magnanimity and humility and try them out over the next few days.

Study Questions

1. You have been employed as a manager in a hotel. Explain your key priorities regarding the management of people.
2. Continuing professional development is important for all employees. Identify aspects of training and development that you would recommend for a hospitality leader.
3. Work/life harmony is a topic of increasing relevance in society and the workplace. What is work/life harmony? How can work/life harmony be fostered in the hospitality industry?

Chapter Summary

Management is about getting the best out of people. Managers can become effective leaders by inspiring others to follow. Leadership can be cultivated, and one can grow and develop through education, mentoring and sport among other activities. Transformational leadership has been applied to the tourism and hospitality industry and is to be recommended. Transformational leadership seeks to satisfy higher needs and engages the full potential of the employee. Employee motivation is enhanced by means of teamworking and by inspiring employees to embrace the vision. Some positive effects of transformational leadership are organisational commitment, psychological empowerment, job performance, service innovation behaviour and life satisfaction. True leadership goes beyond justice and aims to make employees flourish. With many immigrants under pressure to work in any job it is important for hospitality leaders not to exploit this pressing situation and to treat everyone respectfully and fairly. Hospitality leaders are called to embrace sustainability by fostering humanistic management founded on the dignity of the person which redounds to the benefit of society. The hospitality and tourism industry can have better human resource management systems which will in turn enhance the image of the industry and make it a more attractive place to work.

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15

Domains and Pathways: Human Flourishing and the Hospitality and Tourism Professional

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1   Introduction

The history of hospitality is as old as human existence, from those periods when travel was long, harsh and tedious and 'good Samaritans' would offer their homes to strangers (travelers) for the night (Walker, 2017). It was done out of care, compassion, and concern for the traveller, with no economistic ends (O'Gormon, 2007). As travel became more frequent, people began to build inns for this purpose, and it became a business venture. According to Walker (2017), the commercialisation of hospitality incorporated an increased finesse, sophistication and deliberateness into providing care for travellers, and, in a short while, 'public eating places' became a feature of many cities, so that hospitality enterprises went beyond providing care for travellers but to also catering for denizens, who had gradually come to appreciate the luxury of dining out or relaxing at a hotel.

Today, hospitality and tourism are among the largest industries in the world—with millions of hotels and restaurants across varying cities being managed as corporations (World Travel and Tourism Council, n.d.).[1] There are associations, rating systems, institutions and unions—a level of sophistication and systematisation that the owner of the very first inn could not have fathomed. However, this increased commercialisation has also resulted in a shift from the central concern of care and wellbeing (of travellers) to an increased focus on capitalisation and profit. Although many organisations within the industry tailor their services to promote the flourishing of the clients they serve and present themselves as connoisseurs of positive and memorable experiences, they sometimes fall short (Okpoko, 2015).

Yet, human flourishing has been identified as a major hallmark for growth, development and sustainability of organisations (Cheer, 2020; Gilroy, 2008). To flourish means all aspects of a person's life are good and thriving—physical, mental, social, spiritual and financial (Seligman, 2002). And organisations are charged to promote the flourishing of the individuals they intersect with, more so, their clients because this ensures

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[1] Hospitality covers various aspects ranging from laundry, housekeeping, refreshment, warm reception, entertainment etc. in hotels, bar, resorts, homes, and other destinations.

growth and sustainability (Hemel & Rademakers, 2016). This outlook is typical of organisations who adopt humanistic perspectives in the way they do business, such that they try to ensure that in their operations and along their value chains, they respect people and promote human dignity (Pirson et al., 2009).

Vanderweele 2017 proposed specific domains and pathways of flourishing that could serve as a framework for organisations in navigating and ensuring the flourishing of their clients. These domains of human flourishing are happiness and life satisfaction; physical and mental health; character and virtue; meaning and purpose; and close social relationships (Vanderweele, 2017a). Similarly, there are certain pathways to human flourishing—these pathways are family, work, education, and (religious) community. For this chapter, we assume a meaning of community that extends beyond the religious. These pathways individually and collectively foster success in all the domains of human flourishing. For example, a healthy family life leads to happiness and life satisfaction, promotes physical and mental health, gives meaning and purpose, strengthens character and virtue, and fosters close social relationships. Similar relationships hold true for the other three pathways (as shown in Fig. 1).

A number of services provided by the hospitality industry facilitate, support and smooth the four pathways to human flourishing, as people use hospitality services to enhance family time, for work collaborations, to facilitate learning or to foster community, for instance, in the workplace or at a conference. Through these services, the industry is thus a major contributor to human flourishing: in carrying out various roles and in upholding the duty of care laid on them (Brotherton, 1999), professionals in the industry promote the wellbeing of individuals they serve.

In this book, the contributors, writing from all over the world, have presented a deepened understanding of the value of work in the field of hospitality, relying on a framework of philosophical anthropology, the concept of humanistic leadership and the pillars of humanistic management. From the different chapters, ideas which have stood out to enrich the understanding of the implications of the work and its impact on the persons who carry it out can be classified under the following themes:
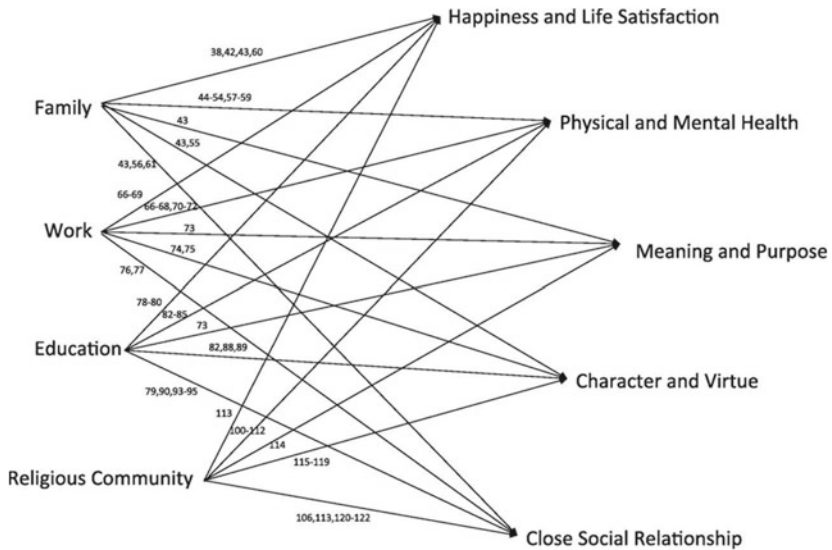
Fig. 1 The domains and pathways of human flourishing (*Source* Vanderweele [2017a] 'On the Promotion of Human Flourishing'. *Numbers denote references that provide evidence for the correlation between the pathways and domains. See Vanderweele 2017 [https://www.pnas.org/content/pnas/114/31/8148.full.pdf] for reference list)

personal dignity; personal growth; and fulfilment. Many aspects of both personal and societal development depend on these important concepts, since when the individual flourishes, it is easier for him or her to promote others' flourishing and to contribute to society as a responsible citizen.

After this initial introductory segment, the subsequent sections of this final chapter look at how professionals in the industry can promote their own flourishing and that of others, supported by a deepened understanding of and respect for personal human dignity. This is done by using domains and pathways of the human flourishing framework to interrogate what preceding chapters have said about personal dignity, personal growth and fulfilment. They are first discussed according to the domains and then the interconnected themes are highlighted. We conclude by suggesting a few new questions that need to be asked when reflecting on work in the hospitality and tourism industry.

2 Achieving Human Flourishing: Domains and Pathways

Walker (2017) describes hospitality as the cordial and generous reception of guests. It is the act of rendering services to recipients with the aim of giving them a feel of comfort and worthwhile experience. Thus, for Walker, hospitality is about the other person's happiness and life satisfaction. While this is true and even important for personal fulfilment, for many of our chapter contributors, the perspective whereby hospitality is about the professional's own happiness and life satisfaction is a very important one. The professional's achievement of the other domains of flourishing further cement that personal happiness and satisfaction— through growth in character and virtue through work, discovery of meaning and purpose at work and building of close relationships while working.

2.1 Happiness and Life Satisfaction

In various chapters, we find foundational and general principles for understanding the hospitality professional as a person whose work serves as a medium for development, fulfilment and service. Touching on physical and mental health, Ogunyemi (Chapter 8) explores the body and soul integration of the human person to show how this has a bearing on work and fulfilment in the industry where service is paramount. Everywhere that hospitality is practised, in homes or on the field, the protagonists can find happiness in their work and in the gift of service that they give. In this regard, house chores have a foundational value for the practice of hospitality. People who have appreciated the value of work in the home find it easier to understand its value when it is carried out commercially and on a larger scale. In fact, the home continues to be the primary hospitality outlet for many people even when they have other jobs outside the home and those professionals who work within the home are also happier if they are able to give their best there where they are so greatly needed (Nnaeto, Chapter 13).

The experience of humanism in their leaders is also important for staff to find happiness and satisfaction in hospitality. When discussing this, by focusing more on the staff than on guests or tourists, Kathleen Farrell's chapter underlines the importance of good management of the people who make up the workforce and of promoting good organisational culture (Chapter 14).

2.2   Character and Virtue

The character of the person is developed in many and various ways through the practice of the profession. Different ways to develop technical and interpersonal skills are presented in the book's chapters and these are shown to contribute to personal fulfilment. Chapter 10 (Dean) identifies the virtues that are most important in the tourism and hospitality industry and offers an 11-step game plan for developing these virtues as well as the SWOT approach for growing virtuous habits. As though complementing this, Chapter 7 (Lentija & Garcia) suggests that growth in the cardinal virtues of justice, fortitude, temperance and prudence should be actively sought. In general, using these tools to grow in character and become a better person can aid personal career progression and ease the smooth running of the workplace. Other important virtues include humility, cheerfulness, patience, magnanimity and generosity (Chapter 12)—these become attributes of the service rendered and add value to it.

Virtue and character are also reflected in the way the hospitality professional treats others. The chapter on recognising the other helps to set some philosophical as well as practical parameters for this and other chapters reinforce the same important idea. Whether working in the industry or at home (Chapter 11), the professional practises virtue by respecting the dignity of other people—staff, coworkers and customers, where in a home, the customer comprises the family and guests who visit.

In addition, through their work, the professionals develop the requisite leadership traits that are important for this service industry where the leaders must innovate and strategise to give guests and tourists the best experience possible during their stay while optimising shareholder

value. In Chirinos's Chapter (9) she highlights the virtues and soft skills needed to promote efficient and effective hospitality and explains how the development of virtues can improve leadership ability. This means that the hospitality education, whether at management or technical levels) should go beyond imparting technical knowledge and skills to encompass the education of the whole person, incorporate virtue and ethics education (Grant & McGhee, Chapter 12). Eventually, growth in character and virtue promotes human flourishing and therefore leads to the improvement of the hospitality service rendered by those people who have developed themselves.

2.3   Meaning and Purpose

Some of the chapters focus on the philosophical foundations for the hospitality and tourism industry, while all the chapters bring the lens of humanism into their discussions from different angles. According to Brodeur (Chapter 2), right from the beginning, hospitality (sustenance, care) has had deep humanist roots; it is connected with the transcendental nature of the human being and its historical 'journey' aligned with the evolution of culture and humanity. In a discourse on human dignity, Chirinos (Chapter 9) captures the role that human dignity plays in the befitting rendering of good hospitality services. When there is appreciation of and respect for human dignity, hospitality properly value themselves and their work and value their coworkers and customers. In finding and defining their purpose as individuals or as organisations, they begin to pay attention to building personal relationships with clients by constantly showing them that they are cared for or by paying attention to their needs and empathising. When human dignity is emphasised, investors, employers and supervisors also come to value their staff more for being fellow humans, than for being the means to make profit through providing a good experience to guests. Looking inwards, Grant and McGhee (Chapter 12) examine the processes of maturing and making career choices as paths for virtue development as people seek their purpose. It also studies the attendant challenges and possible ways of overcoming them.

2.4   Close Social Relationships

Community fosters human flourishing, as has already been shown in the pathway and domains diagram (see Fig. 1). Other studies have found that having a sense of community is significantly positively correlated with wellbeing (Coulombe & Krzesni, 2019), perhaps because it is central to the human experience and enables support, influence and human connections (Felten & Lambert, 2020). Hospitality has always influenced society, as shown in various chapters especially Chapter 2 (Brodeur) with its historical flavour. Also, hospitality professionals form communities by working together as well as by connecting with the people they serve and this impacts their flourishing and that of those others. The societal dimensions of the profession are explored in several chapters. Brodeur's chapter on the historical development of the field shows how making a home and welcoming people (guests or strangers) through and tourism constitute perennial and universal manifestations of the social dimension of being human. The industry continues the same today, being as it does the industry with the special task of providing products and services that make the recipient feels cared for.

3   Promoting Human Flourishing: Intersections and Discussions

In effect, the five domains are interrelated. Character and virtue are typically more easily strengthened within communities than in isolation, through the engendering of desires to impact, live in solidarity, and experience camaraderie. Community also fosters meaning and purpose by promoting the responsibility of the part to the whole, for example, members of an association are likely to feel the need to promote the association's values and goals and to build character through the effort they put into making that happen. The hospitality industry's pivotal role in fostering community through the goods and services they provide is one of the reasons why the industry is a very important one for positive societal outcomes. The book's chapters open this discourse, moving from philosophical argument to practical considerations, and the action

prompts repeated throughout give flesh and bone to what the whole book tries to say about work and the dignity of the human person.

Chapter 2 (Brodeur) points out that domestic hospitality gave rise to commercial hospitality and comments on how commercial hospitality has grown to contribute in a major way to the economy of nations. Nevertheless, one must not get carried away the economic potential to be found in the industry, Dacanay, Araneta and Ruiz (Chapter 4) caution, calling for a reality-check in every institution (in this case, hospitality and tourism organisations) to see whether it puts the personal flourishing of each one of its stakeholders at its core. Using a modification of MacIntyre's framework, they point back to the essential practice of ethics through the mutual virtuous obligations of employers and employees. This chapter made MacIntyre's virtue ethics, though philosophical in approach, relevant and applicable to the industry in a practical manner through the modified framework. By providing a concrete institution as an example where the virtues-practice-goods-institutions framework is practised, they made the framework come to life. Later would come Grant and McGhee (Chapter 12) again using the neo-Aristotelian approach but this time applying Melé's human-quality treatment framework to a hospitality school. A similar virtue ethics approach is adopted by Chapters 6 and 7 (Lentija & Garcia), where the authors lead the reader to a better self-understanding following on the heels of a better comprehension of the other in a way that enhances self-development and teaming skills.

Despite establishing deeply philosophical foundations, Chapters 5–9 provide realistic action prompts to help employees and leaders of the hospitality industry work better and treat everyone well. As connoisseurs of care, hospitality and tourism professionals play a central role in promoting happiness and life satisfaction for others, by making people feel welcome; meeting their needs reliably and honestly, empathising with their unique circumstances; ensuring justice and fairness in dealing with them; providing safe spaces for the community; and fostering social relationships and connection. Through these different ways, people in the industry make other people's experiences more meaningful. Their contribution is one that technology could not easily replace—the quality of interpersonal relationship that can exist in the hospitality industry

cannot quite be replicated in robots or other artificially intelligent things (Chapter 5, Dean), perhaps because of the level of emotional intelligence needed to serve people and make them feel welcome. It is from Dean (Chapter 5) that one also grasps the strong link between individual flourishing and societal flourishing.

Additionally, in Chapters 10–14, hospitality and tourism professionals, and indeed readers from all walks of life, are given very practical insights into how to become better as human beings and achieve excellence as professionals. In Chapter 10 (Dean), an 11-step plan is presented together with a SWOT approach that promises to be extremely effective for character development and personal growth. Chapter 11 (Osondu and Garcia) follows this up with useful ideas and guides to self-assessment in the development and practice of the key virtues, and the highest number of action prompts in the whole volume. The important topic of humanistic leadership for the industry and its prerequisite qualities are addressed in Chapter 14 (Farrell). Overall, many of the authors explored the relationship between hospitality and human flourishing from a neo-Aristotelian perspective. Using neo-Aristotelian virtue ethics, they provided multiple concepts and frameworks for understanding the industry and for providing excellent service to guests and tourists while journeying towards personal flourishing as a human (along the dual dimensions of technical prowess and transcendent becoming). On reflection, some key notions stood out.

4   Welcoming People

The practice of making others feel welcome is special to the industry (Harkison, 2017) because caring warmth is what hospitality enterprises sell (Farrell, Chapter 14). At times industry actors tend to focus too heavily on economistic gains to the detriment of human flourishing. Two hotels can affect a person differently: In the one, material and emotional care and the interest of staff in the guest's wellbeing (ensuring physical and mental wellbeing is an important domain of flourishing). Small things matter. For example, lobby conversations that make guests feel like fellow humans contribute to their having an enjoyable stay and

promote their relaxation and a feeling of wellbeing. On the other, lack of care and human warmth gave rise to negative emotions that made it more difficult to be happy there. Chapter 3 (Afolami & Baderinwa) reminds the reader that customers evaluate their experience through the lens of their experienced and ideal family ambience. People want to feel accepted, seen and respected (Hilli & Eriksson, 2019); whether or not this happens has a significant impact on our general wellbeing (De Cremer & Mulder, 2007). Staff of commercial hospitality and tourism ventures should therefore embed hospitableness in their approaches to service delivery; if they apply a holistic view of hospitality whether commercial or domestic, they will come closer to the ideal (Afolami & Baderinwa, Chapter 3). Industries such as hospitality, which is built on the concept of care, must be cognisant of this and ensure it permeates the service (Brotherton, 1999) they provide to their clients to meet their needs.

5   Meeting Needs

Through competence and continuous and innovative improvement, hospitality professionals keep providing services that truly serve. Their organisations go above and beyond in making sure the needs of their customers are met. This has significant consequences for the individuals they interact with. For example, guests who get the quality of service they paid for in a timely manner feel respected and appreciate the integrity with which they are treated. In Chapter 9 (Chirinos), the place of human dignity within the hospitality and tourism sector is particularly well explicated in a way that can only increase the humanity and humaneness of the professionals there. They need to respect one another's dignity as well as respect clients and customers. According to Chirinos (Chapter 9), in so doing, they become more human. At the same time, they help the guest or the client to also become more humanly fulfilled, by attending to him or her body and soul, catering to the senses and to the intelligence (Ogunyemi, Chapter 8).

In cases of error and misunderstandings, hospitality professionals should find solutions that work for everyone and communicate in a

way that was polite and respectful of the dignity of their customers. Reliability and the honourable fulfilment of one's commitments may sometimes require innovation and inventiveness to keep customers happy in a variety of situations. The aim should be to keep clients happy and satisfied with the service provided—all clients regardless of differences in social status or financial power. As mentioned above, happiness and life satisfaction are an important domain of flourishing. Understanding this, it is important that industry professionals act on this knowledge by serving their clients in a way that promotes their happiness. Achieving this often requires the interpersonal skill of empathy.

6   Showing Empathy

Connecting with the client on a personal level is an important part of hospitality. This makes it possible to adequately understand their needs. Understanding what a guest might be going through and providing services tailored to the person show deep care and concern, for example, rescheduling cleaning a room because the guest in it has a special need. The importance of emotional intelligence for the industry is clearly highlighted in Chapter 8 (Ogunyemi) and empathy is extensively discussed by Chirinos in Chapter 9 as she advocates care ethics as a route for hospitality professionals to increase their respect for human dignity and become more human in the process.

Even when an organisation's culture is conducive to the happiness and flourishing of guests, just one person can mar the domains of happiness and life satisfaction and physical and mental health for a guest. Also, although contributing to the flourishing of self and others is not tied to economic reasons alone, it is also true that its deficiency can affect financial profitability, since an unhappy client is unlikely to return or to recommend. However, empathy cannot erase the sting of injustice. To start with, fairness should be entrenched as a tradition of the organisation.

7   Ensuring Fairness

The hospitality and tourism industry is people-centric and client-facing. Issues of fairness and justice therefore tend to do immediate harm and to be personally hurtful. It is difficult to take back those words and actions that the person(s) have experienced in person. For this reason, among others, the industry's professionals and their organisations need to pay careful attention to justice in their interactions and conversations with clients. To the extent with which organisations reflect and mirror society, the industry also plays a role in changing harmful societal norms if it promotes fairness and minimises prejudice and bias. Details of fairness and justice could include not putting others down or belittling them, not being judgmental or discriminatory. Chapter 7 (Lentija & Garcia) provides very practical guidance on the practice of justice and fairness at work and for handling situations that may make it difficult.

The domains in play here are happiness and life satisfaction and physical and mental health. Everyone needs to strive to avoid prejudices and bias in all their forms, but this is especially important for a profession or industry that prides itself on being thoughtful, empathetic and caring of others (Chirinos, Chapter 9). When truly concerned about human flourishing, they would be expected to serve clients with the utmost respect and dignity, regardless of race, ethnicity, or status. In incidents involving intentionally problematic or rude clients, the professional faces a greater challenge. In addition, if organisations and professionals in the hospitality and tourism industry stand out as agents of social justice and human flourishing, they would be setting a good standard for the rest of society. They would also be a reminder that the venues of hospitality should be places where people find safety integrally—physical, psychological/emotional and mental (Ogunyemi, Chapter 8).

8   Providing Safe Spaces

In general, individuals seek and foster community in family gatherings, social clubs, professional associations, etc. as well as in religious groups, in real and virtual spaces. To cater to real communities, care industries

such as in hospitality, tourism, medicine, and education bear the responsibility of providing safe spaces. The hospitality industry does it through halls and conference rooms for conferences, meets, and summits, often accompanied with refreshments and lodging. However, at times they leave out one important pathway that, like the others connects to all five domains—happiness and life satisfaction; physical and mental health; character and virtue; meaning and purpose; and close social relationships. They often fall short when it comes to providing prayer spaces for their customers. Religion adds purpose and meaning to people's lives such that many individuals find succour in prayer as they go about their daily activities, travel for work reasons or go on vacation, yet many hotels and transportation hubs lack praying areas.

Hospitality entities who notice this service gap and provide spaces of religious worship for their clients may discover a competitive edge. One reason is that there are more religious people in the world than there are not, since more than 80% of the global population subscribe to one or other form of religion (Birdsall & Beaman, 2020). This proportion would naturally include a significant proportion of hospitality clients. Muslims, Jews and, sometimes, Christians, observe specific prayer times that may require praying spaces. Studies have shown that participation in religious communities promotes human flourishing (Vanderweele, 2017b). Praying spaces help maintain an aspect of the sense of community when people are away from home. In general, the community has a profound impact on all the domains of human flourishing; being part of a body larger than oneself strengthens meaning and purpose and grows a sense of responsibility to drive community goals. Sense of responsibility in turn helps build character and virtue, nourishes the desire to impact, and increases the enjoyment of camaraderie and solidarity. Industry professionals can help meet these human needs and so contribute in a small but important way to the wellbeing of both their clients and the society. In addition, they can promote harmony and community among those who stay with them. Naturally, the concern to create safe spaces extends throughout in industry in other aspects too, as shown in Chapter 13 (Nnaeto) which turned the spotlight onto work in home/domestic hospitality units which tends to get undervalued, underappreciated and at times disrespected.

9 Fostering Connection

Closely tied to providing safe communing spaces in fostering social relationships and connections. A central reason why people travel, dine in restaurants, or take getaways is to facilitate relationships (Walker, 2017). To do this, they intersect with several aspects of the hospitality and tourism industry, which provide destination and travel spaces, and trip packages for conferences, etc. Respectful communication is an important part of fostering relationships, and it goes a long way to ensure that clients, guests, and customers feel comfortable and unencumbered by judgement. Many of the chapters support these ideas, especially Chapter 6 (Lentija & Garcia) where the other is unveiled as an other self deserving of respect.

Apart from the general and critical importance of recognising and respecting the dignity of others in order to relate harmoniously with them, individuals who experience anxiety in social interactions and situations (Leary & Kowalski, 1997) may have their condition exacerbated by direct judgement and public shaming. There is a need for greater awareness and sensitivity to others in this regard, given that recent trends, such as advancement in technology, telecommuting and the Covid19 pandemic, have increased the tendency to reclusivity and increased social anxiety (Hinde, 2021; Zheng et al., 2020). We need to facilitate whatever helps to establish that central domain of human flourishing that is having and sustaining close social relationships (Vanderweele, 2017a, 2017b) by engaging in social activities and connecting with others. Socialisation is essential for proper human functioning, and the history of the hospitality industry tells us it grew based on the needs of individuals to have places to meet and socialise.

10 Conclusions

Central to human existence is the need and the desire to thrive, to function optimally, to be happy and to live a well-rounded life. In other words, humans desire to flourish—hospitality professionals deserve the opportunity to find happiness and meaning at their work in the

hospitality and tourism sector. We must not forget that, as with other professional arenas, the hospitality and tourism sector is also a place for spirituality even though it deals with such material comforts as food, shelter, leisure, laundry, cleaning, etc. As society tends more towards economistic ends, people may lose sight of the fundamental notions and focus more on material gains (Brodeur, Chapter 2). As already mentioned, material and financial realities are a means to an end and should not be regarded or desired as ends in and of themselves, unlike the domains of flourishing—happiness and life satisfaction; physical and mental health; character and virtue; meaning and purpose; and close social relationships. These are the realities that foster total wellbeing. Modern organisations need to rethink their processes in order to go back to systems that focus on enhancing these aspects of life. Being in an industry built on the notion of care (Brodeur, Chapter 2; Chirinos, Chapter 9), hospitality organisations should be particularly concerned about not letting the race for profitability obscure their primary role in society. Having highlighted the features of hospitality and how the industry professionals can develop themselves humanly, this book has also pointed out that when they do this, they are more likely to deliver good service because of applying good work ethics and virtues in their place of work be it commercial or domestic (Nnaeto, Chapter 13). Self-understanding and the need for personal growth and self-mastery remain important attributes of a good hospitality professional (Dean, Chapter 10; Lentija & Garcia, Chapters 6 and 7).

Additionally, in focusing on the importance of the field for fostering human dignity and promoting human flourishing, the book highlights the virtues that are needed in the tourism and hospitality industry. Some of these virtues can come easier due to the person's natural dispositions; others can be developed with time. Small deficiencies in virtue can manifest as care gaps in the day-to-day life of professionals and organisations within the industry. Even when these care gaps are not the predominant culture in the organisation in which they occur, they would be small leakages in the system which, if not identified and plugged, can widen and damage the organisational culture. The persons involved may repeat such behaviour if it goes uncalled out and uncorrected; they may develop habits (vices) that work against the institution; others may copy their

example; clients and customers may react negatively and fuel further conflicts or stop patronising the organisation, etc. A greater awareness of their importance may help organisations in the hospitality and tourism industry to pay the attention needed by stepping back from the hard numbers to look at the soft issues and emphasise training in virtue and character over technical knowledge and skills. This final chapter issues a call for them to be more cognisant of their role in promoting human flourishing and to continue to make it the driving factor in their efforts to serve their clients.

Asides from the humanistic gains, the economic gains to this way of working are obvious: when employees flourish, they serve better; when clients feel well served, when they feel like an experience has added value to their lives, they are happy and are more likely to return. They are also more likely to encourage friends and family to use those services, which would translate into more profit for the organisation. Studies have shown that individuals tend to persist in behaviours they derive joy and satisfaction from, with increased frequency and duration. Think of an activity that makes you happy, whether it be watching movies, playing sports, playing games, reading, you are likely to do it more often because you derive pleasure and satisfaction from it. This applies to travel, lodging and dining out—even when it is done for professional rather than recreational purposes. People who have had enjoyable experiences while travelling, lodging, and dining on a work trip are more likely to want to replicate that experience on another work trip by employing the same services that engendered such positive feelings.

Since the community is important for human wellbeing, people are also likely to gravitate towards places that foster community and social connections. That could be why many people visit pubs, clubs and other social gatherings regularly. When their needs are met, they are more likely to return. The industry must be intentional in achieving this through its products—providing care and comfort, making guests feel welcome, ensuring pleasurable experiences, fostering places of community and social connections. That said, character and virtue and meaning and purpose are even more critical domains of human flourishing. Thus, in their bid to create positive experiences, organisations within the hospitality industry need to make sure their actions promote character and

virtue as well as enhance the meanings and purpose for the people they serve. Also, given the importance of the role of hospitality in the society, we need more human-centred approaches to designing products and services in hospitality and tourism for the future. And we need to foster greater appreciation for the work of hospitality and tourism professionals.

Action Prompts

- Speak to someone about the four domains of human flourishing that the hospitality industry affects.
- Explain how professionals in the industry can promote or impede flourishing for themselves and for others.
- Identify care gaps where virtue can be practised in various scenarios they have encountered in the course of a hospitality or tourism experience.

Study Questions

1. Do hospitality professionals have a role to play in promoting human flourishing?
2. How could growth in character and virtue help industry professionals to play this role?
3. How could their employer help them play their roles successfully?

Chapter Summary

Humans desire to flourish; so do hospitality and tourism professionals. While dealing with such material comforts as food, shelter, leisure, laundry, cleaning, etc., they must find a place for spirituality as well. Economic pressures can sometimes cause people and organisations to lose sight of this, at the cost of the loss of individual meaning, purpose and happiness. The domains of flourishing—happiness and life satisfaction; physical and mental health; character and virtue; meaning and

purpose; and close social relationships are realities that foster total well-being and should be incorporated by modern organisations in order to ensure they create spaces for their stakeholders to flourish, especially their staff and customers. In this book about using a humanistic lens to survey the hospitality and tourism industry, the chapters have contributed numerous philosophical insights as well as practical approaches for growing in the five domains. This final chapter puts them all together and discusses some themes that stand out.

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