

MUTUAL HOSPITALITY IN PRACTICE

by

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ABSTRACT

This paper explores the elements of the hospitality relationship that are discussed in both the hospitality business management literature and philosophy literature. Those elements are then used to suggest how the hospitality industry may be able to create better relationships with customers as well as the communities that they operate within.

Chapter 1

INTRODUCTION

The academic studies of hospitality business management and philosophy both discuss the notion of hospitality, however, in disparate manners. This is not necessarily caused by the different ends which they aim to achieve, but rather the ways lens through which the phenomenon is viewed. Derrida (2000) offers a simple definition of hospitality as “inviting and welcoming the stranger.” This is contrasted with the definitions often used by the hospitality business management literature which unfaltering list an exchange of food, drink, and/or accommodation (sometimes entertainment) between a host and a guest (Lashley and Morrison 2010, Telfer 2000, Lugosi 2008). The hospitality industry in other words focuses on the transaction between customer and service provider and the economic implications of that type of exchange, whereas, in a philosophical context, the relationship between guest and host is broadened to incorporate the social and cultural exchanges which occurs in moments of hospitality.

The verbal difference between the two approaches to the same phenomenon although slight, highlights a problem specifically for the hospitality industry. Namely that the social exchange between the guest and host(s) plays a significant role in the way that scenes of hospitality proceed. The culture which is brought by the guest necessarily comes into contact (and often opposes or threatens to offend) the host

(Burgess 1982, Derrida 2000, Irigaray 2013). This is especially important with the consideration that with modern tourism, these interactions are not confined to only hosts in their home or service providers at hotels and restaurants, but also to the communities which host the hotels and restaurants. Lashley and Morrison (2010) explain this idea by arguing that hospitality interactions occur in three domains, the social, private, and commercial. Literature in the field of hospitality business management generally focuses on the commercial domain only recently beginning to grow to include the social and private domains (Lashley and Morrison 2010).

The aim of this paper is to explore the literature in philosophy which discusses the social and private domains of hospitality in order to define the principle elements which are present in a hospitality interaction, use those elements to develop a theoretical framework for evaluating hospitality interactions, and exemplify the operation of that framework with case studies. This paper will address the following questions:

1. What are the principle elements in the hospitality relationship?
2. What intersections exist between hospitality business management literature and philosophy literature regarding the hospitality relationship?
3. Which parts of the philosophy literature regarding hospitality can the hospitality industry use to meet the ends of larger revenues and healthier relationships between guest and host?

Chapter 2

LITERATURE REVIEW

2.1 History of Hospitality

The first laws of hospitality are housed on a diorite stela now residing in the Louvre, this stela has inscribed on it the “Code of Hammurabi,” which describes some of the laws of ancient Mesopotamia from at least 1800 B.C. (O’Gorman 2009). There is only one law which has been translated that explicitly refers to hospitality, law 110 as it is translated states “If a ‘sister of a god’[nun] open a tavern, or enter a tavern to drink, then shall this woman be burned to death (Brians 1915).” Indicating that the sort of hospitality as a business described by Lashley and Morrison (2010), the exchange of goods for food, drink, or accommodation, has existed for at least 4000 years.

Chronologically, the next historical reference to hospitality comes for Xenophon (whose name is partially derived from *xenos*, meaning “stranger” or “foreigner”), in *Ways and Means*, although it is a mixed sort of hospitality, where he describes the city’s decision to build hotels to accommodate merchants. He writes:

When funds were sufficient, it would be a fine plan to build more lodging-houses for shipowners near the harbours, and convenient places of exchange for merchants, also hotels to accommodate visitors.

And again if houses and shops were put up both in the Peiraeus and in

the city for retail traders, they would be an ornament to the state, and at the same time the source of a considerable revenue (Xenophon 1925).

This passage exemplifies that at this time in Athenian history there was considerable money to be made for the city with the venture of hospitality. It also plays a sort of foil to a more standard conception of Greek hospitality in antiquity described by Papastergiadis (2013) as “A Greek could never know in advance whether the stranger was an enemy or a god in disguise. The conventions of Greek hospitality were therefore laced with a mixture of self-interest and the desire to please the gods. To share food and offer gifts to a stranger was considered the highest form of civilization.” Although Papastergiadis (2013) is likely referring to hospitality in the private domain in which a foreigner would come to the home, the claim would likely extend to the city as the argument is formed to describe a cultural quality possessed by all Greeks. Which is also to say that for the city to implement Xenophon’s suggestion of the development of inns in Athens may have earned the city not only revenue but some favor with the gods.

In his research on the Classical Roman city of Pompeii O’Gorman (2007) describes the different kinds of accommodations which were offered at the time. The first two mentioned are *hospitium* and *stabula* which would both be relatively equivalent to contemporary hotels, offering overnight accommodation as well as food and drink services. The next were *taberna thermopolia ganae*, *popina caupona*, and *lumpanar* which would be equivalent to a bar, restaurant, and brothel respectively (O’Gorman 2007, DeFelice, 2001).

It is from the Latin, used in the Roman Empire, that the word “hospitality” itself was derived. Originally, as a compounding of the Proto-Indo-European roots “*ghos-ti*,” referring to both guest and host, and “*poti-*” referring to powerful (Muhlmann, 1932, Miller, 1977, O’Gorman, 2007). Benveniste (2016) argues that the Latin *hospes* is derived from this compound where “*poti-*” or “*pot-*” refers not simply to powerful but to a master, rendering *hospes* as a “guest-master.” Further, the latter part of the compound, “*pot-*,” takes on yet another meaning in other Indo-European languages, in which the particle refers to “precisely himself.” This notion of identification becomes of interest to Levinas (1979) and Derrida (2000) (which will be discussed further on). This identification becomes clearer as the antithesis of *hostis*. This is evident in the usage of *hostes* in the Law of the Twelve Tables, the foundation of the laws of Rome, Festus wrote, “*eius enim generis ab antiquis hostes appellabantur quod errant pari iure cum populo Romano, atque hostire ponebatur pro aequare.*” Which Benveniste (2016) translates as “in ancient times they were called *hostes* because they had the same rights as the roman people, and one is said *hostire* for *aequare.*” The equivalence Festus gives will play a key role in building the notion of hospitality, specifically “*hostire* for *aequare.*” *Hostire* in this case signifies repaying or reciprocating and *aequare* refers to making equal or level. In the whole context of what Festus writes, a guest is given the rights of the Roman people, protected equally by the laws, so long as they reciprocate to their host, the Romans themselves. In this reciprocity, the Romans retain their ipseity, or domain over their Roman homes and culture.

2.2 Domains of Hospitality

As discussed in the introduction, Lashley and Morrison (2010) claim that hospitality exists in three distinct, but intertwined domains. To reiterate, those domains are the social, private, and commercial. The social domain focusing on the social contexts of hospitality, the private domain on the relationships between host and guest, and the commercial domain on “The provision of hospitality as an economic activity (Lashley and Morrison 2010). The social domain is upheld by norms developed in the private domain and informs proper activities in the commercial domain. The private domain interacts with the norms of the social domain (either accepting or adjusting them) and patronizes the commercial domain. The commercial domain accepts customers from the private domain and abides by norms defined by the social domain.

The social domain of hospitality consists of private actions, comprised mainly of societal norms on how to treat guests (Lashley and Morrison 2010, Heal 1990). Food and drink first acts as a space for families or those in a close relationship to share with each other. Lashley and Morrison (2010) argue that from these relationships and spaces, “[s]ocial rules and structures are established round the distribution of food and the ethical/moral principles to be applied.” Further, these structures often play a role as an identifying characteristic between communities. That indicates that the rituals which surround food, drink, and accommodation symbolize a distinction between different stratiations of society and different cultures.

The private domain relies on a relationship between individuals. This domain is the primary focus of much of the literature in the field of philosophy. Particularly Derrida (2000), Kant (1903) and Levinas (1979) discuss what the relationship to guests ought to be. As Telfer (2000) discusses, the aim of the private domain is “hospitableness.” It is not enough to be only a host, but one must also seek for the guest to be entertained.

Lastly, the commercial domain of hospitality concerns itself with economic exchange, which as discussed previously, is not a new concept to hospitality. Research in the commercial domain generally focuses on market relationships and how consumers interact with hospitality businesses. The problem presented to the businesses which operate in the commercial domain is that the transactional nature of the interaction makes building a relationship difficult, however, having a relationship with customers implies some loyalty (Lashley and Morrison 2010). That loyalty usually translates to increased customer lifetime value (Hennig-Thurau 2000).

2.3 Typologies of Hospitality

A number of scholars have noted a differentiation between typologies of hospitality which are either practiced or have been suggested as idylls: mundane hospitality (Bell, 2007), transactional hospitality, hybrid hospitality (Foot, 1978), conditional hospitality (Derrida, 2000), commensal hospitality (March, 1987), genuine hospitality (Lashley et al., 2007), and universal hospitality (Kant, 1903). Of these types of hospitality, transactional, hybrid, conditional, and universal hospitality are of importance to contemporary hospitality business management.

Although transactional hospitality is not explicitly named in the hospitality literature, it is a part of commercial hospitality insofar as the guest/host relationship goes only as far as the exchange of money or goods for accommodation of food, drink, or shelter (King 1995)¹. Businesses which fit into this description include most quick service restaurants, short stay hotels, and other businesses that provide service with minimal interaction with the customer. The distinction in this type of hospitality is in the short time for accommodation to be given, the exchange between customer and service provider is limited to the customer's requests and the monetary exchange.

Hybrid hospitality describes a relationship which is still transactional at its base but in which the host opens some of their home life to the guest. In such cases, the host opens their personal life to the guest as a gesture of building a longer lasting relationship beyond the simple transaction of offering accommodation for money or goods (Telfer 2000, Lashley et al 2007). The modern phenomenon of Airbnb would fall within this category of hospitality. Airbnb allows the option for travelers to stay with a local while away from home, offering the opportunity to live, at least in part, as a local would. This also puts the Airbnb host in the position to act as liaison for the community at large, providing travelers with insight about the locale which may not be otherwise readily available to tourists (Guttentag 2013). As Sthapit and Jiménez-Barreto (2018) describe "The communion dimension includes the exchanging [of] a

¹ "Transactional hospitality" is given this name in this paper as a way of making it distinct within the commercial domain of hospitality as it is part of the hospitality industry but without relevant parts of the host/guest relationship

story or an emotion as a gesture of openness or mutuality, which enhances intimacy.”

In cases of hybrid hospitality, guests or customers seek experiences which make them feel as if they were a resident.

In defining conditional hospitality, Derrida claims that in any case of hospitality, a host is in the position that they must only accept a guest if some conditions are met. Those conditions, however small, are in place for the host’s own protection. He names explicitly the asking of the stranger’s name or from where they come. These steps he claims are a means of protection but that we ought to minimize the conditions when possible (Derrida, 2000). Further, Derrida’s consideration of Emmanuel Levinas’ implicit construction of hospitality ought to be considered. In a speech given at “Homage to Emmanuel Levinas,” Derrida gave a description of the law of hospitality as he read it in Levinas:

...the *hôte* who receives (the host), the one who welcomes the invited or received *hôte* (the guest), the welcoming *hôte* who considers himself the owner of the place, is in truth a *hôte* received in his own home. He receives the hospitality that he offers *in* his own home’ he receives it *from* his own home- which, in the end, does not belong to him. The *hôte* as host is a guest... The one who welcomes is first welcomed in his own home. The one who invites is invited by the one whom he invites. The one who receives is received, receiving hospitality in what he takes to be his own home... (Derrida, 1999)

In this passage, Derrida describes the constant relation of ipseity and alterity. In which we consistently receive and are received. To welcome an Other, means that one must have been at some point been welcomed themselves. The claim is that hospitality is the act of opening oneself to or for an Other, someone or something which is exterior to oneself and in doing so the necessary reciprocity of the action is expressed. Or in other words to offer the invitation to host, one must equally be invited to offer the invitation, the receiving *hôte* must consent to the welcoming *hôte*'s invitation as much as the welcoming *hôte* must consent to extending the invitation itself.

Derrida's conditional hospitality is developed as a direct response to what Kant describes as universal hospitality, a consistent welcoming and being welcomed around the world such that any person could freely move from city to city without worry of anyone hostility toward them for being foreign. Kant specifically describes hospitality as "the right of a stranger not to be treated as an enemy when he arrives in the land of another (1903)." Derrida constructs Kant's argument to set up a "law" of hospitality in which the foreigner is given access to the home, all that one has, without condition. At one point, likening such a universal law of hospitality to parricide (Derrida 2000). Derrida's view of Kant's universal hospitality may be too uncharitable for a variety of reasons, however, even on a charitable view, the unconditional acceptance of strangers into the home, community, or state does present clear problems. Above all else, it denies the host, the opportunity for protection. "Without asking a name, or compensation or the fulfilment of even the smallest condition..." the law of

unconditional hospitality would put the host as a target for abuse (Derrida 2000). In order for universal hospitality to exist, universal cooperation would be required.

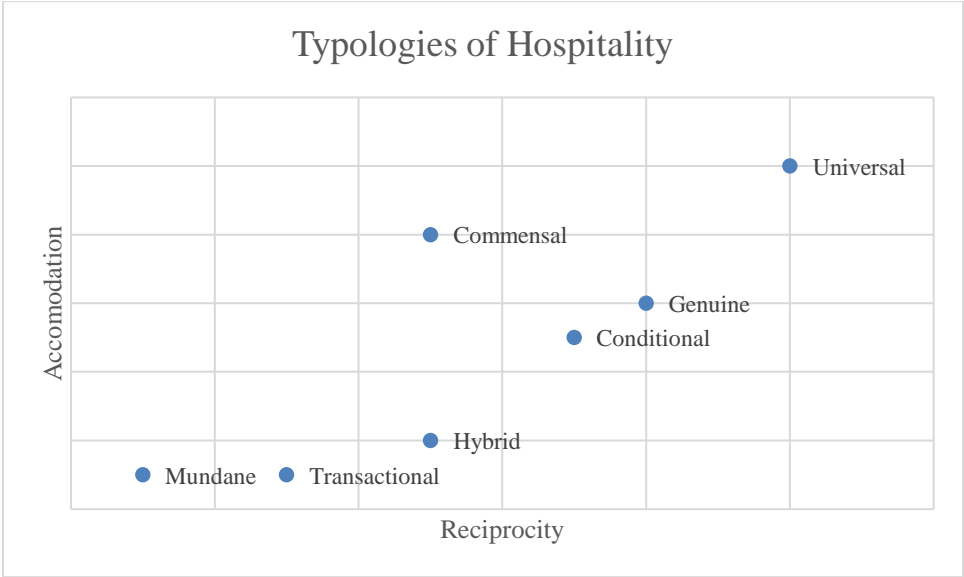


Figure 1: Plot of Hospitality Typologies

In analyzing these types of hospitality, it appears that they are defined and made distinct based on three characteristics. The two major characteristics are the level of accommodation and the level of reciprocity. The ancillary characteristic is the time scale regarding reciprocity. As an interaction or relationship moves toward universal hospitality, the level of accommodation and the level of reciprocity increase, whereas the time scale of reciprocity decreases (immediate reciprocity is not necessary).

2.4 Reciprocity and Accommodations in Hospitality

One of the ways in which reciprocity between welcoming *hôte* and welcomed *hôte* is achieved is through the exchange of a gift (or in the case of the hospitality

industry the exchange of money). These gifts symbolize the pact (*xenia*) which the guest and host intend on engaging in (King 1995, Telfer 2000, March 1987, Miller 1977, Benveniste 2016). To reiterate Benveniste's (2016) interpretation of Festus, the *hostes* is guaranteed the rights of the citizens of Rome as far as he/she "stands in a compensatory relationship." A similar, but more explicit pact forming relationship existed in the Greek notion of hospitality. Related to the word "stranger (*xenos*)," the *xénia* was an agreement which "implies precise obligations that also devolve on their descendants (Benveniste 2016)." Derrida (2000) interprets that relationship to inextricably link the *xenos* to the *xenia*. Which is to say that the welcomed stranger will receive no welcome if they have not entered the *xenia*, without exchange any foreigner is denied hospitality.

Other contemporary authors also comment on the impact of gift giving on the hospitality relationship. Eriksen (2013) that how in Norwegian society certain expectations of exchange exist when hosting a visitor such as the offer of coffee or sweets. This is contrasted with the possibility that the guest accepts only a glass of water or in effect accepting nothing which is offered. Which Eriksen (2013) expounds upon by a colleague's anecdote describing that often when he would bring another colleague a coffee, they would offer immediate payment for it. This operated as a refusal to engage in "a long term relationship of small gift exchanges." The extension of this argument showing that the difference between the immediate debt settlement renders the relationship as a transaction as opposed to a gift exchange which would exist in friendship. This indicates that gift giving does not always focus on the parity

of the exchange, but also the performative function of expressing how the giver values the relationship itself. Anderson (1995) describes this as the following:

The delay in reciprocation expresses an intrinsic valuation of the recipient: gifts are given for the friend's sake, not merely for the sake of obtaining some good for oneself in return. The accounting mentality reflects an unwillingness to be in the debt of another and, hence, an unwillingness to enter into the longer term commitment such debts entail. The debts friends owe to one another are not of a kind that they can be repaid so as to leave nothing between them.

It is apparent why such a relationship cannot exist as described in the hospitality industry. The nature of the economic exchange which exists in the industry is reliant precisely upon the transaction, the exchange of money for the service of a room for a night or for the service of a meal. Business owners have the obligation to accept immediate payment for their own protection.

Miller (1977) expounds on the discussion of gift giving, turning slightly to describe a visualization of the norm of gift giving with respect to hospitality. The argument is that there are artefacts in certain languages which express the logic of the word, or how it came about. Particularly in French a word for gift is *cadeau*, derived from the Latin *catena* which referred to a chain of rings. Therefore, with each exchange of a gift or at least with the act of giving, two rings are joined together, impacted in some sense. Hospitality is the act of opening and closing oneself to these exchanges and leaving open the possibility of more exchanges to come either within

the already intersecting rings or by creating new intersections. Although Miller stops with the imagery of a chain, modern hospitality and tourism would seem to be more of a mesh. That is, the exchanges do not necessarily only occur laterally, but rather ambivalently.

The progressive step in order to develop the sort of network to which Miller (1977) refers is to foster what Luce Irigaray describes as the “spatial architecture (2013).” A space both physical and cultural in which the relationship between guest and other can be relevantly fostered. This space ought to be vacated and repurposed as an accommodation for newcomers to the culture, such that it explicitly expresses the welcoming of the guest. This does not, however, imply that the guest does not still have obligations to their host, but rather that the space offers a space dedicated explicitly for the fulfilment of both guest and host’s obligation. A place for the *xenia* to be accepted. As Irigaray (2013) describes:

“A space--or spaces--both proper to each one and universal, and where it is possible to open free spaces to meet the other in his or her difference--of nation, of culture, of race, and so forth--especially thanks to the connection and crossroads between a vertical belonging to genealogy and a horizontal belonging to gender.”

This appears to be the main common goal of both private and commercial hospitality, to create a proper space of exchange between guest and host. The way this is achieved is necessarily different, with private hospitality offering this with the price of a

relationship between guest and host, where commercial hospitality aims for profit by offering the space at an economic price.

In part what the spatial architecture adds to the hospitality relationship is a framework in which an individual host can present their guest to the community with the goal of the community also accepting them seamlessly. Specifically, in tourism, the community plays a crucial role in the experience and this role is determined by how the community decides to develop their tourism market (Beeton 2006). One form of such tourism “community tourism” shifts the aim of tourism development from the guest to the host such that the experience that the community has in hosting becomes the important criteria as opposed to pleasing their guest specifically (Kelly 2002). This notion serves to indicate that as opposed to the guest (tourist) simply interacting with hoteliers or other service providers, that they also relevantly interact with other community members. This interaction raises the important question of what role the community ought to play in the tourist’s experience and what role the tourist ought to play in the community’s experience. As described above, there is a reciprocal relationship between guest and host. In the case of tourism, it can be conceived that the community is in the role of host as much as the service providers, as such, each has certain obligations to each other.

Chapter 3

CASE STUDIES

3.1 Sandals Resort Jamaica

All-inclusive resorts as a product have existed for approximately a hundred years, first established in Britain in the 1930s. These resorts still occasionally required some exchanges of money once at the site. This concept was further developed by Club Méditerranée in the 1950s in an attempt to eliminate those exchanges of money (Issa and Jayawardena 2003).

Sandals Resorts International (SRI) is one of the most successful if not one of the most recognizable brands. Founded in 1981 by native Jamaican Gordon Stewart with the flagship Montego Bay Resort, SRI includes “unlimited fine dining,” “unlimited premium spirits,” “all tips, taxes and gratuities,” and even a “free wedding” if you book a stay for 3 or more nights (Sandals Montego Bay). For some travelers this type of vacation would be perfect. However, the relationship between guest and host (including the community) is uneven. One writer described resorts like Sandals Montego Bay as “islands themselves, deliberately separate from the life of the tiny nation (Abraham 1999).” Going on to claim that a motivation for the foundation of SRI specifically was to act as a separation between guests and members of the community.

This type of transactional hospitality seems to be particularly problematic for the notion of hospitality itself. The level of accommodation that the Sandals Montego Bay offers 27 different kinds of rooms ranging from the “Beachfront Swim-up Millionaire One Bedroom Butler Suite w[ith] Patio Tranquility Soaking Tub” at the highest end and “Caribbean Deluxe” at the lowest end. The former boasts a beach front location, king-sized bed, living room, soaking tub, fully stocked bar, and 24-hour room service, to name a few of the perks. By comparison, the latter room offering a second-floor room, king sized bed, and a selection of beer and wine. Both accommodations include all the unlimited described previously (Sandals Montego Bay).

However, the level of reciprocity offered by the guest is inappropriately low. Which is primarily evidenced in the concept of traveling to a destination in which one is kept away from the locals of that destination (save for those providing service). In fact, some authors have argued that all-inclusive tourism like that which SRI offers is harmful to the host community (Kondo 2008, Litvin and Fyffe 2008). Litvin and Fyffe (2008) discuss many of the negative effects that the all-inclusive tourism industry appears to have on the Jamaican people and Jamaican industry. The first being “import leakage” indicating that much of the money earned by the tourism industry and related industries “leaked” out of the Jamaican economy for the purpose of purchasing imports to service the tourism industry. One reason for this occurring is that Jamaica hosts 3.8 million visitors each year, one million more than their population (Jamaica Tourism Board). That number of tourists, especially compared to the population

understandably puts the infrastructure under immense pressure, particularly regarding water resources and waste disposal. Lastly, a cultural concern is raised, where there appears to be an increasing level of “Americanization,” especially with American restaurants and media being provided in Jamaica (Litvin and Fyffe 2008). All of this leads to the absence of reciprocity. Although the relationship between the hosting business, SRI, and their guests may be good, this fails to acknowledge the community that the business exists within. In fact, to run a business in such a way that it exists primarily for foreigners at the detriment of the host community appears more like imperialism than hospitality.

3.2 Sikh Langar

Sikhism is cited as having begun with Guru Nanak (1469-1539). One of the fundamental principles which he preached was “towards the common humanity underlying the external divisions.” The religion was based around three pieces:

“the *sangat* (holy fellowship) in which all felt that they belonged to one large spiritual fraternity; the *dharamsala*, the original form of Sikh place of worship; and the *langar*: the communal meal, prepared as a community service by members of the *sangat*, that is served to everyone attending the Sikh place of worship (*gurdwara*) and that requires people of all castes and conditions to sit side by side in status-free rows—female next to male, socially high next to socially low, ritually pure next to ritually impure—and share the same food (Singh and French 2014)”

Particularly of interest here is the practice of *langar*. This communal meal at an unclear point in Sikhism's history shifted such that it became available to members outside of the *sangat* (Singh and French 2014, Ahluwalia, Locke, and Hylton 2014). Not only does the *langar* operate to feed the Sikh community and the community at large but allows the opportunity for members of the *sangat* to practice *seva*, a key theme of selfless service (Singh and French 2014).

In terms of the level accommodation, what the *sangat* provides is relatively high. By offering to cook for not only their immediate community but the community at large, they take on a relatively large burden, although that burden is rewarded in some sense with the notion of *seva*. Further, the food prepared for *langar* is not always paid for by funds from communal funds but often procured and donated by individual members of the *sangat* (Desjardins and Desjardins 2009).

The level of reciprocity is where the *langar* stands out as a clear example of genuine hospitality. By offering their house of worship, the *sangat* introduce both friends and guests to share an intimate part of their own lives. Desjardins and Desjardins (2009) noted that there are four essential principles present in the practice of *langar*, equality, hospitality, service, and charity. The notion of equality described above in Singh and French (2014) leads to the notion of hospitality in the practice, where all are welcomed regardless of their status in the community.

The key differentiation in reciprocity seen in the *langar* is that it can be delayed. The role of those who serve is ever shifting, so it is unclear when a fellow member of the *sangat* will return the charity they have shown a member who has been

served. Or extended further, it is unclear when someone from outside of the *sangat* will be able to return the favor. This returns to the conversation presented by Anderson (1993) and Eriksen (2013) where it is the delay in reciprocity which allows those engaging in the *langar* to engage in meaningful relationships with each other. They accrue and pay down debts to each other without accounting for each one, allowing for the development of a lasting relationship.

Chapter 4

DISCUSSION

The cases described above are purposefully antithetical. In the case of SRI it is apparent that the hospitality provided is transactional, which in itself is not problematic, but the motives involved and the manner in which this type of hospitality is achieved seems to corrupt the relationship between not only the hosting business, but also the hosting community. The case of the *langar* on the other hand expresses a hospitality without the business motivation, but rather motivations of salvation as well as community development, in other words the goal of the immediate goal of the *langar* is precisely to build relationships by using hospitality as a focal point.

It is apparent that there are innumerable ways to practice hospitality in several respects, whether it is offering a meal to another person, offering a room to another person, or in the case of states to open a border to a group of people. Both philosophy literature and hospitality industry literature describe the causes and effects of all of these, but for different reasons. The philosophy literature has an ethical aim of attempting to describe what people ought to do in a situation where hospitality may or may not be offered. The hospitality literature focuses on much the same, but in order to describe what business owners ought to do in order to be profitable.

These two notions are not necessarily at odds. It seems possible for a company to both be offering their services for the sake of what is good and for the sake of profit

seeking. In the case of hospitality this picture is unclear, however. The case of the *langar* paints the hospitality relation as more of a charitable act than anything else. Although reciprocation might be expected, it does not need to be immediate. As discussed earlier, such a concept cannot be easily practiced in business. If the barrier of entry to receive hospitality is to be able to pay for it, businesses have the challenge of incorporating these ethics while seeking profit.

One approach in the case of hospitality would be to partner with the community in which they operate in order to facilitate a relationship with the community. In some sense taking responsibility of the relationship and reciprocity from the businesses and placing it onto the community. This would render the host business as solely the service provider as opposed to the caretaker of the guest. In other words, the service provider would be offering the accommodation of not only shelter, but also the opportunity to engage in meaningful relationship within the community that they reside.

Another approach which hoteliers could take is to create a literal space for interaction between the community and the guests. This would take a literal step toward Irigaray's (2013) "spatial architecture." As the place in which foreigners and locals can find both a literal and figurative common ground. One such place which practices this is the Hotel Granvia Kyoto, a 536 room hotel located above the JR Kyoto Station Building Complex. Included in this complex are "a department store, museum, musical theater, and a vast underground shopping mall (Hotel Granvia Kyoto)." By opening the space in such a way as to provide other types of

accommodations than shelter, specifically accommodations which are intended to be available for both community members and travelers, the Hotel Granvia Kyoto offers a holistic hospitality space which moves the relationship somewhere between transactional hospitality and hybrid hospitality. The opportunity for foreigners and locals to appreciate a musical performance or share a meal at one of the bars together opens the locals lives slightly to the foreigner, opening the potential for a relationship between the two.

Chapter 5

IMPLICATIONS

5.1 Theoretical Implications

The primary theoretical implication offered is a novel method of differentiating types of hospitality relationships. In previous scholarship, the level of accommodation or type of service offered is the only part of the hospitality relationship that is addressed.

The notion of mutual hospitality and the “spatial architecture” that Irigaray (2013) sets out begins to develop a framework for how hospitality businesses can begin to incorporate more elements of the hospitality relationship. Namely, hospitality businesses taking on a more active role as a liaison between travelers and the communities they visit. That role does not absolve consumers of responsibility in the hospitality relationship, it aims to engage them in the hospitality relationship. Ideally this would also help guests play a more active role in hospitality experiences.

5.2 Practical Implications

The primary implication for the hospitality industry is that by engaging in the practice of hospitality, one commits to a relationship with the guest. As described previously, in different types of hospitality the guest and host both make different kinds of commitments to each other. At the level of transactional hospitality, where much of the industry resides, the commitment is minimal which results in a minimal

relationship. In developing a quality relationship with guests, hospitality business owners can positively affect customer retention (Hennig-Thurau 2000). With an increase in customer retention businesses could see an increase in profits between 25-125% (Reichheld and Sasser 1990). As such it is not only for the ethical good to develop the relationship between guest and host, but also for the good of the business.

Further, by engaging the community in the hospitality relationship, hotels have the potential to access another stream of revenue. Especially in cases of hotels and resorts, a space like the Hotel Granvia Kyoto promotes the space from simply a place which houses the foreigner to a place for both foreigners and locals. Although the hotel or resort may sacrifice revenue from rooms which could have taken that space, the opportunity to provide a more genuine hospitality experience to both travelers and the community could both increase the business' reputation as well as revenues.

Chapter 6

CONCLUSION

This paper reports on the differences in the hospitality relationship, specifically how that relationship is discussed within the contexts of the hospitality business management scholarship and philosophy scholarship. The primary findings indicate that in hospitality business management, emphasis is placed on the commercial domain of hospitality, specifically the level of accommodation which is offered by the host or service provider. This is in contrast with much of the scholarship from philosophy which gives preference to the elements of reciprocity in the ceremonies of exchange between the guest and host. As Irigaray (2013) constructs it, “‘we give to one another’ must be preferred to the [form]:... ‘I offer you hospitality.’” This expresses both the consumer and the businesses’ roles in the hospitality relationship. Although this paper has focused on businesses facilitating the hospitality relationship between guest and host, guests (consumers). The consumers distort the business’ role in this relationship as drivers of demand, if the consumers do not require or ask for business to provide such facilitation, then businesses will not offer it. As discussed, Airbnb and other companies offering the experience of a more genuine hospitality are gaining market share. If companies in the tourism industry were to offer more genuine hospitality experiences by facilitating the hospitality relationship, they could regain some of that market share.

In the context of the commercial domain, businesses are challenged with the connection of travelers to the community at large. Those travelers, while customers to the businesses, are guests of the community who also bear some of the burden of attending to the relationship. In this construction of the hospitality relationship, the hotels, restaurants, etc. are also hosted by the community and must play the appropriate role of guest in that context.

The base of the hospitality relationship is an engagement in a relationship of reciprocity between host and guest. That relationship is not diminished in the hospitality industry, rather it is understated. However, the industry has the potential to begin to emphasize that relationship, particularly with greater care given to incorporating the communities in which they operate. In an increasingly cosmopolitan world those relationships can not only bring meaning to guests and hosts but also revenues for the businesses which create them.

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