

WHAT DO WE UNDERSTAND BY `HOSPITALITY` IN EDUCATION?

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Abstract

There is a lot written about hospitality, mostly in the context of gastronomy and hotel services. During the last years, we see that the concept of hospitality has made its entrance into a wider spectrum of different sectors and businesses, such as facility management in big companies, care and education. In this scoping review we focus on hospitality in education. The review is divided in three parts. In the first part, we go back in time and give an overview of different philosophical perspectives and interpretations of hospitality during the years. Secondly, we focus on the different dimensions and implementation of the concept of hospitality. The third part describes the trends and hospitality in the context of education and what this could mean for the relationship between teachers and pupils/students, the care for pupils and the school environment.

Key words: *hospitality in education; acts of hospitality; hospitable organisation; factors of success for hospitable organisations; the hospitable school;*

1. Hospitality: state of the art

Hospitality is a traditional and worldwide spread value that is connected with other values such as kindness, attention, respect, etc. Everybody recognises hospitality by heart, but the filling of this value differs from time and culture. In the study of Alflen (2008), there are some common elements that return as answer on the question ‘when do you experience hospitality?’ People experience hospitality if they feel being welcomed, if there is a human approach, if they have autonomy, responsibility and freedom of choice. Hospitality is a feeling that comes into existence in a relationship between people and depends on the personal experience of an individual.

Before we go deeper into the different dimensions of this experience and the conditions of the relationship where hospitality exists, we go back in time and find out what hospitality meant and which kind of acts of hospitality happened through culture and history.

1.1. Hospitality through years and cultures

Since ancient times hospitality is seen as a fundament of humanity and morality (Stockman, 2013). The lack of hospitality was considered as a lack of civilization. Historically and etymologically hospitality is related to the hospitable attitude to a stranger. In Greek, the word ‘xen’ has two meanings: ‘stranger’ and ‘guest’. In Latin, these meanings are also related to each other. The Latin word ‘hospes’ means ‘guest’ and the word ‘hostis’ means in origin foreigner (Vijver, 1998). In earlier times, hospitality was related to host someone and especially the admission of foreigners. Hospitality was seen as a religious duty. There were different acts

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of hospitality mentioned in the Old and New Testament, such as: “housing and shelter, washing the guests’ feet, preparing a meal, and providing safety” (Anderson, 2011, p. 17). In early Christianity, they founded *hospitia*, homes where pilgrims, foreigners, sick and elderly people could get lodging and care (Stockman, 2008). In the Middle Ages, the monasteries gave shelter to foreigners. In Western culture, there were Christian communities who practised hospitality for the first time in an organised setting. It was the beginning of the foundation of hospitals and elderly care homes by Christian communities and congregations. Nowadays, a lot of care institutions such as (psychiatric) hospitals, nursing homes, youth institutions and schools are still rooted in these communities.

1.2. An ethical perspective on hospitality

Vijver (1998) relies his interpretation of hospitality on this etymologically origin of the word. He indicates that the meaning of hospitality reveals in the attitude against foreign people. It is easy to welcome people you know, but hospitality shows herself in meeting the unknown other. Vijver says that to know what hospitality means, you have to explore the way people interact with foreigners. He distinguishes 3 attitudes to foreigners, 3 ways that are nowadays still very current. The first attitude is to look at a foreigner as a vulnerable person. The foreigner is a lost person who has to be recovered by someone else. He needs a safe harbour as a place of recovery and hospitality. The second attitude is to look at a foreigner as a threat. The other is seen as an enemy that causes trouble. The third and last attitude is to look at the other as other. Meeting the other (without any propositions) is seen as an enrichment for life. It opens the rediscovery of new things, of a new identity for yourself. Vijver shows that hospitality is not taken for granted. Hospitality as a culture value is based on the opinion that every person needs the meeting with the other, that hospitality shows herself in the relation between two people.

Nouwen (1986) gives an interpretation of hospitality in the context of the refugees’ issue that builds on the third interpretation of Vijver. The quote of Nouwen describes quite accurate:

“Hospitality means primarily the creation of a free space where the stranger can enter and become a friend instead of an enemy. Hospitality is not to change people but to offer them space where change can take place. It is not to bring men and women over to our side, but to offer freedom not disturbed by dividing lines... The paradox of hospitality is that it wants to create emptiness, not a fearful emptiness, but a friendly emptiness where strangers can enter and discover themselves as created free; free to sing their own songs, speak their own languages, dance their own dances; free also to leave and follow their own vocations. Hospitality is not a subtle invitation to adore the lifestyle of the host, but the gift of a chance for the guest to find his own.” (H. Nouwen, 1986, p.79)

Stockman (2013) notes that the image of a friendly emptiness is typical for hospitality. He explains that “in this space, the stranger becomes a guest, where he is accepted as the other without having to adjust. The fact that he is a stranger is respected and even appreciated.” (Stockman, 2016, p.2) He can express his own ideas and they will be respected.

Hospitality is more than offering a shelter. It has also an affective dimension in it. Hospitality means offering a place where the other can feel at home, where he can be himself and express himself the way he is. Safety and freedom are important values, maybe even conditions, to create, express and experience this.

The theologian Barth offers a practical model to reach hospitality – understood as the Kingdom of God – in four steps (Stockman, 2016). By realising these four steps during encounters with others, the encounters will be developed into hospitable encounters. For Barth is was the realisation of the Kingdom of God on earth. The first step is looking the other into his eyes. This is an expression of the recognition of the existence of the other. By our look to the other, we express how we will relate to the other. The second step is active listening to the

other, with attention an interest to who the other is. Thirdly, there is the willingness to help the other. Taking responsibility for the wellbeing of the other. This can be grounded in the words of Levinas who says “one’s encounter with the face of the other “is an appeal of an imperative given to your responsibility: to encounter a face is straightaway [d’emblée] to hear a demand and an order” (quoted in Mitchell, 2015, p. 2.; emphasis in the original). When you see, hear or notice that something happens with someone, these persons do an appeal on you. Finally, do all of this with joy and gladness. Enthusiasm in the relationship is a condition to create a free space where the other can be himself/herself.

1.3. Definitions and dimensions of hospitality

In literature, you can find a lot of different definitions of hospitality. Hospitality contains different aspects and has for everyone a personal meaning. In this part of our scoping review, we recite some definitions without being complete. In each definition, there are other aspects that are emphasised.

Hepple, Kipps en Thomson (1990, quoted in King, 1995, p. 220) described 4 characteristics of hospitality:

- it is conferred by a host on a guest who is away from home;
- it is interactive, involving the coming together of a provider and receiver;
- it is comprised of a blend of tangible and intangible factors;
- the host provides for the guest’s security, psychological and physiological comfort.

In the literature, we found that Lashley (2000) and Hemmington (2007) did agree with these characteristics but explicitly noted the importance of the generous attitude and the sincere attention of the host to the person of the guest.

In the Netherlands, Berman and Sok (2009) describes hospitality in the context of the catering industry as “being generous welcomed. Hospitality is the practice of being hospitable, and also act hospitable, what means to welcome and maintain guests, visitors or strangers, in freedom and good will.” (own translation from Dutch to English) Hospitality goes beyond welcoming the other by offering him food or drinks. Gehrels (1995) who also has much experience in the catering industry defines hospitality “as to present a specific behaviour in the interaction with other people” (Gehrels, 1995, p.9).

In the Oxford Quick Reference Dictionary mentions the dimension of reciprocity in his definition. Hospitality is “the friendly and generous reception and entertaining of guests and strangers.” (Brotherton & Wood, 2008) There is something happening on the moment of the reception of the guest by the host. This is more explained in the definition of Hokkeling and de la Mar (2012):

“Hospitality is the agreeable and welcomed feeling that a guest become aware of trough the meeting with the host and the service the organisation offers.”

Kirillova and others (2014) wrote about religion and the influence of it on the relation between the host and the guest. They notice that “people from different religious backgrounds may understand and interpret hospitality differently, which can hinder or facilitate cross-religious interaction and thus, influence the host-guest relationship”

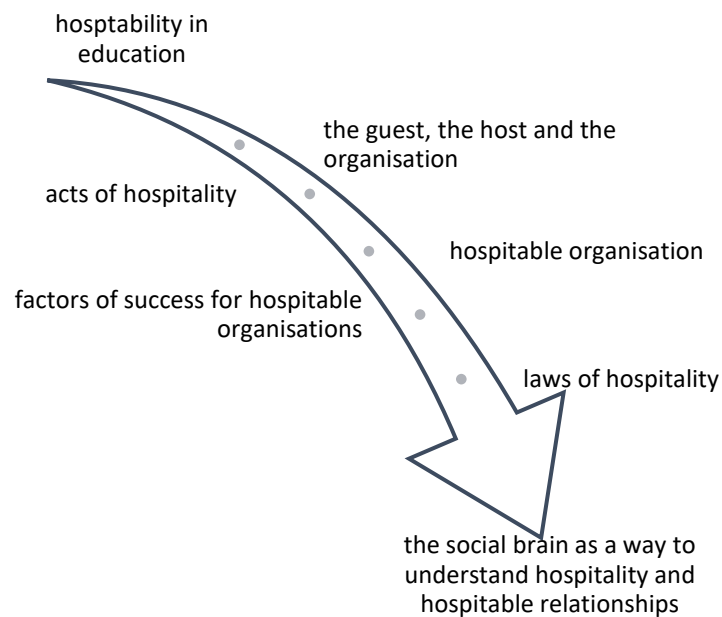
All these definitions have one thing in common, hospitality can only happen when there is an encounter between – at least – two people. This can be the reception of visitors or guests but also strangers or unknown people. The generous and altruistic way they will be welcomed is the core of hospitality, but there are a lot of different elements who has an influence of this reception.

2. Metodology

The focus of our review is the exploration of key aspects on hospitality that influence its impact and contribute to an inclusive and human experience. In order to ensure that a substantial range of literature relating to the topic of interest was taken onto consideration we looked deeply into the international literature, with a specific focus on the German literature. On our review we opted for finding key words as presented in Table 1 and on the following research questions:

1. *What does hospitality mean for the education community?*
2. *How can we define hospitality?*
3. *What are the success factors for a hospitable organization? What about a Hospitable school?*
4. *What is the role and what are the key factors of a qualitative relationship between students and teachers?*
5. *What does neuroscience say about the power of building a qualitative relationship between students and teachers?*

Figure 1 Key words used in the research review



3. Findings

3.1. *The experience of hospitality*

When you think about hospitality, you think about situations in your private life, about welcoming someone at your home, or about being a guest in a restaurant or hotel. Last years, there is also much talked about hospitality in the context of the refugees' issue. But in fact, hospitality is everywhere. In every place there are 'guests – customers, clients, patients,

children' and you could experience hospitality i.c. in a shop, in a hospital, in a school. The French philosopher Derrida sets that hospitality is a 'basic principle of a culture and not a random ethical principle. It belongs to life, it's a part of it.' (Derrida, 1997). Derrida encourages reflection on the topic of hospitality by saying 'maybe only someone who knows from experience how it feels not having a house can offer hospitality' (Derrida, 1997). He suggested that developing hospitality goes by experiences.

An experience exists when guests are attached – physically, emotionally, intellectually and even spiritually. Experiences involve our senses, feelings, intellect and body on an extremely positive or negative way and leaves lasting impression (Schmitt, 1999; Pine en Gilmore, 1999). An experience starts through our senses and evokes an emotion. Hokkeling (2017) refers to Waldhauser who noted that the guest compares this experience with earlier memorable moments. When this experience is better, he saves this experience as memorable and moves the older ones to the background of our memory. Boomsma and Van Boarendam (2006) wrote that this quick scan in our brains happens based on seven elements in the context of customer satisfaction: certainty and capability, consideration and attention, tangibility, empathy, responsivity and reliability. This implicates that an experience is very personal and that one person is not fully responsible for the creation of a positive experience.

Hospitality is sometimes related to satisfaction. Studies show that satisfaction not always implies loyalty (De la Mar, 2019). Satisfaction is not enough to connect a person to your organisation. You have to do more than the guest expects. It is the kind of additional service that gives an extra value to the service and makes the difference when the core-service or product between different organisations are the same. From this perspective hospitality is not based on one moment of element of the service, but on the wholeness of the service and the process (cf. Guest journey). Hospitality is this art of exceed expectations. De la Mar (2019) describes hospitality "as a positive, memorable experience that is worth telling".

Hospitality is more than customer satisfaction and goes not about objective facts, but is rather an abstract and subjective concept. It's about the feeling of being welcome, of coming home. This feeling is for everyone different. This means that the guest and not the host or organisation decides if he/she is hospitable (F. Lee, 2004). Every guest has his own needs and expectations who differs from situation to situation and from moment to moment. You can't create an ultimate experience of hospitality that fits for everyone. It's not about one size fits all, but rather one size fits one. Hospitality builds on cocreation, the host can look into the person of the other and get insight into the needs and expectations of the guest (Hokkeling, 2017). Hokkeling (2017) poses that expectations are driven by four elements: the goal of the visit, his need, earlier experiences and personal characteristics (f. e. cultural background, character, emotions, etc.). Hospitality is the art of knowing your guest: who is he/she and what are his/her needs and expectations and adapting your service to this. The chance to leave an experience of hospitality raise by doing little things that exceed the expectations of the guest.

In the context of client-centered research and services Pijls-Hoekstra and her colleague-researchers (2017) explored 9 experiential dimensions of the hospitality that they combined into 3 covering dimensions or aspects: the feeling of being welcome, care and recognition and comfort.

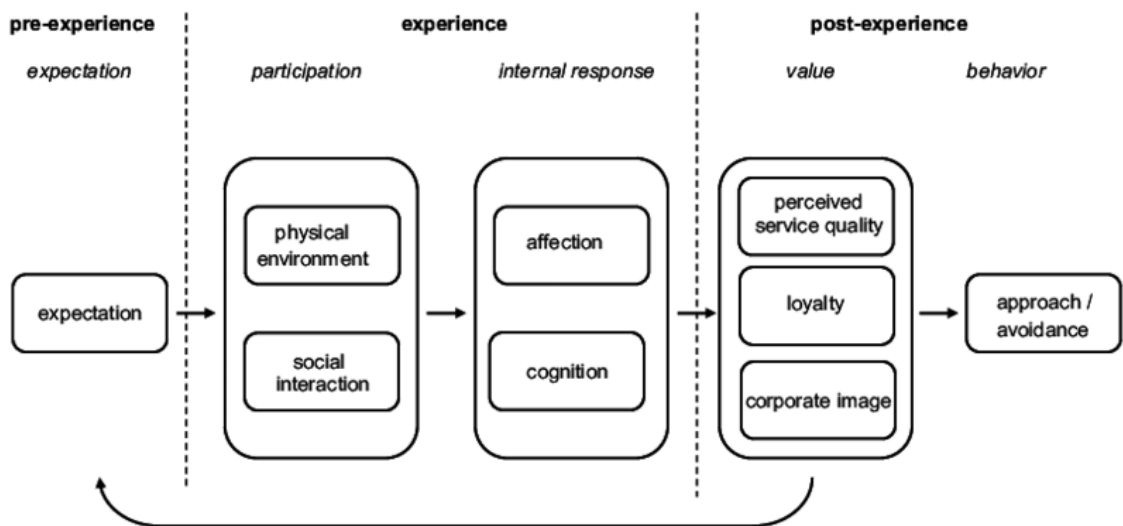
- The feeling of being welcome can be expressed through a warm receive by an easily accessible atmosphere, a certain autonomy and a friendly treatment.
- The experience of care and recognition contains feeling appreciated and respected, feeling empathy through involvement and support and servitude as making you available and being sincere.
- The third dimension is described as experiencing comfort by feeling at home, feeling safe and comfortable.

Additionally, on these aspects, they notices also entertainment, surprise and efficacy as important elements to feel or create an experience of hospitality. Entertainment refers to the things they offer you, for example a coffee or toys to children. Being surprised gives you a special feeling, it is about beyond your expectations. And efficacy pointed the ease and adaptation of different processes during the delivery of the service. These three elements or not separate aspects of hospitality but are related to the way the other aspects are experienced and contribute to the experience of hospitality.

Another characteristic of an experience is time and place. An experience is more than one act on a specific moment. It starts even a long time before the actually act and ends far afterwards it. The guest journey model of Thijssen (2010) is based on this characteristic and is a method used to map the different touchpoints or ‘moments or truth’ that are crucial for the experience of hospitality.

Pijls, Schreiber and Marle (2011) described that the way someone experiences hospitality depends on space, relationship and service in combination with expectations and (un)conscious observation. The combined this in their guest experience process model of services.

Figure 2 The guest experience process model of service, Pijls-Schreiber-Marle (2011)



3.2. The guest, the host and the organisation

In 1988 Bolier, a Dutch teacher in hotel management, defined a model for hospitality. In Dutch the PGOBD-hospitality Model. We translate this model into the PBSNG-hospitality Model. Experience exists where the service deliverer and the guest come together. The service deliverer can influence this experience through three elements: his product, the behaviour of the person who delivers the service and the setting or environment of the service. The guest has needs and goals which has to realize by the service deliverer.

Hokkeling (2017) noted that this model of Bolier doesn't take the process and the relationship between different persons into account and negotiated that the guest has also expectations that are not based on his needs. Hokkeling remodelled the PGOBG-hospitality model of Bolier in his Mood Maker Hospitality Model of five core elements: the guest, the host, the company, the service and the experience of hospitality. The big open circle is the organisation who delivers the service (the white circle). In the middle of these two circles, there

is the host who is connected with the guest (pictured by the little circles). In this connection, the experience of hospitality exists influenced by the guest orientation of the organisation taking us to the definition that agrees that “hospitality is the agreeable and welcomed feeling that a guest become aware of trough the meeting with the host and the service the organisation offers.”(Hokkeling, 2017, p. 50)

The experience of the guest is determined by two elements: the guest orientation of the host or organisation (customer focus) and the hospitality of the host who has contact with the guest. The guest orientation is focused on functional, tangible things. The hospitality of the host is focused on the socio-emotional aspect, the contact between host and guest. A good host ‘knows’ the individual needs and wishes of the guest and tries always to go beyond the expectations of the guest. The purpose of a good host is to let the guest experience a WOW-feeling or WOW-factor

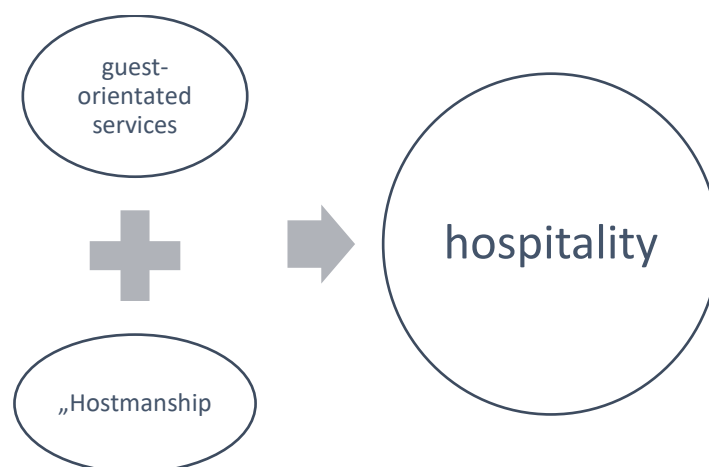
The host and in particular the hostmanship has a very important influence of the experience of hospitality of the guest. The things that a host says or does and the way he performs make the difference. It is even more determinative than the product itself or the setting (Hokkeling, 2017).

In the third chapter we go deeper into the meaning of hospitality for education, but this mean that in education the person of the teacher and the way he acts, is more determinative for the experience of hospitality than the lessons he teaches or the design of the classroom.

De la Porte (2019) mentions that the context is also really determinative: how the team works together, what’s the position of hospitality in the DNA of the organisation. In a customer-oriented organisation the client stands in the middle. The organisation and the host adapt to the customer to please him/her. Hospitality is different, it is about your attitude to create ‘a world’ where the guest feels welcome and makes a choice from that feeling of being welcome. Hospitality is more than an answer on a need.

Based on the different models of Bolier (1988) and de la Mar & Hokkeling (2012), we can suppose that hospitality is a combination of material and immaterial aspects, named as ‘gastgerichtheid’ – translated by us as guest-orientated services – on one hand and ‘gastheerschap’ – translated by us as hostmanship – on the other hand. Guest-orientated services relates to the functional processes and procedures that are directable and tangible. Hostmanship is oriented on the socio-emotional process, on the contact between host and guest. These two elements together, a good balance between these two, can elevate a positive experience into an experience of hospitality.

Figure 3 The realisation of hospitality (Hokkeling, 2017)



3.3. *Guest orientated services: facilities and processes*

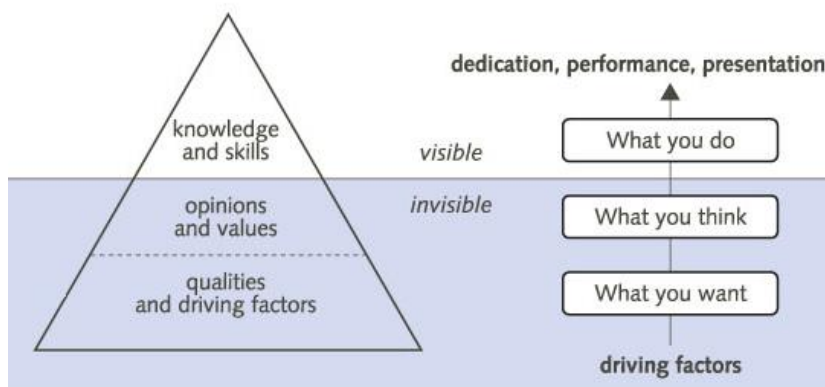
There are a lot of different models (Alflen, 2008, Lee, 2004, Hokkeling, 2017) who define which elements are part of a service and come along to create hospitality in practice. All these models have a common ground: four aspects are determined, i.c. the product, the place or setting, the process and the people and their behaviour and attitude (hostmanship). We will focus in this part on the first three elements, this fourth aspect will be deepened in 2.3.

The product refers to tangible and intangible things. In a restaurant for example, for some people the product is the meal for others it is Gemütlichkeit. You always have to ask: why is the guest here? The process concerns the way the service is delivered. All the different steps in the process has to go fluently, so the guest doesn't feel the process is shaped by different little links. Everything goes quick and quietly. Thirdly there is the setting or ambiance in the place where the service is delivered. The design can contribute to the atmosphere or feeling of safety. This element becomes less important when guests stay for a long time in that place.

3.4. *Hostmanship: the socio-emotional process of the host in relation with the guest*

So different is every guest, so different is every host. The perfect host has self-knowledge, he knows his qualities but also his imperfections. Competences such as self-knowledge, reflection, communicative skills, etc. are important for hostmanship. On every behaviour of the host, there is a reaction of the guest (Hokkeling, 2017). Attitude and behaviour are not only based on the knowledge and competences someone learns, but also related to someone's personal values, motivation and core qualities. The iceberg model of McClelland shows us what are the visible and invisible factors that affects our behaviour and further our performance and presentation. Under the waterline, we notice that personal characteristics, motivation and values has an influence on what we do, how we act and who we are in relation to others.

Figure 4 Iceberg model of McClelland



The perfect host is intrinsic motivated and passionate (Hokkeling, 2017). He is be of service in his job and enjoys to create memorable moments to the guest. Dutch research

(SYNDLE & Flychatcher, 2013) found eight values top of mind in relation to hospitality: welcome, friendly, open, cosy, warmly, helpful, sharing and attentively.

Hospitality could be seen as a duty such as empathy, gratitude, carefulness, etc. A duty is an act that is the result of positive qualities of a person, the externalisation of incorporated values. It is an ethical way of doing right or maybe even a way of life. There are different currents in ethics. In an ethics of duty, you could say that is about ‘doing the right things’ in which the decision maker determines what obligations he or she has and responds consequently. In a care ethical way, the starting point is the relationship with the other (Tronto, 1993). It is about doing the right things for this specific person in this situation on this moment (Gastmans, 2006; Vanlaere & Gastmans, 2011)².

3.4.1. Acts of hospitality

The performance of a person and also hostmanship is dual, there are acts the person does and there is the attitude of the person. On one side the acts are related to the craftsmanship and skills of the host. A good host is good in what he has to do. On the other side, there are also acts or externalities of hospitality. Things the host does – and that we can observe and identify – to elevate the service to a higher level. Mostly this are little acts that aren’t part of the function description of the job, but that the host just naturally does. The host takes an active attitude. This means that he takes the first step and addressing the guest. He wants to know who the other is and is perceptive to act hospitable. This kind of acting is described as ‘acts of expression’ by Van Heijst (2005, p 81). Characteristic for this ‘acts of expression’ is that they have value by itself. It is not about the act, but about the value. The act is the externalisation of a value that you will express to the other. Burggraeve (2000, p. 164) wrote “by acting/doing the host brings an emotion or desire on a tangible way to expression”.

3.4.2. Hostmanship, the art of making people feel welcome

Gunnarson defines hostmanship – a combination of craftsmanship and hospitality – as a practical philosophy that is based on “the art of making people feel welcome” (Gunnarson, 2011). This can be expressed in different ways, but it means that you really want to open up and let the other in. “Within the Hostmanship philosophy being welcome is the same as being expected and wanted” (Hostmanship development group, p. 9). Gunnarson describes 6 basic rules or principles of hostmanship: serving, the big picture, responsibility, caring, knowledge and dialogue.

- Serving doesn’t refer to ‘at your service’ in the way you do all the things the others want you to do. It is about accomplish someone’s needs and expectations but from a perspective and will to help the other growing and developing. “Using your talents and experiences because you have a genuine interest in someone else’s well-being” (Hostmanship development group, p. 20).

- The big picture stand for a holistic and wholeness approach. It is important to understand that you are part of a bigger picture, of the whole experience of the guest and to act in this way. Everybody presents the organisation, anyplace, anywhere, anytime and influences the opinion and experience of the guest.

- Taking responsibility is about the ability to answer to the needs of a guest and to react to what happens with the other and not blaming and judging someone else. (see 1.2)

² It would bring us too far if we explain care ethics here more in detail, but we are convinced that care ethics can enrich the concept of hospitality if we go put hospitality in action in the context of education, more specific when we develop and study our case studies and write our position paper.

Taking responsibility means be at this person's side and helping him/her. You cannot run away and pretend that nothing happened.

- Taking care for people implies that you are able to imagine you in somebody else's situation and empathise with the person of the other – not the setting or system – to operate in an open-minded and adapted way.

- Knowledge has a double meaning in this context. On the one side it refers to have the skills and ability to practice your profession and on the other side it refers to an attitude of curiosity in and knowledge of the person and needs of the other. "Hostmanship is [therefore] very much about taking in the whole person, with interest and true commitment, and thereafter answering the questions being asked. Knowledge is far more than just knowing. It is the ability to use your knowledge in the context of another person's needs" (Hostmanship development group, p. 24).

- Having a dialogue presumes listening to the other and trying to understand the other instead of answering questions before they have even been asked.

Hostmanship "is the experience of feeling commitment, feeling that someone cares, that they are happy about my presence, and that I am – as a guest – both important and valuable" (Gunnarson, 2011). This shows that hostmanship or hospitality supposes a relationship, a relationship between the host and the guest. The essence of hostmanship is adjust your acts as host to the behaviours, the person and the expectations of the guest, but on authentic way, from heart to heart.

3.5. The hospitable organisation

As we mentioned in 2.1. the organisation has a responsibility to create a culture where the host can build a hospitable relationship with the guest. The rules of the organisation determine the context in which the host can act. Is the system of the organisation and the context strict or are there possibilities to adapt the system to the guest and how hospitable are these possibilities? Is there an extensive procedure of has the host the opportunity and autonomy to adapt easily to the uniqueness of every guest? (Vanlaere, 2016)

3.5.1. Factors of success for hospitable organisations

Hokkeling (2017) and his colleague did research to elements that makes the difference in organisations when it comes to hospitality. They founded 6 factors of success.

First of all, a hospitable organisation focusses on the total experience of the guest. They are aware that the experience of hospitality is created by many different elements. Every person in the organisation and every step in the process is important. An organisation had to find the right balance between the attention for the product, the process, the atmosphere and the behaviour of every person in the organisation. A second important principle is the perspective of the guest. Every person (from all the different disciplines) in the organisation has to look through the eyes of a guest to make decisions and to act hospitable. Thirdly, to experience hospitality they have to create memorable moments. Moments when the guest are being surprised positively and are worth telling. Craftsmanship and expertise are essentially conditions for hospitable organisations. If the service of the organisation isn't good, you couldn't even work on the experience of hospitality. Hospitable organisations are led by inspiring persons. An inspiring leader take in tow his whole team, can motive people, gives direction and takes responsibility. The last factor of success is the principle of subsidiarity which means that it is preferable for action to be taken at the most immediate level that is consistent with the structure of the organisation.

3.5.2. *Mood Makers*

Hostmanship is like the ‘shadowjob’ of every professional (Hokkeling, 2017). You have two jobs in one. You are a salesman, nurse, teacher, etc. and at the same time host. You can’t quite do this ‘shadowjob’. The only thing is that hostmanship is more developed by one person than another. There are in any organisation persons who smile at any moment of the day, who give compliments and are attentive without a word. These persons have hospitality in their DNA and are driven to make people happy and let them feel comfortable. These are the people who create the culture of hospitality in the organisation. Mood Makers are the ambassadors of hospitality. To cultivate the culture, it is important that formal leaders are ‘Mood Makers’ and give the good example to their people, but there are not only formal ‘Mood Makers’. It could also be an informal role and position in the organisation, they are the leaders of hospitality.

3.6. *Hospitality in education*

Hospitality is a practice that builds community. To practice hospitality in education, according to Pohl (1999), you have to implement different aspects. Hospitality means you are hospitable to everyone, not only for the teachers or students you know and care about, but also for the unknown persons or students you are less in touch with. Hospitality is unconditional in the sense that in the mystery of hospitality you don’t expect anything of the other, while you are however receive. Hospitality refers to the interest of the other, do you make time for this particular student, do you value the other?

When talking about hospitable pedagogy we generally focus on discussing strategies that help us, teachers, make the classroom a more hospitable place for students. As Marmon, 2008 and Jones, 2007 presents, a “good host” has to value the students and the perspective they bring to the classroom by being attentive and listening. In this role of “host” the professor is charged with the task of opening students up to the idea that they have something to offer—that they are not just the recipients of knowledge but makers of it (Marmon, 2008). This requires courage on the part of the relation between teacher and students and a new way of looking at the classroom and our students.

3.6.1. *The relationship between a student and a teacher*

According to Hung (2012) the relationship between a teacher and a student is strongly related to the relation of the host and the guest. Hung returns back to Derrida (quoted in Hung, 2012) to make his point. Derrida separate ‘the law of hospitality’ from ‘laws of hospitality’. The law of hospitality goes as follow:

“to give the new arrival all of one’s home and oneself, to give him or her one’s own, our own, without asking a name, or compensation, or the fulfilment of even the smallest condition” (Derrida, quoted in Hung 2012)

This implicates that hospitality is unconditional, the host expects nothing from the guest. From this perspective, you could say the teacher welcomes the student without any expectations, without giving any rules.

On the other hand, there are also ‘laws of hospitality’. De unconditional form of hospitality needs these laws to function. The ‘laws of hospitality’ form the rights and duties of the guest and the host. Derrida (quoted in Hung, 2012) wrote:

“Make yourself at home,” this is a self-limiting invitation. “Make yourself at home” means: please feel at home, act as if you were home, but, remember, that is not true, this is not your home but mine, and you are expected to respect my property.”

Hospitality can be interpreted as an interaction between multiple partners who have mutual expectations. Hospitality in school isn't unconditional. The principal of the school and the teachers welcome students and their parents at school, teachers welcomes students with open arms in the class or vice versa, etc... and every time they have to find a way to answer different demands and expectations. This 'laws of hospitality' refer to agreements that teachers and student makes with each other to makes it work, such as a student charter or school regulations. Hospitality doesn't mean there aren't any rules or agreements, but there are shaped in relation to space, resources, relationships, roles, commitments and identity (Pohl, 1999).

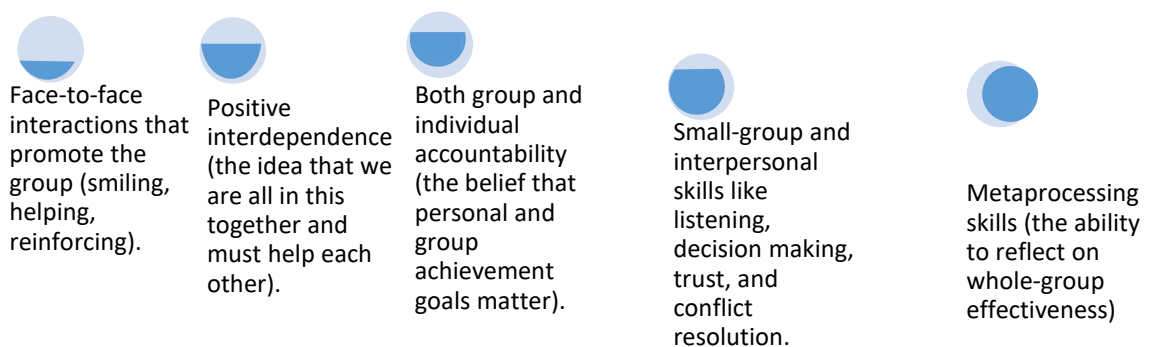
3.6.2. *The (a)symmetric relationship*

Hung poses that the relation between a teacher and a student is an asymmetric relation that is characterised by power and distance. The student stands above the student, the teacher has power because of being a teacher – ic. knowledge and a hierarchical position. There is a given asymmetry in this relationship, but being aware of this as a teacher, diminish the chance to abuse this. To get into an hospitable relation, the teacher has to indulge in the student. By example introduce yourself as teacher to the students without asking them to do the same to you (Hung, 2012). The teacher has to take a more vulnerable position in the relation to decrease the distance of power between the teacher and the student. This opens opportunities to recognise each other as unique individual and learn together.

3.6.3. *A glimpse into the social brain as a way to understand hospitality and hospitable relationships*

Social neuroscience has revealed a great influence that social contact has on the brain. The results are present both at the level of physical and cognitive level. Regarding the physical level, there is an impact of social support on lowering the blood pressure in hypertensive subjects (Uchino, Cacioppo, & Kiecolt-Glaser, 1996) or improve immune activity (Padgett, MacCallum, & Sheridan, 1998). Also, there is data showing that social stress weakens immune systems (Padgett & Sheridan, 2002). At a cognitive level, Johnson and Johnson (1999) states that working cooperatively can enhance learning and create a bonding relationship among students. According to the authors, the most important elements in good cooperative relationship are:

Figure 5 *The elements in good cooperative relationship*



3.6.4. *Different element of the relationship between a student and a teacher.*

Confidence is a crucial value in the relation between a student and a teacher, it shows the belief in the capacities of a student (Tiberius and Billson, 1991; Rice, 2006; Hung, 2012; Burwell & Huyser, 2013). However, there is a lot of unanimity of this value, the interpretation for the equivalency – as we mentioned above – in the relationship differs according to different researchers. Hung (2012) considers that student need the help of their teachers to get learning and students trust on teachers that they will offer this help. In this relationship the student is more vulnerable than the teacher. Tiberius & Billson (1991) and Rice (2006) had another opinion and mentioned that education works the best if there is mutual trust between the teacher and the student. The teacher has to build up this mutual trust between each other.

Stratman (2015) poses that personal attention and recognition is also crucial to create a hospitable classroom. He refers to the typology of togetherness of Bauman (1995) to explain this position. In this typology, there are three different forms of being connected with the other or others: being-aside, being-with and being-for.

“Being-with is a mode of communication that is constrained by the parameters of time and place, whereby people may have interesting interactions but are not transformed in any way by them. As a consequence, aspects of the self are engaged in ways that are normative and safe... in this regard, students and teachers are present for one another in terms of their institutional roles; they exchange information, engage in dialogue about the class, and generally relate to each other by virtue of their positions as teachers and student.” (Todd (2013), p. 47 quoted in Stratman (2015), p. 29)

This kind of teachers (who strictly takes on the role of teacher who learn things to the students and places the student in his formal role of student) are good and abled teachers, but are not hospitable teachers. A hospitable teacher is a teacher who is someone who evokes the students and effects transformative moments – what Bauman calls ‘being for’. Stratman refers to Merriam and Bierema (2013) to explain the core of those transformative moments in the classroom.

“There must be space for students to reflect, discuss, and engage in activities that draw upon their life experiences. Such a space is safe, open, supportive, and ... sacred, where each can listen to others’ experiences without judgment.” (Merriam and Bierema (2013), p.96 quoted in Stratman (2015), p. 29)

Stratman is convinced that knowing a student’s name before the first lesson starts and welcome students in the hallway by greeting them with their name is a necessary act and attitude to create a bridge between teacher and student and being there for your students as person. He prefers the hallway as neutral space instead of the classroom which can be seen as the ‘power spot’ of the teacher. By welcoming the student with their name, you recognise the student as a person, a unique individual who is more than his role of student.

3.6.5. *The roles of a student and a teacher*

Building further on the different roles of teacher and student and the transformative character of education, Stratman (2015) questions the role of teacher as host and student as guest. What happens when students take on the role of host and teachers take on the role of guest on some moments? He brings Nouwen (1986) into it who ‘argues against a static relationship between the teacher and the students, therefore, arguing for a more nuanced, complex relationship among a community of learners. To quote Stratman (2015, p. 35):

“It is only hospitable, though, if recognition goes beyond simply knowing a name as a pedagogical tool – if the knowing allows students to feel that they are both guests with

something to contribute to the learning environment an host of their own intellectual and emotional lives to their teacher-guests.”

This perspective challenges us to reflect on our teaching practices and learning environments we create in our schools.

3.6.6. The hospitable school – a premise of the inclusive school

Several studies put a stress on the act that the positive empowerment that can foster learning is dependent on how included they feel in the classroom and at school, in general. Hospitality in the classroom allows students to feel welcomed, and this perspective is an important aspect that can boost cognitive and non-cognitive development in students. If we ask people to recall their memory related to school, it will always be about how they felt, not what they have learned.

So, if what matter most are the emotional aspect, what can school do to facilitate the creation of fully inclusive, respectful and supportive school environments for all students and their families. The Human Rights Campaign Foundation developed the guidebook: „An Introduction to Welcoming Schools” in which they try to find out what does it mean to support schools in order to improve school climate so that all students and families feel safe and welcome. The first step was to pinpoint the central element that can help foster hospitality in the classroom, and those elements are:

Figure 6 The elements that can help foster hospitality in the classroom

school students’ families are central to their understanding of who they are
all students should feel that they and their families are included and valued in their school community
students learn more effectively when they see themselves (and therefore, their families) reflected in the curriculum
including a range of family structures when families are discussed helps ensure that no child feels either left out or singled out and that all children feel welcome
pressure to conform to gender roles can limit students’ social and academic development
name-calling and bullying have a negative impact on the social and academic development of all involved: targets, perpetrators and bystanders
hurtful, bias-based name-calling and bullying occur in elementary schools, including words and actions which are anti-gay
effective intervention requires both naming and understanding these biases
research shows significant associations between students’ perception of teacher/school support and their academic performance

Watson (2017) agrees that teachers needed to be equipped with the tools necessary to show and model care so they could have responded authentically to the situation itself, in that very moment. Care was constant and required staff to be receptive to ever-changing situations. Coupled with teachers’ narrative research, a safe, caring and welcoming school culture would recognize potential prejudices (of both teachers and students) and encourage true understanding which “involves insight into the incompleteness of our traditions, practices and belief systems in the face of moments requiring care” (Wilde, 2013, p. 47).

4. Conclusion

Taking into consideration the arguments provided in this article regarding different assumptions of understanding of what does hospitality means, we conclude that there are 3

important concepts to understand hospitality more in depth, i.e. the relation between the guest and the host, the act of being hospitable and the attitude of being hospitable. We explore these different concepts in the next chapter. Furthermore, Zijlstra (2017) combines different definitions and dimensions into a new definition of hospitality in the context of care: *“Hospitality is an interpersonal (social) exchange at which the purpose is to provide accommodation to the ‘stranger’ (the patient) on a generous way and at which the physical, mental, emotional and social wellbeing of the patient must be at the forefront.”*

Lashley and Morrison (2000) describes what the guest can do to enhance the mutual wellbeing: *“a contemporaneous human exchange, which is voluntarily entered into and designed to enhance the mutual wellbeing of the parties concerned through the provision of accommodation, and/or food, and/or drink.”*

Moreover, acts of hospitality can be important but are not enough, as described by Lashley described hospitality in 2007 as follow: *“hospitality requires the guest to feel that the host is being hospitable through feelings of generosity, a desire to please and a genuine regard for the guest as an individual.”*

All in all, when talking about hospitality in the classroom, we consider that literature draws attention on the fact that it is important to see school change as the deeper intent of the movement toward welcoming everyone, a change that involves helping all teachers to accept responsibility for the learning of all children in their school and preparing them to teach children who are currently excluded from their school.

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