



A THIRD WORLD PERSPECTIVE ON WORK IN HOSPITALITY

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ABSTRACT

*The recent pandemic raised awareness of the importance of the Hospitality Industry. In 2018 with spending at US \$1.6 trillion per year, it contributed 10.3% to global GDP, employed more than 330 million people [one in every 10 jobs]. The sector also plays a pivotal role in poverty and inequality reduction. More than half its workforce are women and 30% are young people. This sector fulfills all the preferences of the UAPs of the Society of Jesus. Despite the impact of technology, hospitality will remain labor intensive. It is “high touch” requiring physical and emotional contact between consumer and producer. “Soft skills” [empathy, emotional, social and spiritual intelligence] rather than technical skills are the keys to success. Hospitality enterprises cannot merely hire hands or brains. The whole person comes to work with body, mind, heart and spirit. Hospitality workers are more Emotional Workers than Knowledge Workers. The four dimensions of work [formation, product, process and remuneration] explained in the Papal Encyclical *Laborem Exexcens* can be applied to hospitality work. This paper will focus on the multi-dimensional aspects of hospitality work.*

Keywords: *third world, hospitality, work*

1. Introduction

Before the current pandemic, WTTC estimated that travelers spent US \$1.6 trillion per year thus contributing 10.3% (\$8.9 trillion) to global GDP. More than 330 million people worked in the travel and tourism industry. This represented one in every 10 jobs. As a main driver of socioeconomic development and job creation, the sector played a pivotal role in poverty eradication and inequality reduction with an estimated 54 % of its workforce being women and 30% young people. Since the pandemic, some 121 million jobs have been lost.. The majority of the work was in micro, small and medium sized enterprises [MSMEs] in developing countries.

After seeing why travel will never be the same, this paper will examine what its rebuilding means for hospitality workers. Within the complex global tourism market, there is an enormous variety of hospitality. Consequently, this paper will focus primarily on the fourth most popularist country in the world: Indonesia. It is the ultimate in cultural and biodiversity.

Work is one of the single most important activities in a person’s life. [Naughton, 1992]. This involves one third of one’s waking time, has a great effect on how people perceive themselves and influences the degree of fulfillment one finds in one’s life. Most people say they would continue to work even if they inherited enough money to make them financially independent. Work is perceived as part of their nature to express themselves constructively. A person is by nature a creator – a creator of objects and co-creator. How work is understood and how the role of the workers effects the arena of labor have an impact on every other facet of one’s life. According to *Habits of the Heart* [R. Bellah], work can be viewed as a job, a career or a calling or vocation. As a job, work centers on the means by which people make money so as to consume goods. It supports a self that is defined by economic success, security and all that money can buy. A job corresponds to work as extrinsically understood especially its extrinsic

benefits such as wages, perks, working conditions, etc. Work viewed as a job is valued for its material gains. Unfortunately, some jobs are structured to repress psychological, social, ethical and spiritual possibilities that can be expressed through work.

As a career, work traces people’s achievements and advances in a particular occupation thus giving social status, prestige and a sense of expanding power. Career work is concerned about economic and psychological gains. The extrinsic aspect focuses on societal norms such as prestige and social standing while the intrinsic aspect focuses on self esteem. Hence, work should be creative, autonomous and fulfilling. There is a need for social awareness to guide the effort. Does this mean a job’s self actualization and personal creativity always contribute to the larger social good? Not necessarily. For example, being a tobacco company executive is no longer respected in society. According to the papal encyclical *Centesimus Annus*, when freedom in the process of self actualization becomes detached from truth, it degenerates into “self love carried to the point of contempt for God and neighbor, as self love leads to an unbridled affirmation of self interest and which refuses to be limited by the demands of justice”.

As a vocation, work transcends the dualism of a job and the tendency of selfishness of a career. It connects work’s purpose and the proximate and ultimate end of a person’s life. As a vocation, work is more than just a source of material and psychic rewards. A calling links a person to a larger community. It is a central link between the individual and the larger public world. Work in the sense of the calling can never be merely private. It is directed toward a greater end, namely, the common good. Work attains a more important value than goods and profits produced as well as psychological growth attained. It has a humanizing effect than binds the workers closer together and contributes to society’s general welfare. Work as a vocation is more than just a connection to the community and extends beyond the individual worker and the object that is created. If a religious dimension exists for the individual, then work must also take on a religious significance. A vocation infused with religious beliefs may enable work to become more satisfying and informed by God’s grace. It transforms the worker and transforms the object the worker produces by God’s grace. A religious vocation integrates the divine into the activity of work. This is not to deny the value of work defined as a job and a career. The fact is that work is a job, a means to a financial end. Work should be psychologically rewarding and a satisfying activity. If work fails to be connected to a good and truth beyond the individual and the organization, it eventually becomes an exercise in self interest. The absence of a sense of calling can result in an absence of a sense of moral meaning. This leads to a dualism by creating two different ethical standards. One for the work life and the other for private life.

Papal Social Tradition [PST] attempts to help people become more virtuous through a reappropriation of the idea of vocation and calling. It provides a return in a new way to the idea of work as a contribution to the common good. It is difficult to bridge the gap between the theory of Papal Social Tradition [moral and religious principles and virtues] and the practice of corporate life [the pursuit of profit, the need for continuous growth and the value placed on power. Today’s secular society does not make it easy to see the religious and moral aspects of work. While many people sense a religious dimension of their work lives, they have a difficult time perceiving their work in concrete ways as a vocation. Work as a vocation is perceived as merely “do goodism”.

According to *Laborem Exercens* [Saint Pope John Paul II, 1981], there are two aspects or changes affected by work emanating from the person. In so far as it has a self determining effect on the subject, work is *subjective*. In so far as work has an effect on the external object, work is *objective*. A mutual influence exists between the subjective and objective aspects of work. When people work, they change the object outside themselves and they change themselves as well. The two dimensions of the subjective effect of work are: formation and remuneration. Formation addresses the dynamic effect of work on the person. In short, work does affect the personality and being of the subject who performs the work. Remuneration addresses the reality

that most humans require income from work in order to support life. Remuneration is a major factor in the quality of life that workers and their families experience.

The objective changes affected by work are manifested in two ways: process and product. Process points to the series of steps and acts needed to generate the product or service. No product or service is made or produced without a series of steps that the worker must go through. People must go through a process to achieve an end. In the hospitality industry, a key concept is “seamlessness”, i.e. all the stages of serving the tourist must go smoothly. They are bound together like the links in a chain. If one link fails, the whole chain is a failure of service. Product or service points to the object or intangible service generated by the process. Work creates either a product or a service. This product or service is utilized in some way by those who acquire the product or pay for the service. Some products or services can contribute to the gradual physical, moral and spiritual decline of society. Examples include the defense industry, chemical industry, tobacco industry and sex industry.

The formative aspects of work forces us to ask four questions:

1. What is the relationship between what workers do and what they become?
2. To what extent are people shaped by their work?
3. How is a person motivated?
4. What is the nature of the human person?

The remuneration aspects of work forces us to ask four questions:

1. Are wages determined by the market or justice?
2. How involved should the worker be in the financial operation and risk of the company?
3. Should incentive packages be distributed throughout the firm?
4. Should workers own the means of production?

The process aspects of work forces us to ask four questions:

1. What are the techniques of the operation?
2. In the process of creating the object or service is the worker secondary to the considerations of efficiency and output?
3. What is the relationship between the worker and the means of production?
4. How should workers be organized in relationship to capital and technology?

The product or service aspects of work forces us to ask four questions:

1. Is the object made for the customer simply a means to some financial end or does it have some intrinsic connection to who the producer is?
2. Does a worker along with the organization have an obligation to develop quality products that are useful, safe, environmentally sound and affordable?
3. Is profit the sole purpose of production?

How the wider society perceives the product [whether it is socially desirable or not socially desirable] determines in part how fulfilled the workers are in their work. No one interested in organizing work can be blind to the values of work. Therefore, it is very important to have an understanding of the moral and religious principles and virtues of the Papal Social Tradition. The popes presuppose a vision of the person which works out in the organizational dimensions of formation, remuneration, process and product. One of the main problems is that owners treated labor as a commodity or just another factor of production determined by the laws of the free market. If workers are frozen out of decision making, creativity, autonomy and sociability, they become depersonalized. In such a case, work no longer meets its essential purpose of human development as articulated by Pope John Paul II. Materialism could suppress

the idea of vocation. A productive enterprise has a special obligation to develop the workers’ personal and social nature. A return to small and medium enterprises [SMEs] is the solution to the debate on worker participation.

	JOB	CAREER	JOHN XXIII	JOHN PAUL II
Formati-on	Economic	Psycho-logical	Dignity	Image of God
Remu-neration	Equity	Worth	Justice	Dominion
Process	Efficiency	Autono-my	Partici-pate	Co-Creator
Product	Productivity	Quality	Common Good	Stewardship.

The four dimensions of work [formation, remuneration, process and product] explained in the Papal Encyclical *Laborem Exexcens* will be applied to hospitality work. Hospitality work can help respond to the global pandemic in declining mental health. An appropriately designed travel experience has proven to be very therapeutic for many people.

2. Work in The Hospitality Industry

Despite the impact of labor-saving technologies in many other industries, hospitality will remain labor intensive. It is “high touch” and requires physical and emotional contact between consumer and producer. Tourists must come to their destination. They are involved in the production when they state what they want produced or which service should be provided. “Soft skills” [empathy, emotional, social and spiritual intelligence] rather than technical skills are the keys to success. The *Great Resignation* proves that hospitality enterprises cannot merely hire hands or brains. The whole person comes to work with body, mind, heart and soul. Hospitality workers are more Emotional Workers than Knowledge Workers. Hospitality work requires people with a great deal of knowledge and the ability to work under pressure and exude some authority. People no longer are willing to accept low paying jobs without any meaning for them.

The work of Howard Gardner in the area of Multiple Intelligence Theory [MIT] adopts an “alternative view” based on a pluralistic view of the mind. It recognizes many different facets of cognition besides the traditional measure of verbal and mathematical skills of the Intelligence Quotient [IQ]. The US society has embraced the formal testing mode to an excessive degree. There needs to be more emphasis on assessment rather than testing as well as the uses of multiple measures. The “assessment view” values the development of productive and reflective skills cultivated in long term projects. The IQ test has been regarded as psychology’s biggest success - a genuinely useful scientific tool. The IQ test normally taken by an 11 year old serves as a reliable predictor of their later performance in school. IQ tests predict with considerable accuracy but they are an indifferent predictor of performance in a profession after formal schooling.

Human cognitive competence is better described in terms of a set of abilities, talents and mental skills called multiple intelligences. MIT pluralizes the traditional concept of intelligence. Each intelligence must have an identifiable core operation or set of operations. All of the original seven intelligences are equally valid. The mind is a multi-faceted, multi-component instrument that cannot in any legitimate way be captured in a single paper and pencil style instrument. Cultures profit from differences in intellectual proclivities found within their population. Everyone should receive an education that maximizes his or her own intellectual potential.

Previously, people had relied on intuitive assessments of how smart other people were. The main hypothesis is that intelligence seems to be quantifiable but it is only one dimension of mental ability. The “uniform school” claims that better students [with higher IQs] should be

allowed to take courses that call upon critical reading, calculation and thinking skills. There are regular assessments using paper and pencil instruments. This measurement and selection system is clearly meritocratic. The “alternative view” has a pluralistic view of the mind. It recognizes many different and discrete facets of cognition. It acknowledges that people have different and contrasting cognitive strengths and styles. This view gave birth to the “individual centered school” based on the multifaceted view of intelligence and produced Multiple Intelligence Theory [MIT].

There is dissatisfaction with the concept of IQ and with the unitary views of intelligence began to search for a solution. MIT looks instead at more naturalistic sources of information about how people around the world develop skills important to their way of life. For example, the sailors in the South Seas have an intuitive navigational ability. Intelligence is viewed here as the ability to solve problems and to fashion products that are valued in one or more cultural community settings. Howard Gardener initially listed seven intelligences: linguistic; logical-mathematical [scientific ability]; spatial [mental model of spatial world]; musical; bodily kinesthetic; interpersonal and intrapersonal. The purpose of school and education then becomes developing intelligences and helping people reach vocational and avocational goals that are appropriate to their particular spectrum of intelligences. Then people feel more engaged and competent. They are more inclined to serve society in a constructive way.

This approach seeks to ensure that the complex student – assessment – curriculum – community equation is balanced appropriately. There is currently enormous pressure toward uniformity and one-dimensional assessments. This has resulted in the biases of “Westist”, “Testist” and “Bestist” approaches. Westist involves putting certain Western cultural values on a pedestal [example: rationality]. Testist is a bias toward focusing on those human abilities and approaches that are readily testable. Bestist is any belief that all the answers to a give problem lie in a certain approach such as the logical mathematical thinking. There is a famous book about this approach entitled *Best and Brightest* by Halberstam. There is a need to mobilize the spectrum of human abilities so that people feel better about themselves, are more competent, are more engaged and are better able to join the rest of the world community in working for the broader good. St. Paul’s image of the Mystical Body is a perfect example.

New measures include Emotional Quotient [EQ], Adversity Quotient [AQ], Social Intelligence [ScQ] and Spiritual Quotient [SpQ]. They are all important factors in determining job satisfaction and career fulfillment in the hospitality profession.

2.1 Emotional Quotient (EQ)

Emotional Intelligence includes self-control, zeal and persistence as well as the ability to motivate oneself. The main primary emotions are anger, sadness, fear, enjoyment, love, surprise, disgust and shame. The seven expressions are sadness, anger, fear, surprise, disgust, contempt or happiness. IQ and EQ are not opposing competencies but rather separate ones. (Goleman, 1995) No paper and pen test yields an “emotional intelligence” score. All of us are a mix of IQ and EI in varying degrees. Of the two, emotional intelligence adds far more of the qualities that make us more fully human. The essential human competences include self-awareness, self-control, empathy, the art of listening, resolving conflicts and cooperation. In some cases, people with high IQs can be stunningly poor pilots of their private lives. Emotional aptitude is a meta-ability which determines how well we can use whatever other skills we have, including raw intellect. EI is a master aptitude, a capacity that profoundly affects all other abilities, either facilitating or interfering with them.

People who are emotionally adept know and manage their own feelings well as well as read and deal with other people’s feelings. Gardner broke down interpersonal intelligence into four distinct abilities: the ability to understand other people, what motivates them, how they work and how to work cooperatively with them. The core of interpersonal intelligence is the

capacities to discern and respond appropriately to the moods, temperaments, motivations and desires of other people. The four components of interpersonal intelligence are organizing groups; negotiating solutions; personal connection [empathy and connecting] and social analysis [being able to detect and have insights about people’s feelings, motives and concerns]. One test of social skills is the ability to calm distressing emotions in others. Teamwork, open lines of communication, cooperating, listening and speaking one’s mind are the rudiments of social intelligence. Three applications of emotional intelligence are: being able to air grievances as helpful critiques; creating an atmosphere in which diversity is valued rather than a source of friction and networking effectively. An artful critique can be one of the most helpful messages a manager can send.

The key to a high group EQ is social harmony. Helping people better manage their upsetting feelings – anger, anxiety, depression, pessimism and loneliness – is a form of disease prevention. Family life is our first school of emotional learning. Some parents are gifted emotional teachers; others atrocious. In general, women feel both positive and negative emotions more strongly than men. This might explain their dominance in the hospitality profession. Emotional life is richer for those who notice more. The appropriate emotion is a feeling proportionate to the circumstance. A strong cultural work ethic of Asians translates into higher motivation, zeal and persistence. This gives them an emotional edge.

2.2 Adversity Quotient (AQ)

Adversity Quotient is a person’s pattern of responses to all forms and magnitudes of adversity from major tragedies to minor, annoyances. The Theory of Adversity Quotient states that those who respond most effectively to adversity will prevail in work and life. It is an exceptionally robust predictor of success. AQ can be permanently and substantially improved, regardless of one’s starting point. The symptoms of the adversity beaten individual or organization are individual and collective helplessness, organizational turnover and general stagnation. There are three categories of how people respond to adversity: quitters, campers and climbers. Quitters are overwhelmed by the challenge of the ascent and give up on their pursuits. Campers simply do not strive as hard and sacrifice as much as they once did. They get stuck in a comfort zone, Climbers are dedicated to a lifelong ascent. They are tenacious and refuse to accept defeat for long.

Response Ability is one’s capacity to maintain clarity, focus and direction in adversity rich times. It defines the extent of one’s ability to respond effectively to whatever comes your way. AQ is the precise, measureable, unconscious pattern of how one responds to adversity. Control, Ownership, Reach and Endurance [CORE] play the central role in remaining resilient and optimistic in the face of adversity. One’s CORE ultimately determines how one handles every deadline, conflict, injustice, setback, challenge and opportunity – life’s every day realities.

Control has two facets. To what extent are you able to positively influence a situation? To what extent can you control your own reaction or response to a situation [Response Ability]. There is great wisdom in recognizing the difference between those things we cannot control and those we can. Ownership assesses the extent to which one can take it upon oneself to improve the situation at hand, regardless of its causes. Reach explores how far one can let adversity go into other areas of one’s work and life. It determines how large you perceive the problem to be or its apparent extent. Endurance relates to how long one perceives the adversity will last or endure. The higher the AQ, the more likely one is to assign positive significance to a given event. The higher the AQ, the more likely you are to be strengthened by a given setback – the more likely you are to climb. The consequences of one’s response influence one’s thinking, creativity, mood, problem solving, decision making, approach, belief, attitudes and health. Your response is the epicenter from which everything else emanates. Climbers are those

who demonstrate the fortitude, courage and tenacity to keep their purpose alive and growing no matter what obstacles may arise. They have a strong sense of significance.

2.3 Social Quotient (ScQ)

Social intelligence is the ability to understand others and act wisely in human relations; not manipulating people to get them to do what you want. In 1920s it was defined as the ability to understand and manage men and women – skills we need to live well in the world. Pure manipulation was considered a mark of interpersonal talent but not being socially intelligent. ScI involves a two person perspective. ScI eludes the formal standardized conditions of the testing laboratory. Nevertheless, it is of vital importance for success in many fields. Social abilities allow one to shape an encounter, mobilize and inspire others, thrive in intimate relationships, persuade and influence as well as put others at ease. The more adroit we are socially, the better we control the signals we send. A key social ability is empathy, understanding others' feelings and taking their perspective and respecting differences in how people feel about things. People differ in their ability, willingness and interest in paying attention. Simply paying attention allows us to build an emotional connection. The more sharply attentive we are, the more keenly we will sense another person's inner state. Empathy lubricates sociability. Empathy involves knowing another person's feelings, feeling what that person feels and responding compassionately to another's distress.

Social intelligence can be nurtured and organized into social awareness [what we sense about others] and social facility [what we then do with that awareness]. It includes primal empathy [feeling with others; sensing non-verbal emotional signals]; attunement [listening with full receptivity; attuning to a person]; empathic accuracy [understanding another person's thoughts, feelings and intentions] and social cognition [knowing how the social world works]. Social facility builds on social awareness to allow smooth, effective interaction. It includes synchrony [interacting smoothly at the non-verbal level]; self-presentation [presenting ourselves effectively]; influence [shaping the outcome of social interactions] and concern [caring about others' needs and acting accordingly].

Empathy seems to improve with time, honed by the circumstances of life. Real listening requires us to attune to the speaker's feelings. Listening well has been found to distinguish those in the helping professions. They take time to listen, ask questions to better understand the person's background and attune to the other person's feelings. Empathic accuracy is an ability to infer another person's unspoken thoughts and feelings. Social cognition is knowledge about how the social world actually works and knowing what is expected in most any social situation. Examples are manners, decoding the social signals and finding solutions to social dilemmas. This means understanding the unspoken norms that govern interaction. It is crucial for smooth interactions with someone from a different culture where norms differ markedly from those we learned in our own group. It helps us overcome the tendency to be ethnocentric. Social cognition is the bedrock dimension of social intelligence. Self-presentation is the ability to present oneself in ways that make a desired impression. Women by and large are more expressive emotionally than men. The more we both empathize with and feel concern with someone in need, the greater will be our urge to help them. Concern is the impulse that lies at the root of the helping professions, especially the hospitality profession.

In an I-it interaction, one person has no attunement to the other's subjective reality and feels no real empathy for the other person. In "I-it" interactions, others become objects. we treat someone more as a thing than a person. One cares not about another person's feelings but only about what one wants from the other person [ego centric mode]. In contrast, communion is a state of mutual empathy. In some cases, the "I-it" mode is a mandate for many professionals. It implies a need to keep a professional distance to protect from emotional influences.

Just as they share a mission of caregiving, those who give the care need to look after one another. Burnout is work related emotional exhaustion, intense feelings of dissatisfaction and a depersonalized I-It attitude. Typically the emotional component of health care jobs does not count as “real work”. If the need for emotional care were routinely regarded as an essential part of the job, the health care workers could do their job better. There is a need to support compassionate health care vs. the biomedical culture that is technology driven and geared to getting patients in and out as quickly as possible. The more sources of emotional support we have in our work life, the better off we are.

When we relate to someone else as one of “them”, we close off our altruistic impulses. The essential requirement for overcoming prejudice is a strong emotional connection. The “hedonic treadmill” explains why enhanced life circumstances, like greater wealth, correlate poorly with life satisfaction. The wealthiest people are not the happiest. When we get more money, we adapt our expectations upward and so we aspire to ever more lofty and expensive pleasures. Consumerism has intensified the desire to maximize one’s consumption experience to such an extent that the desire to “have” things has taken priority over the call “to be” more human. The solution is a life rich in rewarding relationships. What makes life worth living is our happiness, our sense of fulfillment and good quality relationships. Nourishing relationships are the single most universally agreed upon feature of the good life. The problem is that technology makes it easier and easier to disconnect from other people. This results in the “thingification” of people or a depersonalization of relationships that corrodes our quality of life. Our “social self” is the sense of identity we form as we see ourselves in the mirror of our relationships. We need to build up a society’s capacity of compassion.

2.4 Spiritual Intelligence (SpQ)

In the American quick fix consumer culture, people have grown used to getting what they want, when they want it, even if they cannot afford it. The result is that they have become experts in the art of illusion, not the art of life. They end up wearing multiple masks as they struggle to be liked, loved and respected. What do they really want? To be successful or to be someone. They yearn to find their unique self. There is no quick fix, off-the-self consumerist spiritual life style choice. SpQ shows that the cost of a healthy spiritual lifestyle is lifelong commitment, dedication, passion, sacrifice and selfless self-giving love.

Spiritual Intelligence [SpI] (Draper, 2009) is a form of total intelligence involving one’s whole being based on the fact that every human soul has a latent capacity for God. It is a useful way of thinking about who they are and why they are here. The problem is that people rarely access their SpI. They lead busy lives and rarely have time to reflect on the riches buried in their hearts and traditions. SpI forms a central part of one’s intelligence. It is the part in which one’s values and beliefs are nurtured. People work to realize their full potential as created beings. SpI can help bring meaning and purpose to one’s work and the world one inhabits. Through SpI people recognize existing values and creatively discover new values. It is a journey of transformation, seeing afresh, living the change and passing it on to others. There is a process of spiritual growth involving an awakening to new possibilities, seeing the world through fresh eyes, living differently and passing on the benefits to those around us. Spirituality is about waking up. Spirituality is like a bridge between our being and our doing. People need to awaken from being seduced by the promise of success. What are people addicted to? The real voyage of discovery consists not in seeking new lands but in seeing with new eyes.

Spirituality is about maintaining the tension between contemplation [being] and action[doing]. The problem is that many people approach spirituality as a consumer = something that should serve them! The spiritual path is far from a soft option. Instead, it involves courage and commitment. The fruits of change can grow in many forms such as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. The “Me-

first” attitude is so prevalent in the modern culture of rampant consumerism. The good life is not the same as a comfortable life. It is vital to remain humble and non-judgmental.

The experience of beauty awakens people profoundly. The best things in life cannot be owned – they can only be experienced, appreciated and shared. The lives of great people are composed of small sustainable acts of self-giving love that begin to add up to a life’s work. People have to battle against consumerism, competition and comparison. Examples are attachments to possessions, pride, power, prestige and performance. Networking and connectedness conspire to maintain the ego driven pursuit of social and material comparison. For example, for many people Facebook has become a virtual popularity contest. Usually our escapism is not particularly positive and does not bring about ultimate relief. Ironically, many people who know they are dying seem to sense peace and liberation in their final days as captured brilliantly in the film *The Bucket List*. They discover they have nothing to lose. There is no future to distract them from the present. Everything comes into perspective. It is a fact that we all live in the face of death. The fear of death narrows the perspective on life as the pandemic has taught us.

SpI leads us into the truth that life is not necessarily what it seems. For example, mobile phones keep us permanently wired. Most people live in the past or the future. They need to live more fully within the present. It is the first step to a life of wholeness, presence, creativity, awareness and peace. The problem is that most people do not live to their full potential as the people they were created to be. People need to become active, curious listeners to the stories of others. Listen to someone’s story can be a sacred act. The things that truly matter are beauty, love, creativity, joy and inner peace. The really important kind of freedom involves attention, awareness, discipline and effort. They involve being able to truly care about other people and to sacrifice for them. A life of integrity of centered and embodies wholeness will prove far more remarkable in the end than a life based on “performance”. We need to surrender any temptation or compulsion to live up to what others expect of us as Steve Jobs, Founder of Apple Computer, confided before his death from cancer. We have been placed on earth to simply be ourselves. Our philosophy of life should be to act justly, love mercy and walk humbly [the prophet Micah].

The key to spiritual growth is to look on each new person one encounters along the way as someone who is sent to us with a gift. People need to overcome their prejudices and fears and to think positively about themselves. There is a distinction between receiving and taking. People need humility to receive from others. One’s soul is that place deep within us where our true self meets the divine presence. People need to cultivate a sense of thankful presence. St. Theresa of Calcutta noted that we cannot do great things. We can only do small things with great love. Let go and let God come. One of the greatest gifts of God is true friendship as the famous longitudinal study of the Harvard Class of 1937 has shown. Friends have the potential to bring us alive and awaken the possibilities inside of us. A soul friend [*an am care*] is someone who provides us with a deep sense of recognition. It is when we feel really understood.

3 The Future of Work in Hospitality

Like the terrorist attack on the Twin Towers in New York City on 11 September, 2001, Covid-19 will also change travel forever. Hospitality is one of the more resilient, innovative and flexible industries in the world. There is a lot of speculation about the future of travel. We need to think differently and prepare for the future. There are six major trends that are part of the “New Travel Experience”.

1. A new and enduring emphasis on healthy travel.
2. A renewed focus on domestic travel.
3. Renewed awareness of the true costs of tourism.
4. A surge in personal, private and self-guided travel.

5. Sustainability within travel.

This paper will focus on *Rejuvenative Travel*. This kind of travel will not have a disruptive impact on the environment nor contribute to global warming. Rather it will foster global solidarity and cross-cultural understanding. There is a need to view these changes as ultimately beneficial for the planet as well as global tourism communities. Then future travelers will have the best and most informed human experience they possibly can.

4 The Future of Work in The Indonesian Hospitality Industry

Indonesia occupies one eighth of the Equator with a pearl shaped set of 17,000 islands stretching 4,300 kilometers from east to west in Southeast Asia. There are 714 distinct ethnic groups speaking 1,001 local languages. It is the ultimate in cultural and biodiversity. Indonesia ranked fourth in the UN Happiness Index and at the top of the Per Capita Index of Giving in 2022. These results are due in good part to its Social Capital. Its population of 270 million people includes an emerging middle class as it enters into the higher level of middle income countries according to the World Bank. Like Japan, this healthy income distribution has produced a society without social jealousy and a relatively low crime rate. This emergence is the fruit of heavy investment in education resulting from the oil bonanza in the early 1970s. It strongly benefited Indonesia because it was then the 12th largest oil exporter in the world and a member of OPEC. This education boom created Knowledge Workers as defined by management guru Peter Drucker. As incomes rise, consumers increase their desire to travel and experience other places and cultures. This has created a dynamic domestic tourism sector. Via the Keynesian multiplier, tourism expenditure has fortunately also improved the distribution of income, especially for micro, small and medium enterprises [MSMEs]

One of the key concepts in the national language *Bahasa Indonesia* is *cukupan*. Basically this means one only consumes what is needed [*cukup*] and then shares what is left over with others. It is an application of the Aristotelian and Catholic philosophy *virtus stat in medio* [moderation in all things]. It avoids a greedy life style in which the extremely rich ironically find in the end that their possessions will rule them. At the same time, it avoids a desperately poor life style where daily survival is the focus of life. Living a moderate, comfortable life style results in a more humanistic outlook on life.

Geography has proven to be favorable to the development of separate, distinct cultures in Indonesia thus producing one of the most culturally diverse countries in the world. Moreover, the successive waves of Hinduism, Buddhism, Islam and Christianity has also produced an instinctively multi-religious culture in the world's largest Moslem country. Direct contact with other faith traditions has become an incentive to practice one's own religion in daily life. It has produced a kind of ecumenical Islam that is sometimes interpreted as “cultural Catholicism”. The result is a people who are tolerant of others, less threatened by invaders, deeply appreciative of diversity yet still have a strong and healthy local cultural identity. Indonesia has created people who are instinctively religious and spiritual with social discipline and a low crime rate that results in a sense of community. For example, by May, 2022 it attained a vaccination rate of 80% for the total population of 270 million people. The rate is 99% on its two most heavily populated islands of Java [140 million] and Bali [5 million]. Vaccination in the outer islands was a triumph of health care logistics. Another key concept is *gotong royong* or the practice of mutual help especially in local neighborhood or village infrastructure development. This concept is particularly helpful in times of natural disasters such as frequent earthquakes and volcanic eruptions resulting from living on the global “Ring of Fire”.

Culturally the heart of Indonesian life is the strong extended family network that has produced a healthy social safety net and rich social capital. The result is harmony, self esteem, self acceptance and a variety of talents. A *Wall Street Journal* article on May 6, 2022 praised the upsurge in domestic tourism after the end of the Moslem fasting month in May, 2022. In

tourism analysis, this is called VFR [visiting friends and relatives]. Due to the pandemic which eliminated international tourists coming to Indonesia, VRF has become the temporary focus of the hospitality industry. Because Java is so densely populated, weekend family tourism has also become very popular especially in the cooler climates of the mountains near major metropolitan centers. Both Jawa and Bali are compact, densely populated areas so there is a high return on infrastructure projects such as telecommunication facilities, toll roads and electrical power projects.

Indonesia’s younger population has given the country a “demographic dividend”. The hospitality industry is an ideal location for young people to gain their first work experience. Unlike many jobs, it does not require previous experience in many cases. In these jobs, young people can acquire the “soft skills” needed to work successfully in the service sector. Micro, small and medium sized enterprises [MSMEs] are the ideal place to begin their working careers. Some of the work in hospitality is low skill, needs only short training and has a high turnover rate to help with job mobility. Much of the decision making process by management is based on consensus, rather than merely following bureaucratic rules and regulations. The rise of the gig economy, especially in the food and beverage industry and local transportaiton industry, created a lot of low level, low income jobs during the pandemic. However, the “Law of the Commons” can unfortunately result in a lot of duplication in these small firms and a lack of creativity and innovation.

MSMEs are the backbone of the Indonesian economy and are usually adaptable to various business environments and economic shocks. At the end of 2018, Indonesia had 63.35 million [98.7 per cent of total] micro enterprises that employed 107.375 million workers. There were 783,132 [1.22 per cent] small businesses that employed 5.831 million workers while there were 60,702 [0.09 per cent] medium enterprises employing 3.77 million workers. [*Kompas*, September 10, 2020]. Only 5,550 [or 0.01 per cent of total] of enterprises in the formal sector are classified as large enterprises. Thus, MSMEs comprise 99.99 per cent of enterprises and 97 per cent of employment. [A. Prasetyantoko, 2020] The micro, small, medium and large enterprises make up 34.0, 8.9, 12.6 and 3 per cent of Indonesia’s GDP respectively. Some 60 per cent of MSMEs are in the food sector.

Approximately, 77.68 million people [60.47%] of the work force work in the informal sector. Some 32.15% of those employed [46.43 million people] worked as non-fulltime employees [working less than 35 hours per week]. According to a February, 2020 International Labor Organization [ILO] report, the total number of informal workers in Indonesia was 56.5 per cent of the workforce or some 74.04 million people. This follows a global trend according to ILO which estimated that 62 per cent of workers or 2 billion people are forced to work in the informal sector. [*Jakarta Post*, June 18, 2020; *Jakarta Post* August 10, 2020]. Nevertheless, these informal workers are adaptive, cooperative rather than competitive, creative, innovative, take advantage of opportunities and quickly pick up new technologies. They work in labor intensive firms and are able to reduce unemployment and poverty. [Ester Lince Napitupulu, 2020] MSMEs are sustainable if they can take advantage of the digital ecosystem. Digital technology can be used to improve promotion, sales distribution and payment systems. The distribution of the MSMEs in July, 2020 was as follows:

1. Accommodation and food & beverage	35.88%
2. Small retailers, automobile and motorcycles repairers	25.33%
3. Processing industries	17.83%
4. Other service activities	11.69%
5. Agriculture, forestry and fishing	5.60%
6. Others	3.67%
TOTAL	100.00%

4.1 Future Developments in the Indonesian Hospitality Industry

One of the priorities of the Indonesian Tourism Ministry is to spread the geographical distribution of tourism destinations away from Java and Bali to the outer islands. The program is called *The 10 Bali's Program*. At Sanata Dharma University we are developing alumni tours to these outer islands working with alumni living there. These destinations have a potential to become an international market for retired and healthy senior citizens. They are often experienced international travelers and adventurous enough to explore a totally new culture and destination. Moreover, the places would be an ideal vacation location for Jesuit university students who are experienced backpackers. Such a trip would be in line with *Lonely Planet* tourist trend among young people and provide a low cost but very educational experience. Indonesia would be an appropriate location for a gap year for Jesuit university students who need time off to think about their vocation in life.

Sanata Dharma University is developing the *Trip to Thank The Teacher [T5] Program* to strengthen cooperation and genuine cross cultural exchange using the incredible global Jesuit educational network. Wealthy alumni are asked to donate funds for a trip by a teacher who has had a great impact on their lives. A major source of anxiety, especially for Americans in the post 9/11 era, is fear of traveling to distant and culturally different locations. This T5 program is especially designed to overcome this fear. Basically, it tries to connect recently retired Jesuit High School teachers in the USA with a counterpart recently retired Jesuit High School teachers in Indonesia. This should build not only a high trust level but also a common ground based on teaching experiences in a Jesuit High School. There are currently five Jesuit High Schools in Indonesia, mostly on the island of Java. Due to language problems, the Indonesian teachers will be mostly those who teach English to Indonesian High School students. Specific details on this exchange program can begin via social media long before the actual trip begins. There are a lot of factors to consider but hopefully after some actual experience with the program such trips will run smoothly with mutual benefit.

Sanata Dharma is also introducing a new graduate program in tourism studies entitled *Magister Management in International Tourism [MMIT] Program*. It is an attempt to introduce a more holistic approach to management education and training with a stronger emphasis on service quality management rather industrial based management techniques. The educational philosophy behind the program is based on Multiple Intelligence Theory [MIT] rather than simply relying on a person's performance on IQ tests. A more student centered, participative approach in which lecturers learn from students rather than a top down approach will be used in the teaching and learning process. This is based on the educational philosophy of the Massachusetts Institute of Technology [MIT] in Cambridge, Massachusetts.

5 Conclusion

Today, most of the concerns about the future of work focus on technology and Knowledge Workers employed in large corporations with industrial management overtones. The recent impact of the global pandemic has changed many people's perspectives about work and the basic motives that have an impact on it. *The Great Resignation* is a vivid reminder that work must be more than a dreary job just to make money. For others, work is a stepping stone in their career path that satisfies their deepest human need for self-fulfillment and self-actualization. When the pandemic forced people to realize they could not take their newly acquired wealth and fame with them when they died, they began to ask about their legacy. Steven Covey's *8th Habit of Highly Effective People* offers the idea of work as a vocation responding to an inner calling that motivates people to sacrifice themselves for the common good of humanity rather than their own personal satisfaction. Suddenly health care workers attained a much higher social and moral status than greedy professional athletes.

Statistics about the impact of the global pandemic on various sectors of the economy and small business enterprises revealed its devastating impact on a previously ignored aspect of the global economy: the hospitality industry. Before the pandemic employed some 330 million people globally in a very wide range of occupations. The vast majority are employed in micro, small and medium sized enterprises [MSMEs] in the service sector of the global economy. Reflections during the formulation of *Inspirational Paradigm of Jesuit Business Education* has revealed that most Jesuit Business Schools do not have courses on Service Quality Management and none on Small Business Management. The focus has been too much on getting a high paying job with an exciting new high tech start-up or a large multinational corporation with a clear path to top level management. The industrial model of management had prevailed.

These reflections also reminded us of the need to change our mind set or mentality in the area of recruitment of staff. Instead of the over reliance on traditional measures of mental, cognitive intelligence, workers in the service sector [especially hospitality workers] ideally should be chosen based on soft skills as measured by EQ, AQ, ScQ and SpQ. These are much more qualitative measures. Appropriate selection leads to a work force that is much happier and enjoying a higher level of job satisfaction that cannot be measured with the traditional benchmarks of salary, work environment, prestige, etc. In the social sciences, Happiness Indices are being developed to try to get a better grip on these qualitative variables.

Since the hospitality industry has exploded in recent decades and has now become the focus of economic and business planning, more and more countries, especially in the developing countries, have become aware of the enormous potential for tourism to solve not only economic but also social and moral problems. As the pandemic revealed, many developing countries now depend heavily on the tourism sector. Indonesia is a good place to apply the principles discussed in this paper since Social Capital is so strong there. IAJBS has helped through the application of the Inspirational Paradigm to the newly conceived MMIT program at USD. MMIT is also a means for developing creative and innovative ways to use the global Jesuit educational network to nurture a deep hunger for greater cross cultural understanding based on genuine trust.

Finally, the MMIT program is a very creative way to implement the four Universal Apostolic Priorities [UAPs] of the 36th General Congregation of the Society of Jesus. UAP 1 emphasizes the need for discerning healthy, responsible tourism in an age that has produced the billion dollar sex tour industry. UAP 2 emphasizes the need to walk with the poor not by giving them hand-outs but by providing work that gives them dignity as well as monetary income. UAP 3 emphasizes that the majority of workers in the hospitality industry are youth who are introduced to the human experience of work in their first entry jobs. Moreover, many youth have learned the educational value of low cost travel experiences that give them a genuine exposure to and experience of another different culture and its people. UAP 4 emphasizes the dynamic impact of the hospitality industry on the global environment. It is a relatively green industry with a small carbon footprint. The case of the emerging ecotourism sector of the hospitality industry is a classic instance of Stephen Covey's Win-Win strategy in which both guests and hosts benefit from the exchange of value.

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