

THE CHRISTIAN HUMANIZATION OF WORK: JOB SATISFACTION IN THE HOSPITALITY INDUSTRY

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1. INTRODUCTION

The restructuring of work today has important consequences. Unlike their agricultural or industrial counterparts, workers in the service sector find the fruits of their labor are frequently intangible. In some cases, their emotions are involved.

One can easily broaden Peter Drucker's concept of "the knowledge worker" to include "the emotion worker" who must deal with people on a more interpersonal level. In our modern service-oriented society, there is a need for literature devoted to the special needs of this kind of worker, especially a spirituality of work.

In the year 2,000 the tourism sector will be the largest industry in the world. Today it is estimated to provide about 255 million jobs and amounts to 10% of world employment. It has now grown into a modern, mature industry where workers are forming their professional identity. These "hospitality professionals" are primarily concerned with customer satisfaction. It is not always easy to achieve and many problems arise. By its very nature, hospitality work has a spiritual dimension. Of all industries, it is the most intensely interactive: people serving people and providing comfort, sustenance, conviviality, transport, amusement, enlightenment, employment and more. In this complexity of human behaviour, concerns about its spiritual dimension can be neither ignored nor hidden. For that reason, perhaps the most challenging of all hospitality industry problems today is not so much job satisfaction as a proper the spirituality of work. Excellence in service requires men and women who are technically skilled in their craft, experienced, educated, and mature. But above all, they must have the ability to find spiritual peace through their special kind of work.

The challenge of the spirituality of work in the hospitality industry is to help professionals who work there to find genuine meaningfulness in that work so that they experience the peace and joy that God has prepared for them. As Pope John Paul II reminds us in his encyclical entitled *Laborem Exercens*. " work is a good thing for man - a good thing for his humanity - because through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfillment as a human being and indeed in a sense becomes 'more a human being'" [9]. This is certainly true in the hospitality industry.

1.1 The Importance of Service in Modern Society

The growth of services is nothing new. As early as 1900 America and Britain both had more jobs in services than in industry. By 1950 services employed half of all American workers. In 1993, America has the biggest service sector, accounting for 72% of its GDP. Services are the fastest growing part of international trade, accounting for 20% of total world trade and 30% of American exports. Tourism is one of these services. By the year 2000, it is likely to be the world's most important economic activity. According to a report of the World Travel and Tourism Council, there were 255 million jobs in tourism in 1996. This amounts to 10.2% of world employment.

1.2 The Special Nature of Work in the Service Sector

Work in the service sector is quite different from that in agriculture or manufacturing. A service has been described as a "deed, act, or performance" (Berry, 1980, 24). Two functional issues are: at whom (or what) is the act directed, and is this act tangible or intangible in nature? These two questions result in Lovelock's (1979) four-way classification scheme involving (1) tangible actions to people's bodies, such as airline transportation, haircutting and surgery; (2) tangible actions to goods and other physical possessions, such as air freight, lawn mowing and janitorial services; (3) tangible actions directed at people's minds, such as broadcasting and education; and (4) intangible actions directed at people's intangible assets, such as insurance, investment banking and consulting.

This categorization scheme is useful in helping to answer the following questions related to the analysis and marketing of services. Does the customer need to be physically present: throughout service delivery? only to initiate or terminate the service transaction? or not at all? Does the customer need to be mentally present during the service delivery? Can mental presence be maintained across physical distances through mail or electronic communications? In what ways is the target of the service act "modified" by the receipt of the service? And how does the customer benefit from these "modifications"?

1.3 Work in the Hospitality Industry

Especially in the tourism sector where services are created as they are consumed and the customer is often actually involved in the production process, there is broad scope for tailoring the service to meet the needs of individual customers. Customization can proceed along at least two dimensions. The first concerns the extent to which the characteristics of the service and its delivery system lend

themselves to customization. The second relates to how much judgment customer contact personnel are able to exercise in defining the nature of the service received by individual customers. Some service concepts are quite standardized while other services offer customers a wide choice of options.

There is a class of services that not only involves a high degree of customization but also requires customer contact personnel to exercise judgment concerning the characteristics of the service and how it is delivered to each customer. This type of service is called prescriptive and the focus of control shifts from the user to the supplier. Professional services such as law, medicine, accounting, architecture and tour guiding fall within this category. They are all white collar "knowledge industries," requiring extensive training to develop the requisite skills and judgment needed for satisfactory service delivery. As a result of this fact, much of the literature on the service industry refers to this encounter between the customer and the service contact personnel as "the moment of truth" because it in fact determines the level of customer satisfaction. This is especially true in the hospitality industry.

1.4 Alienation in Marxist Understanding of Work

Karl Marx undoubtedly was the most harshest and most influential critic of the inequalities that private property institutions and free markets are accused of creating. In his writings he detailed the suffering and misery that capitalism was imposing upon its workers. The living conditions that capitalism imposed on the lower working classes contrasted sharply with Marx's view of how human beings should live. According to Marx, human beings should be enabled to realize their human nature by freely developing their potential for self expression and by satisfying their real human needs. People should develop their productive potential and have control over what they produce. They know what their real needs are and are able to form satisfying social relationships. Capitalism "alienated" the lower working classes by neither allowing them to develop their productive potential and satisfying their real human needs. The service sector is one area where this alienation might be overcome if workers are truly empowered in their work situations.

II. SPIRITUALITY OF WORK

2.1 The Need for a Spirituality of Work

Today people are less and less sure what "work" means. Their expectations of work, especially getting it and enjoying it, are now matters of deep anxiety and mundane reality. There are several reasons. There are high unemployment rates in industrialized societies. For many people in modern society, work no longer is something that happens in a fixed place during a fixed unit of time and that produces a fixed output and reward according to R. Cassin (1994). T. J. Cottle (1994) points out how societies frequently define human beings in terms of the work they perform. The question "what do you do?" is a central one in many people's lives.

Religion teaches that work, its own reward, will lead a person toward the virtuous life, if not salvation. Work is the natural course of action a man follows to find his role, niche, position, and the shape of his soul. Therefore, steady employment, a life in which one's lot continually improves, sits as the cornerstone of rational and calculable male action. It may well be the cornerstone of physical and mental health as well. How can it not shape the nature of spirituality? It is in the work and working that his consciousness takes shape and life reveals its meaning. For it is in working a man believes he has made sense of life's mystery and he has found reasonable methods of avoiding vexing metaphysical questions.

For the content and structure of a man's consciousness, story and spirit remain his work or lack of it.

2.2 Faith and the World of Work

C. Wright (1994) points out that many contemporary Christians experience some unease and discomfort when they seek to relate their faith to the world of work, especially the work of wealth creation in industry, commerce and other services. The workplace is perceived as an godless and even immoral part of their human condition. As a result, many people feel the need to find consistency between their work and the rest of their life.

Christians should be affirmed in their work as a central part of the human condition since it involves wealth creation and the provision of services in their place of work. The problem is that there is not enough concrete guidance in the way of written material for the seeker after some kind of comprehensive

theology and spirituality of work related to the modern world of wealth creation and provision of services. There is, however, the core teaching of the series of papal encyclicals that have followed *Rerum Novarum* in 1891. *Laborem Exercens* in 1981 as well as *Centesimus Annus* in 1991 contain much profound thinking about human work.

There is a fundamental question here. Why should one be concerned with the relationship between faith, work and the world of wealth creation and provision of services? First of all, work is where most people spend a great deal of their time. Secondly, the creation of wealth and provision of services are the process whereby people all survive on this earth since it serves to satisfy their needs and wants. Finally, and most importantly, there is a unique Christian truth and revelation: the Incarnation. Christians believe that in Jesus God became human at a particular moment of time and lived on this same earth that we inhabit. Jesus was very much involved in the world of work of his day. Many of his stories came from everyday life and the work place. The world of work and wealth creation are very clearly part of God's creation and God took part in these very activities. Hence, there is a need to relate them to our Christian beliefs and to face up to our unease or discomfort that we perceive and feel in doing so.

2.3 Difficulties Relating Faith and Work

According to C. Wright (1994) there are four main reasons why Christians experience difficulty in relating their faith to their work in today's industry, commerce and other services:

1. The experimental and scientific method has transformed our understanding of the world in which we live. This growth in understanding has been most uncomfortable for the Church. Many have the false impression that advances in the fields of science and business are made at the expense of God and religion.
2. The world of work may lie in what is popularly referred to as the "Protestant work ethic". Hard work and the accumulation of wealth were the route of salvation. The problem here is that the ideas that overwork is desirable, that "the devil finds work for idle hands" and that rest and recreation are somewhat reprehensible have all contributed to exploitation, workaholicism and degradation. Moreover, wealth creation and provision of services are strongly linked to these evils.

3. The reconciliation of the contemplative life and the life of every day action has been difficult. There has been a tendency for Christians to regard the active life as in some way inferior to the passive or spiritual one. Teilhard de Chardin looked for a general sanctification of human endeavors in all its aspects. He rejected the notion that the active life is inherently inferior to the passive. Hence, Christians engaged in business are in fact contributing as positively to God's work as when he engages in prayer.

4. The dominical and Church teaching present difficulties here. Jesus had some very hard things to say about the dangers of material goods and excessive attachments to riches. Nevertheless, no where does one find in the Gospels or the teachings of the Church any suggestion that the process of wealth creation and provision of services is in itself reprehensible or to be condemned. The encyclical *Centesimus Annus* (1981) identifies the tension between the role of the individual in the wealth creation and service provision process and the needs for the community. The system itself must not overwhelm the individual. People must in fact recognize the limits of private wealth.

2.4 The Need for a Spirituality of Work in the Hospitality Industry

Feelings and attitudes towards one's work is a very important part of a person's life. For example, a study by W. Panmunin (1993) reports on how Thai employees felt about their hotel jobs in Bangkok and their attitude toward working in the hospitality industry. Workers felt that they received good pay and were, in general, optimistic about the future of the hotel industry. But the study also showed that some work needs to be done to improve such negative elements as indifferent supervision, employee turnover, caste system attitudes, and long working weeks in order to attract better qualified employees and to remedy the alarming shortage of labour in the hotel industry. Panmunin concluded that to improve public perceptions and enhance employees' experiences, the industry must create a working climate that is challenging, secure, trusting, caring, and promising. Unfortunately, any erosion of the traditional Thai spirit of hospitality seems to be the result of deficient elements in employees' working conditions. Ensuring the return of traditional Thai hospitality includes nurturing a pride in serving and in wearing a service uniform, providing the opportunity for learning and advancement, and demonstrating the appreciation of employers and superiors both in words and pay.

111. THE NATURE OF SPIRITUALITY

3.1 The Historical Background and Methodology of Spirituality Studies

Before World War II spirituality as it refers to lived experience was an almost exclusively Roman Catholic term. But, according to W. G. Thompson, now it has taken on new meaning with the Second Vatican Council's invitation to a new awareness of, dialogue with and appreciation of other denominations and non-Christian religions. For example, there is now growing interest in the spirituality of various Protestant traditions and various traditions of judaism, Hinduism, Islam and Buddhism. The Second Vatican Council has also called Catholics to a new dialogue with the human sciences especially with the fields of psychology, sociology, and anthropology in which spirituality refers to the human spirit apart from religion. Some even speak of the spirituality of interreligious movements such as secular feminism and atheistic Marxism.

Spirituality has become a broad, inclusive term that is no longer confined to or defined by religion. It names a human reality which is difficult to define but whose patterns can be verified in quite different religions and movements. Spirituality now focuses on the human spirit of believers and non-believers in their lives as a whole, that is, on the physical and emotional, the intellectual and social, the political and cultural and the secular and religious dimensions of their lives. According to E. Kinerk (1981), the study of spirituality needs: (1) a definition of itself, (2) some tools for analysing a particular spirituality, (3) some guidelines of relating a spirituality to other spiritualities, and (4) some criteria for evaluation.

The features of a workable definition of spirituality are that (1) it should limit the material to what is expressed, and (2) it should contain the idea of personal growth. Thus, spirituality is the expression of a dialectical personal growth from the inauthentic to the authentic. There are three ingredients in the definition: expression, dialectical personal growth, and movement from inauthentic to authentic.

According to W. G. Thompson (1992) a person's spirituality is individual and collective and reflects how they respond to God's initiative as they face the

challenges of everyday life within their specific historical and cultural environment.

Just how does God's Spirit work in their lives? Firstly, God's Spirit works in the subjective element. Secondly, God's Spirit also works in the objective dimension of one's experience: in all creation and other persons, in one's real life-situation. Put simply, God works in the persons whom they meet and acts through their real life. He is present in human events and their history. His presence gives a necessary meaning to their relatedness to other persons and to the world.

According to E. Kinerk (1981) the questions or tools for analysis of a spirituality must serve two purposes: (1) they must provide a means of organizing the material of a spirituality so it can be more easily assimilated, and (2) they must provide for comparison and contrast such that they can be asked more or less equally of any spirituality. Two questions are suggested to focus and organize the material sufficiently. What are the expressions of the authentic and inauthentic? What is the organizational form which could give the expressions depth and a relationship to one another? All spiritual life is a type of growth but in many well-developed spiritualities there are specified stages, and the key for detecting these stages lies with the expressions of the authentic and the inauthentic forms.

According to G. M. Regan (1973) personal development of healthy human qualities occupies a more central position in a personalistic outlook to spirituality. Acceptance of what is authentically human leads to the utilization of one's native talents, creative expressions and heightened personal initiatives. Whatever dehumanizes the individual professional or other persons served in the hospitality industry is viewed as unchristian. This approach allows more emphasis on the personal response of the individual religious to inner values, both human and Christian. Empowerment, decentralization, co-responsibility, and subsidiarity become the new hallmarks of obedience.

Many post Second Vatican Council authors now present the Christian life a centered on the theme of God's call and a person's response. This "call-response" morality and spirituality replaces the former stress on law and self-perfection. In the basic meaning of grace, God's self-gift, God gives Himself to a person and acts in them, enabling them to respond. Furthermore, New Testament teachings hold the primacy over all other virtues of the one virtue of charity directed toward God and neighbor. The law-centered approach has thus given way to a more love-centered approach: life is to be seen in its entirety as a loving response to a personal and loving God. A morality of relationship conceived along these lines sees each person in dialogue with God and meeting God in the events, people and prayer experiences of daily living.

Spirituality has important consequences for the overall tone or mood which Christian professionals adopt in their lives. Such a person is an intense cell of vibrant Christian life. They witness to heavenly values which implies that they should show by their lives what faith in God can mean: hope, confidence, optimism in ultimate destinies; faith and charity in everyday concerns. In moving away from an excessively obedience-centered approach, they should replace it with a Christian life and spirituality centered on faith, love, hope in God and in ultimate realities, manifested in the love and service of humankind. These constitute gospel values that should characterize a renewed spiritual life and spirituality.

E. Kinerk (1981) has emphasized that ultimately the evaluation of a Catholic spirituality is the responsibility of the Catholic Church and over the centuries she has generally given a wide latitude to the expressions claiming to be of the Spirit.

As long as a spirituality refrained from making its charism normative for all Christians, maintained a balanced view of theology and human nature, and did not habitually defy the directions of the hierarchy, the Church has been at least tolerant if not actively supportive.

It is possible to point out three indicators of a good spirituality: good theology, good sense and good results. Good spirituality must flow out of the Christian community's understanding of the gospel and hence must exhibit good theology. Spirituality is a human movement, and so good spirituality should reflect a keen sensitivity to the human condition - good sense. Finally, a good spirituality will produce good results because it will be the work of the Holy Spirit (cf. John 15:5).

To develop models of spirituality it is necessary to select criteria for differentiation. This selection is always arbitrary, however. It establishes the parameters by which the models are distinguished. Here the criteria will be "attitudes" toward two potential loci for expressions: the world (including human history and institution) and history (especially change and conversion).

We can determine the models by asking the question: does a spirituality view the world and/ or history as a positive locus for expressions of the authentic? If a spirituality is not positive toward both, we call it apopathic; if it is positive toward both, we call it apostolic; if it is positive toward the world but not toward history, we call it city-of-God; and if it is positive toward history but not toward the world we call it prophetic. Most spiritualities are mixtures of all four, with perhaps one or more predominating. However, it is clear that a spirituality for hospitality professionals must be apostolic.

G. M. Regan (1973) has pointed out that it is no longer possible to hold a monolithic conception of spirituality due to the pluralism in modern Church life and theology today. With the obedience-centered approach, the traditional stress in a person's spiritual life was on the rules, authority, and the virtue of obedience. This bears similarity to the law-centered approach of moral theology. The individual acts of a person received more emphasis than the overall stance or attitude. Obedience to law in all exactness came through in traditional moral theology as the center of Christian life.

With the personal response to inner values approach, a greater emphasis is given to personal responsibility and individuality. In this approach to the spiritual life, a person is viewed as entering a profession or a community to develop oneself fully in the service of Christ and the neighbor, to put one's full talents at the disposal of people, and to take part in and share responsibility for the Church and for the community itself. Rather than obedience, selfless charity becomes the primary Christian virtue. Life itself is seen as a response of love to God and in the neighbor in accordance with Jesus' teaching. This approach seems more appropriate to hospitality professionals whose training now emphasizes their empowerment to make decisions by themselves.

IV. A CHRISTIAN SPIRITUALITY OF WORK

R. Cassin (1994) points out that in the Christian scheme, work has always been understood as a human sharing in the creative activity of God. This means a belief in the inherent dignity of work itself and the ultimate worth of any of the products of work. According to another different Christian view, work has been seen as a penalty, a consequence of original sin or the Fall, rather than something intrinsic to God's creative purpose. This pessimistic view is certainly present in the thought of many influential figures in the history of theology, especially in the Western Church.

However, our Catholic and Protestant tradition does in fact allow a more positive theology of work. For example, there are the two creation accounts in the Book of Genesis; Paul's exhortation on the new creation in the Letter to the Romans; the unification prayer and work found in the Benedictine Rule; the impetus given to lay spirituality by Protestant and Catholic reforms; the papal

encyclicals especially *Laborem Exercens* by Pope John Paul II; and attempts in the middle decades of the twentieth century to affirm human dignity in the face of industrial blight and oppression. However, it is not easy in fact to affirm the dignity of work and the worker when the characteristic form of work in an industrial society is that symbolized by the assembly line. For example, the repetitive carrying out of a mechanical task gives faint image of the worker as a sharer in God's creative activity. It was much easier to sell the Christian vision of labor in a pre-industrial society where the dominant form of work was a craft and the worker involved in the entire process of production. The same is true of work in the service sector including the hospitality industry.

New work structures offer an opportunity as well as a challenge. To be efficient, the new work place requires workers to have a pride in their work and each other and promoting such feelings can be a double edged sword for any manager. It fosters loyalty toward the firm and one's fellow workers. At the same time, the experience of building solidarity vindicates a traditional Christian understanding of the dignity of the human person. For C. Wright (1994) the starting point for a Christian perspective on the world of work is Teilhard's divinisation of human activity. The Incarnation substantially strengthens that perception. The tension and paradox in the human condition are part of our working lives.

According to the analysis of M. Svoboda (1989) the book of Genesis tells us three important things about work. Firstly, God works. Secondly, it tells us why God works. He works not because He has to work but because He wants to work. His work is not for His own sake but for other's sake, mankind's sake and our sake. God chooses to work because He chooses to share something of himself with someone else. Therefore, work is seen as being intimately associated with the act of self giving - a self giving for the benefit of others. Thirdly, it tells us how God works. He seems to enjoy it. God takes delight in the work process, pronouncing creation, the product of His labors, as "good" at the end of each day. Work is good-even God works. Work is an act of self giving directed toward the good of others. Work consists primarily in cultivating and care, in the bringing forth of new life. Work should basically be a joyful activity, even though it often entails fatigue and pain. Rest and leisure is good too and somehow integral to the work process.

V. SPIRITUALITY OF WORK FOR HOSPITALITY PROFESSIONALS

There are many qualities of life rooted in the example of Jesus and three basic qualities are reflective of Jesus' life of hospitable service to others: responsiveness, competence and respect. Underlying Jesus' desire to serve those in need were sensitivity, adaptability and willingness that are today basic building blocks for an apostolic spirituality of hospitality. Sensitivity to the situation at hand is essential if a hospitality professional's response is to be effective. Adaptability to the situation as it changes is also essential if their response is to be appropriate. Willingness to be involved is essential if their response is to be consistent. Ultimately, the driving force behind this responsiveness is compassion which is not the same as pity. The true core of compassion is the urgency to act. Compassion never merely observes; it initiates and interacts. In Jesus' work, compassion is second only to love. When personal benefit becomes the primary goal of service in the hospitality industry then this compassion gives way to conceit.

Competence shapes the overall effectiveness of our response. However sensitive, adaptable and willing that response may be, its lasting effect must reflect competence. Service industries require a competence that is quite different from that in agricultural or manufacturing work. Two realities that touch competence are involved in the hospitality industry: material variables and personal variables. Material variables differ among the various aspects of the hospitality industry but they generally include some common elements. Firstly, there is a body of living knowledge in so far as new information replaces old on a regular basis. We use the word "living" in the sense of growing and at least changing. Secondly, there are natural or acquired skills which enable hospitality professionals to use that knowledge. Thirdly, there are the willingness, capacity and commitment to acquire new and refined skills to match developments within the field of knowledge now called hospitality, leisure or tourism studies. Finally, there are necessary resources of whatever kind which make it possible for hospitality professionals to use skills with knowledge. A hospitality professional's sense of competence is also affected by personal variables. These variables include the personalities, preferences and predicaments of those whom they serve.

Respect is characterized by a hospitality professional's recognition of each person's uniqueness. It is their affirmation of the dignity of each person, a dignity based in their creation as God's image and likeness as well as their efforts to listen, communicate and interact through ways and means consistent with that uniqueness and dignity. Work in the hospitality industry brings them to encounters and interactions with people. Respect reminds them that regardless of what they have to do in the work of hospitality, the value of a human being

can never be compromised. The driving force of respect is love. Christian spirituality should instead acknowledge the goodness of all that is human. Emotions, sexuality, temperament, personality and the prayer life should enter into the Christian response of the whole person. Development and fulfillment of these truly human aspects should be incorporated into any authentic approach to the Christian spirituality of work in the hospitality industry.

Spirituality has important consequences for the overall tone or mood which hospitality professionals adopt in their lives. Such a person is in fact an intense cell of vibrant Christian life. They witness to heavenly values which implies that hospitality professionals should show by their lives what faith in God can mean: hope, confidence, optimism in ultimate destinies; faith and charity in everyday concerns. In moving away from an excessively bureaucratic, obedience-centered approach, they should replace it with a Christian life and spirituality centered on faith, love, hope in God and in ultimate realities, manifested in the love and service of human kind. These constitute gospel values that should characterize a renewed professional life and genuinely Christian spirituality.

VI. JOB SATISFACTION IN THE HOSPITALITY INDUSTRIES

The rational parts of the organization put a high value on efficiency. All jobs and tasks are to be designed so as to achieve the organization's goals as efficiently as possible. jobs are specialized along two dimensions: horizontally (this restricts the range of different tasks) and vertically (this restricts the range of control and decision making over the activity that the job involves). job specialization is most obvious at the operating levels of the organizations. The injuries that highly specialized work has upon the well being of workers poses an important problem of justice for employers (for example, unskilled workers without freedom on choice). There is a linkage between worker productivity and programs that improve the quality of the work life of workers by giving greater involvement in and control over a variety of work tasks. M. Velasquez (1992) points out that there are three determinants of job satisfaction:

1. Experienced Meaningfulness - The individual must perceive his work as worthwhile or important by some system of values he accepts.

2. Knowledge of Results - He must be able to determine, on some regular basis, whether or not the outcomes of his work are satisfactory.

3. Knowledge of Results - He must be able to determine, on some regular basis whether or not the outcomes of his work are satisfactory.

To influence these three determinants, the jobs must be expanded along five dimensions:

1. Skill Variety - The degree to which a job requires the worker to perform activities that challenges his skills and abilities.

2. Task Identity - The degree to which the job requires a completion of a whole and identifiable piece of work - doing a job from beginning to end with a visible outcome.

3. Task significance - The degree to which a job has a substantial and perceivable impact on the lives of other people, whether in the immediate organization or the world at large.

4. Autonomy - The degree to which the job gives the worker freedom, independence, and discretion in scheduling work and determining how he will carry it out.

5. Feedback - The degree to which a worker, in carrying out the work activities required by the job, gets information about the effectiveness of his efforts.

Traditionally employers rely on their supervisors for task guidance and good feelings, especially the feeling of consideration and being treated as adults in order to perform their jobs both well and happily. B. Schneider and D.E. Bowen (1995) point out that when employees do not get this from their supervisors they may turn to customers as "substitutes for leadership". Customers may be given a say in designing the organization that produces the goods and services. With services, actual participation in production is possible and desirable. However, the problem is that customers are not subject to the same kinds of fears, commitments as employees and structures so they are very difficult to manage. Capitalizing on customer competencies involves three management requirements:

1. Explicitly determine exactly what role/job you want your customer to perform in the first place.
2. Ensure that customers have what it takes to perform their jobs well through role clarity, ability and motivation.
3. Regularly appraise customer performance.

Service customers also play the role as directors, guides and order givers for employees. Customers play a dual leadership role for employees by providing employees with guidance and providing employees with positive feelings. There are two reasons. Firstly, the employees' supervisors tend not to provide the guidance and good feelings they should. Secondly, customers of service firms feel that they have a right to give orders. Employees like the positive feelings received from customers but do not like customers' telling them what to do. Feedback is a critical part of job enrichment. Service firms need to think creatively about how to respond to these opposite reactions to customers' leadership behaviors. Customers can be trained to be a source of good feelings for employees and socialized to limit task direction to employees. Although management may be high in "legitimate influence" over its employees, service work puts employees closer, physically and psychologically, to customers and coworkers than to supervisors and managers. For example, in the case of cashiers, this is true in the terms of physical proximity, the amount of time customers and cashiers spent together, the amount and immediacy of feedback customers provide, and the casual role cashiers attribute to customers.

All employees are motivated in that they are energized by their needs and behave in ways likely to result in the gratification of those needs. Organizations must design reward systems so that employees are directed to gratify their needs by behaving in ways that lead to service excellence. Rewards that are offered direct behavior and people do things because they are challenged to do them. What yields persistence in employee performance is being treated fairly and justly. Money is a universal reward in the sense that it can be used to gratify all needs to some extent especially security, esteem and justice. However, there are three other kinds of reward: the content of the job itself, the recognition and feedback from coworkers, supervisors and customers, and accomplishing goals that a challenging and meaningful.

Management must make certain that all rewards pass the seven tests of effectiveness: available to the reward giver, flexible, reversible, contingent on performance, visible, timely, and durable. According to these tests, pay is a relatively ineffective reward. Intrinsic rewards can be as powerful as extrinsic rewards like pay. The work employees do, the feedback and recognition they

receive, and their accomplishment of goals can all serve as effective rewards. Provided that these rewards are tied to specific, difficult (yet attainable), and accepted service goals, reward systems comprised of pay plus these rewards give employees the sense that they work for a management that is committed to service quality. Hence, in the hospitality industry management must reconceptualize its function as one of facilitating rather than motivating. Employees care about the kinds of rewards they receive and the distribution of those rewards. When a hospitality enterprise meets the various needs of employees through a variety of rewards, dispersed equitably and fairly, customers will experience service quality as well.

VII. COMBINING JOB SATISFACTION AND SPIRITUALITY FOR HOSPITALITY PROFESSIONALS

Professor Albano Mainardi (1980) has pointed out that the hospitality professionals are dependent on contact with, and reception of, the public. Therefore, they presuppose some degree of availability towards the client, a considerable margin of initiative and a generally strong sense of personal responsibility. In fact, in the tourist transaction those employed in such profession play an intermediate role between the industry's structure and its clientele. Thus, this role is particularly decisive in the achievement of the results desired by both sides. All these situations are undoubtedly favorable to bearing witness to the spirit and practice of the Gospel before others.

The hospitality professional's conduct is not only circumscribed by the material manifestations of the tourist industry but must also be determined by psychological and ethical factors aimed at comprehensively satisfying the tourist's wishes. Whoever becomes a tourist wishes to find a welcome which expresses a treatment different from the one he or she normally receives in his daily routine, his relations with tradesmen, relations at work, etc. The evidence shows that the direct encounter with the person or the producers of tourism is clearly preferred to an automatic machine. It is also unavoidable since the provision of tourist services wholly deprived of human assistance remains inconceivable. This contact with the hurried or solitary traveller enables the tourist operative to reveal his or her personality both as expert and human being, suitably responding as he must to the client's wishes through his mental attitude,

manner, initiative and creativity, as suggested by the person involved and the tourist context. The human person is the truly central and fundamental point of the tourist phenomenon, whereas -in comparison - the economic aspect has only a subsidiary character.

H. A. Simon (1959) using the interesting concept of satisficing behavior to accommodate the balancing act of achieving multiple objectives in human behavior. Normative economics fails to include some of the central problems of conflict and dynamics. Attacks on the hypothesis that firms strive to maximize profits are based on three reasons. The theory leaves ambiguous whether it is short run or long run profit that is to be maximized. The entrepreneur may obtain all kinds of "psychic income" from the firm quite apart from monetary rewards. Finally, the entrepreneur may not care to maximize but may simply want to earn a return that he regards as satisfactory. Simon points out that economic man is a satisficing animal whose problem solving is based on a search activity to meet certain aspiration levels rather than a maximizing animal whose problem solving involves finding the best alternatives in terms of specified criteria. This is certainly true in the case of the hospitality profession seeking job satisfaction rather than merely maximizing salary.

Thus the scope of hospitality professionalism is excellence on the technical level and fellowship towards the client on the moral level. Such a global commitment involves a multifarious range of material services and mental attitudes in welcoming, guiding and assisting the tourist. It also opens up more far reaching horizons for the practice of Christian witness in so many privileged circumstances, in the form of personal contacts, conversations, exchanges of view, the example of good conduct, etc. Nevertheless this world also involves many difficulties such as stress, high anxiety, burn out, low social status, feeling like a "hired host", low pay, tensions between career and one's personal and family life as well as a high incidence of turnover and mobility.

In professional activity, a concrete and unmistakeable sign assumed by personal example is that of the practical observance of professional ethics. In other words, there should be integrity and honesty in professional conduct, shown by supplying the client with the "right" equivalent of service and goods in relations to the price requested. In fact, the product in question, whether that of a travel agency or a tour company, a hotel or a restaurant, as expression of personal service, confidential in character, implies a specific responsibility towards the requests of the beneficiary of hospitality.

The client is not, generally speaking, equipped with the instruments of control and consumer protection facilities usually possessed in the purchase of industrial products. With the exception of large scale fraud, it is in fact very difficult for the

client to contest the quality of the tourist goods or service purchased. The ten dimensions of service quality are reliability, responsiveness, competence, access, courtesy, communication, credibility, security, understanding/knowing the customer and tangibles which include the physical evidence of the service. In the majority of cases the tourist client is thus put in a position of inferiority. This is why, in performing the tourist service, it is all too easy for the hospitality professional to swindle and behave in an unjust and dishonest way. This is a recurrent risk faced even by the well-intentioned, and one that can only be dispelled if the will to bear witness be cultivated systematically in the depths of the individual conscience.

Regard towards the client's person should also be shown by imbuing him or her with a sense of psychological and physical well-being, as well as through an attitude of willingness to serve, the material protection of the tourist's person and possessions, the constant good functioning of the tourism facilities, professional correctness and, in a particular way, an effort to achieve maximum standards of hygiene (in food and environment). Modern managerial conduct is also aimed at overcoming the coldness and lack of intimacy typical of bureaucratic organizations. It may further be noted that the influence exerted by the hospitality manager and by his staff may play a significant role in "educating" clients in the use of tourism, whether aimed at recreation or creative endeavor. In the words of Paul VI, we should strive to "humanise and spiritualize tourism".

CONCLUSION

In conclusion, it should be clear from the above considerations that the spirituality of work for hospitality professionals needs to be considered in relation to the general concept of job satisfaction. Using Simon's concept of satisficing behavior, hospitality work needs to be seen simultaneously in all its dimensions: economic, human, professional, moral, cultural and spiritual. Because of the interpersonal nature of their work, one cannot speak correctly of hospitality workers without considering the guests they serve. In other words, hospitality is a single phenomenon which simultaneously involves in different and interacting ways three components: employers, employees and guests.

Welcoming strangers as our brothers and sisters, understanding that they have a need for us and regarding them as always worthy of our help without

diminishing the impetus of our service is a concept which fascinates and encourages. It lightens the cares and overcomes the thousand difficulties which intervene in contact with strangers and adds greatly to job satisfaction. Unfortunately, it is no uncommon thing to meet strangers who are hostile to the host's principles of conduct. In such cases, the inspiration of the Gospel will help to overcome any embarrassing situation and even contribute to the education of the guest.

The hospitality professional's response to the Gospel call enhances, uplifts and augments the act of being hospitable and of receiving tourists as guests. It is no longer a job but a vocation from God. Furthermore, the search for spiritual peace and authenticity comes in the reciprocal interplay of influences, intentions and actions between the hospitality professional and the guest. It emphasizes the privileged position given to those who are professionally engaged in the provision of hospitality. The Christian hospitality professionals are called to perform scrupulously and promptly the professional duties incumbent on them in each circumstance and in each relation. In this way others may derive satisfaction from them, and receive the beneficial influences wished for by the Christian call to be a loving person. All work understood in this fashion is worthy of the reward promised by Christ at the final judgement when the just will receive their eternal job satisfaction based on how they served those in need.

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