

Week Three: Tutorial Worksheet

1. Selwyn (2000) offers a 'social anthropological view of hospitality'. What is anthropology the study of and what are typically the sources that researchers in this field deal with? Summarise the hospitality offered in the Indian village feast. What are the key points Selwyn is trying to highlight in this discussion?

Anthropology is the study of the past and present of humans. It originates from a Greek word Anthropos and logia means human and study respectively. In addition, the understanding of ancient and modern cultures that affects the behaviour of humans, established from millions of years ago. Anthropologist will get their research materials through different internet sources and hardcopies of books, thesis statements and discussion papers. As the studies of humans is a multi-disciplinary subject and it is very similar to hospitality. Often the research information revolves around the social sciences studies for example, linguistics, social sciences and archaeology. As they are often interrelated and overlaps with one another.

The Indian village organise an inter-caste feast to which representative of all castes from the highest, Brahmins (Priest) to the lowest Sudras (Servant castes) are invited to show hospitality to the different caste categories. All castes have to abide to this principles that only low castes accept "cooked" food from high ones, while high caste accept only dry or raw food from the lower ones. Hence, they know their respective places in the hierarchy of castes. However, the whole process of preparation of food and feasting has involved the entire community in the village. It conjoins culture and nature and creates the image that all food is clearly 'life-giving'.

The key factors touched on this discussion looks at hospitality in a different perspective, a social anthropological view. In addition, the purpose and social function of hospitality directly impacts the behaviour of human beings around the globe. The paper also look into some comparative views of the past and present and information collected from ethnographer. Most importantly, hospitality and hostility are derived from the same root word but have totally opposite meanings. It leads to investigating the reasons of practicing hospitality in different cultures and religions. From that, Selwyn can conclude that in most religions and cultures such as Christianity and Hinduism. It is deem as an obligation for the believers and locals to practice hospitality. The spiritual benefits gained from providing hospitality to strangers. Lastly, providing of food to a stranger, overcomes any barriers in languages, cultures and religions.

2. On the other hand Telfer (2000) considers the meanings that the discipline of philosophy attaches to hospitality. How does her interpretive focus differ from the anthropological one? Give examples. What surprised you most about her viewpoint?

Telfer explains that hospitableness is one of the traits that individuals should possess when providing hospitality to strangers. Being compassionate to a stranded traveller without any motive and providing food and drinks is an example of a hospitableness personality trait.

Her focus is on how private and commercial domains get from hospitality to hospitableness. She recognises that hospitable people may not have the skills-set and knowledge to provide their guest with good service. For example, he is a very hospital person, but not really a good host in recognising the needs of the guest.

In a commercial setting, people paid for the services and in return the service and the employees serving them must exceed their expectation. For example, in a smart hotel customers may want and reckon they paid for sophistication and elegance or privacy and discretion.

In her research, she mentioned that hospitableness is a kind of moral virtues. Her thoughts strike my mind to think. To a certain extent, people might think that if we are not in the hospitality industry, why must we practice hospitality?

With the references to Philippa Foot "Virtue and Vices", explaining that there is three types of hospitableness. She categorised it into an optional virtue realising that it is more of a friend's exclusive benefits than to others. She carry on saying that moral virtue depend on wants rather talents that can be acquired by others.