

Interaction in research and the importance of exercising hospitality within the academic environment

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This article aims to discuss the relevance of the initiative of promoting the scientific event, the Academy of International Hospitality Research Conference 2014, held in Leeuwarden, Netherlands, in November 2014, and of its result – texts presented there were published as this joint edition of the scientific journals *Hospitalidade* (ISSN 1807-975X and e-ISSN 2179-9164) and *Research in Hospitality Management* (ISSN 2224-3534, printed version), in an unprecedented movement of union between Portuguese and English-speaking researchers dedicated to the study of hospitality.

Keywords: Hospitality; academic hospitality; experiences of hospitality

Introduction

At the 2014 conference of the Academy of International Hospitality Research hosted by the Stenden University of Applied Sciences in Leeuwarden, Netherlands, researchers from several countries and institutions got together in order to expand their knowledge about the current status of hospitality studies in both Brazil and Europe, to discuss perspectives of joint international projects and point out future possibilities for research on hospitality, regarding the development of theoretical papers as well as applied studies.

In this sense, the theme of the conference, *The study of hospitality and the study for hospitality*, makes a distinction between the practices of theoretically-oriented knowledge production and the social and business practices of hospitality. This dual approach to hospitality studies was highlighted on the first day of the event, dedicated to conceptual and epistemological studies, and on the second day, to studies developed within the university by students from programmes at several levels, focused on the marketplace and dedicated both to innovation and solutions to real problems of the hospitality world.

Considering the fact of our active participation in both processes, this article speaks about the relevance of the notion of academic hospitality and the importance of an on-going exercise of constructing academic social ties that might counteract epistemic ignorance and promote an effective welcoming of the ideas of others, in the promotion of a positive level of integration and inclusion.

It was in 2002 that Isabel Baptista first presented the notion of places of hospitality as spaces with qualities that privilege relationships: 'places of election for human mediation and ... for promotion of values necessary to common life' (Baptista 2002, 163). Based upon the ethical sense of hospitality, the author argues that ties of proximity, responsibility

and solidarity are more easily built in welcoming spaces, or 'hospitality spaces'.

For years, Marc Augé (1996, 23) has also stated that the space of relationship is a place in which it is possible to overcome the natural tension that arises in any encounter and to nullify 'the disturbing effect of the encounter with others'. The author makes use of traditional notions of anthropological place and non-place also to describe the non-concrete space where interpersonal relations are drawn, whether of hospitality or hostility. For him, 'places and non-places correspond to more concrete spaces, but also to attitudes and postures' (Augé 1996, 105).

In a complementary way, Dikeç, Clark and Barnett (2009), concentrate on the study of Jacques Derrida's last writings, and on the interpretation that he makes of Emmanuel Levinas's work. They delve deep into the theoretical and normative structure of contemporary analysis of the theme of the Humanities and Social Sciences in the terms proposed by these scholars. Principally, they arrive at the proposal that hospitality refers to generous and responsive ways of dealing with others. These ways of relating would be more open to welcoming the other from the logic of friendship and solidarity, rather than tolerance.

The proposal of Dikeç et al. (2009), from their interpretation of the dialogue between Levinas and Derrida, is of a definition of the other, not based on issues of frontier, identity or belonging, as the modernity discourse would predict, but only on the idea of estrangement. The other is the one who comes from afar, regardless of his recognisable or pre-existing place in space. It is otherness seen as a 'temporary modality in which we encounter the unknown: it is the very event of our exposure and susceptibility to *what is absolutely surprising*' (Dikeç et al. 2009, 11).

The authors place hospitality as a temporisation, as an event, as an occasion for a visit, as an opportunity for an encounter between subjects from the perspective of mutual opening to the real possibility of each other's discovery: 'not just an event that takes place *in* time, but one that actually generates or *gives* time' (Dikeç et al. 2009, 11):

Time is what the arrival of the other opens up. It is what is given in the process of welcoming the other. Attending to the temporisation of hospitality brings us back the question of the appropriate timespan of a sojourn, and the circumstances under which these limits might be overlooked, exceeded, or forgotten. It brings us to the issue of hospitality as a moment or an instant, but also to the extended temporality of patience, postponing and deferring. More than this, it returns us to the issue of the limits of life itself, to the experience of human finitude.

Analysis of the ideas presented by these authors (Dikeç et al. 2009, Baptista 2002, Augé, 1996) reveals a common perception of spatial-temporal occasions in the exercise of hospitality that can be understood as 'experiences of hospitality'. These are occasions where the other is welcomed not as the one who is different, but where the strangeness given by differentiation is considered an extension of the self – a disturbing extension to all, something new, which one doesn't know how to deal with, but which gives the opportunity to establish relations of mutual respect, materialised in the spatial-temporal sense of otherness.

Spaces and times have been built through this logic, from which new references, new parameters and new ground are created by subjects who surpass the condition of strangeness and reach, to some extent, a situation of positive coexistence. Through this logic, 'every act of hospitality gives space, just as it gives time' (Dikeç et al. 2009, 13).

This paper relates our personal experiences of hospitality, lived out recently in Nottingham, São Paulo and Valladolid, which, besides influencing our options and academic views since then, have resulted in our participation in the Leeuwarden conference and in this joint publication. These experiences over the last decade have been encounters marked by their ethical dimension, which Baptista terms a synonym of hospitality, of an 'interpersonal encounter marked by the attitude of welcoming ... the other' (Baptista 2002, 157).

Context and contradictions in the study of hospitality

In April 1997, in Nottingham, UK, British researchers got together, interested in understanding the meaning of the term hospitality from broader perspectives than those historically given by the hotel and catering industry. That encounter and the movements towards the production of knowledge in hospitality arising from it resulted in the book *In Search of Hospitality: Theoretical Perspectives and Debates*, edited by Lashley and Morrison and published in the UK in 2000. This laid the ground for research in the subject and became a reference – in English and translation – for countless studies on the subject all over the world.

In fact, as the editors stated at that time, the book was 'not intended as the final word, but more a beginning from which the subject will develop and grow' (Lashley & Morrison 2000, xvi). The book *In Search of Hospitality*, besides its relevant

overall contribution to the scientific community has a theoretical chapter by Conrad Lashley, entitled 'Towards a theoretical understanding', in which the model of three domains of hospitality is presented (Figure 1). It was from the publication of this text that the study of hospitableness became the key theme for hospitality studies (from this more comprehensive perspective) in the English language and particularly within the framework of research linked to the areas of tourism, hotel management, gastronomy and entertainment.

In 2007, the same editors, with the collaboration of Paul Lynch, published the compilation *Hospitality: A Social Lens*, a kind of continuation of the first book, with a major presence of non-British authors writing in English. At that time the editors attested that since the launching of *In Search of Hospitality*, 'there has been growing international interest in the study of hospitality from a number of social science perspectives' and it has become evident that 'the study of hospitality is gaining *momentum*, depth, critical mass and maturity indicating its significance as a fertile and substantial research domain' (Lashley, Lynch & Morrison 2007, 1).

In the first chapter, 'Hospitality: An introduction', the editors note that the model proposed by Lashley in 2000 is a reference that has established the social dimension of hospitality studies, beyond its economic nature: 'Lashley (2000) made a worthy contribution in offering a three-domain model as a means of commencing the understanding of such a broader conceptualisation of hospitality. He provided a simplistic but useful framework within which to locate hospitality studies' (Lashley et al. 2007, 2).¹

Almost in parallel, at the Universidade Anhembi Morumbi (UAM) in São Paulo, Brazil, where the Master's Programme in Hospitality² had been created in 2000, the multidisciplinary work of researchers from several areas was developed in order to search for an 'amplitude of hospitality approach', through research focused on the 'wide range of activities involved with human welcoming' (Dias 2002, viii).

Over the years, as an academic exercise, this group has edited and published several compilations of articles for the academic audience – also in a process of formation – with which they have shared their ideas and proposals on hospitality. In the first publications associated with the UAM

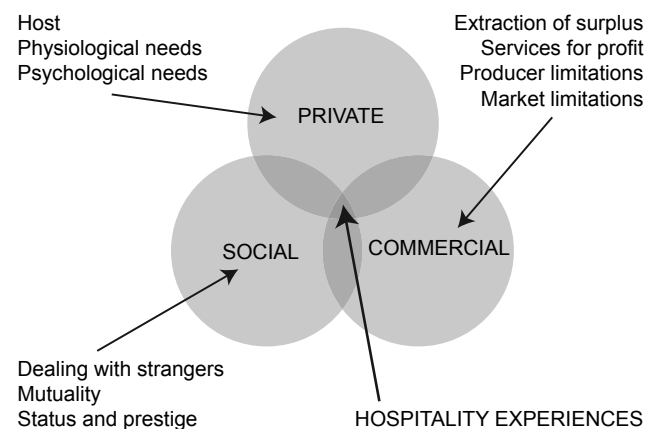


Figure 1: Model of three domains of hospitality (Source: Lashley (2000, 4).

Programme,³ one highlights the direct influence of a French community of scholars interested in the theme of hospitality, particularly represented by Prof. Dr. Alain Montandon from Université Blaise Pascal – Clermont Ferrand and by Prof. Dr. Michel Maffesoli from Université Paris V – René Descartes (all of them invited to take part in the mentioned compilations), as well as Prof. Dr. Anne Gotman, from Université Paris V – René Descartes.

The authors gathered in these publications make extensive use of the French theoretical conception of hospitality, taken from the sociology/anthropology/philosophy of Marcel Mauss, Emmanuel Lévinas and Jacques Derrida.⁴ In the books edited by Dias (2002), and Dencker and Bueno (2003), the English theoretical matrix of hospitality is directly mentioned in only five of the 19 chapters, and two of these were written by the same author (Camargo), one for each publication. All five references are made to the original in English, showing that the work was known and the perception of its relevance had been registered, but without evidence of a further deepening in the full knowledge or comprehension of its content.

As far as the theoretical nature of the construct of hospitality is concerned, the highlight of these first two compilations linked to the UAM programme are the two chapters by Camargo, which over the years would become one of the most important references for the study of the theme in Brazil. In them, the author presents his opinion of the way to be followed by social sciences of hospitality.

In the first of these articles, Camargo (2002, 15) argues that it is relevant ‘to provide the area of hospitality with the necessary relative autonomy regarding the fields of tourism and management’ and quotes the effort by the British group ‘to delimit hospitality ontologically’. In this text, Camargo seems to know the proposal of the English work, which he refers to in the original, but doesn’t go further in his analysis. The Portuguese translation of Lashley and Morrison’s book was published in Brazil in 2004, and in 2002 and 2003 Camargo acted as technical reviewer of the publication, a time when he would get in touch with the British authors, particularly Conrad Lashley.

The results of this experience became evident in the essay Camargo published in the second compilation linked to the UAM team, entitled ‘The Domains of Hospitality’. In it, the author presents his own theoretical proposal of a related approach to the science of hospitality. Partially incorporating the term ‘domains’ of hospitality and the proposal of a social, commercial and domestic perspective of hospitality,

as suggested by Lashley (2000), Camargo expands them by adding the domain of virtual space and organises them according to a social axis, described in what he calls ‘spaces’ of hospitality. To this axis, Camargo then opposes a cultural one, of ‘times’ of hospitality represented by categories of action linked to reception, accommodation, food and people’s entertainment.

This counterpoint constitutes the ‘matrix of domains’ conceived by Camargo (Table 1), which exposes the possibilities arising from the counterpoint of times and spaces in which human hospitality is exercised. By proposing his analytical-operational model, he ends up, whether intentionally or not, orienting a methodological position as well as outlining objects of research guided by ‘sixteen theoretical fields for the study of human hospitality’ (Table 1) (Camargo 2003, 19). This was to have a tremendous impact in subsequent years for Brazilian studies. Contradictorily, it was within the British academic community that Camargo, a researcher deeply influenced by French culture,⁵ found the inspiration for his approach to themes related to hospitality.

Moreover, it becomes a source of concern that, in spite of the depth and seriousness of hospitality studies conducted during the decades of 1990 and 2000, within the framework of schools where researchers are English speakers and within the context of academic communities where studies in Portuguese language prevail, both constitute disconnected research worlds with simply no integration, although there are a few interactions between researchers who master one or the other language.

From the side of Brazil, with the translation of the book *In Search of Hospitality [Em Busca da Hospitalidade]* in 2004, at the initiative of Manole, some of the propositions of a theoretical and/or applied nature presented by the British group (and their peers from New Zealand, Australia, the United States and other countries included in the compilation) become known among Brazilian academic communities, particularly at those institutions with postgraduate programmes. It is worth noting that the Brazilian edition of Lashley and Morrison’s book is, to date, one of the few works in English translated into Portuguese and therefore one of the few references from the Anglophone world for contemporary studies developed in Brazil from this more comprehensive thematic perspective.

Since then, there have not been any other translations from English focused on the theme of hospitality, which is truly regrettable, if one considers the amount of key works launched

Table 1: Matrix of times and spaces of hospitality

	Receiving	Hosting	Feeding	Entertaining
Domestic	Receive at home	Host at home	Receive at home for meals	Receive for parties
Public	Receive in public spaces with free access	Hospitality of places – cities, countries	Local gastronomy	Public spaces designated to leisure and events
Commercial	Receive in professional environment	Professional hospitality – in hotels, hospitals, prisons	Professional restaurants	Events in private spaces
Virtual	Receive in virtual environment – so-called net-etiquette	Hosting sites	Virtual gastronomy	Virtual games and entertaining

Source: Camargo (2003)

internationally over the last 15 years.⁶ There is also no opposite path – English researchers have little or no involvement with Portuguese research communities dedicated to hospitality and there is nothing to date about the subject written in Portuguese and published in English, whether scientific articles, books of individual authors or collective initiatives.

Among Brazilian academics, there have been collaboration and research associations with Portuguese, French and eventually Spanish scholars. These connections have led to the production of a few joint articles, participation in sporadic groups and research projects, meetings at international events, inter-institutional visits and compilations published in Brazil in book format.⁷

From the point of view of the association between Brazil and Portugal, since the beginning there has been a relative amount of interaction, which perhaps is due to the fact both communities speak the same language.

As for the interaction between communities of Portuguese and French researchers, one observes that Portuguese-speaking researchers quite often incorporate the French school of hospitality in their research, whose theoretical matrix coming from philosophy, anthropology and sociology is adopted by Brazilian and Portuguese scholars as reference for their studies. French research groups, however, do not seem to incorporate in the same way the theory developed in Portuguese by Brazilians.

The French and English, on their side, keep themselves apart, developing their lines of thought on hospitality in a disjointed manner and apparently not interested in any foreign ideas.

By the way, it is historical that English is considered as the universal language within the academic environment and by this argument justifies the relative or absolute detachment of the Anglophone academy from what is written in other languages. Likewise, one sees an attitude of resistance to English among certain linguistic communities (among them the French), in an attempt to deny its evident hegemony.

Horácio Capel, professor of geography at Universidade de Barcelona, and staunch defender of resistance to any form of linguistic hegemony, argues that in the field of human and social sciences, it is very common that the academy gives in to pressure to recognise English as a universal language. In his opinion, however, 'researches that only quote articles in one single language (whether it is German, French, English or Spanish) must be classified as *of purely local interest*' and, to strengthen his opinion, he agrees with the proposal by the Instituto Universitário Europeu de Florença, that argues that 'the more languages are quoted in a research bibliography, the more it is valued' (Capel 2004). The refusal or resistance to another language, in this sense, is almost like a gesture of hostility.

Because of these apparent disconnections and difficulties, there has been the challenge of understanding the real condition of (dis)integration of studies on hospitality at an international level and it has been amidst this effort to meet this challenge that Nottingham, São Paulo and Valladolid have established, in professional and personal terms, our recent experiences of hospitality.

Encounters and perspectives of solidarity

Santos, Perazollo & Pereira (2014) presented the concept of a welcoming collective body to describe a phenomenal space that builds itself among subjects who 'want to welcome and be welcomed' and who, because of this willingness, 'recognise themselves, interact and host each other' (Santos, Perazollo & Pereira 2014, 52–53).

This is a collective perspective of hospitality, the proposal or recognition that hospitality can only be wholly exercised when the subjects of the encounter are willing to effectively welcome and support the ideas of the others.

Leonardo Boff (2006) points out that respect and effort in search of convergence are vital in promoting experiences of hospitality and conditions that lead to healthy and constructive coexistence. According to Boff (2006), in order to welcome the other, whether he is near or far, we need to be able to get rid of any preliminary concepts, promote dialogue and proximity, observe the other closely and committedly, strive for effective communication,⁸ understand his symbolic universe and promote a covenant with him, in the sense of empathy and identification. It is under these circumstances that we 'flow into coexistence, the most comprehensive experience of relation towards the different other' (Boff 2006, 31).

Therefore, effective coexistence, in globalising and inclusive terms, would occur as collective learning. It would happen when we recognise the other as a subject to be welcomed in solidarity. Although this posture does not erase or nullify the differences or natural estrangement of people we encounter, it translates itself into 'the capacity of welcoming them, allowing them to be different, and even so, *live with* them and not *despite* of them' (Boff 2006, 33).

It is experiences of effective coexistence that will create 'the privileged mode of interpersonal encounter marked by the attitude of welcoming the other', in the terms argued by Baptista (2002, 157) and also by Dikeç et al. (2009).

The encounters reported here translate into situations of effective and affective coexistence, described in the space-time of experiences of hospitality.

Attention to the other and suppression of distance: coexistence, friendship and respect in the relation of Conrad Lashley and Luiz Camargo

by Ana Paula Spolon

In 2012, because of the concerns mentioned above regarding academic isolation, we decided to meet the challenge of building a bridge that would connect Nottingham to São Paulo or, in more general terms, sought to establish effective communication between two groups of researchers who, in our opinion, over the last decades have been producing a relevant theoretical construct on the theme of hospitality – both in Brazil and the United Kingdom.

Within this context, we decided to promote interaction between two researchers we consider to be exponents of these groups, Conrad Lashley (currently linked to Stenden University of Applied Sciences, Netherlands) and Luiz Camargo (currently linked to Escola de Artes, Ciências e Humanidades da Universidade de São Paulo and to Universidade Anhembi Morumbi, in Brazil).

The choice of these scholars is not because they are the only ones, or differentiated in terms of production or quality of their production. It has never been our intention to give them supremacy or place them in superior position in relation to any other researcher. One explains this selection because of the primacy of both in proposing models that have been able to systemise scientific thought about hospitality, in English and Portuguese, within the context of the approach of the theme from a spectrum related to human and social sciences. The selection has to do with their initiative to propose models that have become a reference for further studies, and that have ended up defining the degree of relevance of both, as researchers, for the scenario of international research in hospitality.

I had already met Professor Conrad Lashley in 2010, during a visit to England. At that time, I asked him for a copy of the book *Hospitality Retail Management: A Units Manager Guide*, which I would come to adapt and translate in 2011 for Elsevier, as part of the Eduardo Sanovicz Collection.⁹ He accepted my suggestion of a meeting, travelled two hours from Nottingham by train, and met me at the British Library in London on a cold and rainy day. We had lunch, talked and then he handed me a heavy bag, containing all the books published by him with Elsevier and Butterworth-Heinemann. We talked a little about translation, he told me something of his professional life, and asked about my job and my academic interests. Then we said goodbye and he left to take the train back home.

It was in an e-mail sent in December of that same year that I renewed our contact. Living in Barcelona during a post-doctorate programme, I wrote to Prof. Lashley proposing an encounter in which we could talk about international scientific production in the area of hospitality, particularly regarding theoretical and methodological prerequisites in dealing with the theme. I said I'd like to offer him an overview of what had been done in Brazil, over the last decades. Message sent and proposal accepted, with the counterpart of an invitation to my husband and I to visit Nottingham for a couple of days and be received by him and his wife at their home.

Years later, it still seems surprising to us that this was the reply to that message, and we get emotional when we remember that period in that cold Saxon land, whose origins date back to the sixth century and which fed the imagination during our teen years with the story of Robin Hood.

We spent three lovely days in Nottingham, when Prof. Lashley became Conrad, and proved to be a skilled cook, a big fan of good wines and classical music and the owner of a keen sense of humour and unimpaired sensibility. The welcome we received from him and his wife translated itself into social behaviour that contradicts arguments that, in practice, unconditional hospitality is impossible. It is possible, as long as we are open to get to know the other person, to listen to them and show respect for their story.

Back in São Paulo, I decided to get in touch with Luiz Camargo, whom I didn't know personally, although we had both been walking a long way in the area of tourism and hospitality and had met each other on several occasions, at events or even in classes. Again, I found in our conversation a respect and willingness that have been rare within the academic environment. Prof. Camargo and I had coffee in

the living area of EACH-USP and he showed real interest in listening to me. Some days later, he (along with his family) opened the door of their house, waived formalities and promoted an affective bond we have been cultivating ever since.

Luiz has become a close friend, who I'm not afraid of talking to, despite my boldness in having questioned him in 2009 regarding what I considered a gap in his model proposed for hospitality: the static character of the 16-domain matrix. These two movements of convergence, initiated approximately three years ago, have been only the beginning of an interaction that has continually evolved, and includes learning for all of us and has generated the following:

- an international conference held by the Academy of International Hospitality Research (AIHR), Stenden, in November 2014, involving 17 researchers and nine institutions and/or companies, from six countries, besides an audience of more than 70 persons
- this joint edition of the scientific journals *Research in Hospitality Management* and *Hospitalidade*, with common content, in two languages and involving 23 researchers from several countries
- an international cooperation agreement being drawn between Stenden University of Applied Sciences (The Netherlands) and Instituto Federal de Educação, Ciência e Tecnologia de São Paulo (IFSP, Brazil)
- a research project with four researchers from Brazilian universities and two from Dutch universities, besides eleven Brazilian studies
- publications and communications in partnership, focused on the theme of hospitality.

For me, what seems still more relevant is what is yet to come. Perspectives of sharing of knowledge and experiences of solidarity given to researchers from different (and that's why they are so attractive) worlds – both from a cultural and linguistic point of view – that have, despite of this, a lot in common.

Ultimately, what I particularly enjoy, more than the contacts established, is the opportunity to have been a bridge, of collaborating for the establishment of turning points and, by them, perceiving as closer two academic universes that before had seemed far apart. My joy comes from having been able to promote personal encounters that have multiplied themselves and have given space to new encounters and, at the end, to realise through this experience that, in fact, as André Farias argues (2014, 125), 'life within the encounter with the other, with the stranger, *with all forms of stranger*, is much more interesting, much more thought-provoking'.

Significant hospitality in the dialogue Brazil-Portugal

by Isabel Baptista

To think about hospitality in a significant way, as a gift, as suggested by Camargo (2002, 2008), valuing it in all its social-anthropological and axiological range, entails consideration of a vast and particularly dense theorising field from a human point of view. For Camargo, the challenge begins very early, by conceiving a touristic experience as a 'social fact, as ritual and as ethics' (Camargo 2008, 24), according to a paradigmatic vision, so that one is obliged to enlarge, deepen and transcend the epistemological limits traditionally associated with areas

of tourism, hotel management or gastronomy. The author suggests that, in these terms, 'the object of the research is no longer exclusively the tourist travelling who searches for a room or a meal, but can also be the migrant, the foreigner, the different, the stranger' (Camargo 2002: 14).

In fact, this view of hospitality, inspired by the Maussian conception of 'gift', introduces much wider axes of epistemological reflection, pointing us to conditions for the development of complex thinking, thinking that is capable of heterodoxy, capable of welcoming and creatively processing the unknown and the imponderable. In this perspective, it isn't just a matter of opening the way to the interdisciplinary dialogue and to the comparative study on ways of welcoming (Camargo 2002, 17), but also of recognising hospitality as a structuring element of reason itself and, accordingly, as an emergency condition of 'hospitable scientific mentalities', which is the same as saying of sensitive, cosmopolitan and problematising intelligences.

These are essentially the theoretical assumptions that have served as a basis for the intense work of academic cooperation developed between Portugal and Brazil during the last decade, particularly between the Master's Programme in Hospitality at the Universidade Anhembi Morumbi (UAM/SP) and the Master's Programme in Social Pedagogy of the Faculdade de Educação e Psicologia at Universidade Católica Portuguesa – Porto (FEP/UCP).

As always, in situations of authentic hospitality, there is a very personal gesture of welcoming towards an 'other' in the origin of this singular history of academic hospitality. I'm referring to the invitation I received through e-mail to take part in the work edited by Célia Dias, the book *Hospitalidade: Reflexões em Perspectivas [Hospitality: Reflections and Perspectives]*, published in Brazil in 2002.

In any case, what might have been just an opportunity for international participation, would make way for a cycle of successive gifts, marked by a multiplicity of encounters (face-to-face and from afar), of academic interchanges, joint publications and common projects. It was within this context that, some years later, I was given the opportunity to coordinate, as an invited speaker, the First International Colloquium on Hospitality, promoted by UAM, which had Luiz Camargo as debater (São Paulo, 2007). The way I was received, loved and welcomed on that occasion largely transcended the usual level of academic cordiality, translating itself into a surprising, unforgettable and significant experience of hospitality. Since then, my work on hospitality has become inseparable from personal, professional and institutional links to Brazilian authors, with many evident reflections of this in our academic work on the subject in Portugal.

São Paulo's colloquium was followed by the joint organisation of the Second International Colloquium on Hospitality in 2009, this time in Portugal, in the city of Porto. From then on, the dynamics of cooperation between the two Portuguese-language countries has never stopped, as shown, for instance, in the collaboration agreement celebrated between the journals of the two partner institutions, *Revista Hospitalidade* (UAM/SP) and *Revista Cadernos de Pedagogia Social* (FEP/UCP) and the promotion of joint research projects. Among these, there is the project on urban hospitality, implemented through two sub-projects, São Paulo Welcomes and Porto Welcomes, respectively coordinated by Maria Salles (UAM)

and Isabel Baptista (UCP) and developed by a large team of invited researchers and students of masters' and doctors' degrees.¹⁰

For Portuguese authors, this dialogue has revealed itself as decisive for the affirmation of new lines of reflection around the hospitality issue. The contact with Brazilian scholars such as Ada Dencker, Elizabeth Wada, Luíz Camargo, Marielys Bueno, Mirian Rejowski, Raul Rego, Maria Salles and Sênia Bastos, among many others, has established a cycle of giving-receiving-repaying. It has also been the generator of new 'Atlantic bridges', particularly in the framework of the Associação Nacional de Pesquisa e Pós-Graduação em Turismo (ANPTUR) and of the research group coordinated by Márcia dos Santos at the Universidade de Caxias do Sul (UCS), in Brazil.

In order to understand the influence of this chain of hospitality within the Portuguese context, it is important to highlight that, in Portugal ten years ago, academic essays on hospitality were scarce and predominately registered in philosophical anthropology.

My own reflections on the subject at that time were limited to this field, through an attempt to substantiate the notion of 'subjective hospitality' within the framework of conceptual affiliation to the French matrix, inspired by authors such as Emmanuel Lévinas and Jacques Derrida (Baptista 2002).

Associating hospitality with the inter-subjective plot produced in a face-to-face encounter, this line of problematisation has been expanded, converging today to the argument of an 'ethics of hospitality' built on the triptych of welcoming, responsibility and kindness. This thinking has been applied to education and the so-called *people professions*, including, in this sphere, performance related to traditional areas of hospitality such as tourism (Baptista 2007, 2010, 2014).

Nowadays in Portugal, although it isn't possible to say that studies on hospitality correspond to an area of autonomous knowledge, there are specific, well consolidated lines of research, highlighting the line on 'Pedagogy and Urban Hospitality', framed by the Centre for Studies on Human Development [Centro de Estudos em Desenvolvimento Humano] (CEDH-UCP) and with evident expression in many master's and doctoral dissertations.

Within this academic context, hospitality has served to reconceptualise, for instance, models of school management, processes of curricular development, models of educational relations and the professional identities of educators. But it is above all within the sphere of social pedagogy, the science of education, that one elects as an object of study the *praxis* social-educative in the plurality of its dimensions (formal, non-formal and informal), and that the themes of hospitality, particularly urban hospitality have been highlighted, whether on the level of theoretical debate, or of public policies completion.

As Camargo continues to remind us, cities work as privileged places of social hospitality, involving people and spaces. For this reason, 'aesthetical investment – of any nature – in streets, squares, monuments and its reception and circulation infrastructure, is a manifestation ruled by the system of gift. The city adorns itself and exposes its beauty to those who live in it and visit it' (Camargo 2008, 30).

Approached in this sense, hospitality imposes itself as a requisite of the 'inter-human bond' and, consequently, as

a requirement for social pedagogy. The assumption is that people – all people – have the capacity to learn continually, implementing their gifts of perfectibility and educability through the experience of relating with others. And it is just here that social pedagogy plays a crucial role, addressing, on one side, the formation of people along all existential courses according to the logic of ‘learning in and with the community’ and on the other side, focusing on relational quality in the places of life.

One recognises nevertheless that ‘analysing hospitality today under any circumstance is to unveil the panorama of both hospitality and inhospitality (or hostility), that surrounds human relations’ (Camargo 2008: 44). This inhospitality thereby puts to the test the requirement of an unconditional and comprehensive hospitality meant for all people without exception. The case of ‘homeless people’, people radically ‘without a place’ represents for this purpose a paradigmatic example, corresponding today to one of our privileged domains of research. We then associate the *ethos* of touristic experience with the *ethos* of pedagogic experience, both valued as experiences of otherness by excellence. After all, linked to the logic of the gift, the term hospitality designates also a value, leading to a ‘criteriology of the desirable’ (Camargo 2008, 28) that belongs to educational rationality. That is, lived within a logic of hospitality that goes far beyond ‘market finality, interpersonal relations of a touristic character constitute themselves as occasions of relational learning.

On this understanding, we consider that there are possible links between sciences of tourism and the sciences of education, as the essays produced over these years within the framework of bi-national cooperation have shown, so that the challenge of thinking about hospitality substantively will continue to inspire the dialogue Brazil-Portugal in the future, with all that may imply in terms of conceptual and methodological work.

In any situation, hospitality works as a regulative idea of illuminated social dynamics by the sense of gift that comes from experiences of otherness. In particular, for contemporary university culture, practices of academic hospitality as those I have just mentioned certainly constitute a huge challenge in the sense of opening up ways of knowledge and relevant action.

Relations between worlds and times: an exercise in academic hospitality between Brazil and Spain

by Alexandre Panosso Netto

This account of my experience is given in reply to the proposal of understanding hospitality in its wider forms and to the challenge of further expanding the scope of possibilities of cooperation between investigators of different worlds (countries) and times (generations). In particular, it refers to the relation established between myself and the Spanish researcher Félix Tomillo Noguero,¹¹ as well as between him and other researchers of tourism and hospitality in Brazil.

Not without reason and because of the depth and intensity of the relation established between the Spanish professor and myself, over the last few years I ended up becoming his main collaborator in Brazil and therefore this account has a strong and emotive personal touch. To refrain from feelings awakened by the emotion of discovering the other and a

new knowledge, of a new way of thinking and acting, would be to treat a human being as a machine. And this is not my purpose.

Tomillo Noguero never made any formal study of tourism or hospitality. His formation was in Law and Political Sciences, at the University of Sussex, in 1986. His access to the field of tourism took place during the foundation of Escola Superior de Turismo de Valladolid, the first in Spain, in 1964. The school operated uninterruptedly for 40 years (1964–2004). During this time, Tomillo Noguero became a reference for touristic and hospitality studies in northern Spain, more specifically in the region of Castilla y León.

His influence included his work as a consultant to the World Tourism Organization (OMT) and as speaker in dozens of countries. When he passed away in July of 2014, he was a visiting lecturer at Universidade de São Paulo (Brazil) and at Universidad Anáhuac Norte (Mexico) and a regular professor at Universidad Antonio de Nebrija (Madrid).

Considering the fact that Tomillo Noguero visited Brazil only in the mid-90s as a consultant and speaker on tourism, this first visit to the country did not generate any significant encounters or projects.

For Tomillo Noguero, hospitality was an unconditional concession. For him:

‘Pure or unconditional hospitality does not consist of an invitation and much less an avid invitation without a noble spirit. Without this hospitality, the conception of the other, of otherness would not have emerged. Hospitality is open to all in advance, anybody can enter into our lives, even we don’t expect them, and even if they are absolutely strangers, unidentifiable, unpredictable, fully other’ (Tomillo Noguero 2013, 176).

The adoption of the concept of unconditional hospitality became vital for Tomillo Noguero – in the epistemological and practical sense. Of the dozens of articles and books he wrote, just a few were published, although many are known, since he would distribute them graciously to his students, colleagues and other people interested in them. Furthermore, he developed many theoretical studies that had been requested from him, but without receiving any payment for them.

His perspective on hospitality was classical, original and essential. His favourite classic Greek verb to express the phenomenon was *katalyō*, (καταλύω, *katalyō*, from *κατα*, *kata*, ‘entirely ‘from top to bottom’, and *λύω*, *lyō*, ‘untie’), that means (a) to dissolve, (b) to make the peace, or (c) to host/visit (Tomillo Noguero 2010a). Showing his affection and appreciation for the classics, he wrote:

It would be worth it that we, members of Western civilization, who consider ourselves heirs of the Hellenic legacy, would reflected on its forking judgement and catalysed the transformation of mentalities about the responsibility we take when we study, academically or professionally, hospitality in general or touristic hospitality in particular. What we are taught and still need to learn from the Achaeans, Dorians, Ionics and Aeolians, whose settlement in Greece, Aegean Islands, Sicily and several zones of the Mediterranean coastline, was the genesis of the

great civilization of Helade or ancient Greece (Tomillo Noguero 2010a, 214).

In his view, hospitality is imperative, fundamental, necessary and inevitable, an obligatory moral condition of society. Thus, the theoretical posture of this author also substantiated his daily practice. The coming and going between concepts and action formed the same phenomenon and the dissociation between the practical and the theoretical world existed only in the minds of the imprudent, such as this passage highlights:

From the practical epistemology, I believe that it is easy to agree with the formal theory of Schön, which emphasizes the inseparability theory-practice, so much that theory is situational (that is, it is linked to a set of factors or circumstances) and practice is the pertaining comprehension and the action within a landscape of values and situational limitations. The objective of non-formal theory is not to represent or explain, but to interpret, comprehend and judge (Tomillo Noguero 2010b, 237).

From his initial work with tourism, he quickly turned to the themes of hospitality, not by his own will or external orientation, but because the phenomenon of hospitality captivated him. And then he could not perceive tourism disconnected from its first foundation: hospitality. The notion of the other, within the domestic or commercial relation, originated a demand: the host, a fragile element.

From his interest in the theory of tourism, in 2007 he had contact, through one of his doctorate students with the book *Philosophy of Tourism: Theory and Epistemology* [*Filosofia do turismo: teoria e epistemologia*] (Netto 2005), that I had published after completing my doctorate.

Agreeing with some ideas, expanding and disagreeing with many others, Tomillo Noguero got into contact with me and after several e-mails we met in Valladolid, in July 2007. That was the moment in which the system of gift established itself with greater strength between two researchers of different generations, who lived in different worlds, but had the same theoretical tuning. And more: it was also the moment when Spain started to receive a large number of researchers and when a group of scholars from Brazil became influenced by this Spanish researcher. So, Tomillo Noguero became Félix, and Panosso Netto became Alexandre.

The contact between us, from the very first moment, was an action of gift. In his first e-mail, of 22 February 2006, Félix presented his broadest and deepest views of tourism, in order to make himself understood. In a long message, he highlighted his opinions about the importance of an editorial project on the epistemology of tourism.

His comprehension of tourism was not superficial, lightweight or immediate. It was reflective, critical, extensive and profound. Furthermore, he perceived in a *sui generis* manner the relation between tourism and hospitality, from the subject *homo viator* (man the wayfarer), as a first entity of such phenomena, enhanced by universal reflections of ethics and otherness, as manifested in the same message:

With the previous indications my intention was to give you a brief idea about my conception of tourism, that I think it is closely related to essentialism, ontology and ethics and I define it as travel and hospitality (two simultaneous, reciprocal and bi-unilateral actions and effects). Within the travel I highlight the universality of *homo viator* doctrine; and within hospitality the universality of the law of hospitality, source of

inspiration of the ethics of hospitality or otherness (F. Tomillo Noguero, personal communication, 22 February 2006).

To end his message, making it clear that a true cycle of gift could get started there, he wrote, 'I hope it has been the beginning of a broader and deeper institutional and personal collaboration at other levels' (Tomillo Noguero 2006). And so it continued, although, at that moment, we could not imagine where such collaboration would take us or how deep it would be.

This relationship between the senior researcher and the young researcher was strengthened by mutual empathy and admiration, possibilities of learning, an uncertain future to be built. Realising that Félix deserved to be known by more people of my academic circle, I introduced him to the Mexican researcher Marcelino Castillo Nechar, of Universidad Autónoma del Estado de México. Subsequently, they became collaborators and Félix went to Mexico to take part in conferences and in 2009 Castillo Nechar went to Valladolid to develop his post-doctorate in education and tourism, under the supervision of Félix.

At the end of 2009 Félix donated the library of Escola Superior de Turismo de Valladolid to me – nine tons of publications. Today this collection is housed at the Escola de Artes, Ciências e Humanidades da Universidade de São Paulo, in Brazil, as the Collection of Arts and Humanities Félix Tomillo Noguero.

In 2010, he again visited Brazil, for an academic conference, and this time accompanied by his wife Maria Francisca Colomo Campos. We took part in two additional gatherings, both in São Paulo. During these three events we got in touch with the main investigators of tourism and hospitality in Brazil. His horizons expanded and he was also able to visit the Amazon Forest, in the region of Santarém, Pará. He had confessed me it was one of his dreams.

Through him, in 2011, the Escola de Artes, Ciências e Humanidades da USP formalised an academic partnership with Universidad Europea Miguel de Cervantes-UEMC, in Valladolid. Since then, there has been a constant flow of undergraduate students between the universities. Félix would personally host the undergraduate students who arrived for the first time in Valladolid, in a clear demonstration of appreciation for the other and valuing of the practice of hospitality.

These interactions continued, and in 2011 Félix received me for my post-doctorate degree as my supervisor. From that year of studies an unprecedented investigation took place entitled 'Origins of touristic knowledge: sources and development, from the nineteenth century to the Second World War', today with approximately 1 500 pages and two thousand bibliographic sources in thirteen languages. The idea for this study was presented in a scientific article in 2011 (Netto, Noguero & Jager 2011).

As a proof of recognition of his deep knowledge, in May 2014, the Escola de Artes, Ciências e Humanidades da USP approved a process-invitation for Félix to be visiting lecturer/researcher, from August 2014 to July 2015. We would work for 12 months in the undergraduate and post-graduation programmes in tourism of EACH-USP. I was to be the professor responsible for his presence in Brazil. Unfortunately this visit never happened because he passed away that

July. The cycle of the gift was interrupted by his death but continues with his wife María and his four children.

Félix at times was a perfectionist. Because of this, his greatest works have not been published yet. His greatest contribution to the theme of hospitality is the book *Las grandes religiones, la Biblia y el turismo* [Great religions, the Bible and tourism], presented in the form of conference in 1993, in La Coruña. This work will be published with a new title: *La hospitalidad en la Biblia y en las grandes religiones* [Hospitality in the Bible and in great religions].

As a way of keeping alive the name and the teachings of Félix, the *International Chair Félix Tomillo Noguero of Hospitality Tourism* is being created, that initially will include universities from Spain, Mexico, Colombia and Brazil. Furthermore, a blog has also been created to spread the ideas and works that have been developed (www.hospitalidad.info), related to the late professor.

Experiences of hospitality such as those recounted here are experiences of encounters. Encounters are the result of collective coexistence at their highest level of wholeness and complexity and within infinite possibilities of interaction, from the cruellest hostility to the most intense expression of hospitality. A statement by Norberto Bobbio (1977) about the sense of tolerance illustrates well the ethical sense of hospitality experiences. For the author, tolerance, in the sense of acceptance of the other,

... corresponds to an organic conception of society that privileges collective coexistence. In this sense, it proposes the contraposition and the dialogue between different cultures, within a space that allows the uneasiness of the research, the sting of doubt, the will of dialogue, the critical spirit, the measure in judgement, the philological scruple and the sense of complexity of things (Bobbio 1977, 281).

The creation of a space for the acceptance of the other – in its more positive sense – that leads us not to deny or reject what is different, but to oppose ideas eventually incompatible and shows new realities based on respect and solidarity, seems indispensable for the promotion of peace in the contemporary world. This is the greatest challenge to be met by academic communities, particularly those that dedicate themselves to the study of hospitality, and where a timid and dissociated practice does not make any sense.

Collaboration, commitment, respect: the way for international integration of academic communities dedicated to hospitality

As the accounts presented here show, experiences of academic hospitality have to some extent been lived on an international basis, whatever that is. In more or less complex terms, relations have been built and nurtured between researchers of different worlds and times. Nothing can be more satisfying than this to a scientific community that shows even partial interest in the nuclear and transversal idea of hospitality that addresses globalising issues, including tourism, mobility, culture, entertainment, leisure, inclusion, gastronomy, hotel management, events, diplomacy, cosmopolitanism, among many others.

Within the formal staff of universities, scientific journals publishers, associations of research and post-graduate studies,

agencies of promotion of research and the context of events, there are still huge challenges to be met in the sense of promoting effective academic hospitality.

In February 2012, directly after our experience of his hospitality in Nottingham, Conrad asked how he might begin a collaboration between himself and Luiz Octávio, as native speakers of different languages, unknown to the other. It would not be too hard to find a translator, but even that does not really solve the problem. A translation often fails to communicate feelings adequately and it is the actual experience of hospitality – mediated by the encounter – that creates that core of affection that is vital to effective interaction in personal relations.

What seemed logical to us, at the time, was to look for alternatives to promote not merely that encounter, but a broader encounter between academic communities linked to the two different linguistic communities, English and Portuguese speaking. And so besides introducing them to each other, we decided to take on the challenge of designing a project that would give these communities the opportunity of getting to know the thinking of these two important researchers for each of the schools, British and Brazilian: Lashley and Camargo.

We also sought to present the result of this dialogue to international scholars of hospitality in a democratic and comprehensive way. From the start it has been clear that there is no presumption that Conrad or Luiz Octávio are representatives of a 'school' or owners of any supremacy in terms of production of knowledge on hospitality.

In the scope of this project, because they have given hospitality studies their systematising models of the practices of hospitality, these authors have appeared as important references for the development of the theme within the scope of the linguistic universe in which they work. Their approaches to hospitality have guided its methodological positioning, helped to define objects of study and oriented the design of a theoretical *body* that has continued to develop within both linguistic spheres.

As mentioned earlier, with the support of the Academy of International Hospitality Research (AIHR), based at Stenden University of Applied Sciences, Netherlands (the institution to which Professor Lashley is linked), an international conference was held in November 2014 to which Brazilian researchers were invited and in which the state of art of researches in hospitality was exposed, both theoretical (*studies of hospitality*), and applied (denominated *studies for hospitality*). The event gathered both experienced researchers and the new generation linked to undergraduate and post-graduate programmes in tourism and hospitality of Stenden and also members of the Brazilian academic community dedicated to hospitality, represented by Universidade Anhembi Morumbi (UAM), Instituto Federal de Educação, Ciência e Tecnologia de São Paulo (IFSP) and Escola de Artes, Ciências e Humanidades da Universidade de São Paulo (EACH-USP).

Professors Conrad Lashley, Sjoerd Gehrels and Elena Cavagnaro were the hosts of the conference, issuing the invitations and orienting the reception of 78 participants, in a two-day event. In organisational terms, it is worth noting their regular practices of welcoming participants to an event of this nature, and highlighting the role of Stenden Hotel School, where most of the international delegation stayed and where

communal meals were offered, which became very pleasant occasions of personal and professional interaction.

From a subjective point of view, the conference – as well as the joint publication of the proceedings – deserves prominence. Most importantly within the context of promoting encounters, it seems to have been an opportunity for the effective exercise of what Alison Phipps and Ronald Barnett (2007) call academic hospitality. For these authors, within the environment of the academy, hospitality can take surprising forms. Practiced in the form of welcoming new ideas, it takes the shape of epistemological hospitality, and linguistic hospitality in the act of translating and interpreting academic essays, publications of scientific journals or in events promoted internationally. It also takes on a touristic character in the reception and hosting of visitors from other countries.

The concept of hospitality within the academic environment has been directly or indirectly mentioned by several authors (Lynch et al. 2011, Phipps & Barnett 2007, Kuokkanen 2003, 2008, Bauman 2011). For them, it is up to the academic communities to dedicate themselves not only to theoretical learning (particularly what happens in a solitary and endogenous manner), but the effective practice of hospitality, through the transformation of academic spaces into places of hospitality, through the creation of moments of welcoming the ideas of the other and by the adoption of postures of resistance to so-called epistemic ignorance, in the terms suggested by Rauna Kuokkanen (2003, 2008).

For Kuokkanen (2008), although the academy is a relational space in which there are more than adequate conditions for interaction and sharing of ideas, academic practices seem in fact to be linked to intellectual traditions and epistemic hegemonic approaches that, in the extreme (and very commonly) lead to epistemic ignorance or to a condition in which researchers stay stuck to concepts that they consider superior or sacred, refraining from knowing or absorbing any ideas outside their own dominion.

According to Kuokkanen, 'epistemic ignorance refers to ways in which academic theories and practices ignore, marginalize and exclude other than dominant Western European epistemic and intellectual traditions' and when other forms of knowledge different from the hegemonic ones are ignored, 'they are made to disappear through this invisibility and distance' (Kuokkanen 2008, 63).

In addition,

Epistemic ignorance is thus not limited to merely not-knowing or lack of understanding. It also refers to practices and discourses that actively foreclose other than dominant epistemes and refuse to seriously contemplate their existence (Kuokkanen 2008, 63).

Her suggestion to avoid and/or fight against this situation is always through the adoption of academic practices based on a language that is inclusive and, if possible, universal, that may be adopted and shared by everyone and not understood only by a specific area of knowledge. In this sense she defends a posture of respect and reciprocity within the academic environment and argues that 'the ethics and the future of the academy require hospitality. Without openness to the other, the responsibility towards the other, there is no future for and in the academy. The future of universality is the openness to the other' (Kuokkanen 2008, 74).

Phipps and Barnett (2007) present dialogue as the fundamental element for academic interactions in the contemporary world. They suggest that a renewed dialogue be adopted, different from formal dialogue, stuck to rituals and obsolete protocols. In their opinion, dialogue is free, open, sincere and respectful. It places interlocutors at the same level and nullifies any hierarchy or relationship of domination, as a necessary condition for effective communication.

For them, this renewed dialogue must be permanently promoted, under several formats, from the casual encounter in the corridors of universities, to the conversations in the format of seminars, symposiums, conferences or academic publications that do not fit into the predictable structure or heavy language normally dictated by academicism. In both cases, it is more relevant to promote practices of interaction that highlight values of true hospitality and aim at a constructive dialogue, beyond mere communication of opinions or ideas. In their perception, conversations like that are only possible in situations where 'an ethic of academic hospitality has the chance to grow' (Phipps & Barnett 2007, 253).

In the opinion of Lynch et al. (2011), interaction between researchers of different areas of knowledge (even those who dedicate themselves to the same theme) is still very limited and dialogue and interdisciplinary collaboration are restricted. But this means that opportunities for favourable spaces should be built for the effective exercise of academic hospitality and the fight against epistemic ignorance, towards the production of academic knowledge that is more valuable and useful to society.

In this sense, the experiences of hospitality to which all of us were exposed at the Leeuwarden conference in 2014, and this joint publication that resulted from it, were the result of successful efforts of integration between some researchers of the Anglophone group and some Brazilian researchers. We realised in the end that this effort of integration between different generations, linguistic communities, theoretical lines and methodological procedures was a challenge we are easily capable of meeting. To some extent we have already met it. However, the experience we have lived also shows that the challenge continues and that it is huge. In this sense, we could simply refuse to accept it. We could do what many scientific communities from many areas of knowledge do. But then, we are talking about hospitality.

New perspectives for the exercise of hospitality within the academic environment seem to indicate the imperative need for a position of collaboration, commitment and respect among lecturers, researchers and students. Only on that foundation does an effective international integration of academic communities dedicated to hospitality seem possible.

As we have already said, there are many action fronts open. Our greatest difficulty is that of otherness. The experience we have been through shows that some of these challenges have started to be met:

Linguistic hospitality is taking shape through the goodwill and communication efforts of all, with or without the help of translators, in a moment when the foreign language is not seen as an unresolved problem, but as a hurdle to be overcome, on behalf of integration between different linguistic cultures.

The dissemination of knowledge we've been searching for is no longer restricted to a certain audience, because of our own option of producing studies that are published in scientific journals edited in Portuguese and English at the same time.

The conference events place hosts and visitors on equal terms, on account of the condition of being invited and received (instead of submitting the other to his approval, as in a regular process of submission of articles to be evaluated by a scientific committee), opening the door to the other and being available to listen to what he has to say.

Generations, cultures and opinions become mixed and, with this, we all have the feeling that this is the most correct way of integration to be followed and that we need to commit ourselves not to make of academic hospitality an empty discourse, but a practice.

Experiences of hospitality are created here that go beyond the space of events or piles of papers compiled in the form of scientific journals or materialised electronically, translating themselves into appropriate times and spaces for designing promising professional interactions and under favourable conditions for the strengthening of effective and affective social bonds.

Leonardo Boff (2006), the Brazilian philosopher, says that to welcome the other effectively, whether he is near or far, it is necessary to be able to get rid of any preconceptions, to promote dialogue and proximity, observe him in an attentive and committed manner, to make sure that communication happens effectively, understand his symbolic universe and promote a covenant with him in the sense of empathy and identification. Effective coexistence nowadays has to be inclusive. What we are living is a challenge of inclusion, in the form of collective learning.

Notes

- ¹ Although Conrad Lashley's concept may be called 'simplistic' and has been criticised by several scholars, among them Slattery (2002), who gave it severe criticism and generated a polemic discussion presented in the form of five subsequent articles (Brotherton 2002, Slattery 2003, Brotherton 2003, Jones 2004a, 2004b), his contribution seems undeniable in the sense of proposing a model of 'three domains' of hospitality and because of this content, give voice to a series of authors who, agreeing or not with the ideas we presented all collaborated for the maturation of the field of hospitality.
- ² Although in Brazil there are several post-graduate programmes in Tourism in which the theme of hospitality is constantly addressed, the programme of UAM, implemented in 2000, brought as a proposal direct and primary dedication to the theme, which transformed the university into a focal spot of scientific knowledge production linked to the area. This was strengthened with the creation of the scientific journal *Hospitalidade*, in 2004, a journal in which articles directly associated to this area of study are published. Between 2004 and 2014, over 240 masters' dissertations were produced in the UAM programme and, within the same period, more than 140 articles were published in the journal *Hospitalidade*, which characterises one of the most fruitful movements of disclosure of researches related to the area all over the world.
- ³ They are, (1) Dias, Célia Maria de Moraes (Ed.). *Hospitalidade: reflexões e perspectivas*. Barueri: Manole 2002, (2) Dencker, Ada de Freitas Maneti & Bueno, Marielys Siqueira (Eds.). *Hospitalidade:*

cenários e oportunidades. São Paulo: Pioneira Thomson Learning, 2003.

- ⁴ The studies related to the so-called French matrix of hospitality, although restricted to the French linguistic community were extensively translated and incorporated by academic groups throughout the world, including Brazilian scientific communities, deeply influencing them. This relation of influence and the terms in which the interaction of studies took place (or not) is not object of this text and, therefore, it does not appear as the focus of the discussions presented here.
- ⁵ Luiz Octávio de Lima Camargo lived in Paris for six years, where did his specialisation and doctorate at Université Paris V – René Descartes. His doctorate thesis, entitled 'Genese du loisir dans les pays en voye de developpement: le cas du Brésil', was developed under supervision of Joffre Dumazedier, one of the most renowned French sociologists.
- ⁶ An extensive survey of the production in hospitality research linked to academic communities of the English, French, Spanish and Portuguese-speaking worlds was done by Ana Paula Spolon at the Programme of Post-Doctorate at Universidade de São Paulo (USP), as a post-doctorate research project linked to Escola de Artes, Ciências e Humanidades (EACH).
- ⁷ Recently, it should be noted, there has been the publication of the book *Laços sociais: Por uma epistemologia da hospitalidade* (Caxias do Sul: Educ, 2014), edited by Márcia Maria Cappellano dos Santos (Universidade Caxias do Sul – UCS, Brazil) and Isabel Baptista (Universidade Católica do Porto, Portugal), divided into two sections, each by authors linked to Brazil and Portugal.
- ⁸ For Boff, regarding communication, if necessary one should promote efforts to adjust forms of linguistic interchange, even within the context of hegemony of a language considered universal. In his own words, 'there will always be a general language, through which people may shorten distances and promote the participant knowledge ... However, the language of each people is irreplaceable and represents their richness' (Boff 2006, 29).
- ⁹ For this collection, we adapted the book written by Lashley in 2000 in the following work: Lashley, Conrad & Spolon, Ana Paula. *Administração de pequenos negócios de hospitalidade: Guia do gestor*. Rio de Janeiro: Campus Elsevier, 2011. (Coleção Eduardo Sanovicz).
- ¹⁰ The main objective of this project is the production of theoretical and practical knowledge about indicators of urban hospitality, through the study of the dynamics of social welcoming, characteristic of two cities, Porto (Portugal) and São Paulo (Brazil), aiming at obtaining elements of comparative analysis about the practices of hospitality related to the welcoming of foreign citizens. Having as reference entities that render services of welcoming to this vulnerable human group, it is intended to investigate its organisational practices, checking at the same time the way that citizens themselves felt welcomed and supported. In order to ensure the consistency of the common project, the researchers responsible for each one of the sub-projects work mutually as external scientific consultants, committing themselves to promoting a permanent inter-institutional and inter-personal dialogue.
- ¹¹ Prof. Dr. Félix Tomillo Noguero (Valladolid, 1943–2014) was to have been one of the authors of this article. To him belongs the first proposal of application of the notion of academic hospitality, without even knowing the text by Phipps and Barnett, used by us as a theoretical reference. This editorial project, the last in which Professor Félix took part, lost his direct collaboration in July of 2014, when he passed away. His ideas, suggestions and most importantly, examples and legacy will stay with us and permeate the contents of this work. His last contact through e-mail related to this production asked that we give it a more personal tone than the normally established in academic publications. For him, it would only be possible to talk about human relations including

emotion, never through a measured, restrained, cold and calculating parlance.

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