

Comparative Analysis of the Western Hospitality and the Japanese Omotenashi: Case Study Research of the Hotel Industry

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Abstract

In this paper the authors clarify the nature of the Japanese omotenashi originated from the tea ceremony and its application to services industry, especially hotel industry through a case-based research of the three hotels, i.e., the Ritz-Carlton Hotels & d Company, the Hoshino Resort, and the Blue Tree Hotel & Company.

The authors found that the excellent hospitality of the three hotels are similar in terms of the Japanese omotenashi at three points on the surface level. But the mechanisms of the Western-style hospitality and the Japanese-style omotenashi are quite different. While the Western-style hospitality largely depends on employee's extrinsic motivation, the Japanese-style omotenashi depends on employee's intrinsic motivation.

I Introduction

It is the tea ceremony that Japanese omotenashi has begun to spread. When you translate omotenashi into English, you often translated it as Japanese hospitality generally. However, the concept of omotenashi is different from the concept of the Western hospitality.

The purpose of this paper is to explore what impact of omotenashi of the tea ceremony has haven on the omotenashi education of service industry by case study research about three hotel companies. One company is the Ritz-Carlton Hotel & Company (hereinafter referred to as Ritz). Another company is the Hoshino Resort. The third company is the Blue Tree Hotel & Company (hereinafter, referred to as Blue Tree).

This paper is organized as follows. In Section 2, we will introduce the three companies to explain the mechanism of providing excellent hospitality to a guest. In Section 3, we will discuss the similarities and differences of the mechanism to realize the Western hospitality and the Japanese-style omotenashi. Finally, in Section 4 we will show the conclusion of this study and

the future research themes.

II Hospitality training of the three hotel companies

1 The Ritz-Carlton Hotel Corporation

The Ritz is running the business based in Golden Standards. The contents of the Golden Standards are described in the folding pamphlet of business card size usually called Credo. It is listed there about The Credo, The Motto, The Three Steps of Service, Service Values, The 6th Diamond and The Employee Promise.

The Credo is equivalent to management philosophy, and it consists of three items. That is: “The Ritz-Carlton is a place where the genuine care and comfort of our guests is our highest mission,” “We pledge to provide the finest personal service and facilities for our guests who will always enjoy a warm, relaxed, yet refined ambience,” and “The Ritz-Carlton experience enlivens the senses, instills well-being, and fulfills even the unexpected wishes and needs of our guests.”

The company’s Motto is “We are Ladies and Gentlemen serving Ladies and Gentlemen.” The Three Steps of Service is “1. A warm and sincere greeting. Use the guest’s name, 2. Anticipation and fulfillment of each guest’s needs, and 3. A fond farewell. Give a warm goodbye, and use the guest’s name.”

The Employee Promise is as followings: “At The Ritz-Carlton, our Ladies and Gentlemen are the most important resource in our service commitment to our guests. By applying the principles of trust, honesty, respect, integrity and commitment, we nurture and maximize talent to the benefit of each individual and the company. The Ritz-Carlton fosters a work environment where diversity is valued, quality of life is enhanced, individual aspirations are fulfilled, and The Ritz-Carlton Mystique is strengthened.”

The last is “Basics” with 20 items. For example, it is in item 1: “The Credo is the principal belief of our Company. It must be known, owned, and energized by all.” Also it is in item 13: “Never lose a guest. Instant guest pacification is the responsibility of each employee. Whoever receives a complain will own it, resolve it to the guest’s satisfaction, and record it” (Bacon and Pugh, 2004, p. 64, Partlow, 1993, p. 18, Michelli, 2008).

Ritz places the “quality leader (QL)” person in charge of dealing mainly with analysis about quality control of the service and planning the solution support. QL analyzes “the guest comment” that a staying guest wrote and “a guest incident action form” (solution of the prob-

lem report) that a hotel employee wrote. QL is different from a complaint receptionist and a person in charge of processing. In anticipation to the situation in the future, may occur, QL keeps thinking about a way of accurate correspondence with quickness in predicting the situation that may occur in the future (Maeyama, 1999, p. 24).

It is a small group called "Quality Improvement Team (QIT)" that show power for improving customer satisfaction. When same problems occur repeatedly 4-5 times, QIT in charge of the solution is organized. One QIT gathers participants in 5-6 people from the section concerned. The Ritz Osaka always has been organized 8-10 QITs whose problems are from a small problem of "how to improve the usability of the in-room mini-bar" to a big problem which costs of several hundreds of million yen.

Ritz is also focusing on raising employee satisfaction because increasing the satisfaction of the employee at the workplace is essential to improve the morale of employee. Ritz has conducted employee satisfaction surveys of the whole world once a year. Employees who answered "very satisfied" were up 81% in the survey conducted by the Ritz Osaka in 2003. Although it was a good grade to exceed four points of last survey, a general manager of the hotel launched the QIT for reason he was dissatisfied with the performance by saying "it was still low" (Tachiki and Sato, 2003, p. 115).

Ritz utilized the morning assembly called "line-up" to penetrate the Gold Standards. The core of the lineup is two events of "Today's Basic" and "the Wow Story" (Author Unknown, 2006, pp. 36-37).

The "Basic" has 20 items, and line-up talks about one item one by one every day. If the theme of the day is the item about the complaint processing, for example, the staffs talk about a real complaint that happened the day before. The everyday theme is common with Ritz of the whole world. It repeats the order to No. 20 from No. 1.

The "Wow Story" is an announcement meeting of the episode that made a partner saying "Wow!" by strongly impressing the partner for guests. It becomes the place of the information sharing at the same time to praise the employee who did good work. "Wow Story" has device of global commendation. If each hotel has episode of "this is the wow story," it submit the report to the head office. On Friday and Monday, particularly excellent one among the stories that have been collected from the hotel of the world, is distributed to each hotel. Annual Best 10 also will be announced.

Line-up has been carried out in every department. It done five times a day at the department of cleaning where shift is finely divided. Every day general managers and the president of the

head office also have time to discuss “Today’s Basic” and “Wow Story” along with executive employees.

Ritz introduces “First Class Card” and “Five Star Employee Commendation” as a mechanism mutually praise each other staff. The former is a handwritten message card, regardless of the department, to hand a staff with the feeling of thanks when you witness the success of the staff or when you had help from the staff.

Based on a personal judgment, a staff may hand this card to other staff in the line-up of the workplace. Because it is in front of many staffs, the emotion of the staffs to receive the card increases and helps the information sharing on the waiting method on customers. A staff who received the card copies it and submits it to the Human Resources Department. It becomes a part of the assessment materials of a raise in salary and the promotion. The Department posts a part of the card on the bulletin board of the backyard to promote the information sharing (Author Unknown, 2008, pp. 166-167).

The Five Star Employee Commendation is carried out in the following procedure. Each department recommends a person considered to have done a particularly superior action once in three months. The executives examine their detailed action contents closely and finally elect five people. They add the batch that contained five stars to the chest of the uniform and work proudly (Author Unknown, 2005, p. 137).

In addition, the annual best employee in a year is given an opportunity of the private trip to Ritz in the world place where the staff wants to go. It is the policy that provides an opportunity of an employee working in a first-rate hotel to stay at the company hotel as a visitor (Sakai, 2002, p. 75).

Ritz introduced a computer for the adoption of the employee from 1985. The company chose each five employees with the highest evaluation by the type of 60 jobs that Ritz divided. Ritz interviewed them many times, analyzed character or a life pattern with a computer and drew an ideal talented personnel image bought at each post of the hotel. Ritz thought that even the excellent human resource cannot demonstrate their abilities and the turnover is high when the right man is not in the right place.

Ritz has also put the emphasis on employee training. Hours of training per employee is 180 hours per year including every morning “line-up”. Training in the first year manager extends to 250-310 hours. Regular staff along with part-time jobbers and employees of the subcontractor of the wedding ceremony section performs only the training with the executives such as the general manager after entering a company for first two days. The additional training called

“Day 21” is carried out from entering a company on the 21st day (Tachiki and Sato, 2003, pp. 114-115).

After one year or “Day 365,” new employees meet again to discuss the Gold Standards, revisit their goals, exchange stories of exceptional service, and are tested on technical proficiency and adherence to the Ritz-Carlton philosophy (Bacon and Pugh, 2004, p. 66).

2 The Hoshino Resort

Hoshino Resort, which is entrusted the management of the resort facilities, has announced a policy to set “services by the staff” as a core of the brand. It is difficult for Hoshino Resort that has adopted a business model that is entrusted to the management from the owner without owning the facilities to establish branding by having a unity in the hard aspects such as buildings. However, the level of quality of service can be unified in any facility. President Yoshiharu Hoshino said, “We make customers experience the likeness of Hoshino Resort through our service. We would like to make quality of service as a brand core” (Nakazawa, 2011, p. 50).

Hoshino Resort has analyzed wording of excellent employees, gestures, and actions of excellent employees in detail to create manuals, and penetrated to all employees (Author Unknown, 2014a, p. 15).

In order to respond to the globalization of the hotel industry, Hoshino has been focused on “Japanese omotenashi”. It is for the following reasons. The Japanese is often judged “to be polite” by a foreigner. However, in the travel industry where the service accounts for an important element, it was never taking advantage of these Japanese strengths. Hoshino said, “Hoshino Resort want to change such a status quo. By taking advantage of Japan and Orient, we will build a service system that cannot be imitated by the West” (Nakazawa, 2011, p. 52).

The case of Japanese-style hotel, omotenashi is based on the knack of individual master only. Therefore, when the master changed, it is difficult to take over the charm of omotenashi that has been cultivated until then. On the contrary, Hoshino Resort constructs thoroughly the mechanism of any staff to be able to have the same omotenashi. We will continue to be able to provide the omotenashi that has been unified and always higher in any facility by eliminating the blurring of the service by the staff (Nakazawa, 2011, pp. 51-52).

It is the “mechanism of the omotenashi of Japanese-style luxury inn” that Hoshino is thinking about. In the case of both the foreign-affiliated hotel and the domestic hotel, services that hotels have to offer are based on the Western-style hospitality. According to Hoshino, in the case of Western services, the staff and the customers of the hotel is in the relationship of the

“master and servant”. Therefore, a relationship of the staff and customers is in “vertical relationship.”

In contrast, the ways of thinking for the service are greatly different in the Japanese-style inn. The visitor of the inn often looks forward to the things such as the department of the master and the preparation every season. The “mind of omotenashi” and “culture” becomes attractive of the Japanese-style inn. Hoshino pointed out, “the Japanese hospitality is established on equal relations between customer and inn, and the staff are rather required more knowledge and skills of providing the knowledge about the Japanese culture than a customer” (Nakazawa, 2011, p. 51).

In 2011 Hoshino Resort began to investigate and analyze the omotenashi in detail at first to strengthen the Japanese-style hospitality such as beautiful carriage and the seasonal activities. With that in mind, they systematize the contents little by little and have a plan to finally drop into the mechanism. The company pushes forward the branding through the service by an unprecedented action (Nakazawa, 2011, p. 51).

It is “HOSHINOYA Kyoto in Kyoto city that leads the branding of the service of the company. HOSHINOYA Kyoto opened as the second Japanese-style inn which was the best grade in scenic Arashiyama in 2009. For Hoshino Resort, it is the first facilities in Kyoto. Because the nature of the locality that traditional culture accumulates, a high level of the omotenashi is pursued in Kyoto.

As for Hoshino Resort, mainly Kyoto staff has begun to have relationship with Mushakojisenke-Kankyuan which is a typical school of the tea ceremony headquartered in Kyoto. Under the guidance of Mushakojisenke, all staff of Kyoto has been working in the tea ceremony. They would acquire the basic manners for approximately one year and at the same time also learn the concept for the preparation of the season.

The staff works on flower arrangement and incense smelling etc. as well as the tea ceremony. Led by general manager Masae Kikuchi, they push forward production of the DVD of “Japanese omotenashi” series for original training to widen such learning in other facilities of the whole country at the Hoshino Resort (Nakazawa, 2011, pp. 52-53).

In March 2013, a general manager of HOSHINOYA Kyoto, Toshiyuki Sakai explained that thought here is a model (kata) for gestures such as bows, “service is made in the field and is consumed in the field. I think the judgment in the field is important.” It is the thought of “the customer is an important friend” and snuggling up to the feeling of the customer that HOSHINOYA Kyoto assumes a standard of evaluation.

Sakai said that “When a customer said, ‘I want water,’ the kind of water to be prepared is different whether the customer is thirsty, wants to drink medicine, or wants to wipe off the source on the cuffs. How widely and deeply you can assume the reasons why the customer needs water is important. I would like to received information that the customer to send by putting an antenna with the feeling that I want to know and to understand more to let imagination act” (Nakashiro, 2013, p. 34).

Hoshino Resort pushes forward the making of a variety of structure besides to raise a service standard. “KK services (=tasteful services) is one of them. This is an initiative which every employee needs to add one more service to each customer who feels like “good job!” The company prepares services menus provided by making beforehand various patterns including the “customer who has an anniversary,” “customer who is looking forward to liquor visitor,” “customer who likes dessert,” “customer who likes flower,” and so on. When the service of “this is fine!” is newly born by a suggestion of the field staff, the company registers the content and share it in all facilities (Nakazawa, 2011, p. 53).

3 Blue Tree Hotels & Resorts

Even though Blue Tree is commented on along with the super luxury hotel of the five stars, in fact, the facilities are near a budget hotel. There is not the entrance of the big colonnade and the prestigious restaurant at the hotel. In fact, the hotel charges are almost less than half price in comparison with five star hotel of the neighborhood in Sao Paulo as of 2008. The reason why the hotel still gets an evaluation to exceed five star hotels is because it develops the high-level customer service that is unusual in Brazil (Kaneda, 2008, p. 118).

The founder, Chieko Aoki was born in Fukuoka in 1948. In 1956, Chieko went over to Brazil with a family at the age of 7 years old. After graduation from high school, she got the work of the secretary in a Brazilian corporation of Ford Motor in U.S.A. One year later, Chieko entered the Brazilian highest educational institution, the Law School of the Sao Paulo University. Though she passed the bar examination, she did not advance to the way of the lawyer (Kaneda, 2008, pp. 119-120).

She studied in Sophia University at the age of 25 years old and learned traditional “wabi and sabi culture,” “Japan-specific artistic view,” “Japan’s economic and social structure” and so on (Sugano 2014). After returning to Brazil she had changed job in the construction company which Aoki Corporation created as a joint venture with the Brazilian company in 1975. She met and married Hiroyoshi Aoki who was the president of Aoki Construction in 1979 (Kaneda,

2008, p. 120). Aoki started hotel business as a core business of Aoki Construction in Brazil. The company opened Caesar Park Hotel in Sao Paulo in 1982. Chieko who was interested in the hotel industry took office as a director of the hotel in the same year and she became a president of the Caesar Park Hotels International in 1987.

She went creating a new service of the hotel one after another. There was not the custom that a woman stays at the hotel alone in Brazil and the woman was misunderstood as a “mistress” in those days. Therefore a woman staff accompanied a lonely woman visitor at the hall and the restaurant. In addition, for the Brazilian who liked coffee, Chieko established the coffee server beside the front desk. This service spread out at the hotel of the whole land of Brazil in an instant (Sugano, 2014).

In 1988 Aoki Corporation had acquired the luxury hotel chain in the United States, Westin Hotels & Resorts for approximately 1350 million dollars. Chieko as a Westin’s vice chairperson was transferred in Seattle until the early 1990s. What she saw there was a hotel operated by manuals perfectly. While she admired, she felt a sense of incongruity in the ethical view that human nature is basically evil in the background. It was a way of thinking in the opposite poles of the Japanese-style *omotenashi* to serve a partner from the heart. Chieko said: “In the end, what I had learned from the hotel in the United States was around manual and planning” (Kaneda, 2008, p. 120).

Then, under the influence of the bubble economy collapse in Japan, Aoki Corporation relinquished all hotels in 1997. The same year, Chieko launched the Blue Tree Hotels with fellows who loved her because she found the possibility to 4-star business hotel market which was not in Brazil at that time. The company introduced the business model with which the company managed and ran the hotels without direct investment in hotel basically and paid dividends to the capitalist company (Sugano, 2014).

Chieko went pouring knowledge and experience learned in the hotel of the world. She also adopted “manual culture” she experienced in Westin. It became the work to start writing know-how of the hotel management of her style in a sentence. Fifteen files of five cm thickness were completed gradually (Kaneda, 2008, p. 120).

Early days of 1998 after the opening of the hotel Chieko was shocked by an action of a certain staff. She advised the available woman staff at front desk: “Sent a visitor to a door”. Chieko imaged the action that it was natural in the Japanese first-rate hotel, namely the staff would open the door of the car and made sure of a visitor getting in it and close the door calmly, and sent off for a while. However, the staff stopped at the entrance and came back. The staff

thought that she had finished a role at the door of the entrance.

At that time, Chieko recognized that “the Brazilian lacked the Japanese mind of omotenashi. There was a limit even if I gave such a Brazilian an order by words on” (Kaneda, 2008, p. 119). Chieko continued talking about “Japan” to the staff to infiltrate the service mind like the Japanese into a Brazilian. Chieko brought the promising talented persons really to Japan. She gathered the staff to learn the tea ceremony. Chieko explained: “Making one cup of tea for a partner carefully. Through the manners, I wanted the staff to feel a view of the world of the tea, the essence of the tea.”

Still, Chieko says that her own hotel’s service levels are far in Japan yet. And she asks the staff severely, how to embody the “spirit of omotenashi” in each workplace that she speaks about (Iwata, 2013, p. 2).

Chieko says that “I think that the evolution stops if strictness disappears.” She takes a look at all complaints that a customer wrote. This is not because she punishes the staff. She says that “to change the crisis to the opportunity”. For example, the hotel has been pointed out, “service are very bad” from a personal visitor when there was a big party travelers. The staff was apt to be preoccupied with party travelers. Therefore when a group stayed, she appointed a staff with good memory for “personal visitor in charge” and made the staff learn the visitor’s face and name, and develop thorough service for individual-style dealing (Kaneda, 2008, p. 119).

Chieko explains a characteristic of the Brazilian omotenashi as follows (Iwata 2013, p. 2). There are many Japanese who grieve the Brazilian cannot follow rules. However, the good nature of the staff is guaranteed because the staff introduces a woman customer troubled with love affair to a fortune-teller or asks a different visitor for the thing left behind of the previous visitor who knows it bring for it. When Chieko says a staff “I hope the baby is able to crawl with peace of mind”, the staff is also cleaning eagerly. “If I can communicate the staff how to think from the same eye lever as a guest and an art to be considerate of a person, they can provide finer omotenashi than the Japanese”. The state that the staff shelves at the door until the car of a visitor runs off is like the Japanese inn.

As described above, Chieko explains the secret of success was a service that combined the brightness and compassion of the Brazilian hospitality and Japanese style omotenashi. She says that “their conduct does not have the delicacy (laugh), but they become so kind to engage earnestly when the Brazilian staff is asked something by a visitor”. There is some staff who took a guest to the hospital by persuading its own guest with bad complexion, and saved the life of

the verge of causing a myocardial infarction (Author Unknown, 2014b). In this way, Chieko wants to keep this gentleness alive because there is gentleness to commit oneself to the person with whom they felt deep obligation regardless of money and time in Brazil (Tasaki 2014, p. 52).

It is two points of “always learning and continuing to evolve” and “bringing up such a talented person” that Chieko keeps in mind every day. In addition, she said that a basic stance she demanded to an employee has been “having keeping morals,” “having a sense of responsibility,” and “the gentleness for the person” (Sugano 2014).

The company that was originally started with 12 people became the 2300 employees as of May 2014. It also became a hot topic in 2013 that Chieko was chosen as No. 2 of “the most influential women in Brazil” by the magazine “Forbes” (Author Unknown, 2014b).

III Discussion

From the case studies, it was revealed superficially that the characteristic of the superior hospitality of three hotel companies was common. The first common characteristic is relations of the staff and the guest. For example, Ritz regards a customer as a family. In addition, Toshiyuki Sakai of the Hoshino Resort told that he regarded a visitor as a friend. Moreover, Blue Tree also corresponds empathetically on customers. An equal relationship beyond the business-related services exists there obviously. In other words, it is like a relationship of the *omotenashi* of the tea ceremony.

The second common characteristic is that “the staff can read the needs of a guest precisely before the guest says or t imagine”. In this regard, staffs of both Ritz and Hoshino Resort also told almost the same content. In addition, the staff of Blue Tree also voluntarily looks ahead the needs that a guest does not express such as bringing unwell guest to a hospital. This is also like a characteristic of the *omotenashi* of the tea ceremony.

The third common characteristic is an inspection and maintenance over the details of the installation. In particular, “Quality Improvement Team” plays an important role in the case of Ritz. This is also a feature of the *omotenashi* of the tea ceremony. It is said that when a host plans to have a tea party, the host prepares it carefully including installation for more than three months.

It became clear that the Western superior hospitality of Ritz has some common characteristics with the *omotenashi* of the tea ceremony. Then, how can Ritz provide the similar hospital-

ity as the omotenashi of the tea ceremony?. Therefore we will analyze mechanisms which enhance the hospitality power of the employee of Ritz. Afterwards we will analyze the cases of Hoshino Resort and Blue Tree with strong influence of the tea ceremony while comparing them with Ritz.

Ritz carries out employee education based on the Gold Standards. The education system has a three-layer system, i.e., management philosophy education, skills education and self-directed experience learning. The purpose of management philosophy education is to convince the staffs that delighting customers is also beneficial both for the company and for themselves.

Skills education is carried out through the Line-up daily and the training on a regular basis. Particularly, it is important for the company to turn a cycle of experience learning by repeating relearning of the basic through the everyday line-up and by recommending a creation of “the Wow Story” based on strong empowerment. Ritz has in many layers a mechanism to share the excellent know-how that impressed customers further.

Next, we will compare a mechanism of providing omotenashi of Hoshino Resort incorporating in employee education and training of the omotenashi by the tea ceremony to the Ritz’s mechanism.

The first difference is that Ritz has been also appealing economic rationality as the basis for the provision of excellent hospitality. The company has emphasized to employees at every opportunity a virtuous cycle of Employee Satisfaction and Customer Satisfaction. In addition, an employee of Ritz has a large tip from an impressed customer as an economic incentive. On the other hand, there are few guests handing a tip in Japan. Because the omotenashi of the tea ceremony is to occur between a mutually empathetic impressed guest (customer) and host (employee), the concept of economic rationality does not exist there. In addition, as previously explained, Chieko of Blue Tree also indicated that there is gentleness to commit oneself to the person with whom they felt deep obligation regardless of money and time in Brazil.

The second difference is that the various award systems of Ritz are strongly acting as the educating and motivation mechanisms that make employee provide superior hospitality. Using the term of Maslow’s hierarchy of needs, Ritz has an institutionally built-in structure which makes employees improve their hospitality for realizing “the esteem needs”. On the other hand, because the tea ceremony has a characteristic of ascetic practices of spirituality, the employee acts to realize Maslow’s “the self-realization needs” in the case of Japan.

In that sense, it is an interesting question whether Hoshino Resort can perform systematization (making manuals) of the omotenashi of the tea ceremony including a mind side, and the

company can introduce it into the company's customer service. This is, so to speak, with an attempt to make explicit tacit knowledge of the landlady's omotenashi skills of traditional Japanese-style inn, and also an attempt to apply the mental training of the landlady in the employee training.

In 2002 the Ritz Osaka manager at the time by responding the question of newspaper reporter, "Have you had a hard time coming to Japan", answered as follows (Ito 2002, p. 29): "Japanese lacks flexibility. The employees and business partners are also so. They say that they will do in the same way as they've done until now. They are not considered to become better how to do differently. They should always ask the reasons why they do so."

So, why will the Japanese seem to lack flexibility? It is thought that one of the reasons is because the Japanese tend to focus on much of "the model (kata) of the service". The base of the service of Japan is the omotenashi of the tea ceremony, and it values the kata of the actions in the tea ceremony.

In the YAMANOUE no Soji ki, which is a book of secrets written in 1588 by Soji Yamanoue, who was a highly regarded disciple of SEN no Rikyu, a training theory of the tea ceremony such as the following is written. "If you learn the tea ceremony under a teacher, you should behave entrusted according to what your teacher says to do until 30 years old. After 30 years old you should behave five times among ten what you would like to do, and after 40 years old behave totally reversely what the teacher do! After 50 years old do like a teacher as you were" (Author unknown, 2013).

This has become the cardinal rule of training and practice in Japan called as shu/ha/ri. In other words, the first is a process of training to follow the kata (a series of rules of behaviors), second is to defeat the kata in order to express oneself, and finally third is away from the teacher in order to establish a school of one's own. Therefore, in order to be able to provide flexible hospitality off the kata, long time is required. This is also one of the reasons that Japan needed the lifetime employment system.

In addition, you need long-time ascetic practices to cultivate a heart of the omotenashi. Detail rules of the behavior called the kata are fixed for the tea ceremony. By many years to repeat this kata training, the mind of omotenashi is to be charged. About the relationship of the mind and the kata of omotenashi of the tea ceremony, Nobuko Nakagawa based on the book of Isao Kumakura, Manner as a culture (Iwanami Shoten, 1999) stated as follows (Nakagawa, 2011, p. 28).

The Japanese way of the manners that are mastered by being exposed to the eyes of others,

finally arrives at the improvement of mind through a body. And the manners that got the physical nature become the power of expression of the quality of person and may be called personality. It also combines the ethical aspects. Being aware of the gaze of others means that you can modify the smug attitude and behavior by self-criticism. Only when you have fallen into extreme conditions, “there is a possibility that by not the reason and logic, but by daily behavior you are taking on the unconscious determines your behavior.”

IV Conclusion and the future research themes

In this paper, it became clear through the case studies that there is a commonality of employee ability to be required between the Western superior hospitality and the Japanese omotenashi in a surface level. However, in the case of the Western hospitality, it was found that there were the external mechanisms which supported and cultivate a hospitality mind. On the other hand, in the case of the tea ceremony-based omotenashi of Japan, it was revealed that such an external mechanism did not exist.

Our challenges of research in the future are as follows.

First, it is required to clarify foundation of the omotenashi training in Japan. To this end, it is necessary to clarify the characteristics of the training of the proprietress of the long-established inn. When we analyzed the process of omotenashi training of four landladies on a trial basis, we found that all four mentioned about importance of charge of an omotenashi mind and trial-and-error training of omotenashi skills in the field over a long period of time (Hiraide, 2013, p. 4; Okada, 2007, p. 29).

The second is the analysis of the hospitality of Blue Tree. In this paper, we were not able to analyze the mechanisms which improved a hospitality power of the employee of the company very much. Hideaki Sugano of the Sao Paulo newspaper reporter explained about the secret of the success of Chieko as follows (Sugano, 2014): “Chieko could combine and harmonize ‘Amigo & Amiga culture’ of Brazil and the South America culture, ‘Mind of the omotenashi’ of the Japanese culture, and ‘hospitality’ of the European culture wonderfully.”

How would the fusion of three cultures be enabled? In this regard, there is a description, such as the following (Author unknown, 2014b). “Chieko favors ‘Seven Samurai’ by Manager Akira Kurosawa. When Chieko watches the movie with her staffs, their morale goes up because even though there are a few staffs, they can do a big work by making up and taking advantages of each other. Word such as heart (kokoro) and samurai is also flung today in the hotel.

Chieko opens Japanese book and dictionary when she met something wrong even though she is better to read and write in Portuguese. When she became independent in 1997, it was just the situation. She was looking for words to affect the staffs, and the word “heart” fell on her conscious mind.”

Blue Tree has a plan to do a scale more than double in future three years from 2014. In addition, Hoshino Resort also has a plan to let many hotels with the omotenashi step forward abroad. Whether it is possible for both companies to grow rapidly depends on whether they can grow effectively and efficiently how many those employees who have mastered the kata and mind of omotenashi, which is considered taking a long time to nurture. Therefore it is necessary to carry out a case study that is traced both companies.

The third is the study about adaptability of omotenashi training in the tea ceremony to other fields other than a hospitality industry. In addition, there are various methods for learning of the omotenashi, for example from a teacher, by observation of a senior or peer, and by reading books. It is interesting to research what kinds of learning method are there and what kind of the mixture of the methods is effective. In addition, it is thought that there is a difference in the effectiveness of training of the tea ceremony a field by field of the service industry. It is an important and interesting problem to study factors to produce the difference.

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