Exploring Critical Conceptual Space in Hospitality Higher Education

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A thesis submitted in partial fulfilment of the requirements of Edinburgh Napier University, for the award of Doctor of Philosophy

May 2019

Declaration

I declare that this thesis is my own work and that no material contained within has been used in any other submission for an academic award. All sources have been properly acknowledged, as and when they occur in the body of this thesis.

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Acknowledgement

This PhD would not have been completed without the support of many. To my supervisor Paul Lynch, I would like to thank him for being the source of all my pain for the past four years. Without his persistence in challenging me, I would have never discovered my own potential and am very certain that this thesis will not come to light in its current form. I would also like to thank Paul for allowing me to witness what a responsible supervisor looks like, as he has never failed to prioritise in responding to my questions and concerns regarding my PhD, and for almost every single page of my writings you would find Paul's critical comments that questioned my thinking. I am deeply grateful to my Director of Studies Paul Barron, for clearing the path and freeing me from distractions during my study. I would like to thank him for always being so encouraging and supportive, there are moments in this journey which I truly felt hopeless, it was Paul's comforting words that made me believe it is still possible.

My gratitude to colleagues at Kiltane, who have brought me so much laughter, kept me sane and detached momentarily from my PhD every weekend. I would like to acknowledge Edinburgh Napier University, which provided an engaging and supportive environment for me to develop academically. I am thankful to my colleagues Gavin Urie, Ellis Urquhart, Michael Palkowski, Alessandro Feri, Francis Achi and David Duddy. To Takuya Numajiri for being such a considerate flatmate and friend. To Gesthimani Moysidou for all the laughter (and wine) we shared on our numerous conference trips together. A special thank you to Maria Vieira for making this journey a less lonely endeavour. And to LooYee, having you in this challenging period of my life has been a blessing. Thank you.

I am forever grateful to my parents, who have always been so supportive and loving. Thank you both for believing in me.

Lastly, a tribute to the agony, fear, anxiety and solitude that I have encountered throughout this intellectual journey. Adversity truly introduces a man to himself.

Abstract

This study employs criticality, an intellectual concept embedded in various educational values, to evaluate the degree of criticality currently manifested in hospitality and to engage with 'disciplinary' reflexivity to shed light on the developmental wellbeing of hospitality as an academic subject in higher education. Semi-structured interviews were conducted with 55 hospitality academics working in 9 universities, capturing how they interpret criticality in relation to their roles as educators teaching hospitality courses and as researchers conducting hospitality research. Informed by research findings, this thesis makes three analytical claims. Firstly, the conceptualisations of criticality emerged from this study reflected that hospitality, as an academic subject, largely occupies an uncritical conceptual space, whereby it is predominantly understood as the hotel, restaurant and food and beverage sectors, with alternative understandings of hospitality largely missing. Criticality, as an educational concept, is engaged with primarily to foster the conception of a 'competent' hospitality graduate, and that critical research is predominantly meant to solve relevant business-managerial issues impactful to these particular sectors. Secondly, the conceptualisations of criticality reflected an academic community that largely lacks highly qualified scholars with subject-expertise in the study of hospitality. The majority of participants appear to be unfamiliar with the greater conceptions of criticality as an intellectual concept, and that previous practitioner identities appear to be the determining attribute in shaping scholarly activities engaged by the majority of participants. Thirdly, the conceptualisations of criticality revealed a rather unwelcoming academic community, whereby a dismissive attitude was evident towards alternative approaches in the study of hospitality that aim to extend beyond the normative understanding of hospitality as certain commercial sectors. This thesis concludes that such a conceptual space is unhelpful towards the development of hospitality as an academic subject. More importantly, it falls short in relation to the transformative potential of a higher education.

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List of Abbreviations

CABS	Chartered Association of Business Schools
CAQDAS	Computer Assisted Qualitative Data Analysis Software
CHME	Council for Hospitality Management Education
CHSS	Critical Hospitality Studies Symposium
CSR	Corporate Social Responsibility
HCIMA	Hotel and Catering International Management Association
HE	Higher Education
HEI	Higher Education Institution
HHE	Hospitality Higher Education
HLTT	Hospitality, Leisure, Tourism and Transport
HRM	Human Resource Management
IJCHM	International Journal of Contemporary Hospitality Management
IJHM	International Journal of Hospitality Management
QAA	Quality Assurance Agency for Higher Education
RAE	Research Assessment Exercise
REF	Research Excellence Framework
THE	Tourism Higher Education
UK	United Kingdom

I

Introduction

1.1 Issues and Considerations

Despite decades of intellectual development in the United Kingdom (UK), hospitality, as an academic subject in higher education (HE), remains underdeveloped and yet to reach its 'disciplinary' maturity. This situation is reflected in the Research Assessment Exercise (RAE) conducted in 2002 and 2008, which classifies hospitality as a sub-area of business and management studies, and states that hospitality research "relies heavily on theory developed in the management field, with only application to the hospitality industry, and in some cases work lags a number of years behind theory development in mainstream management" (RAE, 2002). This results in the quality of hospitality research scoring below average compare to other subject-areas within business and management studies (RAE, 2008)[1]. Similarly, given its vocational origin (Airey & Tribe, 2000), the provisioning of hospitality courses in HE is criticised for overly focusing on vocationalism (Airey & Tribe, 2000; Lashley, 2013, 2015; Morrison & O'Mahony, 2003; Wood, 2015), while neglecting other values underpinned by liberal education. Furthermore, a report conducted by Walmsley (2011) on hospitality higher education (HHE) in the UK indicates that, out of 415 academic staff with academic backgrounds in hospitality, leisure, tourism and transport (HLTT), only approximately 20% of the staff hold a doctoral degree, with the majority of the staff holding some form of postgraduate qualification (approximately 56%), reflecting a low level of educational qualifications for the subject areas.

Paradoxically, while the academic subject of hospitality is perceived to be underdeveloped, the study of hospitality has been greatly broadened by engaging intellectually with other social scientific disciplines, and has (re)positioned the concept of hospitality as a fundamental human phenomenon deeply embedded in social interactions (Lashley & Morrison, 2000; Lashley, Lynch, & Morrison, 2007a; Lynch, Molz, Mcintosh, Lugosi, & Lashley, 2011; Lashley, 2017a) Thus, there appears to be two parallel universes of intellectual space for hospitality, which bifurcate the concept into hospitality as business and management and hospitality as a social phenomenon. This bifurcation, and their

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[1] RAE was replaced by the Research Excellence Framework (REF) in 2014. The developmental status of hospitality as an academic subject, which was categorised under Panel C-26: Sport and Exercise Sciences, Leisure and Tourism, was minimally mentioned. As a whole, it was reported that significant improvement in the quality of research since RAE 2008 for this sub-panel is noticeable. However, its overall research quality and impact remain below average when compared to other subject-areas, such as business and management studies, sociology and education, that are categorised under the same panel (REF, 2014).

relationships, has been noted and discussed by a number of commentators (Botterill, 2000; Lugosi, Lynch, & Morrison, 2009; Morrison & O'Gorman, 2008; Wood, 2015), highlighting that the two intellectual spaces of hospitality have generated different disciplinary perspectives and approaches in understanding the concept of hospitality, sustaining a number of academic tribes and territories (Becher & Trowler, 2001) in the creation of knowledge.

While these activities reflect the intellectual liveliness of hospitality as an academic community, they are also evidence that a form of reflexivity is engaged in by the community members. Reflexivity within this context, can be associated with the work of Bourdieu (Bourdieu & Wacquant, 1992) and his calling for a reflexive sociology, which does not refer to the "endless textual and autobiographical referentiality, or to the unconscious disposition of the individual researcher" (Kenway & McLeod, 2004: 528), but calls upon the scrutiny of the entire "epistemological unconscious" and the "social organisation" of sociology as an academic field, with the purpose of "not to assault but to buttress the epistemological security of sociology" (Bourdieu & Wacquant, 1992: 36). This form of reflexivity has been frequently engaged with by tourism scholars in terms of its disciplinary status (see e.g. Echtner & Jamal, 1997; Tribe, 1997), community activities (see e.g. Kim, Savage, Howey, & Van Hoof, 2009; Tribe, 2010) and the nature in which tourism knowledge is created (see e.g. Tribe, 2006; Tribe & Liburd, 2016; Tribe, Xiao, & Chambers, 2012; Xiao & Smith, 2006). Similarly, this form of reflexivity is also evidently engaged by hospitality scholars (see e.g. Lashley & Morrison, 2000; Lashley et al., 2007b), who adopt a critical perspective in questioning and problematising normative thinking and conventional understandings of hospitality. Overall, such a reflexive exercise is crucial in scrutinising the academic community of hospitality from within, as it strengthens the epistemic underpinning of hospitality, and in return may assist in raising its academic profile in HE.

Therefore, informed by a reflexivity of such nature, the current research study aims to engage with the academic community of hospitality, and attempts to evaluate the degree of criticality currently manifested in relation to teaching hospitality courses and conducting hospitality research within a HE context. As such, the 'unit' of analysis of this study does not lie in hospitality curricula and hospitality research *per se*. They tend to be approached with an essentialist underpinning, which perceives disciplinary knowledge as the defining force of

academic life, with other factors such as academic identities, personal backgrounds and experiences as insignificant and epiphenomenal (Trowler, 2009). Accordingly, the "epistemological unconscious" and the "social organisation" (Bourdieu & Wacquant, 1992) are of emphasis for this study, therefore positioning the 'unit' of analysis on individual hospitality academics, which the current study attempts to explore how individual worldviews, assumptions and ideological subscriptions influence the understanding of teaching hospitality courses and conducting hospitality research. In return, it aims to shed light on the current views and attitudes towards the developmental wellbeing of hospitality as an academic subject in HE.

Lastly, a point to note on the terminological adoption for the thesis title, '***Hospitality Higher Education'***, as opposed to the common use of '***Hospitality Management Higher Education'*** (cf. Lashley, 1999; Wood, 2015), is meant to reflect the conceptual scale of this research study, with the rationale that a HHE is more encompassing to capture the broadness of HE as a concept.

1.2 Aim and Objectives

The aim of this thesis is to explore and evaluate the degree of criticality currently manifested in HHE in the UK. By employing criticality as the conceptual vehicle for this research study, the objectives include:

1. To explore how criticality is conceptualised by hospitality academics working in UK higher education institutions (HEIs).
2. To evaluate how such conceptualisations are manifested in relation to pedagogic approaches in delivering hospitality courses and the conduct of hospitality research in HE.
3. To consider the implications derived from findings in relations to the development of a critical conceptual space for the academic subject of hospitality.

Employing the concept of criticality as a conceptual vehicle, objectives 1 and 2 attempt to explore how hospitality academics conceptualise criticality from two perspectives. A research perspective positions the notion of criticality in relation to human interests in

knowledge creation (Habermas, 1972), and is concerned with exploring being critical in the pursuit and creation of knowledge. Such an approach has also been previously explored by tourism and hospitality researchers (see e.g. Botterill, 2000; Tribe, 2006). A teaching and learning perspective theorises criticality (Barnett, 1997) in relation to the concept of HE, and is concerned with exploring being critical in the teaching and learning of knowledge. Such an approach has been previously discussed by tourism and hospitality educators (see e.g. Belhassen & Caton, 2011; Morrison & O'Mahony, 2002, 2003). The concept of criticality, which serves as the analytical vehicle for the current study, will be further discussed in chapter 3.

Geographically, this research project was conducted in the UK, and engaged with hospitality academics who are employed by HEIs located in England, Scotland, Wales and Northern Ireland. The rationale underpinning this geographical choice is that the UK provides an interesting 'case' of hospitality studies. As noted previously, despite decades of intellectual progression, the academic subject of hospitality remains viewed as underdeveloped. It is therefore worth exploring this paradoxical situation and shed light on potential reasons that shape the dynamics underpinning the development of hospitality studies. Furthermore, it can be argued that the academic subject of hospitality in the UK is influential globally, with the high numbers of undergraduate and postgraduate degrees awarded by HEIs to local and international students, and with the global impact of research and journals on the study of hospitality.

1.3 Architecture of the Thesis

Chapter 2 – Hospitality as an Intellectual Field

Introduces broadly the concept of hospitality, demonstrating its conceptual potential in underpinning various social scientific enquiries. Hospitality will then be discussed in relation to the concept of disciplinarity and disciplinary communication. Lastly, the chapter presents the development of hospitality research and hospitality courses in UK HE.

Chapter 3 – Criticality

Explores the concept of criticality by referring to three intellectual movements, which evolved criticality from the conceptualisation of rationality/logicality to

subjectivity/reflexivity and critical being. Subsequently, their individual influences on teaching and learning and academic research in HE will be discussed.

Chapter 4 – Research Philosophy & Methodology

Engages with the philosophical underpinnings of the current study in relation to research methodology, research method and analytical strategy for data analysis. Further, it addresses topics including ethical consideration, fieldwork, data collection and research challenges and limitations.

Chapter 5 – Research Findings

Presents findings emerging from the research study, consisting of an introduction on institutional and participant profiles, followed by the elaboration of six themes emerged from data analysis.

Chapter 6 – Discussion

Discusses four perspectives based on research findings; definitional perspective, enacting perspective, affective perspective and disciplinary perspective. Each perspective is explored in relation to how criticality is conceptualised by hospitality academics, implications to HHE, HE and societies at large.

Chapter 7 – Conclusion

Summarises each chapter of the thesis, highlights key findings which provide insights towards the research aim and objectives. Discusses future considerations and addresses research limitations and areas for potential future research.

II

Hospitality as an Intellectual Field

2.1 Hospitality and Disciplinarity

Albeit hospitality is considered as a relatively young academic subject in HE (Airey & Tribe, 2000), the concept of hospitality itself has been explored extensively by various academic disciplines. Arguably, this continuous intellectual interest in the study of hospitality is due to the crucial role hospitality plays in human interactions, as well as the formation and continuation of civilisations (Bell, 2012; Morrison, 2002; Ryan, 2015). Indeed, employed as a conceptual vehicle (Lashley & Morrison, 2000; Lynch et al., 2011), hospitality can be adopted as a social lens (Lashley et al., 2007a; Molz & Gibson, 2007) in illuminating greater understandings towards human and social affairs.

Such potential of hospitality is evidently reflected in the central role it plays in anthropology, which has been praised as the "all-encompassing and ambivalent dwelling space of anthropology since its inception, the elemental structure of the anthropological enterprise" (Candea & da Col, 2012: 3). Serving as a temporal framework, the concept of hospitality has been employed to study the transforming socio-cultural values from ancient Greece to early modern England (Heal, 1990; O'Gorman, 2010). Introducing a theological dimension, the concept of hospitality has been a central idea in various religious traditions, as it symbolises the ethical duty of welcoming and caring for the stranger/guest (Lashley, 2017b), with the detrimental consequences depicted in numerous religious stories of not fulfilling this sacred duty. In geography, the notion of hospitality serves as a crucial condition in shaping the two-way interaction in determining the nature, forms, boundaries of space, and the human experience, actions and behaviours (Bell, 2017). From a sociological perspective, hospitality has been conceptualised by scholars as a powerful tool for social analysis (Wood & Brotherton, 2008), which manifests itself as a social control mechanism to determine and control the 'other', the 'stranger' and the 'alien'.

Even in science and technology, the concept of hospitality finds its place in illuminating the manner in which human interactions unfold in the virtual world (Molz, 2007, 2012). This potentiality of hospitality had led to the statement that the concept of hospitality itself simply is the embodiment of society (Bell, 2012). Therefore, the complex conceptual property of hospitality has made itself a powerful tool in sustaining the knowledge enterprise of a range of soical science disciplines (Morrison, 2002), and is capable of "convey not only meaning,

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but also to transport intellectal projects across disciplinary boundaries" (Lynch et al., 2011: 13) for multi- and inter- disciplinary research collaborations. Subsequently, as argued by Lynch et al. (2011), a more capable theorisation of hospitality is that it is unbounded by any particular context, objects or actors, but as "both a condition and an effect of social relations, spatial configurations and power structures" (p, 14).

Another helpful approach in understanding the concept of hospitality is to explore its etymological root, *hospes*, which is a dichotomy of friend/enemy (O'Gorman, 2007). Consequently, hospitality has been described as operating on a knife edge (Sheringham & Daruwalla, 2007), where paradoxical concepts such as stranger/friend, host/guest and inclusion/exclusion are entangled and manfiested in the act of hospitality. To reflect the oxymoronic nature of the hospitality offering, Derrida (2000) concieves the neologism 'hostipitality', to illustrate that it is not possible to offer unconditional hospitality, as the very act of hospitality offering is predicated on the a priori that conditions and rules are being introduced to label the *Other*. Derrida's conceptualisation of hospitality as hostipitality has been particularly relevant in current times, as it is being employed as a conceptual lens by scholars in understanding a number of contemporary issues related to sovereignty and the increasing severity of the refugee crisis (see e.g. Bulley, 2015; Gibson, 2003; Rosello, 2001; Worth, 2006).

It appears that the concept of hospitality is a central tenet in the development of ethics and the governance of individual moralities. Indeed, in Kant's moral philosophy (Kant & Humphrey, 2003), the concept of hospitality serves as the crucial condition in which cosmopolitanism and world peace can be achieved, and that hospitality has long been viewed as the dutiful act which leads to individual moral and spiritual excellence. Arguing from this perspective, it is not exaggerating to claim that the act of hospitality, when honoured, may serve as a social glue that enables and determines a welcoming and healthy society (Lynch, 2017). And conversely, when violated, may lead to war and societal degradation, as the label 'otherness' is often the justification of exclusion, murder and genocide. Yet, even under dismal circumstances, as in the historical examples of World War II, hospitality was still being dangerously offered, and oftentimes at the risk of one's life, to the 'others', who are in desparate need of haven.

To demonstrate the conceptual potential of hospitality, it is relevant to introduce the recent organisations of the *Critical Hospitality Studies Symposium* (CHSS), with its academic debut in 2016, the symposium employed hospitality as metaphoric play (see Figure 2.1.1) to convey meanings and understandings cross-disciplinarily, as well as enabling scholarly discussions among delegates with a diverse range of academic backgrounds (Ong, 2016).

Figure 2.1.1 Subthemes and Metaphors for the 1st CHSS

Hospitality as advocacy	Hospitality as exchange	Hospitality as reciprocity
Hospitality as biopolitics	Hospitality as exclusion	Hospitality as refuge
Hospitality as boundaries	Hospitality as gift	Hospitality as a relationship
Hospitality as capital	Hospitality as imperialism	Hospitality as shelter
Hospitality as care	Hospitality as inclusion	Hospitality as society
Hospitality as control	Hospitality as language	Hospitality as a social lens
Hospitality as culture	Hospitality as learning	Hospitality as sovereignty
Hospitality as cyber politics	Hospitality as life politics	Hospitality as surveillance
Hospitality as diplomacy	Hospitality as management	Hospitality as welcome
Hospitality as display	Hospitality as memory	Hospitality as work
Hospitality as Earth	Hospitality as metaphor	*We welcome other hospitality metaphors for exploration!*
Hospitality as ethics	Hospitality as politics	

Source: Ong (2016)

The second CHSS organised in 2018 theorised hospitality as the very embodiment of society, with the symposium's aim to "raise critical debate about the myriad of ways in which hospitality *is* society, and the different ways of theorizing, understanding and sustaining hospitality toward social change for the future" (CHSS, 2018). The symposium incorporated a range of themes in which various academic disciplines can contribute in achieving this aim:

- Critical perspectives on hospitality and global citizenship
- Gender and hospitality
- Global, international, national and civic hospitality interest
- Hospitality practices, food, identity and culture

- Hospitality, public health and care
- Hospitality as welcome; advocacy, faith, compassion, inclusion
- Hospitality across borders; mobility, migration, displacement, refugees
- Hospitality space and place
- Hospitality, human rights and social marginalisation
- Hospitality as ethics; life politics and 'being with'
- Hospitality, art, therapy
- Manaakitanga and indigenous worldviews
- Moving beyond/outside Western hospitality perspectives
- Perspectives on hospitality education, pedagogy and careers
- Philosophy and hospitality
- Politics of hospitality
- Sustainability, corporate social responsibility and hospitality
- Technology and hospitality for the future
- The hospitality workforce; sustainability, diversity & critical hospitality management
- Languages and discourses of hospitality

As a subject of intellectual enquiry, hospitality has evidently evolved and broadened significantly from its previous narrow conception, which restrictively theorised hospitality as the commercial transactions and management of food, beverage and accommodation. Furthermore, there is a noticeable intellectual engagement with the broader social scientific disciplines (see e.g. Lashley, 2017a; Lashley et al., 2007a; Lashley & Morrison, 2000; Lugosi, Lynch, & Morrison, 2009; Lynch et al., 2011; Molz & Gibson, 2007; Morrison & O'Gorman, 2008) in exploring hospitality in the overlapping social, private/domestic and commercial domains (Lashley & Morrison, 2000). These developments have been praised by hospitality scholars as the effort of creating "conceptual meeting grounds" (Lugosi et al., 2009: 1469), where economic and business imperatives of hospitality frequently engage with other intellectual perspectives to generate richer interpretations of hospitality through various disciplinary frameworks. An intellectual milestone that reflects the advancement of hospitality studies is the trilogy; *In Search of Hospitality: Theoretical Perspective and Debates* (Lashley & Morrison, 2000), followed by *Hospitality: A Social Lens* (Lashley et al., 2007a) and ensued with the recent publication of *The Routledge Handbook of Hospitality*

Studies (Lashley, 2017a). Other significant contributions include, *Mobilizing Hospitality: The Ethics of Social Relations in a Mobile World* (Molz & Gibson, 2007), and the establishment of the academic journal, *Hospitality & Society*, which aims to broaden the conceptual scope of hospitality, by welcoming interdisciplinary conversations and collaboration for the study of hospitality, and encouraging unconventional methodologies and alternative forms of knowledge creation. What these contributions reflect is an intellectual endeavor that was conceived two decades ago, which embodied the intellectual labour of a number of hospitality scholars, in carving out an academic discourse for hospitality that extends beyond the business-managerial paradigm in understanding hospitality, an intellectual movement which has been labelled as the "critical turn" in hospitality studies (Bell, 2009).

The term 'critical' employed here refers to the broad intellectual movement initiated in the 1970s (Howard & Brady, 2015), with a number of academic disciplines in social sciences questioning the appropriateness of studying social and political life with positivistic assumptions, which disregard human agency and the role power and ideologies play in the creation of knowledge. Greatly informed by the critical theory of the Frankfurt School (Horkheimer, 1972), this intellectual movement led to a radical challenge in conventional research methods in social analysis, and highlighted disciplinary policing in legitimising certain knowledge claims, while silencing and marginalising other forms of knowledge. Consequently, a new generation of scholars emerged, who have abandoned quantitative methods underpinned by positivism, and have embraced a more reflexive and interpretive approach in studying social phenomena. Therefore, while critical theory outwardly has an agenda of critique and emancipation from various forms of domination that limit human freedom, it also turns critical analysis inwardly towards scholarship itself, in scrutinising the role of power and ideology in the process of creating disciplinary knowledge. Lastly, as this intellectual movement unfolds, it has also redefined the role of social scientific research in relation to society itself:

> *Social science is a social phenomenon embedded in a political and ethical context.*
> *What is explored, and how it is explored, can hardly avoid either supporting*
> *(reproducing) or challenging existing social conditions. Different social interests are*

favoured or disfavoured depending on the questions that are asked (and not asked), and on how reality is represented and interpreted. Thus the interpretations and the theoretical assumptions on which these are based are not neutral but are part of, and help to construct, political and ideological conditions. (Alvesson & Sköldberg, 2018: 13)

It is from this broad intellectual movement that critical hospitality studies are conceived, which question the predominance of the business-managerial discourse in understanding hospitality, introduce alternative methodological enquiries in the study of hospitality, and encourage a multi- and inter- disciplinary approach in theorising hospitality, which (re)connect hospitality with the sociocultural and political domains of human affairs, contributing to identifying and overcoming conditions that limit human freedom and potential. However, as stated by Botterill (2000), hospitality studies appear to be decades behind in joining this intellectual wave.

It is worth noting here that multidisciplinary study and interdisciplinary study are inherently different, with distinct approaches and outcomes in knowledge creation. For multidisciplinary enquiry, as stated by Klein (2005, 2010), it tends to be primarily concerned with encyclopedic, additive juxtaposition and some form of disciplinary coordination in approaching a problem, with "multiple disciplines each investigating the problem in its own way, with its own definition of the problem, according to its own standards, and arriving at its own independent solution" (Holbrook, 2013: 1867). Subsequently, there is a lack of effort in the integration and synthesis of knowledge created by different disciplinary frameworks, which is a signature feature closely associated with inter- and post- disciplinary studies. This difference is evidently reflected in the current affair of hospitality studies, which, as argued by Wood (2015), is the broadening of conceptualising hospitality, yet in a fragmented manner; studies of hospitality underpinned by a multidisciplinary approach tend to adopt and re-contextualise the concept of hospitality by disciplinary frameworks, serving as a means to advance the epistemological trajectories of disciplinary knowledge. The concept itself however, has been understood in a fragmented manner, with its meanings scattered among various academic disciplines.

Furthermore, this situation creates a great degree of ambiguity in relation to the academic underpinnings of hospitality, as it is more likely that disciplinary frameworks and standards dictate the nature and forms of what hospitality entails. Subsequently, it manifests into several issues; namely, what defines a 'proper' study of hospitality (concerns revolving around the nature of hospitality research)? What qualifies an academic journal to be the knowledge gatekeeper of hospitality studies (issues related to the manner which hospitality knowledge is legitimised)? What are the criteria to be met in order to become a hospitality academic (matters regarding the academic identity of hospitality scholars)? And what does an HE of hospitality entail (contentions related to the aim and purposes of HHE)?

To achieve greater understanding towards the development of hospitality as an academic subject, it is helpful to explore and discuss the notion of disciplinarity. While the concept of academic discipline dates back to the eighteenth century (Muller, 2009), contemporary understanding of the nature and forms of academic disciplines can be attributed to Biglan, (1973a, 1973b) and Neumann, Parry, and Becher (2002)'s classification system, which consists of a typology based on the epistemological characteristics of academic disciplines, and are grouped as hard-pure (e.g., physics and chemistry), soft-pure (e.g., history and literature), hard-applied (e.g., technology) and soft-applied (e.g., education and business studies). Furthermore, Kuhn's (1996) conceptualisation of 'paradigm' also provides a useful framework in understanding the epistemological and methodological coherence of an academic discipline, with implications for the epistemic relationship between disciplinary members. Paradigm, as defined by Kuhn (1996), is the "law, theory, application, and instrumentation together – provide models from which spring particular coherent traditions of scientific research" (p. 10). Therefore, paradigm can be metaphorically understood as a lens, the nature and forms of the lens determine what and how the world reveals itself to a particular academic discipline.

Other approaches in understanding academic disciplines include Bernstein (2000), Maton (2000, 2007, 2009) and Maton and Moore (2011)'s theorisation of the knowledge-knower structure, which argues that disciplinarity is defined by the interplay between intrinsic disciplinary knowledge structures and the historical-social backgrounds introduced by disciplinary members. Elsewhere, Becher and Trowler (2001) conceptualise academic

disciplines as tribes and territories, with differences in organisational structures, cultures and socialisation processes. Furthermore, each tribe is defined by its own knowledge regions, as well as criteria for knowledge validation and career advancement. Lastly, as academic communities, each discipline is shaped by the manner in which community members communicate and collaborate among each other, and with other tribal members. From a Foucauldian (1995) perspective, discipline can be understood as a political force that aims to discipline the population into docile minds and conforms to political subjugation. From such a perspective, discipline can be perceived as a mechanism employed to restrict individual freedom and the policing of discourses. Therefore, it is not difficult to relate Foucault's (1995) conceptualisation of discipline with that of an academic discipline and the formation of paradigm, which, to a great extent, are meant to discipline (Foucault, 1995); in the manner of defining disciplinary boundaries, enforcing disciplinary rules, determining disciplinary discourses and socialising disciplinary members.

As discussed previously, the nature of hospitality studies is underpinned by a multidisciplinary approach, which is less likely to facilitate the development of a coherent disciplinary framework for hospitality. Rather, the concept of hospitality is more likely to be disciplined by other academic disciplines and paradigms, which leads to the reconceptualisation and consumption of its meaning. More importantly, such an approach may invite a form of symbolic violence (Bourdieu, 1990), with certain disciplines and paradigms legitimising and naturalising certain conceptualisations of hospitality, while silencing and marginalising alternative forms of understanding offered by other academic tribes. This form of symbolic violence is exemplified in the business-managerial predominance in conceptualising hospitality (see e.g. Lugosi et al., 2009), which has led to the restrictive understanding that hospitality is an economic activity, primarily concerned with the provision and management of food, beverage and accommodation. However, from a disciplinary perspective, business studies themselves cannot be classified as an academic discipline. Rather, as Muller (2009) argues, they are the formation of a new region of knowledge, which consists of various disciplines focusing on a supervening purpose. This purpose may be underpinned by intellectual necessity, as in the case of biotechnology, or more commonly, these new regions "are designed to support a domain of professional practice" (Muller, 2009: 213).

Muller (2009) makes a further distinction between traditional professions and the so-called fourth generation professions. Traditional professions such as law, medicine and engineering, which have developed, over the centuries, a robust core of knowledge-base and have enjoyed stability and unity between the academic context and the world of work. Subsequently, this coherence forms an academic and professional identity that shares the same framework of values, standards and criteria for evaluation. Fourth generation professions, such as business studies, are recently formed knowledge regions with an arbitrary and unstable core knowledge base. These professions themselves are more "diffuse, fluid and less organized, and consequently send out more ambiguous, frequently contradictory signals about professional requirements to the academy" (Muller, 2009: 214). Subsequently, this instability and arbitrariness forms weak academic and professional identities that do not share coherent values, standards and criteria for evaluation.

Furthermore, Muller (2009) extends the argument to the impacts such newly formed regions have on matters related to academic research, curriculum design, and suggests that regions with unstable disciplinary core tend to rely more strongly on practice-oriented 'know-how' knowledge, rather than 'know-why' knowledge, which results in a weak foundation in generating robust and innovative research. From a curriculum perspective, as there are no stable disciplinary core and criteria to refer to as guidance, curriculum design for these newly formed regions tends to rely on apprenticeship, real-world training, hands-on learning and external criteria for evaluation. Arguing from this perspective, it is not difficult to relate to hospitality research and the provisioning of hospitality courses in HE that are closely associated with the field of business and management, which are likely to expose the development of hospitality to similar 'disciplinary' symptoms experienced by business-management studies (see e.g. Airey & Tribe, 2000; Lashley, 2013, 2015; Morrison & O'Mahony, 2003).

Moreover, such a 'disciplinary' underpinning is likely to invite the evaluation of research and educational outcomes that are based on external stakeholders such as the commercial sectors of hospitality, rather than internally from 'disciplinary' criteria. Lastly, it also poses issues in terms of defining who is a hospitality scholar. As Henkel (2005) illustrates, an

academic identity is formed by the interactions between the individual, the discipline and HE as an institution. For Henkel (2005), a relatively stable academic identity can be formed if individual characteristics and value system are integrated and aligned with that of the academic communities (discipline and/or institution). As there are no coherent disciplinary values for hospitality, and that hospitality is mostly hosted by the business school institutionally, it is highly likely that the formation of academic identity for hospitality scholars is that of the interaction between the individual, the replacement of academic discipline with the hospitality industry, and the value system imposed by the business school and management studies.

Arguably, it is helpful to explore the intellectual development of tourism studies, which shares similar challenges and issues faced by the study of hospitality in HE. Akin to hospitality studies, the academic subject of tourism has experienced a period of 'disciplinary' instability during its intellectual development. Several tourism scholars (Echtner & Jamal, 1997; Higgins-Desbiolles, 2006; Tribe, 1997, 2008) have contributed to the discussion regarding the 'disciplinary' status of tourism, arguing against tourism to be restrictively understood as an economic activity and preoccupied with its vocational affairs, which sees it predominantly from a business-managerial perspective. Rather, it is more rewarding intellectually to steer tourism studies away from the fixation of a particular discipline boundary or paradigmatic gaze, and position the study of tourism as a knowledge region for inter-disciplinary enquires (Darbellay & Stock, 2012).

Most notable, is Tribe's (1997) critique that disciplinarity is not the *sine qua non* of knowledge creation, and for tourism, it is more fruitful intellectually to approach the tourism phenomenon as two fields (see Figure 2.1.2), a field of tourism as business interdisciplinarity (TF1) and a field of non-business-related tourism (TF2). Each field, in return, is explored through the lenses of relevant academic disciplines. Most crucially, band k, as argued by Tribe (1997), is where disciplines interact, theories distill, concepts collide, restructure and integrate, to generate new analytical lenses to understand tourism as a phenomenon. Therefore, band k can be seen as the frontier of tourism disciplinary boundaries, where ideas and perspectives collide with each other to generate new knowledge and understandings.

Figure 2.1.2 The Creation of Tourism Knowledge
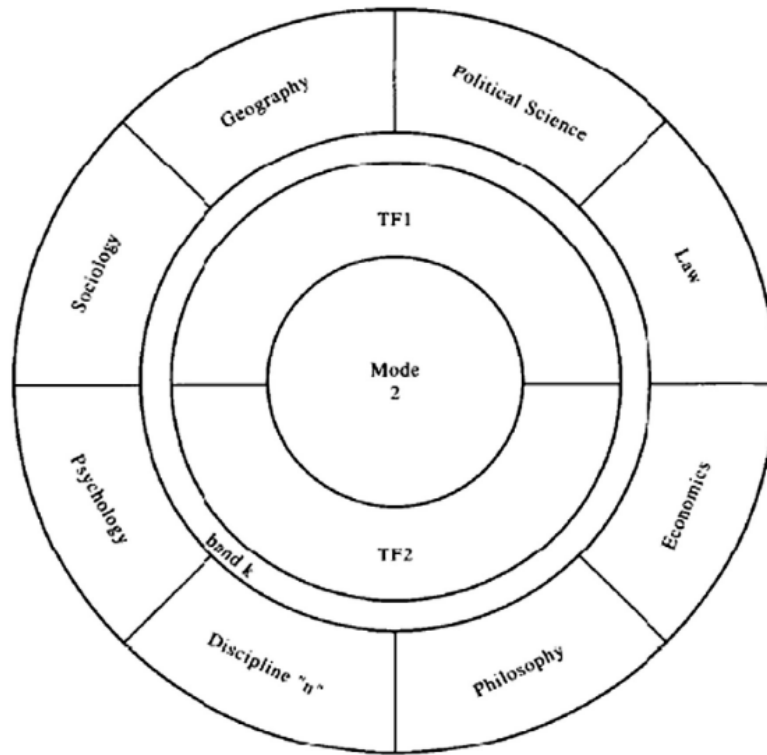
Outer circle = disciplines and subdisciplines; middle circle = fields of tourism; inner circle = world of tourism; TF1= business interdisciplinarity; TF2 = non business related tourism.

Source: Tribe (1997)

Arguing for an interdisciplinary perspective to the study of hospitality, it is worthwhile to explore the concept of interdisciplinarity in greater detail. Conceptualising disciplinary study as a form of disciplinary communication, Holbrook (2013) argues that multidisciplinary enquiries create new languages; while communication channels are amplified, it is uncertain whether communication that leads to understanding really occurs, as these channels are underpinned by distinct disciplinary grammars and terminologies. Alternatively, interdisciplinary communication, as argued by Holbrook (2013), is engaged with the ultimate aim of understanding in mind, and thus, is more capable of generating conditions for the development of sophisticated conceptual frameworks in understanding the social world. Drawing examples from the study of tourism, as Tribe (1997)'s proposal of tourism studies has positioned tourism as the ontological centre (the world of tourism) that binds various

disciplines in the study of this phenomenon, with band k as the region where disciplines communicate with each other to generate understandings of tourism, new disciplinary perspectives and research paradigms are created. One such is the emergence of tourism geography (Crouch, 1999; Shaw & Williams, 1999), an interdisciplinary study which draws upon tourism, geography, recreation, regional sciences, resource and land management, sustainability and environmental studies, to understand complex contemporary phenomena such as human mobility (see e.g. Hall, 2005), global environmental and climate change (see e.g. Scott, Gössling, & Hall, 2012).

However, the concept of interdisciplinarity is itself contentious, with a number of scholars debating its nature, and the manner which it should be conducted (Holbrook, 2013; Klein, 1990, 1996). Holbrook (2013) offers a comprehensive overview in terms of interdisciplinary studies, where three theses underpinning interdisciplinary collaboration and communication were introduced; the Habermas-Klein thesis, the Kuhn-Macintryre thesis, and the Bataille-Lyotard thesis. The Habermas-Klein thesis, which is currently the dominant thesis of interdisciplinary interaction, is informed by Habermas's intellectual project of communicative action (Habermas, 1984). The thesis is based on reciprocal comprehension, consensus, and a desire for communicative action underpinned by rationality (Habermas, 1984). It attempts to achieve the integration of various disciplinary frameworks with the aim of securing a common understanding among disciplinary actors (Klein, 2005). However, as warned by Klein (2005), the reality of the matter is always more complex and messier than expected, and communication too often occurs within the grey area of miscommunication and misinterpretation (Holbrook, 2013). More importantly, Holbrook (2013) states that such an approach towards interdisciplinary studies might place too much emphasis on consensus, rather than the celebration of differences germinated by the process of interdisciplinary enquiries. In such a manner, interdisciplinary studies are likely to be reduced to merely a method one mindlessly follows and executes in order to achieve consensus without questioning and exploring the underpinning rationality (Habermas, 1984). As summarised by Holbrook (2013), "If interdisciplinary communication is only about reaching consensus, then ID [interdisciplinarity] itself can be nothing other than integration – that is, achieving sameness" (p. 1871).

The Kuhn-MacIntryre thesis argues that academic disciplines are incommensurable in nature, and an interdisciplinary approach can only occur if it is underpinned by interpretative and linguistic competence, which arrives from treating an alien disciplinary framework as if one is learning a second first-language. Therefore, mere translation (translating the language of one discipline to another) does not guarantee understanding; understanding requires interpretation arrived from the mastery of the internal logic and grammatical rules of an alien language system. The Kuhn-MacIntrye thesis views interdisciplinary studies as an approach undertaken when one assumes that the available intellectual resources offered by a disciplinary framework are inadequate in addressing the enquiry, thus leading to the search for alternative resources offered by other disciplines. This approach, as reminded by Holbrook (2013), is unlikely to position interdisciplinary studies as knowledge integration. Rather, emphasis could potentially slip into disciplinary interactions, with one adopting a theoretical framework from another discipline as a means to advance one's own disciplinary knowledge. Furthermore, the Kuhn-MacIntryre thesis requires intense intellectual labour, and significant investment in time and commitment to familiarise oneself with the knowledge and theories of other disciplines.

The third thesis, which is the Bataille-Lyotard thesis, argues that interdisciplinary communication exists in two extremes, one being weak and feeble and the other being strong and powerful. Weak communication is weak in the sense that it is characterised by the profane use of language, for the intention of achieving the appearance of agreement and understanding in order to proceed with our daily lives. Such weak communication can be witnessed within a single discipline, with internal disputes settled by referring to disciplinary standards and regulations. It could also be witnessed between different disciplines, with reaching a consensus as the basis for formulating acceptable terms among disciplines. In contrast, strong communication is strong in the sense that it emerges when weak communication breaks down, when profane vocabularies are inadequate in addressing and settling disputes, and when parties involved in the communication introduce strong disciplinary languages with little linguistic space for negotiation, it is then that strong communication reveals itself in moments of unintelligibility and moments of wordless-ness, leading to the paramount question of whether we can actually understand each other, or merely pretend to understand each other. Thus, the Bataille-Lyotard thesis is not concerned

with consensus or linguistic competency of disciplinary communication, since if they are based on weak communication, an interdisciplinary approach is likely to lose its true purpose as it is masked with a layer of artificial communication. Rather, the Bataille-Lyotard thesis is concerned with creating encounters of strong communication, since if members involved were to proceed with such encounters, efforts must be made to the creation of new vocabularies, serving as the basis of true communication that leads to understanding.

The abovementioned forms of interdisciplinary communications can be traced in the study of hospitality. For instance, intellectual efforts (King, 1995; Lashley & Morrison, 2000; Morrison, 2002) have long been made to reach a consensus in defining hospitality from various disciplinary perspectives. This intellectual interest is most likely underpinned by the Habermas-Klein thesis, which aims to secure a common conceptual understanding of hospitality among disciplinary actors. Alternatively, there are academic scholars (see e.g. Lashley et al., 2007b; Lugosi, 2009; Lugosi et al., 2009), who are unsatisfied with the manner which hospitality is understood from the paradigmatic perspective offered by business and management, consequently leading to the adoption of resources offered by other academic disciplines in delineating hospitality. This intellectual activity is most likely underpinned by the Kuhn-MacIntrye thesis, which aims to utilise intellectual resources from other academic disciplines in addressing the inadequacy of exploring hospitality from a business-managerial perspective. Lastly, the organisation of CHSS and the establishment of the academic journal, *Hospitality & Society*, which attempt to create interdisciplinary encounters for the study of hospitality, are likely to be underpinned by the Bataille-Lyotard thesis. Arguably, greater intellectual encounters of such nature are needed, as they are likely to stimulate intellectual frustrations emerging from the inability to communicate eloquently with one another, necessitating the condition of creating new vocabularies for hospitality that leads to true understanding.

In summary, this section provides an overview of the intellectual development of hospitality within the context of UK HE, documenting its conceptual broadening from its vocational origin to its current theorisation as a complex social phenomenon. In addition, exploring from a disciplinary perspective, this section highlights several issues a multidisciplinary approach raises in understanding hospitality, as well as implications in underpinning hospitality with

the business-managerial paradigm. Drawing from the intellectual development of tourism studies, an interdisciplinary approach to the study of hospitality is proposed as most beneficial in further advancing hospitality as an academic subject. With three distinct theses for interdisciplinary collaboration and communication, it is argued that the Bataille-Lyotard thesis is most needed to further advance interdisciplinary understanding of hospitality, as it calls for greater encounters among interdisciplinary members to communicate for the aim of understanding each other, which leads to knowledge that transcends disciplinary boundaries.

2.2 Research and Hospitality

As discussed in section 2.1, a multidisciplinary approach in the study of hospitality tends to create fragmented knowledge regions. Indeed, Wood (2015), among others (Morrison & O'Gorman, 2008), have argued that this intellectual development has given rise to two general research approaches in the study of hospitality; with one approach generally labelled as 'hospitality management research', which operates under the paradigmatic boundaries of business and management studies, and the other approach labelled as 'hospitality studies', which are informed by a diversity of methodologies grounded in the broader social scientific enquiries. These intellectual activities can be perceived as healthy signs, with the understanding of hospitality extending beyond a one-dimensional focus concerned only with specific industries related to the commercial provisioning of hospitality. However, it also poses the danger of inviting symbolic violence (Bourdieu, 1990), with reference to the concept of a research paradigm as a lens in which we view the world in a particular manner, that certain paradigmatic view of hospitality can potentially achieve exclusivity in the understanding of hospitality.

Indeed, academic research is a rather telling activity, which upon examination, is capable of revealing several characteristics of a particular academic field (see e.g. Latour & Woolgar, 1986). For instance, Tribe and Liburd (2016) illustrate that upon scrutinising tourism research activities and the nature of tourism knowledge, one is able to delineate several 'forces' at play that govern and enforce what tourism knowledge is being created, as well as how it is created. With its vocational origin, hospitality research was initially underpinned by an axiology of operational efficiency in the management of hospitality within the commercial domain. Therefore, research foci were contextually bounded within specific

industries, and were underpinned by a technical interest in knowledge creation (Habermas, 1972); knowledge produced is deeply instrumental, as its main purposes are to control, predict and discover causal relationships. Subsequently, research activities tend to subscribe to a positivistic/realist paradigmatic outlook (see Table 2.2.1).

Table 2.2.1 Hospitality Vocational Studies

Axiology	Business/managerial
Focus	Technical
Analytical Framework	Specific/industry
Methodology	Positivist/realist
Method	Empirical/quantitative
Knowledge	Instrumental

Source: Adapted from Morrison & O'Gorman (2008) & Lugosi et al., (2009)

These early features of hospitality research reflect an embryonic stage of intellectual development, when hospitality was predominantly understood as products or services within the hotel and restaurant industry rather than a social phenomenon. However, one of the ramifications that these features invites is that research tends to orient "towards 'objective' organizational, commercial and economic interest, whether bowing to the laws of physics or the logic of the market" (Linstead, 2001: 227). Furthermore, a positivistic/realist assumption tends to disregard the complexity of human interactions and social phenomena, lacks commitment to moral and ethical concerns and neglects human agency, which encourages the view that human beings are merely means to achieve goals not of their own choosing. Arguing from this perspective, positivism itself becomes an ideology operating under instrumental rationality (Habermas, 1987), which potentially obstructs the betterment of society and the practice of social justice. Indeed, these tendencies are evident in some of the early business and management studies, with the predominant aim of creating knowledge that drives efficiency and performance at the expense of human dignity (see e.g. Hanlon, 2016). For instance, early studies of human resource management (HRM) restrictively perceive humans as a manageable 'resource', and that the role of HRM is a nexus of disciplinary practices aiming to calculate, predict and control employees' behaviour and performance for greater work outputs (Townley, 1994).

Another branch of realism worth noting here is the philosophical perspective of critical realism, which bears great relevance to post-positivism and realist philosophy. Thus, the term *critical* is used differently compare to that of critical theory. *Critical* in critical realism, as Denzin and Lincoln (2011) explain, refers to "transcendental realism that rejects methodological individualism and universal clams to truth" (p. 11). While critical realism is dedicated to creating knowledge that produces emancipatory insights, it is not fully committed to bring about changes (Willmott, 2005). Critical realism agrees with the ontological stance of post-positivism that there is an objective reality independent of human consciousness. However, it is deeply sceptical (where the term critical is contextualised) of our capacity of discovering it, as reality is stratified in levels, with domains of the real, the actual and the empirical. Therefore, critical realism aims to unveil enduring generative "mechanisms, processes, and structures" (Willmott, 2005: 11) (the real) that enable/impede the manifestation (the actual) of phenomena and human actions (the empirical), and in return, generating more reliable ways of knowing the world through retroductively constructing models and frameworks, without necessarily dedicating to bring about change.

Early hospitality research in the UK, as illustrated by Botterill (2000), was greatly influenced by the tenets of positivism, which perceive topics such as consumer demand, staff motivation or service quality as naturalistic phenomena, which can be observed objectively through the investigation of "relationship between variables; independent, dependent and intervening" (p. 181). Furthermore, to achieve value freedom, hospitality researchers were understood to be distant observers attempting to objectify phenomena and measure them with instruments such as questionnaires. However, Botterill (2000) notes that the positivistic tradition and realist underpinning of hospitality research has given rise to a "reactionary, counter, anti-positivist tradition called hermeneutics" (p. 188), which served as the basis for the broadening of hospitality as a social phenomenon. Under such development, hospitality research was underpinned by a multitude of research axiology, depending on the outlooks of the research conducted. Research foci were broadly determined by the private/domestic, commercial and social domains in which hospitality is situated, and are led by a range of cognitive interests (Habermas, 1972) in knowledge creation. Furthermore, knowledge produced is not only instrumental but practical as well, which aims to generate greater

understanding (Habermas, 1972). Subsequently, research activities tend to subscribe to a hermeneutical and constructivist paradigmatic outlook (see Table 2.2.2).

Table 2.2.2 Hospitality Vocational Studies & Hospitality Studies

	Hospitality vocational studies	**Hospitality studies**
Axiology	Business/managerial	Multiple
Focus	Technical	Theoretical development
Analytical Framework	Specific/industry	Broad/societal
Methodology	Positivist/realist	Hermeneutical/constructivist
Method	Empirical/quantitative	Reflexive/qualitative
Knowledge	Instrumental/technocratic	Liberal/humanist

Source: Adapted from Morrison & O'Gorman (2008) & Lugosi et al., (2009)

The broadening of hospitality studies, as discussed earlier, was the attempt to extend the conceptual understanding of hospitality from its restrictive commercial territory, and position it within the social, private/domestic and commercial domains (Lashley & Morrison, 2000). Subsequently, the understanding of hospitality has been increasingly conceived in a "conceptual meeting ground" (Lugosi et al., 2009: 1469) where economic and business imperatives of hospitality are frequently engaged with other forms of investigation and interpret hospitality through a variety of exploratory lenses, which has led to greater multi-dimensional conceptualisations of hospitality. Moreover, these developments introduced alternative research methodologies and research methods rooted in the broader social scientific disciplines.

As the broadening of hospitality studies introduced alternative research paradigms employed by other social scientific disciplines, they have encouraged reflection and scrutiny on the nature of hospitality research. For instance, Botterill (2000) notes that the philosophical tradition of hermeneutics has a major impact on the development of hospitality research. Under this tradition, realities are subjectively constructed and socially mediated, observing these realities objectively from afar is inadequate in depicting the complexity embedded in social phenomena. Thus, research relies on interpretation through conversations and understanding of the lived experiences, in which a "fusion of horizons" (Gadamer, 2013)

would occur between the researcher and the researched. Lastly, research is value-laden, as the researcher is imposing one's subjective interpretations on social realities. Most importantly, this tradition introduces a humanistic perspective in conducting research, which celebrates human beings, human meaning and human actions. The purpose of research is underpinned by a strong ethical framework that attempts to better the conditions of humankind. And subsequently, it encourages the development of phronesis, practical reason which deepens our understanding of being human and expands our capacity for self-understanding.

However, as Botterill (2000) notes, a hermeneutical approach promotes subjectivities in delineating social realities, which tend to encourage epistemological relativism and produce an uncritical version of social science. And while critical realism is committed to the development of a critical social science, it is unable to underpin this calling, as critiqued by Denzin and Lincoln (2011: 11):

> *We do not think critical realism will keep the social science ship afloat. The social sciences are normative disciplines, always already embedded in issues of value, ideology, power, desire, sexism, racism, domination, repression, and control. We want a social science committed up front to issues of social justice, equity, nonviolence, peace, and universal human rights. We do not want a social science that says it can address these issues if it wants to do so. For us, this is no longer an option.*

Indeed, while discussions on adopting critical realism for tourism and hospitality research are evident, they appear to be focused on addressing methodological individualism and resolving the false duality of the quantitative/qualitative divide (Downward & Mearman, 2004). Or engaged with critical realism to steer tourism and hospitality research away from "paralyzing relativism" (Platenkamp & Botterill, 2013), and reclaim the ontological awareness of a knowable reality. What Denzin and Lincoln (2011) are advocating is a critical social science that is informed by the philosophical perspective of critical theory. As such, a critical research encourages the practice of critique and scrutiny towards systems of domination that hinder human freedom (Kincheloe & McLaren, 2011). Therefore, conducting hospitality research with such a critical underpinning becomes sharply political,

in which the purpose of hospitality research is not only to generate greater understanding, but also to engage with critique of ideology and power, with historical realism (Guba & Lincoln, 1994) underpinning the framing of research questions (see Table 2.2.3).

Table 2.2.3 Hospitality Vocational Studies, Hospitality Studies & Critical Hospitality Studies

	HVS	HS	CHS
Axiology	Business/managerial	Multiple	Emancipative
Focus	Practical/functionalistic	Theoretical	Theory-informed Practice
Analytical Framework	Specific/industry	Broad/societal	Ideological critique
Methodology	Positivist/realist	Phenomenological/ constructivist	Critical theory /historical realism
Method	Empirical/quantitative	Reflexive/qualitative	Reflexive/qualitative
Knowledge	Instrumental/technocratic	Liberal/humanist	Emancipative

Source: Adapted from Morrison & O'Gorman (2008) & Lugosi et al., (2009)

Following the critical turn in tourism studies (Ateljevic, Morgan, & Pritchard, 2012; Belhassen & Caton, 2011; Pritchard, Morgan, & Ateljevic, 2011; Ren, Pritchard, & Morgan, 2010; Tribe, 2008), a critical perspective has been developed by hospitality scholars (Lugosi et al., 2009; Lynch et al., 2011; Ong, 2016; Wilson, Harris, & Small, 2008; Zhang, Lynch, McIntosh, & Wengel, 2016), and appears to have established presence in the hospitality research community. Grounded in critical theory conceived by the Frankfurt School of social science (Horkheimer, 1972), a critical hospitality is concerned with the human interest in emancipation (Habermas, 1972), and situates hospitality research with the commitment of social sciences towards critiquing and changing society for betterment. Subsequently, the notion of hospitality is liberated from the intellectual confinement of functionalism, the preoccupation of the business-managerial paradigm, and the conventionalism of knowledge creation that is determined by technocratic rationality. Instead, through critical social enquiry, hospitality is employed to not only facilitate in illuminating our understanding of the social world, but also revealing dominant ideologies that suppress human freedom and contributes to the concept of a better society (see e.g. Lynch, 2017; Molz & Gibson, 2007). Overall, a

critical approach towards hospitality is "emancipating, enriching our collective understanding of the world and thereby recognising a world of ideas that extend beyond mere pragmatism and function mind sets" (Lashley et al., 2007b: 6).

However, despite these developments in critical hospitality studies, the management approach towards hospitality appears to be largely unaffected by this critical perspective. For instance, critical management studies, which was first conceived in the 1990s (Alvesson & Willmott, 1992), seems to have left no trace of influence in the hospitality management research community, with only one conceptual piece written on this topic to date (Lugosi et al., 2009). This insulating situation can be understood as the enforcement of a knowledge force-field (Tribe & Liburd, 2016) by the hospitality management research community, which is likely to generate a self-referential and closed system lacking the intellectual openness towards other social scientific disciplines. Furthermore, a business-managerial conception of hospitality tends to restrain understandings of hospitality as an industry, which, as argued by Botterill (2000), deems a critical perspective not only unnecessary but inconvenient. Indeed, on this point, it is evident that a number of commentators agree with this unnecessary inconvenience. For instance, Slattery (2002) argues that hospitality is essentially a service industry involving predominantly management activities, and thus the study of hospitality from the broader social science perspectives adds limited value to hospitality management research. Elsewhere, O'Gorman (2009) notes that the aim of hospitality research is to provide greater understandings that inform management practices. Other approaches in understanding hospitality offering "is best left to anthropologists and sociologists" (p. 788).

Alternatively, exploring this insulating issue of hospitality management research from the perspective of knowledge creation, it is helpful to cast the analytical lens onto academic journals of hospitality, as they are ultimately the gatekeepers of knowledge creation. Within UK HE, the Chartered Association of Business Schools (CABS) is often being granted as the authoritative organisation on which academic journals related to business and management studies are rated. Based on a rating system consists of four categories (grades from 1 to 4), a Grade "4" journal is considered as top-tier, and this rating is predominantly given based on journal citations and reference to journals made in the REF framework. Currently, there are

two academic journals of hospitality rated as Grade "3", none of which explicitly include a critical perspective towards management studies as part of the journal's focus. For the *International Journal of Hospitality Management* (IJHM), it has a focus on "major trends and developments in a variety of disciplines as they apply to the hospitality industry" (IJHM, 2018), with topics including human resource management, consumer behaviour and marketing, business forecasting and applied economics, operational management, strategic management, financial management, planning and design, information technology and e-commerce, training and development, technological developments and national and international legislation. Similarly, the *International Journal of Contemporary Hospitality Management* (IJCHM) aims to communicate the "latest developments and thinking on the management of hospitality and tourism businesses worldwide" (IJCHM, 2018), with particular focus on issues relevant to strategic management, operations, marketing, finance and human resource management.

Referring to the ramifications of multidisciplinary studies highlighted in section 2.1, which is characterised as encyclopedic, additive juxtaposition and disciplinary coordination with "multiple disciplines each investigating the problem in its own way, with its own definition of the problem, according to its own standards, and arriving at its own independent solution" (Holbrook, 2013: 1867), it is likely that studies of hospitality exist in such a manner, in which knowledge synthesis and/or influences among disciplines are less likely to occur. Hence, despite the broadening of hospitality studies, its intellectual influences on hospitality management research is less evident. In addition, referring to Foucault's (1995)'s conception of discipline and Kuhn's (1996) discussion on the notion of paradigm, it is likely that hospitality is being disciplined to adopt exclusively a particular paradigmatic lens in creating hospitality knowledge.

Relating to disciplinarity, it is worth revisiting another point discussed in section 2.1. The manifestation of hospitality nested in business and management studies situates hospitality within this newly formed knowledge region in academia. Subsequently, with its arbitrary and unstable core knowledge base, business and management studies tend to be governed by "more ambiguous, frequently contradictory signals" (Muller, 2009: 214) received from these fourth general professions. As a result, determinants of disciplinary standards are based less

so on academic principles such as educational qualifications, research expertise, and/or scholarly publications. Rather, they are based more so on ambiguous trends, interests and/or demands from the business and management professions. This perspective is evidently reflected in Walmsley's (2011) report, which indicates a lack of educational qualifications for academic staff with an academic background in HLTT. It is therefore interesting to reflect upon the recruiting basis in which academics in these subject-areas are being employed in the first place. Lastly, this ambiguity in 'disciplinary' standards and the lack of academic qualification is also reflected in the quality of hospitality management research, as previously mentioned in terms of the performance of hospitality research in RAE 2002 and RAE 2008.

In summary, following the discussion of disciplinarity in section 2.1, this section provides an introduction on the development of hospitality studies in the UK, which begins with the embryonic stage of hospitality research underpinned by positivism and a predominantly vocational focus, followed by the broadening of hospitality research informed by a hermeneutic/constructivist outlook and is situated in social scientific enquiries, and a critical approach in hospitality research underpinned by critical theory, adding an emancipating agenda to hospitality research. However, as this section illustrates, despite these intellectual developments, hospitality management research appears to be largely unaffected, as it seems that there is a knowledge force-field (Tribe & Liburd, 2016) at play, which disciplines the activity of knowledge creation. This situation is exemplified by discussing the role of academic journals in the creation of knowledge, with hospitality research journals predominantly focused upon creating knowledge that contributes towards the understanding of hospitality in the commercial domain. Furthermore, from a disciplinary perspective, this section draws upon points made in section 2.1, and presents the ramifications of situating hospitality within business and management studies, which is likely to expose hospitality with ambiguity in 'disciplinary' standards. This situation is illustrated by making reference to the lack of academic qualifications and the poor quality of hospitality management research indicated by the RAE. The following section turns the discussion towards the provisioning of hospitality courses in HE, which, as argued in section 2.1, is also likely to be influenced by the 'disciplinary' nature of hospitality and its association with management education.

2.3 Higher Education and Hospitality

As highlighted both in section 2.1 and section 2.2, business-management studies are a new knowledge region in academia, which poses a number of issues in terms of establishing coherent 'disciplinary' values, producing innovative and robust research, as well as designing curriculum contents in relation to business and management professions. Hospitality courses, which have been predominantly provisioned by the business school, and conceptualised as a sub-field of management education within the context of UK HE (Walmsley, 2011), are likely to have met with these challenges in similar forms. This section documents the development of hospitality course offering in HE, as well as outlining discussions relating to the development of management education. More broadly, these discussions will be situated within the conceptual exploration of the notion of HE itself, along with its institutional manifestation, the university.

The historical origin of HHE in the UK is a major influential factor in the current provisioning of hospitality courses. With approximately 40 years of academic history (Airey & Tribe, 2000; Dredge, Airey, & Gross, 2014; Wood, 2015), hospitality is a relatively young academic subject within HE. The demand for hospitality programmes, as pointed out by Medlik and Airey (1978), was attributed to the emergence of professionalism in the hospitality industry, with the establishment of the Institutional Management Association in 1938 and the Hotel and Catering Institute in 1949, standardising the industry with education and training[2]. Secondly, a number of colleges were developing diploma-level courses of hospitality during the 1960s. And thirdly, within the hospitality industry itself, there was a strong emphasis on professional management training. Another important aspect to consider is the terminological adoption of hospitality by the hotel, catering, restaurant, and associated industrial sectors (Jones, 1996); as it has been suggested that the intention is to create a "nice, warm, inclusive feel" (Wood, 2015: 1), and generating "a more favourable impression" (Lashley, 2008: 69) to the industries that have been regularly labelled with low social esteem (Brotherton & Wood, 2008). Overall, these early influences were strongly geared towards meeting employment demands and the attempt to professionalise the industry, which

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[2] The two organisations joined forces and formed the Hotel and Catering International Management Association (HCIMA) in 1971, which had a huge influence in the content and design of hospitality programmes (Airey & Tribe, 2000).

consequently paved a strongly vocational-based foundation for contemporary hospitality courses in HE.

On a national level, there were a number of factors which further contributed to the development of hospitality courses in HE. For instance, the massification of HE in the UK initiated in the 1960s resulted in a great increase in student enrolment, and a strong demand in the development of hospitality and tourism courses (Airey, Tribe, Benckendorff, & Xiao, 2014). Another factor is the government initiative in abolishing the university/polytechnic binary in 1992, which further expanded the delivery of hospitality and tourism courses from within polytechnics to the HE context (Gee, 1994). Lastly, there is a perceived value of a hospitality degree in relation to the discourse of graduate employability; as an economic sector, the hospitality industry, which overlaps with other service-reliant sectors, portrays a promising future for students in terms of employment opportunities. As the recent report released by the British Hospitality Assocation (2016) indicates, the hospitality industry stands as UK's fourth biggest industry, and is responsible for more than 3.2 million jobs, contributing £73 billion to the UK's national economy.

While the vocational foundation of hospitality courses has been deemed necessary as it "provided fairly clear boundaries which during the early stages of development gave a helpful framework within which the subject could develop and justify its existence" (Airey & Tribe, 2000: 277), it poses a developmental constraint for hospitality courses, as curriculum content is "too closely to the needs of industry and have prevented the subject from expanding into a consideration of the wider issues which are raised by and underlie hospitality" (Airey & Tribe, 2000: 277). This developmental constraint has been extensively critiqued by hospitality scholars for the past three decades (see e.g. Barrows & Bosselman, 1999; Goodman & Sprague, 1991; Lashley, 2013, 2015; Morrison & O'Mahony, 2003; Nailon, 1982; Wood, 2015). A particularly relevant statement to the current study is made by Ladson-Billings and Donnor (2005) who comment that educational programmes such as hotel and restaurant management, "while representing legitimate job and career choices, are less likely to promote overall university goals of educating people to engage with knowledge and critical thinking across a wide variety of disciplines and traditions" (p. 295). Therefore, several hospitality scholars have advocated the educational benefits of broadening the

curriculum scope of hospitality courses, and incorporate alternative educational perspectives offered by the social sciences (Lashley, 2008) and liberal education (Morrison & O'Mahony, 2002, 2003).

Similar concerns have been raised for tourism courses (Belhassen & Caton, 2011; Caton, 2014; Tribe, 2000). Namely, Tribe (2002)'s advocacy of cultivating the 'philosophic practitioner', who is fostered by a well-balanced tourism curriculum (see Figure 2.3.1) that is grounded in a broader base of disciplinary knowledge (vocational/liberal), and emphasises the fuller aspects of intellectual development (reflection/action).

Figure 2.3.1 Curriculum for Fostering Philosophic Practitioner
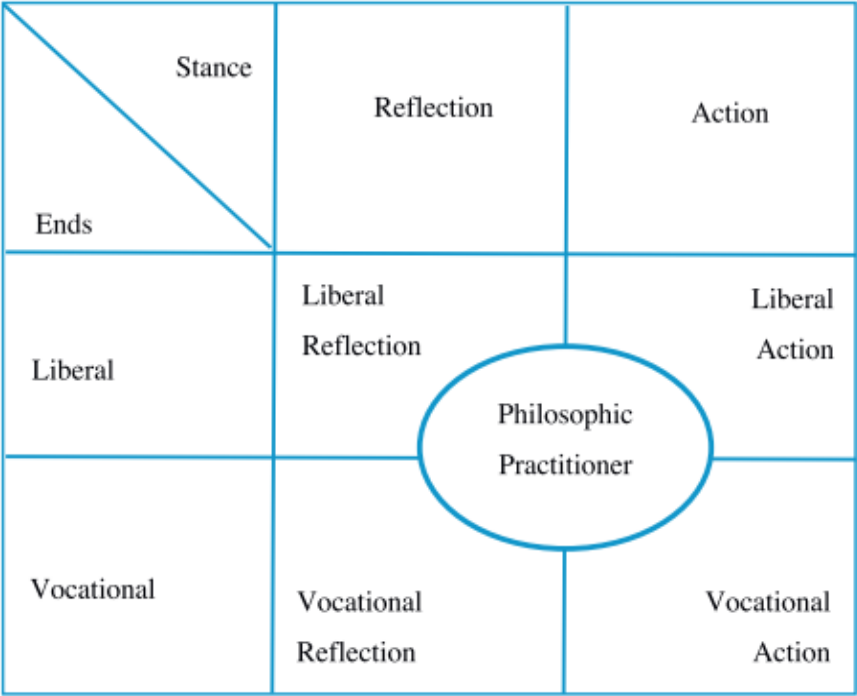
Source: Tribe (2002)

Vocational actions are practical-oriented, and emphasise the operational aspect of education for a smooth transition into the world of work. Thus, knowledge is underpinned by specific vocational and personal transferable skills, including, for instance, 'flexibility' and 'the right attitude'. Vocational reflection emphasises the act of reflection-in-action in Schön (1983)'s terminology. Thus, knowledge is underpinned by highly personalised and contextualised

skills, with the individual constantly testing and refining one's theoretical knowledge upon application in the world of work.

Alternatively, liberal reflection does not confine reflection to the vocational context but is open to an infinite space of possible ideas. Tribe (2002) broadly defines liberal education as a pursuit to uncover "the truth", a sustained scepticism about things, and the search for "the good life". It approaches tourism as a phenomenon, open to multidisciplinary enquiries, and encourages critique on ideology, power and established value systems as means to fully develop students as human beings. Lastly, liberal action emphasises that actual steps should be taken by students to challenge and transform the world of work, as well as the society at large. In general, Tribe (2002) summarises vocational reflection and action as vocationalism and technicism, and liberal reflection and action as liberalism and academicism.

Dredge et al. (2012) further develop Tribe (2002)'s conception of the ideal curriculum for tourism courses and propose a model of curriculum space with a core curriculum content yet is flexible, to a certain extent, to meet individual institutional needs and aims (see Figure 2.3.2). Point A serves as the baseline of student intake, with point B indicating external pressure driving knowledge towards a liberal education rather than focusing on the development of skills and capabilities. Conversely, point C represents external forces that emphasise graduate capabilities rather than liberal knowledge. Point D represents internal focus from the institution to emphasise the development of capabilities, whereas point E indicates an internal focus on the development of liberal knowledge. Lastly, points F and G indicate pressures that promote/hinder innovative pedagogies to expand the scope of focus, and subsequently cover more curriculum space.

Overall, Dredge et al. (2012)'s model portrays a more realistic picture of curriculum design for tourism and hospitality HE, as it is oftentimes influenced by multiple external and internal pressures, as well as several stakeholders with conflicting agendas.

Figure 2.3.2 The Curriculum Space
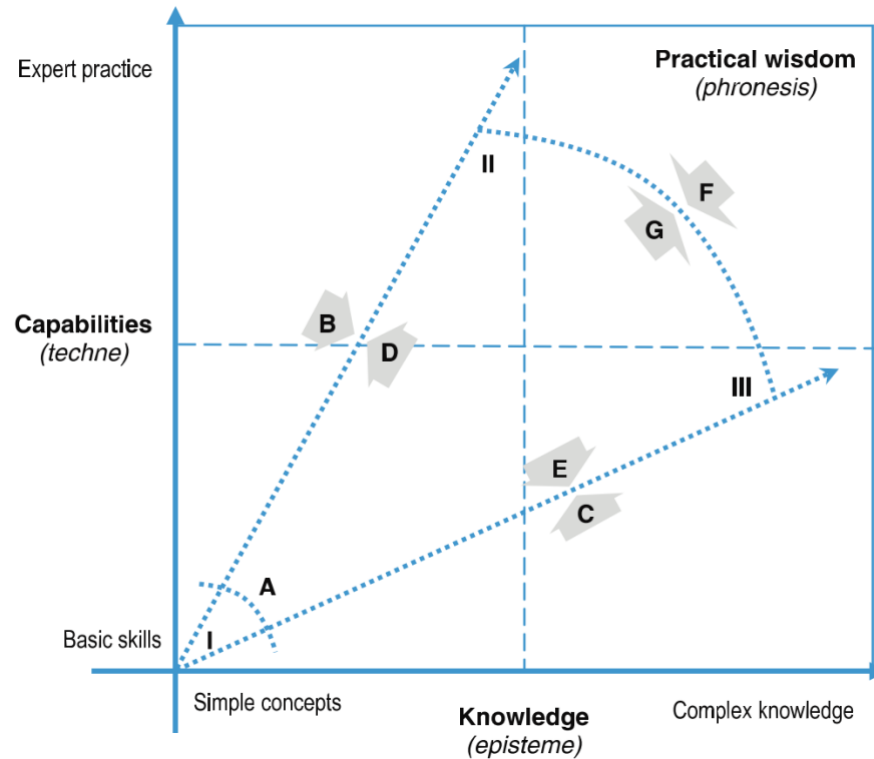
Overall, it is argued that extending the knowledge base of hospitality courses within a HE context is necessary, as it provokes greater understandings of hospitality as a complex social phenomenon. While equipping hospitality graduates with employable skills and competences, it also facilitates students to achieve a broader understanding of hospitality that encourages critical, reflective, and creative thinking. Most crucially, such an approach fulfills the greater ideal of a HE, which "do not simply produce knowledge and new perspective for students; [but also] play an influential role in shaping their identities, values, and sense of what it means to become citizens of the world" (Giroux, 2009: 674). Indeed, debates regarding the aim and purposes of HHE are predicated on deeper philosophical discussions, which are closely associated with the meaning of HE, as well as its aim and purposes in relation to the development of the individual, society and the continuation of humanity. Several philosophical schools have pondered upon these questions and have subsequently influenced the manifestation of various educational aims. Ornstein, Levine, Gutek and Vocke (2016) provides a summary of various philosophical perspectives and their educational implications (see Table 2.3.1).

Table 2.3.1 Philosophical Perspectives of Education

Philosophical School	Nature of Reality	Epistemology	Axiology	Educational Implications	Proponents
Idealism	Spiritual or mental and unchanging.	Knowing is the intuitive recall of ideas present in the mind.	Values are universal, absolute, and eternal.	A subject-matter curriculum that emphasises the culture's great and enduring ideas.	Emerson Froebel Hegel Plato
Realism	Objective and exists independently of us, but we can know it.	Knowing consists of conceptualisat-ion based on sensation and abstraction.	Values are absolute and eternal, based on natural laws.	A subject-matter curriculum that emphasises the arts, humanities, and sciences.	Aquinas Aristotle Broudy Maritain Pestalozzi
Pragmatism/ experimentalism	Rejects metaphysics, asserting that hypotheses about reality are based on experience, the individual's interaction with a changing environment.	Knowing results from experiencing, test ideas by acting on them, and using the scientific method.	Values are situational and culturally relative.	Instruction that uses the scientific method to solve problems.	Childs Dewey James Peirce
Existentialism	Discount metaphysics, arguing that our beliefs about reality are subjective, with existence preceding essence.	Our knowing comes from making personal choices.	Values are to be freely chosen by the person.	Classroom dialogues to stimulate awareness that each person creates self-concept through choices.	Kierkegaard Sartre Marcel Morris
Postmodernism	Rejects metaphysics as a historical construction used for socioeconomic domination.	Deconstructs texts (canons) to find their origin and use by dominant groups and classes	Emphasises the values of marginalised persons and groups.	Schools are sites of democratic criticism and social change to empower the dominated.	Derrida Foucault

Source: Adapted from Ornstein et al. (2016: 166)

Idealism, which is closely associated with liberal education, is concerned with the aim of developing the moral excellence of individuals to better serve societies at large. An education

of such focuses on the development of the mind through the engagement with great literature, history, philosophy and religion, which carries lasting values of humanity. Realism aims to develop the rational mind through objective and scientific enquiries. An education of such focuses on the development of logic and reason, which attempts to understand the world through prediction and control. Pragmatism/experimentalism, which holds the view that reality is fluid and always evolving, believes that to learn is to apply experiences to issues and reflect upon our thoughts emerged from these experiences. An education of such focuses on the human experience and engagement with the world. Existentialism, which positions the central concern of human existence at its ontology, aims to facilitate individuals to foster personal values in order to live a meaningful and rewarding finite life. An education of such focuses on developing the individual's ability to articulate and understand one's personal values. Lastly, postmodernism, which sees educational institutions as sites for initiating social changes towards just and democratic societies, aims to foster individual empowerment and the capacity for sociopolitical analysis. An education of such focuses on problematising taken-for-granted concepts and ideas, in order to foster greater critical awareness.

Alternatively, Trowler (1998) introduces an ideological perspective in shaping the understandings of what an HE entails. Trowler (1998) identifies four predominant ideologies underpinning and shaping the aim and purposes of HE. A traditionalist/liberal orientation views HE as 'learning for learning's sake', for the purpose of advancing knowledge through intellectual enquiries. A vocationalist orientation is mainly preoccupied by the human capital theory, which views HE as a crucial institution for economic development. A progressive orientation views HE as learning experience that fosters personal growth and the development of student as a well-round individual. And lastly, a critical orientation sees HE as the development of students' critical consciousness, as well as a vehicle for societal transformations. More recently, a fifth ideological underpinning has become increasingly prevalent in shaping the aim and purposes of HE, which is a neoliberal orientation that shares great similarities with the vocationalist view; HE is to be governed by the template of market values, and that ideas associated with HE such as academic freedom, intellectual critique and civic duty, are replaced with market fundamentalism, private interests and consumerism (Olssen & Peters, 2005).

Indeed, as argued by scholars (Apple, 2004; Bernstein, 2000) who adopt a critical perspective towards curriculum studies and the sociology of education, a curriculum is not merely a neutral vehicle of knowledge transmission. Instead, it embodies knowledge that is legitimatised by predominant economic and sociopolitical ideologies celebrated by a particular society, which is closely associated with Jackson (1990)'s understanding of the 'hidden curriculum'; education as a socialisation process. Bernstein (2000) conceptualises curriculum as a product of the interactions between sites of knowledge creation, knowledge recontextualisation and knowledge transmission. Ideology creeps in its influence in the process of knowledge recontextualisation, where a space of power and control is created to filter through certain knowledge from the site of creation to the site of knowledge transmission. Therefore, curriculum is a powerful medium that, directly and indirectly, relays dominant power relations and regulates cultural reproductions.

This form of ideological analysis on curriculum is evident in the provisioning of tourism courses in HE. For instance, Ayikoru, Tribe and Airey (2009) and Tribe (2013), while analysing the relationship between tourism, knowledge and the curriculum, have critiqued the strong presence of neoliberal ideology underpinning tourism curricula, as well as raising concerns regarding the over-emphasis on vocationalism and technicism in tourism higher education (THE), as they narrow the purpose of HE to mere employability and technique, while the critical and transformative possibility of HE are neglected. As Tribe (2013) argues, "ideologies can involve closure and blindness when they are deeply embedded and saturate our ways of thinking so that we are not aware of their operation but rather see the ideas expressed within them as common sense" (p. 55).

Given its vocational origin and association with management education (Walmsley, 2011), the provisioning of hospitality courses appear to be predominantly informed by the philosophical school of pragmatism/experientialism, which tends to emphasise the vocational and technical aspect as the overall aim of a HHE. Several commentators have critiqued this situation, and call for a more liberal and critical approach towards the delivery of hospitality courses (Gross & Lashley, 2015; Lashley, 2013; Morrison & O'Mahony, 2003). Wood (2015), while commenting on hospitality management higher education in the UK, provides an overview of liberal-idealist critique on business and management education. He

highlights that conceptualising management as science is inherently mistaken, as management is a social practice deeply moral and political. Further, management education underpinned by liberal education, should aim to develop an individual's capacity in understanding the complexity of management practices situated in a sociopolitical context. Following this point, Wood (2015) introduces critical management education, which is primarily concerned with ideological critique and the scrutiny of unequal power relations that breed social inequality. As such, critical management education situates management practice as a potential vehicle for reinforcing dominant ideologies and/or a mediator of power relations. Conceptualising hospitality management from such a critical perspective appear to be minimally discussed by hospitality management scholars. Arguably, a similar attitude is shared with hospitality research (Botterill, 2000), that such an educational approach is likely to be perceived as unnecessary and inconvenient.

Other commentators have focused the discussion on the aim and purposes of HE by scrutinising its institutional manifestation, the university. For instance, Delanty (2001), who views universities as sites where power, knowledge and culture collide, argues that universities are capable of initiating cognitive shifts, and subsequently, hold the potential for radical re-imaginations and transformations of social and cultural structures. In a similar tone, Giroux (1988) and hooks (1994), whose thoughts are greatly informed by the philosophical school of critical pedagogy (Freire, 1970), argue that universities are venues of hope, sites of resistance and space for democratic possibility through a liberating pedagogical framework. Accordingly, one of the main purposes of universities is to become institutions where knowledge, values, and social relations are taught to students in order to cultivate critical empowerment rather than subjugation. This view on the purpose of university is further elaborated by Barnett (1990), who has written extensively on the topic of HE and university (see e.g. Barnett, 1992, 1994, 2000, 2005, 2011, 2013, 2016, 2018). He argues that the term 'higher' indicates a level of personal development that extends over and above other forms of education, and that universities, while playing a number of roles in society, ought to prioritise this critical and transformative purpose (Barnett, 1997).

Analysing the current discussions regarding universities in contemporary time, Barnett (2013) introduces an interesting framework capturing the discourses on the understandings of

university. Barnett (2013) argues that the current discourse on the idea of university is overly pessimistic; it is occupied with terms such as university in ruin (Readings, 1996), or has succumbed to becoming 'corporate' (Giroux & Myrisades, 2001), with other commentators (see e.g. Eagleton, 2010) even announcing the 'death' of universities. While critical, these conceptions trap the potentials of imagining universities, and leave minimal space for alternative possible conceptions. Barnett (2013) proposes a framework of two axes (see Figure 2.3.3) in which one axis attempts to capture the depth regarding the ideas of university, while the other axis attempts to capture the degree of criticality regarding the ideas of university.

Figure 2.3.3 Two Axes of the Imagination
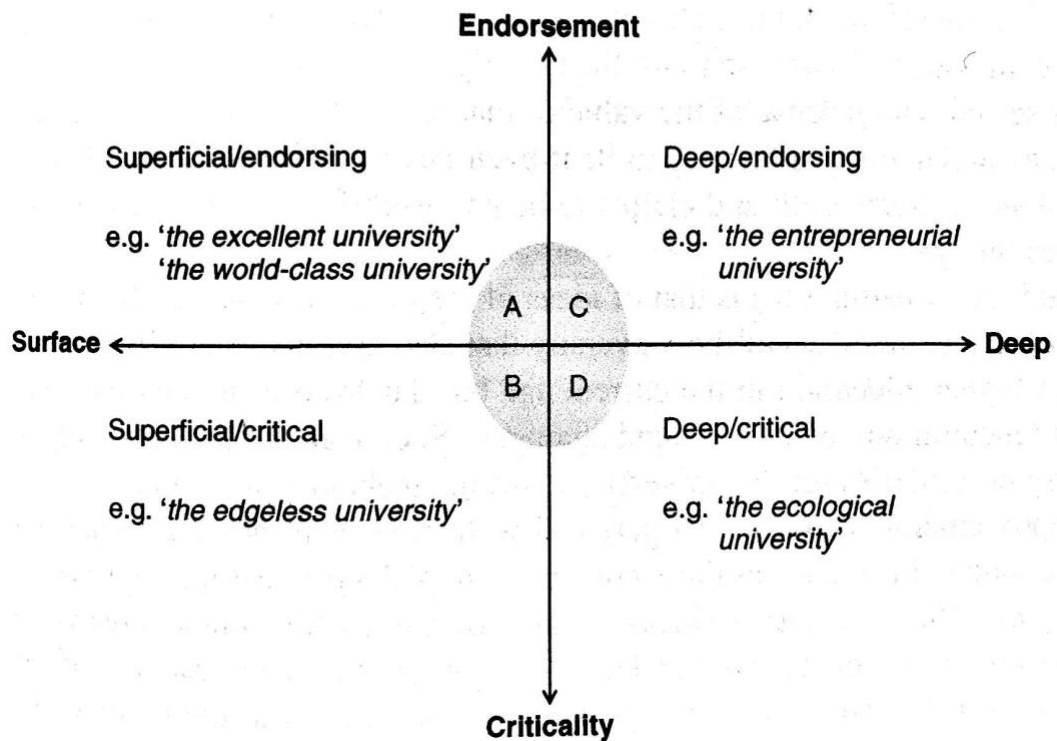
Source: Barnett, 2013: 55

Such matrix generates four categorisations, as Barnett (2013) further explains, with quadrant (A) as endorsing and surface ideas of university – endorses contemporary policies in HE, such as 'excellence' and 'world-class', superficially and as unproblematic. Quadrant (B) refers to surface and critical ideas of university – explicitly and tactically critical, such as the

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'edgeless university' (Bradwell, 2009), to embrace modern technologies and future trends in a superficial manner. While Barnett (2013) argues that both of these ideas serve "contemporary policies or to urge the development of universities such that they are liable to work in the interest of the large power structures in society" (p. 56), it is quadrant (C) that Barnett (2013) views as troubling, which refers to endorsing and deep ideas of university – underpinned by ideologies acting in a manner as if there are no alternatives, such as the idea of the 'entrepreneurial university' (Etzkowitz, Webster, Gebhardt, & Terra, 2000), which is deeply endorsed by the neoliberal ideology, as if it is the only future imaginable for the university. And lastly, quadrant (D) refers to ideas of university that are both deep and critical – ideas that "would play up possibilities for the university in bringing about a more equitable society, or improvement in social and personal wellbeing or in helping to develop the public sphere" (Barnett, 2013: 56).

Positioning university in a conceptual space of imagination, Barnett (2013) introduces a broader approach in understanding the manifestation of various forms of university. Barnett (2013) also encourages readers to be playful and creative in envisioning what a university can be. On this note, Barnett (2013) introduces his own vision of a deep and critical university – the ecological university, a university that is embedded and engaged within multiple ecologies of the world, including "knowledge ecologies, social institutional ecologies, ecologies of the person, economic ecologies and ecologies of the physical world" (p. 136). The ecological university not only sustains and assists in flourishing these ecologies, but it is capable of generating new ones. Therefore, the ecological university, unlike the entrepreneurial university (a university-for-itself), cares and is concerned with the wellbeing of the world. Lastly, Barnett (2013) summarises that the ecological university aims to develop the world purposively into greater civic societies. Furthermore, it ought to retain a certain degree of autonomy, as it has the responsibility to serve as a critical space in evaluating and critiquing "dominant discourses of the age" (Barnett, 2013: 137).

This section has provided a historical account on the development of hospitality courses in UK HE, as well as introducing debates associated with the manner in which they are currently provisioned. Locating the discussion in the broader conceptions of HE and its institutional manifestations as the university, it is worth reflecting upon what ideological undercurrent of

HE is HHE subscribed to, what is the locale HHE is occupying within a conceptual space of university, and what forms of imagination HHE is contributing towards the future development of HE. Relating to the arguments made in section 2.1 and section 2.2, it is crucial to broaden the philosophical underpinnings of hospitality courses, as they would develop hospitality students more fully as individual human beings. Furthermore, as such an educational approach calls for an interdisciplinary foundation in hospitality course contents, it creates a more conducive academic environment to further advance hospitality as an intellectual field in HE. To examine the degree of critical awareness towards issues raised in this chapter, the following chapter introduces the research vehicle which this study adopts, the concept of criticality, and presents how it will be employed as an analytical lens in exploring and evaluating the degree of criticality currently manifested in HHE in the UK.

III

Criticality

3.1 Introduction

This chapter presents key theories underpinning the development of criticality as an intellectual ideal associated with HE. Being perceived as the "defining concept of Western university" (Barnett, 1997: 2), criticality is chosen as the analytical vehicle for this research study, as it is an encompassing notion with various conceptual strands. Each strand encapsulates intellectual ideas and theories associated with various understandings of HE, teaching and learning, as well as the intellectual pursuit of knowledge creation. The concept of criticality will be introduced in this chapter based on three intellectual movements (Davies, 2015). These movements are discussed in relation to criticality and its influences on pedagogy in HE and academic research. Section 3.2 introduces the first movement of criticality, which primarily conceptualises criticality as a form of thinking that is rational and logical. Section 3.3 discusses criticality as it evolves conceptually into a form of thinking that is highly reflexive. Section 3.4 presents the third intellectual movement that informed the evolution of criticality, which is underpinned by the educational philosophy of critical pedagogy. Lastly, a conceptual framework that captures these three movements of criticality is presented in section 3.5.

The concept of criticality is closely associated with the 'higher' in the conception of HE, as the characteristic that distinguishes HE from other forms of education. This status of criticality is evident in its emphasis as an essential learning outcome for attending HE. As a result, developing students' criticality has been valued as a crucial pedagogic aim. Consequently, research studies on criticality, and the teaching and learning of it, are in plethora. As noted by Pithers and Soden (2000), it is likely to remain the focus of continuing theoretical attention. Yet, conceptualising criticality remains a topic of intellectual debate and discussions regarding the appropriate manner which it is taught, as well as approaches in evaluating it effectively remain lively. One reason that hinders the development of a coherent framework in conceptualising criticality is its various terminological forms, which are commonly used interchangeably with other conceptually-rich terms such as critical thinking, critical reflection, deep thinking, and creative thinking. Furthermore, studies of criticality are highly multidisciplinary in nature, ranging from philosophy and cognitive psychology to education. Consequently, theorisation of criticality tends to be underpinned by individual disciplinary frameworks, with specialised terminologies and methodological

approaches. This situation is evidently reflected in the study conducted by Moore (2011, 2013), which reveals that the interpretation of criticality is greatly determined by individual disciplinary backgrounds.

Lastly, the concept of criticality is associated with the conceptualisation of HE. With various philosophical perspectives underpinning the definition of HE, the conceptual understanding of criticality has evolved alongside these philosophical discussions on HE. Davies (2015) and Davies and Barnett (2015) offer a comprehensive review in terms of the theoretical development of criticality in relation to HE. According to Davies (2015), there are three major intellectual movements closely associated with the conceptual evolution of criticality, which are criticality as rationality and logicality (first movement), criticality as subjectivity and reflexivity (second movement) and criticality as critical being (third movement).

3.2 Criticality as Rationality/Logicality

The first movement of criticality is mainly concerned with the conception of critical thinking. It focuses upon the nature and form of a particular type of thinking that is rational and logical. Despite efforts made in the first movement to formulate a unified definition for critical thinking, conceptualisations tend to be fragmented and the concept remains contentious (Davies, 2011; Moore, 2011). Informed by the studies of philosophy, cognitive psychology and education, critical thinking is commonly associated with the dialectical method of Socratic questioning, which is a form of questioning that is systemic, disciplined, deep and emphasises on the scrutiny of fundamental concepts, principles, theories or issues (Paul & Elder, 2007, 2008). The purpose of such questioning, as depicted by Paul and Elder (2007), is to "explore complex ideas, to get to the truth of things, to open up issues and problems, to uncover assumptions, to analyze concepts, to distinguish what is known from what is not known, and to follow out logical implications of thought" (p. 36). With such a conceptualisation, critical thinking can be understood as deep questioning exercised by the sceptical mind.

Alternatively, influences from cognitive psychology and education tend to associate critical thinking in relation to Bloom's cognitive taxonomy of educational objectives (Bloom, Englehart, Furst, Hill, & Krathwohl, 1956), and with reference to critical thinking made to

the taxonomy's higher categories, which are analysis - breaking down ideas to simpler parts and supported by evidence for generalisations, synthesis - compile component ideas into a new whole or propose alternative solutions, and evaluation - formulate judgements based on internal evidence or external criteria (see Figure 3.2.1). With such a conceptualisation, critical thinking can be understood as sound judgment exercised by the evaluative mind. Arguably, this form of critical thinking can also draw reference to the broader philosophical idea of Hegelian dialectic (Pavlidis, 2010), with the proposition of a thesis, followed with a negation of the thesis as antithesis, and ends with a synthesis in which the two conflicting ideas are harmonised to form an alternative proposition.

Figure 3.2.1 Bloom's Taxonomy Verbs
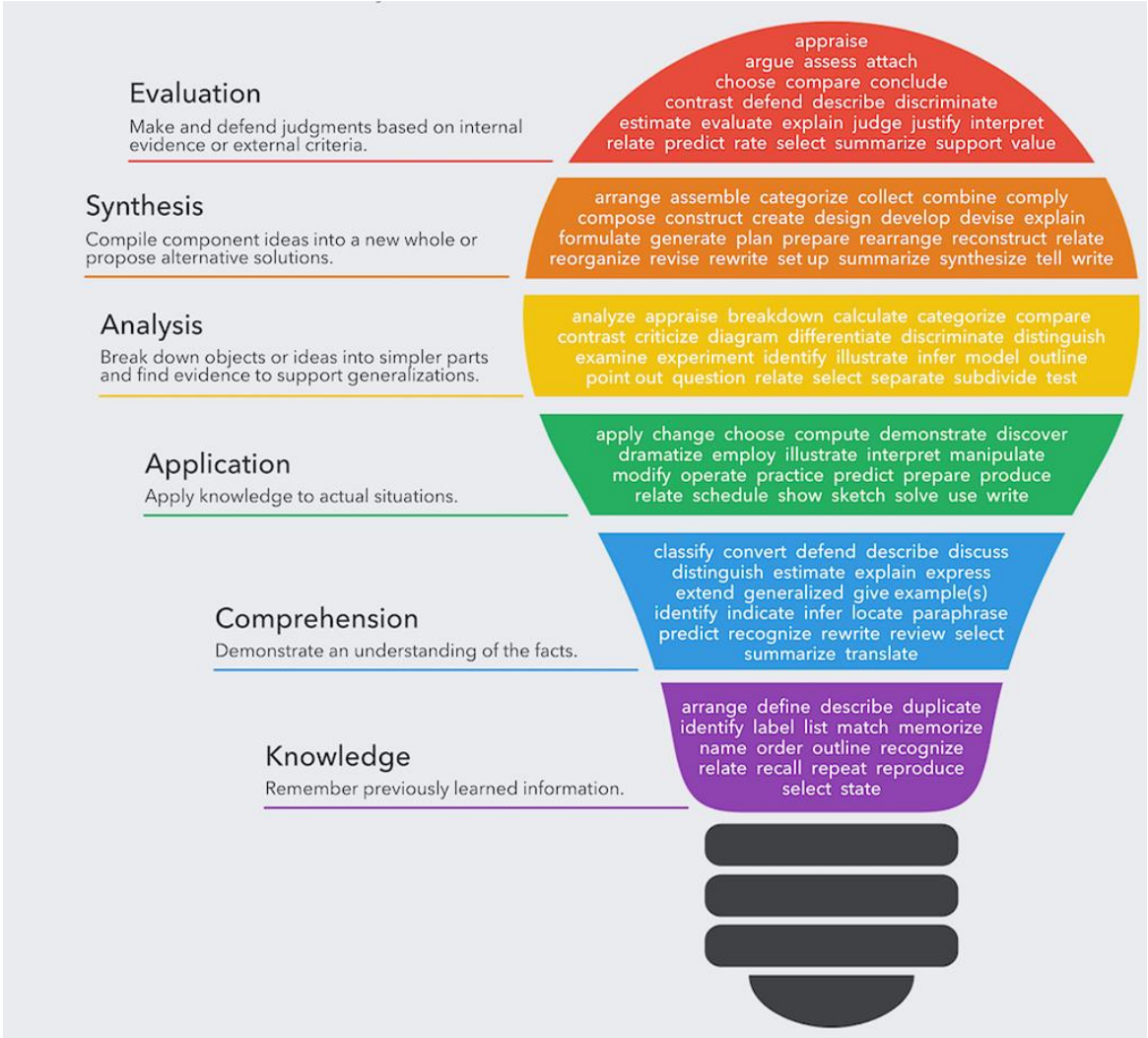
Source: Grantham (2018)

One major conceptual dispute regarding critical thinking is whether it is a skill - cognitive abilities that are related to thinking, or a disposition - attitude and affection towards a particular form of thinking. Under the perspective of skill, abilities related to logic, analysis, evaluation, judgement and synthesis are emphasised. Whereas under the perspective of disposition, characteristics such as open-mindedness, empathy, inquisitiveness and introspection are emphasised. The taxonomy of critical thinking developed by Ennis (1962, 1987, 1996) provides greater terminological detail in conceiving critical thinking as both a skill and a disposition. Alternatively, the dichotomy of critical thinking as either skill or disposition can also be approached as complementary and reciprocal; an individual might master skills associated with critical thinking, yet, without having the appropriate dispositions, these skills are unlikely to be exercised. Similarly, an individual might exhibit dispositions of critical thinking, however, without proper understanding and training of relevant thinking skills, these dispositions can be practised in an uncritical manner.

Another contention raised in the first movement of criticality is whether critical thinking is discipline specific and so requires subject-relevant knowledge, or generic that is acquired as transferable attributes. Whilst commentators (Davies, 2013; Ennis, 1989; Lipman, 1988; Paul, 1982) have argued that critical thinking is a generalised cognitive ability that is context-independent, and take the view of critical thinking as logicality (Burbules & Berk, 1999), an ability that is unbound by and can be applied to any contexts, others (Bailin, Case, Coombs, & Daniels, 1999a, 1999b; McPeck, 1981) have argued that critical thinking requires background knowledge and relevant intellectual resources. As McPeck (1981) claims, "thinking is always thinking about something" (p. 56). To explain this contention in conceptualising critical thinking, an interesting perspective is offered by Lawrence-Wilkes and Ashmore (2014), who claim that the fundamental differences in conceptualising critical thinking are rooted in the Western philosophical debate of the object-subject paradox in truth seeking, with the central contention revolving around "the notion of absolute truth with universal application, and truth relative to its time, place and socio-cultural context" (p. 30).

Furthermore, there are a number of pedagogic implications associated with the conceptual dispute of critical thinking. For instance, whether critical thinking should be exclusively

taught as stand-alone courses, or that the teaching of critical thinking should be embedded in, and refer to disciplinary-specific contents (Ennis, 1993; Lipman, 1988). Other commentators (Ennis, 1985; Sternberg, 1987) have urged a 'mixed' approach, which argues for generic courses of critical thinking to be taught concurrently with disciplinary-specific courses to benefit learning outcome. Assessing critical thinking has also been a topic related to the dispute of content-dependency, albeit it appears that most commonly adopted critical thinking tests, for example, the various versions of the Cornell Critical Thinking Test (Ennis & Millman, 1985), are designed with the rationale that critical thinking is a measurable cognitive skill and can be exercised independently from any context. Arguably, the assessments of critical thinking reflect the predominant influences of cognitive psychology and positivistic enquiry in conceptualising critical thinking. Indeed, understanding criticality from a research perspective, it can be argued that criticality as rationality and logicality is evident in social scientific enquiries that are informed by positivism, in which critical research is predominately understood as the pursuit of objective truth through reason and logic, as well as the demonstration of scientific rigour.

In more recent discussions, there appears to be greater interest in terms of exploring critical thinking from different disciplinary perceptions. Several studies (Ahern, O'Connor, McRuairc, McNamara, & O'Donnell, 2012; Condon & Kelly-Riley, 2004; Hammer & Green, 2011; Moore, 2011, 2013) have been conducted on this topic, and findings and discussions suggest that there are indeed great variations in how the notion of critical thinking is conceptualised, understood, and practised by academics with different disciplinary backgrounds and intellectual interests. Brookfield (2012) highlights that the conceptualisation of critical thinking is greatly shaped by disciplinary traditions, features and disciplinary-specific terminologies. Overall, the current discourse on critical thinking appears to be departing from the binary conceptualisation of critical thinking, as scholars have introduced other dimensions of critical thinking such as meta-critique (Barnett, 1997), as lifelong skill (Dunne, 2015), as ethics (Siegel, 2007), as a social practice (Cowden & Singh, 2015) and as wisdom (hooks, 2010). Such a multi-dimensional approach has shifted the debate of critical thinking towards a more 'layered' (Siegel, 2007) conceptualisation of critical thinking as only a component of the overarching concept of criticality.

3.3 Criticality as Subjectivity/Reflexivity

The broadening of criticality as a multi-dimensional and multi-layered concept has led its theorisation towards the subjective aspects of thinking, namely the practice of critical reflexivity, as well as acknowledging the subjectivity of the thinker, whose thinking is inevitably intertwined with the external world. Therefore, there is a departure from understanding critical thinking as a form of objective and independent cognitive process, which is disembodied from the thinker as a unique individual human being, as such conceptualisation of critical thinking is viewed to be prone to subscribing to instrumental rationality (Habermas, 1987), and as Pavlidis (2010) argues, thinking becomes merely "an attitude vis-à-vis something already existing, immanent and given, as a way to deal with knowledge and existing ideas, as an analysis of the conclusions derived according to the rules of formal logic" (p. 79-80).

In Heidegger (1966)'s view, such form of thinking may lead to the development of the calculative mind, that sees thinking in its utility and immediate functional worth, which "we take them into account with the calculated intention of their serving specific purposes" (p. 46). Heidegger (1966), in accordance with his existential philosophy, sees importance in another form of thinking, which leads to the development of the meditative or reflective mind. Such thinking, as argued by Heidegger (1966), is the very nature of being human, as it is focused on meaning rather than on utility, on this point, he states, "anyone can follow the path of meditative thinking in his own manner and within his own limits. Why? Because man is a thinking, that is, a meditating being" (p. 47). From these perspectives, the conceptualisation of critical thinking has broadened to the overarching concept of criticality (Barnett, 1997), which consists of critical reason, critical self-reflection and critical action (see Table 3.3.1).

The conception of criticality by Barnett (1997) broadens the operational spectrum in which criticality partakes in two axes; the first axis features levels of criticality ranging from criticality as a basic skill to the highest level of transformatory critique. The second axis features three domains which criticality operates within, i.e. knowledge, the self, and the world. Criticality practised at the lowest level would engage critical reasoning as critical thinking skills that are discipline-specific (formal knowledge), reflecting for the purpose of

self-monitoring to disciplinary standards and norms (the self), for the objective of instrumental problem-solving (the world). In the level of reflexivity, an individual would employ critical thinking as reflecting on self-understanding (formal knowledge), on one's own projects (the self) and for the objective of reflective practices (the world). Criticality in the level of refashioning traditions would engage with critical thinking as thoughts within the boundaries of traditions (formal knowledge), and to develop oneself within traditions (the self) for the objectives of advancing traditions through mutual understandings (the world). Criticality exercised at the highest level would engage critical thinking as critique of knowledge (formal knowledge), reflect for the purpose of reconstructing oneself (the self), for the intent of transforming the world (the world).

Table 3.3.1 Levels, Domains and Forms of Critical Being

	Domains		
Levels of criticality	*Knowledge*	*Self*	*World*
4. Transformatory critique	Knowledge critique	Reconstruction of self	Critique-in-action (collective reconstruction of world)
3. Refashioning of traditions	Critical thought (malleable traditions of thought)	Development of self within traditions	Mutual understanding and development of traditions
2. Reflexivity	Critical thinking (reflection on one' understanding)	Self-reflection (reflection on one's own projects)	Reflective practice ('metacompetence', 'adaptability', 'flexibility')
1. Critical skills	Discipline-specific critical thinking skills	Self-monitoring to given standards and norms	Problem-solving (means-end instrumentalism
Forms of criticality	*Critical reason*	*Critical self-reflection*	*Critical action*

Source: Barnett (1997: 103)

In relation to the conceptual ideal of HE, which can be seen as a form of meta-education that is over and above any other forms of education, the central aim of HE is to guide and facilitate students to steer towards the highest level of criticality, which is critique of knowledge that leads to transformative self-understanding and actions which lay the foundations of a better society. Barnett (1997) proposes two approaches in which academic disciplines can facilitate the development of a fuller spectrum of criticality; a greater exposure to "multiple discourses" (p. 167) other than that are reinforced and celebrated by a particular academic discipline, and wider "understanding and questioning of the potential impact of an intellectual field" (p. 168) to society at large.

As conceptual extensions from the first movement of criticality as logicality/objectivity, critical self-reflection and critical action are dimensions of emphasis for the second movement of criticality. The concept of reflection can be traced back to Socrates' notion of the 'examined life', which is a necessary practice that leads and upholds an individual's ethical and compassionate engagement with the world (Nussbaum, 1997). Therefore, reflection is not bounded by a particular context, but is encompassing to all aspects of being, and is generally regarded as 'double-loop' thinking about one's thoughts and actions, a form of internal dialogue with the self. From a more applied perspective, reflection is commonly associated with the notion of reflective practice (Dewey, 1933; Schön, 1983), and is studied by academic subjects such as law, business and management, nursing, education and social work. This form of reflection emphasises the cultivation of the reflective practitioner, who is capable of applying one's theoretical understanding to guide and enhance one's professional practice. Albeit this form of reflection is contextually bounded and common to a professional setting, by no means it is somehow inferior to other forms of reflection. For instance, Marcus Aurelius, who held the profession of the Roman Emperor from 161-180 AD, conceived the work of Meditations (Aurelius, 2012), which is a highly reflective and internal dialogue that aims to provide guidance for self-improvement drawing from moral virtue, rationality and confrontation with one's emotions in order to become a greater ruler of the empire.

Fook and Gardner's (2006: 12) literature review across a number of disciplines have helpfully defined critical reflection with the following key features, it is:

I. a process (cognitive, emotional, experiential) of examining assumptions (of many different types and levels) embedded in actions or experience;

II. a linking of these assumptions with many different origins (personal, emotional, social, cultural, historical, political);

III. a review and re-evaluation of these according to relevant (depending on context, purpose, etc.) criteria;

IV. a reworking of concepts and practice based on this re-evaluation.

These definitions of critical reflection, as argued by Fook and Gardner (2006), come into play depending on individual assumptions, intents, contexts, and in return, determines the purpose, depth and complexity of critical reflection exercised. Subsequently, Fook and Gardner (2006) introduces three distinct levels of reflection; a descriptive level, a reflective level and a critical/transformational level, which resonate well with Barnett (1997)'s conception of critical self-reflection, with its lowest degree as adhering to given standards and norms and reflection of the self for personal development, to its highest degree as reflection for reconstruction of the self. Furthermore, each level of reflection is underpinned by a distinct theoretical framework. For instance, the descriptive and reflective levels of critical reflection are more closely related to reflection in action and reflective practice (Dewey, 1933; Schön, 1983). Whereas, the term 'critical' in critical reflection is more closely associated with critical theory, as noted by Fook and Gardner (2006):

The use of critical theory, and its development for use in critical reflection, is probably one of the major defining features of critical reflection, and therefore one of the major factors which may differentiate it from reflective practice. In this sense, critical reflection involves social and political analyses which enable transformative changes, whereas reflection may remain at the level of relatively undisruptive changes in techniques or superficial thinking. (p. 9)

From a research perspective, this form of critical reflection is also associated with the 'linguistic turn' in social scientific enquiries (Fook & Gardner, 2006), in which the role language plays in constructing social realities is critically reflected and examined. Therefore, departing from the understanding that critical research is the demonstration of scientific

rigour, and underpinned by reason and logic through value-neutral empiricism, a critical research from a linguistic perspective is primarily concerned with analysing texts and scrutinising the social construction of discourse. In addition, it is closely related to the notion of research reflexivity, which is the encouragement for qualitative social science researcher to reflect upon one's role and influences on research practice and knowledge creation (see e.g. Pillow, 2003).

In summary, the second movement of criticality is primarily underpinned by the emphasis that criticality is not merely associated with an individual's capacity for logical enquiry and reasoning, which tends to conceptualise criticality as a form of objective thinking independent from the thinker. Rather, criticality is understood as a form of critical reflexivity, which is deeply embedded in self-understanding and improving one's profession through reflective practice. Moreover, underpinned by critical theory, the term 'critical' in critical reflection indicates social and political analysis which could lead to transformative changes in society. Underpinning the conceptualisation of criticality by critical theory is further developed in the third movement, in which the conceptual evolution of criticality is greatly informed by the philosophical school of critical pedagogy.

3.4 Criticality as Critical Being

The third movement of criticality (Davies, 2015) is theoretically informed by the educational philosophy of critical pedagogy, which is closely associated with critical theory developed by the Frankfurt School of social science (Horkheimer, 1972). Underpinned by critical pedagogy, the term 'critical' is interpreted differently, albeit interrelated, compared to that of the interpretations which emerged from the first and second movements of criticality. While the three movements underpinning criticality are concerned with emancipation, the first movement is mainly concerned with liberating thinking from inaccuracies, illogic, and falsehood with regards to knowledge; the second movement is mainly concerned with liberating thinking through a greater self-understanding and self-realisation; the third movement is mainly concerned with liberating thinking from oppression and domination imposed by unjust and unequal social relations. Thus, the first two movements can be seen as the adoption of criticality which may lead individuals to an examined and good life, while

the third movement is the adoption of criticality that encourages individuals to engage with some form of activism, which leads to a more just and equal society.

Critical pedagogy begins with the assertion that knowledge claims are part of the knowledge-power nexus (Foucault, 1980), and reflects power structures embedded in societies. As such, the term 'critical' in the critical pedagogy is concerned with revealing domination and exploitation that breed social inequalities and injustice. Furthermore, critical pedagogy emphasises the notion of *praxis*, whereby an interplay between critical thinking, reflection and actions are engaged by the individual. The importance of this interplay, as Freire (2005a) stresses, is a matter of verbalism and activism:

> *When a word is deprived of its dimension of action, reflection automatically suffers as well; and the word is change into idle chatter, into verbalism … It becomes an empty word, one which cannot denounce the world, for denunciation is impossible without a commitment to transform, and there is no transformation without action. On the other hand, if action is emphasized exclusively, to the detriment of reflection – action for action's sake – negates the true praxis and makes dialogue impossible.* (p. 87-8)

This emphasis on promoting change through actions departs criticality from the previous two movements, which are focused upon objective thinking and self-reflexivity, although certain aspect of the second movement is in alignment with critical pedagogy, which can be viewed as a 'lighter' version of the radical third movement. From a critical pedagogy perspective, the concept of criticality is associated with the central aim of education, which is to foster students' *conscientização*, critical consciousness, an deepened understanding of the world and its sociopolitical contradictions (Freire, 2005b). As such, critical pedagogy stresses the political and moral aspects of teaching and learning, as it asserts that "there is no such thing as apolitical education" (Hinchey, 2004: xix). And knowledge is not neutral, but culturally mediated and negotiated via the medium of language and interactions within a social context (Stage, Muller, Kinzie, & Simmons, 1998). Values are embedded in all educational choices, including contents and the manner which they are taught to students. Thus, for those who subscribe to the educational philosophy of critical pedagogy, the role of educator is a

transformative intellectual (Giroux, 1988), who make these values explicit, rather than obfuscate them as the norm.

The ultimate aim of education is to bring about "changes in society in the direction of social justice" (McLean, 2006: 1). Some of the key emphases of achieving such aim includes questioning the 'taken-for-granted', the power of agency, challenging the reproduction of practices that lead to injustice, and creating space for hope and imagination (Hytten, 2006: 229-30). Lather (1998) portrays critical pedagogy as a 'big tent', housing any scholars who are interested in education and social justice. Steinberg (2007) argues that critical pedagogy "isn't formulaic, it isn't stagnant, and it isn't an is" (p. ix). Indeed, scholarly engagement with the educational philosophy of critical pedagogy is noticeable in a diverse range of academic disciplines. For instance, the influences of critical pedagogy can be seen in management education (see e.g. Contu, 2009; French & Grey, 1996; Grey, 2004), law (see e.g. Matambanadzo, 2006), mathematics education (see e.g. Tutak, Bondy, & Adams, 2011), music education (see e.g. Abrahams, 2007) and nursing education (see e.g. Harden, 1996). As a complex educational philosophy, with conflicts and disagreements exist even among scholars who closely engage with it, critical pedagogy itself is prone to misinterpretation and misuse within the educational context (Aronowitz, 1993). On this point, McLaren (2005) demonstrates its misuse with the following statement:

> *The conceptual net known as critical pedagogy has been cast so wide and at times so cavalierly that it has come to be associated with anything dragged up out of the troubled and infested waters of educational practice from classroom furniture organized in a 'dialogue friendly' circle to 'feel-good' curricula designed to increase students' self-image.* (p. 33)

Drawing upon the intellectual works from several critical scholars, McLaren (2009) and Darder, Baltodano, and Torres (2009) summarise major concepts underpinning the educational philosophy of critical pedagogy, which are:

Cultural Politics - Critical pedagogy is concerned with the development and transformation of a culture of schooling, with the aim of presenting knowledge in terms of its political,

historical, cultural, and economic backdrops, in order to reveal the power and ideologies associated with the process of legitimatising knowledge. Thus, critical pedagogy attempts to challenge "experiences and perceptions that shape the histories and socioeconomic realities that give meaning to how students define their everyday lives and how they construct what they perceive as truth" (Darder et al., 2009: 11). In return, promoting student empowerment and self-transformation.

Political Economy - Critical pedagogy attempts to challenge the notion that education provides equal opportunity and access for all. It holds the assertion that educational systems, with the political and economic interests of knowledge production and distribution, play a crucial role in serving and reproducing values and privileges that benefit certain groups and marginalise others. Conversely, educational systems are also sites of hope and possibilities, where change and transformation are initiated for a just and democratic society.

Historicity of Knowledge - Critical pedagogy contends that all knowledge is historically situated and influenced by the historical conditions. Thus, students must understand that conditions of realities are always produced by human agencies, and in return, capable of being challenged and transformed. Furthermore, rather than presenting historical development as a continuation, critical pedagogy aims to reveal the discontinuities, tensions, and conflicts as possibilities for change.

Dialectical Theory - Critical pedagogy promotes a dialectical approach towards knowledge and the culture, value systems, and norms of society at large. Thus, it asserts that all knowledge arises from the interactive context between the individual and society, rather than isolated events of individuals or deficiencies in the social structure. Consequently, such a view strongly promotes the potential power human agency possesses in terms of shaping the world.

Ideology and Critique - Ideology is a framework of thought that provides order and meaning to the social and political world. It is manifested by human needs, drives, and passions, as well as the changing social foundations of society. Associating ideology with a theory of domination, the negative aspect of ideology becomes a tool of reinforcing a particular

framework of thought beneficial to certain groups. Critical pedagogy thus attempts to make explicit and critique the operations of dominant ideology.

Hegemony - In Gramsci (1971)'s terms, hegemony is a process of social control via the moral and intellectual dominance of privileged sociocultural class over subordinate groups. Working closely with ideology, the process of hegemony is capable of framing a particular way of understanding the social and political world, which benefits the interest of certain groups in society. Critical pedagogy attempts to scrutinise hegemony and reveal its underlying power and the interests which it serves.

Discourse - The concept of discourse is greatly associated with Foucault (1980)'s understanding of the knowledge-power nexus, in which a family of concepts is manifested in discursive practice that governs what can be said and what must remain unsaid, who can speak with authority and who must listen. Educational institutions are governed by discursive practices, whereby certain textbooks, classroom approaches and values and beliefs are being transmitted to students over others.

Overall, criticality underpinned by critical pedagogy aims to sensitise students with the abovementioned concepts through the fostering of critical consciousness. This educational aim is predicated on the premise that "men and women are essentially unfree and inhabit a world rife with contradictions and asymmetries of power and privilege" (McLaren, 2009: 61). Thus, for critical educators, educational institutions are key terrains where the dialectical nature of critical theory is manifested, where the knowledge-power nexus (Foucault, 1980) is critiqued, dominant discursive practice questioned, and where oppositional ideologies and counter-hegemonic forces are cultivated that may ultimately lead to the formations of more just and democratic societies. Furthermore, this intellectual perspective is evident in shaping the nature of social scientific research, in which critical research underpinned by critical theory and critical pedagogy is politically charged, meant to engage with sociopolitical analysis and critique of power relations and dominant ideologies, for the aim of creating emancipatory knowledge and transforming societies for the good.

3.5 Criticality: A Conceptual Framework

In summary, this chapter introduced the concept of criticality underpinned by three intellectual movements, which are also associated with the conceptual understanding of HE. The first movement conceptualises criticality within the rationality/logicality realm, arguing that being critical is a form of thinking related to developing the rational and logical mind. The second movement extends criticality and broadened its conceptualisation to that of the subjectivity/reflexivity realm, theorising criticality as a form of reflexive thinking related to the development of the individual self. Lastly, the third movement situates criticality within the critical pedagogy realm, focusing on being critical as the fostering of critical consciousness which leads to sociopolitical analysis and critique. Davies (2015), in his discussion on criticality in relation to HE, has proposed a model (see Figure 3.5.1) in which criticality operates on two axes. This model resonates well with how criticality is conceptualised by the current chapter.

Figure 3.5.1 A Conceptual Model of Criticality
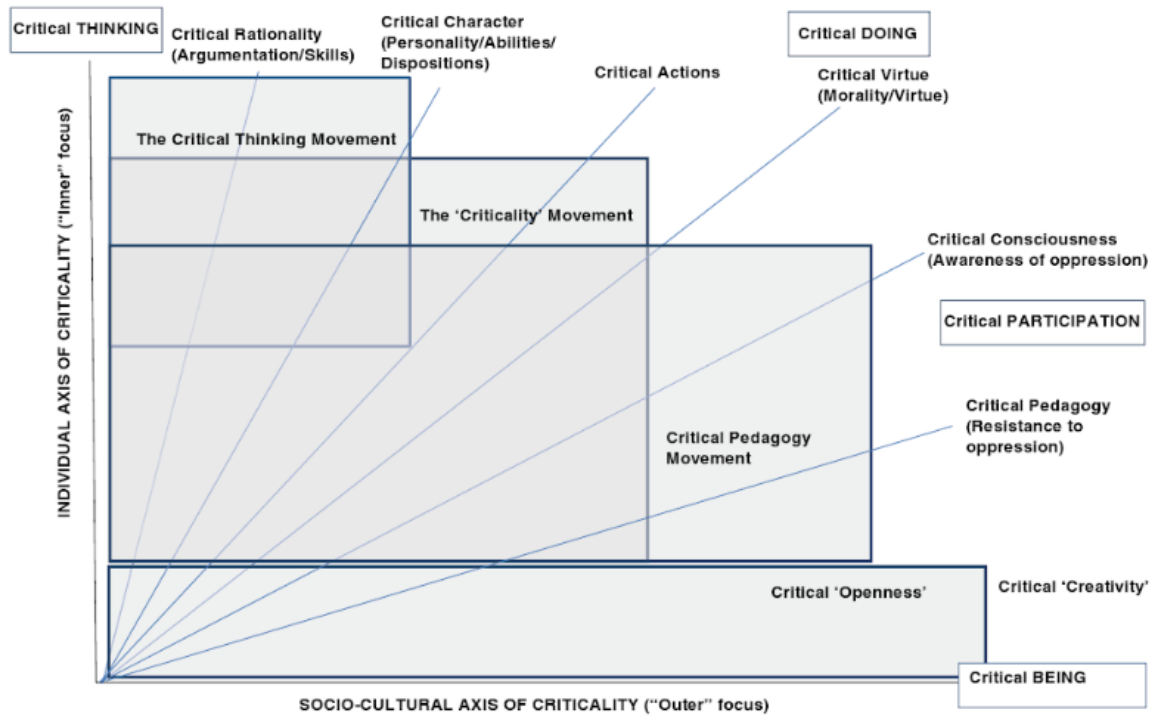
Source: Davies (2015)

The individual axis of criticality emphasises a focus on the development of critical rationality, which perceives criticality as a form of cognitive skill aiming to enhance rationality and logic. Whereas the socio-cultural axis of criticality rests its focus upon the development of resistance to oppression, which perceives criticality as a form of activism aiming to transform societies. In between these two ends lies several strands of conceptualisations in which criticality is understood as critical character (personality/abilities/disposition), critical action (theory-informed actions), critical virtue (morality/ethics), critical consciousness (awareness of oppression) and critical creativity (imagination). Hence, it is crucial to note that criticality does not exist exclusively in binary forms. And more importantly, it is dangerous, as educators, to assume that certain forms of criticality are unimportant, unnecessary and inferior when compared to other conceptualisations of criticality. As Burbules and Berk (1999) notes, critical thinking and critical pedagogy share a number of common concerns:

They both imagine a general population in society who are to some extent deficient in the abilities or dispositions that would allow them to discern certain kinds of inaccuracies, distortions, and even falsehood. They share a concern with how these inaccuracies, distortions, and falsehoods limit freedom. (p. 46)

Albeit critical pedagogy voices these concerns more explicitly, and calls for actions that initiate resistance against the limiting forces of freedom, critical thinking is often expressed in "an implicit hope that enhanced critical thinking could have a general humanizing effect, across all social groups and classes" (Burbules & Berk, 1999: 46). Furthermore, similar to the discussion regarding critical thinking as a skill or as a disposition, the three forms of criticality introduced in this chapter ought to be understood in a complementary relationship. Critical rationality/logicality without critical subjectivity/reflexivity and critical being is prone to subscribing to instrumental rationality, whereas critical subjectivity/reflexivity without critical rationality/logicality and critical being is mere narcissism, and that critical being without critical rationality/logicality and critical subjectivity/reflexivity is likely to become blind activism. Thus, as educators in HE, exposing students to engage with multiple discourses of criticality is arguably most appropriate in developing students fully.

IV

Research Philosophy & Methodology

4.1 Introduction

This chapter presents a discussion on the research philosophy and methodological choice underpinning the current study. It begins with section 4.2, an introduction on the nature of qualitative research, and its appropriateness in informing this research enquiry. A discussion on alternative philosophical perspectives and research paradigms follows, highlighting their inappropriateness in underpinning this study. Lastly, this section introduces a reflexive approach that would guide qualitative research and data interpretations via multiple levels. An example of such reflexive methodology is provided in the context of tourism research. Section 4.3 presents a brief personal reflection on the researcher myself, as the primary instrument for data collection, this section aims to make explicit the researcher's intellectual journey and development which influenced and shaped this research study. Section 4.4 discusses the rationale underpinning the choice of semi-structured interview as the research method, as well as stages and procedures in which institutions and research participants were selected. Section 4.5 introduces ethical considerations, discusses the role pilot study played in this study, and outlines the fieldwork that led to the collection of interview data. Section 4.6 introduces the analytical strategy employed for data analysis, and follows with a discussion on the decision to adopt a computer assisted qualitative data analysis software (CAQDAS) in facilitating the data analysis process. Lastly, research trustworthiness is discussed with reference to criteria for qualitative research. Section 4.7 highlights challenges and limitations encountered by this research project.

4.2 Research Methodology

The aim of this research study is to explore and evaluate the degree of criticality currently manifested in HHE in the UK. By employing criticality as the conceptual vehicle for this research study, the objectives are to explore how criticality is conceptualised by hospitality academics working in HEIs in the UK. And to evaluate how such conceptualisations are manifested in relation to the pedagogic approaches in delivering hospitality courses and the conduct of hospitality research in HE.

Habermas (1987) argues that knowledge creation is motivated by three distinct cognitive interests, which contributes to empirical-analytical sciences (driven by technical interest), historical-hermeneutics sciences (driven by practical interest) and critical sciences (driven

by emancipatory interest). This study is underpinned by a practical interest (first leg) in generating greater understanding in the manners which the notion of criticality is subjectively interpreted by hospitality academics. Therefore, it is deemed that an interpretivist approach is the most appropriate research paradigm to underpin this research enquiry. However, through the conceptualisations of criticality, the current study is also interested in exploring dominant forces at play that attempt to enforce certain conceptualisations of criticality as normative, while silencing its alternative forms of interpretation and manifestation. Thus, it is also underpinned by an emancipatory interest (second leg) in scrutinising the predominance of particular forms of criticality within HHE. This emancipatory interest is informed by the theoretical perspective of critical theory. The role of critical theory in this study serves as a form of metatheory, which problematises the legitimacy of dominant interpretive patterns, as it is "very often the power of institutionalised structures and dominant ideologies that 'launches' the socially dominating theories cherished by the establishment, and that it is with these that the empirical material spontaneously 'agrees'" (Alvesson & Sköldberg, 2018: 334). From this perspective, the mere act of presenting multiplicity in interpretations from empirical material is inadequate, as it falls into the "traps of empiricism and preconceptions based on common sense" (Alvesson & Sköldberg, 2018: 335). Therefore, critical theory encourages critical reflection between empirical data and its interpretation, as it seeks "what lies behind the initial, self-evident interpretations that the researcher sometimes automatically produces" (Alvesson & Sköldberg, 2018: 334).

Alternative methodological approaches to undertake this research study have been considered. For instance, research paradigms underpinned by philosophical realism (Guba & Lincoln, 1994) would be inadequate in addressing the aim of this research, as it decontextualises the conceptualisations of criticality in a value-neutral and objective manner, as well as attempting to discover law-like causal relationships and achieve generalisability. Consequently, it confines the study by abandoning value-laden features, and restricting analysis to consider findings with reference to pre-existing conceptual frameworks, rather than generating theory emerged from the research findings. Furthermore, as interpretivism subscribes to an ontological position of relativism; multiple realities are socially constructed and exist locally (Guba & Lincoln, 1994), it justifies the aim of the current study, which attempts to explore the subjective conceptualisations of criticality within a particular

disciplinary context, rather than aiming to identify universal attributes and features associated with the notion of criticality. Lastly, the role of the researcher is understood as a subjective interpreter of social realities, thus, the researcher's gaze (interpretation) inevitably influences the process of knowledge creation, which rejects the view that a researcher is a distant and uninvolved observer who is documenting findings from afar.

The first leg that underpins the methodology of this study is a practical interest in understanding, which subscribes to the interpretivist paradigm. The interpretivist paradigm in social sciences is primarily interested in understanding the processes by which meanings are created, negotiated, sustained and modified within a specific context of human action (Schwandt, 1998). Greatly influenced by the philosophical tradition of hermeneutics, the verstehen (understanding) of sociology and the phenomenology of Alfred Schütz (Schwandt, 1998), interpretivism positions the human act of meaning-making at the centre of its paradigm. This particular paradigmatic emphasis is deeply rooted in Heideggerian hermeneutics, which departures from Husserlian phenomenology, as Heidegger opposes the belief that the subject is the mere spectator of objects and argues that both subject and object are inseparable (Laverty, 2003). Thus, this view has led Heidegger to reject Husserl's methodological strategy of phenomenological reduction and bracketing, as means to access the essence and structure of human experience in an objective manner. For Heidegger, the subject is embedded and inseparable from the world (Cerbone, 2009); it is because of this condition that ontology can be explored. Therefore, to reduce and bracket one's subjectivity is simply an impossible task.

This philosophical view is reflected in the notion of *Daesin*, which is the key tenet in Heideggerian hermeneutics. *Daesin*, which roughly translates to being-in-the-world (Heidegger, 1962), is Heidegger's challenge to the Cartesian dualism of the subject/object divide. For Heidegger, there is no divide as the subject is situated within the world; *being* simply is ontology. Thus, for Heidegger, hermeneutics is not merely rules of interpreting texts, nor is it a methodological approach for the human science, it is the ontological nature of human existence itself (Crotty, 1998). With such an underpinning, the primary aim for the interpretivist paradigm is to offer greater understanding and familiarity with the human lifeworld (Van Manen, 1977), as understanding is the original characteristic of *being*
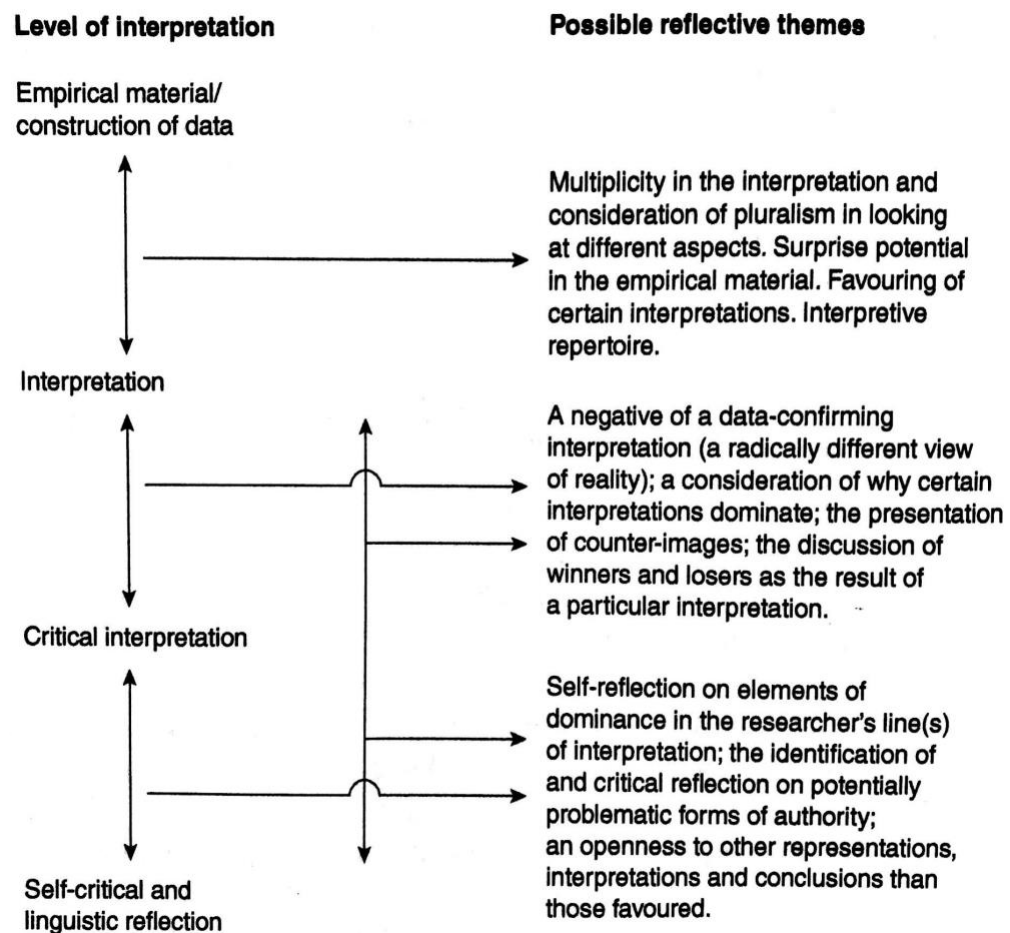
(Gadamer, 1989) and the fundamental human mode (Gill, 2015). Another important aspect of Hermeneutics is the notion of *fore-structure* (Gadamer, 1989), or fore-having, fore-sight and fore-conception (Heidegger, 1962), which means that all interpretations are born with presuppositions, with the influence of fore-structure of our understanding that innately exist within us. Or, as Schwandt (2000) explains in terms of knowledge creation, all knowledge claims "take place within a conceptual framework through which the world is defined and explained" (p. 197). Subsequently, understanding needs to consider how knowledge is constructed and interpreted within the social, linguistic and historical contexts (Schwandt, 2000).

The second leg that underpins the methodology of this study is an emancipatory interest grounded in the theoretical perspective of critical theory. As stated earlier, the role of critical theory in this study serves as a metatheory, in the sense that it problematises interpretations and promotes reflexivity in knowledge claims. Furthermore, it aims to "reassert the emancipatory role of social science in a reject of the conservatism of hermeneutics and the technically useful knowledge of positivism" (Botterill, 2000: 191). Alvesson and Sköldberg (2018) illustrate the adoption of critical theory during their discussion of a reflexive approach in research methodology. According to Alvesson and Sköldberg (2018), the act of interpretation exists and interacts among multiple levels of analysis (see Figure 4.2.1), and a good qualitative researcher is capable of acknowledging and engaging with various levels of interpretation.

Alvesson and Sköldberg (2018) claim that these levels of interpretation create a triple-hermeneutical approach to data analysis, with simple hermeneutics concerning individuals' interpretations of themselves and their own subjective/intersubjective (cultural) reality, and the meaning they assign to this. A double hermeneutics is "what interpretive social scientists are engaged in, when they attempt to understand and develop knowledge about social realities" (Alvesson & Sköldberg, 2018: 218). A triple hermeneutics employs the theoretical perspective of critical theory, which incorporates the double hermeneutics with an additional element that "encompasses the critical interpretation of unconscious processes, ideologies, power relations, and other expression of dominance that entail the privileging of certain interest over others, within the forms of understanding which appear to be spontaneously

generated" (Alvesson & Sköldberg, 2018: 218). Thus, it adds a critical-political dimension to conducting research, which tilts the research focus from what "appears to be self-evident, natural and unproblematic" to the scrutiny of the "freezing of social life" (Alvesson & Sköldberg, 2018: 218), "regimes of truth" (Foucault, 1980), or in Guba and Lincoln (1994)'s expression, the crystallization of realities "into a series of structures that are now (inappropriately) taken as 'real'" (p. 110).

Figure 4.2.1 The Interaction Between Different Levels of Interpretation

Level of interpretation

Empirical material/
construction of data

Interpretation

Critical interpretation

Self-critical and
linguistic reflection

Possible reflective themes

Multiplicity in the interpretation and consideration of pluralism in looking at different aspects. Surprise potential in the empirical material. Favouring of certain interpretations. Interpretive repertoire.

A negative of a data-confirming interpretation (a radically different view of reality); a consideration of why certain interpretations dominate; the presentation of counter-images; the discussion of winners and losers as the result of a particular interpretation.

Self-reflection on elements of dominance in the researcher's line(s) of interpretation; the identification of and critical reflection on potentially problematic forms of authority; an openness to other representations, interpretations and conclusions than those favoured.

Source: Alvesson & Sköldberg (2018: 336)

From such a methodological perspective, exploring the concept of criticality would require the researcher to extend his interpretative gaze beyond the level of double hermeneutics into triple hermeneutics; a critical reflection on why certain conceptualisations of criticality

dominate others, and why certain discourses of criticality are labelled as 'being critical' over others. Furthermore, as Cohen, Manion and Morrison (2011) argue, "What counts as worthwhile knowledge is determined by the social and positional power of the advocates of that knowledge" (p. 32), it is thus necessary to explore how conditions are emerged and routinised to regulate the legitimacy and illegitimacy of what being critical is, and what academic practices constitute as being critical within HHE. Subsequently, what are alienated/silenced in front of the normative conceptualisation of criticality within HHE. Lastly, it is crucial to reflexively acknowledge the role of the researcher in the process of knowledge creation, as Macbeth (2001) notes, while the qualitative researcher is primarily engaging with textual analysis, the issue of power and authority remains, as the researcher is presenting one version of reality by authoring his/her own interpretations of the text.

This form of reflexive methodology has been explored within the tourism literature. For instance, the knowledge force-field (see Figure 4.2.2) proposed by Tribe (2006) and Tribe and Liburd (2016) serves as an example to promote reflexivity in scrutinising the process in which tourism knowledge is created. The process of knowledge creation is shaped by two value-laden aspects (Tribe, 2006); a subjective aspect of double selectivity (researcher's gaze as ***person***), and a sociological aspect of social forces (***ideology, rules, position***, ***ends*** and ***rules***). ***Person*** is the embodied researcher, who cannot escape the influences of his/her subjectivities and approach knowledge creation objectively. ***Ideology*** is hegemonic forces such as neoliberalism, at work on the macro-level influencing the knowledge creation process. ***Rules*** refer to conventions (disciplinary, paradigmatic and methodological rules) that may establish dominance within an academic field, and thus enforces a particular set of procedures to produce particular forms of knowledge. ***Position*** refers to a researcher's geographical, institutional/academic and the wider cultural/ethnic location, which may result in the creation of knowledge underpinned by ethnocentrism, departmentalism and/or academic tribalism. ***Ends*** are the purposes that the researcher has in mind for the pursuit of knowledge creation, and could be influenced by constitutive interests (Habermas, 1972), and/or external influences such as funding opportunities and benchmark frameworks.

As part of the knowledge force-field, circle 1 represents the totality of the tourism world. Circle 2 represents a knowledge force field that is cast upon the tourism world, with its forces

at play, certain knowledge claims are being privileged (as depicted in the section of A-C in circle 3), while other knowledge claims are being marginalised (as depicted in section Z in circle 3). A reflexive methodology would make explicit these force-fields at play, as well as to critically reflect upon their impact in the process of knowledge creation.

Figure 4.2.2 The Tourism Knowledge Force-Field
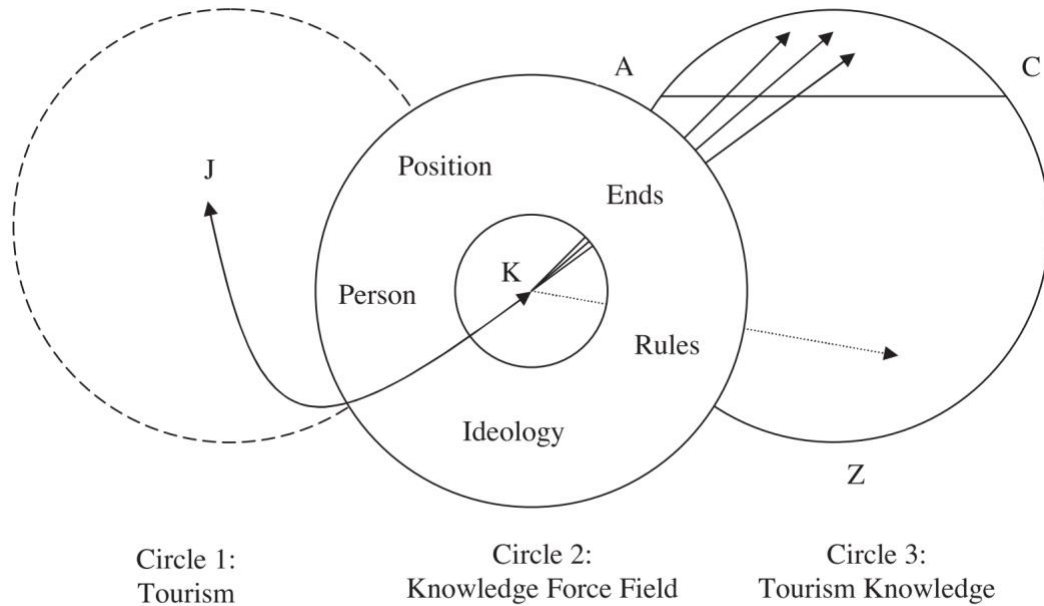
Source: Tribe & Liburd, 2016

In summary, this research study is underpinned by a methodological subscription of interpretivism (first leg) and informed by a theoretical orientation of critical theory (second leg), which could be crudely labelled as a critical interpretivist approach in underpinning the methodology of this research study. Thus, while the current study subscribes to the ontological perspective of relativism, an epistemological perspective of subjectivism and underpinned by the philosophical tradition of hermeneutics, it is well aware of the conservative nature of this research paradigm in guiding the study to primarily create knowledge of greater understanding (Botterill, 2000). Therefore, the theoretical perspective of critical theory is introduced; while knowledge is meant to understand the meanings and significance underpinning participants' perceptions and experience, the business of knowledge creation in social science is value-laden, as culture, language, power and ideology permeate this scientific activity.

4.3 Situatedness

As emphasised previously, a key element in a reflexive methodology is the critical scrutiny of multiple levels of interpretation. This intellectual exercise becomes crucial as the role of qualitive researchers become increasingly authoritative in social scientific enquiries (see e.g. Kvale, 2006). Therefore, often conceptualised as the primary instrument for qualitative data collection, it has become necessary for qualitative researchers to engage with some form of self-reflexivity as means to make explicit subjectivities which could be potentially introduced to research by the researcher. And albeit scholars (Lynch, 2000; Maton, 2003) have warned that such reflexivity might be a form of narcissism, with an account of autobiographical reflection that leaves how this personal history shapes the research object, methodology, data, or analysis unexplained, this section aims to avoid doing so by emphasising that it is precisely the personal history of the researcher in which the research objectives, the chosen methodology, data collected, and the manner in which data is analysed and discussed emerged. Therefore, this section provides a reflexive account of my intellectual journey, and my situatedness as a researcher within the academic community of hospitality in the UK.

At the beginning of my doctoral research, I approached my academic study with a pragmatic understanding of the world. This is largely shaped by my previous working experiences, in which I was in charge of designing work-based learning programmes for hospitality students in HE and the hotel sector. In my view, this was an ideal educational intervention to align student competency with industry demands, as it assists students with employment, while at the same time, providing competent human resources to the hotel sector. This idea was the doctoral proposal[3] I walked in with to my very first supervisory meeting, which was critically questioned by my supervisors. I was being introduced to the work of a number of scholars to deepen my understanding on the topic, which has broadened my view in terms of the purpose of HE. A key text that shaped my new perspective is Ronald Barnett's (1997) *Higher Education: A Critical Business*, which introduces HE as a critical vehicle in societal

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[3] The title of my very first PhD proposal was "Creating the win-win situation: A qualitative multi-case study on the design of work-based learning programme to enhance student learning outcome and employability within the hospitality and tourism industry".

transformations to greater democracy. Consequently, my restrictive understanding on the concept of criticality, as well as the role and purpose of HHE have been greatly deepened.

During this time, I was also being socialised into the academic community of hospitality in the UK, with the attendance of research seminars and academic conferences, as well as engaging with the literatures regarding the intellectual development of this 'young' academic subject. What I have understood is that the community was undergoing a paradigm shift in its intellectual foci, and that while hospitality remains deeply rooted in the business-management paradigm and hosted predominantly by the business schools in the UK, there is a community of hospitality scholars who have, with two decades of intellectual pursuit, questioned the paradigmatic regime of hospitality, challenged its methodological rules underpinned by (post)positivism, and attempted to expand the disciplinary boundaries, which alternative knowledge of hospitality can be created. I, who began my intellectual journey with the understanding that hospitality simply is 'hotel', was greatly influenced by these intellectual works, which have broadened my understanding that hospitality is deeply rooted in society itself, and that flickering moments of hospitality (Bell, 2007) are present throughout our daily encounters with others and with the world. Commercial hospitality is simply one form of its conceptual manifestation. It is with this 'baggage' and these 'lenses' that I continued my doctoral pursuit. In return, these personal experiences and intellectual developments have greatly reshaped my understanding of my own doctoral research.

4.4 Methods

Semi-Structured Interview

This research study employs semi-structured interviews as the method for data collection. A qualitative interview can be conceptualised as an interpretative tool, which "seeks to understand how people enact and construct meaning in their daily lives" (Denzin, 2001: 43). In addition, it is a meaningful way to establish dialogic relationships with a particular community (Denzin, 2001). Therefore, underpinned by the interpretivist paradigm, a qualitative interview can be understood as a conversational site where an *inter* change of *views* occurs that lead to the construction of knowledge (Kvale, 1996). Similarly, Holstein and Gubrium (1997) argue that:

Both parties to the interview are necessarily and ineluctably active. Meaning is not merely elicited by apt questioning, nor simply transported through respondent replies; it is actively and communicatively assembled in the interview encounter. (p. 114)

Adopting a qualitative interview for this study allows the researcher to establish a dialogic relationship with a community of hospitality academics, and explore their personal understandings and meanings attached to the notion of criticality in great depth. Further, from these understandings, it provides the opportunity for the researcher to reflect upon aspects embedded within these interpretations in relation to the wellbeing of this academic community.

A qualitative interview can be performed in a range of manners, and each manner is underpinned by a research paradigm and shaped by a theoretical assumption of what an interview ought to do, and what means it is attempting to achieve (Roulston, 2010). Structured interviews are underpinned with the logic that data generated from interviews must be measurable and codable in a systemic manner, with reference made to pre-established categories throughout the process of data analysis. Reflexivity and reciprocity are not encouraged as the role of the researcher is viewed as a scientist observing from afar. Interviewees are addressed as subjects/respondents to reflect the expectation that interviewees simply respond, rather than inform and converse, interview questions (Roulston, 2010). Semi- and unstructured interviews, on the other hand, are more conversational and flexible in nature. More importantly, as a method of qualitative inquiry, semi- and unstructured interviews allow findings to emerge from interview data, without imposing any pre-established categories or frameworks, which inevitably limit the scope of enquiry. Reflexivity and reciprocity are encouraged, as the role of the researcher is viewed as a knowledge co-constructor partaking in a conversation. And that interviewees are addressed as informants/participants to reflect the expectation that interviewees inform and participate in the creation of knowledge.

All semi-structured interviews for this study were conducted by the researcher. They were conversational and flexible in nature. Interview protocol was used simply as a 'guide', and the order of interview questions was not strictly followed. 'Probing' was regularly used by

the researcher to further explore interviewees' responses to the interview questions. Participants were encouraged to adopt their own terms to formulate their answers. The researcher frequently reminded the interviewees that he was not searching for a correct answer, rather, was more interested in individual views and perspectives. These arrangements, in turn, allowed a conversational and relaxed interaction for the majority of interviews. Participants expressed their conceptions of the notion of criticality, and their experiences of being critical and practising criticality in relation to teaching hospitality courses and conducting hospitality research in an unrestrictive manner.

Sampling

The aim of the present study is to explore and evaluate the degree of criticality currently manifested in HHE in the UK, with the 'unit' of analysis resting upon individual hospitality academics, who work in a UK HEI and engage with the teaching and/or research of hospitality-related subjects. Consequently, it is crucial to select hospitality academics with the abovementioned characteristics and identify the physical presence of a space for hospitality institutionally. Therefore, several criteria have been employed during the process of selecting suitable HEIs and recruiting participants to partake in this study:

- The educational institution must be a UK HE provider at university level teaching from level 6 (undergraduate degree) to level 8 (doctoral degree).
- Hospitality is a major subject group featured within the HEI; this could be reflected in the title of the college/school/faculty/department, and/or the number of available courses offered that are hospitality-related.
- Staff profile indicates pedagogic and/or research interests that are related to the study of hospitality as broadly conceived.

Institution selection (phase one):

Three sources (see Appendix 1) were employed to identify UK HEIs that offer hospitality courses:

a. Undergraduate Courses at University and College (2016): indicates that there are **78** UK HEIs offering hospitality courses.

b. The Guardian University Guide (2016): league table includes the ranking of **71** UK HEIs in terms of the quality of 'hospitality, events and tourism programmes'.

c. The Complete University Guide Ranking (2016): presents the rankings of **64** UK HEIs in terms of the entry standards, student satisfaction, research quality, and graduate prospects of 'Hospitality, Leisure, Recreation & Tourism progammes'.

Institution selection (phase two):

Having merged the three lists to eliminate duplicates and exclude institutions that are not university-level, a total of **85** institutions remained for further selection (see Appendix 2). It is worth noting that terminologies in positioning HHE vary greatly; while hospitality is predominantly hosted by the business school, or the faculty of management, there are alternative positionings including the service sector, hotel and resort, and the arts and social sciences. Furthermore, several institutions have established partnerships with local further education institutions to co-deliver hospitality courses and degrees, which are likely to be motivated by the rationale of cutting down operational costs to host and maintain training facilities for hospitality courses.

Institution selection (final phase):

The final criteria applied for selecting institutions were to 1) identify HEIs which position hospitality institutionally within a college/school/faculty/department, and/or 2) the number of courses offered that are related to hospitality, and/or 3) staff profile that indicates pedagogic and/or research interests which are related to the study of hospitality as broadly conceived. A total of **11** HEIs were identified to have satisfied the three criteria and were selected as the final sties for data collection:

Institution	Institutional Positioning of Hospitality
Institution A (Scotland)	Hospitality as an academic subject group and is part of a business school.
Institution B (England)	Hospitality and tourism as a college within the HEI.

Institution C (England)	Hospitality as a department within the college of business, *[4] and *.
Institution D (Wales)	Hospitality, together with tourism and events, as a department within a school of management.
Institution E (England)	Hospitality, together with tourism, as a department within a faculty of management.
Institution F (England)	Hospitality as a training institution within a commercial hotel
Institution G (N. Ireland)	Hospitality, together with tourism, as the department of hospitality and tourism management within a business school.
Institution H (England)	Hospitality as a school of hospitality management.
Institution I (England)	Hospitality, together with tourism, as a school of hospitality and tourism management within the faculty of * and **.
Institution J (Scotland)	Hospitality as a * of business, * and management within a school of **
Institution K (England)	Hospitality as department of * management

Participant Recruitment

From the 11 selected institutions, two institutions, institution J and K, were later excluded from fieldwork. This exclusion was because five potential participants from institution J were contacted via email on the 29th of March 2016, but only one participant replied to the invitation declining to participate. Institution K forbids establishing direct contact with potential participants, as this violates the 'Guiding Principles for Access to Staff and Students at [this University] by External Researchers', under section 5(f), which states, "Individual contact with named staff or students is deemed not appropriate as this may place unnecessary burden on individuals". The Research Support Team was contacted, and approval was given to advertise this research study within the institution. Relevant documentations and a formal letter of invitation were sent to The Research Support Team, who circulated the documents on behalf of the researcher to 12 potential participants on the 27th of June 2016. No response was heard from the potential participants. A second round of advertising was circulated to

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[4] The inclusion of this term might jeopardise the anonymity of the institution.

the 12 potential participants on the 11th of October 2016, again with no response from the potential participants.

Based on academic profiles available on institutional websites, academics, whose profiles demonstrate pedagogic and/or research interests that are related to the study of hospitality as broadly conceived, were selected. A key contact[5] within each institution was then identified and approached first; with their aid in further selecting participants and promoting this study, an official invitation was eventually sent to the identified participants via email (see Appendix 3); including participants from the pilot study, a total of **55** participants agreed to partake in the research study. Communications were exclusively through email exchange, which provided an opportunity for the researcher to answer any questions or concerns, and eventually securing an appointment with the interviewees. It is worth voicing gratitude here that as an academic traveller, I experienced several accounts of academic hospitality (Phipps & Barnett, 2007) offered by the host institutions throughout the recruitment and data collection process, and was experienced in the material form (academic hospitality as hosting the academic traveller), in the epistemological form (academic hospitality as intellectual openness to new ideas and perspectives), and most chiefly in the touristic form (academic hospitality as welcome and generosity), with participants offered a helping hand to schedule interviews with fellow colleagues, the arrangement of a private working space, invitation to an institution's research conference, a tour of the hospitality department, the offering of food and beverages, invitation to a staff coffee break, and a causal lunch after the interview.

4.5 Fieldwork

Ethical Considerations

Gaining ethical permission is an important aspect in the design of any social scientific research (Graham, Grewal, & Lewis, 2007; Israel, 2015). It ensures researcher's ethical obligations when engaging with participants and serves as a necessary lesson for early career researchers to learn to properly design and conduct research studies. Furthermore, in times of dispute, ethical approval could serve as guidance for appropriate resolutions. This research

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[5] The identifications of key contacts were suggested by the supervisory team. In serendipity, I have had the opportunity to meet several key contacts/potential participants during my attendance of academic conferences (institution B, C, I), for institution D and E, key contacts were visiting scholars to my host institution, which I had the chance to meet them in person.

study was granted full approval from the Research Integrity Committee of the host institution on the 11th of February 2016, with an assigned internal identification code of ENBS/2015-16/008 (see Appendix 4). The aim and objectives of this research project do not involve any engagement with vulnerable groups, nor do they require any forms of physical activity or include any sensitive interview questions, which could potentially cause any forms of harm to the participants. The nature of the current study is to explore how the notion of criticality is understood and enacted by hospitality academic, and this point has been emphasised several times to participants during the interview, that their responses could by no means be judged as the 'right or wrong answer', and this emphasis is crucial, as it encourages openness during the interview process and contextualises the interview setting in a more conversational, less questioning manner.

Prior to conducting an interview, a consent form (see Appendix 5) was provided to each interviewee to read and sign. After each interview, the researcher confirmed with each interviewee that all information regarding the research study was fully understood, and an opportunity to raise any questions or concerns was given to the interviewee. All data collected was anonymised, and the identities of the interviewees were kept strictly confidential. There was only one occasion that the interviewee was concerned regarding confidentiality. The interviewee was reassured that the interview would be properly anonymised, and that the interviewee's data could be withdrawn at a later stage should s/he wish to do so.

Interviewer identity is a major issue as it appears that there is a dimension of 'insider' research greatly relevant to the current study. By insider, it reflects that the researcher shares a number of characteristics with the participants, namely the academic environment in which we operate within, our academic identity as a hospitality academic/scholar, and the history of the academic subject of hospitality, which create a sense of *insiderness* (Mercer, 2007) to the encounter between the researcher and the researched. And while there are advantages of being an insider researcher, who enjoys "freer access, stronger rapport and a deeper, more readily-available frame of shared references with which to interpret the data" (Mercer, 2007: 13), the researcher also faces challenges such as having to "contend with their own pre-conceptions, and those their informants have formed about them as a result of their shared

history" (Mercer, 2007: 13). Within this research study, delicate care in the treatment of revealing participant and researcher identities was required; given the relatively small size of hospitality as an academic community in the UK, and the various opinions on its intellectual development, careful consideration was given in terms of disclosing the researcher's identity and his affiliation with other hospitality academics, namely, members of his supervisory team, as well as the mentioning of any institutions, names, networks/connections, conferences, and/or other relevant research information to the interviewees. The researcher encountered, on several occasions, participants who are ex-colleagues, previous employers and employees, ex-doctoral students, old friends and participants who oppose strongly the intellectual perspectives of the researcher's supervisor.

Pilot Study

The conventional understanding of a pilot study tends to be a research strategy aiming to design a small-scale methodological test, and the purpose of it is to "test and refine one or more aspects of a final study – for example, its design, fieldwork procedures, data collection instruments or analysis plans" (Yin, 2011: 37). This purpose could restrictively portray a pilot study as a strategy primarily concerned with the technical aspects of research design, and likely to create "methodological allegiances and a tendency to link pilots with more positivist approaches in social sciences" (Sampson, 2004: 383). Therefore, it is necessary to situate a pilot study within the context of a reflexive-qualitative enquiry and discuss its impact beyond its technical dimension.

Pritchard and Whiting (2012) promote the idea of avoiding the approach to a pilot study in an 'autopilot' manner, and emphasise the role of the pilot study as an intervention to stimulate research reflexivity and promote "forward thinking to consider and explore the broader research project in advance" (p. 350). Elsewhere, Sampson (2004) views pilot studies as assisting the researcher to navigate the waves of uncertainties, and prevent a cold and unreflective immersion into fieldwork. Conceptualising qualitative research design as an artist preparing for the performance of an artistic dance, Janesick (1998) proposes three stages; warming up the body (decisions made before entering the field), exercising the body (decisions made once in the field), and cooling down the body (decisions made after leaving the field). A pilot study, therefore, falls between warming up and exercising the body, and

can be viewed as stretching the muscles, and sharpening the mind in preparation of performing the dance successfully.

A pilot study was conducted in the researcher's host institution. The site was considered as a sensible choice to employ a pilot study as factors such as institutional access and participant recruitment are relatively more controllable. It was also a site that unbounded the researcher from factors such as travel planning, time pressure and fatigue; thus, providing the luxury of leisurely reflections, as well as remaining in close contact with the supervisory team for immediate feedback. The initial intent to conduct a pilot study was primarily motivated by technical reasons. The main concern was whether the interview questions were properly conceived to address the research aim, can be understood by the interviewees in a lucid manner. However, within the domain of qualitative research, the primary instrument is the situated researcher himself, and interview questions, with their underlying messages, are often conveyed by his style of communication. Therefore, aside from the technical aspect of familiarising the researcher with various stages of the fieldwork, including participant recruitment, contact interviewees, testing of equipment, conducting interviews, handling and analysing data, the role of the pilot study for this research project serves primarily a reflexive purpose; it enacted as the first doorway where the researcher was granted with the opportunity to peek into the "unknown worlds" (Sampson, 2004) of his research, and experience the role of being an interviewer in a research encounter.

A total of five pilot interviews were conducted. At the end of each interview, the participant was encouraged to comment and provide feedback on the interview questions, as well as the performance of the interviewer in terms of guiding and facilitating the interview process. One major issue raised by the interviewees was the clarity of interview questions, which was a concern previously mentioned to the researcher during a supervisory meeting. This comment resulted in the rewording of each question to be more conversational. For instance, a question regarding professional trajectory was revised as follows:

> *Pilot interview question:* Could you please provide me with a brief recollection of your professional career within higher education, which have brought you to the current position?

Revised interview question: To begin with, can you briefly walk me through your educational and professional background?

Furthermore, after initial data analysis, it appeared that the overall 'tone' of the interview questions was overly framed towards an educational focus, with emphasis placed on the conception of *criticality* as an end, rather than a conceptual vehicle to further explore its relationships with the teaching of hospitality courses and conducting hospitality research. This concern was addressed by rephrasing interview questions to highlight how criticality is perceived and practised within the contexts of HHE. Lastly, during pilot interviews, several participants commented that while their job descriptions indicate they are members of the hospitality subject-group within the institution, they do not necessarily see themselves as hospitality academics *per se*[6]. These responses revealed an interesting dimension, which is the underpinning rationale and manner in which hospitality academics construct their academic identity. Consequently, an interview question on one's self-perceived academic identity was added.

Reflexively, aside from the technical aspects of the pilot study, as a young and inexperienced researcher, the pilot study was an invaluable opportunity for the researcher to step into the role of an interviewer and have a sense of conducting an interview. As the primary instrument of data collection, the researcher also noticed the effect of his presence and subjectivities at play during an interview, which appeared to have influenced the responses given by participants. For instance, given that institution A is where the researcher resides, most of the participants are peers of the researcher, for participant A-001, s/he is a doctoral researcher supervised by the same supervisor as the researcher. This fact inevitably influenced the dynamic of the interview, and the manner which s/he responded to the interview questions. This experience has warned the researcher that disclosing the researcher's supervisory affiliation would impact how participants interact with the researcher, as well as the manner which research questions are responded.

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[6] This issue has also been raised by the supervisory team during a supervisory meeting, and advice was given to explore participants' self-perceived academic identity as a starting point prior to initiating discussion on the notion of criticality.

Data Collection

Data collection officially commenced in May 2016. Fieldwork was conducted as follows. The researcher would visit an institution for three to five days depending on the number of interviewers scheduled. An email was sent to participants stating the availability (usually 7AM-7PM was offered to participants) of the researcher during his stay, and that choice of venue for the interview was given to the participants to decide. Most interviews were conducted in the interviewee's office, with the exceptions of five interviews conducted in a private study room in the library, five interviews conducted in a booked classroom, two interviews conducted in a public café, and five interviews conducted via Skype. By June 2016, most of the fieldwork was completed (institution B, C, D, E and F). August and September proved to be difficult months to arrange interviews with the remaining institutions. As attempts to schedule interviews failed, time was dedicated to the transcription of data already collected. Fieldwork officially completed in November 2016, with data collected from the last two institutions (H and I). Overall, a total of nine institutions were visited, and 55 semi-structured interviews were conducted, generating a total of 2,546 minutes of interview time.

For institution G, all five interviews were conducted via Skype, it is worth noting that the decision to do so was due to the lack of funding available to visit the institution in person. Skype interview, as an alternative method to face-to-face interview, has been recognised for its advantages, namely that it mitigates issues regarding accessibility and logistical cost (Deakin & Wakefield, 2014; Evans, Elford, & Wiggins, 2008; O'Connor, Madge, Shaw, & Wellens, 2008), as well as providing a 'safe location' for both the interviewer and the interviewee, without having to impose on each other's personal space (Hanna, 2012). However, concerns related to Skype interview have also been voiced; that it undermines non-verbal cues, diminishes the interpersonal aspect of interactions (Hanna, 2012), and it is likely to lose intimacy (Seitz, 2016) and rapport (Mann & Stewart, 2000) during an interview. On more practical grounds, there are concerns over distractions from chosen locations during a Skype interview (Deakin & Wakefield, 2014), and technical hitches such as dropped calls or inaudible segments that interfere with the interview flow (Seitz, 2016).

For the five interviews conducted via Skype, a private study room was booked by the researcher, which was an attempt to prevent potential interruptions during the interviews. Likewise, four participants reserved a private space (personal office, reserved classroom and one's dining room) for the Skype interview. Minimal interruptions were experienced during the interviews, with only two occasions: one being a colleague entering the interviewee's office during the interview, and the other being the presence of the interviewee's pet entering the living room, creating unwanted background noises. Recording for the interviews were completed with the assistance of a computer software[7], and the voice recording from a smartphone as backup. In terms of technical hitches, there were several occasions when voice transmissions were delayed, this issue was addressed by pausing the interview, and reaching an understanding with the interviewee that additional buffer time was needed in between statements.

4.6 Data Analysis

Analytical strategy

Analysing qualitative data is a laborious and time-consuming process, which involves deep interpretation and reflexivity. The researcher, who is the interpreter, and data, which are texts being interpreted, are brought together through the act of interpretation to make sense of the inter-relations of multiple realities embedded in qualitative data. This act of interpretation is deeply hermeneutical in nature, which, as previously discussed, is concerned with understanding through the analysis of text (Crotty, 1998). Furthermore, as mentioned in section 4.2, the act of interpretation can be performed on multiple levels (Alvesson & Sköldberg, 2018). A critical and reflexive approach to research methodology question multiple levels of interpretation. As the role of the interviewer in social science enquiries is in danger of upholding:

> *A monopoly of interpretation over the interviewee's statements ... the research interviewer as the "big interpreter", maintains exclusive privilege to interpret and report what the interviewee really meant and to frame what an interviewee says in his or her own theoretical schemes*. (Kvale, 2006: 485)

[7] The name of the software is 'Call Recorder for Skype'.

Therefore, an analytical strategy was adopted in which the researcher analyses research transcripts with a line-by-line approach, without imposing the researcher's theoretical schemes and selectively analysing research data which are theoretically relevant. In addition, research findings are not presented in the manner which the researcher summarises findings, rather, they are illustrated and supported by the presentation of quotations from research participants, as evidence to reinforce the research findings.

Thematic analysis was adopted as the analytical strategy for this study. This strategy, as described by Braun and Clarke (2006), is mainly concerned with the identification, analysis and reporting of themes. Themes can be seen as the conceptual embodiment of behaviours, experiences, perspectives and/or perceptions of participants, which are thematically categorised under one theme that illuminates the research aim and objectives. Underpinned by an interpretivist paradigm, data analysis was conducted inductively; themes emerged from data rather than informed by existing theories. Codes, as the fundamental building blocks for the emergence of themes, were identified with no attempt to fit into existing conceptual frames of criticality. Rather, they are labelled by adopting phrases given by the research participants. The process of coding is a crucial stage in data analysis (Weston et al., 2001), as the maturity in the development and evolution of a coding system underpins a strong marriage between the evolving conceptual interpretation and the empirical phenomenon under investigation. This process cannot be achieved with a one-off approach and requires the constant refinement of the emerging coding system, and the researcher needs to read and re-read interview transcripts numerous times. Therefore, during the process of transcribing interview recordings, the act of interpretation has already begun, as interesting opinions, similarities and differences in perspectives, as well as contradictions and inconsistencies in participant responses were noted down.

Data analysis was informed by the six phases of thematic analysis proposed by Braun and Clarke (2006), which was performed in the following manner; it began with the immersion and familiarisation with transcript data (phase one), followed with initial coding by the labelling of keywords [codes] for repeatedly-mentioned features, patterns and perspectives on the notion of criticality (phase two and three). As analysis progressed with the coding of new transcripts, the code system undertook a number of refinements, which involved the

addition of new codes, the exclusion of existing codes, as well as the revision of keywords that provided greater descriptive strength to the codes (phase four). As the development and evolution of the coding system became increasingly stabilised (the coding of new transcripts does not require the revision of existing code system), codes with similar features were grouped together to form sub-themes, which were more abstractly labelled with greater theoretical strength to capture, as well as to house a range of keywords. As sub-themes were emerging, they were further grouped under the same thematic category, from which major themes of the study emerged from the data (phase five) and led to final interpretations and discussions (phase six) (see Figure 4.6.1).

Figure 4.6.1 Approaches of Thematic Analysis
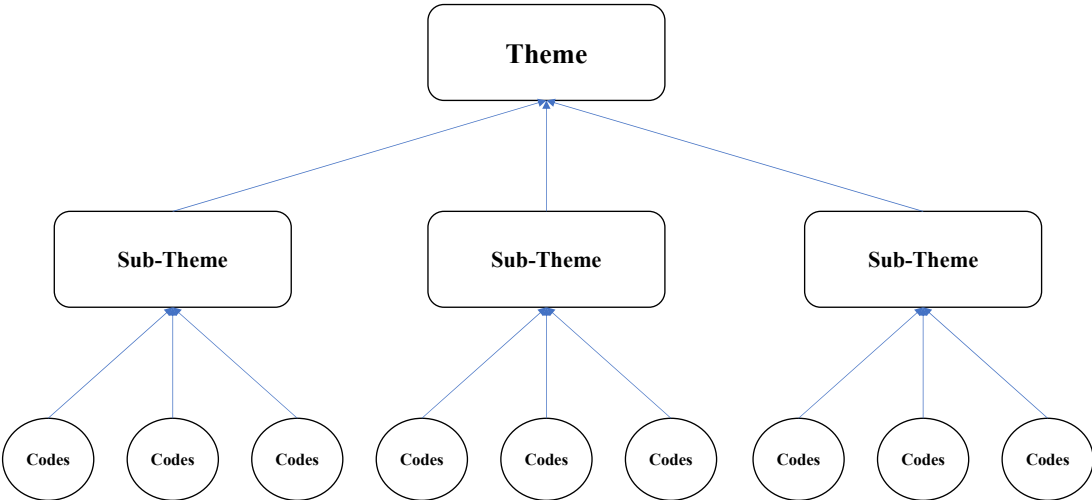
To achieve a triple-hermeneutics approach to data analysis, the researcher is aware that the emerging themes are the researcher's interpretations of participants' perceptions towards social realities. Furthermore, the researcher is mindful to make connections with, as well as to question hidden processes, broader ideologies and power relations at play that could potentially present these themes to the researcher in a natural and unproblematic manner. These concerns were reflected in the discussion chapter, where findings which emerged from this study are discussed in relation to the broader context of HE and society at large.

Analytical software

Interviews were exclusively transcribed by the researcher. Data transcription, storage and coding were performed with the computer software MAXQDA 12. The use of CAQDAS in qualitative research has been discussed extensively since its inception (Fielding & Lee, 2002; Rainer & Hall, 2003; Mangabeira, Lee, & Fielding, 2004, Lee & Esterhuizen, 2000; Richards, 2002; Wickham & Woods, 2005). The appropriateness of adopting CAQDAS to aid data analysis has been critically debated (Evans, 2000; Weitzman, 2000; Atherton & Elsmore, 2007), with its strength highlighted by commentators as it is capable of managing large volumes of raw data systemically (Weitzman, 2000; Fielding & Lee, 2002; Mangabeira et al., 2004), provides data backup and data protection, supports multiple data format (Bringer, Johnston, & Brackenridge, 2004), tracks analytical process via the function of memo (Babbie, 2011), as well as offers visual aids in presenting codes and their interrelationships to assist in data analysis (Lee & Esterhuizen, 2000). Lastly, commentators argue that CAQDAS enhances research rigour (Smith & Short, 2001), as well as transparency (Bringer et al., 2004; Hwang, 2008) and trustworthiness (Ryan, 2009) with regards to the data analytic process and research findings.

Indeed, the adoption of MAXQDA 12 has offered great convenience to this study in terms of data management, all data files were centralised and digitally stored under one platform, which include audio files generated from the interviews, field notes and research memos. Arguably, most helpful to the researcher is the software's ability to split the interface and simultaneously present four windows. Thus, making visible various aspects of the data for analysis; a common setup is four windows consisting of institution/interviewee profiles, transcribed documents, code system and coded segments. This setup is particularly useful as the researcher can simultaneously examine a coded segment (quotation from a particular interviewee) with the full transcript which the segment comes from, profile on this interviewee and his/her host institution, and the relationship between the coded segment with the overall code system.

While CAQDAS provides practical benefits in data analysis and management, cautions have also been raised. For instance, given the increasing sophistication of these software programmes (Hwang, 2008), considerable amount of time needs to be committed in

mastering the chosen software programme (Mangabeira et al., 2004). Another concern is by enjoying the convenience offered by CAQDAS, the process of coding becomes overly computerised and mechanised (Richards & Richards, 1994), in which the analytical core of qualitative research, interpretation, could give way to the "McDonaldization" (Bryman & Beardsworth, 2006) of qualitative data analysis. This is a much-debated issue with two major concerns; one being that the mechanisation of data analysis turns coding to an end in itself, without the critical scrutiny of the logic behind the creation of codes in the first place (MacLaran & Catterall, 2002), and this concern could potentially evolve into the non-reflexive view that everything needs to be coded by the researcher. The other concern is the decontextualisation of qualitative data (Bong, 2002; Welsh, 2002), which could potentially lead to examining coded segment without being sensitive to the overall context, therefore influencing the degree of interpretation concluded from the coded segment.

The researcher did not encounter any difficulties in mastering MAXQDA 12, as argued by Mangabeira et al. (2004), factors such as "age, computer literacy, and experience as a qualitative researcher" (p. 170) could potentially influence the experience of using CAQDAS. Issue related to data decontextualisation has been in contradiction to what the literature suggests; if anything, data decontextualisation has been minimised, with data contextualisation heightened by the abovementioned split-screen functionality; a coded segment of the data can be easily viewed with its context. The central issue the researcher encountered was the manner in which coding was performed using MAXQDA 12 during the pilot study. However, it is important to note that this issue was caused by the researcher's lack of experience in coding, rather than the software that was adopted for data analysis. The initial two failed attempts of coding were performed in the manner which, when a quote was identified as describing what 'being critical' entails, instead of coding the essence and meaning embedded in the description, the researcher simply coded the quote as "being critical", which simply was not coding, but merely categorising quotations.

In summary, while both the benefits and limitations need to be acknowledged prior to engaging with a desired CAQDAS package, it is imperative to emphasise that software programmes are meant to, like a "research assistant" (Hwang, 2008: 524), assist in the process of data analysis, not replace it; a software programme should not collapse into the

realm of methodology, with the misconception that by "simply learning to operate the program, the researcher is doing analysis" (MacMillan & Koenig, 2004: 180). This form of technological fetishism portrays an inaccurate image, which promotes the belief that by adopting CAQDAS, data analysis is somehow superior compare to alternative approaches.

Trustworthiness

Evaluating trustworthiness in qualitative research is different compare to quantitative enquiries, which rely heavily on the demonstration of research reliability, validity and objectivity. These differences are due to competing views on the ontological and epistemological nature of social reality, which have led several scholars (Guba, 1981; Lincoln & Guba, 1985; Schwandt, Lincoln, & Guba, 2007) to question the appropriateness in adopting criteria from quantitative research to evaluate the quality of qualitative research, and consequently propose alternative terminologies and guidelines to ensure trustworthiness in conducting qualitative research, which are credibility (in preference to internal validity), transferability (in preference to external validity), dependability (in preference to reliability) and confirmability (in preference to objectivity). Shenton (2004) summarises the four criteria in the following manner:

1. Credibility – investigators attempt to demonstrate that a true picture of the phenomenon under scrutiny is being presented.
2. Transferability – sufficient detail of the context of the fieldwork is provided for the reader to be able to decide whether the prevailing environment is similarly to another situation with which s/he is familiar, and whether the findings can justifiably be applied to the other setting.
3. Dependability – researcher must enable future investigator to repeat the study.
4. Confirmability – researcher must take steps to demonstrate that findings emerge from the data and not their own predispositions.

Schwandt et al. (2007) comment that these criteria are built upon the two-hundred-year tradition of positivist social science, which serve as a useful place to begin in the development of criteria for evaluating research underpinned by the naturalistic paradigm. However, it is worth noting that the nature of social research is a situated enquiry that is value-laden,

incomplete and messy (Law, 2004). The attempt to objectify or systemise it in order to fit into the abovementioned criteria is inappropriate, as it loses the essence of qualitative research. Therefore, it is important not to be confused when employing these criteria as the 'golden rule' of evaluating 'good' research. Rather, they should be used as guidelines to inform enquiries regarding social realities, as to avoid operating under the shadow of positivism.

Arguably, more appropriate in evaluating the quality of qualitative research is the eight tents (see table 4.6.1) developed by Tracy (2010), which include worthy topic, rich rigour, sincerity, credibility, resonance, significant contribution, ethics and meaningful coherence. By employing the concept of criticality, this study aims to explore issues broadly related with HHE, HE and society at large. The context of the study aims to represent various institutions in the UK, with the provision of hospitality in various forms. The sample includes hospitality academics with a range of academic backgrounds and status, as means to capture a diversity of perspectives and opinions. The study acknowledges that the researcher is an embodied individual with his subjective values, biases and inclinations, they are therefore made explicit. And that challenges and limitations of the study are acknowledged and discussed. Findings are presented by giving voice to the participants with supporting quotations. Presence is given to multiple interpretations, rather than filtering viewpoints that reinforces particular perspectives. Research ethics are exercised to ensure the safety of participants, as well as protecting their identities.

Table 4.6.1 Eight "Big-Tent" Criteria for Excellent Qualitative Research

Criteria for quality (end goal)	Various means, practices, and methods through which to achieve
Worthy topic	**The topic of the research is** • Relevant • Timely • Significant • Interesting
Rich rigor	**The study uses sufficient, abundant, appropriate and complex** • Theoretical constructs • Data and time in the field • Sample(s) • Context(s) • Data collection and analysis processes
Sincerity	**The study is characterized by** • Self-reflexivity about subjective, values, biases, and inclination of the researcher(s) • Transparency about the methods and challenges
Credibility	**The research is marked by** • Thick description, concrete detail, explication of tacit (non-textual) knowledge, and showing rather than telling • Triangulation or crystallization • Multivocality • Member reflections
Resonance	**The research influences, affects, or moves particular readers or a variety of audiences through** • Aesthetic, evocative representation • Naturalistic generalizations • Transferable findings
Significant contribution	**The research provides a significant contribution** • Conceptually/theoretically • Practically • Morally • Methodologically • Heuristically
Ethical	**The research considers** • Procedural ethics (such as human subjects) • Situational and culturally specific ethics • Relational ethics • Exiting ethics (leaving the scene and sharing the research)
Meaningful Coherence	**The study** • Achieves what it purports to be about • Uses methods and procedures that fit its stated goals • Meaningfully interconnects literature, research questions/foci, findings, and interpretations with each other

Source: Tracy (2010: 840)

4.7 Challenges and Limitations

Several challenges and limitations of this study need to be addressed. Institutional access and participant responses were major challenges for this study. The initial aim was to recruit a range of institutions that represent the four countries of the UK. However, as discussed in this chapter, institutional access and low participant responses have led the study to exclude two of the selected institutions. Furthermore, five interviews were conducted via Skype. One major limitation of using Skype is its inauthentic nature in mediating conversations, which was reflected in the experience of this research, with the encounter of disruptions and technical glitches. These encounters, to a certain degree, interfered with the interview flow (Seitz, 2016) and created an unusual rhythm of conversation. This unusual rhythm through the use of technology can be understood as an alteration in the spatio-temporal atmosphere (Adams-Hutcheson & Longhurst, 2017), which a number of senses (namely touch, taste and smell) are filtered through by a screen, a webcam, and other unusual objects (devices, keyboard, software) rupture out of the normality of a conversation, disrupting the familiar rhythms of a conversation (e.g. drop calls, visual/audio incoherence, software malfunction), and could potentially overwhelm the interviewer and interviewee emotionally. As summarised by Adams-Hutcheson and Longhurst (2017), "Familiar routines, times, spaces, and our control of them are sometimes fractured via technologies" (pg. 151).

V

Research Findings

5.1 Introduction

This chapter presents findings which emerged from thematic analysis based on the data collected from 55 semi-structured interviews. Section 5.2 provides profiles for the nine selected institutions as sites for data collection. They are kept minimal as details could potentially affect the anonymity of the institutions. Section 5.3 presents profiles of the 55 research participants, which consist of six aspects; education achievement, professional background, current academic role, area of specialty, future intellectual interests and self-perceived academic identity. They provide rich descriptions of participants as hospitality academics with unique academic/professional backgrounds, academic interests and the manner in which their academic identities are constructed.

Section 5.4 and 5.5 introduce six major themes emerging from data analysis. Section 5.4. presents how criticality is conceived by participants in the domain of teaching and learning, which is being conceptualised as **cognitive process** - the cognitive ability which one develops in order to analyse and evaluate information, knowledge and ideas. It is underpinned by three sub-themes, *epistemic evaluation* - the ability to validate the academic worth and credibility of information with supporting evidence; *sound judgement* - the ability to analyse and evaluate various arguments, views, opinions and to consider alternative perspectives in order to reach a well-informed decision, argument, or formulate an effective solution to an issue; and *query* - the mental disposition of scepticism, whereby one questions, challenges and critiques established views and ideas with open-mindedness.

Another conceptual interpretation of criticality is **competence** – critical is viewed as solving issues in the working context and life in general. It is underpinned by two sub-themes, *managerial skill* - managerial competencies, such as analytical and strategic capability, for solving managerial issues. Also, soft skills associated with employability such as transferability, flexibility and skills that bring about positive changes to one's working environment. It is also broadly understood as *life skill* - key attributes such as being knowledgeable, confident, empathic, being aware, and to remain sceptical with the willingness to challenge and question based on one's judgement.

Lastly, being critical is interpreted by participants as **reflexivity** – a mental process whereby one reflects on one's action for the purpose of learning and further improvement. It is underpinned by two sub-themes, *action learning* - the awareness of learning process via application, whereby one examines and re-evaluates the outcomes of an action, with the aim of devising improved future plans, actions or alternative approaches. It is also understood as *self-awareness* - whereby one introspectively self-evaluates and self-critiques with open-mindedness, in order to achieve greater understandings of oneself and foster self-improvement.

Section 5.5 presents how criticality is conceptualised by participants in the domain of research and knowledge, which consists of three themes. The term **awareness** is adopted to reflect participants' sense of awareness towards the critical schools of research philosophy. It is underpinned by one sub-theme, *familiarity* - participants' familiarisation towards critical realism and critical theory.

Another conceptual interpretation of criticality is **research features** – which are essential components that ought to be incorporated in academic research for the purpose of strengthening research design and findings. It is underpinned by two sub-themes, *reflection* - the act of reflecting upon the process and actions taken during research, to consider and examine alternative perspectives/methods for research design, as well as to be aware of the role of the researcher during the process of undertaking research. It is also understood as *utility* – research having a practical focus and is industry-driven, with applicable and impactful outcomes for the hospitality industry, which is perceived by the majority of participants as the hotel, restaurant, food and beverage sectors.

Lastly, criticality is conceptualised by participants as an **epistemic condition** – having to do with the relationship between theory and reality. This theme is underpinned by two sub-themes, *theory development* - the refinement and development of theories through empirical application and examination, as well as *critique* - the scrutiny of existing systems, theories and ways of thinking.

5.2 Institutional Profile

This section provides descriptions of the nine institutions selected as sites for data collection. Only a brief description of each institution is provided, and words that could potentially lead to the identification of institutions are anonymised:

Institution A (Pilot Study)

Hospitality as an academic subject group – and is part of the business school

Hospitality, together with festival and events, is positioned as part of the subject group of tourism, which are parts of the business school. A total of 43 individuals are staffed under the subject group, with 10 academics having 'hospitality' as part of their academic title.

Institution B

Hospitality and tourism as a college

Together with tourism, hospitality is positioned as a college under this institution. Other than hospitality, the college offers tourism, event, airline management and other professional courses. This institution has training facilities within the college for hospitality courses. A total of 13 academic staff have 'hospitality' as part of their academic title.

Institution C

*Hospitality as a department within a college of business, * and **

There is a strong vocational presence of hospitality in this institution, as the term hospitality is replaced by hotel. Two other service sectors related to hotel, together, serve as the name of the department. The department also has a range of training facilities for hospitality courses. A total of nine academic staff have 'hotel' or 'resort' as part of their academic title.

Institution D

Hospitality as a department within the management school

Along with tourism and events, hospitality is institutionally positioned as a department within the school of management. This institution has a training facility on site for hospitality courses. A total of eight staff whose academic profiles indicate a focus on hospitality.

Institution E

Hospitality as a department within the faculty of management

Together with tourism, hospitality is institutionally positioned as a department within the faculty of management, with a total of 12 hospitality staff employed by this institution.

Institution F

Hospitality as a training institution

As part of a HEI, hospitality is institutionally positioned within a commercial hotel, with five academic tutors employed by this institution.

Institution G

Hospitality as a department within the business school

Hospitality and tourism are positioned together as a department within the business school. This institution has training facilities on campus for hospitality courses. A total of nine academic staff indicate a focus on hospitality-related subjects.

Institution H

*Business School – School of ***

Hospitality is institutionally positioned as a school that is within the business school. This institution has a strong hospitality research profile, as well as having a training facility on site for hospitality courses. A total of 11 staff indicate a focus on hospitality-related subjects.

Institution I

*Hospitality as a school within the faculty of * and ***

Hospitality and tourism are positioned together within the school of management, which is under the faculty * and **. This institution has a training facility on campus for hospitality courses. A total of 10 staff indicate a focus on the teaching and research of hospitality-related subjects.

5.3 Participant Profile

This section introduces and discusses the profiles of 55 participants interviewed for this study. The profiles are built upon six aspects, which are educational background, professional

background, current academic role/focus, self-perceived academic identity, area of specialty and future research interest. It is worth noting that while screening through the profile of hospitality academics, there appears to be a diversity of intellectual backgrounds ranging from education, geology, microbiology, English literature, theology, to the occasional peculiarity of theatre and animal science. This diversity of intellectual backgrounds will be further explored in the following chapter.

Characteristic	Definition
1. Educational Background	Participants' level of educational qualifications, as indications of educational achievement and relevance to the academic subject of hospitality.
2. Professional Background	The nature of participants' previous and current working experiences.
3. Current Role/Focus	Participants' current academic title(s), as well as the **self-perceived** emphasis of professional activities (e.g., teaching and/or research).
4. Academic Identity	Based on **self-perception**, how participants conceive their academic identities in HE, and what is the referential basis underpinning such self-perception.
5. Area of Specialty	Participants' **self-perceived** professional expertise(s) in academia, in relation to teaching and research.
6. Future Intellectual Interest	Participants' personal interest(s) in pursuing hospitality-related studies in the future.

Based on the abovementioned six aspects, the table below provides an overview of the 55 participants' profile:

	Educational Background	Professional Background	Current Role	Area of Specialty	Future Intellectual Interest	Self-perceived Academic Identity
A-001	Master-level (Tourism Management)	Industrial practitioner	Ph.D. student (part-time) Lecturer	Hospitality management	Gap between hospitality education & industry demand	Not Addressed
A-002	Master-level (Hospitality Management)	Industrial practitioner	Ph.D. student (part-time) Lecturer	Hospitality management	Strategic alliance in airline industry	Not Addressed
A-003	Ph.D. in Tourism	Academic	Reader (Tourism)	Tourism policy & planning	International tourism policy & planning	Not Addressed
A-004	Master-level (History & English Literature)	Industrial practitioner	Ph.D. student (part-time) Senior lecturer	Human resource management	Teaching & learning in HE	Not Addressed
A-005	Master-level (Tourism & Hospitality Education)	British army; higher education – Managerial role	Subject group leader	Food & beverage (F&B) management	Teaching & learning in HE	Not Addressed
B-001	Master-level (Hospitality Management)	Industrial practitioner	Ph.D. student (part-time) Lecturer	Hospitality management	Sociocultural influence on the notion of taste	Young researcher; lecturer; hospitality professional
B-002	Ph.D. in Hospitality Human Resource Management	Industrial practitioner	Senior lecturer	Human resource management	Management issues in F&B	Practitioner/educator in management
B-003	Masters-level (Tourism Destination Management)	Academic (no industrial experience)	Ph.D. student (part-time) Lecturer	Research philosophy; history	History of grand hotels	Historian focusing on hospitality
B-004	Ph.D. in Strategy (hospitality industry)	Researcher/Academic	Director of a management organisation/Professor	Research (industry-focused)	Business history; gender issues (industry/academia)	Strategic and business management (hospitality & tourism)
B-005	Ph.D. in Human Resource & Leadership (hospitality)	Industrial practitioner/academic	Administrative role in HE	Leadership and gender	Talent management; labour management (Industrial focused)	Practitioner academic
B-006	Master-level (Hospitality Management)	Industrial practitioner	Ph.D. student (part-time) Lecturer	Corporate governance	Investment; strategy; corporate governance	Hospitality academic

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	Educational Background	Professional Background	Current Role	Area of Specialty	Future Intellectual Interest	Self-perceived Academic Identity
C-001	Master-level (Management & Business Admin.)	Industrial practitioner	Programme leader	Hospitality management	Emotional intelligence (hospitality industry focus)	Researcher
C-002	Diploma-level (high school)	Industrial practitioner	Head of school	Hospitality & culinary management	Employability	Hospitality educator (self-emphasis - not academic)
C-003	Ph.D. in Hospitality Management	Industrial practitioner/Academic	Senior lecturer	Communication and technology	Technology application in the hospitality industry	Hospitality management academic
C-004	Doctor of Education	Industrial practitioner/Academic	Head of department	Curriculum design	Impact of graduates (Industrial focused)	Educationalist
C-005	Master-level (Education)	Industrial practitioner	Senior lecturer	Catering	Teaching and learning	Educator
C-006	Master-level (Hotel Resort and Spa Management)	Industrial practitioner	Lecturer	F&B; Human resource management	Technology application in hospitality industry	Practical/hands-on teacher
C-007	Master-level (Management)	Consultancy	Ph.D. student (part-time) Lecturer	Management (general – across sectors)	Effective management in service sectors	Management academic
D-001	Master-level (Hospitality Management)	Industry practitioner	Ph.D. student (part-time) Lecturer	Technology impact on hospitality industry	Hospitality management	Hospitality academic
D-002	MBA	Industry practitioner	Ph.D. student (part-time) Senior lecturer	Student placement	Multicultural team dynamics in the hospitality industry	Teacher
D-003	Ph.D. in F&B	Industry practitioner	Hospitality programme director	F&B management	Hospitality offering in prison	Chef/academic
D-004	Master-level (Hospitality Management)	Industry practitioner	Professional Doctorate (DBA) student Senior lecturer	Graduate employability	Human resource management/ Licensing	Hands-on practitioner

|	Educational Background	Professional Background	Current Role	Area of Specialty	Future Intellectual Interest	Self-perceived Academic Identity
D-005	Undergraduate-level (3 B.A.s)	Academic	Ph.D. student (part-time) Senior lecturer	Events management	Hospitable experience	Hospitality academic
D-006	Ph.D. in Business & Management	Practitioner - management (general)	Senior lecturer	Management	Social power; Feminism	Teacher in strategic management
D-007	Master-level (Hospitality Management)	Industry practitioner	DBA student Senior lecturer	Transnational education programme/ management	Moderation of alcohol consumption	Hospitality management + transnational education
D-008	Ph.D. in Wine Consumerism in the UK	Industry practitioner/Academic	Reader in hospitality	Consumer behaviour (wine consumption)	Wine consumption behaviour	Wine scholar
E-001	National Diploma in Hotel Management	Industry practitioner	Associate lecturer	Business strategy and finance	Contemporary fast-food system	Educator of higher education
E-002	Master of Philosophy	Microbiology technician	Senior lecturer	Food safety & microbiology	Human behaviour; physical/emotional space of hospitality	Food safety professional
E-003	Ph.D. in the Authenticity of Food	Educator (further education) – Agriculture	Senior lecturer	Food & drink; hospitality marketing; strategy & finance	Interaction between tourism, culture, food, food supply chain	Reflective practitioner
E-004	Ph.D. in Hospitality Marketing	Industry practitioner/Academic	Senior lecturer	Consumer experience & behaviour; hospitality management	Food & culture; ethnic migrant hospitality workers; gender issues	Hospitality academic
E-005	Ph.D. in Tourism Management and Marketing	Industry practitioner/Academic	Head of department; professor	Tourism and technology	Information communication technology	Professor of tourism and hospitality
E-006	Ph.D. in Technology-enhanced Tourist Experience	Academic	Lecturer	International hospitality management	Technology (dis)connection in everyday life	Researcher
E-007	Master-level (Hospitality Administration)	Industry practitioner	Senior lecturer	Human resource management; personal development	Technology impact in the hospitality industry	Academic realist

	Educational Background	Professional Background	Current Role	Area of Specialty	Future Intellectual Interest	Self-perceived Academic Identity
E-008	Master-level (Facility Management)	Industry practitioner	Senior lecturer	F&B management	Pedagogy-related	Hospitality scholar
E-009	Ph.D. in Economics & Ph.D. in Consumer Psychology	Academic	Senior lecturer	Business and management	Price as a factor for consumer decision-making	Researcher
F-001	MBA	Management	Principal	Managerial role in HE	N/A	Insurgent
F-002	Master-level (Hotel and Catering Management)	Industry practitioner	Vice principal	Hotel & catering Management	Tipping culture in the hospitality industry	Innovative facilitator
F-003	MBA	Industry practitioner	Lecturer	Personal professional development	Teaching & learning in HE	Industry-led academic
F-004	Master-level (Education)	Educator in further education	Lecturer	E-learning	Technology-impact on education	Vocational-focused facilitator
F-005	Master-level (Marketing)	Consultancy	Senior tutor	Marketing	Guest experience	Lecturer
G-001	Master-level (Human Resource Management)	Educator in further education	Lecturer	Human resource management & leadership	Technology impact on teaching & learning; management	Lecturer in human resource management
G-002	Undergraduate-level (Hotel & Tourism Management)	Consultancy	Lecturer	Business & strategic management	Revenue management; adventure tourism	Strategic management with hospitality focus
G-003	Ph.D. in Food Branding	Marketing (general)	Lecturer	Marketing; hospitality management	Consumer motivation; consumer behaviour	Marketing-focused educator
G-004	Master-level (Human Resource Management)	Business owner (café)/Educator (further education)	Lecturer	Event management, leadership & human resource management	Business modelling to enhance performance	Hospitality & event

	Educational Background	Professional Background	Current Role	Area of Specialty	Future Intellectual Interest	Self-perceived Academic Identity
G-005	Ph.D. in Revenue & Customer Relationship Management	Academic	Head of department; professor	Revenue management, tourism & event marketing futures	Revenue management; food; tourism future	Both hospitality & tourism academic
H-001	Ph.D. in Hotel Financial Controllers	Industry practitioner	Senior lecturer	Financial management	Hotel financial controller	Operation-level finance person (hospitality-focused)
H-002	Ph.D. in Hospitality (non-management)	Academic	Reader	Multi-disciplinary studies towards hospitality	Migrant worker; parents & care; hospitable space	Outsider/Borderline academic
H-003	Master-level (Hospitality Human Resource Management)	Industry practitioner/ Academic	Senior lecturer	Human resource management; employee commitment	People management; education-related	Teacher/entertainer
H-004	Ph.D. in International Marketing & Hotel Group Affiliation	Industry practitioner/ Academic	Reader	Franchising and plural organisations	International business development (hospitality-focused)	Teacher/researcher
H-005	Master-level (Hospitality Management)	Academic	Ph.D. student (part-time) Senior lecturer	Risk management (hospitality-focused)	Impact of online travel agency; asset light strategy (hospitality)	Knowledge disseminator; management scholar
H-006	Ph.D. in Corporate Social Responsibility Reporting (hospitality)	Chemistry/accountant/ Academic	Programme leader (postgraduate)	Finance	CSR social impact; accounting framework within CSR	Researcher in CSR (hospitality-focused); Hospitality educator
H-007	Master-level (Hospitality Management)	Industry practitioner	DBA student Senior lecturer	Coaching & mentoring	Teaching & learning; Leadership	Hospitality academic
I-001	Ph.D. in Psychology (events-focused)	Industry practitioner/ Researcher	Head of department; professor	Events management; strategic analysis	Internal labour market; benchmark system; (hospitality-focused)	Events academic/researcher
I-002	Ph.D. in Hospitality Business Management	Industry practitioner	Senior teaching fellow	Professional training, entrepreneurship, & service management	Emotion intelligence; conflict resolution	Practically-oriented hospitality academic
I-003	Ph.D. in Food Science	Consultancy (food)/ academic	Associate dean; Reader; Head of department; Professor	Consumer behaviour (food-related)	Pedagogical-related	Hospitality person

5.3.1 Educational Background

A total of **23** participants hold a doctoral degree (including **one** participant with a degree in EdD), with the majority of **28** participants holding a master's degree. **Two** participants hold a bachelor's degree in the management of commercial hospitality. The remaining **two** participants hold a diploma. It is important to note that **eleven** participants are part-time PhD students in pursuit of a doctoral degree, and **three** other participants pursing a DBA (see Figure 5.3.1.1).

Figure 5.3.1.1 Educational Background
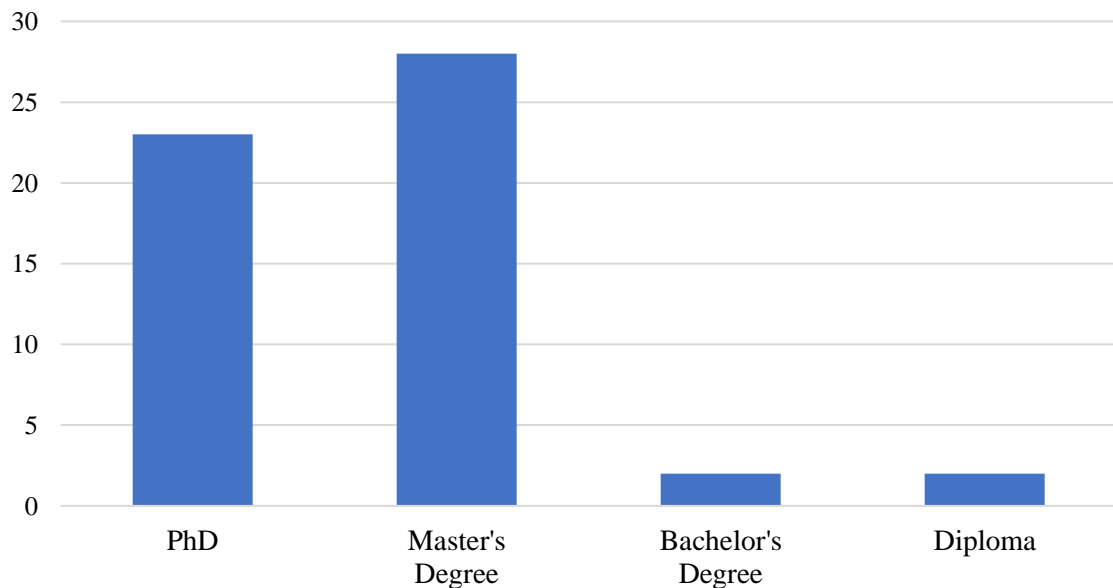
For the 23 participants who hold a doctoral degree, **11** doctoral degrees are related to commercial hospitality, with topics ranging from hospitality human resource management, strategic management in the hospitality industry, hospitality marketing, hotel financial controller, corporate social responsibility reporting in the hospitality industry, F&B management, wine consumerism and hospitality business management. **Five** doctoral degrees are related to business, management and marketing studies in general, including business and management, consumer psychology, food branding and customer relationship management. **Two** doctoral degrees have adopted hospitality as a sociocultural lens in participants' respective doctoral research studies. **Three** doctoral degrees are related to tourism management and technology. The remaining **two** doctoral degrees in education and food science.

For the 11 participants who are part-time PhD students and three participants who are DBA students, **four** research topics are related to commercial hospitality, including hospitality management, corporate governance, multicultural team dynamics and asset light strategy in the hospitality industry. **Four** were research topics related to business, management and marketing studies unrelated to the study of hospitality, including effective management in service sectors, strategic alliance in airline industry, human resource management and coaching and mentoring. **Three** PhD studies have adopted hospitality as a sociocultural lens in participants' respective doctoral research. Lastly, **two** PhD research are related to teaching and learning in HE and **one** PhD topic on moderation in alcohol consumption.

Overall, a total of four general categories are created to classify the nature of the 37 PhD[8] topics, which are *Sociocultural Hospitality Studies* (5), *Commercial Hospitality Studies* (15), *Business & Management Studies* in general (9) and *Others* (8) (see Figure 5.3.1.2). It is worth noting that classification of PhD topics has been challenging, with the primary issue of what counts as a 'relevant' PhD study on hospitality? And what is a 'relevant' doctoral degree in hospitality?

Figure 5.3.1.2 Doctoral Research Topics

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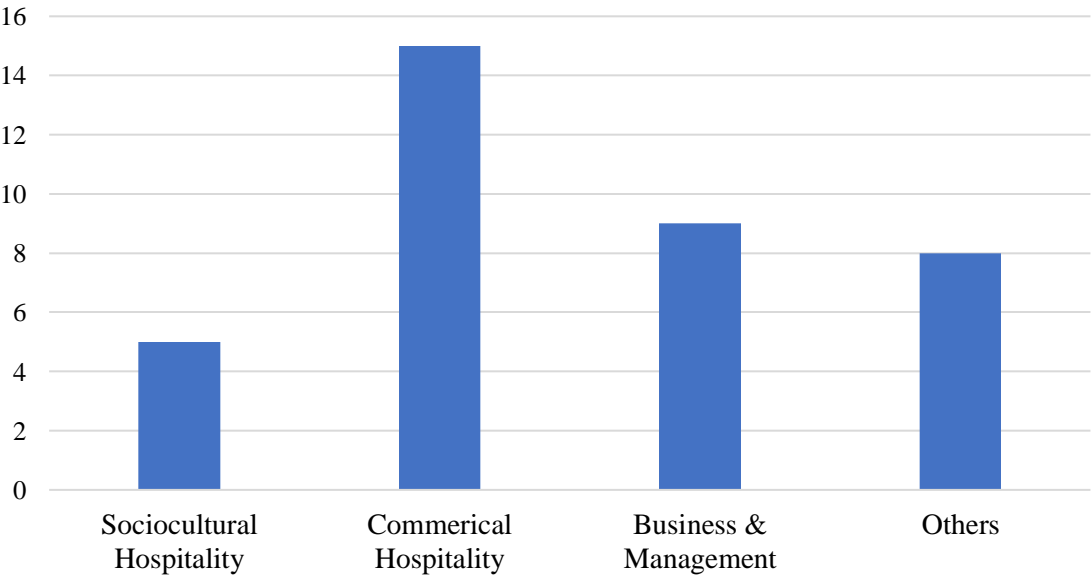
[8] 23 PhD degree holders, 11 part-time PhD students and 3 DBA students.

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5.3.2 Professional Background

Nine participants reported a strong association with their academic expertise and experience in teaching and/or research in HE, while **nine** participants claim to have spent roughly the same amount of time, career-wise, in the hospitality industry (hotel, restaurant, food and beverage sectors) and in HE. The majority of participants, **23** individuals, reported to have predominantly worked in the hospitality industry prior to entering HE. **Eight** participants reported having worked in other business-related sectors including accounting, consultancy, management and marketing. Lastly, **four** participants have previously worked in a FE context and **two** participants have a professional background in other sectors including as a microbiology technician and a chef in the British army:

Figure 5.3.2.1 Professional Background
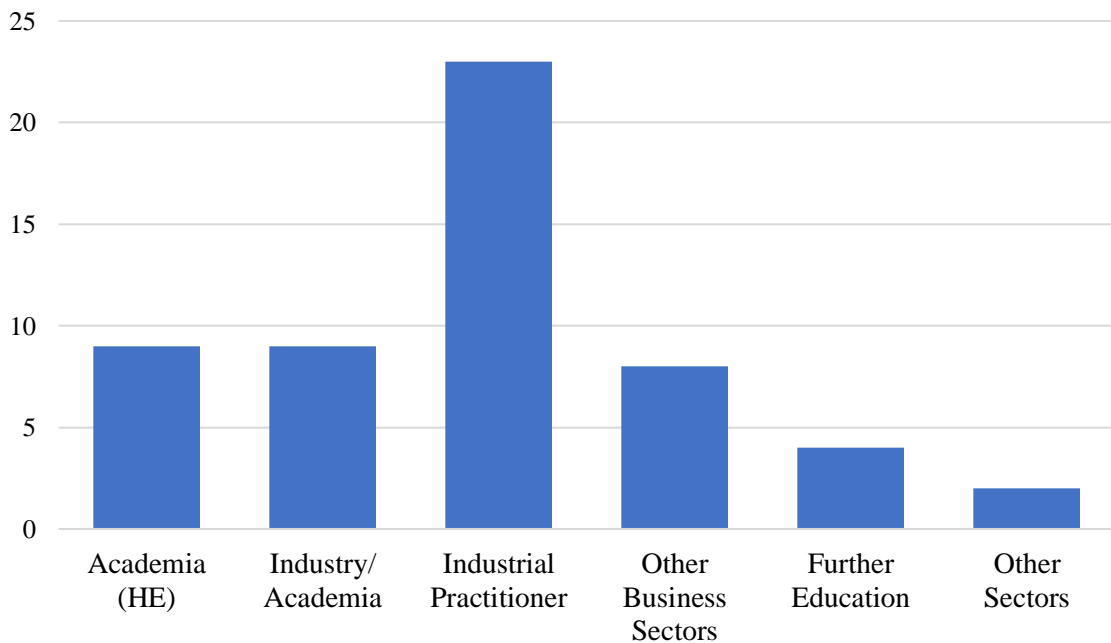
Participants who claim to have a strong professional background in academia, associate their expertise with academic disciplines and subjects including Economics, Tourism, Hospitality Management, Theology, Applied Biology, History and Languages. Practitioners appear to be the predominant professional background shared among 55 participants, with most of whom having worked extensively in the commercial sectors of hospitality, including hotel, catering, restaurant, and once owning personal businesses such as restaurants, bed &

breakfast or café. With hospitality offering and provisioning in other sectors (e.g. hospital) largely missing from the sample.

While analysing data regarding participants' previous professional trajectories, the majority of participants reported that the primary pull factor of entering and/or staying in HE to teach/research is one's enjoyment, and/or passion in teaching and research in HE. For instance, participant D-006, who worked in a government agency and a charity organisation, attributes his/her transition into academia to the enjoyment of teaching:

I came back into education, did a postgraduate certificate in teaching and did a master's degree in business and administration. And then did some teaching within higher education here at [this university]. And thought I liked to do this for the remainder of my career. So, I did a PhD and joined the teaching staff here, I have been teaching here for 15 years.

Participants B-002 and C-004 emphasise that it is a sense of obligation (B-002) and passion (C-004) towards the service industry that directed them in transitioning to teaching in HE:

Part of your development as a manager, the mentality that you try to prepare the future generations of hotel managers … So, it was some kind of obligation. [B-002]

I am quite passionate about education for the service sector … I see all these types of degrees [hospitality, tourism and events] as being applied management degrees. [C-004]

Other participants have expressed their transition to HE as driven by an interest in conducting academic research:

The reason why I came here is because, back in [this previous job], it was more of a teaching institution than it is research institution … I am interested in research. So, I came here in order to develop my research profile. [E-004]

While I was in the industry, I was interested in doing a research degree, and sort of making a transition back into academia as an employment of choice ... it was always on my mind I want to do research, I prefer to do research in academia rather than teaching. [B-006]

Several participants' decision to transition into teaching in HE appears to be arbitrarily motivated, as it was a random encounter of a job advertainment (F-004, I-003), or inspired by an article featured on newspaper (F-005):

I worked in the travel industry, various airlines, business travel ... And then ... I read an advert one day said, do you work in a vocational industry? Do you fancy teaching? And I thought, yeah. [F-004]

I did my PhD when I was working, which is also a food science PhD, I worked for that company [consultancy] for eight years. And then did 18 months in an overseas development type role ... I did a little bit of teaching ... quite enjoyed that and then the role here was advertised way back in 1993, and I applied for it and got it. [I-003]

I just remember one day reading [this newspaper] and it said, you get three career changes in your life. I always wanted to teach, and I said it to my wife, can I do it? She said, God gives you a path, you follow it. I resigned, gave up my car and my salary ... and we moved into a little house and I went to [this institution to obtain teaching qualification]. [F-005]

Other reasons for entering academia include push factors such as unpleasant experiences working in the commercial sectors of hospitality (D-001, D-003), and personal and familial reasons (E-007, H-001):

Up until first year of my PhD, I was still working full time in hospitality industry. So, I was running a hotel with someone else ... And then I started teaching here, so, run out of time ... I would never go back to work in the industry ... it is completely not where my life has taken me. [D-001]

I just found the hours too demanding … nothing wrong with the salary, the salary was good … So, I wanted to go into to teaching. [D-003]

[Working in hotels] coincided with the changes in my personal life, got married, having young children, and the hours were not conducive … So, I left the hospitality industry, still dedicated towards it and attended the university in an operational role, so not as an academic at that time … I displayed my industry skills in the operation with students were being trained, and I was asked then to help out on different units. [E-007]

I got a broad operational background … I moved into financial management … and ended up as a financial controller [for a hotel brand] … I then had moved, my husband got relocated, so I moved, and I was commuting, and then decided to stop commuting, and came here as an academic 25 years, 26 years ago. [H-001]

5.3.3 Current Role

As several participants hold multiple professional titles, the overall number of this section is based on the amount of titles participants reported. There are **ten** participants who hold administrative and managerial-related positions (administrator, principal, dean or head of school) in HE, out of which, **five** participants hold the title of professor. There are **five** participants who hold the title of reader. Most participants, **19** individuals, are senior lecturers, with **15** being full-time and **four** being part-time doctoral students. **Sixteen** participants are lecturers, with **nine** being full-time and **seven** being part-time doctoral students. **Four** participants are programme leaders/directors. Lastly, **one** participant was very recently recruited by the host institution as a teaching fellow, and **one** participant as a tutor.

For the five participants who hold professorships in hospitality and/or tourism, one professor (B-004), who oversees research development of the institution, also holds the professional title of director of hotel and resort management. Another professor (E-005), who is the head of department for hospitality and tourism, specialises in strategic management and marketing in technology and tourism. Participant G-005, a professor who is the head of department for

hospitality and tourism, specialises in revenue management, tourism, and food. Participant I-001, who holds a title of professorship in hospitality and events, has a strong research background in economics and tourism, and was recently recruited by the institution as the head of department for hospitality, as an effort to strategically re-position the subject-group hospitality within the institution. The participant explains "My teaching and research are not in hospitality. I've been brought across here to sort of help re-position the area [hospitality]". Participant I-003 holds three professional titles: head of department for hospitality, associate dean for learning and teaching, as well as reader in food management. Furthermore, s/he reports a specialty in consumer behaviour and food within the setting of hospitality and tourism industries.

Figure 5.3.3.1 Current Role
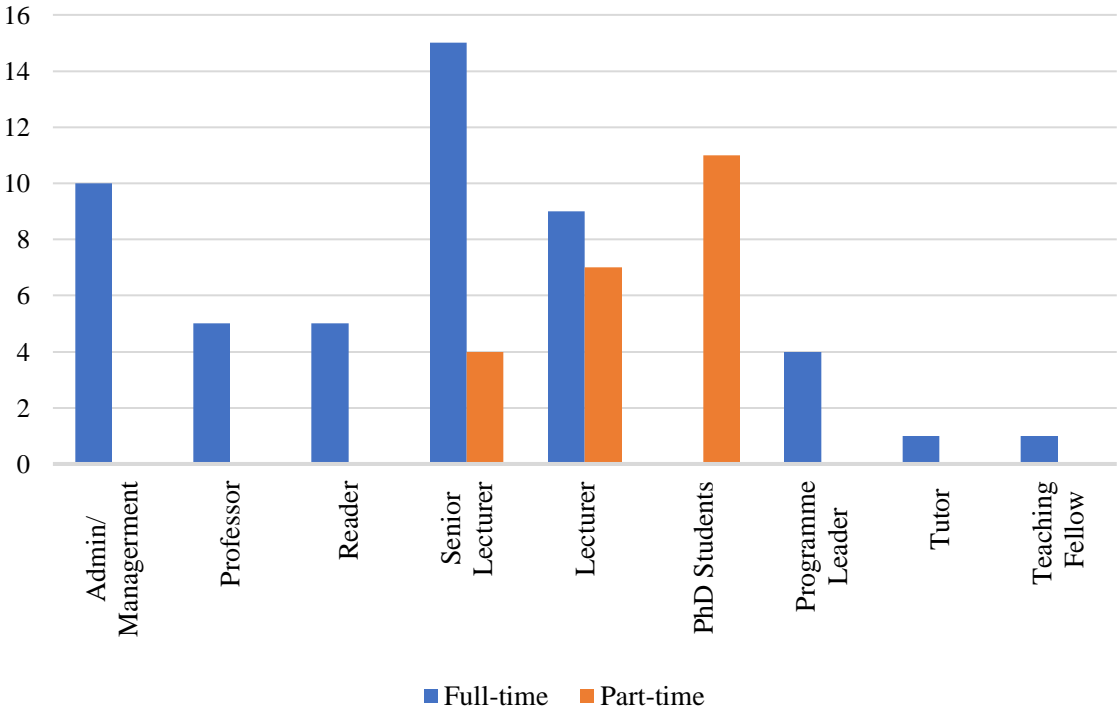
Overall, it appears that none of the five participants who hold professorship specialise in the study of hospitality *per se*. Furthermore, while it appears that high managerial positions are held by academics with professorship, it is not the case for participants F-001 and F-002, who are the principal and vice principal of the host institution, and both hold a master's degree. Likewise, participant C-002, who is the head of school for the institution C, holds a

high school diploma. Participant C-004, who is the head of department, holds a doctoral degree in education.

5.3.4 Areas of Specialty

Self-perceived area of specialty by the participants are classified into general categories of academic disciplines/fields/subjects. Most predominantly, 41 participants reported of having a specialty related to the academic subjects of business, management and marketing, both in general (**19** participants) and more contextually applied to the commercial sectors of hospitality, tourism and events (**22** participants). Specialties can be further classified into sub-areas including human resource management, coaching and mentoring, professional training and development, F&B management, corporate governance, revenue management, risk management, business strategy, financial management, marketing, consumer behaviour, leadership and entrepreneurship. **Six** participants reported having specialties related to teaching and learning in HE. **Three** participants claim to specialise in exploring the impact of technology on the commercial sectors of tourism and hospitality. **One** participant reported having a specialty in the socio-cultural understanding of hospitality. Lastly, **two** participants claim to specialise in conducting hospitality research with an industry focus and with a historical perspective (hotel brand evolution), with **another** participant in research on tourism policy, and **one** participant reports to specialise in microbiology.

Figure 5.3.4.1 Areas of Specialty
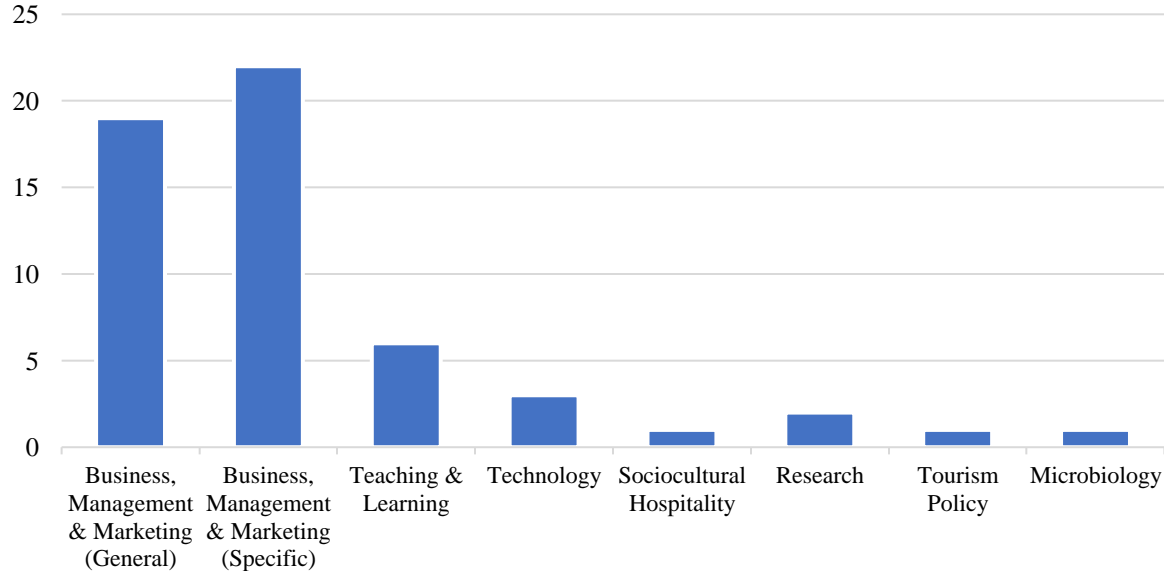
While most participants have a business/managerial emphasis in terms of the self-perceived areas of specialty, it is crucial to note that the underpinning of this self-perception appears not to be grounded academically. Rather, it seems that participants' self-perceived area of specialty is strongly associated with their professional background, and expertise relating to their previous working experiences as a practitioner. Arguably, this finding can be attributed to participants' level of educational achievement, with the majority of participants holding degrees that are master's and/or undergraduate level.

5.3.5 Future Intellectual Interests

Future intellectual interests aimed to explore participants' personal interests and future aspirations of intellectual pursuit. There are **10** participants reported having an interest in exploring the sociocultural aspect of hospitality, and/or employing a sociocultural lens onto the commercial sectors of hospitality. With topics such as the sociology of taste (B-001), historical analysis on the evolution of hotel brands (B-003, B-004), hospitality offering in prison (D-003), the study on the nature of hospitableness (D-005), power and gender issues in the hospitality industry sector (D-006), food and culture (E-003), ethics of migrant workers in the hospitality industry (B-005; E-004), and parenting and care (H-002).

Most participants are interested in the pursuit of business and managerial-related topics in the future, with **11** participants reported interests associated with topics related to business, management and marketing in general, and **16** participants with business and managerial-related topics contextually applied to the commercial sectors of hospitality, tourism and events. There are **Eight** participants interested in topics related to teaching and learning in HE in general. **Seven** participants in topics associated with the application of technology in the context of tourism, hospitality, events and teaching and learning. **One** participant is interested in international tourism policy and planning. And **one** participant is interested in moderation of alcohol consumption. Lastly, **one** participant[9] did not mention any future intellectual interests.

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[9] Participant F-001 is the principal of the institution F and mainly takes a managerial role in the institution.

Figure 5.3.5.1 Intellectual Interests
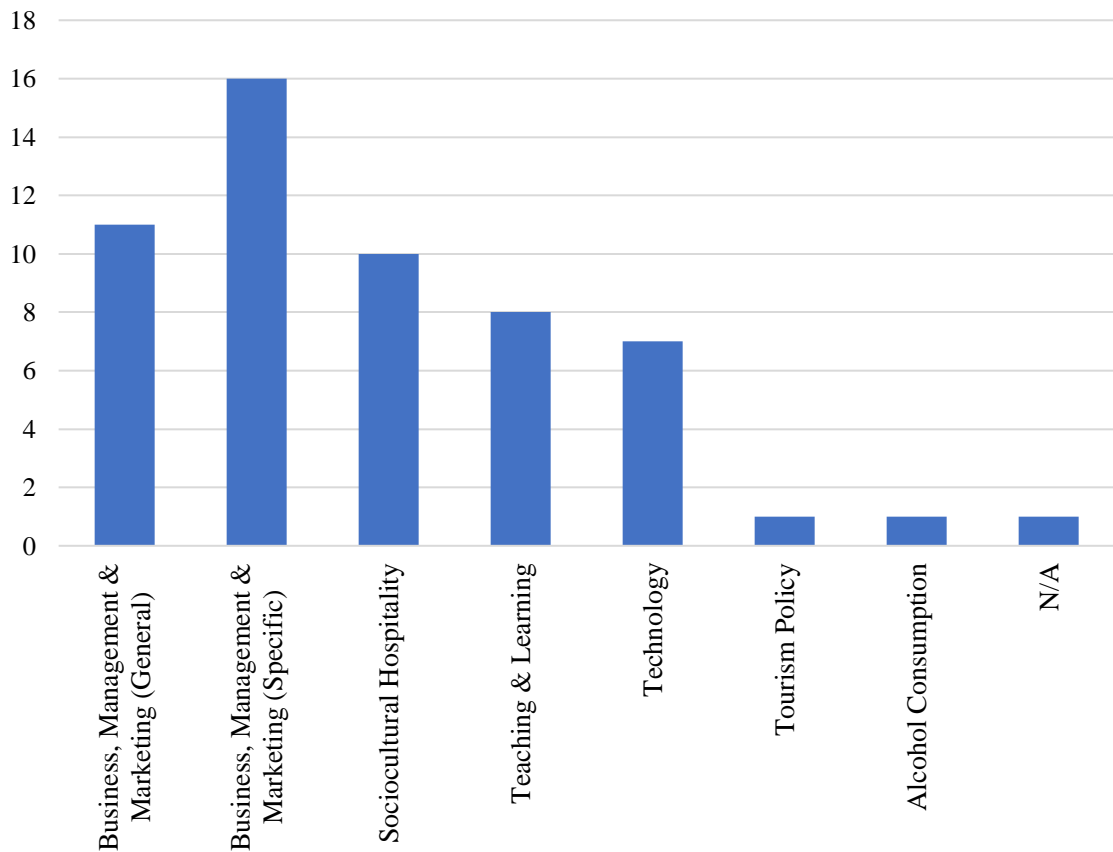
5.3.6 Self-perceived Academic Identity

For self-perceived academic identity, **21** participants identify themselves as academics associated with their respective disciplinary areas of specialty. **Six** participants associate their academic identities with being an academic researcher in HE in general. There are **10** participants who perceive themselves as both academics and as business and management practitioners (including the commercial sectors of hospitality). Another **10** participants relate their academic identities with being an educator or learning facilitator in HE. Lastly, **three** participants identify themselves as professionals in their respective professional areas of expertise.

Table 5.3.6.1 Academic Identity

Academic	**21**
Researcher	**6**
Educator/Learning facilitator	**10**
Academic/Practitioner	**10**
Professional	**3**
Not Addressed[10]	**5**

For participants who identify themselves as academics, the conception of their academic identities includes titles such as *'hospitality management academic'*, *'business/management academic'*, *'historian academic'* and *'outsider/borderline academic'*. Furthermore, there are several participants who identify themselves both as academic and as practitioner. For instance, '*practitioner academic*' by participant B-005, '*practical/hands-on teacher*' by participant C-006, '*hands-on practitioner*' by participant D-004, '*chef/academic*' by participant D-003, '*academic realist*' by participant E-007, '*industry-led academic*' by participant F-003 and '*practically-oriented hospitality academic*' by participant I-002. It is worth elaborating that participant E-007's self-perceived academic identity, which is '*academic realist*', is to be understood in the following manner:

> *You have to start with the academic word to portray the level of thought process, research and challenge which you go through as an academic … The realist is … I understand how the world takes through my constant industry investigation. So, I understand the changes that are going on within the industry … and my job is to align my academic input with the reality of the world out there.*

Furthermore, there appears to be a dimension of sensitivity towards the context in which academic identity is being discussed. And as the context changes, like an academic chameleon, several participants reconstruct and rearticulate their academic identity accordingly. For instance, participant B-004, with a self-perceived academic identity of strategic and business management in both hospitality and tourism, explains:

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[10] These participants were part of the pilot study, which the interview questions did not include the self-perceived academic identity.

If someone ask me what my discipline was, I would be saying strategic management, business management ... If I was looking at hotel company's history, restaurant companies, I would then position myself in the hospitality field ... I don't mind saying I am also in tourism, because tourism includes accommodation.

Similarly, participant D-005, who identifies him/herself as hospitality academic, seems to be more career-aware in identifying himself/herself academically, as s/he is planning to shift his/her academic identity to events academic due to his/her current involvement in teaching events courses:

My job title is events but my academic [underpinning] is hospitality ... when I get my PhD ... then I can look at how I can transfer that to the events side ... But at the moment I teach events, it's my practical side ... But my academic underpinning is in hospitality and hospitableness, and the natures of that.

Participant H-002's self-perceived academic identity is outsider/borderline academic. This identity, as s/he explains, springs from his/her self-awareness in terms of positioning himself/herself in two distinct intellectual perspectives of hospitality:

I had that hospitality degree and a hospitality background in terms of most of my working life ... But all the critical aspect, the social science, the stuff that I find intellectually most interesting comes from everywhere else ... The two don't necessarily coexist that well, because in terms of what the business was all about ... there was no point intellectualising things but getting on with it, it's about solving problems ... So, there is always that sense of tension of not being a fully hospitality person, but neither being totally committed to social sciences, you always in that sort of in-between.

Participant I-003, who identifies himself/herself as a "hospitality person", appears to be institutionally-aware when constructing his/her academic identity, as s/he states that s/he is only partly a hospitality person:

Because of our criteria for moving onto 4-star papers[11], so my more recent research has, although it's food, and it's actually in the tourism context, because that allows me to publish in different places. And having said that, I do think I would see myself as a hospitality person, I wouldn't see myself as a tourism person.

Albeit not discussing academic identity, participant E-009, while commenting on hospitality research, reveals an interesting perspective in terms of labelling himself/herself as a hospitality academic, which is the negative perception commonly associated with hospitality as an academic subject that is inferior when compared with other academic subjects:

I wanted a name [reputation] ... I worked in marketing, my colleague told me why you work in marketing, you have to name [yourself as] senior lecturer in marketing, don't tell the [title] senior lecturer in hospitality management because it's second division.

Contrary to identifying themselves as a hospitality academics, several participants identify themselves as educator, teacher and/or learning facilitator (C-002; C-006; F-002):

I wouldn't describe myself as a high-flying academic at all ... I would say I am a hospitality manager who happens to work in education rather ... I am a hospitality educator ... I don't consider myself an academic particularly. [C-002]

I would label myself as a hands-on and teaching person ... I've come from [the] industry ... my area [of expertise] ... is probably developing students in terms of business acumen and professional development side, rather than the academic side. [C-006]

I consider myself to be a very good teacher ... I am conscious of the fact that I need to do a PhD at some stage, it is not really my priority ... I would most rather develop

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[11] Referring to the CABS journal ranking.

the courses and develop the teaching, and developing all the stuff that happens in the classroom than sitting here doing research. [F-002]

Lastly, a number of participants perceive the concept of 'academic' in a very interesting manner. For instance, when referring to hospitality academics they perceive to have no practical knowledge on the commercial operations of hospitality understood as the hotel, restaurant, food and beverage sectors, and conduct academic research with no industry relevance, participant A-002 states, "I feel they live in their own little world", and continues with the following comment:

I feel some of them [hospitality academics] don't know what hospitality is. And then have very limited practical knowledge ... Should I say they are, no offense, should I say they are losers in the industry, and then therefore think about themselves as a person who is at higher level, and refuse to be in the industry, because that some of them may think, I am more superior, and therefore I have to go into the academic world to hide in that corner.

It is worth noting the use of the term 'losers', as it poses the question who exactly is participant A-002 comparing to as 'winners' then? Isn't the term 'academic'[12] reflecting a professional identity that is expected to engage with academic affairs on top of anything else? Participant A-002 offers his/her expectation of being a hospitality academic, as s/he explains with the following statement:

I was trying to be an academic that knows what industry all is about, know how to serve customer, know how to open a bottle of wine, know wine knowledge ... Know how to put the bed on, know how to do housekeeping, know how to look at the storage, stock checking, and food hygiene ... Do I want to be a person who is just hiding in the little world, and then therefore to self-congratulate yourself all the time regarding the quality of the paper that you produce? I don't know.

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[12] *The Oxford English Dictionary* defines an academic as someone who is interested in or excelling at scholarly pursuits and activities.

Similarly, other participants (B-002, F-001, F-005) working in academia and HE, while discussing their academic identities, provide a similarly interesting view towards the concept of 'academic':

My mindset is more managerial rather than academic ... So, for a manager, things are straightforward ... For academic they just like to talk and debate. [B-002]

I like to avoid whenever possible, 'cynicism', which is an element that a lot of academics fall into in trying to pursue that route ... if you get a lot of academics ... who just sit there, and they see their right in criticising everything. [F-001]

I actually don't like the term, academic ... I find it quite pretentious. [F-005]

It is worth nothing here the use of the term, '*they*' by participants B-002 and F-001, as it reflects an interesting dichotomy; that while they are professionals working in a HE context, yet at the same time they don't perceive themselves as a member of academia, which portrays a sense of ambiguity in terms of where, then, do they perceive themselves as a member?

Other participants (C-001; E-003) offer a different understanding of the term 'academic', highlighting the importance of engaging with research that advances the knowledge of one's field, as well as to inform one's teaching with research:

I believe unless you contribute to the literature then you are not an academic ... only individuals who are research active, they try to contribute to various social science theories, and that is a big part of their daily life. For me, an academic is someone who consistently ... engages in research activities. Contribute to the literature, and always informs his teaching based on that. [C-001]

By real academic, I mean somebody who publishes papers, as well as does the teaching … I consider myself to be an academic, but an academic who is a reflective practitioner ... in terms of my writing and my teaching. [E-003]

As the institutional and participant profiles are now presented, along with the introduction of a perspective which emerged from discussion regarding participants' self-perceived academic identities, the following section presents research findings in relation to the conceptualisations of criticality by research participants.

Conceptualisation of Criticality (Teaching & Learning)

Themes	Definition	Subthemes	Features
Cognitive process	A cognitive ability to analyse and evaluate information and ideas.	EE – Epistemic Evaluation	Credibility of information; source validation; supporting evidence.
		SJ – Sound Judgement	Analyse & evaluate; compare & contrast; weighing pros & cons; open-mindedness; autonomous thinking.
		Q – Query	Being sceptical; to challenge; to question.
Competence	In the form of skill, one can learn to solve life/work issues.	MS – Managerial Skill	Pragmatic utility; instrumental analysis; employable skills; agent of change; passion.
		LS – Life Skill	Awareness; characters; knowledgeable; empathy; citizenship.
Reflexivity	A mental process to reflect on one's action to learn and improve.	AL – Action learning	Learning via application; Re-evaluation; alternative approaches/plan.
		SA – Self-awareness	Self-evaluation; self-critique; self-understanding; self-improvement.

Conceptualisation of Criticality (Research & Knowledge)

Themes	Definition	Subthemes	Features
Awareness	Sense of awareness towards the critical schools of research philosophy.	F – Familiarity	Familiarity with the concept of critical reflexivity, and the research philosophies of critical realism and critical theory.
Research features	Features of research to strengthen research design and findings.	R – Reflection	A reaction/response; re-examination; role as the researcher; research decisions; alternatives.
		U – Utility	Practically focused; industry-relevant; impactful research.
Epistemic condition	Having to do with the relationship between theory and reality.	TD – Theory Development	Theory progression; examine existing theories; make sense of reality; question & criticise reality; philosophical space.
		C – Critique	Scrutinise existing theories/knowledge; ideological critique.

5.4 Conceptualisation of Criticality (Teaching & Learning)

Prior to presenting the conceptualisation of criticality, it is worth noting that several participants commented that as an educator in HE, it is challenging to elucidate the concept of criticality clearly (B-001, D-005), and it often requires personal judgement to determine how best to teach criticality to students (B-002):

> *We struggle to explain it [criticality], therefore, the students struggle to understand it ... if we are able to really first of all, grasp the concept ourselves to then explain it to the students.* [B-001]

> *A module descriptor at level 4 might be [called] to evaluate something. But level 5 is gonna [going to] be critically evaluate ... But what is that actually, nobody actually tells us what that means, or how you put that into practice.* [D-005]

> *We are not very sure about what exactly this [criticality] means ... There are many stakeholders in the story [referring to educators, academic departments, universities, industries and governments] ... I am trying to use my own judgement based on my background and based on the students' benefit [to teach criticality].* [B-002]

Relating to this challenge, participants view the concept of criticality as highly subjective, open to various interpretations; it is influenced by the lens which we see through to perceive the world (B-002, C-001), and that such a subjective nature is not necessarily a bad thing (I-001), implying a potential danger that criticality is defined and enforced by one particular interpretation:

> *My way of thinking is managerial, so, if I see something that is a very theoretical construct, but cannot apply to the real world, then obviously I will have my argument there ... You see, criticality works differently for every academic.* [B-002]

> *There will always be subjectivity and individuals will always look at those issues from their own personal perspectives ... based on people's background, people's current*

level of experience, let's say goggles [13] *... what is critical to me ... may be just moderate to someone else.* [C-001]

I think that we all interpret it quite differently, and that is not necessarily a bad thing. [I-001]

Other participants (B-001, D-004, F-001) exhibit great sensitivity towards the term 'critical', as it is being associated with negative connotations, and that it needs to be introduced to students with care:

Students tend to think it's criticising, it's not criticising ... it's not saying what is wrong with something. [B-001]

To me, it's quite a negative term ... I associate it with, this is critical, we got to a point where that we shouldn't have got to ... It is like a big red flag flashing. [D-004]

I think students' perception when they come into their studies, and they all of sudden come across people in higher education talking, you got to be critical, they think, well, all you got to do is being negative about it and say these are the bad sides. [F-001]

Participants D-002 and H-001 however, provide a more comprehensive interpretation of criticality; that criticism is only one element of criticality, which also includes the notion of constructive critique aiming to improve and move things forward:

People will turn it [criticality] back to its original meaning, criticism ... but it's not, it's about being constructive ... so that we can learn from that constructive criticism and take it forward. [D-002]

I tend to use the word critique ... looking at something and identifying and evaluating ... They [students] think that it is about criticising ... There might be some

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[13] Referring to one's worldview and belief system based on one's background and experience.

elements of that, but it's actually being positive as well as negative, because to criticise is a negative thing, whereas critique is more of a positive, what is balanced. [H-001]

Lastly, there appears to be an impression that the concept of criticality is perceived by participants as a form of academic capital; a tangible and obtainable academic skill, once acquired, will grant students with higher academic performance:

I am trying to demonstrate or give them ideas on how to get higher marks, and it's about being critical. [A-001]

I may give them [hospitality students] indication, [as if speaking to students] right, this point, if you want to get higher mark, you can create some argument, find more evidence ... if you give them proper guidance [on] how to be critical and also having the ability to analyse, I think they are all capable [of being critical]. [A-002]

All students are always desperate to achieve a high level of criticality because we always, given feedback, that is the one element if they managed to achieve, there will be at the highest grade. [C-001]

Furthermore, participants (E-002, F-003), while expressing criticality as a form of academic capital, comment on the nature of hospitality students, with the impression that, given hospitality students are likely to be a particular type of learner[14], it is more difficult for them to engage with criticality compare to other students:

There is a really good website, it's an academic phrase bank that is based at [this university] ... so you can mechanically teach someone how to write critically, and by doing it mechanically, you can teach them ... it got pages on critical thinking, and comparing and contrast ... it [criticality]'s an abstract concept, and our hospitality students are very hands-on, they don't do abstract concepts. [E-002]

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[14] This perception of hospitality students as a particular type of learner is mentioned numerous times, while discussing other topics with participants.

If you want to get the high grades, you've got to adopt critical thinking ... and our students, a lot of them don't come from the standard [academic] route, so we have a lot of students that perhaps haven't got a strong academic background. [F-003]

Related to the perception that criticality is an academic capital, is the emphasis made by several participants that being critical is a gradual learning process, and educators ought to adopt appropriate pedagogic approaches accordingly:

In first-year module, I wouldn't ask them [hospitality students] to be critical. But if you want to try to be critical, then I will never say no, although in first year, it's not absolutely essential to be critical. Because critical is for fourth year level, or in postgraduate level, in the higher level. [A-002]

We can't ask first year students to be critical, I strongly believe that you need basic knowledge ... in order to then develop your criticality ... I can't engage in a critical discussion with a level-4 student. [B-003]

For first year undergraduate ... they rarely have engaged in critical thinking before ... So, when I teach the undergraduates, I tend to be more direct ... and spoon feeding ... I think it really takes time for someone to develop this skill. [H-005]

5.4.1 Criticality as Cognitive Process

One of the themes which emerged from data analysis, is the conceptualisation that criticality is associated with a number of cognitive abilities including the rigorous analysis and evaluation of information and ideas, the development of sound judgment, and the tendency of query. Therefore, this conceptualisation of criticality is thematically defined as **Cognitive Process** with three sub-themes and key features:

Cognitive Process

Epistemic Evaluation	Sound Judgement	Query
Credibility of information Source validation Supporting evidence	Analyse & evaluate Compare & contrast Weighing pros & cons Open-mindedness Autonomous thinking	Being sceptical To challenge To question

5.4.1.1 Sub-Theme 1: Epistemic Evaluation

Within the theme of cognitive process, is the perception that criticality is associated with the evaluation of epistemic claims, which involves evaluating the **credibility of information**; whether the information is academically rigorous, by **validating the source** of information acquired, and with adequate **supporting evidence**.

Evaluating the **credibility of information** is perceived by participants as a manifestation of being critical, which is viewed to be associated with students' ability to evaluate the value (I-003) of information with academic judgement (B-001), and to be able to assess the academic worth of information (B-001) by investigating its academic quality (G-001):

It [being critical]'s the ability to look at the information and be critical of it, to evaluate its value, to evaluate its credibility. [I-003]

It [critical thinking] is about looking at something from different angles, weighing out [the pros and cons], and that's where also your academic judgement has to come into play ... the academic worth of different sources of information. [B-001]

We check academic journal and trade journal, and we compare them, look at how many sources or references, look at the quality of sources ... ultimately what we are asking students to look at is the quality of the paper ... if I am looking at something using quality sources, using academic sources. [G-001]

Associated with the credibility of information, participants highlight that **validating the source** of information is also an expression of being critical. And this is viewed as crucial by a number of participants (E-004, A-001, D-001), due to how information is currently disseminated via the internet and are made widely accessible.

I think we cannot afford not to be critical at the moment because we are swarmed with information and this is really a danger, and this is why we always tell our students, sometimes students will come and say, well, I read it on Facebook. [E-004]

I say why do some of you [students] use Wikipedia? It's about choosing the right case study, the right journals to gather your information ... where that information comes from, whether you are going to be critical or just believe it. [A-001]

They [students] tend to use Wikipedia as a source ... I think this is what critical is for me, it's taking all of the views and providing academic justification. [D-001]

Other participants emphasise (D-008, E-007), in a more general manner, that regardless where information is acquired, students ought to be critical and scrutinise the source of the information:

It's to critically look at the sources of information ... to understand whether those sources are something that can be relied upon. [D-008]

You need to know, in a critical way, where to draw the right information, from that, it is going to inform your decision. [E-007]

Lastly, related to source validation is the emphasis of student's ability to demonstrate **supporting evidence** (F-003, H-003) when presenting information acquired:

They [students] are actually revealing the evidence ... is there a bias in something or why would somebody be saying that? What is the meaning behind that? And actually, reveal the evidence, and then come to a reliable conclusion. [F-003]

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Criticality is about being able to discriminate what is ... evidence-based and what might be a sort of reasonable, plausible conclusion from the evidence. [H-003]

5.4.1.2 Sub-Theme 2: Sound Judgement

To arrive at a sound judgement is perceived by participants as another aspect of the cognitive process. Sound judgement is associated with the cognitive ability of **analysis and evaluation**, as well as to **compare and contrast**, and weighing the **pros and cons** of competing views. Sound judgement is also perceived by participants to facilitate students in developing their **open-mindedness** and greater **autonomy** to formulate informed decisions, develop stronger arguments, or implement effective solutions independently.

Students' ability to **analyse and evaluate** are perceived by participants as an indication of demonstrating criticality, albeit the interpretation of analysis and evaluation offered by participants varies differently. Several participants (B-006, E-007, H-005) perceive them as general attributes expected from students who are studying in HE. Other participants (D-007, E-001, E-003, E-004) associate analysis and evaluation with a particular cognitive ability related to Bloom's Taxonomy, which involves the cognitive process of dividing information into components, analysing them separately, and synthesising the components back together. Lastly, several participants perceive them as a specific application within particular contexts/scenarios, with examples from either academic research (I-003, E-009) or the world of work (C-002, D-002, D-004):

I would say [being critical is] in-depth discussion [and] in-depth analysis. [B-006]

You've got to be critical of everything ... you need to critically evaluate everything. [E-007]

It [being critical] is to explain, how did this [writer] arrived [at] this argument, what are the reasoning behind it. [H-005]

A number of participants (D-007; E-001; E-004) associate cognitive ability with Bloom's Taxonomy of learning, albeit not all participants agree with this view (E-003):

It [being critical] is about taking things to pieces, show students how they work and then put it back together again. [D-007]

It [being critical]'s taking a subject and then breaking it up and showing how they [students] can analyse and construct them. [E-001]

[Being critical is] unpacking something and looking at the parts and see how the parts fit together. [E-004]

It's very easy to say, we will develop critical thinking, it is very easy to trot out the Bloom's taxonomy, knowledge, understanding, analysis, synthesis and evaluation. That is done at every level within education and I have taught at every level from preschool to supervising PhD, and everyone drops these out. If you look at generic assessment criteria, you could take the criteria from different levels and you would find there are great similarities, so, you can talk about primary school children synthesising and evaluating. [E-003]

With particular teaching and learning contexts/scenarios, participants refer to evaluating scientific research papers (I-003) as a pedagogic intervention that is likely to foster greater criticality. Other participants refer to one's professional identity (E-009) or draw examples from the hospitality industry (C-002, D-002, D-004), which participants see most fitting to hospitality students, to facilitate their development of criticality:

It's a bit boring ... [but] a lot of people do it, they ask people to actually evaluate scientific paper, and pull that apart in terms of the way it's written, the method ... and how that conclusions have drawn, and whether they are valid. [I-003]

I am a pure researcher, meaning that I try even in class, to bring the latest developmental research and to engage students with those findings ... [that is] my

way to transmit this [being critical], it's through research. So, I try to engage students in what I do. [E-009]

One of the things we are really trying to develop here ... is the quantitative skills in our students, because we want them to understand hospitality financial and numerical data, and be able to critically analyse it ... It's no good just being able to say the growth profit is down, why is the grow profit down? [C-002]

I find it easy to give them [hospitality students] maybe more business tools to use so things like SWOT analysis[15] *... or PEST analysis*[16] *... I think they like a framework to hang different things on, to be able to then critically look at the industry ... So, one of my modules ... is they pick a company ... and the first thing they do is a SWOT analysis ... And then the second part of it, I get them to do a PEST analysis ... And get them to critically think about the inside and the outside ... Make them think about what influences decisions that are made, and maybe try to start getting that critical thinking coming.* [D-002]

I want them [students] to evaluate what is happening, and it [assignment] is based around PEST analysis ... they have to look at what is happening globally, and I want them to collect articles ... for them to understand impacts upon the hospitality industry. [D-004]

Associated with analysis and evaluation, is the view that being critical requires students to take different views of a topic into consideration, and this is achievable by **comparing and contrasting** (B-001, D-005, I-003) various perspectives on a topic:

Being critical is looking at something from different facets, from different views ... It's comparing and contrast, it's weighing up different things. [B-001]

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[15] SWOT analysis is a strategic planning tool employed mainly by organisations to identify the *Strengths*, *Weaknesses*, *Opportunities*, and *Threats* related to business competition, strategic planning and decision-making (Helms & Nixon, 2010).
[16] PEST analysis is a framework of macro-environmental factors include *Political, Economic, Socio* and *Technological* factors, used in the environmental scanning component of strategic management (Gupta, 2013).

There is no right or wrong … it's weighing up both sides of the argument, in seeing things from a different perspective. [D-005]

It [critical] is the ability to draw different bits of information, which might be conflicting, and compare and contrast, and then again to draw conclusions from it. [I-003]

Closely associated with the ability to compare and contrast, is the view that being critical is related to students' ability to extract and clearly distinguish the **pros and cons** of different views (A-004, B-001), in order to reach a more objective argument (D-008), or arrive at a more comprehensive conclusion through the synthesis of views (C-007):

They [students] can weigh up the pros and cons, they can show initiative in what they are doing … because that's what criticality is. [A-004]

You have to weigh out the pros and cons of the views of different authors, and that would then lead them [students] to this critical analysis. [B-001]

Critical is being able to hold an objective argument … To look at the negatives and positives … the benefits and dis-benefits of actions or activities. [D-008]

It [being critical]'s the ability to take a number of points of view … to criticise, to weigh up the pros and cons and the benefits and whatever the disadvantages, the advantages, and then to come out with some sort of synthesised view. [C-007]

Related to the ability to consider different views, several participants state that **open-mindedness** is a crucial notion associated with criticality; it leads students to holistic understandings (D-001, D-007), which is closely related to the mental capacity to consider a wide range of perspectives on a particular topic/issue. However, the aim of expanding such mental capacity is interpreted differently by participants: that it is a crucial feature in academic activities or assignments (C-001, H-003, C-007); that it is to enhance students' ability for solution seeking in the real world (A-001, B-003, H-006, I-001); that it broadens

students' knowledge (A-005, H-001, D-007); and that it deepens students' understanding (E-006, E-002) and awareness of how the world they live in is constructed (E-003):

It's having a balanced view of both [sides] and taking those views into consideration when you make a decision … a good student with good critical thinking skill is going to provide both and draw conclusions. [D-001]

A lot of educators use the word critically, they don't really mean it, they mean, look at it in a more rounded way, a more, I use the word, actually to holistically evaluate, to look at the whole thing. [D-007]

Several participants (C-001, H-003, C-007) offer pedagogic examples that highlight the need of presenting alternative perspectives in academic coursework or class activities:

If students … include into their rationale … various stakeholders, I definitely think that this is the beginning of them being critical. Different stakeholders could be the industry itself, it could be the society … they try to have a more holistic view of the whole agenda, let's say, make a PEST analysis of what happens from a political point of view. [C-001]

I ask students to write an essay on empowerment … they would go and find evidence that supported their own personal view, and not be critical. So, they would just find all the stuff that supports their belief … I get a very one-side piece of work … so, I split them into teams and I say, you got to argue in this particular way … it's a critical evaluation of the positives and negatives of empowerment. [H-003]

What I am forever asking them [students] to do is to discuss and argue, consider point of views … give me a narrative that takes me from this point of view through that point of view to another point of view. [C-007]

Participants also make reference to real-life examples to highlight the importance of considering alternative perspectives, and that the purposes of doing so is for seeking a better

solution (A-001), or closely related to becoming a competent (B-003, I-001) and responsible employee (H-006):

It [being critical]'s being able to look at all aspects of a problem and bring them together ... look at reasons for something [that is] happening, and if there is a problem, they [students] want a solution to, look at all angles of it, and then come up with the most appropriate way to do it. [A-001]

[Teaching example] we are debating on a topic, but then they [students] were assigned roles, so they couldn't choose their point of view ... I would ask students to look at something from business manager's point of view, business owner's point of view, customer's point of view. [B-003]

Critical is to step back [and] understand the bigger picture, understand how things interact, and take apart, know that there is not a quick fix solution ... you will try something, see how it goes, adjust, amend ... I think hospitality, because it tends to be a trade-based area, is that it struggles more with that, because it's very focused on specific issues. [I-001]

We ask them [students] to analyse a company report ... to analyse that from the view of an investor, and the view from an employer ... to get them to think from another person's perspective, to encourage ... a more critical review, because the information a company produces ... is very much for an investor or an employee, there is limited information ... it goes back to the fundamental responsibility ... an appreciation that we do things in a certain way that has certain consequences. [H-006]

Several participants offer a significantly different interpretation of what open-mindedness entails; that it opens and broadens students' minds (A-005, H-001, D-007), it invites students to widen their knowledge and understanding (E-006, E-002), and that it allows students to relate to the world in a deeper sense (E-003):

If you are developing a critical mind, you are developing an enquiring mind, you are developing a thoughtful mind, and you are developing a reflective mind, you are encouraging the mind of the individual to see the broader picture, and to consider alternative perspectives and alternative lines of argument. [A-005]

You can pull ideas from a range of places to the alternatives ... your thinking is broader than it has been if you are purely focusing on the pragmatic, that you actually might think more widely ... a greater capacity [of] thinking ... to think much more creatively. [H-001]

Critical thinking ... it's opening the mind of the student ... the mind to colleagues, it's a political thing almost, saying to somebody that there is one reality, and you understand that reality, but there is another way, there is another approach we can take. [D-007]

To broaden students' knowledge and understandings, participants (E-002, E-006) emphasise that engaging with students should not be restricted to one particular literature in theorising hospitality, but should approach hospitality as a fundamental concept and draw broadly to other disciplinary knowledge:

What is hospitality fundamentally? Can you sell something that is that fundamental? And how does the process of commercialisation change it? And what I am really interested in is taking that idea a bit further and thinking about how hospitality affects the whole social architecture of our communities ... And if we don't understand what hospitality really is, let's look at the history ... looking at it from different perspectives [of hospitality], and actually looking at the key elements ... And if you don't understand that, and then you build commercial on top of it ... you can't do this commercial hospitality, whatever that means, properly if you don't understand what you are trying to achieve. And actually they [students] are not trying to achieve anything other than the standard operating procedures as business, they don't really understand it. And I just think that we are doing them a disservice. [E-002]

When I teach hospitality, I always say to students ... don't only read [the] hospitality literature, because there is always more macro and meta levels. So, you always need to also look outside in different environments, in different contexts ... So, it is really about getting a depth but also breadth of thinking going with my students. [E-006]

To facilitate students to relate to the world in a much deeper way, participants (D-005, E-003) comment that it is for students to be able to understand the world from other people's lived experiences, to step into someone else's shoes:

It's something they [hospitality students] hugely struggle with, I mean, a lot of them can't think, very little critical thinking ... It's about the ability to stand in someone else's shoe, and to see the world from their perspective. [D-005]

It's helpful to step into someone else's shoes [and] to really see how they view the world ... look at it from a Marxist perspective as opposed to a Capitalist perspective ... a gay as opposed to a straight perspective ... Use a postmodern lens ... use Foucault's archaeology of knowledge to try and shake it up a little bit, and see what comes out of this ... You look at it through an environmentalist lens ... I just find those really interesting ... personally it has encouraged me to see the world in a different way, but then it sorts of gets complicated and political. [E-003]

While discussing how such a view can be incorporated in teaching HHE, participant E-003 continues with the following example, with the impression that it sensitises students to understanding the broader ideological structures at work, and to achieve a more sophisticated understanding on the implications to the hospitality industry:

You could look at it from Marxist lens and ... being able to see how the food supply chain and offer of food, in the hospitality context, is dominated by large businesses which controls the means of production and means of the supply, and how that forces things down to the lowest common denominator and depresses salary, and depresses the quality of the food that we eat, so much so that we end up with diseases such as food and mouth disease erupting in Britain or the horse meat scandal. If you look at

it from a Marxist perceptive, then that is the control of the means of production. You will have that [level of understanding] that there is this tension within this whole system.

Associated with open-mindedness, is the view held by participants that, having greater degree of criticality translates to students having greater capability to **think autonomously**, which contributes to foster the ability to formulate stronger arguments (D-008, F-004, G-001), develop a personal stance/understanding (A-004, C-006), arriving at informed decisions (D-001, G-004), and the more practical emphasis that it leads students to formulate solutions to an issue independently (E-007, G-001, G-005):

Being critical is being able to hold an objective argument. [D-008]

It [being critical]'s about having the ability to use a wide variety of sources to consider a topic or ... an aspect of something ... use those sources to develop a stance, to think about that topic from a variety of opinions ... and then develop some sort of argument. [F-004]

It [being critical]'s their [students] ability to judge the value of things, look at the strength and weakness of everything. Weighing up information and making reasonable judgement ... You are presenting a business plan, for example, to the bank for a new business, it's about ... developing a reasoned argument. [G-001]

Several participants emphasise that being critical is to facilitate students in arriving at a conclusion/understanding independently:

That to me is critical ... to think about what you are reading, to weigh up, to decide for yourself if it makes sense or not ... to instill in students the confidence to express their own opinion or own thoughts. [A-004]

[Being critical is] the ability to think about things ... you can read something and think, I absolutely agree with that, but then don't stop there and you will read

something else, see somebody agrees with it, or if you have a different take on it, and put it together and create your own understanding. [C-006]

For students to arrive at an informed decision independently, participants (D-001, G-004) offer the following comments:

This is what is critical for me, it's taking all of the views and trying to come up with your own interpretation of the world ... it's having a balanced view of both sides and taking those views into consideration when you are making a decision. [D-001]

That's how I see criticality ... the synthesis of thought process and ideas, to be able to make an informed decision from your own view. [G-004]

Other participants draw examples from the world of work, and provide a more practical view towards developing students' ability to think autonomously, as they are more likely to formulate the 'right' career decisions (E-007), present more persuasive arguments (G-001), or implement appropriate solutions to issues (G-005):

[Working in an organisation for example] You need to be quite critical about what you want to associate with and how do you find that information out, how do you find out about what they stand for, what the culture is ... Are they gonna [going to] invest and grow in you, or are they just gonna [going to] use you? You got to be quite critical in terms of making informed judgements and decisions. [E-007]

It's very much [about] presenting arguments ... it's about presenting your case if you are a departmental manager, or general manager, you are arguing a case and that is very much what critical to me is about. [G-001]

It [being critical] is the ability for students to assimilate information ... manipulate and change and apply that information in different circumstances ... to get a solution or a resolution to an issue ... that is what they need when they go to the world of work. [G-005]

5.4.1.3 Sub-Theme 3: Query

Another aspect of cognitive process is the emphasis made by participants that, being critical requires students to develop the disposition of query, which is interpreted as being **sceptical**, prepared to **challenge** existing ideas and **question** how such ideas are constructed, albeit participants hold different views in terms of the purpose of challenging and questioning.

Being **sceptical** is interpreted by participants as not accepting claims at face value (C-004, D-001, H-005). Furthermore, it appears that participants G-002 and H-003 synonymise scepticism with the notion of cynicism[17], when scrutinising people's claims and motives:

Critical means not just accepting what you've been told or accepting what you've seen. [C-004]

If something is written on the BBC website, I am not taking it as it is the truth ... It is being aware that what is out there isn't always exactly as it might appear to be. [D-001]

It [critical thinking] is not really accept something at its face value without really thinking about what you are seeing, what you are reading. [H-005]

It [critical thinking] is about being cynical, don't just accept face value what the company is telling you, what are your other sources? ... Why companies are doing that? What is the reason it is doing it? Be cynical, have that level of critical awareness that you have to think about why people are saying that or why people are doing that. [G-002]

My father is from a working class ... And he was very much cynical about the people who govern us, the people rule our lives, the upper class is the governing class. So,

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[17] This synonymising of scepticism with cynicism is likely to be caused by the misinterpretation of what cynicism means.

he taught us all to be somewhat cynical, and not to believe everything you read in the papers, everything you hear a politician say, anything your boss tells you. [H-003]

Closely related to the notion of scepticism, is the view that query encourages students **to challenge**, which is perceived very differently by participants; as a general attribute in which students are willing to challenge everything (C-004, E-007, E-002), as a means to facilitate students' creative and innovative thinking (F-002, H-006), as a pedagogic approach of 'playing the devil's advocate' (D-007, E-005, F-003) to challenge students (E-002, E-003, H-006), and as a necessary step to cultivate individual growth (A-003, E-002, H-007):

Critical is about being able to challenge and debate ... to be able to challenge and debate from a position of knowledge. [C-004]

Challenge everything ... you gotta [going to] have the right sort of mindset ... you've got to be critical of everything. [E-007]

It [being critical] goes back to challenge ... Why is it like this? Why does it have to be like this? ... It's about being prepared to challenge [E-002]

Comments from participant F-002 and H-006 leave the impression that to challenge is a form of disruptive thinking, which leads to unconventional and innovative ideas of alternative possibilities:

Challenging what you told, challenging what you read ... but also innovative, creative ... be able to think beyond and look for other possibilities. [F-002]

We launched [this programme] last year, and one of the discussions that we had ... was about the extent in which you want to challenge the existing structures, and the focus of it is on innovation and entrepreneurship. But it is also about responsibility, to ask students to think about the future and what the future might look like ... as part of that evaluation ... is an element that says it doesn't have to look like what it looks like now. [H-006]

As a teaching strategy, participants view the act of challenging students to be an important responsibility of being an educator, and this is achieved by playing the role of 'devil's advocate' (D-007, E-005 F-003) and to intentionally make students feel uncomfortable (E-002, E-003):

There is the role of the devil's advocate ... I will set up a deliberate contrary position [to challenge the students]. [D-007]

[Referring to technological advancement] I like to challenge my students quite often; do we need waiters in the restaurant? ... Do we need chefs in the restaurant? [E-005]

My job is playing devil's advocate ... they [students] will say something, and I may agree with them, but still challenge them. [F-003]

It [being critical] is about questions and challenges why ... I think what frustrates me is they [hospitality students] are not up for the challenge ... it goes back to why are you here if you are not prepared to try something that is a bit difficult? They just don't like being challenged, they are very happy in their comfort zone ... But take them slightly outside of that, and they run away ... they don't come [to class] ... Although it might sound a bit perverse, [but have to incorporate] a lot more practical work ... because they are doers, they learn by doing. [E-002]

I like to be able to challenge my students, not physically, but challenge their intellect, make them uncomfortable ... get them out of their comfort zone and engage with ideas that may well cause them pain. [E-003]

A more holistic understanding of challenge is provided by participant H-006, who draws from his/her own teaching and research interest, and perceives challenge as a notion that exists on a spectrum with two extremes; one extreme is a lower and narrower level of manifestation, which is to challenge information and ideas, and the other extreme as challenging the ideological underpinnings of concepts and presumptions:

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Our responsibility as educator of students at undergraduate and postgraduate level, is to prepare [them] to think critically, to challenge, and to think about the broader purposes of business within society. I think that is challenged particularly in the UK, by a more and more transactional nature of higher education, in that I think students perceive the role of higher education as a passport for a better job.

S/he continues by offering an example of his/her interpretation in terms of a low and narrow manifestation of challenge in higher education:

It's an ability, or a mindset that says challenge. Now that might be critical thinking about the role of business in society, a very high level ... so, what purpose does business serve? What is the role of businesses in society? But criticality in other aspects, [in] the narrowest sense, it's that ability to think why is information presented in the way it is? What are people's agenda? What are the information might I need to think about this differently? ... Take a fairly sceptical view of most things ... and so that is probably my understanding of critical thinking at low level.

S/he follows with his/her interpretation of a deeper and broader manifestation of challenge, by referring to his/her own research interest in corporate social responsibility (CSR), and that this form of criticality aims to challenge the ideological underpinnings of CSR, and attempts to introduce alternative conceptualisation of CSR:

My research interest has broadened it [criticality] to a higher level ... And it's partly because the discourse within the CSR literature falls very much into two camps ... there is one very clear theme within the literature, that is ... to promote businesses as usual, enable companies to remain the status quo, fend off as much regulations as possible. And the alternative view is that CSR is a manifestation of managerial ideology, and therefore it's worthless, and should not be researched at any reason at all. And actually, the capitalist state is broken, and we need to think about something else ... we should be accounting and reporting for the Earth, planet Earth.

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Lastly, participants view the act of challenging fosters individual growth both for students (E-002) and for educators (A-003, H-007):

When I went to university ... we challenge ourselves by talking to law students, by interacting with other students academically, and having debates and discussions ... but there seems to be this segregation, we do university in a little box and we do this and this and this, and they are all in little boxes, then we go home, and we switch off, it's not a holistic part of who we are, which makes me wonder why they [students] are here. [E-002]

As a lecturer, I would feel more stimulated, and more challenged ... that I have to be very good, because I will get questions [from students who are willing to challenge] that will challenge me, so that then changes the [classroom] dynamic. [A-003]

Traditionally, lecturers don't like to be in a position where you can't answer a question. But I've come to understand that in academia, if you accept that you are not the fountain of all knowledge, that engagement is what encourages critical thinking ... they are asking it [difficult question] because they are actually fascinated with something, and so, you find there is a mutual engagement with the issue. [H-007]

Closely associated with the interpretation of challenge, is the view held by participants that being critical is to **question**, and this questioning is understood in a very broad sense; with the impression that it is viewed as a general attribute that human beings ought to inherit (C-003, H-007, C-002), while interpretations from other participants (B-004, E-008) associate questioning more specifically; as an expectation from students who are studying in HE. Furthermore, there appears to be an association of the degree of questioning with students' academic level; with the impression that the higher the academic level the greater degree of questioning is expected from students (H-003). Lastly, other participants (E-003, H-002) perceive the act of questioning in a very different and more comprehensive manner; that it is to ask fundamental philosophical questions (E-003), and that it exists on a spectrum (H-002), as intellectual capacity at one end and as Marxist/Feminist critique at the other end.

We need to able to question what we are doing, this is the essence of criticality ... We should be able to question what we are doing ... not simply to accept the things that are given to us. [C-003]

In terms of the word critical ... the big element is questioning ... because when we question, we are being critical. [H-007]

I will tell you a story what I think being critical is... [Recalling a conversation with a friend] he said when I was a young journalist, I was learning from an old journalist and he gave me a tip, he said, whenever you are speaking to a politician, the question you should have in your head is, why is this lying bastard lying to me? ... It's why, why, why. [C-002]

It [being critical] is definitely about questioning the ways of doing things ... to question the ways things are done, to question, um, how people might have looked at research before, to never take things for granted. [B-004]

I would use the word critical to be robust in questioning, to be not accepting of what it is that you are reading ... you have to think through your own thought process, and then it should lead them [students] to question ... to question what they are reading, and questioning what they are understanding. [E-008]

Questioning of government, of politicians ... to actually look for more evidence ... I think in the ideal world, in some utopian view, if everybody was educated to a level of critical thinking ... like a level six or level seven student would be ... we would have a different political, a different government. [H-003]

Participant E-003 offers a significantly different interpretation towards the purpose of questioning, which s/he interprets as asking fundamental questions and scrutinising fundamental ideas, with reference made to the Socratic principle of questioning, Cartesian scepticism, Heidegger's philosophy of being-in-the-world, and the idea of deconstruction associated with Derrida:

It comes back to a basic Socratic principle of questioning ... and also there is a Cartesian principle of what we know. So, it's about, for me, epistemology, knowledge and the way we construct our knowledge and understanding. And it's also about ontology, our understanding of our position within the world [in reference to Heidegger's philosophy] ... In order to be critical, we must ask fundamental questions. So, Descartes asks what could be certain, and ... the only thing he could be certain about was ... that he was thinking. And that for me is a revelation because it causes you to question ... Being critical is about questioning and when we look at the work of somebody like Derrida, that was a revelation when I started to read Derrida, and read about what people have said about Derrida, because the way he deconstructed fundamental ideas of society and open them up to the light ... Given the specific training that I have had in the philosophical basis, that is how I see it, so, in order to be critical, we must ask fundamental questions.

Similarly, participant H-002 perceives the act of questioning as a crucial feature embedded in the notion of criticality. However, s/he is also greatly aware that there are different strands to the interpretation of criticality, and it appears that s/he is also very attuned to how the current environment of HE in general, and HHE in particular, influences the potential space to enact, more fully, the different strands of criticality:

There are different strands to this, there is criticality in a bit more, just a pragmatic sense ... being able to integrate bits of information which might not seem immediately relevant … I am doing a lecture on event co-creation ... looking at event management as this kind of planning stuff, planning and executing, delivering thinking about how consumers and their values are drawn, and how people's sense of identity is brought together ... That is more like the criticality as synthesis.

Offering a much deeper interpretation of criticality, participant H-002 relates criticality to questioning that is underpinned by 'left-wing, feminist and Marxist' perspectives, and that the tenant of questioning is critiquing power-relationships:

It [criticality] would be much more, sort of, left-wing, kind of, feminist and Marxist view ... it should be questioning power relations all the time, and thinking how, what are the consequences for these people? And where can the idea of fairness and justice be discussed. So, there is criticality in that sense ... much more left-wing, post-structuralist, feminist view ... it's much more ... radical criticality, as opposed to critical as just being able to ask some questions.

Participant H-002 offers the following teaching example, which s/he embedded a radical conception of criticality into his/her teaching:

I teach [course name] food, drink, and culture ... we ask much more questions about ... gender roles and women, how women are represented, and how that influences our relationship with food ... We encourage them [students] to be much more critical in looking at it in terms of power relationships and ... we set them tasks ... that encourage them to say how are decisions that are made here affecting different communities ... you think about the consequences, and about how criticality in that sort of left-leaning sense, about power and everything else, and we teach them about the market and how they work, and how things are commoditised ... and what that does to how societies value things.

Following his/her comments on criticality, participant H-002 provides the following statement with regards to the teaching of radical criticality; noting, in particular, the current audit culture of HE, as well as being aware of the history of hospitality courses, which were predominantly provisioned by polytechnic institutions previously:

Some people might stand at very ... in a polarised perspective, and saying it [criticality]'s about this, some people might see on a very slightly [different way], and some people sit somewhere in the middle and they will cherry-pick some, and they say, okay, how can I bring this and use this but not necessarily alienate or, it's quite. I don't think anyone in this kind of ex-polytechnic environment, can afford to be too extreme. Because if you are too intellectual, students aren't gonna [going to] get it, they gonna [are going to] frustrate people. If you are too pragmatic and not

do anything intellectual in this environment, with the REF and everything else, there is a danger there that eventually they will sling you out, because you are not bringing credibility to the institution. You look at institutions that have had wonderful training restaurants ... but if they don't do well on the REF ... your position becomes that much more vulnerable.

Lastly, several participants emphasise that questioning is a crucial act to bring about positive changes to societies (A-004, C-001) in general, and the hospitality industry and HHE in particular (C-005, E-008):

Questioning could quite easily lead to changes ... attempt to change things in society ... I saw a quote about this just the other day ... it's people who question who make things happen ... I think it goes back to questioning, questioning the status quo, and not being scared to try things that are different. [A-004]

Critical is to bring positive change ... Not just for industry, but as an individual within the society, have an impact on the industry and society itself ... It [criticality] is about questioning the current establishment or with the current way of doing things, and trying to vision, imagine other possible ways of doing things. [C-001]

It's making them [hospitality students] think all the time, that just because somebody's done it that way for years, doesn't mean it's the best way ... hopefully, our students going into those businesses will make them look at their own practices and think, actually, maybe taking on a graduate is helping us move forward ... Hopefully, our students are actually out there making more money for the business ... bringing in more customers. [C-005]

We are providing industry-ready graduates to take on roles within the industry that can carry on, helping, enhance, develop, and improve that industry, whether it be through better working condition, through better systems of thinking, through processes, through customer service ... to get them to question, and they do it when they are out [of university] ... they should be improving the quality of our

customer service by being demanding customers, but demanding customers in a positive way. [E-008]

While participants express the essential role questioning plays in promoting positive changes, there appears to be a rather concerning tone towards the possibility that such changes would actually occur in the hospitality industry (B-004), as well as hospitality programmes in HE (H-002, H-007):

In our [hospitality] industry ... there is a lot of traditions and same ways of doing things, and the industry doesn't always like change ... And our students do sometimes have problems going to industry, and then being questioned as to why anything should need to be changed ... the industry is not so good at developing people individually ... I think some of that criticality could be dampened down. [B-004]

Students and parents ... when they are coming to open day and saying, why would I want to come here, and you start talking to them about philosophy and politics? ... I just want a job in hospitality. But it's also about the degrees that we are running, it's hospitality management, so people have a certain expectation of what the curriculum is going to deliver for them. And you can do a few quirky things ... But I think it'd be difficult to survive ... Hospitality students aren't necessarily, the education system has told them they are not academics, and therefore they think to themselves, I am no good at this ... I just want a practical job. And then you have to build their confidence, and say we are not asking you to be philosophers, but you might ask one or two philosophical questions ... But you wouldn't, you kind of slip that in as part of the package rather than saying this the thing that you are here for. [H-002]

Questioning everything, questioning existing concepts, philosophy, ways of thinking ... challenging people within our industry, to raise the game ... Arguably, if you do it right, it might put a place for hospitality alongside ... all the other [academic] subjects, but it sounds utopic. [H-007]

5.4.2 Criticality as Competence

The second theme which emerged from data analysis is the conceptualisation that criticality is a form of **competence**, which is teachable and obtainable through proper pedagogic interventions. As such, being critical is frequently associated by participants with the notion of skill, which students ought to acquire in order to solve affairs they encounter in their career in particular and life in general. The sub-themes include managerial skill and life skill:

<div align="center">

Competence

Managerial Skill	*Life Skill*
Pragmatic utility	Awareness
Instrumental analysis	Characters
Employable skills	Knowledgeable
Agent of change	Empathy
Passion	Citizenship

</div>

5.4.2.1 Sub-Theme 1: Managerial Skill

Within the theme of competence, interpretation of criticality appears to be highly contextualised and situated within the working context. When prompted to provide pedagogic examples that facilitate the development of criticality, reference is frequently made to the hospitality, tourism and events industries, with case studies, problem-based learning and engagement with practitioners being most commonly mentioned. The general impression seems to be that the conceptualisation of criticality is based on its **pragmatic utility**; as a skill. Furthermore, while the concept of *analysis* is a feature previously discussed under the sub-theme of sound judgement, conceptualisation under the theme of competence appears to perceive **analysis** with a strong instrumental interpretation; that it is a problem-solving skill for effective management, as opposed to the perception that it is a general attribute or cognitive ability. Being critical is also greatly associated with **employable skills** such as transferability, soft skills and flexibility. Lastly, there is a strong view that being critical translates to the notion of **positive change** to the hospitality industry/education, whereby hospitality students are perceived to be **passionate agents** who bring about these changes. However, interpretations of positive change and passion are expressed differently by participants.

Pragmatic utility is perceived by participants as a manifestation of criticality, with pedagogic emphasis placed greatly upon relevance with the hospitality, and/or tourism and events industries, with the general impression that being critical is students being engaging and aware of the crucial operational elements of these industries (F-002, G-004). However, other participants (C-001, E-009, H-005) appear to view relevance to industries in a different light; it is to address contemporary issues faced by and future thinking towards these industries. Furthermore, several participants (C-003, E-001, G-005) mention a prerequisite; the familiarity of vocational/technical skills, in order for students to develop criticality, although not all participants (I-001) agree with this view:

> *The delivering of hotel operations and the delivering of guest experience are critical, because what is described to you is exactly what they do at level four and five, they do pick holes at hotels and essentially look at how to run and how to manage ... we've kind of teach it [implicitly], but we don't call it critical thinking.* [F-002]

> *[Example of teaching criticality effectively] I have a problem-based workshop ... it was on audience engagement, so I just had a lecture on audience engagement ... and then he [practitioner from the events industry] came in the following week ... he briefed them [students]on the structure of the business. And then he presented the areas that he would like students to engage in and coming up with solutions to improve audience engagement for that event ... It has to be collaborative ... so he was getting students' ideas ... students ... were helping him solve the problem that was a real-time problem.* [G-004]

Other participants, rather than associating criticality with being engaging and relevant to the world of work, perceive it as a crucial capability for students to acquire, in order to address issues faced by the hospitality industry, with the impression that it facilitates students in forward thinking (C-001), and develops students' mental capacity to address these issues underpinned by academic research (E-009, H-005):

> *This is where criticality is the main role for general manager ... is to see forward, to see where will the industry ... the society be in five years from now ... operation*

manager is dealing with the now ... general manager is someone who is linked with the vision. [C-001]

[Pedagogic example of developing criticality] I would start with several [research] papers ... with different results. And then I would engage in a discussion, I would start with a real problem that the industry is facing ... and how academia can contribute more in our understanding to these problems ... to come up with new solutions that might not be obvious [to the industry] ... We have the time, the experience and the knowledge to try to invest our time to think ... beyond what the industry would think ... [I think] the industry is really day-by-day catching up, we [academia] have more time for reflection. [E-009]

[Pedagogic example of developing criticality] I will focus on exploring contemporary issues that are currently experienced by hospitality and tourism [industries]. And not only from a company's perspective or management perspective, but also from consumer perspective, individual perspective ... It will be contemporarily based, contemporary issues ... and we have to research into this issue to dig out why is it happening, and what kind of impact [or] implication it can have ... I think by doing research and write, let's say, a report or an essay on this, that really develops their critical skills. [H-005]

A number of participants (C-003, E-001, G-005) highlight the importance of a prerequisite; a firm grounding in technical/vocational skills, that needs to be satisfied in order for students to become critical. Albeit this is not a direct conceptualisation of the notion of criticality, it is worth noting this view; that participants appear to perceive criticality predominantly with its enactment in a vocational context, with the general impression that interpretation of and reference to criticality are greatly bounded by an instrumental (means-to-end) conception. However, this is not perceived by all participants (I-001):

Although it tends to associate vocational education more with the technical skills element, I believe that you cannot acquire critical skills without an understanding of the situation that you are trying to operate in. [C-003]

When we hire German boys and girls who came to us [hotel] ... There were so rigorously trained, there is no other words for it. When they came into their job ... I give them five things, they would deliver six ... and on time every time and with quality ... you get the basics in place first ... and then you can [be critical] because things are working ... You want to be critical when you just done three [out of the five things] ... The car is not working properly [metaphorically speaking] ... that system is so rigorous that when they [students] came to us [employers], they were the finished product. [E-001]

I thoroughly believe that every student should have work placement or work experience, because I think that you are not gonna [going to] fully develop those employability skills, a lot of that will need you to stand back and reflect critically on theory ... I suppose my philosophy is ... develop their [students'] ability to think and to be critical, but also, they are not gonna [going to] do that the best of their ability unless they have a core range of work experience or placement. [G-005]

Participant I-001 provides a different view on the instrumental emphasis, arguing from his/her personal opinion in terms of the role and purpose of HE, which should offer a critical education that deepens and broadens students' understanding and knowledge:

Probably until the 60's ... I think it was more critical education [back] then. Then we became very career focused, particularly courses like tourism, hospitality, where they are very geared towards industry, short-term industry needs, and I think that critical thinking really went out, because we are so busy satisfying industry needs, and I think it's time to bring it back in now ... especially with here, we are dealing with pretty bright young people, I think we should be pushing them to do, to go a bit deeper across the board ... I think we are starting to move beyond that short-term focus, that is where it is geared towards just industry. All courses, including [this institution], are set up with advisory groups, and the industry comes in and ... we want to employ people next year, and so a lot of universities ended up becoming like further education institutes, and just developing skills that were immediately transferable.

Relating to the notion of pragmatic utility, is the interpretation that being critical is being skilful in **analysis** for the aim of problem-solving and/or solution-seeking in the world of work. Having such analytical skill is perceived by participants to lead students in becoming capable professionals to deal with managerial demands; being skilful in analysis is more proactive (B-001) and inquisitive (C-003, H-004) in solution seeking to solve managerial issues (G-004), or formulate effective managerial decisions (B-002), meet client requirements as an employee (E-001, E-005), and manage customer satisfactions (F-005). However, not all participants (H-003) share these views:

I think that criticality ... having this critical analysis, allows the students to be more perform, not performing, but to be positive ... in their workplace ...They are able to analyse more ... I think it's to be more proactive and less reactive in the workplace. [B-001]

I believe that criticality is important ... as a manager in the hospitality industry, you face a lot of complex issues ... And you need to be creative, you need to understand the situation and be able to perceive issues from a wide range of perspectives ... your role is to make decision that are effective ... If you lack analytical skills, the chances are that you are not adequately informed, and you make the wrong decisions. [C-003]

It [being critical] is about understanding the options they [hospitality students] have, if it is from a management point of view, the options that they may take, and understanding how to research and value information to help them make the best informed option to work in an organisation ...to understand new market, understand what your competitors, what do you need to do to drive value, and then make those decisions and go for it, see if it is financially viable. [H-004]

Referring to one's previous professional background, participants offer their interpretation of criticality from a practical/vocational (G-004) and managerial (B-002) perspectives. Other participants (E-001, E-005, F-005) provide teaching examples which relate directly to the working context:

I do think critical thinking is really important for students, to learn how to think critically for them to get out into the industry … critical thinking provides them more solutions … they are more willing to explore enquiry, and to really seek out the solution. [G-004]

As a manager, things are straightforward, this is blue [pointing towards a water bottle] … Critical as a manager … you deal with problems, this is your main job, to solve problems, okay? So, in order to make a decision, because you don't have time, most of the times you have to make a decision on the spot … It's something that, at the end of the day, would help the students to understand what went wrong. [B-002]

[Pedagogic example of developing criticality] We have a unit called consultancy, where we get the brief from a company and we … disseminate the brief with the students … And then they go back to the consultancy and see whether they've interpreted the brief correctly. So, there is a lot of, I would say the critical analysis [and] evaluation [are] inherent in that process, and then we take it further with their primary research, their secondary research and how they meet the needs of the clients' requirements. [E-001]

[Providing examples of being critical] I've got high blood pressure, I expect you to understand that I would like less salt in my food … If I take you to Korea where you cannot read the menu, you don't speak the language, and you are unable to eat kimchi[18] for breakfast, you've got an issue. Is this critical [to the restaurant/hotel manager]? Of course, it is critical! [E-005]

[Pedagogic example of developing criticality] A good example of this would be to link in something like … a review site like trip advisor, because this is where you can start to review, and you can start to critique, and you can start look at [hotel name] … you start and critique them, start to develop this, okay, is there any trend? Is there

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[18] Kimchi is a traditional Korean side dish (frequently considered as the national dish of Korea), which is fermented vegetables (most commonly cabbage and radish) with a variety of seasonings. It is very spicy and with a pungent smell.

anything that runs every single one [review] it might be the bedsheets, or it might be the way that the reception, that something we can change. [F-005]

Alternatively, participant H-003, albeit perceiving criticality as an analytical skill, provides a different interpretation of its features; that it is not solely for problem-solving, but to develop students holistically with other academic skills such as debate and essay-writing:

You mention the word critical, for me, the primary thing about higher education is to develop those critical thinking skills, those critical analytical skills to a higher level. I think the problem is in hospitality higher education, there is an added dimension, because it's a vocational area ... because the industry is demanding certain things, so [as a result] not really producing critical thinkers, people are problem-solvers ... I don't think they'd be able to synthesise new knowledge and new ideas in that way ... and I still think that in some hospitality higher education institutions, they haven't really moved on from that ... For example, ... they will write business reports and they will write certain types of reflective, sort of, accounting, but they won't get students to look at other tools of learning, like debating skills ... essay writing ... we want to try to produce rounded individuals who can deal with other things, not just go through the process of managing a business.

Associated with the perception that being critical is being skilful in analysis, is the view that criticality underlies a number of crucial **employable skills**, which include empathy (D-001, E-005), emotional intelligence (I-003), transferable skill (D-002, B-002, E-006) and flexible skill (D-007). The general impression is that being critical is perceived by participants as being proficient, in the sense that students that are critical are likely to become effective employees who satisfy employer expectations:

You got multiple geo-background, and you are within the hospitality industry. And just having that appreciation of that simple fact, and applying that critical thinking, that actually not everyone has been raised in the same way ... not everyone is the smartest as someone else, not everyone has the same education like someone else is. Applying those skills of critical thinking ... and how you can approach different

people, it is going to make those students effective managers within the hospitality industry in the future. [D-001]

Empathy is critical in this business, it's all about empathy. If you have empathy, we give you a little bit of skills and we open your mind to look into different things, to [be] able to do research, to understand what has happened, and to understand what's gonna [going to] happen in 10 years' time, and you would fly. [E-005]

What they [hospitality industry] are interested in is the transferable skills, they want confident people that can present themselves orally or on paper, they can solve problems, they have ... emotional intelligence ... which ... clearly in a management environment is hugely important. And again, that is where the critical thinking comes in, it's actually thinking about what you are about to do [managerial decisions], rather than making major reactions which actually upset everybody. [I-003]

When prompted to provide a pedagogic example, which is believed to be effective in fostering students' criticality, participants drew to the underlying principles of interview (D-002) or refer to one's industrial background (B-002), and the arrangement of a mock interview as effective class activities that foster criticality. Participant E-006 views criticality as transferable skills which do not bound students with one industry, but are capable of preparing students to adapt to the rapid societal changes, and this viewpoint is similarly voiced by participant D-007, who emphasises that being critical is to have a flexible mind:

I teach human resource management ... You can pick up a book and it says to you about interview technique, and whether I am interviewing somebody for Tesco, whether I am interviewing somebody ... be the CEO at Tesco, or whether I am interviewing somebody to come and work behind the bar, whatever job you are interviewing for, the format and the process is the same, the industry changes ... How you use that tool ... what I think critically I try and do is, I make students understand ... what an interview is, but how best should you use it in a context of your industry. [D-002]

I am teaching HR [human resource] ... and a very interesting exercise is always the interview ... They [students] prepare the job description, the job ad, the CV, and they sit as a panel, and if I have the availability of calling an ex-candidate and they interview the candidate ... then there is a debriefing ... so, they understand what they have done right, and what they have done wrong ... It's really important that you understand what you teach, and in hospitality even more important. Because I always bring personal examples, and I am lucky to have students who also have working experience, so we can have meaningful conversations. [B-002]

It is one of our responsibilities to develop, not just knowledge ... but really have the widest skillset that allows students to critically think ... you have certain transferable skillset, including critical thinking but also social skills ... that allow you to respond to any dynamic change within the industry ... I use the quote that I always quite like, is that most of the jobs our gradates will take in the future do not exist yet. [E-006]

I don't think the industry wants managers who are critical, but who are flexible, skilled problem-solvers, people managers, rather than being critical in their approach. I think by making them more critical of what is happening, we are achieving those other aims particularly making them more flexible. [D-007]

Understanding from a different perspective, while perceiving criticality similarly as effective managerial skill, a number of participants interpret effectiveness as bringing about crucial reforms to the hospitality industry, which is achieved by students' engagement with the notion of critique; to critique managerial practices for improvement (H-003), to critique the hospitality industry as citizens (E-008) and as critical reflective practitioners (D-006). Although participants (H-003, D-006; E-003) raised concerns regarding the feasibility to bring about reforms to an industry that seems to be quite immune to changes:

It's about understanding and sitting from afar, and sorting out all the problems of the industry, but not actually getting involved in it ... [For example] there are elements of our programme that teach hands-on, how to do management, but also encourage

people to be critical of theories and concepts, and question whether there is a better way to do things, so that is the critical element. [H-003]

They [students] see the other side [with knowledge on conducting management practices properly], they are in a restaurant, they critique it, they are in a bar, they critique it ... Because they will say, they shouldn't be doing that, that is against the law, that is against the hygiene regulations ... And I think that is what we are doing to them as citizens. [E-008]

Participants D-006 offers a rather lengthy response to his/her interpretation of critical as bringing about **positive changes**, which s/he mentions a number of relevant concepts to his/her interpretation of criticality; that students are *ambassadors* of HE, entering to the hospitality industry as *critical reflective practitioners*, to *reform* a poorly operated industry through *critique*. Furthermore, students ought to become *academically-qualified* and *critically-minded* individuals through HE, who are capable of addressing poor practices within the industry:

I tell them [students] that the first day they come in here [as] part of my first lecture, I am not here to teach you just purely to be academics, I am teaching you to go into work as critical practitioners and reflective practitioners, and I want you to reform this industry.

I see my students as ambassadors ... for higher education ... in work, that they can do so with an element of critique of business practices. There is no industry, I think comparable with hospitality, anywhere that is so poorly run ... my students, I aim to send them out and to embrace good practice, they therefore need to be able to constructively criticise what is going on in the hospitality industry.

I think people in the industry have often not been academically qualified and that is the weakness of this industry ... They need to have the minds rebooted to start again in many ways ... the hospitality industry needs some new life, some new vigour in it and it needs critically-minded students to go in and to change some of the poor

practices ... [Split shift as an example] I educated my students and say, you don't need to do it when you get out there ... In fact, make them change.

Other participants (H-003, D-006) raised concern to the degree in which students are capable of practising criticality; to critique, in the form of disruptive innovation (H-003) and stimulating reflexive thinking (D-006), in order to bring about reforms to the hospitality industry that is rather immune to changes. On this topic, participant E-003 provides a detailed diagnosis.

A lot of hospitality companies, organisations are uncomfortable with critical thinkers, because they come in and they shake it up, it's that this sort of disruptive innovation ... I found, in my professional experience, if you get somebody who is young and dynamic, who has lots of new ideas, often they try to squeeze the ideas out to conformity, because this is how we always done it. I think the industry is very conservative ... They want to change by evolution rather than revolution. [H-003]

We need you [hospitality students] to leave here as academics, and the industry, although it doesn't think it needs academics, it needs critical thinkers, it needs to listen, in a more reflexive way, to the criticism that is strongly theoretically-based and academic-based. If our aerospace industry didn't listen to engineers come through our universities, the planes would start crashing. [D-006]

When they [students] go out there [to work in the industry], what worries me is that they are going to be socialised into being not critical, and if they are uncritical of what the industry is about, they miss the whole point, they must not go out with blinkers on. [D-006]

Participant E-003 offers his/her personal insight, in terms of why the hospitality industry is particularly unwelcoming to criticality in the form of critique and reform, and how such unwelcoming attitude impacts, in a negative manner, the cultivation of criticality in HHE:

When you look at the age structure of the [hospitality] industry, you have an industry dominated largely by people who are thirty plus [age] ... who are fifty plus, and so they are bringing a mindset that comes from another century ... but there is also a mindset whereby you deskill somebody and ultimately you can get a robot to do the job ... the industry is faced with multiple tensions, and the pressure to push everything down to the lowest common denominator, is destroying your authenticity of what we are consuming, [but] also our own humanity ... in an ideal situation, you [educator] could do something which will be nurturing, and would bring people to realise their potential, but then you are faced with an industry ... that goes the opposite way ... but it's economics and it's greed ... it's a fundamental characteristic of our modern capitalist society.

Related to the notion that hospitality students are agents of change, is the perception that being critical is associated with developing students' sense of **passion** and professionalism (I-002) towards the hospitality industry. Albeit this view is disagreed strongly by participant D-006, who provides a lengthy critique on the notion of passion:

It's a tough industry to work in ... It is long hours, it is working when your friends are partying ... It's imperative that they [students] have a very balanced view of what they are dealing with, that requires serious critical thinking, that requires you to actually say ... I know it's hard work, but I know there are serious good benefits ... you get the sense of accomplishment when you are hospitable, and when you actually achieve huge guest satisfaction, when you actually perform things well ... Because you are not being paid for long time until you get to the top levels of hospitality ... a lot of people that gone into hospitality ... work for part-time ... they don't really have the passion for the industry. So, that is where I think critical thinking is important, as in really in the beginning of your studies, when you have to think why am I doing this? Does it make sense to me? Am I feeling comfortable of pursuing this? [I-002]

Participant D-006 offers a very different interpretation on the notion of passion, noting that it is a term used disingenuously to mask the reality of the hospitality industry, which is poorly operated and in great need of reform. Furthermore, passion is not interpreted by participant

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D-006 as crucial for students to bear with poor managerial practices of the industry. Rather, it is to reform and resolve the issue from its root:

The problem is that hospitality industry thinks that the major necessity for anyone working in it is passion, you've gotta [got to] have passion for the hospitality industry. I can't think of any industry that I have less passion for than hospitality. The reason they use terms like passion ... is a kind of a cover for what is going on behind there, because the only way to work in an industry like this so badly run is to have passion.

We know that hospitality is got a good reputation in terms of the fact that it's growing, but what is it growing at the expense of? Why are there so few trade unions in the hospitality industry? Because they are not critical of management practices; if you brought trade unions into the hospitality industry, all those managers would fall over and die ... But that is part of the criticism ... we can send students out in a way to reform this industry because it needs to be, and it needs to be educated and skilled in a critical sense to do that.

5.4.2.2 Sub-Theme 2: Life Skill

Another aspect for the theme of competence is the perception that criticality is a form of meta-skill, which would facilitate students in becoming well-rounded individuals across various domains of life. The general impression appears to be that criticality is perceived as propensities that are associated with one's **awareness**, **characters** of judgement, analysis and scrutiny. Furthermore, it is perceived by participants that being critical leads students to becoming **knowledgeable** and **empathic** individuals. Lastly, being critical is interpreted as a form of **citizenship**, for students to be a member of the society:

Awareness is viewed by participants as students being critical, with the impression that being critical is to take ownership (I-002, C-006, D-008) of one's life and capable of navigating (H-007) through life as one desires.

It [being critical] is like noticing things, being aware ... put yourself outside of your own thoughts and being able to observe your thoughts. I think that takes quite a bit

of maturity and it takes a totally different perspective of life ... You can actually observe yourself from a distance objectively ... And you can actually see your emotions play out when it shouldn't, or you can actually see your thoughts play out in certain way that you shouldn't. [I-002]

It's incredibly important for everybody to able to have the ability to think [and] to reflect on things, to be a little bit analytical, a little bit strategic in terms of what they are doing. I think that is an important life skill ... to be aware that you have a choice ... to achieve what is that you want ... whether it's writing a paper, or sorting out something in your private life ... To have the confidence to act and make a decision and to understand why they [students]'ve made that decision. [C-006]

Going to university ... they [students] meet people they never get to meet otherwise, and they get to undergo experiences they would never get to otherwise experience. And they are forced to stretch their brains ... and you don't forget that ... I hope that it develops a much more reflective way of looking at the world. [D-008]

I see students as individuals that have to navigate everything ... Universities are only one aspect of that ... one part in their whole life's journey ... what they learn here is only another stage to understand what I need in order to be able to navigate. Because even if they move into the place of work, it's a combination of the personal and the professional. And in order to do that, I need to be able to use all my skills, so what I use at work in order to manage resilience, I still need to manage resilience in my personal life. [H-007]

Related to awareness, is the interpretation that being critical is associated with fostering the general **characters** such as being able to analyse (B-002, C-003), to judge (B-005, I-003), and to deal with the mundane of the everyday (H-005, G-002, E-001, E-007, F-003). Other participants, however, associate criticality with the characteristics of free thinking (F-002) and inquisitiveness (C-007):

It's good for themselves [hospitality students] to judge over time what is good, what is bad, what is right, what is wrong. Because at the end of the day, this [critical thinking] is survival skill. [B-002]

Criticality is a skill, you know, that we need in our lives. There is no way you can function effectively out there, if your levels of analysis are very weak. [C-003]

To learn how to think ... Think for yourselves [students], so it doesn't apply, not only in hospitality, it doesn't apply only when you go out and get a job, it applies in your everyday life. Learn to be critical, learn to have an opinion, learn to do, to judge and estimate, and evaluate things and then make a decision. [B-005]

Let's take, for the sake of argument, Brexit, there are various arguments around that, I guess, it [being critical] should allow them to be better able to evaluate the messages that are coming through ... Better judgements I suppose, better able to make informed judgements in whatever they are doing. [I-003]

Criticality is also frequently associated by participants with the ability to deal with the mundane of everyday; that it equips students with the confidence to resolve everyday issues (H-005), being sceptical (G-002, F-003), analytical (E-007) and able to negotiate (E-001) with one's purchase of products and/or services in life:

Critical thinking is essential, and not only essential for being a citizen, but also in a personal individual life, I think it's important to have critical thinking, to deal with everyday problems. [H-005]

It [being critical] is about being cynical, don't just accept face value what the company is telling you, what are your other sources? In every aspect of your life, you have to have a level of cynicism. Whatever the company is telling you, whether it's insurance or buying a holiday package. It's never as good as it appears. [G-002]

A very simple scenario of them [hospitality students] going in having their haircut, and them being influenced by the shop which shampoo they should be using ... they were really critical about it ... why is the person trying to sell us that shampoo? And is that shampoo any better than the one I am using? [F-003]

It is being critical in terms of what is better, which product costs me more, but I know it's gonna last and it will deliver constantly what I wanted, or I go the cheap end because I am not worried about quality. [E-007]

When they [hospitality students] go out to the industry or go out into the wider world, the fact that they can write ... can read ... they know they can research, help them because when they are negotiating for their mobile phone, when they are buying things on higher purchase, they are buying their car, whether they are renting, they know their rights ... they are very comfortable reading the contract. [E-001]

Other participants highlight that being critical is to be sceptical; an important condition which leads students to becoming free thinkers (F-002) and inquisitive (C-007) towards learning:

I think developing members of society and members of the workplace, who are confident and capable of challenging ... to not accept what they are told, that is really what makes the whole country or industries perform far better ... So, I do think critical thinking is absolutely essential and that students that leave with that skill ... they will perform much better in their careers and ... as members of society. [F-002]

I see it [criticality] as absolutely essential ... it is that ability to acknowledge that there isn't just one view, that there are a number of views that they need to weigh up in terms of their values in society, and understanding the bigger picture ... I would get them [hospitality students] to think in their own way. [C-007]

A number of participants make the association that being critical facilitates students in becoming well-rounded individuals that are **knowledgeable** (B-003) in general, and knowledgeable about the interrelationship between hospitality and society (H-003) in

particular. Participants (H-005, D-005) also view that being critical is related to **empathy** towards others:

My dream situation will be that my students engage in a conversation or discussion about something, and then they say, look, it really isn't like that because if you look at the economy side of it, or if you look at the historical bit, or the social side of the problem, it actually looks different ... And then someone will look at my students and say, oh my God, they've got quite a lot of knowledge on different areas. [B-003]

You need to have some form of knowledge about the history, the evolution of the industry and understanding, the impact of hospitality on societies, and also how societies themselves impact upon the start of hospitality that exist, because there are some cultures where you would say that is a natural hospitableness in our service ... So, some elements of how cultures impact, or impacted by hospitality. [H-003]

Critical thinking is essential life skill, and it can help you ... to understand other people. So, for example, in terms of family life ... if you really have a good level of critical thinking skills, then you would perhaps ... be better at understanding why your wife, or why your children did something in a certain way, you tend to think in their own shoes. [H-005]

It [being critical]'s giving them those lifelong skills, in order to function as responsible citizen in this world ... It is about somebody's ability to stand in someone else's shoe and see the world from their perspective. [D-005]

Lastly, participants associate criticality with the notion of **citizenship**; with the impression that being critical is being well-informed members of the society (F-003), and capable of questioning and scrutinising the authority (H-005):

You've got this situation this week, with the EU referendum, hopefully they [students] are actually exploring the various different ideas ... having reviewed the sound

information that is out there to, in order to make reliable conclusion and be part of the society. [F-003]

If you have that critical thinking skill, it would be better to scrutinise the government ... it's a sad thing that in [this country], the government is, and also early education, is trying to destroy people's critical thinking skill ... people are taught to believe what they hear, especially from authorities, from the government. But I think this is very important ... to have the ability to scrutinise why the government will make certain decisions. [H-005]

5.4.3 Criticality as Reflexivity

Another theme which emerged from data analysis, is the conceptualisation that criticality is associated with the comprehension of knowledge through its application. More importantly, the ability to reflect on the process and outcome that follows such application is perceived to be a demonstration of being critical. Through such a reflective practice, it is argued that students will achieve greater self-understanding and self-awareness. Therefore, this conceptualisation of criticality is thematically defined as **reflexivity** with two sub-themes and key features presented with the table below:

Reflexivity	
Action Learning	*Self-Awareness*
Learning via application Re-evaluation Alternative approaches/plan	Self-understanding Self-improvement Self-evaluation Self-critique

5.4.3.1 Sub-Theme 1: Action Learning

Within the theme of reflexivity, is the perception that being critical is associated with students' ability to learn through the application and re-evaluation of knowledge. Thus, participants emphasise that demonstrating **learning via the application** of knowledge/theory, the cognitive process of **re-evaluating** a learning episode, and formulating **alternative approaches/future plans** are evidence that students are being critical.

Learning via the application of knowledge/theory is perceived by participants as a manifestation of criticality, although the perceived purpose of doing so is viewed differently by participants. There appears to be a particularly strong expectation that the application, and hence where the learning takes place, ought to be in a vocational context, with reference frequently made by participants (C-002, C-004, F-001) to training facilities within the institution as sites of application, and with other participants (D-004, G-004) noting personal and professional experiences as references to elucidate learning via application. Overall, the conceptual interpretation of criticality appears to be relied greatly upon participants drawing reference to the work setting, with the impression that criticality is associated with the cultivation of competent and shrewd employees for the hospitality industry, although this perception is interpreted differently by other participants (E-003, G-005):

[Providing an example of demonstrating criticality: a short-staffed situation in the training restaurant, and the unscheduled addition of three hospitality students to cover the shift]. They had walked into an environment, they had looked at the situation, they analysed the situation and identified the issues and problems, they evaluated potential solution to those problems, and put them into practice. [C-002]

To be able to critically evaluate … What I would ask them [students] to do is to take … the skills they got … and say … go and run that restaurant, so we have here a commercial restaurant … They have to take their practical knowledge, they have to do the research, they have to think about the management skills that they need … I think that's really important to give a fully rounded person to the industry. [C-004]

It [being critical] is more about the ability to contextualise the academic understanding that they learned in the class into or identify practices over there [work placement] … [Referring to level five students] you are expecting to see links with academic work, links with theory, links with industry practices … [Referring to level six students] So, they run the meetings, they are involved in meetings, they are briefing meetings … and you expect them to have this overview of the running of the

whole organisation and understand the complexities and the nuances and the consequences of decision-making. [F-001]

Other participants make reference to personal learning style (D-004) or professional background (G-004) as guidance to interpret criticality. In addition, with comments made regarding classroom setting being restrictive to cultivating criticality, and the view that hospitality students learn more effectively by engaging with the world of work (G-004):

Critical thinking ... I am more of a doer. I am kind of, would probably do, then evaluate, then reflect, and then think, okay, what am I going to do next time. [D-004]

I come from more of a vocational background ... I do think critical thinking is really important for students to learn how to think critically for them to get out into the industry ... they become better at helping industry businesses, get to lead the way and navigate around problems ... they are more solution-focused. [G-004]

I find classroom very limiting ... I find space very limited ... a lot of tables to move around ... I try and get them [hospitality students] out of the classroom, and they love that, they love getting out into the real world, I think in hospitality, because it's such a vocational [subject], they like that getting out of the classroom ... For example, there was a student exhibition, and I bring them to that, and I ask them to think about ... the layout or the marketing offer, or their experience at that event ... and then they would be able to reflect on what they learned from that. [G-004]

Albeit sharing a similar view that criticality is associated with action learning and enacted in the world of work, participants E-003 and G-005 provide a significantly different interpretation regarding the purpose of doing so, with the impression that action learning is related to developing students' sense of professional awareness (E-003); the ability to, akin to the notion of reflective practitioner, understand and reflect upon the complexities and implications behind professional practices. Similarly, it is viewed as the development of a professional framework that guides and encourages professional reflection (G-005):

If we could have a programme in hospitality where our students were able to run restaurants and hotels, and have the time invested in them to show how they can critically think about things like how there is a value in these things, then wouldn't that be amazing? But the trend [having training facilities] is in completely opposite direction ... because it is expensive, time consuming, it's dirty, it doesn't fit in with a nice easy method ... [Instead students] they go on placement to do practical stuff ... they go to apply and do management, but you know, it's more complicated than that ... If you look at nursing and midwifery, there is still these practical elements ... you might have graduates who don't want to clean up the blood and things like that, what you want is individuals who not only can clean up blood, but can think critically about how they clean up the blood, and the implications of that for hygiene and cross-contamination. [E-003]

[Discussing critically reflective] I think we still have some ways to go in hospitality ... if you look at other professional areas such as nursing, professional reflection ... they must do that whereas ... we are probably later to the game ... as professionals, I think we probably didn't necessarily see the value ... I don't think it was seen as a part of the [professional] practice ... A nurse, for example, it's tied into their professional and their nursing status, that they must do certain amount of stuff and reflect on that, whereas ... our industry, we didn't necessarily have that ... support system or framework behind us to encourage us to do that ... I don't think we have that core link to the professional body. [G-005]

Lastly, a number of participants perceive that action learning is associated, in particular, with students' ability to apply theoretical knowledge into practice, with the view that theoretical application provides framework which leads to better performance in the workplace (C-007, F-002), as a necessary academic capability to conduct research to generate knowledge (G-005), or to strike a balance between theory and practice (D-004, D-005, H-007):

It [being critical] is all about applying theory to real life, and then hopefully, pulling it apart and reflecting on what has worked and what hasn't. I do a consultancy project, so we do a P.R. [public relation] and marketing module, where we actually, this time

we have used a hotel ... and we go and we experience that hotel and they want a P.R. and marketing campaign out of it, and the students have to consider various theories and various ways of doing things and suggest a plan for that. [C-007]

They [students] look at something that has happened in the hotel and then say, okay, what's the cause of that and what the critical points and what should have happened? Then, they look at outside the industry, who does this really well? What theories are wrapped around that? Who is employing those theories and doing this particularly well at hotels. [F-002]

As academic capability, participant G-005 highlights that it is a gradual process for students to acquire criticality, with the final-year undergraduate research/dissertation, or proposing a business plan, as the ultimate vehicle to demonstrate one's criticality in the form of action learning:

It [learning to be critical]'s a very gradual process ... there is a whole variety and diversity of learners ... I find our area [hospitality] is very good [at fostering criticality] because we can draw in life incidences ... for example, we have a semi-commercial restaurant here ... so it's those very basic study skills which teach them how to be critical, how to read an article and how to think really outside the box ... and then moving them into second level and to greater depth, and thinking about it in a business context as well as an academic context. And then final year ... really then we have research papers slash dissertation ... picking a topic and dissecting up all those things and looking at different theories and testing that within work. [G-005]

Other participants (D-004, D-005, H-007) associate learning via application as students' ability to understanding the relationship between theory and practice, and are capable of synthesising them:

It is putting that theory that they've learned in the classroom into a practical application, so that being able to bring that together. [D-004]

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It [being critical] is about the critical nature of things ... it's this theory and practice thing ... But they [hospitality students] always see the two things as completely separate things ... it's a critical nature of what we teach about making those connections ... So, it's about getting them to see that if we ask them that they've got to put 10 references in, they are going to make the link between those references and the academic theory and the practice. [D-005]

I do a lot of experiential teaching ... I run an assessment with the students who use their learning on the work placement in order to do a piece of work ... what I see is, those that do it very well ... they are able to recognise exactly where they went wrong, exactly what they need to be doing, they are able to articulate concepts that they have learned practically with what they have studied theoretically. So, you begin to see that balance. [H-007]

Associated with learning via application, is the perception that being critical is students' ability to **re-evaluate** the learning process, as well as the outcome of one's learning and knowledge application. The general impression is that participants perceive being critical as students who are highly aware of how an event unfolds and are willing to engage with reflective evaluation of the event, for the purpose of improving one's performance and/or the outcome of the event. Moreover, event, as the domain where learning occurs, seems to be interpreted differently, with several participants emphasising, in a rather procedural manner, as the processes involved in which learning takes place (C-004, H-005, F-004), while others associate event with academic activities in HE (H-001, H-007, D-001). Other participants (F-002, D-002, H-001, H-003) associate event with a particular incident in the working context. Lastly, a number of participants draw on the idea of a profession as a means to elucidate re-evaluation; a reflective practitioner aiming to enhance one's professional performance (I-003, H-003, G-003):

You might do something once, and then you evaluate it, and then you think, right, this is what I am going to change, and then you do it again, and then you think, right, critically did that work well? What were the key performance indicators that I set myself. So, to me, that is what critical is about. [C-004]

It [being critical] 's thinking about what my past thinking and based on the consequences or the result of the past actions, and to think about did it work well ... would I do anything different? [H-005]

It [being critical]'s that thought process that we encourage people to go through, to think about ... what's happened, why it happened, how they will take that forward, and then use that experience to inform the next experience. [F-004]

Other participants draw on academic activities as events which students ought to engage with, in order to foster criticality, in the sense that it is through events such as academic research (H-001), coursework (H-007), or group assignments (D-001), that students are provided with the learning opportunity to evaluate their own performances, assess the outcome, and attempt to formulate future improvement:

[Using students conducting research as an example] So I said [to students], look, it may not go very well, but at least if you can reflect on how it worked, what you might do differently in the future, then you've learned from it, and it's the learning from it that matters in the end ... you might have half of your interviews cancelled, or you might only get 20 responses to a survey ... But if you reflect on it, could you have done it differently in the future ... If you have to do it again. [H-001]

[A student who is critical] has always been someone who uses their initiative and will seek out new information without being told. They will not be satisfied with doing something once, they will constantly seek to improve it, or question if what they have done is correct or come for feedback. [H-007]

The critical ones [hospitality students] actually went inside of themselves and looked, well, this is the theory that I can apply ... and then this is what I have taken from that and this is what has happened at the beginning, but during the course of the time this is what has happened to our group [group assignment], and this is how we have developed, and this is what I have learned from it. So, this is not how we went to the

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manager, we produced the project, and we were really happy with it. There was actually what was my role? How I contributed? What I have learned? [D-001]

Several participants make reference to the working context, where theory application in the context of a hotel (F-002), a critical incident (customer complaint – D-002, guest from hell – H-001) in the hotel industry, and students' observation during work-placement (H-003), as examples which students are engaging with criticality in the form of re-evaluative learning, for the purpose of enhancing one's professional performance:

[During work-placement] reflect on how the hotel works and how you operate in the hotel, and what kind of practice is involved when you were there? ... Then I say to them [hospitality students] ... what could you do to move the hotel more towards where the examples are in the industry? And finally, what is the impact of the hotel operating in the way it does? And what would be the impact if it moves to where it should be ... It is guiding them to be critical thinkers. [F-002]

I want them [hospitality students] to think about critical incidents, so, if something particularly happened on their shift ... Say for example, they are shadowing a manager and they have to deal with a customer complaint ... And they see how the customer complaint is handled ... And then I make them start thinking about their management style ... And make them think about how they work in a team, so, looking at things like team roles and reflecting on that. [D-002]

In their [hospitality students] work placement assignment, there is a lot of critical reflection ... we ask them to reflect particular incidents that they've observed or experienced ... and then make suggestions about how they might react in the future ... the example we tend to use with them is, you work in front desk, and you have the guest from hell, how do you deal with it, or do you see somebody else deal with it? Was it handled well? How might you do it differently in the future. [H-001]

I ask students who have just come back from their placement ... to think of situations where they felt good about something that a manager did, or when they felt bad as

an employee, because our students go out as frontline employees, they are not in supervisory positions mostly … You can learn to be a manager by observing and reflecting what it feels like to be managed well or badly. [H-003]

Other participants perceive criticality as being critical with one's profession, in the sense that it is associated with the notion of reflective practitioner, where one is constantly aiming to re-evaluate and refine one's craftsmanship, for the aim of becoming a more competent practitioner in one's respective field of profession, this could be an educator in HE (I-003, G-003) in particular, or any profession in general (H-003):

We all have to reflect on what we are doing … As educators, we will reflect on our teaching approach, our learning resources, the way that students engage with them, and how we might modify our practice to, getting [them] to engage better. So, we have to be critical of our own practice. [I-003]

It [critical reflection] is not only looking at my curriculum … it is me evaluating what works, this element, was it workshops? How did they [hospitality students] engage with the guest speakers? Could we do it a bit differently? … Thinking, I apply that industry example, did it actually make it easier for the cohort to understand? [G-003]

My understanding of reflection is that you can be reflective, and you can identify what's gone wrong, and think about it, and analyse it, and then it stops there. I think reflection is more than that, it's actually then taking onboard and identifying what is going right and what is going wrong, and then adapting to your practice … making intervention to improve your practice. [H-003]

5.4.3.2 Sub-Theme 2: Self-Awareness

Another sub-theme emerged from the theme of reflexivity is the perception that being critical is associated with greater self-awareness, with the impression that criticality leads to a more conscious and accurate understanding of the self. Thus, the reflective focus is placed upon the self, with emphasis on facilitating students to achieve greater **self-understanding** and **self-improvement** through **self-evaluation** and **self-critique**:

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Self-understanding is perceived by participants as an indication that students are being critical, in the sense that criticality leads student to be more attentive and prudent to one's career choice (I-002), as a crucial element for good management practice (C-007), or, with a more general interpretation, to scrutinise one's self-knowledge (A-003):

If you go through the process [critical reflection] with them [hospitality students], they become a little bit aware, so they do tasks, presentations and assignments based on planning that for themselves ... So, that requires a lot of critical reflection for them to say ... I gotta [have to] critically look at my own [career] choices here, and say ... Have I fooled myself earlier than I want to do this? Maybe my talents are not aligned that way. [I-002]

To able to be self-aware, to not think that they [hospitality students] have the right way of doing things, and to think more about what it is that they have done. Self-awareness actually is also a key issue in terms of good management. [C-007]

It is trying to make them [hospitality students] question some of their own fundamental beliefs ... what is my own influences, how does my previous education, how does my nationality ... influence the way I think? [A-003]

Other participants (E-003, H-002) offer a significantly different interpretation of self-understanding, perceiving it as central to the personal development of human beings, with reference made to Heidegger's philosophical work of *Being and Time* (Heidegger, 1962), and the notion of angst (anxiety), which holds the potential to free individuals from the 'groundless floating' of the everyday mundane and its suffocating banality, in order to experience the authentic self (E-003). In a similar tone, participant H-002 perceives self-understanding as encouraging students to reflect how they are situated in the world, with sensitivity towards ideology and power structures that are embedded in the working context:

It's central about our own personal development as human beings ... having been born with the potential to develop a certain level of personal awareness and academic

understanding, sometimes it's very difficult, because you do reflect quite deeply on stuff and it is painful ... This awareness, to be critical aware, to think and reflect and stuff like that, it brings with it, the richness and the understanding of your own existence and the existence of others. But also, it gives rise to what Heidegger would call ... angst, because of the awareness of the situation ... Sometimes it would be easier just to go through life not aware of some of the things. [E-003]

What they [hospitality students] should be thinking about is when they are working every day, and not just doing the operational stuff. You should be reflecting on that and saying ... how was this an example of power relationship or empowerment ... organisational culture? ... What is the big picture in what I am doing here on an everyday basis? [H-002]

Closely related to self-understanding, is the perception that such an understanding will lead to **self-improvement**, with participants providing an interpretation of improving the self in general (C-006, D-001), and being open to one's own shortcoming and welcomes criticism (H-006, D-004), which requires certain degree of humility (H-007):

To question yourself and to question what you are doing, to look for ways to improve what is that you are doing ... to be a source for yourself, of encouragement. [C-006]

It [being critical] is being able to look at yourself critically ... and assess whether what you are doing is substantial ... it's about always question yourself ... Is there a better way? Have I done the, in the right way? Am I going the right way? [D-001]

Critical reflection is essential in the sense of individual personal development, and the ability to ... reflect on your individual stance on particular issues, your performance in particular areas, it is a way of learning and developing in its own right ... you are prepared to accept that your way of doing things might not be the best way of the time. [H-006]

Not that I am dismissing the word critical, but being able to reflect and understand that reflection, and being able to take on board criticism … Not taking it on board in a negative way but building and learning from that. [D-004]

You can be critical as in applying it in what you do … you can look inside yourself and also be able to reflect … I was reading a little book … it talked about intellectual empathy of humility … recognising that we are biased, we have prejudice, I think that also applies to being a critical reflector. [H-007]

Participant E-003 offers a significantly different interpretation of self-improvement; making reference to his/her own intellectual journey of transitioning from a trained natural scientist to a qualitative researcher, s/he highlights his/her reflective experience of going through such transition, and its profound impact on how s/he conceives the world:

I was trained in the scientific method even though I didn't understand it necessarily … the philosophical underpinning of natural science … I think natural scientists don't understand the epistemological and ontological basis of what they do, that includes quantitative researchers in the social sciences. Having done my PhD … in a qualitative approach, in a postmodern approach, it opened my eyes, so I could perceive the world in a completely new and different way, it was a revelation in terms of the way that I thought. I moved from consider the approach to be witchcraft, to considering that there is something that added a whole new dimension to the way that I could view things. And that had political [and] ethical, all sorts of different richness. So, it [being critical] is about this process of thinking … and then the process of what I called being reflective, which is changing what you do on the basis of reflecting on what you have done and experienced.

Associated with self-improvement, is the view that being critical is being **self-evaluative**, with the impression that criticality is to be evaluative of one's performance in a working context (C-002), or on a more personal level in general, for the purpose of scrutinising one's actions (F-003), or realising one's mistakes in order to correct them (C-001, C-003):

There is lots of opportunities to be critical in hospitality, I think those of us who work in industry spend, if we were any good, we spend all day everyday being critical ... critical of ourselves, critical of operation, critical of our results, critical of our performance. [C-002]

When it comes to personal reflection ... they [hospitality students] can't really be honest about it ... it is not about saying that you are the best, but it's actually critically looking at it and thinking, where could I've done better? And why did I do it that way? And what could've influenced me at that stage? [F-003]

Criticality should be at a personal level first. Being critical is so difficult, because then you realise all these mistakes, all these different things that other people have been questioning ... And it's not easy when you realise ... I am making so many mistakes on a daily basis, and surely, you realise that others may have a bad image of you. [C-001]

You see, in life, you don't go far if you are not critical. You continue to make the same mistakes ... Because you are not critical, you are not evaluating, you are not assessing, you are not challenging what you are doing. [C-003]

Related to self-evaluation, is the view that being critical is the capability to **self-critique**, with the general impression that it is associated with the notion of reflective practitioner (D-006), in which a practitioner reflects upon his/her craft in order to sharpen what s/he practises. Other participants perceive self-critique in a more general manner, noting that it is a crucial process leading to an informed action (C-007, H-001) or stimulating one to learn from mistakes (F-005) in an objective manner (H-003), as if one is detached from oneself and observing from afar:

I criticise myself ... reflective practitioner is what I aim to be ... for instance, I told you I video my lectures ... I look at myself, and how can I do that better, how can I teach that better, what can I help my students to learn better? [D-006]

That ability to say, this might be the way to do things, or it may not, I will try it and then criticise oneself in terms of knowing how to take it forward. [C-007]

If I am critically reflecting, I am actually thinking about my own behaviour or attitude ... So, I am thinking about what I have done in a particular scenario. And again, it's not right or wrong, it's just saying what best action for me to take. [H-001]

I tell them [hospitality students] this is how you develop, you will only get better by being critiqued and being critical about yourself. You analyse ... where is the critical point where I could go wrong and did go wrong ... it's also important you do get things wrong because that is when you learn. [F-005]

You have to have the ability to divorce yourself from the emotive of reflection, and to actually look at being more, sort of, objective about it, so try to step outside of yourself and look at what you've done, or what you are doing, or what your skills, but try and to see them as somebody else would. And that is quite difficult for a lot of people, because it requires a lot of self-awareness. [H-003]

5.5 Conceptualisation of Criticality (Research & Knowledge)

Within the domain of academic research and knowledge creation, the conceptualisation of criticality is perceived by participants as **research features** and as **epistemic conditions**. Furthermore, it appears that there is an issue of **awareness** and exposure to discussions regarding research philosophies. The three themes will be presented here with their sub-themes and features.

5.5.1 Criticality as Awareness

One of the themes that emerged from data analysis, is participants' familiarity with the notion of critical reflexivity and the research philosophies of critical realism and critical theory. It appears that the majority of participants are unfamiliar with these terms, as well as their implications to academic research. Therefore, the theme is defined as awareness with one sub-theme and key feature presented with the table below:

Awareness

Familiarity (F)

Familiarity with the notion of critical reflexivity and the research philosophies of critical realism and critical theory

5.4.1.1 Sub-Theme 1: Familiarity

Findings indicate that the majority of participants are unfamiliar with the concept of criticality within the domain of academic research. While discussing the concept of reflexivity and critical reflexivity in the research context, participants offer the following comments:

Can you define it [critical reflexivity] and I can [elaborate based on your definition]? [B-002]

You define the term reflexivity to me, and I will comment on it. [D-006]

It is the first time that I am, hearing that, I am gonna [going to] google it later. [B-005]

Sounds made up … It's not even a word … it's just to confuse people more. [D-007]

In a similar manner, participants C-002, D-002, D-005, D-008, E-001, E-002, E-008, F-002, F-004, G-001, G-002, G-003, G-004, G-005, H-001, I-002 and I-003 express the view that they have not heard of the term reflexivity and critical reflexivity within the context of academic research.

Other participants interpret critical reflexivity by making reference to critical reflection (C-007, F-004, H-005). Participant H-002 highlights that terms such as critical reflexivity and criticality are inherently subjective, and open to various interpretations, therefore, their conceptualisations are dependent on how they are being employed:

I don't think I know what they [critical reflection and critical reflexivity] are, I don't know what the difference is. [C-007]

It has to do with critical reflection. But I don't know any more than that really. [F-004]

Not critical reflexivity, but I know reflexivity, I think it's similar to reflection. [H-005]

I've heard of reflexivity, I've heard of critical … the thing is, these things, same as criticality, have different definitions and nuances. [H-002]

Referring to the research philosophies of critical realism and critical theory, the majority of participants are unfamiliar with them within the context of academic research.

Critical realism is very far off of my radar, so I can't even give you a proper definition that would represent what it is. [E-006]

I don't know about critical theory, when I did mine, in my PhD study, I tend to engage a little bit less in this really, I think, kind of woolly area, or very confusing area of research philosophies. [H-005]

Critical theory, I don't know, I don't want to make it up. [B-003]

[Referring to the research philosophy of critical realism and critical theory] Nothing to do with me. [H-007]

I don't know very much about them. I know that there is a realist school in philosophy, I don't know, in principle, much about it. [D-006]

Similar responses were given by participants B-001, B-002, C-001, C-005, C-006, D-005, E-004, E-007, E-008, E-009, F-001, F-003, F-005, G-001, G-002, H-001, H-006, I-001 and I-002.

Other participants express the view that they have a rough idea of what critical reflexivity, critical realism and critical theory are, but couldn't recall their respective definitions, as they've engaged with these concepts long time ago:

Critical realism … Probably touched upon it, and I will admit Kelvin, this is, maybe a while ago and, but I am being very honest, I couldn't recall, probably with a correct definition of critical realism. [G-003]

I can't remember now what I have read about it [critical realism], but I remember I didn't quite agree with it. That is why I completely went the other ways [Laugh]. I remember a couple, must've been half way through my PhD. [D-001]

Yeah, a long time ago. But I can't say I am, um, when I start my PhD, I imagine I will need to read or do that. [F-002]

5.5.2 Criticality as Research Features

Another theme which emerged from data analysis is the perception that criticality is a form of research feature that strengthens the integrity of research design and contributes to the robustness of research findings. The theme of research features is being interpreted from two perspectives, as reflection and as utility. The table below presents two sub-themes and key features of this theme:

Research Features

Reflection	Utility
A reaction/response	
Re-examination	Practically focused
Role as the researcher	Industry-relevant
Research decisions	Impactful research
Alternatives	

5.4.2.1 Sub-Theme 1: Reflection

For the theme of research features, being critical is perceived by participants as a form of **reaction/response**, as well as **reflection** on the process of designing and conducting hospitality research. Furthermore, it is viewed that being critical is being aware of one's **role as the researcher**, and how such a role could potentially impact the research. Lastly, criticality is being perceived by participants as being reflective towards **research decisions** and recognises **alternative options** for research design.

As a **reaction/response**, a number of participants (D-004, D-007, D-006) perceive critical reflexivity by making reference to a medical practice termed patellar reflex, which is more commonly known as knee-jerk reflex; an autonomous kicking movement of the lower leg in response to a tap on the patellar tendon:

> *For me, that would be like your reflexives, is somebody hit me on the knee then my ... Is it? (Laugh). I got it from just a practical point of view, somebody has got a hammer and hit me here [and] my leg will fly up. So, I guess, yeah, looking at how we proactive, reactive, how we react when it happens.* [D-004]

> *Is that where you hit the bone in the [pointing to the knee], looking at reactions?* [D-007]

> *Reflexive is something that happens without you thinking of it too much, a reflexive action is if I do that [hit the knee], you immediately respond.* [D-006]

Other participants highlight that being critical is to be reactive and examine (F-002) one's research, or being responsive (C-003) in general, with the impression that it is to examine one's research in particular, and encourage oneself to consider a broad range of perspectives before responding to an issue in general:

> *Critical reflexivity, I guess, it is reacting to research enough to reflect what your critical thoughts [are on research], or you [will] go off in a direction [unintended].* [F-002]

Reflexivity implies that, your ability to respond to issues around you ... do you respond to situations in a way that encourages you to look at issues from a wider range of perspectives, to query, to challenge, to question ... It is your response, how responsive are you. [C-003]

Associated with reaction/response, is the view that criticality is one's **reflection** on the design and procedure of one's research (I-003, B-003, H-003, E-003), with the general impression that it is aiming to ensure that research is properly and ethically conducted, and that conclusions drawn from research are reliable and robust:

It [critical reflexivity] is questioning your own practice ... let's think a lot more carefully ... let's not just throw our usual questionnaire out, let's see how we can ground this in something more sensible, once I got my result, I need to then reflect on what it all means, what are the limitations. [I-003]

Critical reflexivity ... being able to look back at my research ... I didn't do it the right way, maybe not enough data to come up with this statement ... Looking back at it and judging my own decision, and my own outcome of my research ... Maybe I don't have enough substance to come up with the conclusion that I did come up with. [B-003]

I think critical for me, in relation to research, is about honesty ... ethics, and it's about actually the finished product representing an honest and frank interpretation of what the research is found in the data. [H-003]

[Example of being critical to one's research] My PhD research was based on a series of focus groups ... done around a meal, the first set of three focus groups that I did, I looked back at what I done, and then the next three I changed what I did. I hate paper plates, but I used paper plates, because the noise of the cutlery ... in terms of recording, I raised the microphones up off the table, so they are about 18 inches above the table, because too much noise and vibration. [E-003]

Following his/her perception of criticality as being reflective towards one's research design, participant E-003 offers a significantly different interpretation of why one ought to do so, noting in particular to hospitality research, that it is to scrutinise one's ontological and epistemological stance, as well as the underpinning rationale of conducting research:

Critical research involves an approach to hospitality that is open and questioning in all that it does. Specifically, questions not only the things that we observe, but the methods that we use to observe and the way that we analyse that data, and the world in which we live. So, it involves being critical in terms of epistemology, ontology and everything goes ... there is a great danger that we just do the same stuff.

Related to reflection, is the view that being critical is to be aware of one's **role as the researcher** and consider how such a role may impact how research unfolds, as well as the outcome concluded from the research. Overall, it appears that being critical is perceived by participants as a crucial element which qualitative researchers ought to embody (B-004, E-006, B-006, B-001), with other participants emphasising that it is to recognise the positionality of the researcher and to acknowledge, in an explicit manner, the subjectivity introduced by the researcher. However, not all participants interpret criticality in such a manner:

[Critical reflexivity] That is more about looking at yourself, as well as your own self-examination ... of what you are doing, you are approaching ... It is important, as a researcher, to be able to do that ... I think it makes your own research, and your own research journey, and your outputs better ... I don't see it related to hospitality as anything different to any other disciplines. [B-004]

Reflexivity is, a qualitative researcher is not just doing, kind of, stand alone, at the end, reflection that you put somewhere in a chapter of your dissertation or thesis. For me, reflexivity is an ongoing process, something that I think is central to my research really on an almost everyday basis. [E-006]

Other participants perceive criticality from a more personal perspective, making reference to one's own personal research journey, and stating that it is to reflect upon one's theoretical framework (B-001), or crafting the narrative of one's own research findings (B-006):

As a researcher, I am reflecting on, on my own understanding of, of not an issue, not a problem because it's a little, in my personal research, it's sort of trying to, at this stage of my research, trying to understand, you know, links and trying to come up with a theoretical framework and reflecting on that. [B-001]

Critical reflexivity ... digest all your reading and putting into writing ... not as reading a book, because this is not what we want as writing a ... well written story. I think this is the main thing, digest the reading because the reading is quite excessive. Sometimes, you do read a lot and how this reading, reflect in your [conference] presentation as well ... the more reflective you are in terms of digesting and understanding the topic, and applying that back to writing or presenting, I think, the more your topic is you hold it in your hands. [B-006]

A number of participants (A-003, B-002, E-006, A-004) view being critical to one's research as to reflect on one's identity as the researcher, and consider the potential impact such identity has on generating and interpreting data:

It is understanding your own practice, and the role, especially if you are talking in terms of research, it's the role you play as an individual and how you are an agent within your environment, what changes your presence creates. [A-003]

When I did my fieldwork, I introduced myself as a colleague [hotel manager] instead of saying researcher or as an academic, because I was interviewing four, five-star hotel internal managers ... All these data made sense to me, I could understand very well where the manager was coming from. [B-002]

When I think back of my PhD, reflexivity was a core part of that, because I had to always reflect and think about my actions as a researcher, how I influence things,

how the study develops, how I interpret things ... I've got that in my PhD ... where I reflect on my whole study. [E-006]

You've got to think about your role ... who you are, and how that impacts on how you research ... How it impacts on your relationship with your subject, how it, participants rather not subject ... It's a big part of any qualitative researcher ... It is very disingenuous to say that qualitative researcher can be objective ... you are always filtering what you hear, what information you gathered through your own private interpretations, your own biases ... it is important to recognise the researcher's position in the research [A-004]

Participant A-004 continues with the example of how s/he made the semantic switch from 'subject' to 'participant' during his/her response, and how that reflects the nature of data collected and the manner in which data is analysed:

I really crafted my sentences and really thought about the words that I was using, and what they meant, and that's why I corrected myself to participants, for example, because I never talked to a respondent, because I always said that it was co-constructed data, therefore they couldn't be respondents, they had to be participants.

Other participants (H-006, H-007, E-003) offer a deeper insight as to what being critical to one's research entails; it is being reflective towards one's positionality and subjectivity as a researcher, and the importance of addressing the potential biases and prejudices openly in one's research:

A qualitative researcher ... if you see your research project as an ecosystem, then, as a researcher, you are embedded in that ecosystem, and your actions will have an impact ... my understanding of critical reflexivity is taking the time to actually think about what the potential impact of those actions have been ... and they are particularly relevant when you [as a researcher] are embedded. [H-006]

You would write, even a reflexive chapter or reflexive section, because that just acknowledges how you are, intellectually, how you are positioning yourself within the study ... critical reflexivity ... is about recognising one's own biases, prejudices, in an open way that is acceptable of our research methods ... the scientific research doesn't see reflexivity as relevant, and yet it would be, because if I am researching on cancer, and if someone close to me has been affected by cancer, I am driven in a different way completely. [H-007]

[Using his/her PhD as an example] I went through a [reflexive] process, and I came out with some ideas following this process, and about the nature of [food] authenticity [PhD topic], and I was very conscious of the importance of my family, and so I thought, right, I must take this into consideration when I do my analysis, which is fine ... [However] I thought that my participants, when I talked about perceptions, the authenticity of food, will be interested in organic food and certifications, things like that, and I did my literature review on that basis ... I started to do my focus group, [and] the first thing they said was authentic food for me is the food of my family, and I am sitting there thinking ... So, I didn't listen to myself or I thought that other people would be different to me, so what am I doing? Am I saying that, in some way, I am different to other human beings? [E-003]

Participant E-004 provides an example of his/her research study, that s/he was deeply related to and interwoven with the research topic, that s/he was the generator of data, to demonstrate what being critically reflexive to one's research means:

I come from a background that gender is really relevant to everything you do, if you come from a Middle East culture, then being a certain gender really influences everything you do and influences how people look at you, and influences the chances you get in life, and influences your education and opportunities you get. So, all this, you can call that baggage if you like ... is making me reflect and making me think, what do I do with this? What do I do with my experience? How can I use this to reflect on my research? And I really enjoy so much working on this, reading about this. So, I think it comes back to my troubles, it comes back to my own experiences.

Participant E-004 continues with the details of his/her research:

I did write a paper about auto-ethnography, where I was the generator of the data myself ... as a researcher in hospitality ... I could do reflexive research in order to reflect how I was treated as a hospitality worker ... And I think this is good in raising concerns ... For example, in my case, I did it as a Muslim worker working in the hospitality industry, so this is raising awareness about what my expectations were, how my expectations were handled by my employer, and that dynamic of the relationship between a Muslim worker and hospitality employer. So, I think reflexivity will help in raising, I have a voice as a researcher when many employees will not have that voice ... It's helping others with no voice to get issues and concerns across.

Related to the role of the researcher, is the perception that being critical is to consider and scrutinise the **conclusions** arrived at and **decisions** made on research (H-005), as well as to consider **alternatives** to improve one's research design and outputs (H-003):

It [critical reflexivity] is similar to reflection ... but it's more in terms of when you do something, when you engage in research, and the whole process, you constantly reflect on decisions that you have made, and why you made this decision, and what are the potential alternatives ... and what are the strengths and weaknesses ... Reflexivity is more of a constant reflection of a researcher's actions, and how that can be improved. [H-005]

You would look at the methods and methodologies that you've been adopting and questioning your own perceptions ... if you are somebody who believes in numbers and hard facts and you are more positivist, then it might be about being reflexive and thinking there maybe something else that I need to do in terms of qualitative research ... A reflexive researcher is somebody who doesn't just stay in that same mode but looks at ways to improve and widen their research perspective. [H-003]

Other participants offer a significantly different interpretation of what considering and scrutinising research decisions entails, with the impression that it is to scrutinise the rationale of conducting research in the first place (H-006), and to ensure that it is not merely to satisfy external audit frameworks (E-009, H-002). In addition, being critically reflexive is associated with one's willingness to engage with cross- and inter-disciplinary research (H-002):

A critical researcher is a person that says, why are things done the way they are done, and who benefits and who loses from being done in that way ... But I do think if you poke the status quo, and you are thinking about actually there are different ways in doing it, the responsibility then moves to actually providing some insights into how that might be achieved. One of my biggest frustration with the CSR literature around that very critical perspective is ... all business is bad, and it is rubbish ... nobody actually moves forward with a suggestion as to what are the alternatives. [H-006]

There is not enough reflexivity in research, people get database they can get, and then they want to publish with what they have at any cost ... This is not really a reflexivity. But I do think that in order to get more reflexivity in academia, we have to value not only the number of outputs that you have, but the quality of the outputs that you have in term of impact and reach, because if you notice it's like a machine you have to produce papers. [E-009]

The academic, the ship that just sailing along the water with people doing what they do best, following the topics and research methods that they are more comfortable with, and that comfort zone, will give them expertise and will produce good research output for a particular research department. But on the other hand, there is ... innovative chaos, that if people do step out of their comfort zone, there may be some synergies there, that the department can get through say, perhaps, a cross-disciplinary, interdisciplinary research, um, and I think if you create a culture like that where people have the space and comfort, come out of their comfort zone, and try and experiment new research ideas, new research methods, and to go into fields that they haven't been in before, then you might actually end up with synergies that create a better overall output for a department. But it requires an act of faith to do

that, and the current systems and mechanisms are about safety first. Let's do what we do well, let's get through REF ... So, I see benefits of that reflexivity and creating the culture of reflexivity, and to step outside the comfort zone. [H-002]

5.4.2.2 Sub-Theme 2: Utility

Another aspect of research features is the view that critical hospitality research is a form of research that emphasises practical utility, with the general impression that hospitality research critical in nature would be **practically focused**, **industry-driven** and aim for **impactful outcomes**, although participants interpret these features differently.

In a general sense, several participants (B-005, E-004, G-005) highlight that criticality is an expected condition for research and serves as the underpinning of any academic discipline:

Can research be something else besides critical? [B-005]

Every research has to have an element of criticality, it is something that is embedded ... otherwise it would be descriptive research. [E-004]

To me, all research should be critical. [G-005]

Other participants associate critical research as research that is **practically focused**, with the general impression that being critical is research that is usable (C-007), understandable by and applicable to practitioners and entrepreneurs (C-001):

I know it's not quite the same use of the word, but realistic, and applicable ... So, I would expect out of that [research], something that we could use. [C-007]

Being theoretical and conceptual is great, but if you want to have a contribution to the real society ... you have to use a language and terminology that will be able to be embraced by real people, by practitioners, by entrepreneurs ... I think sometimes academics use a terminology or language that is not applicable to real life. [C-001]

Several participants (A-004, A-005, C-007) appear to interpret the terminologies of critical and realism in a rather literal sense, with the impression that research underpinned by critical realism is to address crucial and realistic issues faced by the hospitality industry perceived as the commercial provisioning of food, beverage and accommodation:

It is being critical and being realistic at the same time ... It is looking at the real world ... with that critical lens ... the research would probably have a fairly practical base, it would be research people working in hospitality for a start, so you want to know what their real life and their experience is. [A-004]

Critical realism ...that is probably saying in simple languages ... needs to be literally realistic, you got to look at things with your feet on the ground. I mean hospitality is fundamentally about food and beverage, and accommodation ... you gotta [have to] look at things from the point of view ... the realities of delivering food and beverage and accommodation operations and such. [A-005]

Critical realism ... has always meant a type of rationalism ... let's take what is, and make sense of it however it is necessary to understand it ... It is not quite the same use of the word, but realistic, and applicable, so, I would be expecting, out of that [research], something that we could use. [C-007]

Furthermore, several participants (C-004, E-001, D-008) appear to associate criticality with a particular research strategy, and/or research instrument chosen for data collection:

Critical realism would be much more about qualitative research. ... If I wanted to know what was going on in a hotel, I'd rather go in and observe it, than actually get people to fill out the questionnaire ... That is critical realism, go in and experience it before I even start the research. [C-004]

Critical theory would be something that I haven't tested in the field, so it would be, I have a really good theory about how this would work, and I've tested the theory, but I haven't applied it in context ... I think that could also be qualitative, but it wouldn't

be something that I have observed ... something that I could do from here [academia] as opposed to doing something from being immersed in the industry. [C-004]

Observational research could be critical, could go and sit down in a five-star hotel, reception area, and observe a specific area of customer service, customer care, check-in efficiency, you know, planning whatever. [E-001]

I've come from a strongly vocational background. So, to me, all my research is empirical. And I didn't get this idea of just going out and reading other things that are being written, and then bringing them all back in, and I think that's the critical philosophy side. [D-008]

Critical realism ... it is more pragmatic, it is how people behave, this is what people do ...it would be an empirical study of some kind. [D-008]

Associated with the emphasis on practical orientation, is the view that critical research is **industry-relevant** research, which aims to assist in understanding and solving issues currently faced by the industry, as well as the near future (B-002, E-005, H-001, E-009). Other participants view that critical research is to address issues in the hospitality industry in order to bring improvement (G-004). Overall, it appears that theses participants perceive criticality as research that addresses crucial and urgent issues within the hospitality industry as commercial hotels:

If you see hospitality as a discipline in academia, it's really practical, what is our role in academia? To prepare the future manager of hospitality. It is not to prepare somebody to deal with abstract conceptualisation, you have to deal with people who are going to solve real problems and are going to manage real people. [B-002]

It's good to have theoretical models just to enhance hospitality as an independent discipline. But at the end of the day, we have to decide who we are ... Do we want to be the kind of people who are producing knowledge in order to help hospitality progress? Or we just want to be another discipline that produces abstract

conceptualisations of hospitality? Personally, I cannot think that any abstract theory helps hospitality, because for me, it's straightforward ... Hospitality is tangible, it's there, it's people, the customers, the products, it's there, okay? It's not philosophy, it's about how you deal with the industry and its problems. So, for me, as a researcher, is to talk about existing problems. [B-002]

I came from a management background, okay? And from the management background, you are looking to hospitality as an industry where you operate management principles, strategy, operations and all that to deliver things ... My approach is, okay, do you want cold coffee or not? If you don't want cold coffee, let's bring you hot coffee. If you want cold coffee, you are a satisfied customer, okay? ... I don't find, I am struggling to find this industry as a phenomenon. [E-005]

I am an operator and a pragmatist, I would always come at this [research] from an industry perspective … That is saying where is the industry going? What we are doing? What are the skills needed and things like that? ... Going back to some of the stuff that I read, particularly some PhDs, shall we say, you can't actually see where that's going to have any benefit to current or future industry managers. [H-001]

It would mean that we do not anymore present facts, but we critically analyse them, and we are trying also to predict what is going on in the future ... So, when I think about critical research ... I think about several different areas ... one is the work labour, which is a critical area in hospitality ... So, when I think about critical hospitality research, I think to answer big questions ... big questions that are affecting the contemporary hospitality industry. [E-009]

Critical research should be aligned with ... what does the industry, where is the industry need, knowledge and understanding, where is the lead? Where is the pain? (Laugh) ... And how can we research help to smooth that pain ... And give the industry the direction that needs to strategically. [G-004]

In addition to stating that critical research is industry-relevance research, participants C-004 and I-002 offer their view on academic research which they perceive to be irrelevant to the hospitality industry, highlighting that it would be a failure if research is not applicable and adopted by the hospitality industry. Furthermore, participant I-002 offers a personal critique on academics who conduct and publish research that is not industry-relevant:

Critical is about developing new knowledge, it's about going in, critiquing how things are done, and then developing new systems, new processes, new knowledge that people can use to take the industry further …. Doing pure research for research sake, to have other academics just read about it, and nobody use it, to me, it's a failure, and to me that's not critical. Because you can only critique something once you have used it, applied it, and renewed it … And the end user is the industry. [C-004]

New knowledge needs to be used, and if it is new knowledge in hospitality, it's the hospitality industry that needs to use it … I am a great believer that if you are going to be doing research, it should be with the industry, because they are going to be the end users of whatever it is that you are going to be doing ... And that should take a business, or the industry, or the sector further, to help it grow. [C-004]

Every theory that actually matters must be related to industry in some way, must be useful, otherwise lose it, if it is not useful, lose it. That is why if it comes to research and journals, if that doesn't reach industry, I am not interested. And most of it is read by academics and then filed or otherwise put in a nice box, and then never being read by the industry, because it's too technical, it's too academic. That is why some other universities come up with trade articles, that is of use to industry, because they can understand it, it's short enough, it's lay in its term, it's easy to understand, they are catered for trade, for industry, not for other university, not for peers. [I-002]

We forget sometimes who our researchers supposed to serve, because in many ways, there is great reward, not just money wise and grant wise, a lot of encouragement of actually doing 4 and 5-star journals … and recognition from your peers, which has limited value, according to me … you get recognition in your academic circle, so

what? What does it really mean to the rest of the world that are not academics? It becomes like an old boys' club in many ways, in the academic environment, which I don't agree with, because we got to remain relevant ... I think free education is going to be across the world pretty soon, and I think academics might have to make their money some other way, not through academic research, but through practical, industry-led research. That is what they are really saying now, impact, impact, impact, but the academics still don't know what the hell impact is, and how is it going to, they are not in a position to go and try and focus what does impact gonna [going to] be, they can envision maybe in their little mind ... but if we learn to talk directly to industry, if we are not involved directly to the industry, we don't get it right, and hospitality is very industry-related, it's not like literature ... So, it's gonna [going to] be related directly to the industry. [I-002]

On the topic of industry-relevance, participant B-004 provides a more sophisticated comment in terms of critical research in hospitality, by drawing his/her understanding on the intellectual development of critical tourism studies, participant B-004 offers his/her view on why it is a challenge to develop an intellectual discourse of critical hospitality studies within academia:

[Referring to critical tourism studies] We don't want to know about low cost airlines, we are much more about ... how can we save small island and save its original tribes. [But] in hospitality, we are being more organisational-oriented, whereas tourism is developed more from a destination, looking at destination, or looking at tourist ... I think it [hospitality research critical in nature] influences other academics and other researchers. But it doesn't touch the industry ... There is no value [to the industry], how is it gonna [going to] make me more money. [B-004]

Related to industry-relevance, is the perception that critical research is research that is **impactful**, with the impression that it is an expected outcome not restricted merely to hospitality research, but research in general (D-001, C-004, H-005), while others emphasise that impactful research is meant to move the hospitality industry forward technologically (E-006) and bring about positive changes (H-004):

This is how I would understand it as a research [that] is critical, critical in terms of choosing the impact that you want to make. [D-001]

In its [critical research] simplest form ... I would think that I will be bringing something that would have impact ... It [critical research] would be more observational, would be looking at the impact of something. [C-004]

Being a researcher, and if we really want to go down this route of being a researcher in academia, I think the research that you do would not be in a traditional sense ... you do research which will have an impact, a critical impact on something. [H-005]

For me, critical research ... would be that I look into hospitality research in the future, so maybe, how does technology versus human is going to affect the industry ... What would be the role of future robots in the industry? ... Where do we go in terms of experience economy? How does this change the nature of the industry processes and people? All those new topics that are affecting the way hospitality is moving forward in the future. [E-006]

Participant H-004, while employing a research project s/he is involved with as an example, discusses his/her interpretation of an impactful research for hospitality, with the impression that critical is meant to address imperatives such as moral and ethical issues faced by the industry, while also offering a personal rationale underpinning his/her view, that s/he sees it as part of the responsibility of being an educator to introduce these issues to hospitality students, who are likely to become future managers and having to address these issues:

What makes it [research] critical? Is it because it's vital? ... We are doing this research now because [this research topic[19]] is becoming more and more of an issue, it's more of a fastest growing criminal activity ... we are doing it because the team of researchers had this moral and ethical imperative that this would be a value to the

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[19] Inclusion of the research topic is likely to reveal the identity of the participant.

industry, so that is critical to the industry, and the industry might not want to know, as we found out in our studies. But in the UK, it's critical because of [policy name], larger companies have to put on their CSR platforms ... So, it depends whether you are looking from a business perspective or a moral perspective.

While I write marketing textbooks, entrepreneurship, franchising, all the articles I published, they may have some value, I would like to think that there is probably more value that, maybe we've done some good with this research, as opposed to doing no harm ... and that is where we wish to be thinking, as companies, it is no longer good enough to just do no harm, we have to be seen to be doing good. So, this to me is a topic that hadn't addressed, it is more morally and ethically important, as educators ... it's our responsibility to bring this forward. So, to me that is critical, because we are bringing this information to classrooms now, so that educator, so the students who will be the managers of the future are aware of this situation. [H-004]

Participant D-006 provides a rather lengthy comment in terms of his/her interpretation of an impactful research for hospitality, with the impression that impactful and powerful research would attract the attention of the industry to reflexively examine issues highlighted by the outcome of critical research, in order to improve the industry and move it forward:

I think hospitality research ... there is not a lot of reaction or reflexivity to it ... I would say if you could increase the impact of your research ... there will be more of a reflexive response to that, I would like to think that our research was so powerful that it actually got the industry to sit up and listen, and to be reflexive, if you like, about what was saying about them.

A lot of our people [hospitality academics] have come from the hospitality industry, they are not pure academics originally, they kind of worked their way back into academia and they look back on the industry, but they are not as critical as they should be. And so, the industry doesn't have to respond to them ... there is not a lot of powerful research ... the industry doesn't respond, we need to learn how to make them be reflexive.

Similar to the previous presentation of the feature *industry-relevance*, the topic of academic research and industry-relevant research is also being discussed with reference to the interpretation of impactful research, with the impression that several participants were unable to understand the idea of conducting research for research's sake, albeit participant H-001 offers a more detailed explanation on the dichotomy of the issue, noting, in particular, the demographics of hospitality academics and the current auditing culture within academia:

Research that actually will make a difference, and there is a lot of research that is done which doesn't make any difference at all ... It's just being done for the sake of it ... we could read hundreds and hundreds of journals to find out nothing ... And perhaps that is why I don't do quite so much research as I should ... Why would I want to do that? And what impact is it gonna [going to] have on the industry. [C-005]

The difficulty for me is academic research that has to be published in academic journals is read by very few people. And there is this dichotomy ... from an academic perspective, we are expected to publish in academic journals, but if only 500 people are reading it ... where is the dissemination of knowledge? Where are you making a contribution? Because the people who need to know are not actually reading it ... Then there is the opposite end, which is the industry, who are the people who really need to know this stuff ... So that the information is getting disseminated to the people for which is really intended ... Hopefully, a lot of research that is done feeds into teaching ... feeds into management and its broadest context, and therefore improves the nature of the industry. [H-001]

People in the wider academic world ... the criteria that they are using to look at the success of your department are things like the REF, are based on not necessarily just the industry impact, but also the amount of academic journals you get published in, and 3- and 4- and 5-star ratings ... the measures that have been used to say how successful you as a research institution ... are defined by the academics, they are not defined by the industry. So, you have to play that game well ... Where [this institution] is being successful in getting industry money, has been where industry has sponsor

specific projects, or we did some research projects a few years back, with some of the risks and governance stuff ... there has been money available from hotel groups ... But getting more generic money, or money from more academic studies where there isn't a direct cost benefit ... It is very challenging ... one of the things that academia measured on is how good that you are bidding for funds. [H-001]

Relating to the demographics of hospitality academics, participant H-002 provides a lengthy account of his/her view on the topic, noting, in particular, the importance of one's sensitivity towards the audience one is engaging with, as well as highlighting, with a research project s/he is involved with as an example, that balancing academic research and industry-relevant research is not only achievable, but also very fruitful, albeit requires great intellectual labour:

I had that hospitality degree and a hospitality background in terms of most of my working life was in the hospitality itself, there was that one aspect of it. But all the critical aspect, the social science or the other, the stuff that I find intellectually most interesting comes from everywhere else ... the two don't necessarily coexist that well. Because in terms of what the business was all about, and what working life meant ... there was no point intellectualising things but getting on with it, it's about solving problems ... there is always that sense of tension ... you always in that sort of in-between, which is actually got its advantages.

You have to be able to, certainly in [an] ... ex-polytechnic environment ... talk to different audiences and to understand the stuff that you say to one group of people is gonna [going to] be completely different to the stuff that you say to someone else, and the two don't really coexist ... appreciating that difference, I find that perfectly normal ... I can relate to some of the people that work in hospitality, but at the same time, I think I wouldn't want to live my life totally in just, in that domain, neither would I want to be one of these academics who just has no desire or requirement to engage with the outside world ... I find it quite healthy to be on the margin of these two groups.

There are some questions about ... consumer behaviour and stuff that you shouldn't, they are just different, they are parallel debate. And that is why, for example, we had a research about [hospitality and care]. One was published in management journal, which focuses much more on management implications, one was published in a sociology journal ... was much more about parenting, identity, power ... much more feminist argument, and the other one was much more practical ... there were some overlap between the two papers, but there are two different audiences, two different types of language to some extent ... it's harder work, because you have to, sort of, read two separate literatures, and you have to try and understand two separate publishing cultures.

5.5.3 Criticality as Epistemic Condition

Criticality, within the conceptual domain of academic research, is associated with the epistemology of hospitality, in particular, the theorisations of hospitality as a concept. Therefore, this theme is defined as epistemic condition, and it is interpreted from two perspectives, theory development and critique. The table below provides an overview of the theme with two sub-themes identified and their respective key features:

Epistemic Condition

Theory Development	*Critique*
Theory progression Examine existing theories Make sense of reality Question & criticise reality Philosophical space	Ideological critique Scrutinise existing theories/knowledge

5.4.3.1 Sub-Theme 1: Theory Development

Critical research in hospitality is associated with the theoretical development underpinning the conception of hospitality, with the general impression that being critical, and adopting the research philosophies of critical realism and critical theory, is to engage with the **progression** of theories, as well as to **examine** existing theories. Furthermore, it appears that several participants associate critical research as to **make sense** of, as well as to **question**

and criticise reality. Lastly, a number of participants interpret critical research as a **philosophical space** between positivism and interpretivism.

Theory progression is perceived by several participants as the manifestation of criticality in academic research, with the general impression that the aim of a critical research is to advance theory by its application (B-003, G-005), consider broader theoretical perspectives (A-005, B-001, B-004) and engage with multi- and inter-disciplinary research (B-004). Other participants (E-008, G-005, C-003, I-001, H-004) emphasise that it is to facilitate in the development and maturity of hospitality as an academic subject of study:

[Providing an example of research underpinned by critical realism] We look at a situation or a business in a point of time, and then we adopt some theories to understand what is happening, to explain the reasons for why it is happening. [B-003]

Theory development by itself is useless unless it has a practical output ... You can theorise all you want but unless it's got applications and it's got practical output ... I actually don't particular see value in it ... if we are going to engage in research, if we are going to look at different theories, then, there has to be some positive output from that ... you cannot have just had theory for theory's sake, it must have impact in the business community or ... application to real world. [G-005]

Looking at things from a wider perspective, you are not just looking at the factual information and drivers of food and beverage, accommodation and so on. You are also looking at social factors and cultural factors, economic factors, technological factors ... So, look at it through from a broader perspective. [A-005]

I guess that [critical theory] is ... looking at the different facets of a theory, or the different theories that linking into an issue or a field. [B-001]

I see it coming out of the hospitality studies research of hospitality ... it's something that is important that more and more social sciences, or other disciplines, other

conceptual fields coming in to look at our industry, or to make us better understand things. [B-004]

Critical to me is to use different approaches to view the industry, or our businesses from a different perspective ... I see it as to be more academic and more theoretical. But I mean I don't really have any complex. Just, I think sometimes they are completely out of touch with the reality ... It's lot of interdisciplinary kind of work ... I think it is quite a melting point, which is kind of how it should be because that reflects how the world is about also how the industry is ... it has allowed people from completely, who don't even know us as an industry, to come in and talk about their research. [B-004]

More specifically, a number of participants (E-008, G-005, C-003, I-001) highlight that critical research is necessary to develop hospitality as a concept, as well as an intellectual community, although not all participants are certain regarding this particular view (H-004):

Hospitality research is fairly traditional, mostly quantitative, statistical, and therefore, no advancement, advancing the knowledge. Quite often, it was testing what someone else already done in a different way, or in a different environment, or a different case study. I am not sure much advancement was done, it's quite a lot of financial papers through questioning and promoting revenue management as a concept against traditional finance, but I believe there is some good works being done at the moment … this critical research towards hospitality as a concept, hospitality as philosophy ... I think, it got lost a little bit in the management community, because there is no real new thinking, but within the philosophy community … I think there is new thinking. [E-008]

It [critical research] is about theory development and theory testing, and moving our understanding, in whatever we are looking at, forward … There is a body or a level of hospitality research ... it doesn't think about it in terms of paradigms and in terms of testing theories and establishing theories. And so, it's a level below that, and I

think that ... if we, say, compare yourself maybe to generic business subject or marketing, I think some of our researchers ... are not at that level. [G-005]

Our problem in the industry ... because our, very shaky epistemological grounding, we tend to apply knowledge that has been developed by others, and not necessarily ourselves. We are not doing enough critical research ... to develop new theories within our own field of practice that we can apply. [C-003]

One of the big criticisms of hospitality research, is that it's not being underpinned by theory, it's been very practical ... it's doing a marketing plan, it's consultancy-based, it's not adding to theory... if we are to develop a critical research agenda, it has to be one that goes to the next level, that it does make a contribution to knowledge in a field ... hospitality is always gonna [going to] have a practical thing, whereas tourism has made the jump ... more of tourism research makes a contribution towards theory development, whereas hospitality is very limited. [I-001]

Participant I-001 continues by highlighting a deeper issue faced by the academic community of hospitality, noting the inter-relational nature of hospitality research, hospitality journals, hospitality academics and hospitality courses in HE:

The difference with tourism is that if you look at the early academics in tourism, they came from other disciplines, they are geographers, they are economists, they are historians, they are anthropologists, sociologists. So, you have people that were anchored in another discipline, and so they brought their disciplinary bags ... in hospitality, many people either come up through the trade ... fewer people [have] got PhDs in hospitality than in tourism. And the people that have come up, come from a hospitality or tourism undergraduate programme, which has no disciplinary base, it's a business study sort of thing, so they've got no theoretical anchor. So, research in this area don't have that disciplinary base that other fields have, and I think that is a real problem.

And that is why we are struggling to recruit people here, because they have to publish in the top journals, and you only get in there if you are making that sort of contribution, and a lot of hospitality compare with tourism ... is very much the second citizen of tourism ... I've seen very little research that is more than just enhanced consulting activities, and that is a real problem. It's fortunate we've now got two 3-star journals [referring to CABS rating] in hospitality, until a year ago, we had none. Here, the expectation is that you only publish in 4-star, so we are recruiting at the moment, hospitality people don't have that ... even if we get them to interview, they don't get our positions ... if you look at people in hospitality, many of them are trying to turn their work to tourism, because that is where they get the chance to publish. But then the down side to that for us is that, we are getting fewer PhD applicants in hospitality because the MsC students, they read the hospitality journals, and they don't see [this institution] there.

While commenting on the conceptual nature of hospitality as both a social function and as business and management, participant H-004 appears to view the two perspectives as fundamentally different conceptual domains, and s/he seems to be uncertain regarding how the sociological perspective of hospitality can be situated within the conceptualisation of hospitality as business and management:

Hospitality means two things, hospitality as a social function ... you come to my house, I offer you hospitality ... you see people on the street, you help them, it's hospitality, host and guest ... Here, terrible hospitality, I haven't even offered you a cup of tea ... We have people that look at it from a very sociological perspective, and so they are looking at critical hospitality studies, as opposed to hospitality management ... those are fundamentally different things. When I try to think about what is critical hospitality, from a management or a business perspective, I am not sure what that means. So, you tell me, what does it mean?

Related to theory progression, is the view that being critical is to **examine** existing theories (H-003), with the impression that doing so ensures that theories would remain contemporarily relevant (B-005, C-006), to scrutinise how hospitality is applied to particular

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context (H-007), and to question existing hospitality theories that are predominantly underpinned by the rationale of practical application (I-003):

It [critical theory] is looking at theory critically and questioning ... how robust those theories are, and can I prove or disprove them. [H-003]

Critical realism and critical theory are pretty much the same thing ... Critical theory is something new. They go back ... and they question all the theories and the concepts that are out there, and they try to develop new theories that are more applicable to today's environment. [B-005]

Critical research should be going over ideas in research, which is done before and ... trying to say as it self-validates, how do we build on it, how can we re-contextualise it in terms of what we are doing now? [C-006]

A critical piece of research, I think would always question, or would always seek to understand how hospitality is applied in a particular context. [H-007]

It's making hospitality research more academic, or theoretical, more questioning. A lot of hospitality research, and I will be guilty of that, have been very applied. And maybe that something more critical ... would be taking it [hospitality] into that more theoretical arena, more questioning of some of those theories that we live by. [I-003]

Associated with examining existing theories, is the perception that conducting critical research is to engage with theories in order to conceptualise and **make sense of reality**, by finding gaps in existing theories (G-005) or contemplates the nature of reality (C-003, B-005; D-001):

It [critical theory]'s about that establishment of the theory based on the research ... Critical theory is probably the backbone to much of what we do ... understanding where the theory may have a gap in it ... as researchers, we are always looking for

the gap in order to drive that theory forward ... if we are developing theory, we are looking at other people's theories critically. [G-005]

Critical realism looks at the reality of the situation, you know, it exists ... but sometimes it can also be non-existent. So, my philosophy of research is integrated approach ... Critical realism focuses on looking at what situations exist ... we are talking about the ideal, you know, the reality in these links between idealism and realism. [C-003]

Critical realism, the way I explained to students is when you don't take anything for granted ... With critical realism, we consider the phenomenon doesn't exist, you don't take it for granted ... So, you criticise, and you look into the phenomenon itself, and then you go into deciding how you are going to study the phenomenon, and which aspect you are going to see ... So, you are more critical in the, even from the starting ... from the foundation of the research that you are doing. [B-005]

It [critical realism] has something to do with ... there is not just one reality of it, we all create, we just perceiving, let's say, this tree ... is it green tree, or ... sage green? [D-001]

Other participants (H-002, B-003, H-006) provide a more accurate description in terms of the philosophical principles underpinning critical realism; an objective reality exists independently from subjective conceptualisations, and that research is focused upon revealing the generative mechanisms which hold the potential to enable and actualise phenomenon:

Critical realism ... has a particular ontological view that I don't necessarily, it's a particular view of, in terms of cause and effect, and how they see the world works ... the idea of somehow acknowledging that there is a reality beyond discourse that I totally, I can relate to, which you get is much more that critical realist view of the world. [H-002]

Critical realism is when you assume that the reality does exist outside of your control ... You assume there is a reality out there, out of your control. But you can analyse it, you can look at it, and have your thoughts and judgement about it ... It must be a research different from positivism, so to not measure something in the numerical ways. [B-003]

What it [critical realism] would bring is a realist bit of understanding, what is happening now, and what mechanisms are ... I always think critical realism and the mechanisms, and to me, it's quite interesting around some of the mechanisms that are probably rooted in power, because most of them are. [H-006]

Similar to the literal interpretation made by participants that critical realism is to address crucial and realistic issues faced by the hospitality industry, participants B-001, B-004 and B-006 associate critical realism in research with **questioning and criticising reality**:

I can sort of see what it [critical realism] is ... critical, criticising reality. [B-001]

The realism part is about accepting knowledge as you see it, and it is more kind of pragmatic. And the critical part is ... how you therefore question what you might see in reality. [B-004]

It [critical realism] is about examining the reality of something. [B-006]

Lastly, several participants, while discussing critical realism, perceive it as a **philosophical space** between positivism and interpretivism. However, participants view its implications differently, with the impression that some participants (A-001, H-003) perceive it within the realm of methodological strategy, while others interpret it from an ontological perspective (H-006, H-005). It is worth noting that participant E-003 provides a deeper interpretation of critical realism.

It's not a positivist approach and it's not a qualitative approach, it's somewhere in the middle. [A-001]

My interpretation is that it [critical realism] is something that grew out from the positivist approach, and post-positivist, where you say, actually it can't all just be about numbers and about black and white. And then, at the other end of the scale, you got ... interpretivist, it can't all just be necessarily, sort of, your interpretations of your set of data, because we need to find patterns, we need to find robustness to it. So, there is tensions about ... our research is right, your research is all too woolly ... Critical realism ... comes in and try to bring those things together and say ... there are elements of stuff where numbers and hard data are really quite useful, but on their own, they don't tell us much, so you need to find some of this qualitative stuff, which helps to give us explanations and meanings ... My interpretation is that it leads us to more of mixed methods and multiple methods of research, in order to strengthen the robustness of the conclusions. [H-003]

There is a reality that is outside of the, just the individual's construction, but it isn't an absolute reality, and there isn't a sense of, a definitive hypothetical reality that can be tested by hypothesis ... so it was being able to find a philosophical space that was in the middle ground between the two opposing sides. [H-006]

If we are talking about two ends of the philosophy, positivism and interpretivism, it's kind of two ends. I tend to prefer to take a bit of from both ... somewhere in the middle position ... I think in life, I tend to be a critical realist, because in terms of realities, I think I kind of believe there is a bit of objective reality there, but also, I believe ... reality is constructed by human beings themselves as well. [H-005]

Participant E-003 provides a lengthy comment of his/her view towards the research philosophy of critical realism, noting that it is closely related to the philosophical principles of positivism:

Critical realism, for me, is, people who come at research from a positivist point of view, trying to create something which they think is less bombastic and more acceptable. I got lots of colleagues that are under the critical realism perspective,

that there is some sort of reality out there, but the fundamental thing is that sometimes it's difficult to reveal it ... And in a way, for me, it lacks courage, but it has a lot of courage at the same time. So, it's people who've said, right, there is something wrong with this overarching positivist approach to things, how can we actually do something which is more accommodating, but still retain some of these ideas that there is a reality and that involves courage. But at the same time ... why don't they go the whole way and say for many things, there are multitude of perspectives? ... You could consider critical realism to be a positivist in light, in which case, why not be a positivist? Or you can consider critical realism ... the whole idea is, in fact, positivist recognising that things aren't as fundamentally set as positivism theoretically maintains, and therefore it's a step in the direction ... I get a little bit, I am suspicious of it ... but I rank them the same.

When asked to provide a scenario which demonstrates critical realism in research, participant E-003 offers the following example, which highlights the potential of critical realism; providing scientism, while at the same time, not neglecting the humanising aspect of research:

I want my doctor to be trained, in terms of surgery, as a positivist scientist, I don't want them looking at my heart and say, now, today what perspective are we going take with regard to this particular heart surgery? ... However, when they deal with me as an individual, I want them to be able to say, [interviewee name] comes from this particular background. And in terms of a humanising approach to his/her care, we need to understand why s/he will not have this done or he wants to have this done.

Lastly, participant E-003 touches on the axiology of the researcher, which s/he seems to highlight as the crucial question a researcher ought to ask oneself before engaging with research:

You can take a positivistic view, but what does that do for our understanding of things? Or you can take a relativist view and interpretivist view ... how does that help us? It's all about achieve what you want, you can get into arguments about the fact that ... there is a reality, and my heart surgeon to be able to do surgery on me. But then I

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want to be treated as a human being, which has different perspectives on the world ... The thing is that quantitative approaches reduce everything to a mean and a standard deviation, so I have a problem with that ethically, methodologically and as a human being, why should we reduce human beings to ... labels, like a number? You know, when people went into the death camps, they put a number on their arms, they dehumanised people.

5.4.3.2 Sub-Theme 2: Critique

Another aspect of epistemic condition is the view that criticality, within the domain of academic research, is associated with the concept of critique, with the general impression that it is aiming at **scrutinising** existing theories and knowledge, in order to bring positive change. While other participants interpret critique by drawing reference to **ideological critique** influenced by Marxist and post-structuralist ideas:

Scrutinising existing theories and knowledge is being perceived by participants as a manifestation of criticality, in the sense that being critical is a general feature of academic research (A-002, C-001, A-001), which one engages with examination and criticism (C-001, C-003, B-006) of established theories and conventional thinking to bring change, or move the hospitality industry forward (C-004):

Being critical is that you just have to write the article based on a huge basket of papers that you have collected and your own primary research to make that argument, that either people agree or disagree, then you just have to turn white to black, black to white, because you are making an argument. [A-002]

[Being critical] you have to acknowledge what the current literature suggests about a specific topic, so you have to acknowledge to scholarship, what have already been identified about a very specific subject, you have to identify the knowledge gaps that exist, [and] you have to identify the limitations that exist on the current topic. [C-001]

You are taking ... somebody's work that has been done before, and you are using critical realism to critique what it is that people already done. [A-001]

The more you are exposed to different theories, to various philosophies, surely the more you try to critique the current situation. I believe that when you criticise and you have that critical view on things and change comes. [C-001]

[Being critical is] to go beyond just knowledge comprehending, understanding issues, we should be able to question what we are doing, to challenge existing situation, to query certain things, to critique, to look at issues from a wide range of perspectives, not simply to accept the things that are given to us. [C-003]

Critical theory, the way I perceive it, I believe it's, you know, being more critical and be critical in the way, of the way of thinking ... See things critically. [B-006]

Critical is about developing new knowledge ... critiquing how things are done, and then developing new systems, new processes, new knowledge that people can use to take the industry further. [C-004]

Related to scrutinising existing theories and knowledge, is the view that criticality is conceptually associated with the notion of **ideological critique**, with reference made to a Marxist analysis of capitalism (A-003, C-003), poststructuralist and postmodernist lenses in questioning discourses (E-003) and power relationships (H-002, C-003):

My connection with critical theory is with my economics degree, because it relates to Marxism and the Marxist, revisionist view of, the capitalist system ... So, I link to that, and so the idea is ... it implies that you are planning, you are changing what is the current status, or you are replacing it with something better. [A-003]

[Example of research underpinned by critical theory] there are structures within the society that tend to ... propagate ... a certain level of invisibility on the part of women, alright? So, critical theory challenges ... Karl Marx, for example, was challenging these societal structures ... The challenges that we face in the industry today ... are much political challenges, economic challenges, cultural challenges, and so if we are

to remain in business, and be very competitive and functional, we need to look at what we are doing, with a new set of eyes, to critique the kind of things that we are doing. [C-003]

Critical theory ... involves looking at a subject through a number of potentially different critical lenses ... It's helpful to step into someone else's shoes to really see how they view the world ... And I think that critical theory allows you to do that ... I've come much more to a feeling that it's about individual humanity, and all these aspects of critical theory seem to pull back to this idea of individual humanity. And when you look at them philosophically ... many of the different approaches were a product of this postmodern, poststructuralist viewing of the world ... Early on, I mentioned that I've been influenced quite a lot by Derrida, and with Derrida, is this idea that we view the world in one way, but there are other ways of viewing the world, and sometimes, actually our world is pretty screwed up ... and what I think critical theory does is just focuses you, and says, right, let's really look at this and see if we can twist it around. [E-003]

Participant E-003 follows with an example of hospitality research that is underpinned by a critical lens of feminism, which questions the discourse of 'cook' and 'chef' in relation to gender roles:

I think there is a need in terms of all aspects of study to be able to try and see them from different perspectives ... you might be looking at hospitality industry through a lens which is based on feminism, and you look at the discourses within the hospitality industry ... something like this idea of cooking and ... the roles of men and women in the process of cooking ... In the industry, often the men are chef, and this whole idea of cook and chef, sometimes that word cook, and you think it's female, the person is female. My wife never calls herself a chef, my wife has cooked for all sorts of ... very demanding clients, and yet she is hesitant to call herself a chef. What is that?

S/he continues by making reference to the French philosopher Jacques Derrida, and exemplifies how adopting a critical framework invites alternative conceptualisations in understanding the constructions of society:

We view the world in particular ways, and we can look at patriarchal societies, the marginalisation of women, we can look at the marginalisation of gay people, black people, the disabled ... and how that affects those individual lives, but also the lives of society ... society is this aggregation of human beings. And for me, that was just fantastic when you start about logocentricism and started to look at the relationship between the logocentric and the centric thing and how other things are marginalised ... It just, I thought, oh right, I can see now something that gives me a framework, to be able to go in and look at things in a different way.

Similarly, participant H-002 and C-003 provide their view on critical research of hospitality, noting that it sensitises and politicises research towards power relationship and gender roles. Participant H-002 also mentions other intellectual strands of critical theory, such as psychoanalysis and cultural studies, while pointing out that it is a philosophical perspective any researcher ought to be aware of, but wouldn't recommend research to be completely dictated by it, as it tends to have the proclivity to reduce everything down to power relations:

I was doing research on gender development and the progression of women ... in management areas and in the hospitality industry, and I was able to use this theory in order to try and understand ... why women are not very visible in the higher positions of power ... And how is, you know, we encourage discrimination, how, for example, those people who have power, political power, financial power ... maintain those positions and exploit those who didn't have that power. [C-003]

Critical theory ... it comes from a different place, in terms of questioning power relationship, I can get that, in some of the feminist literature on that. Some of the other stuff ... psychoanalysis ... cultural studies ... I can't really relate to ... It's a particular tribe in a way of viewing things. So, I can't really, I won't say I belong to it, but I get what some of those people are talking about ... Some of the other aspects

of critical theory in terms of the feminist, post-structural literature ... questioning power relationship ... I can relate to more closely ... But again, a lot of that is the, kind of, very political view of things, and reducing everything down to power relationships ... It's there and we should be aware of it, but I wouldn't want to have all my research defined on those terms. [H-002]

VI

Discussion

6.1 Introduction

This chapter discusses findings emerged from the current study. The aim of this research project is to explore and evaluate the degree of criticality currently manifested in HHE in the UK. This aim is approached by employing the intellectual concept of criticality, and how hospitality academics conceptualise this concept within the domains of teaching hospitality courses and conducting hospitality research. In addition, as a conceptual vehicle, the study attempts to utilise the emerged conceptualisations to reflect and discuss broader issues related to the academic subject of hospitality in UK HE.

Informed by research findings, this chapter discusses four main aspects derived from the emerged conceptualisations of criticality. Section 6.2 discusses the definitional aspect of criticality, with discussion focusing upon elements that contribute to the various manners which it is interpreted by hospitality academics. Therefore, this section is summarised as what *is* criticality in relation to HHE? Section 6.3 discusses the enacting aspect of criticality, with discussion focusing upon the constitutive process in which conceptualisations of criticality are manifested into actions and behaviours. Thus, this section is summarised as what does criticality *do* in relation to HHE? Section 6.4 discusses the affective aspect of criticality, with discussions focusing upon the emotions associated with the conceptualisations of criticality. Accordingly, this section is summarised as what does criticality *feel* like in relation to HHE? Lastly, section 6.5 discusses the disciplinary aspect of criticality, with discussion focusing upon the disciplinary influences of the conceptualisation of criticality. Hence, this section is summarised as how is criticality discursively *bounded* in relation to HHE?

In accordance with the literature, a unitary and objective conceptualisation of criticality did not emerge from research findings. Most participants appear to interpret criticality in various ways. Furthermore, it is not uncommon for participants to subscribe to more than one, and oftentimes contradictory, conceptualisations of criticality. This finding is especially evident when the domains of interpretation have been prompted by the interviewer to shift from the context of HHE, to hospitality research, and to society at large. In addition, there appears to be inconsistency in participants' conceptualisation of what *is* (**definitional perspective**) criticality and what it *does* (**enacting perspective**). Furthermore, participants expressed a

great range of emotions (**affective perspective)** while conceptualising criticality, which can be generally categorised as positive emotions and negative emotions. Lastly, there seems to be an interrelationship between the conceptualisation of criticality and one's perception of hospitality as an academic 'discipline' and influence from one's institutional culture (**disciplinary perspective**). Overall, criticality appears to be a highly amorphous notion for the hospitality academics who participated in this study, and its conceptual elements reformulate themselves based on the negotiations of various factors ranging from the personal influences of individual worldviews, educational and professional backgrounds, as well as individuals' unique lived experiences, to structural influences of disciplinary and institutional culture, as well as the ideological underpinnings of these structures.

6.2 Definitional Perspective

The definitional perspective discusses how the term criticality is interpreted on a semantic level and elaborates broadly how these semantic interpretations are associated with HHE and hospitality research. During interviews, the term *criticality* has been introduced by the researcher to participants in various forms (critical, criticality, critical thinking and critical reflection, critical reflexivity, critical philosophy), with emphasis placed upon participants' personal perceptions of these terminologies (e.g., what is being critical to you as an educator/researcher?). This approach aims to reinforce the emphasis that the researcher is not expecting a 'correct' definition of what critical is. A total of 11 definitions[20] of criticality can be summarised from the emerged sub-themes:

1. Epistemic evaluation (EE) – Evaluate and validate the credibility of information with supporting evidence.
2. Sound judgement (SJ) – Analyse, by comparing and contrasting, weighing the pros and cons of different perspectives with an open and autonomous mind.
3. Query (Q) – Challenge and question with a sceptical mind.
4. Managerial skill (MS) – Resolve managerial issues and bring change to the working context.
5. Life skill (LS) – Resolve personal issues and develop well-rounded individuals.
6. Action learning (AL) – Learn through application by re-evaluating learning outcome.

[20] The sub-theme: Familiarity is excluded from the list.

7. Self-awareness (SA) – Evaluate and critique introspectively for self-understanding and improvement.

8. Reflection (R) – Reflect upon and re-examine aspects of one's research.

9. Utility (U) – Conduct impactful research studies that are practical and industry-relevant.

10. Theory development (TD) – Advance theories by examining ontological and epistemological positions.

11. Critique (C) – Scrutinise established theories/knowledge.

Keywords generated from the 11 definitions are commonly reflected in existing literatures on the conceptualisation of criticality as a cognitive skill. For instance, Davies and Barnett (2015)'s taxonomy (see Table 6.2.1) of criticality as skills and dispositions encompasses a number of keywords which emerged from the current study (italicised). In addition, several definitions appear to conceptualise criticality with a universal and generic quality, with the impression that it is viewed as a meta-cognitive skill (EE, SJ, Q, SA, LS).

Table 6.2.1 Criticality as Skills and Dispositions

Lower-level thinking skills ("Foundation")	Higher-level thinking skills	Complex thinking skills	Thinking about thinking
Interpreting	*Analysing claims*	*Evaluating arguments*	*Metacognition*
Identifying assumptions	*Synthesising claims*	Reasoning verbally	*Self-regulation*
Asking questions for clarification	Predicting	Inference making	
		Problem solving	

Dispositions arising in relation to self	Dispositions arising in relation to others	Dispositions arising in relation to world	Other
Desire to be well-informed	*Respect for alternative viewpoints*	Interest	*Mindfulness*
Willingness to seek or be guided by reason	*Open-mindedness*	*Inquisitiveness*	Critical spiritedness
Tentativeness	Fair-mindedness	*Seeing both sides of an issue*	
Tolerance of ambiguity	*Appreciation of individual differences*		
Intellectual humility	*Scepticism*		
Intellectual courage			
Integrity			
Empathy			
Perseverance			
Holding ethical standards			

Source: Davies & Barnett, 2015: 12-13

Alternatively, in reference to Barnett (1997)'s conceptualisation of the levels, domains and forms of criticality (see Table 6.2.2), the 11 definitions that emerged from this study appear to be situated primarily on the lower levels of criticality, as critical skills and reflexivity. Within the domain of knowledge, criticality is mainly being conceived as discipline-specific critical thinking skills [MS, U] and reflection on one's understanding [EE, SJ, Q]. Within the domain of the self, criticality is predominantly understood as self-monitoring to given standards and norms [SA] and reflection on one's own project [AL, R]. Within the domain of the world, criticality is interpreted mainly as problem-solving and reflective practice [LS, MS]. It is worth noting that there were rare occasions in which higher levels of criticality were evident and embedded in several definitions. For instance, criticality as knowledge critique [TD, C], reconstruction of the self [SA] and critique-in-action [MS, Q, C].

Table 6.2.2 Levels, Domains and Forms of Critical Being

	Domains		
Levels of criticality	*Knowledge*	*Self*	*World*
4. Transformatory critique	Knowledge critique	Reconstruction of self	Critique-in-action (collective reconstruction of world)
3. Refashioning of traditions	Critical thought (malleable traditions of thought)	Development of self within traditions	Mutual understanding and development of traditions
2. Reflexivity	Critical thinking (reflection on one' understanding)	Self-reflection (reflection on one's own projects)	Reflective practice ('metacompetence', 'adaptability', 'flexibility')
1. Critical skills	Discipline-specific critical thinking skills	Self-monitoring to given standards and norms	Problem-solving (means-end instrumentalism
Forms of criticality	*Critical reason*	*Critical self-reflection*	*Critical action*

Source: Barnett (1997: 103)

Lastly, these 11 definitions can be generally mapped onto three conceptual domains of criticality, with certain definitions situated across more than one domain. The three domains, as informed by the conceptual framework (see Chapter 3.5) of criticality (Davies, 2015), are *skills* underpinned by logical enquiry and reasoning (largely informed by the first movement of criticality), *dispositions* underpinned by critical character, ethics/morality underpinned by critical virtue (largely informed by the second movement of criticality) and *being* underpinned by critical consciousness (largely informed by the third movement of criticality). The figure (Figure 6.2.1) below provides a conceptual mapping based on the findings of the current study:

Figure 6.2.1 Conceptual Mapping of Criticality
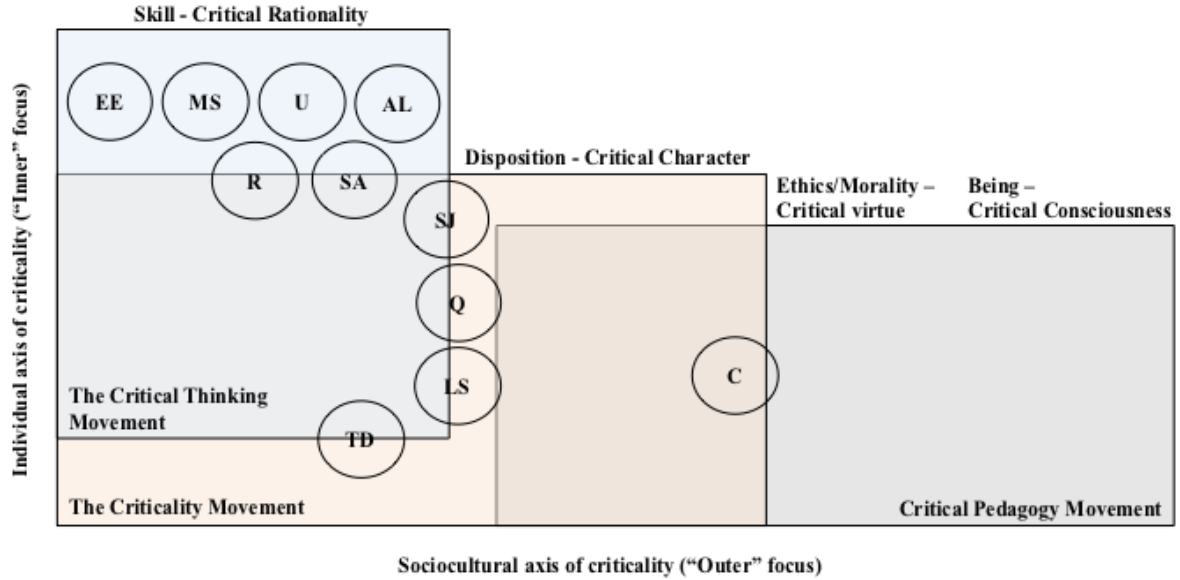
Adapted from: Davies (2015: 82)

As the conceptual mapping indicates, the majority of the sub-themes which emerged from the current study appear to be conceptually underpinned by criticality as skill - critical rationality and disposition - critical character, which situates the conceptualisation of criticality under the critical thinking and criticality movements (Davies, 2015). Furthermore, sub-themes seem to be predominantly associated with the individual axis, and with an inner focus on the individual self. Lastly, several definitions are relational to each other and share

a number of similar features. For instance, EE and SJ, Q and C, SA and R. Overall, definitions of criticality which emerged from this study reflect great similarities with other research studies. For instance, Moore (2011, 2013)[21] reports seven definitions of criticality interpreted by academics working in three disciplines (history, philosophy and cultural studies), which are (i) judgement [EE], (ii) scepticism [Q, C], (iii) originality [SJ], (iv) sensitive readings [C], (v) rationality [EE, SJ], (vi) activism [C] and (vii) self-reflexivity [SA, R].

In summary, employing participants' (E-003, H-002, H-006) claims, definitions of criticality which emerged from the current study can be understood as a conceptual spectrum (E-003, H-006) or various conceptual strands (H-006), with one predominant extreme/strand of criticality conceptualised as rationality at its core. This conception tends to perceive critical hospitality as being analytical towards the comprehension of existing hospitality knowledge, a critical self-reflection of hospitality as self-monitoring within the boundaries of the business/managerial paradigm, and that a critical hospitality in action is being competent and relevant in the management of commercial hospitality. Overall, this conception emphasises an inner focus of criticality as rational thinking, and appears to position HHE primarily through the lenses of hospitality as business and management.

The other extreme/strand of criticality, which is minimally featured in this study, is conceptualised as ideological critique at its core, underpinned by an outer sociocultural focus, it is meant to engage in forms of structural analysis that is concerned with power and inequalities. This conception tends to perceive critical hospitality as critique towards established hospitality knowledge and paradigms, a critical self-reflection of hospitality as the re-understanding and reconstruction of one's identity, and that a critical hospitality in action is to bring positive changes through political commitment and ideological critique. Overall, this conception emphasises an outer focus of criticality as a transformative vehicle, and appears to position HHE primarily through the lens of critique, to address poor managerial practices and bring about positive changes to commercial sectors of hospitality and broader societies at large.

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[21] The context of the studies is of HE in Australia, with a relatively small sample size of 17 participants.

It is worth noting that several definitions which emerged from this study, mainly definitions with greater pragmatic and instrumental undertones (MS, LS, AL, U), are absent from other studies examining the conceptualisation of criticality (see e.g. Davies, 2015; Moore, 2011, 2013). This pragmatic tone is also evident when participants were elaborating several conceptual strands of criticality (critical, critical reflexivity, critical realism, critical theory), in which participants seemed to verbalise what critical entails in a pragmatic manner. For instance, the frequent analogous use of 'skill' (academic skill, managerial skill, life skill) and the emphasis on practical utility ('impactful' and 'industry-relevant' research) in relation to conceptualising criticality. Furthermore, certain discussions of criticality appear to subscribe to a literal and surface semantic interpretation (e.g. critical realism as crucial and realistic; critical theory as being sceptical towards theory), which reflects considerable misunderstanding of the meaning embedded in these terms.

Lastly, there appears to be an emphasis on industry-specific characteristics when conceptualising criticality. For instance, empathy, teamwork, soft skills and flexibility, which signifies criticality being interpreted as critical skills and professional competencies specific to the hospitality industry, as participant C-007 highlights during the interview, "it is a people industry, and you are managing people to get your job done, you are managing customers, you are managing staff". This form of conceptualisation is also evidently reflected by a number of participants mentioning the notion of 'reflective practitioner' (C-006, D-003, D-005, E-003, I-001, I-002) in relation to the conceptualisation of criticality, as means to master one's craft, foster a sense of professionalism, or to transform and progress the hospitality industry. In addition, it is important to note here that the term 'hospitality industry' appears to be restrictively defined by the majority of participants as the hotel, restaurant, food and beverage, and other related service sectors such as the tourism and events industry. Alternative understandings of hospitality offering in other sectors/contexts are largely missing from this study.

A potential explanation to such a pragmatic underpinning in the conceptualisation of criticality is the influence of disciplinary backgrounds (see e.g. Davies, 2013 and Moore, 2011's discussion on the topic). Becher (1989) and Becher and Trowler (2001), who conceptualise academic disciplines as tribes and disciplinary knowledge as territories, argue

that academic disciplines are underpinned by distinct features and structures, which manifest themselves into different disciplinary boundaries and specialisms, as well as community lifestyles, patterns of communication and academic career trajectories. Disciplinary influence and academic socialisation on the conceptualisation of criticality is reported by a number of studies (Johnston, Mitchell, Myles, & Ford, 2011; Jones, 2007; Moore, 2011). For instance, the study conducted by Jones (2007) reveals that disciplinary context and epistemic culture between history and economics have a major influence on the understanding and the expected purposes of engaging with criticality. Furthermore, a number of studies (Lindblom-Ylänne, Trigwell, Nevgi, & Ashwin, 2006; Lueddeke, 2003; Neumann, 2001; Neumann et al., 2002; North, 2005) have revealed great variations in teaching strategies, preference in course assignments, and learning styles among different disciplinary backgrounds, which could potentially approach the interpretation and educational significance of criticality in different manners.

Within the academic community of business and management, studies (Braun, 2004; Phillips & Bond, 2004) have found that criticality as critical thinking is more likely to be defined as situational critical thinking, which is needed for decision-making in practice-based professions that have a practical and situational component, as opposed to epistemological critical thinking, which is adopted by disciplines with greater theoretical knowledge base. Therefore, it is a common teaching strategy in the business school to rely on real-world case studies, and nest critical thinking within as a cognitive skill for problem-solving and decision-making. Evidently, this form of teaching strategy is frequently featured in the current study, with industry case studies, practitioner engagement and participation in real-world issues regularly mentioned as the preferred teaching intervention to enhance students' level of criticality. On an institutional level, the sample for the current study is nine institutions where hospitality is hosted by a faculty, department or school of business and management. This institutional structure is therefore highly likely to influence how criticality is conceptualised and enacted. Referring to Walmsley (2011)'s report on HHE, which indicates that the majority of hospitality courses offered by UK HEIs (186/221) are semantically associated with business and/or management, teaching strategies for hospitality courses are likely to be underpinned by the 'disciplinary' context and epistemic culture of business and management.

Nevertheless, as discussed in chapter 2, business and management as an academic community is itself fragmented, with considerable debate regarding its epistemic underpinning and disciplinary development. For instance, discussions on topics such as the nature and purpose of management research and knowledge (Aram & Salipante Jr., 2003; Hodgkinson, 2001), rigour/relevance of management studies (Gulati, 2007; Hodgkinson & Rousseau, 2009; Kieser & Leiner, 2009) and academic/practitioner relationships (Bartunek & McKenzie, 2018; Bartunek, 2007) remain as topics that are actively debated. Furthermore, these topics have generated great academic interest in inter- and transdisciplinary research collaborations among business and managerial academics, practitioners and policymakers (Brownlie, Hewer, Wagner, & Svensson, 2008; Knights & Willmott, 1997). Lastly, a scholarly community of critical management studies (CMS) (Alvesson & Willmott, 1992), which are informed by critical theory and critical pedagogy, has been gaining intellectual momentum and influence within the management field since the 1990s. CMS adopts an alternative approach to mainstream management theories, aiming to radically transform management practices. The tenet of CMS is "deep skepticism regarding the moral defensibility and the social and ecological sustainability of the prevailing forms of management and organization", and is concerned with the "social injustice and environmental destructiveness of the broader social and economic systems" (Adler, Forbes, & Willmott, 2007: 119) that managerial and organisational practices serve and reproduce. Therefore, CMS adopts a radical stance towards the apolitical and uncritical approach underpinning the teaching of business and management knowledge (French & Grey, 1996; Grey, 2002, 2004), as well as the technocratic and value-free nature of management research (Adler, Forbes & Willmott, 2007).

While the diversity of intellectual discourse potentially reflects the liveliness of an academic community, more relevant to the current study is that, nested within these various perspectives and debates are potential conceptual spaces for the negotiation and enactment of the various strands of criticality. In this study, these forms of critical discussion on HHE and hospitality research in relation to the broader business and management community are featured minimally. Instead, views seem to be heavily one-sided, with participants predominantly emphasising the practitioner role in HHE and hospitality research. Moreover,

on several occasions, there appears to be a dismissive tone towards hospitality academics who are perceived to have no industry experience, hospitality teaching with no practical application, and/or hospitality research studies which are academically/theoretically-based with no industry utility. As previously mentioned in chapter 1.1, this lack of intellectual depth and engagement with the broader management community has been reported by the RAE 2002 and the REF 2008. As findings from this study suggests, the conceptualisation of criticality reflects a deeper issue; the majority of participants appear to have minimal concern and intellectual commitment to engage with the theoretical development of hospitality. Rather, most participants seem to be restrictively focused on the 'hospitality industry', as well as to remain 'relevant' in the delivery of hospitality courses and the engagement with hospitality research. With the 'hospitality industry' being narrowly understood by the majority of participants as the hotel, restaurant, food and beverage sectors, and 'relevant' being perceived as underpinning one's teaching and research with practical and applicable knowledge for these sectors.

Commenting on the insulating nature of hospitality research towards the influences of the broader social scientific studies, Botterill (2000), almost two decades ago, offers an explanation that highlights the industry prerogative in influencing hospitality research, which accentuates economic analysis and the emphasis of optimum performance. Consequently, viewing a critical and political social science committed to emancipatory social change as an inconvenience to the dominant thesis of hospitality as industry. Therefore, albeit dated, it appears that Botterill (2000)'s thesis remains relevant to this study, as it seems that the industry prerogative continues to be a determining factor of participants' understanding towards hospitality research. Furthermore, it is worth considering how much such a mindset on hospitality research pervades the delivery of hospitality courses, which is further reinforced by the prominence of the broader neoliberal discourse underpinning contemporary HE. On this point, Botterill (2000) offers a relevant commentary, "the institutionalization of research universities has, in Britain, increasingly become a business itself. It is not surprising therefore that the business of research in hospitality becomes the hospitality business" (p. 193), and that scholarly autonomy and intellectual critique are becoming increasingly challenging to preserve.

The deeper ideological underpinning of Botterill (2000)'s argument is the pervasive force of neoliberalism, which has been extensively critiqued in the context of HE and its institutional manifestation as university (Giroux, 2010; Olssen & Peters, 2005). Several key principles of neoliberalism include 'competition', 'profitability', 'performativity', 'progress', 'entrepreneurship', 'individuality', 'economic rationality' and 'free' market environment (Ayikoru et al., 2009). These principles manifest themselves as the neoliberal academy, which underpins HE with the economic rationality of free market, promotes competition for profitability (Locke, 2011), and introduces managerialism and self-surveillance (Deem & Brehony, 2005; Lynch, 2014) into academia. These principles have fundamentally changed the identity of the university from a public sphere of democratic debate (Holmwood, 2017), an institution for higher learning, to a profit-driven organisation adhere to market demands, a training institution for employment (Evans, 2004), and students are increasingly treated as consumers and source of income (Molesworth, Nixon, & Scullion, 2009; Naidoo & Williams, 2015).

Situated within the neoliberal ideology, and closely associated with the business school institutionally, it can be argued that hospitality, as an academic subject with a vocational origin and a predominant epistemic underpinning of the business and management paradigm, is likely to be influenced by the ideology of neoliberalism. Consequently, designing hospitality curricula and conducting hospitality research with an industry focus and following industry demands may seem a natural and favourable decision, as it conveniently fits into the university-knowledge economy nexus and the employability discourse. This view is evidently reflected in the current study, with a strong presence of criticality defined as a means for students to be employable, to equip students with competent skills and to prepare students to cope with industry demands. From a research perspective, criticality is predominantly viewed as being applicable, impactful and relevant to the hospitality industry. However, notions such as skill and competence with an instrumental underpinning have long been critiqued for its inappropriateness to be pursued in HE, as they tend to fall short of the role and purpose of HE, which is meant to expand the capacity in understanding what it means to be human:

To reduce human action to a constellation of terms such as 'performance', 'competence', 'doing' and 'skill' is not just to resort to a hopelessly crude language with which to describe serious human endeavors. In the end, it is to obliterate the humanness in human action. It is to deprive human being of human being. (Barnett, 1994: 178)

Furthermore, from a critical perspective, pedagogy is a political practice. HE is a site that fosters 'resistance', 'hope' and 'transformation'; it aims to cultivate critical and creative thinkers, rather than self-serving and individualistic beings. More crucially, an HE that focuses on the development of competence is greatly associated with the dehumanising 'banking model' (Freire, 2005a) of education, in which knowledge is passively deposited in students by the educator without any critical engagement and intellectual dialogue. Thus, suppressing the human aspects such as passion, imagination and inquisitiveness. On this perspective, it is worth quoting the passionate pedagogue Paulo Freire (2005a: 72) in length:

Education thus becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing, and storing the deposits. They do, it is true, have the opportunity to become collectors or cataloguers of the things they store. But in the last analysis, it is the people themselves who are filed away through the lack of creativity, transformation, and knowledge in this (at best) misguided system. For apart from inquiry, apart from the praxis, individuals cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other.

For Freire (2005a), an authentic education is a humanising experience; it encourages individuals to be aware that they are not merely in the world but are with it and capable of transforming it. Thus, education is a co-creative journey, which allows both the educator and student to be aware of their incompleteness and strive to become more fully human. This

particular view on education is what Freire phrased as the cultivation of *conscientization* (critical consciousness), in which education is served as a transformative vehicle for individuals and societies at large. This form of understanding towards criticality and the broader role it serves within HE appears to be largely absent from the findings of this study. Rather, the role of the educator appears to be conceptualised by the majority of participants as a form of 'industry mentor', who is meant to provide students with adequate knowledge, training, skills and experiences to perform in the hospitality, or other related industries, with rare mentioning of developing students' capacity to think creatively and critically. Furthermore, on several occasions, hospitality students were viewed by participants as action-learners, with poor academic underpinnings, and therefore unable to engage in abstract level of academic and theoretical discussion. Such a stereotypical view towards hospitality students appeared numerous times in this study, with several participants perceiving hospitality students passively as 'action learners', and thus educators ought to devise teaching strategies that suit such a learning style. Such a view appears to significantly contradict to the transformative potential of an HE, which is precisely meant to transform rather than to conform.

It is crucial to note that disciplinary influence and underlying ideologies do not always, in a deterministic manner, dictate individual agency in conceptualising criticality. Rather, these forces are experienced and interpreted very differently by individual hospitality academics. Furthermore, these differences appear to be greatly influenced by individual lived experiences, worldviews, values and assumptions. This relationship is evidently reflected in the close association between participants' professional and educational background with their self-perceived academic identity, and the manner in which criticality is conceptualised. For instance, the majority of participants who interpret criticality as rational thinking specific for the hospitality industry, define their self-perceived academic identity based on previous practitioner identities and working experiences, with the impression that their self-perceived professional identities remain attached to their previous profession, rather than underpinned by their current academic role in HE. Furthermore, participants' frame of reference in comprehension also appears to be rooted in this attachment with the hospitality industry, unable to extend one's understanding beyond the context of a hospitality industry and the

world of work. As it seems that there is potentially a misalignment between participants' worldviews, values, assumptions and the underpinnings of being an academic in HE.

Alternatively, participants who identify themselves with a stronger academic identity (see e.g. B-03, B-004, E-006, E-009, H-002, I-001), seem to associate themselves more closely with educational values and intellectual contributions as references to the perceptions of their academic identity. Furthermore, these participants appear to refer more frequently to the academic context in relation their understanding of what criticality is, rather than referring to the hospitality industry or a particular profession when conceptualising criticality. For instance, employing management, marketing and/or psychology research as a pedagogic vehicle to enhance students' academic understanding (B-004, E-006, E-009), and to introduce hospitality to students interdisciplinarily (B-003 – history, economics, E-003 – philosophy, E-002 - religion, H-002 – culture, I-001- business and management) in order to broaden students' minds. Most interestingly, for the minority of participants who have a deeper understanding of criticality, they attribute the depth of their conceptualisation to unique personal lived experiences. For instance, participants (E-003, H-002, H-006) attribute their more holistic understanding of criticality to their intellectual pursuit of a doctoral degree, or one's sociocultural 'package' and situatedness in the world (E-004).

Lastly, several participants seem to be more aware of the disciplinary influence and the broader ideologies at play, and nonetheless attempt to practise their agency as hospitality academics and HE educators. For instance, participant H-002, while acknowledging the challenges to incorporate knowledge from the broader social scientific discipline in a highly vocational subject, comments that s/he nonetheless tries to slip in some of the 'critical stuff' in the delivery of his/her hospitality modules. This view is similarly voiced by participant B-003, who tries to "drop in a few ideas" in his/her lectures[22]. More broadly, participant H-006's critique on the current role of HE, as it is being perceived by students as a passport for a better job, and participant I-001's criticism on the nature of HHE, as it is increasingly becoming a training institution to provide human capital to the hospitality industry. And

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[22] Participant B-003 provides the example of one of his/her lecture on the history of tourism, and states how s/he explains to the students "I said some of you might be interested, others might not, but I believe that it is essential to understand where we come from, and that is why you are getting three hours [lecture] on history".

lastly, participant E-009's advice for early career hospitality researchers to 'play the game' of publication in other subject areas with higher rating journals, as a means to be employed first. However, they should then fulfil their intellectual duty in contributing to the development of their subject area once they have become more academically established. On this point, it is worth revisiting discussions made in chapter 2.1; it is concerning how many of such early career hospitality researchers would be 'disciplined' and 'socialised' (Foucault, 1995) by the academic community of hospitality in an uncritical and complacent manner.

In summary, the conceptualisation of criticality appears to be intertwined within the nexus of disciplinary, departmental and personal politics of identity. Therefore, defining criticality seems not to be an abstract and decontextualised act, rather it is embodied; being critical shifts in relation to disciplinary and departmental locale, as well as individual identity constructions. From a disciplinary perspective, the conceptualisation of criticality can be seen as the construction of a discourse that transmits and reproduces disciplinary values. However, reflecting on the findings emerged from this study, it is unclear whether it is the business/management disciplinary values or the hospitality industry values that are being transmitted and reproduced through the discourse of criticality. From the features underpinning the majority of the sub-themes, it seems to be reflecting greatly on industry values and benchmarks, rather than intellectual values and academic benchmarks. From an individual perspective, the interpretation of criticality appears to be part of participants' identities. Thus, a deeper understanding of criticality seems to be embodied and experienced by participants rather than merely interpreted and practised.

6.3 Enacting Perspective

The enacting perspective discusses how criticality is manifested by participants in teaching hospitality courses and conducting hospitality research. With the emergence of several sub-themes (EE, SJ, Q, SA, LS), it appears that participants predominantly perceive the enactment of criticality as a form of meta-cognitive skill, which is generic and independent from any disciplinary contexts. For instance, criticality is frequently mentioned as the enactment of analytical/evaluative thinking, judgement and scrutiny towards knowledge and information, university coursework, academic research, the working context and/or life in general. Consequently, this form of conceptualisation is likely to emphasise the manifestation

of a decontextualised and undifferentiated form of criticality, which tends to focus primarily on the development and expansion of logical enquiry and reasoning. Furthermore, the conception of criticality tends to be translated by several participants as a form of academic capital and/or academic literacy with great intellectual esteem; for instance, the ability to deconstruct texts and reveal inherent biases by analysing and evaluating the pros and cons, as well as the strengths and weaknesses of arguments, the ability to present alternative perspectives in one's writing, and even the simple task of academic referencing. Therefore, being critical is frequently associated by participants with academic success and as evidence of a good student.

Conceptualising criticality as a form of academic capital further reflects the ideological influence of neoliberalism within HE, which commodifies HE to tangible and obtainable products, with measurable learning outcomes. Thus, criticality takes shape as academic capitals students trade for academic success. This view is evidently reflected in the findings of this study. For instance, several participants highlight that being critical guarantees hospitality students with greater academic reward, and that hospitality students can be taught a number of 'tricks' to demonstrate criticality, in order to secure higher marks. This view reflects strongly the current performative underpinning towards teaching and learning in HE, with the expectation that only what can be counted counts (Macfarlane, 2013, 2015). Macfarlane (2015) further demonstrates the prevalence of the performative agenda, that learning in HE has been transformed from a private space for contemplation into a public stage for performance, in which university students are learning inauthentically through presenteeism (learning is measured by class attendance and contribution), learnerism (learning is measured by efficiency and effectiveness in knowledge acquisition) and soulcraft (learning is measured by emotional performance and 'audience-aware' of teacher preference and the expectations of assignment markers).

As a result, being critical in HE transforms to an artificial public performance, in which students, as performativists (Barnett, 2000), showcase their criticality to an audience of lecturers and markers for the attainment of well-defined learning outcomes. Moreover, this form of performativity is transforming the personal and affective process of reflection (Beard, Clegg, & Smith, 2007), which is meant to foster human imagination (Dewey, 1933), as well

as a greater self-understanding and self-empowerment (Barnett, 1997), into merely a reflective skill, which is underpinned by an instrumental conception of reflection as a learning outcome (Clegg & Bradley, 2006). Consequently, the act of reflection is likely to be policed by self-censorship and self-surveillance (Barnett, 1997), in order to determine what counts as 'proper' reflection, leading students to mimic (Clegg, 2004) or perform (Ross, 2014) reflection in order to obtain academic success rather than to achieve a higher degree of learning and understanding.

Within HHE, the notion of reflection has been discussed (Lashley, 1999), primarily making reference to Schön (1983)'s conceptualisation of the reflective practitioner, who improves their craft through reflection-on-action and reflection-in-action, as well as the ability to integrate theory with practice. Elsewhere, the notion of reflection has been explored within the context of THE, namely, Tribe (2002)'s conception of the philosophic practitioner, who is not only a productive employee proficient of delivering tourism-related services (reflective vocational and reflective action), but also capable of further improving the tourism world in which these services are delivered (reflective liberal and liberal action). Similarly, this emphasis on the integration of a liberal underpinning with vocationalism has also been voiced in the delivery of HHE (Morrison & O'Mahony, 2002, 2003).

However, what seems to be lacking in the discussion of reflection within the context of HHE is a critical approach towards its theorisation (see Belhassen & Caton, 2011 and Fullagar & Wilson, 2012 for a rare discussion on the topic within the context of THE and HHE). Critical reflection lacks praxis, the will to act for positive change, which can also be understood as critical reflexivity. From such a perspective, reflecting upon one's thoughts, experiences and/or actions are inadequate. Rather, critical reflexivity emphasises the fostering of a greater sense of awareness to the condition of production and the positionality of knowledge, which reveals how our understanding of the world is shaped and reshaped. Employing critique as a vehicle, critical reflexivity aims to challenge normative thinking, taken-for-granted knowledge claims and to sensitise the social conditions in which knowledge is created. In such a manner, critical reflexivity is not confined to merely internal dialogue, as it is underpinned by the praxis of transformative critique, in which existing knowledge is scrutinised, promoting the re-understanding of oneself, and ultimately leading to actions

which bring about change (Barnett, 1997). Therefore, far more radical than the notion of the reflective practitioner (Lashley, 1999) and the philosophical practitioner (Tribe, 2002), a critically reflexive practitioner aims to actively problematise, and question issues related to their profession, and drawing connection to the broader social and political conditions which generates and reinforces these issues. This deeper understanding of reflection appears to be largely missing in the findings of the current study.

Illustratively, examples of a radical theorisation of reflection can be found in the literature on critical management education. For instance, Cunliffe (2004), who argues from a management educator's perspective, highlights the need to develop critical reflexive practice in the teaching and learning of management knowledge, as an antithesis to problematise the current normative understanding of management, with its narrow conception that predominantly focuses on its economic and technical function, and views managers as scientists aiming to optimise organisational efficiency and maximise output. Rather, management is understood as a social, political and moral practice, which inevitably shapes individuals, communities and societies at large (French & Grey, 1996). Therefore, the role of critical reflexivity is to position issues related to management, such as gender, ethnicity, power, ethics and the environment, at the forefront of management education, rather than silencing them, in a manner in which management education itself becomes the reinforcement of an ideology[23], exclusively concerned with socialising future managers and legitimating managerial practices in an uncritical manner (Grey, 2002). From such a critical perspective, the role and purpose of management education is reconceptualised from its restrictive perception as "experiential vocationalism" and the neutral and apolitical approach of knowledge transmission, to the acknowledgement of the political, ethical and philosophical nature of managerial practice. Informed by the principles of critical pedagogy and in alignment with the ideal of a HE, a critical management education aims to, through problematising the notion of management, foster students' critical awareness of the implications of management practices, as well as to fully develop the human aspect of students such as ethics, responsibility, citizenship and sense of justice.

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[23] For a humorous but nonetheless sharp critique on this issue, read the recent article "Why we should bulldoze the business school" written by Martin Parker (Parker, 2018).

This degree of understanding towards critical reflection and critical reflexivity seems to be notably absent from the findings of the current study. Most participants appear to be unfamiliar with the term reflexivity; others exhibit considerable misunderstanding of what it means (for example, as a medical practice). Furthermore, the interpretations of critical reflection and critical reflexivity appear to be restrictively related to hospitality as an industry. The impression given by the majority of participants is that, being critically reflective is to engage with action learning and self-awareness in a working context, for the purpose of improving one's managerial competence. Lastly, such a conception of criticality as competence is even evident during discussions relating to the broader context of society (see Appendix 6 – interview question 6), that it is to equip students with the necessary life skills to solve issues they encounter in life and/or dealing with the mundane of the everyday. Being critical in the sense that it contributes to the development of democratic citizenship and civic engagement (Volman & Dam, 2015) are rarely mentioned.

It is worth revisit here that during the discussion on criticality in the domain of HHE, a number of participants frequently mentioned, in a deterministic tone, that hospitality students are students with weak academic backgrounds, and that hospitality students are hands-on and action learners, which require the formulation of appropriate teaching strategies to accommodate this learning style. Due to this deterministic view, it is deemed by several participants that it is a challenging task to teach hospitality students what being critical entails. As participant D-005 comments, "It's something they hugely struggle with, I mean, a lot of them can't think, very little critical thinking". Furthermore, this perception towards hospitality students is evident in participants' justification of their preferred teaching strategies. For instance, several participants highlight that real-world case studies, collaborative projects with the hospitality industry and fieldtrips to a site where an event is being organised are the preferred teaching approaches, as they generate more interest from hospitality students who are hands-on and who prefer action learning. As participant G-003 states, "a lot of real-life examples [in my teaching] … it keeps students interested". Lastly, analytical frameworks, such as SWOT and PEST developed almost 60 years ago, were frequently mentioned as the preferred teaching tools for hospitality students, as participant D-002 explains, "They [hospitality students] like a framework to hang different things on, to be able to then critically look at the industry". Yet, it is interesting to raise the question just

how much critical reflection is exercised by these participants on their own suitability and qualification in upholding a teaching role in HE, when models developed half a century ago are still being used in an uncritical manner.

There are a number of studies (Hsu, 1999; Lashley, 2002; Lashley & Barron, 2006) which attempt to better understand hospitality students in terms of their learning styles and preferences, as well as to enhance teaching approaches to improve teacher-student engagement. Yet, these studies are largely underpinned by a deterministic view which neglects the human potential of transformation and the capacity to exercise agency. Furthermore, it is in great contradiction with the purpose of HE and the role of the educator. An HE is meant to foster democratic citizens, capable of engaging with critical debates and critique on major issues faced by society through the expansion of human understanding and creativity (Barnett, 1997), rather than conforming to what students need or desire, as if HE is providing a satisfactory service to consumers under the neoliberal ideology (Naidoo & Williams, 2015; Nixon, Scullion, & Hearn, 2018). Furthermore, HE educators play a crucial role in manifesting these purposes of HE into being. As a practitioner, rather than approaching students with a deterministic view and formulating teaching strategies accordingly, educators should adopt a critically reflexive approach in their pedagogy, which is to reflect upon their role as educator and their knowledge, in order to engage with students in an intellectually stimulating and challenging manner that would promote individual growth and self-understanding.

From a critical pedagogy perspective, the student-teacher relationship is underpinned by the act of love, the engagement of critical dialogue and the exploration of topics freely and exhaustively (Canaan, 2013; Freire, 2005a; hooks, 2010), rather than subscribing to a detached and impersonal teaching approach of mere knowledge transmission, which has been greatly reinforced by the current neoliberal ideology, manifesting in the promotion of large lecturing halls for cost control, and the modularisation of knowledge to saleable blocks with well-defined learning outcomes. With such an ideological underpinning, it almost appears to be unproblematic in terms of how hospitality students are perceived by participants from this study, and how they are taught with an educational experience 'tailored' for their learning style and needs, rather than approaching HE as transformation (Barnett, 1997) and

empowerment (Freire, 2005b), which challenges students' thinking capacity and discover the human potential within them.

Furthermore, during discussions regarding what it means to be critical in HE and HHE, on a number of occasions, several participants exhibit great contradictions in their views. One noticeable instance was participant B-002, while expressing his/her view on the purpose of HE, states "they [students] are here to learn how to think, they are not here for the university to find them a job". Yet, while discussing teaching examples that s/he believes to foster students' criticality, s/he referred to a class activity in which students were engaged with a mock interview, and assist students throughout the process of planning, preparing, performing and reflecting on a job interview:

A very interesting exercise is always the interview, and the preparation for the interview ... they prepare the paperwork, they prepare the job description, the job ad, the CV ... and if I have their consent, I film the whole process and then there is a debriefing, so they understand what they have done right and what they have done wrong.

Such contradictions in the purpose of HE and participant preferences in teaching strategies, which are believed to foster greater criticality within HE, are noticeable on several occasions. For instance, using Gordon Ramsay's TV show as a case study (B-002), theory application to the hospitality industry (B-006; C-003; C-007; E-004), PEST or SWOT analysis on the hospitality industry (C-001; D-002; D-004), cost analysis of organising an event (C-002), report preparation for the employer (D-001), developing management skills through team exercise (D-004) or analysing hotel reviews on Tripadvisor (F-005), real-world projects related to the hospitality industry (E-001; E-008; G-002; G-003), work-placement experience (E-007; F-001; F-002), collaboration with events industry practitioner (G-004), familiarise students with computer software used in the hospitality industry (H-007), and product development proposal (I-003). However, it is worth noting that this is not always the case, on several occasions, a number of participants draw more frequently upon academic activities as sites of enacting criticality, albeit it remains confined to a lower level of criticality, with

preference made towards activities such as analysing the pros and cons of research articles, classroom debates, and designing and conducting research projects.

Overall, it appears that during discussions of how criticality is enacted, the majority of participants make reference to the world of work; the hospitality industry, as primary sites of practising criticality, rather than the academic context. Furthermore, even enacting criticality in an academic space appears to be viewed as a learning vehicle meant for students to be more employable and perform competently in the hospitality industry. Referring to Lashley (2013, 2015)'s discussion on the issue of relevance with the hospitality industry, it seems that the "tyranny of relevance" (Lashley, 2013; 2015) from the hospitality industry remains an influential factor in how participants interpret what being critical is in HHE. Moreover, it appears that most participants were unable to conceptualise a criticality enacted beyond their practitioner experience and understanding of hospitality as an industry narrowly defined as the hotel, restaurant, food and beverage sectors. This situation reflects a deeper issue faced by HHE; the effort to raise the status and profile of hospitality as an academic subject worthy to be taught in HE is met with a discrepancy, with the understanding of the purposes of HHE, as suggested by the findings of this study, to be primarily preparing hospitality students to establish a career in the hospitality industry. This effort is further obstructed by hospitality academics, who are unable to elevate themselves to the academic standards of HE and continue to grip on to the more familiar territory of practitioner identity. As participant E-009 sharply points out, "I think that the area [hospitality as an academic subject] suffers quite a lot from being jeopardised by professionals that did not have enough theoretical underpinning … [who] just work based on some problems of some managers".

Interestingly, rather than realising this issue and attempting to address it, on several occasions, a number of participants exhibit a rather dismissive tone towards hospitality academics, who are being perceived as having no working experience in the hospitality industry and are only concerned with theory development, as "completely out of touch with the reality" (B-004) and subscribing to "intellectual snobbery" (E-005). Other similar comments include participant B-002's view on what it means to be a hospitality academic:

It's very important that they [hospitality academics] have managerial background ... I was a practitioner ... I cannot have people who haven't worked in the industry for even a minute in their lives, telling me in a theoretical manner that this job can be done this way ... This is something that I cannot accept, okay? And if you see hospitality as a discipline in academia, it's really practical, what is our role in academia? To prepare the future managers of hospitality. It's not [to] prepare somebody who have to deal with abstract conceptualisation, you have to deal with people who are going to solve real problems and are going to manage real people. So, you need to have a practical element in what you write and what you say.

Elsewhere, while recalling his/her own educational experience in HHE, participant F-002 provides the following statement regarding his/her shock when s/he realised that none of his/her lecturers have worked in the hospitality industry narrowly defined by participant F-002 as hotel and catering:

I was taught in [this institution] that did have a [training] restaurant, but the lecturers teaching me, I clearly remember over my masters [courses], we all, kind of, weren't particularly happy with the courses, what we are being taught is all pure theory, and very little relation to hotel and catering management. And we gather quite quickly that people teaching us were just teaching theory and weren't relating it to hotels at all. So, we took in turns to actually ask our lecturers one by one what industry experience they had, and quite horrified that out of the ten, not one of them had ever even set foot in a hotel work wise.

In a similar tone, participant A-002 states that hospitality academics, who do not have industry experience, do not truly understand what hospitality is, which ironically reflects his/her restrictive understanding of hospitality merely as providing excellent customer services in the hotel, restaurant, food and beverage sectors:

I feel some of them [hospitality academics] don't know what hospitality is ... But I am different, you can see it if you, one day, come to my house, you see the table, how I set, you just say, wow, God, this guy has worked in the industry before ... But some

of them, honestly never work or have little experience in the industry. Should I say they are, no offence, losers in the industry, and then therefore think about themselves as a person who is at higher level, and refuse to be in the industry, because that some of them may think, I am more superior, and therefore I have to go into the academic world to hide in that corner, and then therefore, write something that nobody understands.

Other participants highlight their experience conversing with colleagues from other disciplines, who warned them to avoid the label, 'hospitality academic', as it "stigmatises you to be a vocational type of educator" (C-001), and that it indicates you are "second division" (E-009) within academia. Furthermore, this dismissive undertone towards hospitality academics with no practitioner experience is evident in the discussion of critical hospitality research, which the majority of participants understand as research studies that are practical, relevant and impactful to the hospitality industry. Consequently, other approaches in the study of hospitality are perceived by a number of participants as unreadable with academic jargons, inaccessible to the hospitality industry, and with minimal utility to hospitality practitioners. This attitude is exemplified in participant F-001's statement, "the phrase that you often hear within the industry is, 'it is all academic', and that is an incredible slap in the face, because by using that phrase, it implies that it actually doesn't have any real value at all". The notion of academic scholarship; the sacred pursuit of knowledge and contribution to human understanding (Peng & Dess, 2010)[24], and the idea of intellectual critique; the critical scrutiny of ideology and hegemony, are rarely mentioned by participants from this study. Instead, when mentioned, intellectual critique is viewed by participants (F-001, E-005) as a privilege enjoyed by academics, who see their right to criticise everything without contributing to real and practical change.

Other participants have realised a deeper issue embedded in the inability for hospitality research to distance itself from the hospitality industry and emphasise instead its academic

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[24] On this point, the authors made the analogy of the Olympic games, which hold no practical relevance to the real world, yet it is celebrated globally, as it symbolises the human endeavour in the pursuit of excellence and the human spirit of perseverance.

development and contribution to knowledge. Participant I-001, while describing the difficulty s/he faces in recruiting hospitality academics in his/her institution, comments:

I think in this country, hospitality is very much the second citizen of tourism ... From a research perspective, I've seen very little research that is more than just enhanced consulting type activity. And that is a real problem. Now, it's fortunate we've now got two 3-star journals in hospitality, until a year ago we had none. Here, the expectation is that you only publish in 4-star, so we are recruiting again at the moment, hospitality people don't have that. And I just don't get to, and even if we get them to interview, they don't get our positions. So, we are trying to lobby the dean at the moment and say, if we are serious about getting our hospitality programme back on, we have to take some people that are in hospitality, that got potential ... if you look at the people in hospitality, many of them are trying to turn their work to tourism because that is where they get the chances, the journals. So, there is some quite serious issues here ... We got two 3-star journals, we are pushing staff to publish in those. But for the university to go into a REF, it's a 4-star entry fee. So, hospitality seeing as, even under that system, it still says second grade. And then some journals like Tourism Management, if they get a submission that is related to hospitality, they basically don't publish ... So, then you gotta [have to] hide the hospitality [focus], which defeats the whole purpose.

Participant I-001's comment can be understood by employing Bourdieu (1988)'s field theory, which conceptualises academic research as a form of capital that embodies 'symbolic value' within a particular field. Consequently, agents (individual academics and/or HE institutions) attempt to acquire and accumulate capitals in exchange for prestige and status within the field. For instance, interpreting critical research as publishable articles in high rating academic journals (capital), several participants in this study perceive that the 'trading' value of tourism research as a form of capital in the 'academic currency market' is worth significantly more than hospitality research. Thus, leading to the decision to convert one's 'field of expertise' and 'academic identity' to that of the more promising career trajectories of tourism, as when compared to hospitality, tourism is seen to be a more respected academic subject with higher outputs of academic journal ranking. This situation therefore, creates the

challenging situation commented by participant I-001, which further hinders the development of hospitality as an academic subject.

Moreover, the changing landscape of HE and the shifting perception of the role of academic research further heightens the mindset to distance from hospitality research for other academic research that promise more material rewards. Under the influence of neoliberal ideology, academic research has been redefined and repositioned from its original understanding and purpose of academic scholarship (Peng & Dess, 2010), freedom (Giroux, 2002) and the autonomous pursuit and intellectual duty to ever expand the depths of one's disciplinary knowledge (Rexhepi & Torres, 2011), to that of a major vehicle for attracting funding bodies, as well as leverage to compete in the academic ranking of world universities (Lucas, 2006). Consequently, rather than contributing to knowledge and human understanding, a larger role research serves is being the instrumental tool of reinforcing institutional performativity, resulting in the view that the ability to publish is more important than what is being published. In the UK, RAE and its successor, REF, can be seen as the manifestation of the neoliberal reform and governance of HE, which promotes notions such as research accountability, performativity, measurability and self-surveillance in the form of external auditing (Olssen, 2016) and impact on the 'end-user' (industry, policy and/or society), are increasingly replacing notions such as academic citizenship (Macfarlane, 2006), intellectual curiosity and the uncompromising intellectual critique through the autonomous pursuit of knowledge.

It is interesting to point out that findings from this study suggest, within the domain of academic research, the majority of participants were largely unconcerned with conducting academic research and engaging with academic publications, regardless of the purpose being to make a contribution to knowledge or individual career advancement. Rather, as a form of capital, most participants see value in conducting research for the purpose of meeting industry demands. Consequently, industry impact, relevance and utility become the criteria which the 'symbolic value' of the capital is evaluated. Thus, a strange situation takes shape for hospitality research; it appears that promising and capable academic researchers are increasingly distancing themselves from hospitality research in pursuit of academic subjects with higher and more rewarding outputs. While at the same time, hospitality academics see

no value in conducting research studies that contribute to the theoretical development of hospitality, but rather prefer to commit to satisfying industry demands in exchange of a form of capital that holds very little symbolic value in the field of HE. This situation leaves the question of, who then are left to carry the intellectual duty to develop the academic subject of hospitality in HE?

In summary, findings from this study suggest that the enactment of criticality is viewed by most participants as practices in direct relation to the development of a competent and shrewd employee for a narrowly defined hospitality industry. Furthermore, the purpose of HHE is viewed to develop student criticality as a means to provide competent human resources to this industry. With the broader influence of neoliberalism, this particular view held by most participants is further reinforced under the employability discourse. While discussions on the greater ideal of HE is evident, views from participants on the purpose of HE, HHE, and the perceived manifestation of criticality in classroom and course activities are in frequent contradiction, which reflects a strong sense of confusion in participants' understanding of their role as an educator and as an academic in HE. Lastly, as the enactment of critical hospitality research is predominantly understood by participants as impactful, practical and relevant research for the hospitality industry, the perception of academic research as an intellectual endeavor which contributes to knowledge and human understanding, as well as a crucial condition to facilitate hospitality in becoming an established and matured academic subject, is not only largely absent from the study but frequently met with a dismissive tone, which is unhelpful in the academic development of hospitality and arguably more counterproductive in achieving its 'disciplinary' maturity.

6.4 Affective Perspective

The affective perspective discusses how criticality is felt by participant in the domains of teaching hospitality courses and conducting hospitality research in HE. In general, there are two affective aspects which participants associate with the interpretation of criticality. A positive feeling towards the conceptualisation of criticality is associated by several participants (D-006, E-008, F-002, H-003, H-006) with innovative thinking and a sense of change in which issues are addressed through critique for betterment. Furthermore, criticality is regularly associated with personal transformation, in which students become well-rounded

individuals (B-003, D-002, H-003), who are open-minded (A-005, H-001, D-007), inquisitive (C-003, C-007, H-004), humble and empathic (H-005, D-005) towards others. Within the domain of academic research, criticality is affectively associated with positive change, which is predominantly understood to address issues within the hospitality industry in order to improve and progress the industry. Overall, being critical is affectively related by the majority of participants with transformation in becoming a better student, a better professional and/or a better individual in general.

A negative feeling towards the conceptualisation of criticality is associated by participants with a sense of danger and urgency, as participant D-004 describes what being critical means to him/her, "It is like a big red flag flashing", indicating something has gone terribly wrong. Furthermore, a number of participants employ negative feelings associated with criticality, such as discomfort and awkwardness, as a teaching strategy to facilitate student learning. For instance, playing devil's advocate and/or intentionally creating challenging situations for students in the classroom (D-007, F-003, E-002, E-003, E-005, H-006). Lastly, as several participants (B-001, D-002, D-004, F-001, H-001) highlighted, the concept of criticality shares the etymological root with the notion of criticism. Consequently, this etymological relationship generates a sense of uneasiness towards its interpretation and use by the students. Therefore, participants emphasise the importance of explaining to students the difference between critique and criticism. Related to this view, is the comment made by participant E-002, who states that you shouldn't always be critical, you will be very difficult to work with. Leaving the impression that being critical is someone who is irritating as s/he is constantly criticising and finding faults in everything. Lastly, there is an impression that being critical is a very demanding effort to engage with, as a number of participants voiced this issue while discussing what they expect from students in order to be critical, which involves the act of questioning everything and constantly asking why. Related to this point, is the use of cynicism as a synonym of criticality by a few participants (F-001, G-002, H-003), reflecting a great degree of misunderstanding on the meanings and definitions between the two terms.

Nonetheless, the majority of participants conceptualise the notion of criticality in an emotionally neutral manner, viewing it as a form of rational and objective thinking grounded in logical enquiry and reasoning, which is likely to be influenced by the Cartesian dualism

of the rational/emotional divide, that deems any forms of emotion as unnecessary and disruptive towards rational thinking. Furthermore, this particular view on the notion of criticality is in alignment with the common understanding of the role and purpose of universities, which have always been perceived as an emotion-free space for the development of rationality and the pursuit of objective truth (Barnett, 1990). Arguably, this perception is further reinterpreted by the broader influence of neoliberalism, which promotes a pedagogic approach that is underpinned by a deeply techno-rationalist discourse of employability and hyper-individualism (Burke, 2015). Given its apolitical nature and instrumental emphasis in pedagogy, such a view is likely to be even more pervasive in management education, which sees little relevance in the involvement of emotion under the conceptualisation of management as science. However, these perspective have been challenged by a number of commentators, calling for the re-theorisation of HE as an emotional journey (Beard et al., 2007), and that university students are fully embodied and affective humans who relationally exist in and with the world (Freire, 2005b), rather than detached and self-serving individuals under the discourse of neoliberalism.

Indeed, from a critical perspective, emotions have always been part of the educational experience. For instance, hooks (1994) theorises educators who ought to be passionate and engaged, aiming to approach students with the pedagogic aim of "teach to transgress", suggesting that learning is a deeply emotional experience. In a similar manner, Freire (1994) notes that education leads to liberation, and the process is a painful one. And in *Pedagogy of Hope*, Freire (1994) underpins his educational philosophy on the notion of hope, which he views as the fundamental ontological need of human existence, as he could not "understand human existence and the struggle needed to improve it, apart from hope and dream" (p. 8). The idea of hope has been discussed in the tourism literature. Most noticeably by Pritchard et al. (2011) and Ateljevic et al. (2012), who theorise tourism as "hopeful tourism" and an "academy of hope", which aims to create a conceptual space for tourism that is beyond the operational imperatives of tourism as business, and calls for a paradigm shift underpinned by a values-led humanist perspective, which harvests the emancipatory potential of tourism as a "worldmaking prodigy" (Hollinshead, 2009), capable of transforming societies for the good. With such a (re)understanding of tourism, THE is also reintroduced as the foundation of fostering critically reflexive and ethical practitioners (Caton, 2012), who are "leaders of the

tourism industry to follow practices that are rooted in basic values" (Sheldon, Fesenmaier, & Tribe, 2011: 3). This form of affective understanding towards the purpose of HHE and the role of the hospitality educator is considerably absent from the findings of this study. As previously mentioned, most participants appear to view HHE as a vehicle for student employability in the hospitality industry, and that the teacher-student relationship is conceptualised by the majority of participants as 'industry mentor', with the industry restrictively defined as the hotel, restaurant, food and beverage, and other related sectors such as the tourism and events industry.

From the affective perspective, what most interestingly emerged from the findings of this study is the strong feeling of disdain expressed by participants when discussing the notion of criticality, and that this feeling frequently becomes very personal, as previously highlighted in section 6.2, with a dismissive tone towards hospitality educators who they perceive to have no industry experience, and hospitality academics who they perceive not to engage with relevant research useful for the hospitality industry. However, it is important to note that not all participants subscribe to this view, with a number of participants who question and problematise the prevalent employability discourse in HHE, and the role of the hospitality academic in the context of HE. Nonetheless, this sense of negative feeling towards a particular kind of 'hospitality academic' labelled as too academic, theoretical, and/or critical, could contribute to establishing a greatly unwelcoming and un-concerning academic community not open to and uninterested in more diverse intellectual perspectives towards the study of hospitality.

On this point, participant H-002 provides an insightful comment on the issue, as s/he states that his/her identity-positioning as 'outsider/borderline academic', reflecting his (un)belongingness to both the normative business-managerial perspective in understanding hospitality and the broader social scientific perspective in understanding hospitality, which s/he concludes, "in this kind of ex-polytechnic environment, [you] can't afford to be too extreme". Similarly, while recalling his/her experience in presenting a research study on the issue of power in the hospitality industry during an academic conference, participant D-006 provides the following recollection:

I presented a paper, it was looking at a hospitality objective, but the objective lens wasn't hospitality. My objective lens was social sciences and power. And I got the impression, given that there were only four people in my presentation, that there was a lack of interest. People want to stick to what they are comfortable with, and so if it has to do with culinary arts, oh yes, yes, yes! [However,] that is not a strong academic discipline in my opinion.

What participant H-002 and D-006 highlight in their views are the ramifications of attempting to be critical in a deeply uncritical and un-reflexive academic community, that it is likely to lead to disinterest and exclusion from the normative establishment of hospitality as business and management. Therefore, as a means to prevent the 'damaging' consequences of being distinctively critical, it is highly likely that hospitality academics, who are keen to engage with a critical perspective towards the study of hospitality, would be normalised to adopt the approach of 'keep things as they are'. Furthermore, such an approach continues to reinforce a sense of self-justification towards such a confinement, unable to realise the inherent issues and potential consequences it invites, as participant H-002 sharply points out in his/her diagnosis:

There is a danger that if you … constantly look [at the same thing], it all become self-referential, you know, like an academic field. You talk about the same things, you research the same things. It all becomes very … intellectually embedded, and then it doesn't really do anything, and it doesn't really talk to anyone beyond yourselves.

What participant H-002's comment highlights is an academic community that greatly lacks collective critical reflexivity[25] and 'disciplinary' introspection, with a sense of deliberate unwillingness to confront the issues of developing hospitality to become a theoretically sound academic subject in HE. This situation can be understood as a form of disciplinary ethnocentrism (Campbell, 2009), which can be defined as the inability to comprehend the world other than through the prism of one's disciplinary lens, as well as unable to scrutinise the knowledge enterprise of one's discipline from a critical vantage point. And lastly, that

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[25] Without drawing a causal relationship, but it is worth to point out that the majority of participants interviewed by the study appears to be unfamiliar with the term 'reflexivity'.

disciplinary identity, such as hospitality as business and management, is seen as essentially natural and unproblematic. Furthermore, disciplinary ethnocentrism can be reinforced by mechanisms such as recognition and specialisation (e.g., enforcing the topics and type of research studies which are deemed appropriate), as well as criteria which need to be fulfilled in order to be labelled as a disciplinary member. Disciplinary ethnocentrism, with its mechanisms in place, creates a self-justifying and self-referential disciplinary enterprise, incapable of introspection and scrutiny from within. As the old Japanese proverb fittingly elucidates this situation, "Darkness reigns at the foot of the lighthouse".

Within the tourism literature, the issue of disciplinary ethnocentrism has been frequently visited. For instance, a number of tourism scholars have reflexively scrutinised their academic community, including its disciplinary status (Echtner & Jamal, 1997; Tribe, 1997), the nature and process of knowledge creation (Benckendorff & Zehrer, 2013; Tribe, Dann, & Jamal, 2015; Tribe & Liburd, 2016; Tribe & Xiao, 2011), and the community activities of tourism scholars (Tribe, 2010). Essentially, these scholarly activities stimulate important discussions within the field of tourism in the most fundamental form; who are we as tourism scholars? what are we doing in terms of knowledge creation and transmission? and why are we doing so in such a manner?

As discussed in chapter 4.3, most noticeable to such reflexive activities is the conceptual tool of the knowledge force-field employed by Tribe (2006) and Tribe and Liburd (2016), as it elucidates forces at play that influence the process of tourism knowledge creation (see Figure 6.4.1). It is worth reintroducing it here that the knowledge force-field consists of three circles: circle 1 represents the unbound world of tourism in its totality, circle 2 represents the knowledge force-field constructed by various forces, and circle 3 represents the end product of a partial representation (segment A-C) of the tourism world. Tribe and Liburd (2016) argue that knowledge creation is influenced by two aspects; a subjective aspect of double selectivity (researcher's gaze), and a sociological aspect of social forces (position, ends, rules and ideology). The relative potency of the two aspects create and actualise various 'truths' of tourism. Within a knowledge-force field, five major forces are introduced by Tribe (2006) and Tribe and Liburd (2016), which greatly influence the manner in which knowledge is created. They are ***person*** as the embodied researcher, ***ideology*** as hegemonic forces such as

neoliberalism, ***rules*** as conventions (disciplinary, paradigmatic and methodological rules), ***position*** as researcher's geographical, institutional/academic and the wider cultural/ethnic location, and ***ends*** as the purposes that the researcher has in mind for the pursuit of knowledge creation.

Figure 6.4.1 The Tourism Knowledge Force-Field
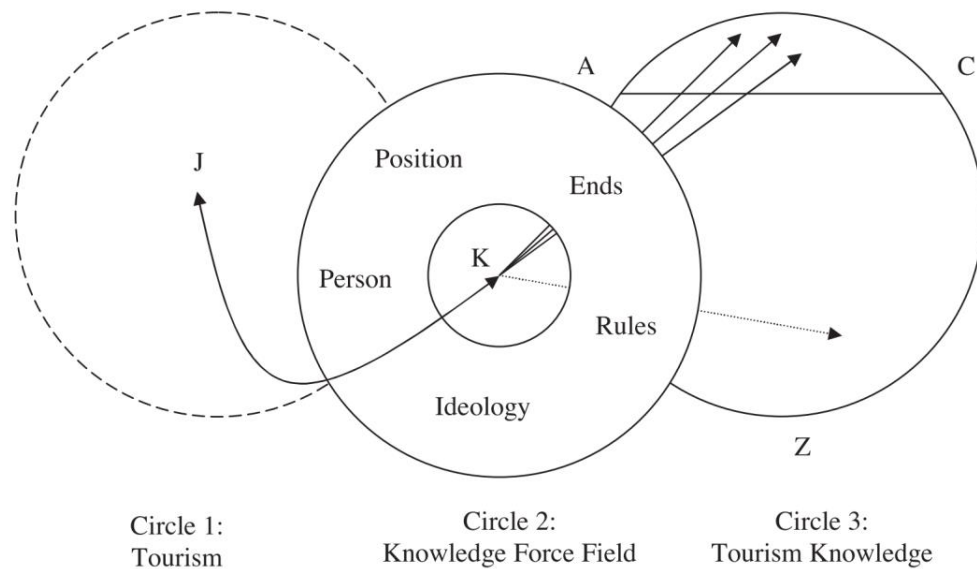
An example of such knowledge force-field at work is depicted by a hospitality academic (Skokic, Lynch, & Morrison, 2016), who reflexively documented her intellectual journey, in which she made the transition from a positivist stance to an interpretivist stance for her research study (the entangled researcher as ***Person***). In addition, the author reflected upon the social forces (***Position***, ***Ends***, ***Rules*** and ***Ideology***) at play that greatly shaped her experience throughout the process of knowledge creation in a disciplinary environment of economics, that is predominantly underpinned by a positivistic approach in knowledge creation. It is from the realisation of these forces that she derived the title of her intellectual journey as, 'In search of inhospitable knowledge', to illustrate the inhospitality one could meet when engaging with alternative forms of knowledge creation that are against normative assumptions, ideologies and established paradigms. Therefore, a critical approach to hospitality studies is to sensitise oneself to the predominant force-fields (Tribe & Liburd,

2016) in place. It encourages critical reflexivity that questions existing orthodoxies of hospitality studies and attempts to make explicit the forces at play that actualise and enforce particular 'truth' claims of hospitality, while marginalising and silencing others. Moreover, critical hospitality contributes to carving out conceptual space for alternative interpretations of hospitality, as well as disciplinary space that welcomes the formation of various forms of knowledge-force fields. An example of such a contribution is illustrated in Lugosi (2009)'s study, which investigates the cultural and institutional forces that influence the conceptual and disciplinary space for an ethnographic approach in the study of hospitality within the hospitality business and management paradigm.

This form of critical reflexivity and introspection appears to be generally lacking from the findings of this study. As the findings suggest, the notion of critical reflexivity is primarily understood by most participants on a surface level; as a form of reflective learning to improve future managerial performances in the hospitality industry, or a research intervention to enhance research rigour. It appears that 'disciplinary' norms and standards of hospitality are practised uncritically and un-reflexively by a community which largely consists of academics, who exhibit a strong practitioner background and great attachment to industry orientation (***Person***). Furthermore, the majority of the participants exhibit a great sense of disinterest in engaging with academic research. Rather, research studies that are immediately beneficial and relevant to the hospitality industry appear to be highly celebrated and praised (***Ends***). Consequently, such a relationship with the hospitality industry is likely to favour certain methodological choices over others (e.g., empirical studies manifested as quantitative survey methods and/or model testing). In addition, views on disciplinary development appear to be greatly benchmarked against industry impact and relevance, rather than contribution towards the academic development of hospitality (***Rules***). Lastly, with the institutional positioning of hospitality being predominantly hosted by the business school in the UK (***Position***), and with the broader influence of neoliberalism that has repositioned HHE as an important vehicle under the discourse of employability (***Ideology***), it almost seems that the academic subject of hospitality is inescapably trapped in a knowledge-force field that is exclusively enforced based on the demand and relevance of the hospitality industry, which appears to be narrowly defined by the majority of participants as the hotel, restaurant, food and beverage sectors.

However, when discussing intellectual interests and plans to engage with future research studies, while the majority of participants prefer conducting research studies that are closely related to the business and management aspect of hospitality as an industry, several participants expressed interest in pursuing alternative understandings of hospitality as a social phenomenon and the underpinning of human interactions. Such interests include the sociology of taste (B-001), historical perspective of the hotel brand development (B-003), hospitality offering in prison (D-003), the study of hospitableness (D-005), power and gender issues in the hospitality sector (B-004; D-006; E-004), business ethics (H-006), food and culture (E-003), ethics of migrant hospitality works (B-005), and parenting and care (H-002). These alternative approaches to the study of hospitality can be seen as perspectives reinforcing the extension of a conceptual space for hospitality. However, as participant B-003 recollects his/her encounter in attending an academic conference, such an attempt often invites uncomfortable and unsettling experiences, as it requires the un-subscription of one's familiar academic identity as a hospitality academic, and embrace a more uncertain interdisciplinary identity, as an academic traveller visiting a foreign land:

I would like to position myself in history, and that is a difficult problem ... For example, in a couple of weeks' times, I am going to a business history conference ... I look up to these guys big time. They are PhD students, not academics, but they are all from University of Oxford, they are top notch. But they belong to history or economic history departments, and I am the only one who is not in the history department. So, actually, they look at me a little bit funny. [Laugh]. And I look at myself a little bit funny.

What participant B-003's experience reflects is a similar experience highlighted by participant H-002, who labelled him/herself as an 'outsider/borderline academic'. To engage with alternative disciplinary frameworks in understanding hospitality puts the formation of one's academic identity at risk, and it destabilises one's known and familiar knowledge terrain with the encounter of unexplored and foreign knowledge territories. Furthermore, such an interdisciplinary attempt, as highlighted in chapter 2.1, in the study of hospitality requires great commitment and intellectual labour. For instance, participant E-009 describes

his/her experience in collaborating with a psychology academic while conducting multidisciplinary research, and the subsequent publication of a paper with more than 400 citations, as "painful". S/he elaborates this feeling by providing the following explanation:

The painful part is that when you submit a paper like that, what would happen is that the paper … would be sent for review towards psychology [and] hospitality. And the psychologist would say, okay, this is applied to hospitality [industry], so even it is deeper than usual, it's a no, I do not, I am not gonna [going to] pass this. While the hospitality person would say, wow, this is all theory [in] psychology, but it's not really relevant for the industry, what am I taking out of this? So, the issue is that when you want to convince a bigger audience, it's always tricky, because you don't have to talk [are not talking] to your single audience, but you have to make an argument that is convincing for both. And of course, this is more difficult.

Similarly, participant H-002 describes his/her research publication experience based on a project having to do with parenting and care from the perspective of hospitality consumption, which was published in a management journal focusing on management implications, as well as a sociology journal focusing on parenting, identity and power[26]. The papers, as participant H-002 summarises, are meant for:

Two different audiences, two different types of languages to some extent … It's harder work, because you have to, sort of, read two separate literatures. And you have to try and understand two separate publishing cultures. And the thing that works in one isn't gonna [going to] do any favours in the other.

What participant E-009 and H-002's comments highlight is the necessary attempt to develop hospitality as an academic subject by engaging with multi- and interdisciplinary research. As discussed in chapter 2, such an attempt employs the notion of hospitality as a conceptual vehicle which stimulates intellectual discussions with other academic communities, as well as contributing to the creation of transformative knowledge through interdisciplinary

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[26] References for the studies are omitted to protect participant's identity.

communications (Holbrook, 2013). Furthermore, such an attempt re-emphasises that hospitality is a powerful concept capable of elucidating social phenomena and human interactions, which can be employed as a bridge to stimulate and sustain greater multi- and interdisciplinary collaborations. Lastly, it distances the development of hospitality as an academic subject away from the "tyranny of relevance" (Lashley, 2013, 2015) with the hospitality industry, replacing the developmental factors with its contribution to knowledge through academic research and publications via various disciplinary journal outputs. Revisiting Bourdieu's (1988) field theory, the outcome of such intellectual activities would reintroduce hospitality as an academic capital worthy of obtaining within the field of HE. Thus, potentially stimulating the liveliness of hospitality as an academic community by attracting more promising and well-qualified researchers and educators, as well as raising the overall impact of hospitality research and journals. However, findings from this study paint a rather concerning picture; that the majority of participants being interviewed are uninterested in such an intellectual endeavour, and that for hospitality academics who do, they are often met with incomprehension at best and hostility at worst.

Commenting on the development of hospitality management research, Wood (2015) contends that there is "a resistance to theorizing in general, and to theorizing beyond the boundaries of management knowledge in particular" (p. 11). This comment can be partially explained by referring to Walmsley (2011)'s report on the educational qualifications of academic staff working within the academic discipline of HLTT, which indicates that only 23% of academic staff were doctoral degree holders. With the lack of a qualified body of academics, it is highly unlikely that Wood (2015)'s speculation would change any time soon. This under-qualified situation is also evident from the findings of this study; out of the 55 participants being interviewed, 28 participants hold a master's degree, with two participants undergraduate degree holders and two participants diploma holders. It is worth elaborating that for the participant with a high school diploma, s/he is holding the position of 'Head of School' within institution C, given the professional background of the participant, "I spent 24 years in the industry … ran my own business for 12 years … I had 3 restaurants and an outside catering business", as well as "23 years in education … teaching all levels from further education to higher education", followed with his/her view on academic research, "I don't research and publish, a lot of my research is about going into [the] industry and talking

to people", and the description of his/her academic identity, "I wouldn't describe myself as a high-flying academic … I would say I am a hospitality manager who happens to work in education", it makes one ponder and question the institutional culture and employment criteria of staff recruitment for such an influential position within the institution.

Overall, findings from this study suggest that while the conceptualisations of criticality by participants appear to be emotionally neutral in general, there are subtle affective attachments associated with how criticality is manifested in teaching hospitality courses and conducting hospitality research in HE. While subtle, these emotional nuances reflect deeper issues faced by the academic subject of hospitality. Namely, that there is a negative affective attachment towards hospitality academics who subscribe to alternative 'critical voices' in the teaching and research of hospitality, which is highly counterproductive to an academic subject that is labelled as "second-class" and producing 'Mickey Mouse' courses unworthy of a degree in HE (Brotherton & Wood, 2008; Taylor, 2000). Furthermore, findings from this study suggest that the majority of participants appear to be uninterested in addressing these issues. Rather, it seems that a potent force-field is at play that greatly clouds any critical gaze and critique towards this deeply un-reflexive academic community.

Lastly, while several commentators have promoted a critical approach towards HHE and THE (Belhassen & Caton, 2011; Morrison & O'Mahony, 2003), and that multidisciplinary studies towards hospitality are becoming increasingly lively and influential, together under the conception of 'hopeful tourism' and 'an academy of hope', they are likely to paint an overly idealistic and positive picture in the development of a "critical hospitality" and portraying an unduly optimistic path of intellectual endeavour. To be labelled as a 'critical scholar' in an increasingly uncritical academic landscape defined by the neoliberal ideology is a dangerous and risky choice, which is likely to be confronted with tribal isolation and hostility, career uncertainty and intellectual frustration. A number of commentators have voiced a darker tone towards the conceptualisation of criticality, announcing the death of critical thinking in HE (Evans, 2004), as well as highlighting the stressful and depressing nature of being a critical scholar in the increasingly 'neoliberalised' landscape of HE (Canaan, 2013).

Furthermore, to identify oneself as a critically reflexive practitioner (Cunliffe, 2004) within an academic community deeply uncritical and un-reflexive is likely to be labelled as the 'other', and to be exiled by one's own community as an academic refugee in search of another disciplinary home[27]. Nonetheless, it is worth emphasising that it is precisely in such times that calls for greater intellectual courage to engage in critique's disruptive nature with its possibility to transform, as well as to abandon one's academic identity and field of expertise in order to fulfil the intellectual duty of ever expanding the depths of one's disciplinary knowledge and understanding (Rexhepi & Torres, 2011). These conditions, as exemplified in the case of a paradigm shift (Kuhn, 1996), are oftentimes the crucial trigger of scientific revolution, which is conceived within disciplinary uncertainties, inexplicabilities, and instabilities, where established ideas are challenged by new ideas, leading to the creative departure and the establishment of new paradigms.

6.5 Disciplinary Perspective

As highlighted in chapter 2, similar to the development of tourism, the study of hospitality is a multi- and interdisciplinary affair. Thus, the concept of 'discipline' does not adequately capture this intellectual feature of hospitality. Rather, it is more appropriate to perceive hospitality as an academic subject and/or field, which is capable of generating knowledge regions underpinned by multi- and interdisciplinary enquires. The use of 'discipline' in this section therefore, is contextualised and used synonymously with 'academic tribe' or 'home', indicating a sense of community and membership among the participants being interviewed for this study.

Subsequently, this section discusses how the conceptualisations of criticality are associated with participants' situatedness within a particular disciplinary space and place. Disciplinary space can be understood as participants' views on hospitality as a disciplinary concept and hospitality as a disciplinary home. Disciplinary place can be understood as participants' views on hospitality in terms of institutional positioning and departmental culture. As the literature suggests (Davies, 2015; Moore, 2011), the interpretation of criticality is greatly influenced and underpinned by disciplinary values. For instance, disciplines more applied in

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[27] For an interesting take on this topic, see Duarte (2009).

nature tend to engage with criticality as "situational thinking" and a cognitive tool for "problem-solving" (Braun, 2004; Phillips & Bond, 2004), whereas it is engaged with more abstractly in academic disciplines such as philosophy and literary studies (Moore, 2013). Overall, the interpretation of criticality appears not to be exclusively a defining act. Rather, the act of interpretation carries and reflects the underlying disciplinary values, as well as revealing the disciplinary boundaries a particular discipline enforces. In return, these influences appear to play a role in determining the nature, forms and purposes of criticality within that particular academic discipline.

Findings from this study suggest that the majority of the participants conceptualise criticality within the discursive boundaries of hospitality as a concept of business and management. This relationship between the predominant manner in which criticality is conceptualised, and the business-managerial interpretation of hospitality as an academic subject, is highly noticeable in the majority of responses given by participants. Consequently, several sub-themes (MS, LS, AL, U) emerged from this study exhibit a strong pragmatic underpinning of application and utility. This pragmatic emphasis is likely to portray a discourse of criticality that reflects the disciplinary values of hospitality, that HHE is a crucial educational vehicle in assisting students to become competent employees, and a research vehicle in serving and advancing the hospitality industry predominantly understood as the hotel, restaurant, food and beverage sectors. However, a minority of participants (B-003, D-006, E-002, E-003, H-002 and H-006) question the appropriateness of such disciplinary values in an HE context and hold more diverse interpretations in terms of the nature, forms and purposes of engaging with criticality in HHE.

Becher and Trowler (2001) conceptualise academic disciplines and knowledge as tribes and territories, which promote and reinforce individual disciplinary values, canons and discourses. However, such an approach in delineating disciplinarity has been critiqued (Trowler, 2009), as it tends to subscribe to a unidirectional and essentialist view; that disciplinary socialisation dictates and determines cognitive structures of disciplinary members. An alternative to this view is the conceptualisation that academic disciplines are not fixed entities, rather, as a dynamic space relationally shaped by the interactions between disciplinary knowledge, disciplinary culture and its members (knowers). An example of such

an approach is the knowledge-knower structure theorised by Bernstein (2000), Maton (2000, 2007, 2009) and Moore and Maton (2001), where it is argued that disciplinary knowledge holds intrinsic structures, which in return influence the manner whereby disciplinary knowers create new knowledge (epistemic relation). Conversely, disciplinary knowers are capable of introducing historical-social factors which influence the forms of disciplinary knowledge being produced (social relation). Consequently, the interplay between these two relations conceives an epistemic condition of a particular academic discipline.

The study of hospitality, as previously discussed in Chapter 2, is currently underpinned by a multidisciplinary approach. Given its characteristics, that it is mainly concerned with encyclopedic and additive juxtaposition in some form of disciplinary coordination, the concept of hospitality is adopted by various natural and social scientific disciplines to advance disciplinary knowledge, and therefore have generated a diverse range of epistemic conditions. For instance, hospitality as food science is likely to emphasise the epistemic relation; hospitality knowers who have a coherent and uniform knowledge background in the natural science. Alternatively, hospitality as cultural studies would highlight a social relation; hospitality knowers who have a diverse range of intellectual perspectives and specialties in the social sciences and humanities.

Similarly, if management is conceptualised as science, the epistemic condition would tilt more so towards the epistemic relation. Subsequently, management scholars are expected to be trained uniformly with a coherent knowledge background on management. Conversely, if management is conceptualised as a sociopolitical practice, the epistemic condition is more likely to be underpinned by a social relation. Subsequently, scholars with diverse intellectual perspectives are welcomed in the progression of management knowledge (see e.g. Duarte, 2009). However, a potential danger in the provisioning of multiple hospitality knowers, as exemplified previously with the knowledge force-field (Tribe, 2006; Tribe & Liburd, 2016), is the symbolic violence enforced by one particular paradigm and/or group of knowers in the knowledge claims of hospitality, while deeming other knowers of hospitality as illegitimate disciplinary speakers, as well as limiting the disciplinary space for alternative discourses of hospitality.

Findings from this study indicate that the epistemic condition underpinning the current disciplinary nature of hospitality exhibits a strong social relation. It appears, from participant selections and the analysis of participant profiles, that this social relation exists in a hybrid form, which is largely determined by business-management scholars and industrial practitioners from the hotel, restaurant, food and beverage sectors. Subsequently, hospitality seems to be simultaneously understood as a minor sub-field of management studies and as the commercial sectors of hospitality. Furthermore, it appears that such a hybrid condition invites a great degree of ambiguity in academic subject-expertise alignment for defining a hospitality academic. This situation is reflected in the process of selecting suitable participants for the current study; while the majority of hospitality academics exhibit a strong practitioner background, there are also hospitality academics who exhibit a diversity of disciplinary backgrounds ranging from education, geology, microbiology, food science, engineering, English literature, theology, theatre and animal science operating within the disciplinary space of hospitality.

Therefore, under such a condition, it is a confusing task to determine who can be appropriately identified as a 'hospitality academic', as a social relation invites external factors such as the reinforcement of particular disciplinary, institutional and/or personal agendas. For instance, participant I-001, who holds the crucial role of, 'Head of Department for Hospitality' in an institution highly ranked for its H&T programmes in the UK, makes an interesting statement at the very beginning of the interview:

> *I am probably not the right person to be talking to, even though I am the head for hospitality here, now, I am actually not a hospitality academic … I am originally an engineer. So, my first degree is in engineering, did economics, MBA and then PhD is more in psychology … I've been brought across here to … help re-position the area.*

Furthermore, the ambiguity of disciplinary boundaries for hospitality is evidently reflected, on a number of occasions, by participants who express a sense of (un)belongingness to the academic community of hospitality, and that participants are viewing themselves as outsiders of the disciplinary home of hospitality. For instance, participant B-003's statement regarding his/her confusion in terms of his/her disciplinary home, as s/he views his/her disciplinary

background is primarily associated with history and yet s/he is working in a hospitality department. Furthermore, there is a sense of inhospitality towards hospitality academics who engage with alternative forms of disciplinary knowledge within the same institution. Participant B-005, while discussing that critical hospitality research to him/her is practical and applicable research to the hospitality industry, makes the following distinction of *us* versus o*thers*:

> *I call us as us and the others. So, us are the people who have worked in the industry ... we want to do research which is practical, which can be implemented, which will bring change to an organisation, to the industry, to people, to whatever we are doing. The others who are more academic, and I have colleagues like that, who have never worked in a hotel or in the industry, they are very academic, they just do research for the sake of doing, research that look at the history of [a hotel brand] for example, it's not very practical, how can we use the research? How can we implement what you are saying and your results?*

Other participants have also voiced similar feelings operating within the disciplinary space of hospitality as an industry defined as hotel, restaurant, food and beverage sectors. For instance, participant E-002, who has a disciplinary background of microbiology and specialises in food safety, reflects upon his/her awkward feeling regarding his/her situatedness within the department:

> *I have spent a lot of my time wondering what the value of teaching hospitality students is. If I am absolutely honest ... and it's not something I would share with my colleagues. Because a lot of them have, most of my colleagues come from a hospitality background, they have all worked in the industry ... I am not interested in business, I am interested in food ... it took me about 10 years to really, to feel part of the hospitality team ... I am not interested in finance, I don't understand how a hotel works ... I can't get switched on about the things that make some of my colleagues passionate ... So, I am a bit weird.*

Similarly, participant D-006, who has an academic background in geology and specialises in general management studies, begins the interview by expressing his/her feeling regarding working in the hospitality department, "I feel like an outsider", and continues with, "That is not because of my colleagues, they are very polite and helpful, but I am not, I am from a science background", indicating that by outsider, s/he is referring to the alternative epistemic lens s/he introduces in interpreting hospitality to the department, as s/he continues:

> *I am a business generalist, I just happen to teach tourism, hospitality and events management students ... I teach management generics ... my research areas are more social science ... my objective lens through which I look at the academic world is social power; my teaching lens is strategic management.*

Phipps and Barnett (2007) argue that academic hospitality is an important feature in academic life, which manifests itself in three forms, which are material form, epistemological form and linguistic form. The epistemological form of academic hospitality, which is concerned with hospitality offering towards intellectual openness and welcoming to new ideas by an academic community, is implicitly discussed by a number of hospitality scholars. For instance, as previously noted, the lead author in the paper, "In search of inhospitable knowledge" (Skokic et al., 2016) has documented the academic inhospitableness she encountered when she attempted to create alternative forms of hospitality knowledge against the normative understanding of hospitality as a commercial activity. Similarly, Lugosi (2009) has presented the resistance ethnographers and ethnographic research encounter when attempting to negotiate disciplinary boundaries and epistemic legitimacy with hospitality academics subscribing to a business-managerial orientation. Furthermore, findings from this study revealed a degree of academic inhospitableness towards hospitality academics who create alternative forms of hospitality knowledge, as it is interestingly framed by participant B-005, in reference to the very etymological nature of hospitality, it is a matter of *us* versus the *others.*

Several other participants have also voiced the lack of epistemological hospitality offered by the academic community of hospitality. For instance, while discussing hospitality research, participant B-004 notes, "if you get very oriented into a hospitality and tourism place [an

academic space to conduct research], we are a bit, not safe, it doesn't, it's not very open to ideas". Elsewhere, participant E-008, while commenting on the institutional relationship between academic staff of tourism and hospitality, comments that, "we've got a very vocational hospitality team, and we've got a very academic tourism team. And the two don't seem to talk that much".

However, there are participants who have taken such disciplinary ambiguity as an opportunity to advance hospitality as a multi- and interdisciplinary space for knowledge creation, and collaborate with scholars on research projects from other academic disciplines. A noteworthy example is participant H-002, who views himself/herself as "borderline academic", which s/he positions himself/herself at the frontier of disciplinary boundaries, to engage with a diverse range of academic/practitioner audience. During the interview, s/he has introduced a figure (Figure 6.5.1) to illustrate his/her vision of advancing hospitality as an academic subject within HE. What participant H-002 has envisioned is a disciplinary space for hospitality that is underpinned by an open and welcoming epistemological border, where new and existing ideas of hospitality flow freely to interact and engage with other academic disciplines to refine, re-explore, as well as to create new knowledge.

Figure 6.5.1 The Conceptual Application of Hospitality
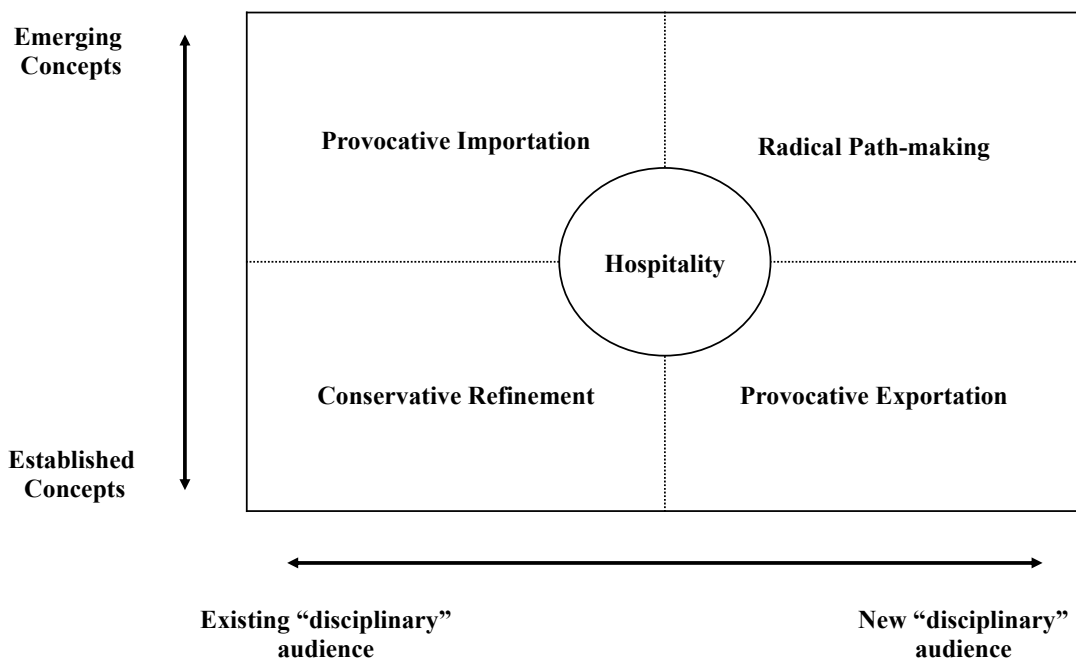
Source: Participant H-002

In such a manner, hospitality becomes a conceptual vehicle that transports intellectual projects within and across disciplinary boundaries, importing and exporting disciplinary ideas through the lens of hospitality, contributing to the interdisciplinary understanding of hospitality, as well as generating knowledge that illuminates greater insights in the complexities and interconnectedness of social phenomena. However, findings from this study paint a rather different image for the future of hospitality studies, as it appears that disciplinary boundaries of hospitality remain tightly regulated, with a restrictive interpretation of hospitality as commercial sectors related to the hotel, restaurant, food and beverage industries. While ideas of hospitality are flourishing beyond these boundaries, they seem to be developing in juxtaposition with a rather closed and unwelcoming academic community.

On an institutional level, findings from the current study suggest that hospitality is predominantly labelled by institutions as the provisioning and management of service in the commercial sectors of hospitality. In addition, hospitality is commonly categorised with other subject-groups such as tourism, aviation, spa and wellness, culinary arts and is frequently positioned as a subunit of the department/faculty of management. These institutional positionings appear to portray a strong conception that HHE is primarily the offering of specialised business-managerial knowledge to hospitality students, who will be able to secure a managerial position within the hospitality industry. In its most extreme manifestation, this form of institutional culture seems to conceive HE as inefficient in pursuing such an educational cause. For instance, institution F, where hospitality is labelled as the hotel school in a HE context, is positioned within a high-end commercial hotel, emphasises greatly that its academic staff[28] teach practical and relevant knowledge to its students, so that students can immediately apply in a real-world working context. Furthermore, the school's approach in delivering hospitality degrees is to condense the study from three years into two years, as a means to attract students for its efficiency and lower tuition cost. Lastly, the institution appears to be strongly shaped by a neoliberal understanding towards the purpose of HE. This

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[28] None of the participants interviewed in this institution holds a doctoral degree, and the institution is exclusively interested in developing applied research activities to the hospitality industry. Further, participants have a diverse range of professional backgrounds, ranging from the hospitality industry, travel industry, consultancy to a managerial role in university.

is evidently reflected in the statement given by the principal (F-001) of the school, which s/he states, "We will be going into a free market, and people will start to judge you on the basis of credibility of the [higher education] organisation, they will judge you on the basis of employability of the students", and ending his/her statement proudly with, "we have a 92% employment rate here".

As previously discussed, hospitality as a disciplinary space exists in hybrid forms, with both industry practitioners and various disciplinary academics discursively shaping what hospitality encompasses in an HE environment. However, as the findings from this study suggest, there appears to be a rather closed discursive voice of hospitality spoken mainly by hospitality academics with a strong practitioner background, who seem to be unwilling to communicate with alternative discursive voices of hospitality, as well as to develop themselves academically by engaging with broader theorisations of hospitality. Furthermore, institutions seem to be reinforcing a particular discourse of hospitality, which is primarily defined by an 'industry' understanding. Serving as an extreme example, the manifestation of such an understanding in institutional forms, as in the case of institution F, is that hospitality simply is hotel, and that educational concepts, such as criticality, is conceptualised to solely serve an instrumental purpose for student employability and the development of professional capacity. Albeit there is nothing wrong with such an educational pursuit, it hardly stands as a triumphant calling in front of the ideals of a HE (Barnett, 1990, 2013, 2018). Furthermore, there appears to be a potential danger in underpinning HHE with market demands, as it tends to perceive alternative forms of HHE as ineffective in serving the neoliberal logic of HE.

In the theory of communicative action (Habermas, 1984, 1987), a central concern is raised regarding the colonisation of the lifeworld by a system of instrumental rationality. The lifeworld, a concept adopted from the philosophical school of phenomenology, is the existential resources consist of culture, society and personality (Habermas, 1985) which contribute to the fundamental human condition to make sense of our experiences, our environment and the very nature of human existence. Moreover, for Habermas (1985), this lifeworld is the bedrock of a communicative action that is based on rationality, dialogue and mutual understanding:

Cultural reproduction ... secures the continuity of tradition and a coherency of knowledge sufficient for the consensus needs of everyday practice. Social integration ... takes care of the co-ordination of action by means of legitimately regulated interpersonal relationships and lends constancy to the identity of groups. Socialization ... secures the acquisition of generalized capacities for future generations and takes care of harmonizing individual, life-histories and collective life forms. (p. 343-4).

By "system", Habermas (1987) refers to aspects of society that fall outside of the realm of the immediate existential resources. The system operates independently with its own logic and means of control, which are primarily money and power (Habermas, 1987). Therefore, the colonisation of the lifeworld is the drastic expansion of the system into the lifeworld and that human conditions are increasingly defined by technical, economic, bureaucratic or cognitive-instrumental rationality (Habermas, 1985), and that social, ethical and political concerns are either rendered as irrelevant, or are systemically distorted to fit into the logic that the system imposes. Most importantly, Habermas sees such colonisation as the distortion of truthful and sincere communications, which instead are charged with "power, status, prestige, ideology, manipulation, the rule of experts, fear, insecurity, misunderstanding or any other objectionable practices that constitute the grounds for the ideas and understandings which emerge" (Alvesson & Sköldberg, 2018: 188).

As argued by Delanty (2001), a university is a key institution and a crucial site where knowledge, culture and society are interwoven. Therefore, Habermas (1989) claims that a university is deeply "rooted in the lifeworld" (p. 107). Furthermore, in relation to the role of university, both Habermas (1991) and Delanty (2001) draw on the idea of the public sphere, where it serves as a space to articulate and develop public will, and to formulate well-grounded political practices for a greater democratic society. For Habermas (1991), it is also within the space of a public sphere where meaningful discussion on social, political and ethical issues can take place in a sincere and genuine manner, free from distortions. However, the colonisation of the lifeworld has fundamentally transformed the nature of contemporary HE. Giroux (2002) and McLean (2006) argue that universities are increasingly abandoning the role of shaping and informing a socio-democratic discourse in society, and have greatly

embraced the instrumental rationality of neoliberalism, with its means of control pervading academia with the audit culture, quality regimes and the new managerialism, obsessed with demonstrating performance and quality of educational service provision in the most efficient manner. Consequently, it has greatly distorted the "essential nature of educational endeavours and create conditions in which it becomes difficult to envisage and enact critical university pedagogy" (McLean, 2006: 40-1). Furthermore, under the neoliberal academy, the lifeworld of the academic scholar is being drastically restructured, several commentators discussing the devasting effect on the well-being of academics under institutional pressure and work intensification for performative outputs (Ball, 2003, 2015; Davies & Bansel, 2005), intellectual autonomy under increasing surveillance (Davies, 2005), the formation of academic identity (Archer, 2008; Harris, 2005), and the rise of a new occupation under the corporate managerialism of HE, manager-academics (Deem & Brehony, 2005).

To a great extent, the lifeworld discussed by Habermas (1984, 1989) is what essentially defines us as humans. As an element of the lifeworld, universities serve a crucial role in fostering the humanisng experience, which facilitates individuals in discovering their human potential by developing the capacities of humanness such as morality, ethics, wisdom, as well as rationality, intelligence and competence. Furthermore, a university can be seen as the embodiment of the collective human consciousness over centuries, that grants the opportunity for a single mortal being to embrace such a grandiose project, and (re)connects oneself with the, oftentimes bloody and malevolent, culture and history of human civilisations. By incorporating such knowledge and lessons into one's being, a better future for the individual and for societies at large can be forged. However, the colonisation of the lifeworld poses the danger of fundamentally restructuring the role of HE into a universal marketplace, and that individuals are solely profit-loss calculators. Consequently, HE is restricted in developing the human capacity in a unidimensional plane, and the purpose of HE is narrowly defined as and underpinned by economic rationality.

This phenomenon is evidently reflected in the provisioning of hospitality courses in institution F, where the purpose and quality of hospitality courses is evaluated based on efficiency and employment rate. This rationale is also noticeable in other institutions. For instance, while conducting fieldwork in institution B, the researcher was made aware that

there is a newly appointed dean of school, who has a strong background in managing commercial pilot degree teaching contracts and is involved with the world's two largest flight training providers. For institution C, the researcher was reminded numerous times that the institution was the first to offering a professional degree related to the hospitality industry in the UK. For institution G, it was mentioned to the researcher, on several occasions, that the institution is one of only seven universities in the UK that has a training restaurant. Arguably, it is also appropriate to make reference to the researcher's own institution (institution A), which has gone through a very recent institutional change, with the newly appointed dean of the business school being previously a regional director for a multinational telecommunications company in the UK, and planning to strengthen the commercial relationships with industries as one of her major aims (Dorsey, 2018).

Returning to Parker (2018)'s critique of the business school, it is worth contemplating several claims made by the author in relation to the invasiveness of the neoliberal logic, and the distortion of academic discourses within the institutional culture of the business school. For instance, Parker (2018) argues that educational values such as business ethics and CSR have been distorted and employed as "window dressing" in the promotion of business for the business school, and as "fig leaf to cover the conscience of B-school deans – as if talking about ethics and responsibility were the same as doing something about it" (Parker, 2018). Arguably, it is also appropriate to make reference here to the 2008 global financial crisis; it makes one wonder how much responsibility does the business schools have in fostering generations of business graduates, who have been educated with a great sense of egoism, elitism and are taught with the educational message that greed is good, and that taking money unethically from ordinary people is the norm (Giacalone & Wargo, 2009)[29]. These concerns are highly relevant to HHE, as hospitality is predominantly hosted by the business school (Walmsley, 2011). As a commercial sector, the hospitality industry is certainly in no shortage of issues that contribute to broader sociopolitical and environmental concerns. It is, however, questionable that the current provisioning of hospitality courses is adequate in educating graduates to have the critical capacity in understanding and solving these issues, a point that is rarely discussed by participants from the current study.

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[29] For other thought-provoking opinion pieces on the issue, see Green (2009), Palin (2013) and Tangel (2013).

It is worth noting that while disciplinary values and institutional positioning of hospitality greatly influence the academic discourse of hospitality, they do not completely dictate the cognitive structures of hospitality academics. As findings from the current study indicate, several hospitality academics are capable of exercising agency and navigating within the narrow disciplinary space of hospitality as business and management, to promote alternative voices regarding the purposes of HHE and hospitality research. As illustrated in the interviews with participant B-003, D-006, E-002, E-003, H-002 and H-006, these participants have critically and reflexively questioned their roles as educators and academic researchers in HE. Furthermore, they have practised individual resistance towards how HHE is being predominantly understood, and have attempted to incorporate alternative conceptions of criticality, as well as the concept of hospitality, into their scholarly activities. Arguably, while the core values of academic scholarship, such as intellectual endeavour, critique, scholarly duty and autonomy over intellectual pursuits, are increasingly under attack by the neoliberal ideology in academia, it is wrong to assume that the ideology is fully embraced and embodied by academic scholars in an uncritical manner. As the findings of this study reveal, a critical space for hospitality does exist. However, it calls for greater intellectual courage and curiosity for hospitality academics to operate at the frontier of disciplinary boundaries and seek ways to ever-expand towards unexplored territories.

In summary, the conceptualisations of criticality appear to be strongly influenced by participants' interpretation of hospitality as an academic subject, as well as the influences imposed by the disciplinary values and institutional/departmental cultures. As the findings from this study suggest, hospitality is primarily underpinned by disciplinary values which define hospitality as a sub-field of management studies, and as an industry concerned with the management and provisioning of the 'holy trinity'. Subsequently, the majority of participants seem to conceptualise criticality in a strongly instrumental sense. Furthermore, these disciplinary values seem to be tightly regulated by disciplinary boundaries that are rather closed and unwelcoming towards alternative conceptualisations of hospitality. In addition, the institutional positioning of hospitality appears to reinforce such disciplinary values; the subject of hospitality is primarily hosted by the business school, and in its most extreme forms, hospitality simply is 'hotel'.

Lastly, as the prevailing force of neoliberalism continues to colonise the lifeworld of HE and narrowing its purposes to merely economic concerns (McArthur, 2011), it is likely to further justify and strengthen the view that the primary concern for HHE is to be in alignment with industry demands, and uncritically embrace the "tyranny of relevance" (Lashley, 2013, 2015). However, it is crucial to note that disciplinary values and institutional/departmental culture do not completely determine the conceptualisations of criticality. Rather, it appears that the interpretation of criticality is intertwined and negotiated in relation to disciplinary values, institutional/department culture and individual worldviews. As there is evidence that hospitality academics are capable of exercising agency, albeit in a cautious manner, in which conceptual space to manifest alternative forms of criticality, hospitality and educational values are being carved out.

VII

Conclusion

7.1 Introduction

This research project set out to explore and evaluate the degree of criticality currently manifested in HHE in the UK. This research aim was approached by employing criticality, a complex and multidimensional intellectual concept that is embedded in various educational values, and exploring how it is conceptualised by hospitality academics in the domains of teaching hospitality courses and conducting hospitality research. This exploration emerged through qualitative semi-structured interviews with 55 hospitality academics working in nine HEIs in the UK. Thus, introducing a hospitality-academic-focused perspective on the nature and forms of criticality currently engaged with by hospitality as an academic community. This concluding chapter first summarises key topics discussed in the previous six chapters. It then revisits the research aim and objectives by addressing each in accordance with research findings. It will then provide future considerations in terms of developing a critical conceptual space for hospitality, which accords more closely with the higher levels of criticality (Barnett, 1997). Lastly, research limitations and future research will be discussed.

7.2 Thesis Summary

Chapter 1 highlighted several issues and considerations underpinning this research project. Namely, that there is a lack of studies which reflexively explore the current developmental state of hospitality as an academic subject. Furthermore, while there are research studies on the provisioning of hospitality courses and hospitality research in HE, they are predominantly underpinned by an essentialist view and approached as two separate intellectual activities, without placing adequate analysis on the agents who engage with these two entities. Thus, this study positioned hospitality academics as the focus of analysis, who engage with the interrelated activities of knowledge transmission and knowledge creation of hospitality as an academic subject.

Chapter 2 conceptualised hospitality as an intellectual field, with discussions focused on the concept of disciplinarity and multi- and interdisciplinary studies, as well as future potential development of hospitality as a subject of enquiry. It was argued that, similar to the academic development of tourism, an interdisciplinary approach underpinned by a form of disciplinary collaboration which generates new conceptual language is most beneficial for the development of hospitality. This chapter then introduced the development of hospitality from

the perspectives of teaching/learning and academic research, documented their respective advancement, and argued that for hospitality to achieve maturity as an academic subject, it is necessary to embrace the ideal of a HE that is critical and transformative. Similarly, it ought to encourage a critical undertone in engaging with social scientific enquiries.

Chapter 3 introduced the research vehicle employed by this research study, which is the concept of criticality, that casted its analytical power onto the academic community of hospitality. Criticality was introduced as a multidimensional concept underpinned by three intellectual movements, given rise to multiple conceptual variants of its manifestation. These variants of criticality were therefore employed as a hierarchical space aimed to explore the degree of criticality currently manifested in teaching hospitality courses and conducting hospitality research.

Chapter 4 discussed the philosophical perspectives that informed the research methodology and the research design of this study. Underpinned by the broad philosophical school of hermeneutics, this study adopted a paradigmatic view of interpretivism; realities are subjectively constructed, socially mediated and embedded in meanings and interpretations. However, as such a paradigmatic position is prone to radical relativism, the study was also informed by critical theory. Served as a metatheory, the role of critical theory in this study was to scrutinise interpretation on multiple levels, as well as to examine potential ideologies at play that twist interpretations and masks aspects of realities. This chapter then discussed the rationale underpinning institutional and participant selections, and documented fieldwork and discussed procedures undertaken for data analysis. Lastly, challenges and limitations of this study were addressed.

Chapter 5 reported research findings of this study. This chapter first presented a profile overview of the nine institutions and the 55 research participants, with information focused on their educational and professional backgrounds, current academic roles, areas of specialty, future intellectual interests and their self-perceived academic identities. In terms of criticality, within the domain of teaching and learning, it was conceptualised by hospitality academics in three conceptual forms. Criticality was understood as a cognitive ability that analyses and evaluates information and ideas. Criticality was also understood as competence in the form

of a skill one can learn in order to solve work and life issues. Lastly, it was interpreted as reflexivity, a mental process to reflect upon one's actions/experiences to learn and improve in the future. Within the domain of academic research, criticality was understood as research features meant to strengthen the research design and findings. It was also interpreted as a form of epistemic condition, involving the interplay between theory and reality. Lastly, the majority of participants appeared to be unfamiliar with criticality conceptualised as critical social science.

Chapter 6 discussed research findings from four perspectives. A definitional perspective highlighted that defining criticality appeared not to be a decontextualised act. Rather, it was embedded in the nexus of disciplinary and departmental values and individual subjectivities. Thus, the notion of criticality shifts in relation to disciplinary space, departmental locale, and the construction of one's academic identity. And that definitions of criticality reflected educational values celebrated by disciplines, departments and individual academics. Findings from this study suggested that the majority of hospitality academics upheld industry values rather than disciplinary values embedded in the academic subject of business and management. Furthermore, industry values were also evident in the construction of a participant's academic identity, with the majority of participants referred towards their previous practitioner identity, as opposed to the current academic identity, when defining the notion of criticality. However, this was not always the case, as several participants associated their academic identities more closely with educational values and perceived the concept of criticality in greater depth.

The enacting perspective discussed how being critical is put into practice by hospitality academics in the teaching and research of hospitality, with the majority of participants viewed the practice of criticality in relation to the fostering of competent and shrewd employees for the hospitality industry predominantly defined as the hotel, restaurant, food and beverage sectors. Lastly, as the practice of criticality in the research context was perceived by most participants as practical, impactful and relevant research to these particular sectors, there appeared to be a dismissive attitude towards hospitality academics who were not committed to 'critical research' beneficial to these sectors, which reflected a restrictive understanding in terms of the purpose of engaging with academic research in HE. However,

several participants did not agree with these views, and have highlighted the consequences of approaching hospitality with an industry understanding, as it further hinders the development of hospitality as an academic subject.

The affective perspective discussed emotions which appeared to be attached towards the conceptualisations of criticality. While criticality was primarily understood by most participants in an emotionally neutral manner, there were subtle affective nuances attached to participants' discussion related to the concept of criticality. Namely, there was a noticeable negative affective tone towards hospitality academics who engage with more 'critical' approaches in the teaching and research of hospitality, which reflected a rather closed and unwelcoming academic community. Yet, this attitude was not shared by all participants. A number of participants have questioned their roles as academics in HE and attempted to engage with other disciplinary scholars, aimed to create a more welcoming and open environment to further understand the concept of hospitality.

The disciplinary perspective discussed the influences imposed by disciplinary values and institutional/departmental cultures on the conceptualisations of criticality. Findings suggested that perceptions of criticality are tightly regulated by disciplinary and institutional/departmental boundaries that interpret hospitality as a sub-field of management studies, and at the same time, perceived hospitality primarily as a commercial sector, which resulted in a great sense of ambiguity in determining the academic identity of hospitality. Furthermore, given the broader ideological influences of neoliberalism on the business school in particular and HE in general, it appeared that several institutions in this study have emphasised the vocational aspect of delivering hospitality courses. And in its simplest form, hospitality is hotel, and criticality is understood in an instrumental manner; as a skill which enhances managerial competence. Yet, several participants voiced the dissatisfaction of such an educational approach, who called for greater degrees of criticality and broader understanding of hospitality to be manifested in the disciplinary space of HHE.

7.3 Research Aim & Objectives Revisited

Objective One: To explore how criticality is conceptualised by hospitality academics working in HEIs in the UK.

This research captured six conceptual forms of criticality conceived by 55 hospitality academics. Within the domain of teaching and learning, criticality is primarily understood as a cognitive process involved in epistemic evaluation, sound judgement and query. It is also interpreted as a form of competence that is underpinned by the development of managerial skill in particular and life skill in general. Lastly, the notion of criticality is understood by hospitality academics as the practice of reflexivity, which is a form of learning associated with action learning and the development of reflective self-awareness. Within the domain of academic research, criticality appears to be an unfamiliar concept for hospitality academics, with the majority of participants unaware of its meaning and its relationship with academic research. Criticality is primarily understood by hospitality academics as research features, which enhance the rigour of research by reflecting upon the research design and the manner which data is analysed and presented. Criticality is also perceived as a form of research that is practical, relevant and impactful to hospitality as commercial sectors. Lastly, criticality is interpreted as an epistemic condition, which by being critical in scrutinising existing knowledge, research contributes to the further understanding of hospitality.

Objective Two: To evaluate how such conceptualisations are manifested in relation to pedagogic approaches in delivering hospitality courses and the conduct of hospitality research in HE.

Criticality, in relation to teaching and learning hospitality courses in HE, is primarily understood from a decontextualised and individualised perspective, which conforms to the first movement of criticality, that theorises criticality as a cognitive ability underpinned by individual rationality/logicality. Its socio-cultural understanding seems to be minimally recognised by hospitality academics in this study. Furthermore, there is a strong sense of instrumental underpinning in the interpretation of criticality. For instance, being critical is frequently mentioned as a form of academic skill which guarantees higher academic achievement. It is also understood as a form of skill that leads to greater managerial competence and problem-solving capacity in life. This instrumental underpinning is also evident in other aspects of criticality. For example, the notion of critical reflection is

primarily understood as a learning activity, whereby students reflect upon their role and the unfolding of an event in a working context in order to improve their future performances. Aspects related to fostering student's own self-understanding, developing student's critical consciousness and other human potentials and capacities such as ethics, responsibility and citizenship are minimally mentioned when conceptualising criticality in the teaching and learning context.

Criticality, in relation to conducting hospitality research, is primarily understood from an instrumental perspective, and is mostly discussed within the realm of research design and research utility. Namely, that being critical in conducting research is to be reflective and mindful in one's decisions regarding research design, as a means to guarantee research rigour and enhance the credibility of research outcomes. Alternatively, being critical in conducting hospitality research is interpreted as being practical, relevant and having impact to the hospitality industry, which research outputs ought to assist in providing better managerial practices, greater financial gains, and/or future insights for advancing the hospitality industry. Lastly, being critical is understood as examining existing managerial theories, which results in providing greater understandings of managerial practices. Being critical in relation to the intellectual movement of critical social science is not only minimally featured in this study, but appears to be foreign ideas which most participants are unfamiliar with. However, there are exceptions to which a minority of participants who articulated a deeper degree of understanding towards the concept of criticality, and this deeper understanding seems to be associated with their personal and education experiences, in which they were exposed to the various conceptual strands of criticality.

Objective Three: To consider the implications derived from findings in relations to the development of a critical conceptual space for the academic subject of hospitality.
Drawing conclusions from how criticality is conceptualised by hospitality academics who have participated in this research, it can be argued that the conceptual understandings of criticality reflect a deeply uncritical conceptual space for hospitality as an academic community, where teaching and research operate restrictively as providing competent human resources and facilitating in solving business-managerial issues in the hospitality industry, which is narrowly understood as commercial domains related to the hotel, restaurant, food

and beverage sectors. As a member of the academic communities in HE, the formation of this conceptual space for hospitality is concerning, as it raises important questions regarding what educational values HHE is propagating, what ends are hospitality research serving, and what version of a "worldmaking prodigy" (Hollinshead, 2009) is HHE constructing in relation to societies at large. With the prevalence of neoliberalism in academia, these crucial questions are in danger of being left unanswered and not critically discussed among hospitality scholars. The following section provides further considerations and insights for the development of a greater critical conceptual space for HHE.

7.4 Future Considerations

In conclusion, findings from this study suggest that manifesting the higher conceptual levels of criticality (Barnett, 1997) appears to be a challenging task to achieve within a deeply uncritical academic community. Moreover, the neoliberal influence on HE further reinforces such an uncritical approach in underpinning criticality with a strong sense of instrumental rationality (Habermas, 1987), subsequently, restricting its understanding as a means-to-end skill, and neglecting the manifestations of other educational values underpinning the concept. As a result, the notion of criticality seems to be in submission to comply with rather than to challenge limits and expand possibilities. Reflecting upon how criticality is conceptualised by hospitality academics in this study, it raises a deeper question regarding the central value underpinning HHE, whether it aims to broaden the conceptual space for engagement with diverse forms of criticality, where they aid critical and creative thoughts to take flight, or whether it is aiming to limit a conceptual space where critical thoughts are domesticated and policed. Drawing closure on this research study, this section provides insights from two perspectives, a theoretical insight in proposing ideas to further advance hospitality as an academic subject, and a practical insight in proposing strategies to engage with greater criticality in teaching hospitality courses and conducting hospitality research in HE.

Theoretical Insights

The conceptualisations of criticality which emerged from this study reveal a number of issues faced by the academic community of hospitality. Namely, despite decades of intellectual development and engagement with other social scientific disciplines, hospitality, as an academic subject in HE, remains an area that is underdeveloped. This situation, as discussed

by the current study from the perspective of disciplinarity, is likely caused by the characteristics of multidisciplinary studies, which broaden the study of hospitality in a manner of juxtaposition, with minimal epistemic interaction and knowledge synthesis. Therefore, the predominant discourse of hospitality as business and management is mostly uninfluenced and left unchallenged by other disciplinary understandings. Moreover, as this predominant discourse of hospitality is further charged ideologically with the prevalence of neoliberalism in academia, it is in danger of subscribing to, as discussed in chapter 2 regarding the ideas of university (Barnett, 2013)*, a deep and endorsing* ideology that portrays itself as the only possible future imaginable, and there could be no alternatives for the intellectual development of hospitality. As a result, teaching hospitality courses and conducting hospitality research are strictly regulated with rules and benchmarks that seem to depreciate its intellectual values, rather than raising them in accordance with the greater ideals of HE.

This situation is evidently reflected by findings which emerged from this study, in which the conceptualisations of criticality reveal a deeply uncritical community, and that the majority of participants seem to greatly embrace the "tyranny of relevance" (Lashley, 2013, 2015) with the hospitality industry, and setting academic standards of hospitality based on such relevance, with a minority of participants who reflexively question the consequences of such an allegiance. In addition, there seems to be a strong dismissive tone towards hospitality academics who engage with a more critical approach in the teaching and research of hospitality, which is unhelpful as the progression of hospitality as an academic subject requires greater intellectual virtues such as open-mindedness, curiosity and humility towards other scholarly perspectives. This concern has been voiced by several participants, who attempt to position themselves at the frontier of disciplinary boundaries, and engage with other disciplinary scholars aiming to demonstrate the intellectual potential of hospitality. Therefore, what appears to be needed for the development of hospitality is a re-revaluation of the manner which disciplinary interactions occur, as well as situating its academic standards more on intellectual grounds, rather than on socially contingent grounds.

Maton (2003), in his critique of Bourdieu (1988)'s field theory, argues that not every field evolves itself in becoming a "locus of struggles" (Bourdieu, 1975: 19), where the existence

of a field becomes merely a matter of competition in establishing "rules of the game" (Bourdieu, 1977) and the accumulation of capitals (Bourdieu, 1986) considered valuable. In his analysis of the French intellectual landscape, Bourdieu (1988) demonstrates how French academics aiming to reinforce or transform the relations of power (capitals) in order to defend and justify their positions within the field, were in a struggle between academic capital, a form of institutional power in which one takes control of academic departments and/or research funding, and scholastic capital, a form of intellectual prestige and recognition to which one is entitled via scholarly publications and/or intellectual contribution, as the underlying principle of legitimation and 'gold standard' to measure achievement within the context of French HE. For Maton (2003), such an approach is overly reliant on sociologically and historically contingent factors in determining the principles of legitimation, and undermines the ontological necessity of knowledge creation.

Consequently, Maton (2003) proposes a form of capital that is epistemic in nature; knowledge that holds greater complexity in explaining the social world, as the underlying basis for intellectual practice. As such practice, rather than determined by arbitrary standards, is more likely to be underpinned by epistemic necessity such as multidisciplinary understandings of a particular concept, and/or interdisciplinary research and scholarly publications with disciplinary communities outside of one's own. Therefore, knowledge created in such a manner holds greater analytical potency in discerning complex social realities, as it is created by an interdisciplinary framework which transcends individual disciplines. Referring to Maton (2003)'s conception of epistemic capital, it can be argued that underpinning the principle of legitimation for the study of hospitality with such capital is potentially beneficial, as it situates the academic capital for hospitality on epistemic grounds, which requires a stronger interdisciplinary approach in understanding hospitality, and encourages interdisciplinary dialogues among scholars with different disciplinary backgrounds. Subsequently, raising the academic status of hospitality and greatly harvesting its potential in serving as a conceptual vehicle, which is capable of transporting intellectual projects across disciplines.

Revisiting the notion of interdisciplinary hospitality proposed in chapter 2, this intellectual approach also creates opportunities for alternative disciplinary perspectives and discourses

to reshape the knowledge regions and 'disciplinary' landscape of hospitality studies, which in return, carves out space to conceptualise greater degrees of criticality in teaching hospitality courses and conducting hospitality research. However, such an advancement calls for critical disciplinary reflexivity and a collective effort from the academic community of hospitality. Referring to the 'critical turn' of tourism studies, it has established a firm footing in the academic field of tourism as a result of the intellectual labour from a number of tourism scholars, who continue to reflexively scrutinise their own academic community, and creating a welcoming academic space that is underpinned by intellectual openness and curiosity. Thus, for a critical hospitality to continue its growth and influence as an academic voice, greater realisation of its importance is needed from hospitality academics, who are ultimately the intellectual resources required to further develop hospitality as an academic subject in HE.

Practical Insights

Indeed, what 'critical tourism' has carved out is an intellectual space that encompasses an enterprise of book publications, research journals and academic conferences on critical tourism, which together has forged a sustainable and lively scholarly community that further cultivates and develops this intellectual perspective. What is needed for critical hospitality is therefore, the establishment of a sustainable intellectual enterprise in which hospitality may flourish. Encouragingly, there is evidence that such an enterprise is in formation. For instance, influences of understanding hospitality from the sociocultural perspective are evident in a number of book publications and academic research. Furthermore, the establishment of the academic journal *Hospitality & Society*, which provides an alternative output for researchers who are interested in exploring hospitality other than from the business-managerial perspective, is advancing towards its ninth volume in 2019, publishing a diverse range of research topics and disciplinary perspectives in the study of hospitality. Lastly, it is worth noting that a book series on critical hospitality studies has also been recently approved by Channel View Publications, marking an important milestone for the 'critical turn' of hospitality studies.

In addition, academic conferences such as the Council for Hospitality Management Education (CHME), which has a research stream dedicated to 'critical and cultural studies of hospitality', and CHSS, which has been successfully organised in 2016 by Edinburgh Napier

University and in 2018 by Auckland University of Technology, provide yet another platform for dialogue among interdisciplinary scholars who are interest in the study of hospitality. These intellectual activities are healthy signs that a critical turn in hospitality is slowly but surely establishing a firm footing. In HHE, these influences are also evident, with the recent report released by the Quality Assurance Agency for Higher Education (QAA, 2016) stating an increase in hospitality programmes titled "hospitality studies", which reflects "a growing field of study informed by social science insights into hospitality as a social phenomenon concerned with obligations to be hospitable and laying down expectations on both host and guests" (p. 9).

The continuation of these intellectual activities requires the participation of hospitality academics, who are willing to contribute to the further development of hospitality as an academic subject, harvest the intellectual resources and literature on hospitality from other academic disciplines that are left largely untapped, and more importantly, are capable of and qualified to engage intellectually with the broader social scientific disciplines in the study of hospitality. Referring to Walmsley (2011)'s report on the low percentage of academic staff who hold a doctoral degree in HLTT, as well as findings that emerged from the current study, which reports there is a great lack of familiarity with critical social sciences and research philosophies, it is uncertain whether such a participation would actually occur. Arguably, it is important to gain support on an institutional level, which provides relevant academic training, research funding and career opportunities to develop hospitality as an academic subject. Furthermore, it appears that stricter and clearer criteria are needed for the recruitment of hospitality academics, in which the criteria ought to be based more so on academic grounds. However, this form of support requires individuals at high managerial levels recognising and sharing the same vision with regards to the intellectual development of hospitality.

Lastly, it is arguably crucial to highlight the self-defeating nature of discouraging the development of greater criticality in HHE to hospitality educators, researchers and industry practitioners. As hospitality graduates uncritically engaged are less likely to be properly equipped with the knowledge and insight to further develop and advance the hospitality industry. Moreover, such an educational approach is less likely to foster capable and potential hospitality academics to further develop hospitality as an academic subject. More broadly,

on a societal level, it is also unhelpful to educate graduates with inadequate degree of critical awareness towards contemporary sociopolitical and environmental issues that are in need of addressing. To end on a personal note, seeing myself as a hospitality academic and as a member of this academic community, I am hopeful to see hospitality evolving into a "worldmaking prodigy" (Hollinshead, 2009), partaking in the creation of an ecological university (Barnett, 2018) for the future, a university that is embedded and engaged with multiple ecologies of the worlds, is concerned with the wellbeing of the world, and aims to develop the world purposively into greater civic societies.

7.5 Research Limitations and Further Research

This research study has adopted exclusively a hospitality-academic-focused perspective in exploring and evaluating the degree of criticality currently manifested in HHE. A more comprehensive understanding is needed in which other stakeholders, such as editors of hospitality research journals, business and management scholars, industry practitioners and hospitality graduates, are likely to offer diverse perspectives in the well-being and future development of hospitality as an academic subject. In addition, how findings from this study can potentially be implemented in shaping the design of hospitality curricula, academic training and informing teaching practices are minimally discussed. However, the current study has conceived a theoretical framework, 'critical hospitality', in the domains of teaching hospitality courses and conducting hospitality research, in which future studies may adopt to further explore and understand issues related to HHE. Lastly, it appears that research which employs a critical reflexive approach in scrutinising the academic community of hospitality inwardly is lacking. Arguably, future research of such nature is potentially helpful to further problematise normative practices and challenge conventional thinking in this academic community. This reflexive practice is a necessary intellectual practice, as noted by Campbell (2009), that the danger of disciplinary ethnocentrism is that it breeds intellectual narcissism; when the collective unconsciousness (Bourdieu & Wacquant, 1992) of an academic field falls in love with its own intellectual creation and established regime, unable to reflexively confront itself from a critical vantage point, and uphold the scholarly duty of intellectual critique (Bourdieu, 1990).

Epilogue

In *Homo Academicus*, Pierre Bourdieu (1988) titled the first chapter of his work as "A 'Book for Burning'?". It was, as Bourdieu later explained, referring to the work of the Chinese scholar 李贽 (Li Zhi), who authored the highly controversial book titled 焚書 (A Book to Burn) during the Ming dynasty. Li's book, which led to his imprisonment and ultimately his death, was a book of socio-cultural critique that "revealed the rules of the mandarins' game" (Bourdieu, 1988: 5) of his time. In a similar manner, Bourdieu (1988)'s intellectual project was conceived to investigate his own social world, the French intellectual field of his time; and attempted to reveal the rules of the intellectual game (in the forms of his conception as field, habitus and capital) that academics engage with to compete and defend positions of power within academia.

Bourdieu (1988)'s intellectual interest of his own social world is likely motivated by "his signature obsession with reflexivity" (Bourdieu & Wacquant, 1992: 36). This form of reflexivity is distinctive compared to the conventional deployment in one's research methodology, as it approaches the intellectual field of sociology with its historicity in mind, and perceives it as the embodiment of intellectual dispositions, with its epistemic history and the collective intellectual unconsciousness of the field (Bourdieu, 2000). Thus, rather than analysing on an individual level, it calls "to encompass the organizational and cognitive structure of the discipline" (Bourdieu & Wacquant, 1992: 40). Reflexivity of such nature approaches sociology as a collective enterprise of intellectual practices, and the investigation rests upon the epistemological unconscious and the social organisation of the field of sociology (Bourdieu & Wacquant, 1992). The imperative of such a reflexive sociology is "not to assault but to buttress the epistemological security of sociology" (Bourdieu & Wacquant, 1992: 36).

Certainly not equating the intellectual weight of this study with the great works of Pierre Bourdieu, it is however deeply influenced by this form of reflexivity, which manifested itself as an attempt to explore and understand my own social world in academia. While certainly not staging for my own imprisonment and death, undertaking an intellectual project of such nature does require me to contemplate upon the potential consequences carefully. Bourdieu (1988) views taking upon such an 'informer' role as transgressor or traitor of his own tribe, divulging tribal secrets and intimate details in the form of public confession. Despite being

overly dramatised, it is true to a certain extent if one conceptualises contemporary academia in terms of academic tribes and territories (Becher & Trowler, 2001). Revealing tribal secrets requires one to be first socialised by the tribe; habituated by tribal norms, understand its hierarchy of power, have participated in tribal activities, and most crucially, know the role one is playing and the games to engage with to gain power within one's tribe. Having such insight grants the soon-to-be 'informer' a vantage point that transcends the insider/outsider binary; the informer is an insider as s/he has experienced from within, yet the informer is an outsider as s/he is fully reflexive and critical of his/her insider role, thus capable of scrutinising from an external vantage point. On the importance of this position, exhortation given by my supervisor continues to echo in my ears while I write my thesis, "see yourself not so much as a hospitality academic but a social scientist".

One determining aspect that attracted my interest in pursuing this intellectual project is the 48 months I've spent in this academic community. Observations have been made which truly fascinate me to render questions such as: why certain knowledge is being privileged over other forms of knowledge? Given my involvement as an editorial assistant for an unconventional hospitality journal, what role do the journal editors play in the advancement of my academic community? Is one's desire to conduct research based on one's sense of intellectual onus to develop the knowledge of one's community, or is it a form of capital one attempts to accumulate in order to operate successfully within academia? Do scholars with iconoclastic ideas find themselves isolated by peers, and often eating alone in the campus canteen? More entertaining to me are the 10 academic conferences and symposiums I have attended during my doctorate pursuit, where I have witnessed how intellectual perspectives can be manifested in conference programmes, delegate interactions and even dress codes.

What I have gathered from my own reflections and the intellectual activities I have engaged with is that there is a deep tradition of academic genealogy at play. I consider my supervisor and my director of studies as my academic fathers, whom I view as the conduit leading to my intellectual enlightenment. This is, I believe, true to them as well, with their supervisors playing an important role in their journey of intellectual pursuit. Therefore, if one goes back early enough, one would eventually encounter the pioneers of one's field and would

consequently have a comprehensive understanding of the epistemic foundations of one's field, as well as how they were bequeathed from one generation of academics to the next.

Within the tourism and hospitality academic community, there are scholars who I consider as intellectual linchpins of the field. Although this label is subjective and largely depends on one's intellectual interest, it is nonetheless true. Given my interest in the educational aspect of hospitality, Professor Conrad Lashley and Professor John Tribe, who both have written extensively on issues related to hospitality and tourism higher education in the UK, are scholars who I aspire to greatly. Another pivotal figure that shaped my understanding on the idea of higher education is Professor Ronald Barnett, who has fixated his critical gaze on the scrutiny of higher education and university since the 1980s. In a stroke of serendipity, while reading the works of Tribe and Barnett concurrently, I've came across the title, Ronald Barnett as PhD supervisor, in the Acknowledgement page of Tribe's doctoral thesis. It was a delightful discovery that further reinforced my theory, academic genealogy and traditions are operating, without sounding too much like a critical realist, their mechanisms in full effect behind the current of intellectual evolution.

Critical hospitality, as an academic community, did not emerge overnight, and its intellectual influences certainly did not achieve its current status swiftly. Its development is also the manifestation of an academic genealogy that goes back many generations, with the intellectual labour and contributions from a number of scholars across several disciplines. It is due to these intellectual foundations that the research theme 'critical and cultural studies of hospitality' could be featured in CHME's annual research conference, one of the largest hospitality conferences in the UK, allowing scholars with an alternative voice on the study of hospitality to be heard. It is also arguably the reason why critical knowledge such as sexual harassment and modern slavery in the hospitality industry have a presence in an ocean of research articles published in hospitality management journals. These intellectual achievements were not earned lightly. For it to continue its growth, this form of academic genealogy needs to be carried on, with the baton ready to be handed to the next generation of hospitality scholars.

On a more personal note, critical hospitality studies have also paved the road in which this research study is capable of coming into light, feeding words through the hands of an

individual who never excelled in academia, and was never intellectually engaged with any form of literature, with the number of books read in his life can be counted on his ten fingers. It is said that some pursue a PhD in exchange of a piece of paper, while some pursue a PhD in exchange of a reincarnation. The degree of truth in this statement holds is indescribable, as I am crossing out, one by one, the list of 30 books I set to finish reading in the year 2018. Robert Romanyshyn (2007), the author of "The Wounded Researcher: Research with Soul in Mind", claims that it is not the researcher who chooses the research topic. Rather, it is the research topic that finds the researcher through a (re) search, in which the soul of the work is expressed through the chosen researcher. I truly believe this statement, as some of the written words from this thesis seems so foreign and unfamiliar, yet so truthful and personal to me.

In a sense, I see myself being imprinted by this academic tradition of critical hospitality studies, incorporating it as part of who I am. I foresee that it will most definitely define how I conduct myself as an early career academic, how I engage with my intellectual endeavor, and how I pass on the baton to future hospitality academics. To bring closure to this intellectual journey, I would like to refer to Schopenhauer (1844/1966), and his work, *The World as Will and Representation, II,* in which he claims that true wisdom does not lie in abstract rational knowledge, but lies in the manner in which such knowledge is used to broaden the horizon of one's perceptions and intuitions, as he sharply illustrates:

> *For the man who studies to gain insight, books and studies are merely rungs of the ladder on which he climbs to the summit of knowledge. As soon as a rung has raised him up one step, he leaves it behind. On the other hand, the many who study in order to fill their memory do not use the rungs of the ladder for climbing, but take them off and load themselves with them to take away, rejoicing at the increasing weight of the burden. They remain below forever, because they bear what should have borne them.*

Perhaps, as I have elevated myself intellectually with the pursuit of this PhD study, it is now time to leave this rung behind in search of the next rung that would lead me towards my own summit of knowledge. Thank you for reading.

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Appendices

Appendix 1. Hospitality Programme Rankings in the UK (2016)

UCAS, 2016

1. Aberystwyth University
2. ARU London
3. Bath College
4. University of Bedforshire
5. University College Birmingham
6. Birmingham City University
7. Blackburn College
8. Blackpool and The Fylde College
9. University of Bolton
10. Bournemouth University
11. BPP University
12. The University of Bradford
13. Bradford College
14. University of Brighton
15. Bristol, University of the West of England (UWE)
16. Buckinghamshire New University
17. Canterbury Christ Church University
18. Cardiff Metropolitan University
19. University of Central Lancashire (UCLan)
20. University of Chester
21. University of Chichester
22. City College Brighton & Hove
23. Conventry University
24. Craven college
25. University of Cumbria
26. University of Derby
27. University of East London
28. Edge Hill University
29. Edge Hotel School
30. Edinburgh Napier University
31. Glasgow Caledonian University
32. The University of Gloucestershire
33. Glyndwr University, Wrexham
34. University of Greenwich
35. GSM London (formerly Greenwich School of Management)
36. University of the Highlands and Islands
37. The University of Huddersfield
38. The University of Hull
39. Kingston University
40. Leeds Beckett University

41. Leeds City College
42. Liverpool Hope University
43. Liverpool John Moores University (LJMU)
44. Coleg Llandrillo
45. The London College, UCK
46. London South Bank University
47. Loughborough College
48. The University of Manchester
49. The Manchester Metropolitan University
50. Middlesex University
51. Newcastle College
52. University of Northampton
53. Northumbria University
54. Norwich City College of Further and Higher Education
55. NPTC Group
56. Oxford Brookes University
57. Plumpton College
58. Plymouth University
59. University of Portsmouth
60. Queen Margaret University
61. Robert Gordon University
62. The University of Salford
63. Sheffield Hallam University
64. University of South Wales
65. Southampton Solent University
66. Staffordshire University
67. The University of Strathclyde
68. University of Sunderland
69. University of Surrey
70. Teesside University
71. Ulster University
72. University of Wales Trinity Saint David
73. The University of West London
74. Westminster Kingsway College
75. University of Westminster, London
76. University of Wolverhampton
77. University of Worcester
78. York St John University

University guide
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University league tables 2016
Find a course at a UK university
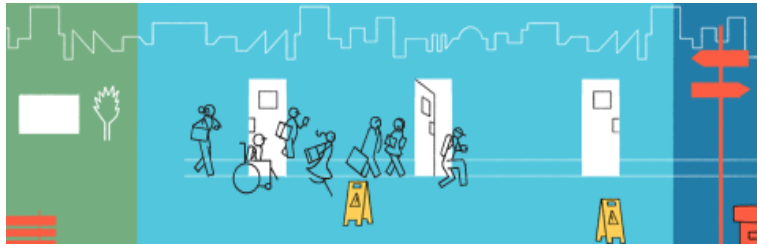
Find a course all fields optional
Course

Subject area

  All subject areas   ⬍
Region

  All regions   ⬍
Institution

Search

UK universities ranked
Subject area

  All subject areas   ⬍

How to use these tables » Find out more about studying hospitality, event management & tourism »

Rank 2016	Institution	Guardian score/100	
1	Surrey	100	ⓘ
2	Coventry	79.6	ⓘ
3	Robert Gordon	77.6	ⓘ
4	Oxford Brookes	75.6	ⓘ
5	Derby	74.1	ⓘ
6	Salford	73.4	ⓘ
7	De Montfort	70	ⓘ
8	Strathclyde	68	ⓘ
9	Bournemouth	67.9	ⓘ

10	Manchester Met	67.7	*i*
11	Chester	66.5	*i*
12	Birmingham	66.3	*i*
13	Westminster	64.4	*i*
14	Sheffield Hallam	63.5	*i*
15	Edinburgh Napier	63.2	*i*
15	Plymouth	63.2	*i*
17	University Campus Suffolk	63	*i*
18	Hertfordshire	62.7	*i*
19	Queen Margaret	61.4	*i*
20	Northampton	60.9	*i*
20	Portsmouth	60.9	*i*
22	Brighton	60.3	*i*
23	Chichester	59.6	*i*
24	Lincoln	59	*i*
24	Arts University Bournemouth	59	*i*
26	Ulster	58.6	*i*
27	East London	58.2	*i*
28	UWE Bristol	57.8	*i*
29	Liverpool John Moores	55.6	*i*
29	Huddersfield	55.6	*i*
31	Greenwich	55.3	*i*
32	Cardiff Met	53.2	*i*
33	St Mary's, Twickenham	52.9	*i*
33	Sunderland	52.9	*i*
35	West London	52.3	*i*
36	Leeds Beckett	47.7	*i*
37	Bedfordshire	47.2	*i*
38	Middlesex	46	*i*
39	Central Lancashire	45.7	*i*
40	Canterbury Christ Church	45.3	*i*
41	West of Scotland	40.8	*i*
42	London South Bank	40.4	*i*
43	Glasgow Caledonian	39.9	*i*
44	Bucks New University	36.5	*i*
45	Aberystwyth	35.9	*i*
46	South Wales	34.3	*i*
47	London Met	33.5	*i*

| 48 | Trinity Saint David | 28.7 | ⓘ |

Other universities where this subject is taught

-	Falmouth	-	ⓘ
-	Edge Hill	-	ⓘ
-	York St John	-	ⓘ
-	Bolton	-	ⓘ
-	Essex	-	ⓘ
-	Edinburgh	-	ⓘ
-	Manchester	-	ⓘ
-	Wolverhampton	-	ⓘ
-	Anglia Ruskin	-	ⓘ
-	Glyndwr	-	ⓘ
-	Southampton Solent	-	ⓘ
-	Northumbria	-	ⓘ
-	Bath Spa	-	ⓘ
-	Liverpool Hope	-	ⓘ
-	Winchester	-	ⓘ
-	University College Birmingham	-	ⓘ
-	Stirling	-	ⓘ
-	Cumbria	-	ⓘ
-	Worcester	-	ⓘ
-	SOAS	-	ⓘ
-	Gloucestershire	-	ⓘ
-	Staffordshire	-	ⓘ
-	Highlands & Islands	-	ⓘ

Note: dashes are used where there is insufficient data to calculate a ranking position for a provider delivering courses in this subject area

THE COMPLETE
UNIVERSITY GUIDE
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University Subject Tables 2016

Go to our **Guide to Hospitality, Leisure, Recreation & Tourism** – studying, courses, careers.

Hospitality, Leisure, Recreation & Tourism

CUG Rank 2016	2015	University Name	Entry Standards	Student Satisfaction	Research Quality	Graduate Prospects	Overall Score
1	1	Birmingham	419	4.07	3.44	87	100.0
2	3	Surrey	410	4.45	3.18	57	94.8
3	2	Loughborough		4.31	2.97		90.7
4	10	Oxford Brookes	370	4.15	2.65	64	90.5
5	5	Robert Gordon	372	4.17	2.53	56	88.8
6	18	Lincoln	320	4.13	2.49	64	88.3
7	9	Exeter		4.14	2.85		88.2
8	8	Strathclyde		3.82	3.17	55	88.1
9	4	Kent		4.06	2.84		87.8
10	13	Bournemouth	313	3.88	3.13	57	86.7
11	7	Sheffield Hallam	326	4.05	2.75	53	86.6
12	12	Chester	305	4.17	2.26	57	86.3
13	6	Manchester Metropolitan	322	4.11	2.60	54	86.2
14	15	Coventry	315	4.02	2.50	59	85.9
15	21	Aberystwyth	304	3.76	2.66		85.5
16	11	Edge Hill		4.21	2.48		85.3
17	17	Plymouth	303	4.17	2.48	46	85.1
18	19	Liverpool John Moores	341	3.75	3.57	28	84.9
19	26	Edinburgh Napier	344	3.89	2.47	47	84.8
20	35	Chichester	274	4.10	2.67	53	84.7
21	27	Gloucestershire	309	3.83	2.61	54	84.7
22	47	East London		4.09	2.26	57	84.6
23	16	Leeds Beckett	294	3.78	2.72	55	84.5
24	37	Nottingham Trent		3.98	2.30		84.3
25	31	Ulster	285	4.09	2.71	36	83.8
26	38	Portsmouth	259	4.01	2.54	56	83.6
27	20	Brighton	293	4.05	3.00	40	83.5
28	46	Essex	239	4.10	2.64		83.2
29	24	South Wales	297	3.58	2.83	49	83.0
30	34	West of England, Bristol	315	4.07	2.23	39	83.0
31	30	Cardiff Metropolitan	296	3.73	3.25	42	83.0
32	32	Central Lancashire	290	4.01	2.34	47	82.9

33	48	Glasgow Caledonian		3.86	2.64	41		82.6
34	42	Derby	292	4.07	1.93	43		82.6
35	22	Northumbria		3.98	2.28			82.5
36	25	Greenwich	325	3.80	2.21	42		82.3
37	28	Huddersfield	280	4.39		54		82.2
38	51	Middlesex	281	3.81	2.72	44		82.1
39	61	Cumbria	244	4.02	2.14	58		81.8
40	60	Falmouth	256	3.64		76		81.7
41	-	Worcester		3.89	2.24			81.7
42	-	Leeds Trinity		4.25	1.80			81.7
43	39	Canterbury Christ Church	264	3.82	2.75	39		81.2
44	14	Hertfordshire	321	3.90		47		81.1
45	40	Sunderland	311	4.16	1.96	31		81.0
46	45	Southampton Solent	288	3.92	1.38	52		80.7
47	54	London South Bank	228	3.88	2.87	36		80.6
48	52	West of Scotland	297	3.85	2.24	33		80.4
49	53	Highlands & Islands	249	4.00		61		80.3
50	41	Northampton	273	4.20		49		80.3
51	57	Staffordshire	238	3.69	2.74	41		80.0
52	44	Queen Margaret	315	3.85		41		79.6
53	-	Liverpool Hope	279	3.88	1.39	37		79.0
54	49	St Mary's, Twickenham	249	4.14	2.23	35		79.0
55	33	Bath Spa		4.22		40		78.9
56	50	Buckinghamshire New	249	4.04	1.72	42		78.6
57	29	Westminster	315	4.10		25		78.0
58	55	West London	243	4.07		40		76.9
59	56	Bedfordshire	200	3.85	2.41	37		76.6
60	36	University Campus Suffolk	197	3.97		53		76.5
61	43	Hull		4.07	2.54	10		76.5
62	59	Anglia Ruskin	284	3.92		19		74.8
63	-	Trinity Saint David	250	3.77		32		74.8
64	58	London Metropolitan	241	3.62		36		74.4

Please note that some Universities have missing data. Where the table is ranked by a single measure, the institutions with no data for that measure appear at the bottom.

Read the league table methodology and how to how to use the tables.

Maximum scores:

Entry standards	N/A	Facilities spend	N/A
Student satisfaction	5.00	Good honours	100.0
Research assessment	4.00	Graduate prospects	100.0
Research intensity	1.00	Completion	100.0
Student–staff ratio	N/A	Overall score	1000.0
Academic services spend	N/A		

About the Site

Our independent UK University League Tables &

Useful Links

• About Us

Use of the Site

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Appendix 2. Final Sample of Institutions

1. Aberystwyth University
2. Anglia Ruskin University
3. Arts University Bournemouth
4. ARU London
5. Bath Spa
6. Bedfordshire
7. Birmingham City University
8. Bournemouth
9. BPP University
10. Buckinghamshire New University
11. Canterbury Christ Church University
12. Cardiff Metropolitan University
13. Coleg Llandrillo
14. Coventry University
15. De Montfort
16. Edge Hill University
17. Edge Hotel School (University of Essex)
18. Edinburgh
19. Edinburgh Napier University
20. Exeter
21. Falmouth
22. Glasgow Caledonian University
23. Glyndwr University, Wrexham
24. GSM London (formerly Greenwich School of Management)
25. Hertfordshire
26. Kent
27. Kingston University
28. Leeds Beckett University
29. Leeds Trinity
30. Lincoln
31. Liverpool Hope University
32. Liverpool John Moores University (LJMU)
33. London Metropolitan
34. London South Bank University
35. Manchester Metropolitan University
36. Middlesex University
37. Northumbria University
38. Nottingham Trent
39. Oxford Brookes University
40. Plymouth University
41. Queen Margaret University
42. Robert Gordon University
43. Sheffield Hallam University
44. Southampton Solent University
45. St Mary's, Twickenham
46. Staffordshire University

47. Stirling
48. Teesside University
49. University of Manchester
50. Ulster University
51. University Campus Suffold
52. University College Birmingham
53. University of Bedforshire
54. University of Bolton
55. University of Bradford
56. University of Brighton
57. University of Central Lancashire (UCLan)
58. University of Chester
59. University of Chichester
60. University of Cumbria
61. University of Derby
62. University of East London
63. University of Gloucestershire
64. University of Greenwich
65. University of Huddersfield
66. University of Hull
67. University of Northampton
68. University of Portsmouth
69. University of Salford
70. University of South Wales
71. University of Strathclyde
72. University of Suffolk
73. University of Sunderland
74. University of Surrey
75. University of the Highlands and Islands
76. University of Wales Trinity Saint David
77. University of West London
78. University of Westminster, London
79. University of Wolverhampton
80. University of Worcester
81. UWE Bristol
82. West of Scotland
83. Winchester
84. Wolvehampton
85. York St John University

Appendix 3. Email Invitation to Potential Participants

Dear ***,

My name is Kelvin Zhang, doctoral researcher at Edinburgh Napier University. As part of my research degree, I am conducting interviews with academics who are currently involved in the teaching, and research of hospitality-related subjects within a UK higher education institution. The research study aims to explore how hospitality academics understand the concept of 'criticality' in relation to the teaching and research of hospitality.

Based on faculty profile and intellectual activities, you are in an ideal position to provide valuable insights to the current research study. Therefore, you are cordially invited to participate in a semi-structured interview, which will be conducted in an informal manner for no longer than 60 minutes of your time. If you are interested in participating, we may arrange a meeting time and location based on your convenience. Thank you for your hospitality.

Regards,

Kelvin Zhang

Doctoral Researcher

The Business School

Edinburgh Napier University

Craiglockhart Campus, Room 1/23

██████████████████████.

████████████

*This research project has been approved by the Research Integrity Committee of Edinburgh Napier University, on the 11th of February 2016, with the ethical code of **ENBS/2015-16/008** assigned to the project.

Appendix 4. Research Ethical Approval

Dear Kelvin,

This is to formally let you know that your research integrity ("ethics") application was approved by the Business School RI Committee on Thursday 11th February 2016. For internal tracking purposes it has been given the identifier ENBS/2015-16/008.

Regards,

Jim

Appendix 5. Research Consent Form

Research Consent Form

Edinburgh Napier University Research Consent Form

Exploring Critical Conceptual Space in Hospitality Higher Education

Edinburgh Napier University requires that all persons who participate in research studies give their written consent to do so. Please read the following and sign it if you agree with what it says.

1. I freely and voluntarily consent to be a participant in the research project on the topic of exploring the conceptualisation of criticality among academics, to be conducted by Mr. Kelvin Zhang, who is a postgraduate student member at Edinburgh Napier University.

2. The broad goal of this research study is to explore academic's understanding on the concept of criticality in relation to the academic subject of hospitality. Specifically, I have been asked to participate in a semi-structured interview, which should take no longer than 60 minutes to complete.

3. I have been told that my responses will be anonymised. My name will not be linked with the research materials, and I will not be identified or identifiable in any report subsequently produced by the researcher.

4. I also understand that if at any time during the interview I feel unable or unwilling to continue, I am free to leave. That is, my participation in this study is completely voluntary, and I may withdraw from it without negative consequences. However, after data has been anonymised or after publication of results it will not be possible for my data to be removed as it would be untraceable at this point.

5. In addition, should I not wish to answer any particular question or questions, I am free to decline.

6. I have been given the opportunity to ask questions regarding the interview and my questions have been answered to my satisfaction.

7. I have read and understand the above and consent to participate in this study. My signature is not a waiver of any legal rights. Furthermore, I understand that I will be able to keep a copy of the informed consent form for my records.

Participant's Name (Please Print) _____

_____   _____
Participant's Signature   Date

I have explained and defined in detail the research procedure in which the respondent has consented to participate. Furthermore, I will retain one copy of the informed consent form for my records.

_____   _____
Researcher's **Name/Signature**   Date

Edinburgh Napier University ENBS/2015-16/008

Appendix 6. Research Interview Questions

1. Could you please briefly walk me through your educational background and professional background?

2. How long have you been teaching and/or research on hospitality-related subjects in HE?

3. How would you describe your academic identity? Do you consider yourself a hospitality academic?

4. As an educator, what do you think is the purpose of higher education in general, and hospitality higher education in particular?

5. What does 'being critical' means to you as an educator in HE? What about as a hospitality educator?

     a. What about terms such as critical thinking and critical reflection?

     b. Can you give me a teaching example that you think would foster students' criticality?

6. How about 'being critical' outside the educational or professional context for students? Just being citizens of a society?

7. What does "being critical' means to you as a hospitality researcher? Or researcher in general? Can you give me an example of a critical research?

8. What does 'critical reflexivity' means to you? What is a reflexive educator/researcher to you?

9. What are some of your personal future research interests in hospitality?

10. What is the research philosophy of critical realism and critical theory mean to you? Can you give me an example of a hospitality research informed by these two research philosophies?

Appendix 7. Interview Transcript Example

Interviewer:
Okay. Um. Moving on. So, just think about what you have, what we have discussed, what is your personal view on the term of being critical? As an educator. Um and what is its educational significance to you?

B-003:
Another term that I got a small problem with. (Laugh).

Interviewer:
Okay. That is good. I want to hear problems.

B-003:
(Laugh). Okay. Well, we say to our students that we want you to be critical, my view, personal view, again, is that we can't ask first year students to be critical. I strongly believe that you need basic knowledge, you need to take it on board, understand it, in order to then develop your criticality.

Interviewer:
Okay.

B-003:
So, it sounds really bad, but it summarises, I am sorry [but] I can't engage in a critical discussion with a level 4 students.

Interviewer:
Yeah.

B-003:
Some of them are, of course, are more knowledgeable than others. But learn first and then we can talk. That is kind of, and I do appreciate that this is probably my background from [this country], our education is very much, you know, lecturers talk and student listens. So, completely different in England. So, I am definitely affected by my upbringing.

Interviewer:
Okay.

B-003:
But I think there is something in it, so I am not saying, you know, students should shut up and listen.

Interviewer:
Yeah. I understand.

B-003:
Not completely, but in order to become critical, they need to have the basic knowledge.

Interviewer:
Right.

B-003:
I don't like criticising, if you don't understand.

Interviewer:
Right. Yeah. But what is your understanding of critical in term of … like, because I understand that you said that it is, kind of, almost like a gradual learning process for students to reach that level of critical … But what does it mean? Like …

B-003:
What does it mean?

Interviewer:
What does it mean to be critical enough for you to engage with them?

B-003:
So, it is definitely a higher-level skill that is for sure. Um, what it means, I think being able to look at something, whether it's theory or practice, and judge whether its right. For example, theory, does that explain the reality well? Or, maybe, there is some flaw in it? Or, yeah, look at something that is happening in practice and able to offer judgements; yeah, this works fine, this doesn't work fine, if it doesn't work fine, why does it not work fine? Or, also, maybe, finding gaps in something, in theory, that, yes, your point of view is good, but there is an element in it, or what you are saying is very nice, but how about that perspective?

Appendix 8. Data Analysis Example

Document System

New Project | Open Project | Document System | Code System | Document Browser | Retrieved Segments

Logbook | User Management | Save Project As | Save Anonymized Project As | Project from Activated Documents | Merge Projects | Open Exchange File | Export Exchange File | External Files

Document System

	#
Institution E	127
E-009	11
E-008	18
E-007	14
E-006	13
E-004	14
E-003	23
E-002	20
E-001	14
Institution F	63
F-005	8
F-004	9
F-003	15
F-002	14
F-001	17

Code System

Cognitive Process	0
Q-Query	0
To Question	0
To Question - Spectrum	1
To Question - Society	5
To Question - Industry Practice	8
To Question - Evidence Seeking	2
To Question - Cynical	1
To Question - Stimulate learning	5
To Question - Derrida	1
To Question - Previous Research	1
To Question - General	11
To Question - Descartes	1
To Question - Cartesian	1
To Question - Socratic	2
To Challenge	32
Being sceptical	5
SJ–Sound Judgement	97
EE–Epistemic Evaluation	16
Subjective + Misuse	28
Ungrouped	2
Sets	0

Document Browser: E-003

into to be more effective reflective practitioners.

125 **Interviewer:**
126 okay great. um think about what you have told me about your view higher educate and hospitality management education, higher education, what is your understanding by the term critical? And what is its educational sigifance to you?

127 **E-003:**
128 Um. So it comes back to a basic Socratic principle of questioning.

...To Question - Socra

129 **Interviewer:**
130 Okay.

131 **E-003:**
132 So um and also there is a Cartesian principle of what we know. So it's about for me epistemology, knowledge and the way we construct our knowledge and understanding that and it's also about ontology our understanding of our position within the world. I must say that articulating as I am now using this language is something that I cannot do very often with my students.

...To Question - Carte

133 **Interviewer:**
134 Okay.

135 **E-003:**
136 But that give the specific training that I have had in the philosophical basis for that is how I see it so in order to be critical we must ask fundamental questions so Descartes ask what could about what could be certain and the only thing that could be it goes the only thing he could be certain about was you know just, cogito ergo sum, that he was thinking, and that for me is a revelation because it causes you to question, um when you at a Socratic approach which is all about questioning.

...To Question - Desc

137 **Interviewer:**
138 Right.

139 **E-003:**
140 That for me is a fundamental thing but many students don't want a Socratic approach because they want to be despite what they say they want to be given.

141 **Interviewer:**
142 Okay.

143 **E-003:**
144 Secondly if I ask them questions they will not respond because if they respond and the answer is wrong then they may well lose face in that dialogue. And so there are tensions with regard to being critical is about questioning and when we look at the work of somebody like Derrida, that was revelation when I started to read Derrida and read about what people have said about Derrida because the way he deconstructed fundamental ideas of society and open them up to the light and the way he looked at for example logocentrism so he the 16:14 logocentrism and domination of the 16:17 the penis the way that male patroricaha systems actually dominate societies and the way that the female is obscured the way that the straight and the tension with gay lesbian by you know and white and black.

...To Question - Derri

314