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An analysis on the Japanese Omotenashi from the service-dominant logic perspective

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氏　　　　　名	Alalsheikh　ABDULELAH
学 位 の 専 攻 分 野 の 名 称	博 士（先端マネジメント）
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論 文 審 査 委 員	（主査）　教　授　山　本　昭　二 （副査）　教　授　佐　藤　善　信 准教授　Norlia Ahmad

<div align="center">論 文 内 容 の 要 旨</div>

Alalsheikh Abdulelah's doctoral dissertation focuses on the Japanese Omotenashi and its modern implications in hospitality setting. In particular, the dissertation seeks to establish and discuss the process of value co-creation in kaiseki restaurant and Ryokan, the traditional Japanese inn. In order to outline the practical implications of value co-creation, the dissertation overviews certain theoretical matters, such as the origins of Omotenashi, the history of the Japanese tea ceremony, service delivery processes in kaiseki restaurant and traditional Japanese inn, and others. Moreover in order to provide specific examples and demonstrate the immediate practical implications of the established theories, the dissertation includes personal observations of service delivery experienced in Kitcho (kaiseki restaurant) and Kagaya (Japanese inn) and analyzes the similarities and differences between Omotenashi and Western hospitality through the case-based research on the Hoshino Resort and Ritz-Carlton Hotel.

According to the statistics, Japan has been steadily gaining popularity as an foreign tourist destination over the past few years. Hospitality industry, as the sector ultimately connected to tourism, has been responding to the increased demand by both strengthening the established Japanese hospitality traditions and developing new, modern ways keeping the visitors satisfied and impressed with the provided service. While both strategies seem to be reasonable, they do not necessarily resonate. Therefore, it is important for the dissertation to check how the Service-Dominant Logic, one of the most recently emerged approaches to value co-creation, works with value co-creation that stems from Omotenashi and discuss the differences and similarities between the two. This is the main research background, which necessitates the following research questions discussed in the six respective dissertation chapters:

1. What are the origins of the Japanese Omotenashi?

2. What are the connections between Omotenashi and the Japanese tea ceremony?

3. What role does Omotenashi play in the service delivery process of kaiseki restaurant?

4. What are the differences between Omotenashi and hospitality (on the example of the comparison between the Japanese inn and regular hotel)?

5. What role does Omotenashi play in the service delivery process of the traditional Japanese inn?

6. What are the differences between Western superior hospitality and Omotenashi (Ritz-Carlton Hotel and Hoshino-ya in the Hoshino Resort)?

There is a total of 8 chapters in the dissertation, the first being the introduction and the eighth being the conclusion,

with six theoretical and practical chapters in between. The six chapters pertaining to discuss the respective research questions are outlined below.

Chapter 2 (The Origins of the Japanese Omotenashi) reviews and summarizes the origins of Omotenashi in order to establish certain roots and implications that influence the modern-day service delivery and value co-creation models in traditional hospitality settings in Japan. The origins of the Japanese Omotenashi have been established to be the geographical location of Japan, its rice agriculture, Japanese tea ceremony, the philosophy of Kata, the historical and modern Japanese social structure, samurai and the bushido code, Japanese collectivism norm, Japanese isolation "Sakoku", and the Japanese brain as the key defining factor of the Japanese behavior. Each of the named notions has been discussed from both historical/social perspective and in connection to Omotenashi and modern-day hospitality industry.

Chapter 3 (The Omotenashi and the Japanese tea ceremony) focuses on the Japanese tea ceremony and its primary role in the historical formation of proper behavior and social interaction models in the Japanese society. Researchers Yoshinobu Sato and Mark Parry name tea ceremony "a metaphor for value creation", referring to the interaction between the host and the guest and a distant semantic domain. The chapter correlates with this idea in the sense of discussing the Japanese tea ceremony in the relation to Service-Dominant Logic, and vice versa. This chapter provides a unique comparison of 10 fundamental premises (FP) upon which the S-D logic operates and the rules and concepts set and followed by tea ceremony practitioners and guests.

Chapter 4 (The Omotenashi and the Kaiseki Restaurant) provides an exhaustive overview of the history of kaiseki restaurants and seeks to examine the extent to which Omotenashi has influenced the service delivery model in this hospitality setting. The theoretical part of the chapter is supported by real-life example drawn from a visit to Kitcho, a kaiseki restaurant, and the observations made there. Seasonal feelings and the equality between the host and the guests are named to be the fundamental principles upon which the service vision and culture are built in kaiseki setting. The question of whether it is possible for a visitor with little to no knowledge about Omotenashi to fully experience the intended service is discussed and answered in this chapter as well. It is concluded that the previous knowledge of Omotenashi matters little if the visitor is not expressing their willingness to partake in value co-creation upon their visit to kaiseki restaurant. Nonetheless, it is also stated that one is unlikely to enjoy the entirety of Omotenashi if they are not familiar with the kaiseki history and vision.

Chapter 5 (The differences between Omotenashi and hospitality: hotel and Japanese inn) reviews the differences and similarities between regular hotel and Ryokan, traditional Japanese inn. The main differences between hotel and Japanese inn are established to be the following: the purpose, the cuisine, the interior, the fee system, the management system, and the service system. Yet, some similarities in management are present, as transpires from the comparison based on 14 principles of management (Henry Fayol, 1984). It appears that the definition of the fourteen managerial principles differ in 8 cases out of 14, and the rest are interpreted by hotels and Ryokans completely identically. Those principles concerned with the main line of authority, equity and the team spirit of the personnel are ruled out identically in both hotels and Ryokans, which points at the fact that certain concepts are omnipresent and equally important regardless of the service vision.

Chapter 6 (The Omotenashi and the traditional Japanese Inn) provides an insight into Omotenashi being the primary concept of hospitality in traditional Japanese inn. Apart from the theoretical information, personal experience of Kagaya visit is included and discussed. It is concluded that Omotenashi at a specific location is not as largely influenced by certain rules or guidelines for implementation, as it is by the person who brings Omotenashi into action, namely, Okami. Moreover, Service-Dominant Logic in the hospitality setting does not influence Omotenashi in traditional

Japanese hospitality places to the extent that Okami does.

Chapter 7 (The differences between Western hospitality and Omotenashi) outlines the main differences between Western hospitality and Omotenashi on the basis of comparison between Ritz-Carlton and Hoshino-ya in the Hoshino Resort. Their managerial model, service vision and mission, standards, customer satisfaction, employee satisfaction, and so on are reviewed and contrasted. The main premise of the chapter was the idea that those hospitality establishments are similar in terms of the Japanese Omotenashi at three points on the surface level; however, the mechanisms of the Western-style hospitality and the Japanese-style Omotenashi differ. It was concluded that, unlike Western hospitality, Omotenashi does not possess any external mechanisms of supporting and cultivating hospitality approaches due to its culturally rooted nature. This finding is the core part of the dissertation.

論 文 審 査 結 果 の 要 旨

　アルアルシェイク　アブドリーラ氏の博士学位申請論文審査委員会は、彼が論文の中で設定したリサーチ・クエスチョンがどこまで解明されているのかを中心に、氏の学位申請論文を審査した。氏が設定したリサーチ・クエスチョンは、以下の６つである。

1. What are the origins of the Japanese Omotenashi?
2. What are the connections between Omotenashi and the Japanese tea ceremony?
3. What role does Omotenashi play in the service delivery process of kaiseki restaurant?
4. What are the differences between Omotenashi and hospitality (on the example of the comparison between the Japanese inn and regular hotel)?
5. What role does Omotenashi play in the service delivery process of the traditional Japanese inn?
6. What are the differences between Western superior hospitality and Omotenashi (Ritz-Carlton Hotel and Hoshino-ya in the Hoshino Resort)?

　第１番目の研究課題は、日本研究者の間でも論争の絶えない研究課題である。アルアルシェイク　アブドリーラ氏は、広範な文献を紐解きながら、この課題にアプローチしている。広範な先行研究をレビューしているという点では、氏の功績を高く評価することができる。しかし逆に、氏が日本のおもてなしを形成する要因を羅列的に説明するという展開になっているのは、少し残念な所である。しかし、日本の研究者もこのような広範な要因を統合的に説明しているものは存在していないので、その貢献は十分に評価されることができる。この部分の研究は、氏が日本商業学会で発表した研究成果がベースになっている。

　第２番目の研究課題の解明については、氏が既に刊行された研究論文の一部がベースになっている。氏は、茶の湯の型と目的、そしてゲストとホストの関係性が現在の日本のおもてなしの直接的な源流になっている点を巧みに説明している。

　第３番目の研究課題について、氏はサービス・ドミナント・ロジックに関連して、Sato and Parry（2014）が提起した問題意識の延長線上で、そして氏自身の京都吉兆での参加観察手法による分析を加味したユニークな分析を行っている。そのなかでも、Value-in-context 概念をベースにした懐石料理の Value-cocreation プロセスの分析は優れた功績であると判断できる。

　第４番目の課題の解明であるが、氏は日本の旅館のおもてなしの要素と西洋のホテル式のホスピタリティを構成する要素とを、科学的管理法の始祖と位置付けられているファヨールによるフレームワークを用いて比較分析を行っている。この部分の分析は、しかし残念ながら表面的過ぎる分析に終始している。

　第５番目の研究課題に関して、氏はおもてなし総合評価で断トツ・ナンバーワンの座を継続して獲得して

いる加賀屋を訪問し、参加観察と若女将へのインタビュー調査を行っている。ただ、この部分の分析は表面的過ぎるきらいがある。さらに一歩踏み込んで、加賀屋の組織風土との関連で女将を中心としたおもてなし態勢を分析する必要があると考えられる。

　第6番目の研究課題の解明については、氏が既に刊行された研究論文の一部がベースになっている。西洋型ホスピタリティの達人と日本型おもてなしの達人とを組織風土の違いなどから比較し、氏は表面上は顧客ニーズの先読みをするなど両者には多くの類似性が存在するが、その表面上の類似性をもたらしている深層面のメカニズムが全く異なることを解明している。氏のこの部分の分析は見事である

　以上、氏の博士学位申請論文の内容を評価してきた。評価で明らかなように、氏は自らが設定した研究課題に対して、いくつかの点で表面的過ぎる分析に終始している個所がある。しかし、逆にいくつかの箇所では見事な分析を展開している。したがって、氏の博士学位申請論文の審査委員会は、総合的に判断して、アルアルシェイク　アブドリーラ 氏は博士（先端マネジメント）の学位を授与するのにふさわしいとの結論にいたった。