



Innovative tourism and hospitality marketing strategies through the social ethics and social policy prisms

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Abstract

Through a methodology close to social philosophy, the purpose of the article was to outline the perspectives for the construction of innovative marketing strategies for the field of tourism on the basis of social ethics and social policy. Business theory and methodology show a tendency to change conceptual approaches - from pragmatic to ethical - and business discourse attests to the activation of innovative business models of management, ethically marked, under the tendency to fill marketing strategies with social accents and the ever wider introduction of the categories of ethics and social responsibility. The concept of socially responsible business is gaining particular importance. It is concluded that the creation of an acceptable ethical marketing concept for the field of tourism and hospitality requires the modernization of the methodological basis. Dealing not with an abstract consumer of services, but with a concrete person, hospitality cannot be limited to generally recognized principles of social responsibility; it needs also, methodological consolidation of human-oriented principles, in addition to the ideas of social ethics by the experience of ethos ethics.

Keywords: ethical marketing; social ethics; social policy; social responsibility; tourism and hospitality policy.

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Estrategias innovadoras de marketing turístico y hostelero a través de los prismas de la ética social y la política social

Resumen

Mediante una metodología próxima a la filosofía social, el propósito del artículo fue esbozar las perspectivas para la construcción de estrategias de marketing innovadoras, para el campo del turismo sobre la base de la *ética* social y la política social. La teoría y la metodología de los negocios muestran una tendencia a cambiar los enfoques conceptuales --de pragmáticos a *éticos*-- y el discurso empresarial da fe de la activación de modelos empresariales innovadores de gestión, marcados *éticamente*, bajo la tendencia a llenar las estrategias de marketing con acentos sociales y la introducción cada vez más amplia de las categorías de *ética* y responsabilidad social. El concepto de empresa socialmente responsable está cobrando especial importancia. Se concluye que la creación de un concepto de marketing *ético* aceptable para el campo del turismo y la hospitalidad requiere la modernización de la base metodológica. Al tratarse no de un consumidor abstracto de servicios, sino de una persona concreta, la hospitalidad no puede limitarse a principios generalmente reconocidos de la responsabilidad social; necesita también, la consolidación metodológica de los principios orientados hacia el ser humano, además de las ideas de la *ética* social por la experiencia de la *ética* del *ethos*.

Palabras clave: marketing *ético*; *ética* social; política social; responsabilidad social; política de turismo y hostelería.

Introduction

In different historical times, at different socio-economic development stages, business gives priority to those activity principles and concepts that correspond as closely as possible to the social, economic, political, etc. demands of society and undergo significant, and sometimes drastic, changes during crises, in periods of sharp social transformations.

The complexity of the current situation lies in the fact that the protracted pan-European socio-cultural crisis, which touched all spheres social life - political, economic, industrial, actually social and cultural - was repeatedly intensified by the COVID-19 pandemic (Bortnykov and Oleksenko, 2021a), and then by the military conflict, as a result of which there is a drastic drop in the tourist attractiveness in Ukraine (Oleksenko *et al.*, 2021) and the possibility of a fully-fledged development of the tourism and hospitality spheres.

However, at the same time, overcoming experience of crises consequences using the example of COVID-19 was accumulated: even minor relaxations of the quarantine regime contributed to the improvement of the situation: for the first half in 2021, the amount of tourist tax to the local budgets of Ukraine amounted to 69,453.4 thousand UAH; for comparison, at the same time in previous years, the specified amounts amounted to 57,914.7 thousand UAH in 2019 and 68,564.49 thousand UAH in 2020) (Oleksenko *et al.*, 2022).

Evidence of the general business discourse ethization is a clearly expressed change in approaches of theoretical research - from pragmatic to ethical. Particularly, issues of corporate ethics in the modern organization (Rykhlytska, 2011), corporate social responsibility as a means of forming the enterprise competitiveness (Kozin, 2011), socio-ethical aspects of enterprise management in the conditions of the market relations development (Kushlyk, 2018), etc., have become the subject of close attention by researchers.

The attention of researchers to the ethical marketing issues is increasing, particularly, the organizational business integrity on the conceptual ethical marketing basis (Moore and Beadle 2016), the theory and methodology of the socially oriented marketing system formation in a commercial enterprise (Pushkareva, 2007), marketing ethics in the context of corporate social responsibility (Wang, 2011), ethical marketing as a marketing activity concept (Reshetnikova 2012), the relationship between social and ethical marketing and corporate social responsibility (Lasukova, 2012), the basics of implementing the social and ethical marketing concepts in terms of the marketing mix elements, the creation of an inclusive marketing strategy based on values (Hongwei and Lloyd, 2020), the influence of marketing ethics and social responsibility on the customer-oriented enterprise strategy formation (Kuvaieva *et al.*, 2021), etc.

The noted tendency to conceptualize the ethical marketing foundations in foreign and domestic literature was accompanied by numerous (even quantitatively excessive) terms such as “social marketing”, “responsible”, “socially responsible”; “socially oriented”, “social”; “social-ethical”, “ethical”, etc., which obviously complicates the understanding process in definitely relevant scientific discussions and practical solutions.

As a result, the development of innovative marketing strategies based on ethical principles for specific sectors of the economy (particularly, for tourism and hospitality enterprises) is hindered by conceptual inconsistency and requires in each specific case a simultaneous analysis of the conceptual apparatus and the agreement of ethical and methodological principles.

1. Materials and methods

The interdisciplinary status of the research requires the use of a wide range of materials and analytic methods, primarily in the field of social philosophy, social policy, economic theory, methodology and practice of tourism and hospitality, marketing research tools.

Philosophical reflections in the field of social ethics served as the methodological research basis: political ethics, economic ethics, discursive, institutional, business ethics, etc., which declares general ethical socially developed principles, set its directions and guidelines, designed to ensure institutional order, and therefore enables normative substantiation of ethical relations (institutional, public, group and individual) in specific economic branches and economic activity spheres, including ethical tourism and hospitality marketing.

For a retrospective analysis of the issue of the ethical marketing conceptual content and their coherence with the basic ideas of the most authoritative socio-philosophical teachings, a comparative analysis and fundamental principle generalization of social policy and the socially responsible business concept, basic ideas of modern economic theory, management theory, social policy, etc., aimed at establishing ethical dimension for marketing research.

In order to clarify the conceptual articulation of ethically marked marketing concepts (the concepts of «social marketing», «responsible», «socially responsible», «socially oriented», «community», «social-ethical», «ethical», etc.), conceptual formative methods were applied - terminological systems.

In order to highlight the ethos aspect of the phenomenality of hospitality and tourism, the socio-ethical standards of socially responsible business are supplemented with the experience of virtue ethics (respect, courtesy, generosity, generosity, benevolence, thoroughness, loyalty, etc.). For the operationalization of ethical marketing concepts in the form of ethical marketing strategies for the field of tourism and hospitality, the toolkit of client-oriented marketing is applied.

2. Discussion of the problem

2. 1. Socio-ethical foundations of marketing activity: Conceptual and conceptual inconsistency

The search for ethically marked and socially acceptable marketing concepts while maintaining economic expediency is vividly illustrated

by Philip Kotler, according to whom the main organization task is: "... to determine the shortcomings, needs and interests of the target markets and ensure their satisfaction more efficiently and productively than competitors', by simultaneously preserving and ensuring well-being means of the consumer and society as a whole" (Kotler, 1998: 66-67).

It is characteristic (researchers repeatedly pointed out this) that in the quoted work Philip Kotler calls such marketing "socially ethical", and in later studies - "socially responsible" (Kotler 1998: 64). According to I. Reshetnikova, "... this is where the confusion in terminology and perception of social and ethical marketing as synonyms began" (Reshetnikova 2012: 91).

It is difficult to disagree with this state characterization of affairs ("confusion in terminology"), but it is equally difficult to agree that the responsibility for this rests with the researcher who, in fact, took the first steps in establishing an ethical dimension for marketing research, and not on the numerous followers of Philip Kotler ideas, who did not always handle the conceptual apparatus correctly, and sometimes, when the urgency of the problem reached the fashion level, simply produced scientific novelty simulacra, generating synonymous terms without proper justification of the such innovations expediency.

In addition, in the case of Philip Kotler, it is not about an inconsistent terminologicalization of an already established concept (if it were so, then, indeed, according to the laws of term formation, one concept should ideally correspond to one term). However, we are talking about various and time-varying (our italics) marketing tools, which reflect the constant search for a balance between economic interest, social responsibility and ethical attitude towards the human consumer. After all, "... ethical marketing is not a hard and fast list of rules, but a general set of guidelines that help companies evaluate new marketing strategies" (Kuvaieva *et al.*, 2021).

It should also not be forgotten that ethically marked marketing concepts of business activities in general and tourism and hotel-restaurant activities particularly are impossible separately, by themselves, as something separated from public opinion in its most relevant manifestations.

On the contrary, they develop in its wake, reflecting the general trends of social ethics and social policy and transforming these trends, taking into account the realities of socio-economic life, into practical projects, – let's repeat – economically justified, socially responsible and ethical in relation to the human consumer . Therefore, such searches were not limited to marketing research, but took place against the background of constant searches in the valley of social ethics and social policy and are correlated with them.

In general, the search for grounds construction of a non-hostile “community” and the development of the cohesion experience have reached the fundamental levels for the modern world. The philosophical foundations of social cohesion are rooted in the social integration ideas, solidarity and unity laid down in the works of the sociological thought classics (E. Giddens, E. Durkheim, N. Luhmann, C. Mills, T. Parsons, P. Sorokin, H. Spencer, etc.).

The application of the moral dimension to solving social integrative problem brought it from the plane of social practice to the plane of social ethics, which now claims leading role of an integration force in European society. On the other hand, the appeal to social issues by leading philosophers (K.-O. Apel, R. Dworkin, R. Ingarden, Y. Gabermas, V. Hesle, J. Ratzinger, J. Rawls, R. Rorty, etc.) contributed to the saturation of social knowledge with philosophical content, ethnoization of not only theoretical and methodological discussions in the social sciences, but also practical social discourse (Bud’ko, 2015).

Norms and rules of human behavior in new socio-cultural conditions, responsibilities, duties of people towards others in social life became ethical and philosophical reflection subject, and a characteristic feature of modern philosophy was its practical orientation, striving for implementation in social projects. The task of building a society of equal opportunities by counteracting social rejection, overcoming inequality, poverty, marginalization and deprivation was embodied in various concepts and approaches: widening participation, mainstreaming, integration, inclusion, etc., which represent the process of changes in the political, economic, and social spheres aimed at establishing social equality.

The central concept of the new approach to the social system was social integration, the goal of which is to create a “society for all” in which each individual, with his rights and responsibilities, plays an active role. The gradual increase in attention to the interests of an individual as an object of national policies in various spheres culminated in the adoption of the Copenhagen Declaration of the UN on Social Development (1995), which declared care for people as a basic condition for sustainable development, one of the most important goals of European social policy.

Therefore, if we talk about the terminological “inconsistency” of Philip Kotler, then it is not superfluous to emphasize: “social ethics” is a section (here and in our italics) of applied ethics that studies ethical relations (values, goals, duties of a person) in society and makes it possible to normatively substantiate group, institutional and corporate relations, as well as to develop methods of control and assistance in solving social problems; “social responsibility” is a socio-ethical principle (our italics) of social policy, which consists in compliance by subjects of social relations with the requirements of social norms; “social responsibility of business”

is a socio-economic concept, which consists in taking into account in the implementation of public duty in the decision-making process not only the interests of individuals or organizations that make these decisions, but also the interests, values and goals of broad social groups and society in general.

Instead, the term “corporate social responsibility” was introduced to operationalize the general socially responsible business concept, its specification taking into account the specifics of a specific field of activity, industry, organization. Therefore, we are dealing with the terminology of different scientific fields: the first of the terms used belongs to philosophy, particularly social philosophy; the second - sociology, political science and methodology of public administration, the third - philosophy of economics and economic theory, and the fourth is used mainly at the level of applied economic research and at the operational level.

Accordingly, each of these terms implies a proper (specific to a specific scientific field) point of view with the use of appropriate methods, techniques, and analytical procedures. Therefore, it can be assumed that having initially declared in his marketing developments his adherence to the ideas of social ethics in general (“social-ethical” marketing), later Philip Kotler specified it as “socially responsible” in view of the principle of social ethics that finally crystallized in parallel with the research of Philip Kotler and turned out to be the most consistent with his basic instructions.

However, inconsistency in the use of philosophical and sociological concepts in economic research is an old problem (this is a general problem of interdisciplinary research). For example, for decades, there has been a confusion of social responsibility and ethical behavior concepts - this was emphasized by J. Fischer in 2004 study (Fischer, 2004: 381-390), giving four different relationship versions between these terms:

1. social responsibility is ethics in the context of organizations; proponents of this position point out that ethical actions are based on personal beliefs, which by definition cannot exist in an organization;
2. ethics concerns individuals within the organization, and social responsibility concerns the actions of the organization as a whole;
3. these are two completely different concepts;
4. social responsibility is a broad concept that includes ethics particularly (ib.). Let us clarify that in order to clarify the nature of such a relationship, first of all, it is necessary to distinguish between socio-economic analysis and philosophical reflection (the same reason for the terminological confusion as defined earlier).

If we consider the problem from an ethical-philosophical point of view, then the concept of social responsibility is narrower than ethical behavior - it is only one of the principles that determine this behavior.

If we look at it from a socio-economic point of view, then the broadest concept will turn out to be precisely social responsibility (which is the focus of the study) as a system of norms of organizational behavior in society, which includes, in addition to ethical behavior, at least three other aspects (according to the model of A. Carroll 1991): economic (profitability), legal (following the letter of the law) and discretionary / philanthropic (voluntariness and arbitrariness of contribution to the development of society and improvement of the quality of life) (Carroll, 1991).

As for the direct terminological diversity of ethically marked marketing concepts, which was discussed above, in some cases it is fully justified, reflecting the philosophical and methodological position of the researcher (for example, «ethical marketing» as the recognition of ethics as the basic principle of marketing activity, «social» or «social» as recognition of the priority of social/community values, etc.), and in some places, unfortunately, it is evidence of uncritical use of current ideas against the background of the researcher's methodological helplessness or the desire for unfounded terminology. Further in this study, we will use the term «ethical marketing» as a generalization to refer to any ethically labeled marketing concepts.

2. 2. Ethical marketing in the categories of social policy and socially responsible business

Therefore, turning briefly to the main ideas of applied ethics, which had an impact on the development of marketing ideas in recent decades, we cannot but admit that it would be one-sided to reduce the conceptual foundations of ethical marketing exclusively to philosophical and methodological ones.

Here, we cannot overlook (again in passing) the influence on its formation and gradual establishment of social policy priorities, as well as intra-business tendencies to humanize the business environment and more than century-old search for “human-dimensional” grounds in the field of business methodology.

We have in mind, first of all, the already mentioned socially responsible business concept, which implies the need and ability for social government interaction, business and society, which was one of the first to be discussed by the outstanding philanthropist A. Carnegie, formulating two fundamental provisions on which the concept of social responsibility is based: the charity principle (following J. Rockefeller) and the service principle, and resorting to an attempt to theoretically justify the doctrine of capitalist charity in the book “The Gospel of Prosperity” (“The Gospel of Wealth”) in 1900, which, in fact, is one of the modern economic philosophical sources and at the same time an ethical philosophy of human relations in the pursuit of harmony, understanding and compassion.

The next significant step in this direction, which is worth drawing attention to in the context of our research, was the combination of “efficiency” and “social responsibility” concepts in a single context in the annual report (1936) of the Sears company by its head, R. Wood. A supporter of solving social problems not so much from a state (macro) as from a managerial (micro) position (Burke, 1999), R. Wood took social responsibility beyond the boundaries of professional ethics and for the first time introduced it into the management and marketing context, opening up to the top - new strategic perspectives by managers of Western companies.

In the future, the incentives for the development and approval of the socially responsible business concept became the cooperation experience between American business and the government during the Second World War, the growth of post-industrial trends in the Western world, and the gradual emergence of “human” and “cultural” factors from the technological shadows and administration, with time - stabilization of the development of the world economy, the use of the scientific and technical progress achievements, the general increase in the educational level of the population, the contribution of religion to the social consensus achievement.

As a result, after the Second World War, the main postulates of the concept were actively used in the developed countries of the world, and the doctrine of the businessmen duties, based on the need to develop a strategy, formulated in the work of G. Bowen “Social responsibility of a businessman” (1953) (Bowen, 1953) and make management decisions based on the values and goals of society’s development, became the basis of a modern approach to social responsibility of business.

Without delving too much into the history of the issue, let us emphasize, however, that in the society on the 21st century the social business responsibility necessarily implies certain response voluntariness - an unforced obligation to carry out a certain policy, make certain decisions and adhere to certain activity directions in view of the social goals and values. Another thing is that such voluntariness cannot be completely arbitrary, due to the serious pressure of civil society on the government and on business, the changing role of the state, the growing interaction of organizations with the environment, and the need to quickly respond to all changes.

In general, as can be seen, the higher the level of social development on the civilization scale, the stricter the criteria for social business responsibility.

Therefore, modern ideas about the social business responsibility have reached the understanding level in general as a certain value system, measures and processes aimed at spreading the positive impact of activities in the economic, ecological, social, etc. spheres both within the organization and in the environment, and are specified in numerous concepts of

“corporate social responsibility”, the criteria of which may vary depending on the organization’s sphere of activity, industry, company size, ownership structure, competitive strategy, etc. For example, it can be about investments in environmental protection, about the assessment and nature of the goods and services produced assessment of relations with employees, attitudes towards minorities and society as a whole, philanthropic programs, etc.

Therefore, considering ethical marketing as a socially responsible enterprise activity component and an independent socially oriented marketing concept that combines the interests of producers, consumers and society as a whole (Reshetnikova 2012: 91), I. Reshetnikova follows the general trend of the development of modern marketing concepts. At the same time, the goal formulated by her (the formation of a unified approach to the understanding of the category «ethical marketing» in the direction of ensuring social responsibility of enterprises’ activities) seems somewhat fantastic: how can one talk about a «unified» approach when it is fundamentally impossible with regard to «ethical» concept without specifying philosophically - methodological principles, principles and approaches?

In addition, any attempt to unify philosophical concepts invariably threatens their vulgarization and reduction; on the other hand, encroaching on strict regulation violates the principle of voluntariness. Another thing is that it is possible (and definitely necessary) to talk about the ethical content of modern marketing concepts and their coherence in a specific time and space with the basic ideas of the most authoritative social and philosophical students, embodied in the fundamental social policy principles and the socially responsible business concept.

2. 3. Perspectives of conceptualization and operationalization of ethical marketing for the touristic and hospitality spheres

If we talk about ethical marketing not only as a socio-philosophical idea or a fundamental principle of socially responsible business activity in general, but to specify it as a marketing concept for tourism hospitality and operate it in the form of ethical marketing strategies for specific enterprises in the specified field, then it is worth to bear in mind that these fields are already by their very nature global leaders of the social cohesion ideology, social responsibility and justice - a space: “... de convivencia, dignidad y justicia social para la mayoría de las personas y no solo para las elites revestidas de autoridad política o poder económico, en definitiva, se profile como una industria capaz de alcanzar desarrollo con equidad” (Verkhovod *et al.*, 2022: 25).

However, the ethical principle of social responsibility, like the entire experience of social ethics, is clearly not enough here. It is appropriate to

recall the contradictory modern hospitality nature, first of all, the sharp contradiction between its pragmatic principles and humanistic deep nature. On the one hand, as a branch of the economy, hospitality cannot ignore the competitiveness associated with the properties of the service as a product; on the other hand, the quality of services directly depends on the emotional and psychological state of the consumer, which forces again and again, regardless of the time, place and form of hospitality, to turn to its deep humanistic nature (Bortnykov *et al.*, 2021b).

Therefore, despite clearly expressed economic orientations, modern hospitality: "... obviously always derives from the personal hospitality idea and exists in a constant relationship with it as an ideal humanism model" (Montandon, 2004: 64). As for the ethical hospitality foundations, we have already tried to reflect on them philosophically (Bortnykov *et al.*, 2021b), proposing, particularly, to revitalize the concept of "philotechnique" (φιλοτεχνία), introduced by Hippocrates to denote "love of one's art" and applied by Alexandria Clement to hospitality as "the art of caring for the welfare of travelers."

Taking into account the modern trends in the philosophy and hospitality practice, we propose to understand philotechnics as "the art of caring for the well-being of the guest" and consider it as a possible basic concept of the modern philosophy of hospitality, capable of most comprehensively reflecting its nature, including utilitarian and extra-utilitarian functions, not only high the level of service, but also the "human" attitude towards the guest (Bortnykov *et al.*, 2021b).

Let us add that the ethical component of modern marketing ethics (particularly, such virtues as respect, politeness, generosity, generosity, benevolence, thoroughness, loyalty), along with the social and ethical standards of a justice society, finds supporters in wider business contexts as well (Markkula Center).

In our opinion, this approach is the most promising for a possible question consideration of the human-oriented modern hospitality dimension, starting with: «... an expressive conceptual articulation of the ethos of the phenomenality of hospitality» (Vatolina, 2014: 39).

The same can be said about tourism, whose researchers, reflecting on the the industry prospects in the 21st century in economic growth categories and sustainable development, insist not only on the contradiction, but also on the unity of economic and moral relations: «... tourism is a profitable business in any - which country in the world has sufficient and necessary conditions for its development; for its part, the moral issue is conditioned by the historical necessity of the new development paradigm international construction that goes beyond the purely economic and seeks to achieve a certain form of progress with equality and justice in tourism and any other business» (Verkhovod *et al.*, 2022: 24).

Let us add that the stated contradiction is partially overcome by client-oriented concepts in view, particularly, of the fact that attracting a new client costs more than five times more than keeping an existing one (Kuvaieva *et al.*, 2021), and therefore building a client-oriented strategy of tourism enterprises and hospitality on the basis of marketing ethics and social responsibility turns out to be not only ethically justified, but also economically justified.

Conclusion

Thus, there are reasons to talk about a change in public consciousness in general and business consciousness particularly regarding ethical marketing problem. Numerous theorizing and practical developments of this direction are definitely and timely relevant. Moreover, they are demanded by providers of tourist and hotel-restaurant services and suffered by these service consumers. However, something else is also obvious: the field of tourism and hospitality cannot be satisfied with generally recognized socially oriented ethical marketing concepts due to its human dimension.

Therefore, without a deep methodological foundation (starting with philosophical methodology development taking into account not only social ethics experience, but also ethos ethics), the creation and approval of an acceptable ethical marketing concept for the field of tourism and hospitality is impossible. The search should be aimed at finding such a balance between economic interest, social responsibility and ethical attitude towards the human consumer, which would take into account the deep humanistic nature of modern hospitality and the desire to preserve its human-sized originality embodied in modern forms.

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