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## Golden Rule in Business

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Magindanao music occurs variously and in varied settings. There is the gong-playing for the casual enjoyment of the player and his family and soon of the crowd which is inevitably attracted; there are also the more formal ensemble competitions at wedding feasts; still again there is the gong music that has an animistic association. Chanting of epic or love songs surrounds and accompanies weddings; a wholly different chanting pervades Islamic ritual. The gentle and delicate sounds of the flute or the boat-lute live only in a very private, sometimes wholly personal, world.

Certain practices are changing: the boat-lute is now played more for the player's own diversion where once it was chiefly for the entertainment of visitors at the sultan's home, and music-making has gradually become a recreation rather than a part of animistic ritual. Dreams, the subconscious, and magic are not specially significant in Magindanao music. There must have been older changes, judging from what has happened in other areas in the Philippines and Malaysia. The contacts with Islam, with Christianity and with the modern world are weakening old associations with animism.

As in most unwritten cultures, musical theory though actually well-developed, exists only latently in the consciousness of the Magindanao musician. To explain musical elements concretely, a painstaking cross-examination of musicians and informants appears less fruitful than playing music recordings in numberless repetitions and notating and analyzing them. The findings of this analysis are then to be discussed and confirmed by the Magindanao musician. For example, Masil Uka at one time played only four variations of a rhythm on the *babandil*, a type of gong, but another time he played eight variations. At that time he could not always repeat them (there were no names for each tone); but when the variations were re-played for him on a tape-recorder even after an interval of two years, he was able to perform each one exactly as before. In other instances, nobody could explain what was a fundamental rhythm and what was its variation, or how each variation differed from the other; yet every one knew what significantly belongs to one fundamental rhythm and not to the other.

JOSE MACEDA

### *Golden Rule in Business*

Running a hotel or a restaurant or both is as much a mission as a business; and, paradoxical as it may seem, the more we of the Hotel and Restaurant Association of the Philippines consider it a mission, the more successful our business will be.

"How so?" you may ask, Well, let me explain.

Why does the average person engage a room in a hotel? Is it not to have a place in which to rest and sleep, or to secure privacy, or to escape from the hurly-burly of life in his place of work or even in his own home?

And why does he go to a restaurant? Is it not to satisfy his hunger or to quench his thirst, or to tickle his palate with food quite different from the kind he ordinarily eats at home or boarding house, or to make an impression on his boss or on his girl friend, or to celebrate with his colleagues and friends an important milestone in his career, or simply to show off his sophistication and his open-handedness?

In other words, when an average person patronizes a hotel or a restaurant, he is not, we might say, his ordinary self; he is more likely than not under the stress of hunger or sleepiness or emotional tension—or even all of these together.

For this reason, he is at his most whimsical; and he is likely to demand better accommodations, better food, and better service than he is accustomed to—even in his own home. And, if we are wise, we who are running hotels and restaurants will cater to his whims—satisfying his ego as well as his needs.

How do we do this?

Well, if he puts up at our hotel, we give him the best room that he is willing to pay for. The room is pleasant to see as well as to stay in. The bed is commodious and soft and immaculate. There is a table beside it with a bright lamp for him to see by and to read by, if he is so inclined. There are easy chairs in which he can sit and a table at which he can write. There are storage facilities for his luggage and whatever belongings he may have with him. There is a mirror in which he can see distinctly his undistorted image. There is a bathroom nearby—or even attached to his apartment. There is even a telephone by which he may communicate his desires to the management.

For no matter how excellent the hotel room and its appointments may be, service—efficient and courteous without being officious—is still the factor most contributory to the maintenance of good will and to the success of hotel management. In fact good management demands that the needs, desires and even whims of every guest be anticipated as much as possible.

The same may be said of restaurant management. The food may be of the best quality and cooked to perfection, the table appointments may be impeccable and in the best of taste, the dining room may be so laid out and decorated as to be imbued with an atmos-

phere conducive to the enjoyment of eating, and the lighting may be soothing and flattering to the senses; but if the service is poor, the customers are bound to be dissatisfied.

The in-service training of hotel and restaurant personnel, which we of the Hotel and Restaurant Association of the Philippines have been sponsoring, is as a matter of fact pointed toward the improvement of the service in our own establishments. Already there are indications that our training program is producing commendable results, although much is still left to be desired. My considered opinion is that the rate of improvement could be accelerated if those of us who are running hotels and restaurants would only offer greater inducements—in the forms of higher wages, shorter hours, security and tenure, and retirement gratuities or pensions—to those of our employees who through intelligent observation and intensive training manage to increase their efficiency and improve their public relations. We must bear in mind that it is these employees, even more than we, who come into direct contact with our customers and patrons; and that if these contacts are not halloed with the spirit of good will, our business is bound to suffer in the long run.

We should, however, never overlook the importance of the personal contacts that we ourselves can establish with our customers. Very few things can be more pleasant, as well as profitable, than for us to sit down with a customer and talk with him on matters that are uppermost in his mind and closest to his heart. The amount of good will that these casual and friendly talks can engender is well-nigh incalculable.

Above all, though, we must make every one of our customers feel that we are giving him his money's worth, that we are not making him pay through the nose, as it were. We have to make some profit, of course; otherwise, how could we live—much less stay in business? Nevertheless, we must not try to attain prosperity rapidly, at the expense of our fellows. We must instead make it possible for them to become and remain prosperous; for the more prosperous they are, the more prone they will be to continue patronizing us.

This is, of course, only the sensible application of the Golden Rule: "Do unto others as you would have others do unto you." In business as in all other areas of life, we can get out of anything only as much as we bring to it. If we give our employees and our customers the consideration that is their due, we can be sure that they will pay us in the same coin. That, in my opinion, is the straightest—if not the only—road to happiness and peace; for thus alone can we retire every night with our minds and hearts completely at ease.