

CAMP EDUCATION SOCIETY'S

DR. ARVIND B. TELANG INSTITUTE OF HOTEL MANAGEMENT

(Recognized by Govt. of Maharashtra & Affiliated to S.P. Pune University, Pune)



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Handbook for Human Values **&** **Professional Ethics**

Quality education is the fundamental right of every Indian Citizen. Quality Education lays the good foundation for Individual growth. CES's Dr. Arvind B. Telang IHM is committed to impart Quality Education to create Skilled Man Power for the Nation.

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About Institute

Camp Education Society is a well-established and trusted name in the field of education in Pune. The Society established in the Year **1885** has been carrying out the noble cause of imparting education for the last **133** years, through its **36** different institutions right across Pune.

The society takes pride in the fact that noted social reformer and educationalist Acharya Pralhad Keshav Atre worked as Head Master for Camp Education Society for about two decades.

The idea of starting an educational society for the masses was conceived by late Shri. Rajanna L. Polas, Late shri. Balkrishna S. Motado and blessed by none other than the Late Mahatma Phule.

Then came the Golden Era of Camp Education Society under the able and stable leadership of Late Chairman, Dr. Arvind B. Telang, the Society sky rocketed to fame, expanding its horizons to Nigdi. In a span of 20 years Dr. Arvind B. Telang, a past student of this very school started 20 different institutions. The land on which Hotel Management institute stand is a tribute to his hard & dedicated works.

The present Management Board under the able leader-ship of **Shri. Walchand Sancheti** (Chairman) and **Shri. B.V. Jawalekar** (Hon. Secretary) have continued the good works of the predecessor. It's a dream come true for the Society that the **Government of Maharashtra has given us Permission for the Savitribai Phule Pune University recognized Bachelor of Science in Hospitality Studies (BSCHS) course**

Vision statement

"To mould students into physically fit, mentally robust and professionally competent individuals, who are capable of assuming their rightful place as global leaders in the Hospitality Industry & in the society of tomorrow."

Mission statements

"The Institute will strive to empower the students with sound technical knowledge, skills & humane approach to life to enable them to become professionals & good citizens to serve the hospitality industry with pride."

OBJECTIVES

(Human Values & Professional Ethics)

- ❖ To understand the moral values that ought to guide the Management profession, Resolve the moral issues in the profession,
- ❖ To justify the moral judgment concerning the profession.
- ❖ Intended to develop a set of beliefs, attitudes, and habits that engineers should display concerning morality.
- ❖ To create an awareness on Management Ethics and Human Values.
- ❖ To inspire Moral and Social Values and Loyalty.
- ❖ To appreciate the rights of others.

The prime objective of the Professional Ethics is to develop ability to deal effectively with moral complexity in students of **Dr. Arvind B. Telang Institute of Hotel Management**, Chinchwad, Pune as follows.

TO IMPROVEMENT OF THE COGNITIVE SKILLS

(SKILLS OF THE INTELLECT IN THINKING CLEARLY)

- Moral awareness (proficiency in recognizing moral problems in management)
- convincing moral reasoning (comprehending, assessing different views)
- Moral coherence (forming consistent viewpoints based on facts)
- Moral imagination (searching beyond obvious the alternative responses to issues and being receptive to creative solutions)
- Moral communication, to express and support one's views to others.

TO ACT IN MORALLY DESIRABLE WAYS

(TOWARDS MORAL COMMITMENT AND RESPONSIBLE CONDUCT)

- Moral reasonableness i.e., willing and able to be morally responsible.
- Respect for persons, which means showing concern for the well-being of others, besides oneself.
- Tolerance of diversity i.e., respect for ethnic and religious differences, and acceptance of reasonable differences in moral perspectives.
- Moral hope i.e., believes in using rational dialogue for resolving moral conflicts.

PART- I

HUMAN VALUES

MORAL

Morals are the welfare principles enunciated by the wise people, based on their experience and wisdom. They were edited, changed or modified rulers (dynasty) according with the development of knowledge in engineering and technology time to time.

Morality is concerned with principles and practices of morals such as: What ought or ought not to be done in a given situation? What is right or wrong about the handling of a situation? and What is good or bad about the people, policies, and ideals involved?

VALUES

Humans have the unique ability to define their identity, choose their values and establish their beliefs. All three of these directly influence a person's behaviour. People have gone to great lengths to demonstrate the validity of their beliefs, including war and sacrificing their own life! Conversely, people are not motivated to support or validate the beliefs of another, when those beliefs are contrary to their own. People will act congruent with their personal values or what they deem to be important. —**A value is defined as a principle that promotes well-being or prevents harm. Another definition is: —Values are our guidelines for our success—our paradigm about what is acceptable.** Personal values are defined as: —**Emotional beliefs in principles regarded as particularly favourable or important for the individual.** Our values associate emotions to our experiences and guide our choices, decisions and actions.

INTEGRITY

Integrity is defined as the unity of thought, word and deed (honesty) and open mindedness. It includes the capacity to communicate the factual information so that others can make well-informed decisions. It yields the person's peace of mind, and hence adds strength and consistency in character, decisions, and actions. This paves way to one's success. It is one of the self-direction virtues. It enthuse people not only to execute a job well but to achieve excellence in performance. It helps them to own the responsibility and earn self-respect and recognition by doing the job. Moral integrity is defined as a virtue, which reflects a consistency of one's attitudes, emotions, and conduct in relation to justified moral values. Integrity comes in many forms, but honesty and dependability are two traits that are expected in most workplace situations. Without

responsible behaviour, distrust can make a work environment tense and uncomfortable. A strong work ethic shows co-workers and clients that you're reliable and take your responsibilities seriously. Polite communication, respectable behaviour and fiscal responsibility also help you stand out as a trustworthy employee.

EXAMPLES OF INTEGRITY AT WORKPLACE

Work When You're on the Clock: Attending and working diligently when you're on the clock is a clear example of workplace integrity. Socializing, surfing the Internet, making personal phone calls, texting and frequent snacking are activities that detract from work time. Saving those activities for break time will show your boss, co-workers and customers that you work hard when you're on the clock. The career website Calibrate Coaching recommends honouring your work hours by not stealing time from your employer. Even if you don't actually clock in and out with a time card, focusing on your work responsibilities while you're at your desk, work station or production area will showcase your strong work habits.

Follow Institution Policies Abiding by institution policies is a powerful way to demonstrate integrity. Cutting corners and neglecting to follow workplace regulations can lead to mistakes, problems and even dangerous situations. Your willingness to properly record financial transactions, safely dispense of hazardous or toxic materials, follow Institute protocol for dealing with stake holders, perform clean-up or set-up procedures and properly maintain equipment shows others that you're not just looking for the easy way out. Establishing yourself as a trustworthy worker who submits to Institute policies shows your principal and co-employees and students that you'll faithfully carry out your duties.

Service Learning Service-learning seeks to engage individuals in activities that combine both community service and academic learning. Because service-learning programs are typically rooted in formal course, the service activities are usually based on particular curricular concepts that are being taught. Service-learning is a teaching method which combines community service with academic instruction as it focuses on critical, reflective thinking and civic responsibility. Service-learning programs involve students in organized community service that addresses local needs, while developing their academic skills, sense of civic responsibility, and commitment to the community.

A Service-Learning Program Provides Educational Experiences

Under which students learn and develop through active participation in thoughtfully organized service experiences that meet actual community needs and that are coordinated in collaboration with school and community; That are integrated into the students' academic curriculum or provide structured time for a student to think, talk, or write about what the student did and saw during the actual service activity; That provides students with opportunities to use newly-acquired skills and knowledge in real-life situations in their own communities; and That enhance what is taught by extending student learning beyond the classroom and into the community and helps to foster the development of a sense of caring for others.

SERVICE-LEARNING BENEFITS

Service-Learning benefits students by

- Linking theory to practice
- Deepening understanding of course materials
- Enhancing the sense of civic responsibility through civic engagement
- Allowing students to explore possible career paths
- Stressing the importance of improving the human condition
- Developing relevant career-related skills
- Providing experience in group work and interpersonal communication
- Promoting interaction with people from diverse backgrounds
- Instilling a sense of empowerment that enhances self-esteem

Service-Learning benefits faculty by

- Providing exciting new ways to teach familiar material
- Offering professional development challenges
- Engaging faculty in meaningful interactions with the community at large
- Encouraging faculty to form close, interactive, mentoring relationships with students
- Reminding faculty of the direct consequences of their teaching for society
- Connecting faculty across academic disciplines through a shared approach to teaching and learning process.

CIVIC VIRTUE

Civic virtues are the moral duties and rights, as a citizen of the village or the country or an integral part of the society and environment. An individual may exhibit civic virtues by voting, volunteering, and organizing welfare groups and meetings.

The duties are

- ✓ To pay taxes to the local government and state, in time.
- ✓ To keep the surroundings clean and green.
- ✓ Not to pollute the water, land, and air by following hygiene and proper garbage disposal. For example, not to burn wood, tyres, plastic materials, spit in the open, even not to smoke in the open, and not to cause nuisance to the public, are some of the civic (duties) virtues.
- ✓ To follow the road safety rules.

On the other hand, the rights are

- ✓ To vote the local or state government.
- ✓ To contest in the elections to the local or state government.
- ✓ To seek a public welfare facility such as a school, hospital or a community hall or transport or communication facility, for the residents.
- ✓ To establish a green and safe environment, pollution free, corruption free, and to follow ethical principles. People are said to have the right to breathe in fresh air, by not allowing smoking in public.
- ✓ People have inalienable right to accept or reject a project in their area. One has the right to seek legal remedy, in this respect, through public interest petition.

RESPECT FOR OTHERS

This is a basic requirement for nurturing friendship, team work, and for the synergy it promotes and sustains. The principles enunciated in this regard are:

- ✓ Recognize and accept the existence of other persons as human beings, because they have a right to live, just as you have.
- ✓ Respect others 'ideas (decisions), words, and labour (actions). One need not accept or approve or award them, but shall listen to them first. One can correct or warn, if they commit mistakes. Some people may wait and watch as fun, if one falls, claiming that they

know others' mistakes before and know that they will fall! Appreciate colleagues and subordinates on their positive actions. Criticize constructively and encourage them. They are bound to improve their performance, by learning properly and by putting more efforts.

Show goodwill on others. Love others. Allow others to grow. Basically, the goodwill reflects on the originator and multiplies itself on everybody. This will facilitate collinearity, focus, coherence, and strength to achieve the goals.

LIVING PEACEFULLY

To live peacefully, one should start install peace within (self). Charity begins at home.

Then one can spread peace to family, organization where one works, and then to the world, including the environment. Only who are at peace can spread peace. You can't gift an article which you do not possess. The essence of oriental philosophy is that one should not fight for peace. It is oxymoron. War or peace can be won only by peace, and not by wars!

One should adopt the following means to live peacefully, in the world

Nurture

- Order in one's life (self-regulation, discipline, and duty).
- Pure thoughts in one's soul (loving others, blessing others, friendly, and not criticizing or hurting others by thought, word or deed).
- Creativity in one's head (useful and constructive).
- Beauty in one's heart (love, service, happiness, and peace).

Get

- Good health/body
(Physical strength for service to enjoy the academic environment in the institution)

Act

- Help the needy with head, heart, and hands (charity). Service to the poor is considered holier than the service to God.
- Not hurting and torturing others physically, verbally, or mentally.

PART-II

PROFESSIONAL ETHICS

INTRODUCTION

Management have an ethical and social responsibility to themselves, their clients and society. Practically (although there is much debate about this), engineering ethics is about balancing cost, schedule, and risk. Management ethics is a means to increase the ability of concerned engineers, managers, citizens and others to responsibly confront moral issues raised by technological activities. The awareness of moral issues and decisions confronting individuals and organizations are involved in Management & Technology.

MANAGEMENT ETHICS

WHY STUDY MANAGEMENT ETHICS ?

❖ **Training In Preventive Ethics**

- Stimulating the moral imagination
- Recognizing ethical issues
- Developing analytical skills
- Eliciting a sense of responsibility
- Tolerating disagreement and ambiguity

❖ **Obstruction to Responsibility**

- Self-interest.
- Fear.
- Self-deception.
- Ignorance.
- Egocentric tendencies.
- Microscopic vision.
- Groupthink

❖ **Clearly Wrong Engineering Practices**

- Lying
- Deliberate deception
- Withholding information
- Failing to adequately promote the dissemination of information
- Failure to seek out the truth
- Revealing confidential or proprietary information
- Allowing one's judgment to be corrupted.

❖ **Questionable Management Practices**

- Trimming – —smoothing of irregularities to make data look extremely accurate and precise
- Cooking – —retaining only those results that fit the theory and discarding others
- Forging – —inventing some or all of the research data...
- Plagiarism – misappropriating intellectual property.
- Conflicts of interest (such as accepting gifts.) Actual, Potential, Apparent.

❖ **Senses of Expression of Management Ethics**

- Ethics is an activity and area of inquiry. It is the activity of understanding moral values, resolving moral issues and the area of study resulting from that activity.
- When we speak of ethical problems, issues and controversies, we mean to distinguish them from non-moral problems.
- Ethics is used to refer to the particular set of beliefs, attitudes and habits that a person or group displays concerning moralities.
- Ethics and its grammatical variants can be used as synonyms for morally correct.

DIFFERENCE IN MORALITY & ETHICS

Morality	Ethics
<input type="checkbox"/> More general and prescriptive based on customs and traditions.	<input type="checkbox"/> Specific and descriptive. It is a critical reflection on morals.
<input type="checkbox"/> More concerned with the results of wrong action, when done.	<input type="checkbox"/> More concerned with the results of a right action, when not done.
<input type="checkbox"/> Thrust is on judgment and punishment, in the name of God or by laws.	<input type="checkbox"/> Thrust is on influence, education, training through codes, guidelines, and correction.
<input type="checkbox"/> In case of conflict between the two, morality is given top priority, because the damage is more. It is more common and basic.	<input type="checkbox"/> Less serious, hence second priority only. Less common. But relevant today, because of complex interactions in the modern society.
<input type="checkbox"/> Example: Character flaw, corruption, extortion, and crime.	<input type="checkbox"/> Example: Notions or beliefs about manners, tastes, customs, and towards laws.

THREE TYPES OF ETHICS

Common Morality

Common morality is the set of moral beliefs shared by all Management students. It is the basis for the other types of morality. In ethics, we usually think of such principles as Ahinsa (no harm physically or mentally to or killing others or even suicides), Satyam (no lies and break of promises), Contentment (no greed, cheating or stealing) etc. We don't question these principles.

Three characteristics of common morality are identified as follows:

- Many of the principles of common morality are negative. The common morality is designed primarily to protect individuals from different types of violations or invasions of their personhood by others, such as killing, lying or stealing.
- Although the common morality is basically negative, it certainly contains positive or aspirational features in principles such as, 'Prevent killing, Prevent deceit and prevent cheating'. Further it includes even more positive principles, such as 'Help the needy, Promote human happiness, and protect the environment'. This distinction between the positive and negative aspects of common morality will be important in discussing professional ethics.
- The common morality makes a distinction between an evaluation of a person's actions and of his intentions. An evaluation of action is based on moral principles considered, but an evaluation of the person himself is based on one's intention. For example, if a driver kills a pedestrian with his vehicle accidentally, he may be booked for manslaughter but not murder. The pedestrian is just as dead as if he had been murdered, but the driver's intention was not to kill him. The law treats the driver differently, as long as one was not reckless. The end result maybe the same, but the intent is different. He may be morally responsible but not legally for the death. Similarly, if you convey false information to another person with the intent to deceive, you are lying. If you convey the same false information because you do not know any better, you are not lying and not usually as morally culpable. Again, the result is the same (misleading the person), but the intent is different.

Personal Morality

Personal ethics or personal morality is the set of moral beliefs that a person holds. Our personal moral beliefs mostly and closely run parallel to the principles of common morality, such as ahimsa, satyam and contentment. But our personal moral beliefs may differ from common morality in some areas, especially where common morality appears to be unclear or in a state of change. Thus, we may oppose abortion, even though common morality may not be clear on the issue.

Professional Ethics

Professional ethics is the set of standards adopted by professionals. Every profession has its professional ethics: medicine, law, pharmacy etc. Management ethics is the set of ethical standards that applies to the management profession. Some of the important characteristics of professional ethics are:

- **Formal code** unlike common morality and personal morality, professional ethics is usually stated in a formal code. Many such codes are promulgated by various components of the profession.
- **Focus** The professional codes of ethics of a given profession focus on the issues that are important in that profession. Professional codes in the legal profession concern themselves with questions such as perjury of clients and the unauthorized practice of law.
- **Precedence** In a professional relationship, professional ethics takes precedence over personal morality. This characteristic has an advantage, but it can also produce complications. The advantage is that a client can justifiably have some expectations of a professional, even if the client has no knowledge of the personal morality of the professional.
- **Restriction** The professional ethics sometimes differs from personal morality in its degree of restriction of personal conduct. Sometimes professional ethics is more restrictive than personal morality, and sometimes it is less restrictive.
- **Two dimensional** Professional ethics, like any ethics, has a negative as well as a positive dimension. Being ethical has two aspects:
(a) preventing and avoiding evil, and (b) doing or promoting good.
- **Role morality** This means the moral obligations based on special roles and relationships. For example, Parents having a set of obligations to their children, such as not to harm their children, nourish them and promote their flourishing. A political leader has a role morality, the obligation to promote the well-being of citizens. Professional ethics is one of the examples of role morality.

WORK ETHIC

Work ethics is defined as a set of attitudes concerned with the value of work, which forms the motivational orientation. It is a set of values based on hard work and diligence. It is also a belief in the moral benefit of work and its ability to enhance character. A work ethic may include being reliable, having initiative, or pursuing new skills. The _work ethics is aimed at ensuring the economy (get job, create wealth, earn salary), productivity (wealth, profit), safety (in workplace), health and hygiene (working conditions), privacy (raise family), security (permanence against contractual, pension, and retirement benefits), cultural and social development (leisure, hobby, and happiness), welfare (social work), environment (anti-pollution activities), and offer opportunities for all, according to their abilities, but without discrimination.

Workers exhibiting a good work ethic in theory should be selected for better positions, more responsibility and ultimately promotion. Workers who fail to exhibit a good work ethic may be regarded as failing to provide fair value for the wage the employer is paying them and should not be promoted or placed in positions of greater responsibility. Work ethic is not just hard work but also a set of accompanying virtues, whose crucial role in the development and sustaining of free markets.

SENSES OF MANAGEMENT ETHICS

The word ethics has different meanings but they are correspondingly related to each other. In connection with that, Management ethics has also various senses which are related to one another. Comparison of the senses of Ethics and Management Ethics:

Ethics

1. Ethics is an activity which concerns with making investigations and knowing about moral values, finding solutions to moral issues and justifying moral issues and justifying moral judgments.
2. Ethics is a means of contrasting moral questions from non-moral problems.
3. Ethics is also used as a means of describing the beliefs, attitudes and habits related to an individual's or group's morality. Eg.: Ethics is given in the Bhagavat Gita or the Bible or the Quran.
4. As per the definition of dictionaries moral Principles is about the actions and principles of conduct of the people. i.e. ethical or unethical.

Management Ethics

1. Like the ethics, management ethics also aims at Knowing moral values related to management, finding accurate solutions to the moral problems in management and justifying moral judgments of management.
 2. Management Ethics gives a total view of the moral problems and how to solve these issues specifically related to management field.
 3. Management ethics is also using some currently accepted codes and standards which are to be followed by group of managers and management societies.
 4. Management ethics also concerns with discovering moral principles such as obligation, rights and ideals in management and by applying them to take a correct decision.
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MODELS OF PROFESSIONAL ROLES

It is understood that an engineer has to play many roles while exercising his professional obligations. Some of the professional roles or models are given below:

❖ **Managers as Saviours**

- ✓ It is believed that manager hold the key for any improvements in society through technological developments. Thus some people consider manager as a saviour because they redeem society from poverty, inefficiency, waste and the hardships drudgery of manual labour.

❖ **Managers s as Guardians**

- ✓ Managers know the direction in which technology should develop and the speed at which it should move. Thus many people agree the role of managers as guardians, as managers guard the best interests of society.

❖ **Managers as Bureaucratic Servants**

- ✓ The manager's role in the management is to be the servant who receives and translates the directives of management into solid accomplishments.
- ✓ Thus the managers act as a bureaucratic servants i.e., loyal organizations set by the management.

❖ **Managers as Social Servants**

- ✓ As we know, managers have to play the role of social servants to receive society's directives and to satisfy society's desires.

❖ **Managers as Social Enablers and Catalysts**

- ✓ Besides merely practicing the managements directives, the managers have to play a role of creating a better society. Also they should act as catalysts for making social changes.
- ✓ Sometimes managers have to help the management and the society to understand their needs and to make decisions about desirable technological development.

❖ **Managers as Game Players**

- ✓ In actual practice, engineers are neither servants nor masters of anyone. In fact, they play the economic game rules, which may be effective at a given time.
- The managers aim is also to play successfully within the organization and moving ahead in a competitive world.

THEORIES ABOUT RIGHT ACTION

The main objectives of right action are

- To understand the distinction between a theory of Right and a theory of Good.
- To understand Utilitarianism, Ethical Egoism, and Consequentialism
- To Know how rule utilitarianism differs from act utilitarianism;

—Utilitarianism is the moral philosophy putting that at the centre of things. It concentrates upon general well-wishing or benevolence, or solidarity or identification with the pleasure and pain or welfare of people as a whole. The good is identified with the greatest happiness of the greatest number, and the aim of action is to advance the good (this is known as the principle of Utility). We should always do whatever will produce the greatest possible balance of happiness over unhappiness for everyone who will be affected by our action. Utilitarianism is often summed up as doing _the greatest good for the greatest number.

Theories of Rights Action are philosophical concepts concerned with human nature and their rights and duties to lead the life with ethical values. The concepts mainly focus on individual person's actions and their consequences. There are different versions of rights action introduced by difference ethicists during the eighteen-century Enlightenment Era: utilitarianism; rights ethics, and duty.

Our task here is to define the concept of Rights Action. We may have different perspectives and understanding of the concepts. After having learnt the concepts: utilitarianism; liberty rights; welfare rights; and duty ethics we can theorize the concept of Right Action as the followings:

- Right action is the action which controls by law
- Right action considers to good consequences of action
- Right action is the action which is benefits to all students, teachers, society, industry etc.
- Right action is the consequences of action that is not violate the moral rule.

Other definitions: a right action is an act that is permissible for you to do. It may be either:

- a) an obligation act- is one that morality requires you to do,
- b) an optional act- an act not obligatory or wrong to do; it is not your duty.