UOS Journal of Social Sciences & Humanities (UOSJSSH)
ISSN (P) 2224-2341, ISSN (E) 2310-0249
Volume: 8, (2) 2024, Pages (102-117)
Journal Homepage: https://uosjssh.su.edu.pk/

Transforming Ethical Values into Practice: University Teachers' Perspectives from the University of Baltistan

Raza Ali

Department of Educational Development, University of Baltistan, Skardu, Pakistan

Professor Ashfaque Ahmad Shah, PhD (corresponding author)

Professor of Educational Development, University of Baltistan, Skardu, Pakistan

multanxa@gmail.com; +92 – (0)300 – 73.50.668

Dr Haji Karim Khan

Controller of Examinations, University of Baltistan, Skardu, Pakistan

Abstract

Ethics is essential in forming and impacting many aspects of human life, including people's beliefs and behaviours. Since the ethics ensures a fruitful teaching-learning process, promote a polite and encouraging institutional climate, and strengthen the bond between educators and students, ethical values are essential for educators. Using a validated Likert-scale questionnaire grounded in literature and expert review, the study employed a descriptive correlational research design. The study sought to understand perspectives of teachers from of Baltistan on practicing ethical values and assess their adherence to these values. The findings revealed a high overall commitment to ethical values, with a mean adherence score of 0.907.Among identified dimensions, "Devotion and Critical Thinking" had the highest mean (0.893), indicating a strong faculty alignment with intellectual and professional integrity. In contrast, "Inclusiveness and Empathy" with the lowest mean score (0.736), highlighted a need for development in promoting an academic climate that is more inclusive and empathetic. Correlational analysis indicated no statistically significant relationships between ethical adherence and demographic variables (gender, age, marital status, education level, or political orientation). The study underscores the importance of reinforcing inclusive and empathetic practices in university settings and recommends the development of targeted professional development programs to address these gaps. This study provides practically insightful framework for educators, policymakers, curriculum designers, and community leaders to strengthen ethical culture and address ethical challenges in higher education.

Keywords: Ethics, education, university teachers, professional practice, Baltistan, Pakistan

Introduction

In this ever-changing and evolving era of technology, materialism, the educational system is at risk of ethical decline. The University of Baltistan is also exposed to such ethical dilemmas, challenges and problems in preserving reviving, and fostering a civilized environment and ethical values. Maintaining and preserving ethical values strengthen the learning process. This

nurtures a culture of civility and ethics among students, teachers, in the university environment, and the community at large. This helps to amplify the teaching-learning process.

Specifically, preserving and executing ethical values not only ensures civility in the process, but also the integrity of teachers and the dignity of students. It fosters vitality in the teaching-learning process for both students, teachers and promotes peace, serenity, security in the educational environment. In society, educators play a vital and unique role. They have a significant impact on the general well-being of groups of people as well as on society at large. Educators help people to develop intellectually, emotionally, and morally. They deserve the recognition they receive for their devotion to learning and dedication to it. Teachers are frequently urged to act as moral leaders and to make ethical judgments that go beyond the school's mechanical practices (Şahin, & İbrahim, 2021).

In the 17thand 18th centuries, the Enlightenment period laid a strong emphasis on reason, individualism, and human rights. John Locke and Jean Jacques Rousseau, two educational theorists, argued for the significance of student development and ethical treatment. Significant changes in schooling resulted from the emergence of industrialization. The role of the instructor changed as schools grew more uniform. At that time, discipline, punctuality, and preparing pupils for the workforce were all ethical principles in education (McMahon, 1998). Progressive education movements in the late 19thand early 20thcenturies, led by academics like John Dewey, placed a focus on student holistic development and child-centred strategies.

Teachers are now obliged to incorporate ethical principles relating to information literacy, global awareness, and digital citizenship into their lessons (Prasetiyo, et al.,2023). Ethical values are the guidelines that express how should be the individual behaviour, conduct and characters in different situation, condition, facts. Signify their importance and elaborate their correction (Temel &Kangalgil, et al., 2022). "The discipline dealing with what is good and bad and with moral duty and obligation" (Derr, 2012). Teaching is not merely the fostering of intellectual knowledge and brain abilities, but also the combined effort of the brain and the heart. Teachers build respectful relationships with students that ensure the principle of reciprocity. According to Al-Hothali (2018) teachers should be fair in evaluations, supervising, and interacting with students, secure their dignity, respect their rights, and invest time in their specialized domains of knowledge and skills. The development of values and attitudes occurs within the affective domain, and both beliefs and values include a cognitive component. The essential ethical values that teachers uphold are intended to guide their behaviour in their relationships with others (Wesley &Buyesse, 2006).

According to a study, effective moral character development requires a teacher's personal moral principles, parental understanding, and student willingness (Naseer & Arshad, et al.,2019).The primary moral responsibility of a teacher is to deliver quality instruction. Teachers who uphold the highest standards of moral professionalism hold an immense duty to support students' learning (Naseem & Alam, 2012).The teacher's compilation of all virtues is the sole aim. All his characters cascade down to the students, encouraging them to adhere to positive values (Khan, 2015).Highly competent faculty members are retained and motivated by an ethical leader's actions, such as fairness, conveying expectations, possessing the moral and ethical core, and caring for both the environment and the organization (Khan, 2016).The unfavourable attitudes of teachers frequently seemed to result from such ignorance or lack of knowledge (Shaukat &

Chowdhury, 2020).The moral and professional development of teachers has a direct effect on the moral and academic development of students. (Haq, 2020).Argumentative ethics instruction is both effective and motivating for promoting conceptual growth and affective appreciation (Faize, 2015).People improve as an outcome of education in every aspect of life, including social, moral, spiritual, legal, and productive ones (Sain, 2023).

Personal values are essential, and leaders incorporate them into their leadership approach and their work environment (Waheed, 2017).Taqwa is a concept in Islam that refers to the moral core that guides people's behaviour and denotes the ethical sense that makes people aware of their obligations to God and society (Soomro & Tanveer, 2017). The moral and professional development of teachers has a direct effect on the moral and academic development of students (Haq, 2020). The unfavourable attitudes of teachers frequently seemed to result from such ignorance or lack of knowledge, (Shaukat & Chowdhury, 2020). The presence of explicit ethical frameworks and internal social networking inside their universities are necessary for innovative work behaviour (Shahab & Imran, 2018). Codes of ethics exist for at least two interconnected objectives maintaining public trust in the profession and governing professional conduct (Banks, 2003). The University of Baltistan, which is situated in the socioeconomically and culturally diversified Skardu region, has a diverse student body, limited resources, and fast-moving technology breakthroughs that provide serious ethical concerns. Teachers are essential in helping the institution integrate ethical values into its daily operations to promote ethical responsibility and academic success.

To support students' academic and personal growth, university teachers set an example by acting honourably, treating them fairly, and creating a calm learning atmosphere. Teachers have traditionally played a key role in teaching students' values in addition to facts. By integrating moral behaviour with contemporary academic requirements and regional cultural norms, the University of Baltistan carries on this legacy. In addition to leading students through the ethical use of technology, other important ethical concerns include navigating cultural diversity, maintaining academic integrity, and properly allocating scarce resources. Teachers have traditionally played a key role in teaching students' values in addition to facts. By integrating ethical values with contemporary academic requirements and regional cultural norms, the University of Baltistan carries on this legacy. In addition to leading students through the ethical use of technology, other important ethical concerns include navigating cultural diversity, maintaining academic integrity, and properly allocating scarce resources. Teachers need to actively incorporate ethical concepts into their actions to address these issues and provide a safe and welcoming learning environment. This raises teacher morale, increases student involvement, and fortifies community bonds.

Teachers support the university's goal of creating responsible citizens by putting moral principles into practice. Their activities contribute to ensuring that graduates are equipped to contribute to a just and equitable society by being aware and ethically grounded.

Problem Statement

Teachers at universities have important roles and ethical guidelines to promote a scholarly community. Among their duties are mentoring and instructing students, carrying out thorough research, supporting equity and inclusion, and contributing to the academic community. Trust and integrity are ensured while promoting creative freedom by ethical standards like respect for others, integrity, academic independence, and social responsibility. Universities may flourish as

hubs of learning and creativity thanks to these values, which strike a balance between accountability and the quest for knowledge (Mubarak & Rahman, et al., 2019)The university has long acknowledged that the fraud is a case of unethical behaviour. The Higher Education Commission's (HEC) training programs are not very relevant to teachers' professional development, particularly when it comes to professional ethics. HEC's focus is primarily on enforcing penalties for misconduct and malpractice, except for the establishment of Quality Enhancement Cells (QECs) to evaluate certain aspects of professional ethics (such as the issue of plagiarism). In contrast, teachers in various roles typically receive inadequate training and evaluation regarding comprehensive professional ethics. Teachers are currently only expected to possess pedagogical, research, and curriculum topic expertise (Nudrat & Mahmood et al.,2018).

The academic setting and the growth of students are greatly impacted by the ethical values held by university teachers. Unfortunately, little is known about the contributing factors these values at university level and how well teachers adhere to them at the University of Baltistan. Furthermore, it's uncertain how demographic variables like age, gender, marital status, qualification, and political thought influence ethical values. Therefore, the purpose of this study is to quantify teachers' adherence to ethical values, determine the major determinants of that adherence, and investigate the impact of demographic variables on this adherence. The results will shed light on how to improve ethical standards in higher education through policy-making and targeted interventions, ultimately fostering a more ethical and supportive academic culture.

Objectives

1. To map the most contributing factors of teachers' ethical values at university
2. To investigate teachers' level of adherence to ethical values at university.
3. To measure the relationship between level of adherence to ethical values and demographic variable (age, gender, marital status, qualification level, and political thoughts) of university.

Significance of the Study

This study is very important for comprehending ethical dynamics at the University of Baltistan's academic setting. Teachers, as role models, are essential in creating an ethical culture, and ethical values are the cornerstone of the quality and integrity of education. Various stakeholders can get useful insights from this study by examining the underlying elements and the degree of adherence to ethical ideals among instructors. The results will assist teachers in considering the elements that influence their own ethical behaviour. Their professional efficacy and integrity may ultimately be improved by this understanding, which can promote self-improvement and commitment to moral principles.

The research effort will offer data-driven insights that can help university administrators create programs and policies that encourage and support faculty members' ethical behaviour. This could be workshops, specialized training courses, or ethical standards that target contributing elements. The study adds to the body of knowledge on ethics in education by investigating the connection between demographic factors and adherence to ethical values. It offers factual data that may help guide future studies on academic ethics, especially in the context of Pakistan. The findings can help policymakers in higher education design strategies to ensure a culture of ethical accountability in universities. This can contribute to the broader goal of raising

educational standards and cultivating ethical professionals. Teachers' ethical values directly impact students' learning experiences and moral development. By identifying and enhancing factors that promote ethical behaviour in teachers, the study indirectly contributes to the development of socially responsible and ethically sound graduates who will serve society effectively. The goal of this research is aided to develop a framework for comprehending and raising the ethical standards for university instructors to promote a more fair and significant learning environment.

Research Methodology

This study undertook case study research design to assess the perspective of teachers regarding to the teachers' ethical values. This design facilitates research with valuable data to describe the situation. It provides foundation for this research generates research questions and offers valuable data for point of reference in future other researchers.

The research approach was quantitative in nature as quantitative method ensures objectivity in measurement and analysis. Furthermore, it facilitates accurate relationships between the variables. Quantitative method presents well-structured organized finding which can easily understand and get interpret. In this the level of teachers' adherence to ethical values and its relationship with teachers' demographic variables of age, gender, marital status, political thoughts and educational qualification were measured. All university of Baltistan teachers were the population of this study.

Universal sampling technique was used; in which every teacher at University of Baltistan was included in the as research participant. Universal sampling facilitates no discrepancy in sample characteristics. Furthermore, this technique provides accurate and precise result. Universal sampling is use in critical situation, matters and affaires.

Likert scales were used by respondents to indicate their degree of agreement, ranging from strong agreement to strong dissent, with the carefully constructed statements about ethical values that made up the questionnaire. Using this method, the teachers' perspectives might be more fully understood. Every university teacher received a copy of the questionnaire, which they may fill out on paper or electronically whenever it was convenient. Respondents received detailed instructions on how to use the Likert scale correctly. Following completion, the study team gathered the questionnaires and verified that they had been correctly completed before approving the data. The degree of agreement was then determined by analysing the Likert scale replies, which assisted in identifying trends in the instructors' ethical principles. Respondent confidentiality was rigorously upheld during the entire process, and data was anonymized to make sure that no specific teacher's identity could be linked to their comments.

Instrumentation

A questionnaire on the Likert scale was developed by the researcher. Likert scale is use where respondent is requiring marking their answers on the statement based on one extreme to another extreme. Likert scale format provides fixed option of responses to measure the attitudes or opinion. Participants' (teachers) demographic variable of age, gender, marital status, educational qualification and political thoughts were included in the questionnaire form.

Table 1: Rotated Component Matrix

Statements	Component		
Factor 1 (Devotion and Critical Thinking)	1	2	3
1. I am committed to being honest in conduct and maintain gentle dressing	0.597		
2. I respect the diverse belief, ethnicity, and attitude of my student.	0.729		
3. I strengthen character education in my student.	0.844		
4. I transform my behaviour that correspond to the need of classroom environment.	0.781		
5. I am available to help students for their convenience beyond duty time.	0.608		
6. While teaching I articulate the topic with multiple opportunities and aspects.	0.762		
7. I foster social activism in my students.	0.519		
8. I ensure civility and security in my conduct.	0.717		
9. I entrust myself accountable to the Higher Being.	0.516		
Factor 2 (Spirituality and Equity)			
10. I nurture positive relationship with my students		0.547	
11. My judgement and decision are based on the societal and moral values.		0.517	
12. I have passion, purpose, and strive to change the lives of students.		0.703	
13. I stand out for the interest of my students.		O.621	
14. I reflect on my gained experience and knowledge.		0.701	
15. I draw light on public issues.		0.721	
16. I nurture students` moral development.		0.585	
17. I take care of moral conduct while interacting with my students.		0.690	
18. I maintain objectivity in grading and instruction.		0.646	
19. I demonstrate understanding and compassion in interacting with students.		0.581	
20. I advise students to handle stress, resolve conflict and difficulties.		0.703	
Factor 3 (Inclusiveness and Empathy)			
21. I have the dedication to serve God's creatures in their welfare.			0.610
22. I nurture an environment where student can explore their own belief.			0.426
23. I ensure inclusive curricula in my teaching.			0.668
24. I adapt my teaching strategies according to diverse capabilities of students.			0.704
25. I treat students with fairness and impartiality.			0.799

Literature was reviewed to find the most contributing factors pertaining to the ethical values of teachers. Then, since these factors further literature was reviewed to develop the items for questionnaire. The questionnaire consists of 28 items with 5-point rating scale responses somewhat agree, slightly agree, partially agree, agree and strongly agree. Then the researcher done pilot testing and analysed the reliability by using statistical software Cronbach's Alpha value of the tool was 0.907.

The researcher validated the content of research questionnaire by the consulting Educational, Islamic and English professional experts and made amendment in questionnaire according to their suggestions. Exploratory Factor Analysis was performed to ensure the construct validity of the instrument. Table below shows the factors extracted after the Rotation converged in 10 iterations. Principal Component Analysis Extraction Method along with Varimax with Kaiser Normalization Rotation Method were used to extract these items.

Three factors emerged after factor analysis. Factor 1 was *devotion and critical thinking* comprising nine items. Factor 2 was *spirituality and equity* comprising11 items. Factor 3 was *inclusiveness and empathy* comprising five items. Table below shows the items which were deleted after the factor analysis.

Table 2: Deleted items from the originally developed questionnaire

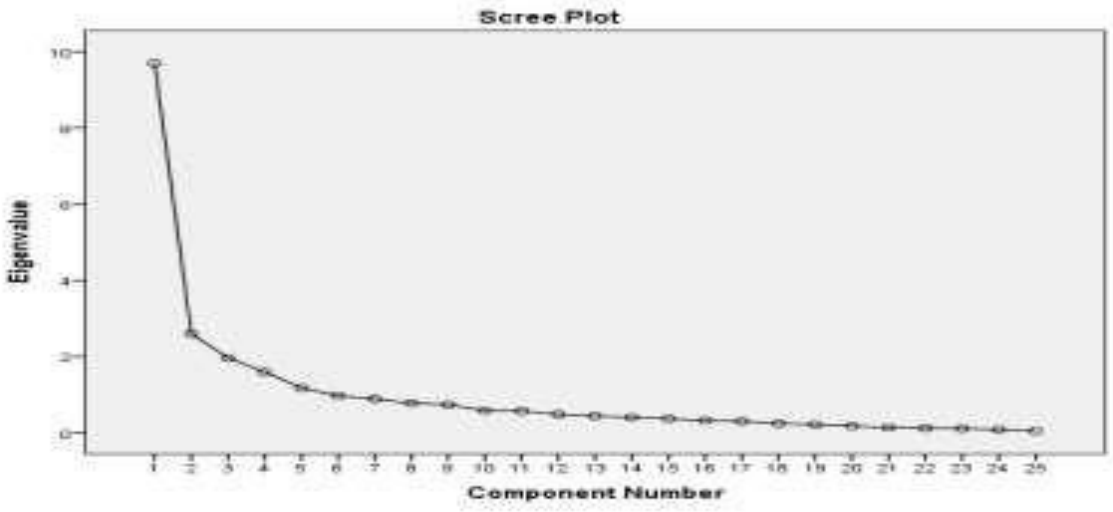
	Items deleted	Value
1.	I maintain the integrity of my emotions, thoughts, and behaviour.	0.216
2.	I ensure openness, flexibility, and appropriate arguments in my teaching	0.204
3.	I do not care about students` needs, aspiration, and interest.	0.145

Cronbach's Alpha was used to check the reliability of the research tool. Cronbach's Alpha value of the tool had 0.907. Furthermore, reliability of factors checked and alpha value of factor 1 was 0.775 alpha value of factor 2 was 0.893 and factor 3 was 0.736.

Table 3:Factor wise reliability of the instrument

	Factors of Ethics	Cronbach Alpha
1.	Factor 1 (Devotion and Critical Thinking)	0.775
2.	Factor 2 (Spirituality and Equity)	0.893
3.	Factor 3 (Inclusiveness and Empathy)	0.736
	Overall Instrument	**0.907**

Following *figure screen plot*



Scree plot having L- shape indicates that data is normal and reliable. This also suggest the factor loading of three dominant factors.

Data Analysis

The researcher used statistical software to analyse the data collected through the questionnaire from the respondents. The researcher used both descriptive and inferential statistic to analyse the data. Descriptive statistics are techniques that are employed to efficiently, logically, and meaningfully compute, characterize, and summarizes research data that has been gathered (Vetter, 2017). Inferential statistic entails drawing inferences or predictions about a population from information gathered from a sample of that population (Garfield & Gal, 1999). To determine the probability that your sampling results were the result of only chance, inferential statistics are utilised.

Inferential statistics were used in determining the effects and significant difference among the variables. Using an ANOVA, you can ascertain whether the various levels of your manipulated variable differ significantly from one another. T-tests can be used to compare two group means (independent samples t-test) or group means under two different conditions or time points.

Table 4: Gender wise frequencies and percentages of the participants

Gender	**Frequency**	**Percentage**
Male	47	62.7
Female	28	37.3
Total	**75**	**100**
Qualification		
Master	03	05.1
MPhil	29	49.2
PhD	25	42.4
Postdoc	02	03.4
Total	**59**	**96.7**
Marital Status		
Married	52	69.3
Unmarried	23	30.7
Total	**75**	**100**
Age		
25-35	40	53.3
35-45	35	46.7
Total	**75**	**100**
Political thought		
Liberal	39	52.0
Conservative	04	05.3
Slightly both	31	41.3
Total	**59**	**96.7**

Descriptive statistics were used by the researcher to analyse the survey data and determine the average, means, standard deviation, correlation of the questionnaire responses. Percentage represent section of whole; it can be easier to transferred into graph, charts and other related images that signify its importance; helpful to understand. Mean scores are another useful tool for summarizing results from rating scales, such as those about questions concerning beliefs or attitudes. The higher the means suggest the teachers' positive responses about the ethical values. Low means suggest the more people are less interested in ethical values into their practice. The standard deviation quantifies the extent to which every value deviates from the mean. It is the average distance between the scores and the mean. Responses that deviate significantly from the mean have a high standard deviation. Responses are close to the mean when the standard deviation is low. The study utilized correlation analysis to investigate the associations among variables, detecting trends and the extent of association between them. It also aids in the interpretation of the dynamics within the data set and offers important insights into the possible relationships between various factors.

Objective 1 was to map the most contributing factors of teachers' ethical values at university. Exploratory factor analysis showed that three factors emerged from the teachers' responses. These responses are shown in table below.

Table 5:Mean and Standard Deviation of the Factors

Factors	N	Mean	S.D.
Factor 1 (Devotion and Critical Thinking)	75	4.0	0.59
Factor 2 (Spirituality and Equity)	75	3.9	0.72
Factor 3 (Inclusiveness and Empathy)	75	3.7	0.82

The table shows with a mean score of 4.0, *Devotion and Critical Thinking* achieved the top ranking, indicating a high degree of participation. Compared to *Devotion and Critical Thinking*, *Spirituality and Equity* had a little lower mean score of 3.9, indicating a high level but slightly higher variability (S.D. 0.72). Among the three criteria evaluated, *inclusiveness and empathy* showed most variability (S.D. 0.82) and had an average score of 3.7, which was slightly lower than the other two factors.

Objective 2 was to investigate teachers' level of adherence to ethical values at university.

Table 6: Mean and standard deviation of the Participants.

Participants	N	Mean	S.D.
1. Male	47	3.91	0.57
2. Female	28	3.89	0.83
Overall	**75**	**3.91**	**0.67**

Table 6 shows that overall mean is3.91 (Male mean value3.91 while female meanvalue3.89);So, it can be deduced that the teachers' adherence to ethical values is high.

Objective 3 was to measure the relationship between level of adherence to ethical values and demographic variable (age, gender, marital status, qualification level, and political thoughts) of university.

Table 7: Correlation between the Demographic Variables and the Ethical Values

Demographic Variables	Factor 1 (N = 75) (Devotion and Critical Thinking)	Factor 2(N = 75) (Spirituality and Equity)	Factor 3(N = 75) (Inclusiveness and Empathy)
1. Age	- 0.052(p = 0.656)	- 0.015(p = 0.899)	- 0.052(p = 0.657)
2. Gender	- 0.067 (p = 0.565)	- 0.100 (p = 0.394)	+ 0.169 (p = 0.148)
3. Marital Status	+ 0.036 (p = 0.761)	+ 0.110 (p = 0.346)	+ 0.031 (p = 0.793)
4. Educational Qualification	+ 0.038 (p = 0.743)	- 0.003 (p = 0.977)	- 0.088 (p = 0.453)
5. Political Thoughts	- 0.062 (p = 0.598)	- 0.029 (p = 0.805)	- 0.003 (p = 0.979)

All the values are statistically insignificant.

Table 7 shows that the demographic variables show little association with the ethical values.

Results

With an examination of their answers to a series of statements and ethically related factors, as well as a breakdown by demographic variables such as gender, age, marital status, and political beliefs, the study offers a comprehensive look into how university instructors view the application of ethical principles in practice. Each topic discussed in the findings is elaborated upon below.

Transforming Ethical Values into Practice: University Teachers' Perspectives from the University of Baltistan

Views on ethical practices in their field are shown by the instructors' answers to a set of twenty-five statements. Two main categories emerge from the responses: "strongly agree" and "somewhat agree". Most of the comments were highly agreed upon by a sizable portion of university instructors. This indicates a high degree of agreement on the significance of moral principles in their capacities as teachers. Their professional behaviour is influenced by their ethical principles, as seen by the significant agreement pattern (which ranges from 20% to 61%) across statements.

Statements No. 2 (61%), No. 3 (58.7%), and No. 1 (48%), exhibited the maximum degrees of consent. These sentences probably represent principles that are essential to teaching at a university, maybe emphasizing moral principles like justice, integrity, and honesty. Remarks like No. 9 (12%) and No. 22 (26.7%) that have lower levels of strong agreement imply that there are some topics where there may not be as much agreement on ethical behaviour. For instance, 57.3% of instructors indicated that they somewhat agreed with Statement No. 9, suggesting that there are differing opinions on the topic this statement raises. Only 8% of respondents somewhat agreed with statement No. 17, which had the lowest percentage of strong agreement (20%). This suggests that some comments could not have the same impact on teachers as others, pointing to possible areas where moral principles are either less widely accepted in practice or more unclear. The investigation aims to identify the components of ethics that university teachers find more meaningful by categorizing them into factors like "Devotion and Critical Thinking", and "Inclusiveness and Empathy".

Teachers strongly identified with and supported ethical standards pertaining to their devotion to their profession and the intellectual rigor demanded in academic environments. This category received the highest mean score (M=4.1, SD=0.64). Both educators and students need to be proficient in critical thinking, and the fact that it ranks highly indicates that teachers place a high importance on moral values that uphold intellectual honesty. Compared to other ethical aspects, this component received the lowest mean score (M=3.7, SD=0.65), indicating that while these qualities are valued, there is less adherence to them. This may indicate that institutions should place more of a focus on encouraging diversity, appreciating various viewpoints, and creating a welcoming environment. The study examined responses based on several demographic variables, such as gender, age, marital status, and political beliefs, to better understand the elements impacting ethical values. With an overall mean of 3.91, the mean score for men (M=3.91) was nearly the same as the mean score for women (M=3.89). This suggests that there is virtually little ethical value adherence difference between male and female university lecturers.

The study found that the ethical values of "Devotion to Critical Thinking", "Spirituality and Equity" and "Inclusiveness and Empathy" were largely unaffected by age, marital status, political beliefs, gender, and educational attainment. In general, there were modest and statistically insignificant correlations between these demographic characteristics and the ethical values. Age and "Devotion to Critical Thinking" showed a small but non-significant negative trend, suggesting that people's adherence to critical thinking does not significantly alter with age. The values of "Inclusiveness and Empathy" and "Spirituality and Equity" also did not change with age.

The ethical values of "Spirituality and Equity", "Devotion to Critical Thinking" and "Inclusiveness and Empathy" were shown to have no statistically significant relationship with marital status. This implies that these values are not significantly affected by marital status. The study discovered that a teacher's adherence to the three factors of ethical values remain mostly constant irrespective of an individual's political thoughts. The ethical values were not significantly impacted by gender. It seemed that men and women were equally committed to empathy, equity, and critical thinking. Gender does not significantly influence ethical values connected to empathy and inclusivity, even if the association between gender and "Inclusiveness and Empathy" was marginally greater. Teachers of different educational qualification showed comparable degrees of dedication to "Devotion to Critical Thinking", "Spirituality and Equity", and "Inclusiveness and Empathy", indicating that formal education has little influence on these moral viewpoints. Age, marital status, political beliefs, gender, and educational qualification did not significantly affect ethical ideals pertaining to empathy, equity, or critical thinking. These demographic variables do not significantly impact these factors of ethical values, as evidenced by the weak and statistically insignificant correlations.

Conclusion

This study intended to determine the factors that most influence the ethical values of University of Baltistan teachers, as well as the degree to which they adhere to these values and the correlation between these values and demographic characteristics. Despite the importance of values like *inclusivity and empathy*, the results showed a high degree of adherence to ethical values, especially in areas like *spirituality and equity* and adherence to *devotion and critical thinking*. This implies that teacher development programs should give these values more attention.

There was no significant relationship between ethical values and demographic variables including age, gender, marital status, degree of education, or political thoughts, according to the study. This suggests that university instructors' adherence to ethics is universal and unaffected by these variables. To establish a more comprehensive and encouraging ethical framework in higher education, these findings emphasize the significance of implementing a more inclusive approach to teacher preparation that places a greater focus on empathy and inclusiveness. The lack of a substantial correlation between demographic factors and ethical values emphasizes how ethics are shaped by larger cultural and societal standards, which could account for the variations in outcomes in various situations.

As survey method was utilised in this study, other data gathering techniques in future may provide alternative insights into the relationship between ethical values and demography. The lack of a substantial correlation between demographic variables and ethical values emphasizes how ethics are shaped by larger cultural and societal standards, which could account for the variations in outcomes in various situations. This study underlines how important ethics are in learning and teaching situations. Although educators' strong commitment to moral principles is encouraging for the academic community, creating an ethical culture is still a challenging task. To priorities and sustain ethical values in education, institutions, legislators, and educators must work together continuously.

Discussion

The results of the study show that ethical values ("Devotion and Critical Thinking", "Spirituality and Equity" and "Inclusiveness and Empathy" were the most contributing factors on university teachers' ethical values. Mubarak and Rahman (2019) identified trust, ethics, empathy, and appreciation as critical characteristics of a skilled educator, and these results are in line with their findings. This emphasis on critical thinking and is consistent with Kokab's (2023) findings regarding the significance of morality, honesty, and professional ethics. The present study, however, goes further by emphasizing spirituality and empathy as important traits that were not as well emphasized in Kokab's research. While both studies emphasize honesty and professional integrity, this one broadens our knowledge of fundamental ethical concepts in academic contexts. By highlighting honesty and fairness, Şahin and

İbrahim Yüksel (2021) show how universally relevant these ethical values are. Furthermore, research on empathy and inclusiveness supports the claims made by Lunenberg et al. (2007) that educators have an obligation to help students develop these qualities through a variety of tactics. The current findings show that instructors place a high value on inclusiveness and empathy, even though these traits scored somewhat lower than other values in this study. This suggests that teacher preparation programs should place more emphasis on these areas.

The study found no significant correlation between demographic variables (age, gender, marital status, educational qualification, and political thoughts) and teachers' adherence to ethical values. Pearson correlation results were consistently weak, with r values close to zero and nonsignificant p-values ($p > 0.05$). Very weak negative correlations were found between age and devotion to critical thinking ($r = -0.052$), spirituality and equity ($r = -0.015$), and inclusiveness and empathy ($r = -0.052$), none of which were statistically significant. The ethical values of devotion and critical thinking, spirituality and equity, and inclusiveness and empathy did not significantly correlate with gender. While there was a weak positive correlation between inclusiveness and empathy ($r = 0.169$, $p = 0.148$), it was still not significant. The lack of significant demographic influence on ethical adherence is consistent with studies by Haider et al. (2021), who reported no significant variations for gender and age in teachers' adherence to ethical values. In contrast, studies by Alkharusi (2016) and Keshmiri & Jambarsang et al. (2023) observed notable gender discrepancies in ethical evaluation techniques.

The present study indicates that ethical values are consistently upheld across demographic groups in university settings, highlighting the significance of context. These findings underscore the need for establishing universal ethical standards that apply across diverse teaching environments, but they also point to the necessity of focused interventions that emphasize inclusiveness and empathy in teacher development programs, as teachers rated these values slightly lower, despite their importance. The subsequent analysis revealed similarly insignificant associations between political beliefs, educational qualification, and marital status and ethical adherence.

These results suggest that university instructors consistently adhere to ethical values regardless of demographic difference, supporting the idea that ethical values in higher education are universal and unaffected by individual backgrounds. The study offers a comprehensive analysis of these values and confirms that demographic variables have negligible effect on the ethical values that university instructors prioritize. This is a significant contribution. In contrast to

previous research, which has generally concentrated more on conventional values like integrity and honesty, acknowledging spirituality and empathy as fundamental ethical values gives a distinctive prospective. Furthermore, this study's findings imply that ethical training for educators should emphasize not only values like accountability and integrity but also the development of empathy and inclusiveness. This has practical implications for educational policymakers and institutions, as it suggests that teacher development programs should enhance training in empathy and inclusivity, particularly since teachers gave less attention to these values despite their acknowledged significance.

The study indicated that the qualifications of university teachers had no significant effect on their adherence to ethical values. However, Nudrat and Mahmood (2018) found a notable statistical difference in professional ethics practices among teachers of varying qualifications. Teachers with an MPhil/MS or a PhD demonstrated significantly better adherence compared to those holding a master's degree. The study categorized qualifications into four groups: B.A./BSc, M.A./MSc, MPhil/MS, and Ph.D. but other studies, like Habib (2019), show little variance in ethical conduct across demographic categories. The results of this study refute such differences by showing no significant gender differences, which may be due to institutional or cultural factors in academic environments. The lack of statistically significant associations between adherence to ethical beliefs and demographic traits points to a common dedication to ethical values among university teachers. The possibility for creating consistent ethical training materials that may successfully address a wide range of educational contexts and audiences is highlighted by this homogeneity. However, the relatively less attention given to empathy and inclusiveness emphasizes the need for focused interventions to bolster these qualities, which are becoming increasingly important in the complex educational environment of today.

Future Research Suggestions

Following are the future research suggestions.

1. The future researchers should do the same study using qualitative approach towards teachers' ethical values into practice.
2. Future researcher should include the university students' and the other personals' feedback regarding teachers' ethical values into practice.
3. Experts and religious scholars' views should be explored in the form of interviews regarding teachers' ethical values.
4. Archival research may adopt to explore the Islamic perspectives pertaining to teacher' ethical values into practice.

References

Al-Hothali, H. M. (2018). Ethics of the Teaching Profession among Secondary School Teachers from School Leaders' Perspective in Riyadh. *International Education Studies*, 11(9), 47-63.

Alkharusi, Hussain A. (2016): Measuring teachers' adherence to ethical principles in educational assessment. *Asian Social Science*. 12(4), 149-158.

Banks, S. (2003). From oaths to rulebooks: A critical examination of codes of ethics for the social professions. *European Journal of Social Work*, 6(2), 133-144.

Derr, C. L. (2012). Ethics and leadership. *Journal of Leadership, accountability and ethics*, 9(6), 66-71.

Faize, F. A. (2015). Introducing argumentation at higher education in Pakistan-A new paradigm of teaching ethics-based topics. *FWU Journal of Social Sciences*, 9(1), 8-13.

Garfield, J., & Gal, I. (1999). *Teaching and assessing statistical reasoning. Developing mathematical reasoning in grades K-12*, 207-219.

Habib, H. (2019). Professional Ethics among College Teachers in Relation to Social Intelligence. *Shanlax International Journal of Education*, 7(4), 14-18.

Haider, S. Z., Munawar, U., Asma, Anees, M., Raza, K. K., Wadood, A., Hussain, F., Malik, S., & Iqbal, Z. (2021). A Survey of Relative Values (Ethics Practices) of Teachers in Schools: Empirical Evidence on Teachers' Characteristics. *International Journal of Innovation, Creativity and Change*, 15(8), 957.

Haq, A. U., Mahmood, S., Shabbir, M., & Batool, Z. (2020). Assessing the academic integrity among university students in Pakistan. *Journal of Business and Social Review in Emerging Economies*, 6(3), 1025-1032.

Keshmiri, F., Jambarsang, S., &Mehrparvar, A. H. (2023). Effective components of teachers' professionalism in viewpoints of various stakeholders. *Journal of Education and Health Promotion*, 12.

Khan, H., Yasir, M., Yusof, H. M., Bhatti, M. N., & Umar, A. (2016). *The relationship between ethical leadership and organizational citizenship behavior: evidence from Pakistan*. City University Research Journal, 45-62.

Khan, W. (2015). Quality of teacher education in Pakistan. *The Dialogue*, 10(2), 212219.

Kokab, S. (2023). Perspective of Professional Integrity in University Teachers: A Qualitative Study. *Foundation University Journal of Psychology*, 7(1).

Lunenberg, M., Korthagen, F., & Swennen, A. (2007). *The teacher educator as a role model. Teaching and teacher education*, 23(5), 586-601.

McMahon, W. W. (1998). *Conceptual framework for the analysis of the social benefits of lifelong learnings. Education economics*, 6(3), 309-346.

Mubarak, M. F., & Rahman, K. A. (2019). Roles, responsibilities and ethical principles of university teachers. *International Journal of Innovation and Applied Studies*, 26(4), 1078-1083.

Naseem, I., Mehmood, Y., Rustam, A., Khan, A., & Alam, Z. (2012). Unethical Practices in University System: Pattern and Causes: Investigation from Pakistan (KPK). Science Series Data Report, 4(3).

Naseer, H., Arshad, N., & Muhammad, Y. (2019). A Teachers' Perspectives on the Cultivation of Moral Values among Twenty-First Century College Students. *Kashmir Journal of Education*, 1(II), 1-13.

Nudrat, F., & Mahmood, N. (2018). Practices of Professional Ethics among University Teachers: An Analysis of Demographic Differences. *Journal of Educational Research* (1027-9776), 21(1).

Prasetiyo, W. H., Sumardjoko, B., Muhibbin, A., Naidu, N. B. M., & Achmad, M. İ. (2023). *Promoting digital citizenship among student-teachers: The role of project-based learning in improving appropriate online behaviors*. Participatory Educational Research, 10(1), 389-407.

Şahin, F., & İbrahim Yüksel, D. (2021). *Meaning and Uniqueness of Ethics and Ethical Teacher Behaviors in the Teaching Profession. ie: inquiry in education*, 13(2), 2.

Sain, Z. H. (2023). Challenges in Quality of Education in Higher Education Institutions (HEIs) of Pakistan. *ELITE JOURNAL*, 5(1), 69-76.

Shahab, H., & Imran, R. (2018). Cultivating University Teachers' innovative work behavior: The case of Pakistan. *Business and Economic Review*, 10(1), 159177.

Shaukat, S., & Chowdhury, R. (2020). *Teacher educators' perceptions of professional standards: Implementation challenges in Pakistan. Issues in Educational Research*, 30(3), 1084-1104.

Soomro, M. H., & Tanveer, S. H. (2017). *Ethics and education in Pakistan: Principles, policies and practice*. Children and Sustainable Development: Ecological Education in a Globalized World, 385-396.

Temel, A., Kangalgil, M., Mamak, H., Tevfik, E. M. R. E., & Aydin, E. (2022). Ethical values of teachers: Differentiation according to regular physical activity. *Journal for the Education of Gifted Young Scientists*, 10(3), 363-383.

Vetter, T. R. (2017). *Descriptive statistics: reporting the answers to the 5 basic questions of who, what, why, when, where, and a sixth, so what? Anesthesia & Analgesia*, 125(5), 1797-1802.

Waheed, Z., Khan, M. I., & Kenayathulla, H. B. (2017). Influence of values on ethical leadership practices in Pakistani universities. MOJEM: *Malaysian Online Journal of Educational Management*, 3(3), 13-30.

Wesley, P. W., & Buysse, V. (2006). Ethics and evidence in consultation. Topics in Early Childhood Special Education, 26, 131-141. http://dx.doi.org/10.1177/02711214060260030101

Transforming Ethical Values into Practice: University Teachers' Perspectives from the University of Baltistan

APPENDIX

Respected Teacher Assalam o Alaikum!

We are conducting a study on universityteachers' perspective on transforming ethical values into practice: a case study of university of Baltistan. We would like to know your experiences as a teacher. Please complete this survey if you consent. Anonymity and confidentiality of the data will be observed strictly. Your responses will help us improve our teaching and learning environment.

Gender:	Male	Female		
Marital Status:	Married	Unmarried		
Political Thoughts:	Liberal	Conservative	Slightly Both	
Educational Qualification:	Masters	MPhil	PhD	Postdoc
Age (in years):	25-35	35-45	45-55	55-65

Please mark (✓) the relevant box (N – No Response; agreed on a scale of 1 (Minimum) – 5 (Maximum)

Statement	**N**	**1**	**2**	**3**	**4**	**5**
1.I nurture positive relationship with my students.						
2.I am committed to being honest in conduct and maintain gentle dressing.						
3.My judgement and decisions are based on the societal and moral values.						
4.I respect the diverse belief, ethnicity, and attitude of my students.						
5.I strengthen character education in my students.						
6.I maintain the integrity of my emotions, thoughts, and behaviour.						
7.I transform my behaviour that correspond to the need of classroom environment.						
8.I am available to help students for their convenience beyond duty time.						
9.I have passion, purpose, and strive to change the lives of students.						
10.I stand out for the interest of my students.						
11.I ensure openness, flexibility, and appropriate arguments in my teaching.						
12.I reflect on my gained experience and knowledge.						
13.While teaching I articulate the topic with multiple opportunities and aspects.						
14.I draw light on public issues.						
15.I foster social activism in my students.						
16.I nurture students' moral development.						
17.I take care of moral conduct while interacting with my students.						
18.I maintain objectivity in grading and instruction.						
19.I ensure civility and security in my conduct.						
20.I demonstrate understanding and compassion in interacting with students.						
21.I do not care about students' needs, aspiration, and interest.						
22.I advise students to handle stress, resolve conflict and difficulties.						
23.I have the dedication to serve God's creatures in their welfare.						
24.I entrust myself accountable to the Higher Being.						
25.I nurture an environment where students can explore their own spiritual belief.						
26.I ensure inclusive curricula in my teaching.						
27.I adapt my teaching strategies according to divers' capabilities of students.						
28.I treat students with fairness and impartiality.						