Teachers and Teacher Educator's Role in Developing Civic Sense and Ethics among Youth

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KEY WORDS	ABSTRACT
Civic education, Ethical education, Teacher educator's students, Standards, Curriculum.	Teachers have a bewildering role for their students, who act as the torch bearers in inculcating civic sense and ethics among the general masses. This act merges into behavior modification alongside the transmission of knowledge, cultural orientation, attitude development, and acquisition of societal values and beliefs possessed by the generations. Teacher behaviors go by the curricular transition and transmission as society desires. The threads of education in civil society are interwoven into the arenas of learning and life. To excavate the intent of civic sense and the varied dimensions of the topic researchers embarked upon the qualitative methodology. The primary sources relied upon were the curricula, the secondary sources to be exploited were books, articles in journals, standards for teacher educators, manuals, government notifications, reports, and internet sources. Focus group interviews were conducted to find the realities on the ground. Those invited to be

the members of the focus group were 5 retired educators possessing an experience of 40 years or more as teachers' educators. The results revealed shortcomings in addressing issues related to content and context. These shortcomings have led to a deficiency in involving civil society, maintaining democratic school administration, employing effective delivery methods, handling external pressures, promoting weak democracy, addressing financial challenges, and fostering the presence of exemplary teachers. The focus group had exposure to rights, obligations, responsibilities, democracy, and freedom with the representation of both genders traced through a snowball strategy.

Introduction

Teacher education centers on enhancing the professional and personal growth of educators, honing their capabilities and communication proficiencies, consequently empowering them. Contemporary observers in Pakistan underscore the significance of this aspect akin to the educators themselves. Within the realm of education, both teacher education and teachers themselves wield a crucial influence, pivotal for fostering alteration and advancement (Rehmani, 2006). Despite this, the teacher's role has historically not received adequate recognition as a catalyst for transformation and progress (Delores et al., 1996). However, Darling Hammond (2006) states, that in the modern world meaningful teaching significance is increasing rapidly. Currently, Standards of Education and learning in Higher education, demand more than ever before. Generally, this implies change in the education system and particularly the teaching pedagogy. An essential thing for any country is the Standards of education and standardizing it teacher education plays a

significant role. Intimately there are around two hundred three (203) teacher training institutes functional in Pakistan that is running systematically and effectively. The Pakistani government has taken significant strides in enhancing the quality of education by setting up 300 teacher resource centers. Complementing these government initiatives, private teacher training centers are also operating in conjunction with state-run institutions. These centers are dedicated to equipping teachers with essential pedagogical skills and awarding them professional certifications.

The task of arranging training programs for teachers, spanning from primary to advanced levels, falls under the jurisdiction of provincial governments. The Higher Education Commission plays a pivotal role in this domain, holding a crucial responsibility. Through collaborations with various educational institutes across Pakistan, the commission consistently orchestrates training initiatives for the continuous professional growth of teachers. This concerted effort showcases the commitment to bolstering the teaching community and, subsequently, the education sector as a whole.

 (Teacher Education and Professional Development Programs in Pakistan accessed Jun 02, 2018).

It has been observed that the teachers working effectively have also the qualities of good parents. Teachers' positive outlook toward their students contributes to improved performance and the adoption of ethical conduct (Haberman, 1999). The positive attitudes of students help them meet their basic needs, such as autonomy, competence, and belonging (Deci and Ryan, 1985), a sense of purpose, understanding, and trust in one's self (Fiske, 2004).

In the realm of democratic and developmental endeavors, as outlined by UNDP in 2004, civic education plays a pivotal role in enhancing students' learning experiences and fostering their active involvement in advancing society. This education serves as a crucial avenue for equipping individuals

with the knowledge and skills necessary for effective civic engagement at both local and national tiers. At the societal level, it holds significant value by bolstering the capacity of communities to participate meaningfully in shaping their collective future. This process entails fortifying the aptitude of society to govern itself adeptly. Simultaneously, at the individual and institutional levels, civic education harmonizes with capacity development, working in synergy to promote well-rounded empowerment.

Furthermore, it is emphasized that within the democratic frameworks of communities, nations, and the global stage, civic education plays a pivotal role in cultivating consciousness, facilitating learning opportunities, and furnishing information. These functions collectively empower and prepare individuals to engage constructively in societal functions. This assertion, as articulated by UPIMAC in 2014, underscores the significant contribution of Civic Education to the democratization journey of any country. It achieves this by fostering active citizen participation in diverse tiers of political affairs. Citizenship education addresses the relationships that exist among individuals within a political society, encompassing interactions with oneself and others," as stated by Ross in 2012. Drawing comparisons between theoretical and practical approaches isn't straightforward due to the diverse interpretations and teachings of citizenship education worldwide. Over the past decade or so, civic education has experienced significant growth, evolving into a prominent field. It has now become a key priority in numerous educational institutions, with a particular emphasis on fostering interdisciplinary, hands-on projects. Civic education has risen to prominence as both a subject of formal education and an integral aspect of students' daily school experiences."

As per Oesterreich's observations in 2003, civic education fosters individuals' comprehension through two distinct avenues. The first, in a narrower context, positions civic education as a tool for acquiring knowledge about fundamental democratic institutions and regulations. In a broader sense, it entails

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developing the skills necessary for engaging in democratic processes and activities. Moreover, it encompasses the notions of political socialization and social learning. In contemporary democratic societies, the goal of civic education is to encourage citizenship that is both well-informed and actively engaged, promoting a sense of responsibility.

At times, the objective of civic education in state-based political societies can lead to a decrease in political literacy within political education. This is particularly true when attempting to address the challenges of establishing universal principles concerning human rights, global laws, pluralism, equality, and civil society. Given that these values can be interpreted and put into practice differently across various societies, whether democratic or non-democratic, UNESCO employs the term "civic education with an international dimension."

The Council of Europe's recommendation on Education for Democratic Citizenship (2000) establishes a connection between civic education and four key dimensions: human rights, democracy, development, and peace.

Guiding educational principles encompass essential aspects like pluralism, institutional integrity, a multi-level perspective, cultural literacy, and a holistic approach. When viewing civic education as a tool to equip young individuals for informed, accountable, and engaged involvement within a democracy, it fosters a sense of reverence for universal human rights, equality, pluralism, and justice. Democratic citizenship shares akin aspirations in educational facilitation.

Conversely, if civic education is misconstrued as political education, wherein the objectives revolve around molding youth into dutiful citizens of democratic entities, a problematic scenario arises. Such entities could potentially overlook issues of lawlessness, inequality, assimilation, and social exclusion due to structural biases. The disparities between these two

approaches are too substantial to be overlooked (Düerr, Spajić–Vrkaš and Ferriera, 2000).

This study underscores the pivotal role of educators and teacher trainers in cultivating civic awareness and ethical values among the youth, contributing to the broader societal context. It involves imparting learners with a comprehensive understanding of the political landscape they inhabit and acquainting them with their rights as citizens. This equips them to actively engage in the cultural, political, economic, and social domains of their nation while fulfilling their civic responsibilities. Similarly, Palati (2014) highlights the symbiotic relationship between societal duties and the corresponding rights in the realm of civics. Thus, Civic Education as a subject not only delves into the privileges and obligations of citizens but also encompasses the responsibilities of both teachers and students.

It is rightly noted that "teacher quality has been globally accepted as connected to the quality of education, generally with students' learning and particularly with outcomes". It is stated to improve this idea "teachers' status needs to be raised by a system" (Puhan et al., 2014). Therefore, the teacher should have the competence to better transfer knowledge, and help develop students' understanding, skills, and attitudes. Furthermore, it is affirmed that these educators serve as exemplars for students, whose conduct they either consciously or subconsciously imitate. As a result, teachers are encouraged to exhibit commendable behavior as a model for students to follow. (Ministry of Education and Employment, 2012).

It is normally challenging for the teacher to go for the change in the observable and measurable behaviors because all sorts of behaviors follow certain sustainable rules. It is possible to first observe measure and design the behavioral change interventions, then strategies normally work even if not applied properly and adequately, possibly the change may not be prominent

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and markable all situations. Behaviors sustain as a consequence of the change strategies and reinforcement also serves the purpose of enabling the children to go by the newly learned behaviors over the span these become functional behaviors.

In a study outlining vital teaching skills, fostering a conducive learning atmosphere is crucial. Teachers should inspire enthusiasm by monitoring student progress, even in interactions with teachers and caregivers. This applies to unmotivated, struggling, and historically challenged students. Teachers should deconstruct behaviors, tailor contexts, and reinforce specific backgrounds to strengthen skills. Peer interactions amplify emotional bonds and boost academic and social growth. Peer learning stands out as an effective approach for this improvement. (Greenwood & Hops, 1981).

This study aimed to empower educators and teacher trainers at an advanced level to demonstrate the progress made by Civic and Ethical Education in cultivating and advancing civic skills, knowledge, and attitudes. The goal was to highlight its role in fostering shifts in learners' behavior and outlook. This, in turn, could play a significant role in fostering positive and ethical conduct among citizens, underscoring the importance of the study. "Determining the role of teachers and teacher educators in developing civic sense and ethics among youth: becomes necessary to explore the facts on the ground.

Statement of the problem

We persist in educating and empowering students to embrace their rights and liberties, instilling in them a deep regard for the freedoms of others. Our efforts guide them in conscientiously fulfilling their obligations and roles, while fostering a reverence for legal principles. Furthermore, we equip them with the skills to address societal challenges effectively. To enhance this idea, it is asserted that "no system can rise above the status of its teacher "therefore, teachers should model good behavior for their students. It put the researcher

on the ebb to think and practice civic and ethical education for the development of students as a core course. It develops and focuses the research on the concept of civic sense and ethics among youth. The study would divulge the most liked practices of the teachers in general and university students in particular at the university level and community so as the teachers practice as they do, and how for it remains on ways to those aspired of them, "Determining the role of teachers and teacher educators in developing civic sense and ethics among youth" would pave the way towards the end.

Objectives of the study

The objectives of the study were to;
1. Explore the ways students may become mature and capable citizens.
2. Investigate the concepts of civic sense and ethics prevalent among students at the university level.
3. Examine the role of teachers and teacher educators in civic and ethical education for developing good behavior among youth.
4. Promote civic skills, knowledge, and the creation of good ethical behaviours among youth.

Question of the study
1. Are there ways to educate students to become mature and capable citizens?
2. How do teachers play a crucial role in building the good behavior of youth?
3. How ethics form the fundamental value for the youth.
4. How can we ensure to treat others with civic sense and ethics?

Significance of the study

The study would divulge what the teachers and students perceive and practice about civic sense and ethics. It would make us know in what way and practice of ethics are divulged and how it makes a difference. Furthermore, it

would make us think about what way we are instilling the concept of ethics among the teachers and students, and how they are receiving and making it a part of their personality.

The population of the study

There were 16 universities in Lahore both run by the public and private sectors.

Sample of the study

The schools, departments, and faculties at the universities were not homogeneous in terms of names, staff, exposure, and experience and moreover, their inclinations to be the participants. Because of the situation, it was not possible to categorize the participation for comparison, so the faculty was approached through the heads. Those who showed their connivance were selected as the members of the focus group comprising 5-7 senior faculty members irrespective of their areas of study. Sixteen focus groups were formed and interviews were transcribed based on overarching facts brought to light by the sixteen focus groups to conclude in a more befitting manner.

Focus Group Interview

Q 1   What is the concept of civic education, and how is it practiced does it form part of our curriculum at the university level?

A Civic Education in democratic self-government means the active involvement of citizens in their governance; involvement means passive acceptance of the dictums of others or choice to others' demands. We would have to have the civic knowledge that would include; the vision of the free society as the stakeholders. Good citizens do certain practices which other people don't follow in the shape of payment of taboos following civil laws, voting for the candidates in elections, and volunteering for the cause of humanity. To perform these duties of good citizenship the individuals are required to be well versed in ethics knowledge and its prerequisites, the study

of civics may be understood as citizenship' rights and duties and also as members of government and political bodies the citizen's duties to each other. **Why should we study it**? We study civic education because it empowers individuals to comprehend the functioning of government. This knowledge equips us to become engaged citizens, offering us the potential to effect positive change in our world. In any democratic society, providing ordinary individuals with insights into democracy and the Constitution stands as a crucial pillar. By imparting ample information, it enables us to recognize our active roles and responsibilities as citizens. Civic skills encompass abilities associated with citizenship and urban living. They encompass the proficiencies necessary to participate responsibly, such as abiding by laws, serving on juries, testifying in court, and fulfilling tax obligations.

Civic responsibilities encompass actions like contributing to statutory boards, participating in committees, registering to vote, and exercising one's voting rights. Fulfilling civic responsibilities hinges upon citizens upholding and promoting the democratic values enshrined in foundational documents. These values, articulated in the Declaration of Independence and the Preamble to the Constitution, encompass the principle that all individuals are inherently equal. Furthermore, these values underscore our inherent rights to life, liberty, and the pursuit of happiness. Civic education is practiced through cooperation (working together), patience (progressing in steps towards a better situation), fairness (considering common goods and aspirations, respect (accepting fellow citizens), strength (standing with the right cause), self-improvement (gaining latest needed knowledge), balance (supporting our national ideals) skills (learning to live in society).

The concepts/themes of civic education are found in those of vision, virtue, habits, and practice at the universities.

The probe into civic education emerged with the plunge into democracy citizenship and the allied terms at the universities. Those having

an association with civic education do possess a vision that the empowered citizens organize themselves for self-reliance and political impact through peace, prosperity, and personal liberation. Civic education has received new impacts like war terror and revolution for state building and power projection.

Vision

Civic virtue may be understood as backed by curriculum, innovation, and projects structured over the politics and constitutional responsibilities of the personalist of virtues are derived out of the loving like tolerance, human rights, and character for the local and national matters.

Virtue

Virtues habits and civic skills may be defined separately. It is an agreed-upon fact that civic education yields behaviors for democratic life irrespective of the era or region. These behaviors include conflict resolution through the expression of interests, especially voting.

Habit

Societies through complex persist to meet the demands of the citizen by educating them to participate in civic affairs.

Practice

Civic education develops a powerful society ever in the differing contents of teaching challenges. The decisions are made in line with the materials and models that supply the differences. This way civic societies are transformed and their unstable crises get resolved.

Q 2: What is your concept of civic sense and ethics?

Civic sense embodies social ethics, encompassing the implicit codes of conduct within a society. Often, it is regarded as the unspoken guidelines that people follow. While many associate civic senses merely with maintaining

cleanliness in public spaces such as roads and streets, it goes beyond that. Civic sense involves showing respect to fellow individuals, including the elderly, women, children, and those with special requirements. It entails adhering to traffic regulations, properly disposing of trash in designated containers, patiently queuing in public areas, practicing judicious use of communal resources, and restricting smoking to allocated zones. It is a huge list of mannerisms pertaining to life, in university, community, market, workplace, playfield, and road. Mannerism should be reflected in all places including life at universities which stand as the mother of all mannerisms. The earlier these are instilled the better it churns out with more amiable advancement.

Collectively, there exists a deficiency in our moral conduct as individuals. Our stance in society often appears to lack compassion and basic consideration for others. Regrettably, the principles of empathy and respect, which we should uphold, often remain neglected. Despite the myriad reasons we have to take pride in our cultural, religious, social, educational, and national heritage, our actions seldom reflect this pride. Instead of progressing, our behaviors seem to regress, leading us down a negative path.

This regression is evident in our interactions and conduct, presenting a tarnished representation of our religious and civilized values on the global stage. Despite residing in a developed society, we frequently find ourselves entangled in divisive attitudes, racial biases, acts of destruction, and even road rage. We understand that as taxpayers we have the right to throw garbage where we want, we may spit everywhere we may urinate on roads without discrimination, and it stands as the government's duty to clean it! It is a general practice that we dump the garbage into the drains and resultantly we find our roads clogged up disrupting everyday life, chocked and clogged. To be civilized is much more than having the possession of TV, cell phones, internet connections, and computers at home we have to be considerate of others who live nearby or share the services with us. Being well off does not mean being a spendthrift and in feasts behaving as if we are taking the last feast of our

lives leaving a lot on the plates that others could have taken. One should live without disturbing others whether it is at home, university, school, office, theatre, or any other place. No one is born civilized. It's a struggle and a sense that makes one more civilized and fuller of good etiquette. We ought to learn to be good citizens. Mobility in the university, getting checked for entry, parking, payment of dues, and use of staircases and escalators reveal vandalism that should have been nice and worth following.

1.1   What is ethics?

In plain words, ethics are the moral principles that lead us to make decisions for the life to live in a society, all these falls in the realm of moral philosophy. Ethics as such practices derived from the ethos and embraces the climate. All these parts may be stretched over the use of language, following rituals as seen as wrong, and good and bad habits as well.

1.1.1   What Approaches to ethics could be followed?

Philosophers categorize ethical theories into Meta-ethics (Moral judgments and ethical principles), normative ethics (criteria for right and wrong), and applied ethics (looking we may refer to distracting logic based on war and capital punishment).

In what way are ethics made use of?

Ethics is made use of in getting a moral map, helping focus on the point of disagreement, getting the answers in line with to do' is and don'ts, answers may be many according to the perspectives, getting and collecting the strength of the group of people, and getting the answers in line with the aspiration of people.

What link do ethics have with the people?

Ethics concerns something inclusive of our desires and self-interest. These covered interests, interests of the community, desires of almighty "ultimate

goods", and so on. So, when an individual 'thinks ethically' s/he thinks something beyond their selves.

1.1.2   Ethics as a source of group strength

Ethics can sometimes serve as a tool to condemn activities deemed "incorrect," surpassing the scope of morality. This can lead to the utilization of ethics as a justification for criticizing those engaged in such activities. In such instances, individuals who resort to this approach tend to label those practicing the activity as morally corrupt, portraying them as less humane or commendable than themselves. Tragically, such judgments can result in dire consequences.

Four ethical 'isms'

1.1.3   Moral realism

Moral realism is the objective truth of the universe as found in the knowledge base.

1.1.4   Subjectivism

In subjectivism, the statements are based on feelings, and attitudes and not on goodness or badness. For example, murder is wrong, in this statement that disapproves of murder. The statement may be approved true if it relates to appropriate feelings.

1.1.5   Emotivism

These are the speakers' feelings on the topic. When emotivism says murder is wrong it is like expressing the moral judgment of disapproval.

1.1.6   Prescriptivism

Prescriptivists contend that ethical statements possess an instructional nature and can be reformulated to include an "ought." To illustrate, the assertion

"lying is wrong" can be paralleled with expressing that individuals ought not to engage in falsehoods.

Where do ethics come from?

A philosopher can answer the question in an unvaried form, human conscious intuition, a moral cost-benefit analysis, the effects of analysis, the example of good human beings, and the desire for unique situations and political power as the offshoots of ethics.

God-based ethics – supernaturalism

Supernaturalism makes ethics an essential part of religion. Considering that source of moral rules is the Almighty. Following supernaturalism, a man leads the life which is termed true by the Almighty.

1.1.7   Intuitionism

Intuitionists uphold the notion that the concepts of good and bad defy compartmentalization into constituent parts. According to their perspective, something is deemed good purely by virtue of its intrinsic goodness, devoid of the necessity for justification or validation. The goodness of anything is not required to be proven to be good. They say that human beings follow the path using their intuitive moral sense. Furthermore, they consider that good is good because a sensible person takes it as such. Certain moral truths can't be discovered through hunches and feelings.

1.1.8   Consequentialism

This theory believes that morality is always the result of actions. They teach that human acts should be more which produces better results. We may put it in words that the more the utilitarian action the more happiness it would be yielding. Despite undertaking different dimensions as a more complete solution to the problems do not emerge as uncertain instances it puts up an ebb

to confront very dangerous acts or the insurance that solutions found would be difficult.

1.1.9   Non-consequentialism

Non-consequentialism relates to the actions taken by the individuals and not their results directly. It is the theory that people follow basing their actions on "the principal of the things "that things are inherently good or bad and this leads the people to act consequently.

1.1.10   Virtue ethics

Virtue ethics directs its focus towards moral character, as opposed to ethical obligations, regulations, or the outcomes of actions. The followers deny that there are no universal ethical rules. Ethical rules are reflecting the ways people lead their lives. The virtue would be the action if it is preferred by a person who's taken as a virtue by the words, otherwise, it would not be considered as a virtue.

1.1.11   Situation ethics

Situation ethics are directly aligned with the unique ethical decisions made by the individuals in accordance with the situation. They believe that there are no sustaining rules as to right and wrong each case is taken as unique and would be resolved uniquely.

1.1.12   Ethics and ideology

Some philosopher thinks that ethics force political beliefs and that this power is controlled by the people of the elite class.

Universal moral rules

There are no universal moral rules as these change with time and the environment of the culture of the time.

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1.1.13   Moral absolutism

Some people think that ethical rules may be applied to everyone considering this as moral absolutism. In line with these certain rules are set to be always true. These rules that prove are considered as wrong. Moral absolutism considers that the set of rules is the same for everyone that the declaration of human rights.

1.1.14   Moral relativism

This absolution does not match the diverse traditions and successive changes. The followers of it contend that these are "super rules" that different cultures are bound to obey.

Why people disagree with moral relativism:

Following this notion, we can say that moral relativism believes in the diversity of society's circumstances surroundings environment, and human acts. The people disagree with moral relativism based on,

1. This relativism is more than a supercharged form of etiquette.

2. We can be good without going against the rules of society.

3. Moral relativism finds if different to go against the viewpoint of the majority.

4. The choices of social grouping are mostly arbitrary.

5. There is no direct way for moral relativism to deal with the differences in societies.

6. The ethical rules are not normally absolute but based on the culture.

1.1.15   Moral somewhere-in-between-ism

Many philosophers contend that while the above-mentioned theories possess commendable aspects, there exist only a handful of ethical rules that are absolute and contingent upon cultural contexts.

Q.3   What is the teacher's role in ethics?

A.   In a teacher's personal and professional existence, the crucial factor assumes a significant role in ethics. The ethical stance adopted by a teacher influences their teaching methods and student evaluations. Recognizing the significance of ethics within the profession holds great importance for novice educators. Furthermore, within the classroom, teachers undertake various additional responsibilities. Teachers endeavor to cultivate a welcoming atmosphere within classrooms, fostering a sense of warmth. They engage in mentoring and guiding students, simultaneously serving as exemplars through their teaching and sharing of knowledge.

Q.   What is ethics in the teaching profession?

A.   Teachers teach and act as academic leaders in the profession of teaching right at early childhood, primary and secondary schools. Teachers' political mandate is to promote the learning, development, and grooming of all children and pupils. "Set of beliefs leading to attitudes and action determine and guide an ethical teacher for the best of students. The meaning of being ethical is Professional behavior and taking the road is the main concern of everyday decision-making in the classroom". Newly inducted teachers who possess dignity and reputation are duly licensed professionals. They are not only on high moral values but also competent in technology and profession to practice their role in the noble profession. A set of ethical and moral principles, standards, and values are adhered to by them very strictly.

Teachers typically fulfill seven distinct roles, which encompass being a Learning Mediator, Leader, Curator and Architect of Learning Curricula, Administrator and Manager, Inquirer and Lifelong Learner, Academic, Advocate for Citizenship and Well-being, Evaluator, and Specialist in Learning Domains or Subject Disciplines.

The code of ethics for teachers is designed to protect the rights of the student. After getting a teaching position it is important to understand for them to agree to follow the code of ethics. Teachers can't thrust their personal beliefs on students because they are a "captive audience". As an educator, a primary responsibility involves inspiring learners to cultivate their capacity and desire for learning. This can be accomplished by meticulously crafting teaching and learning experiences that consider the unique requirements and welfare of individual students, as well as cohesive groups of learners.

The Ethics of Teaching

The moral perspective of a teacher dictates their approach to instructing and evaluating students, as well as their interactions with students, peers, administrators, and the broader community. Teachers must embody moral integrity and a strong commitment to advancing equality, driven by principles of justice. We recognize teachers' genuine compassion through their unwavering reverence for all human lives, reflecting a universal sense of care and respect. The teacher has to test and interview the students for admission, they have to test and promote the students, papers are made examinations are conducted and reported. Teachers are to wear permissible, be on time in classes, functions, and examinations, to categorize the students based on performance.

Moral Development

To undertake a philosophical examination of ethics, various approaches can be employed. One such approach, put forth by Lawrence Kohlberg, outlines six distinct levels of moral development. According to Kohlberg, individuals have the capacity to evolve morally throughout their lives. Initially, an individual's ethical choices stem from a desire to adhere to established rules and norms, driven by a fear of potential repercussions. As a person's moral development progresses, they may advance to a stage where their actions are guided by universal principles of justice and a profound regard for the value of human life. In his work "Essays on Moral Development" (1981), Kohlberg

illustrates these differing moral development stages using a scenario that underscores how individuals might respond differently based on their level of moral growth Numerous methods exist for the philosophical evaluation of beliefs, with Lawrence Kohlberg offering an intriguing perspective through his six stages of moral development. According to Kohlberg, individuals possess the potential to evolve their moral reasoning throughout their lives. Initially, people anchor their ethical choices in established rules, using them as a safeguard against punishment. However, as moral maturation occurs, individuals may gradually acquire the capacity to revise their behaviors based on contemporary efforts to enhance and value human life. In his work "Essays on Moral Development," Kohlberg (1981) illustrates this concept through a hypothetical scenario, highlighting how individuals in varying stages of moral development might respond differently.

Facing a dire situation, a woman's life hung in the balance due to a rare cancer. A newly discovered radium drug held the potential to save her, but the local druggist charged an exorbitant tenfold markup—$2,000 for what cost him $200 to produce. Despite desperate attempts, her husband, Hennery, could only muster $1,000, half the price.

Hennery implored the druggist, explaining his wife's critical condition and asking for a more reasonable price or deferred payment. The druggist, however, staunchly refused, citing his right to profit from his discovery.

With his wife's life at stake, Hennery felt driven to break into the druggist's store and steal the drug. This act raises ethical questions: Does the urgency of the situation justify the theft? While Hennery's motive is compassionate, the legality and morality of his actions remain contentious. Some may argue that saving a life takes precedence, while others emphasize respecting property rights. The decision rests on a delicate balance between personal values and societal norms.

Applying Kohlberg's stage theory, someone operating at Stage 1 might perceive Heinz's behavior as morally wrong. This person would emphasize that Heinz broke the law and should face the appropriate consequences for his actions, without considering the reasons behind them. On the other hand, an individual situated at Stage 6 could posit that Heinz's actions were morally justifiable despite his theft from the pharmacist. In this view, Heinz's actions can be seen as upholding the sanctity of human life, which could be ethically argued to hold greater significance than an individual's ownership rights. "In A Different Voice" by Carol Gilligan introduces a groundbreaking approach to ethics, proposing three sequential stages of moral development based on caring. Initially, individuals prioritize their own needs in decision-making. As they progress, the focus shifts to considering others' needs and gaining external approval. The highest stage integrates self-care and caring for others intrinsically, freeing actions from the need for external validation. Gilligan's model challenges traditional justice-centered theories, emphasizing the role of caring relationships. This holistic framework reconciles self-interest and altruism, providing a comprehensive understanding of moral evolution. The book underscores the journey from self-concern to communal care, reshaping ethical discourse and recognizing care as an essential facet of human morality.

Moral Teachers

Kohlberg and Gilligan's contrasting theories on moral development offer educators a comprehensive ethical framework, as they navigate the complex landscape of teaching. While seemingly divergent, these theories create a multifaceted guide for teachers, as stated by Starratt (2004). When applied in the educational context, these perspectives harmonize. Teachers should combine universal respect for human dignity with principles of care. They are entrusted with their students' well-being, embodying a fiduciary role. This dynamic entails an inherent power imbalance, where students rely on teachers for care and support. This ethical responsibility sets the standard for teachers'

conduct, carrying profound practical and legal ramifications. Overall, these theories coalesce to provide educators with a robust ethical roadmap that shapes their professional and personal lives.

Teachers face a challenge as professional expectations often extend beyond the classroom to encompass their private lives. This demands that educators maintain behaviors that uphold their effectiveness in teaching, preserve the reputation of their school, and preserve their role as moral leaders in the community. This can be particularly challenging for new teachers transitioning from college, requiring shifts from behaviors once acceptable in academia. Teachers are held to elevated ethical standards, aligning with both community norms and Pennsylvania's Code of Professional Practice and Conduct for Educators and the Professional Educator Discipline Act.

Beyond serving as moral exemplars, educators are also entrusted with modeling ethical principles in their teaching practices. The classroom atmosphere they foster, characterized by care and respect, imparts implicit ethical lessons. Additionally, their academic choices and interactions with students, peers, parents, and the community further transmit these principles. This holistic approach reinforces the importance of teachers not only as disseminators of knowledge but also as stewards of ethical growth in students and society.

Q 4   How can we ensure to treat others with civic sense and ethics?

Teachers have to be mentors, monitors, counselors, guides, and supervise with equal concern for all students. They should remain loyal with no discretion. The mobility and interaction of students with the security staff, administration staff, and teaching staff be moderated teachers should play their informal role in this regard. The use of services provided for the students are normally misused not reported by them spite being dormant, such acts should be taken care of by the family of workers at the university including the teaching staff. The deviants and digresses are to be checked by the teaching staff without further delays like absenteeism, and vandalism.

Conclusions

The following conclusions could be drawn from the focus group;

Q 1 What is the concept of civic education, and how is it practiced does it form part of our curriculum at the university level?

a. Civics education may be understood as the study of the rights and duties of citizenship, as members of a political body and to the government. Civic education empowers us to be well-informed, active citizens and allows us to change the world around us. Civic skills can be described as the skills relating to or of a citizen, city, or citizenship including obeying the laws of the country, paying the taxes levied by the government, or serving on a jury or as a witness in court.

b.

c. Civic responsibilities involve tasks such as enrolling for voting, participating in the electoral process, and contributing to statutory boards and committees. Civic values comprise the principles we are taught to uphold as citizens, as outlined in the Declaration of Independence and the Preamble to the Constitution. The fundamental notion that all individuals are inherently equal, possessing unalienable rights such as life, liberty, and the pursuit of happiness, stands at the core of these values.

c. Civic education finds expression in the cultivation of cooperation, patience, fairness, respect, resilience, self-enhancement, equilibrium, and the acquisition of aptitudes essential for navigating life within a society.

d. The envisioned ideals encompass the regard for others, acceptance of diversity, shared accountability for the community, dedication to constitutional principles and human rights, as well as the promotion of harmonious cohabitation and amicable relationships in both local and national matters.

e. In essence, virtue is the skill of managing conflicts without violence. It involves articulating and advancing interests and needs, enabling the identification and resolution of competing ones. This includes voting, being engaged publicly and privately, and more.

f. Habits encompass established methods and routines that evolve and adapt to address current needs. Societies strive to instruct their members in effectively utilizing and engaging with these practices, while also updating them in response to modern requirements.

g. Civic education aims to empower individuals, enabling them to actively shape a democratic society and engage meaningfully within it. This form of education incorporates the ethical aspects of instruction, determining what should be included in students' ethical education.

Q 2   What is your concept of civic sense and ethics?

Civic Sense includes consideration for fellow human beings, elderly persons, women, children, and people with needs, going by the driving rules, throwing garbage in the dust bins, waiting for a turn in lanes at public places, using public resources economically, and smoking only at designated places. It is a list of mannerisms about life, at universities, in the community, market, workplace, in the playfield, and on the road.

Q.3   What is the teacher's role in ethics?

In the realm of ethics, teachers assume the responsibility of establishing the atmosphere within their classrooms. This involves cultivating a welcoming ambiance, guiding and fostering students, embodying exemplary behavior, and actively recognizing and addressing any potential issues. While the primary role of a teacher in the classroom typically involves imparting knowledge to students, in the context of ethics, their duties extend to numerous other aspects.

Q 4   How can we ensure to treat others with civic sense and ethics?

Teachers have to act as mentors, monitors, counselors, guides, and supervise all students with no discretion. They can check the mobility and interaction of students with the security staff, and administrative staff, and misuse of services provided for the students taking care of the family of workers at the university including teaching staff. The deviants and digresses are checked by the teaching staff for absenteeism and vandalism without any delay.

Recommendations

It may be put forward that the teachers be exposed to open houses, social functions, and interactive sessions. They may be made to realize that they stand the helping hand to the administration hence they may take steps for the characterization of students more through informal sessions.

Teachers may be given an understanding that they are taken as role models by the students even at higher levels of learning hence their conduct should be that of a role model. Teachers may be made to plan individual lessons, classroom activities, and interactions with students implicitly to communicate their ethical perspectives.

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