Ethical Dilemmas in the Classroom: A Narrative Approach to Professional Ethics in Indian Teacher Education

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ABSTRACT

Background. Professional ethics is a critical yet often underexplored dimension in teacher education, particularly in contexts where cultural, institutional, and systemic challenges intersect. In India, where educators regularly face value conflicts in classrooms—ranging from caste discrimination to gender norms and curriculum constraints—there is a growing need to address how ethical dilemmas are experienced and navigated by pre-service teachers.

Purpose. This study explores ethical decision-making in teacher education through a narrative inquiry approach, focusing on the lived experiences of student-teachers across four Indian teacher training institutes.

Method. A total of 28 participants engaged in reflective journaling and semi-structured interviews, recounting ethical tensions encountered during practicum or coursework. Thematic narrative analysis revealed recurring dilemmas related to authority, bias, institutional silence, and cultural contradiction.

Results. Participants often expressed uncertainty, emotional distress, and conflict between personal values and institutional expectations. However, the process of narrating these experiences also served as a reflective tool, enabling critical ethical reasoning and professional growth.

Conclusion. The study concludes that narrative reflection can be a transformative pedagogical strategy in teacher education, fostering ethical sensitivity and professional identity development in complex educational environments.

KEYWORDS

Ethical Dilemmas, Narrative Inquiry, Professional Ethics

INTRODUCTION

Teacher education plays a foundational role in shaping the moral and professional identity of future educators. In democratic and culturally diverse societies like India, the classroom is not only a site of academic instruction but also a space where deeply embedded social values, power hierarchies, and cultural tensions converge (Cooper, 2021; Dubnewick dkk., 2019). Teachers, especially those in training, are frequently caught between institutional expectations, curriculum demands, and the lived realities of their students. Ethical decision-making in such environments becomes both inevitable and complex. Pre-service teachers often find themselves in situations

where they must navigate ambiguous moral terrains without adequate guidance or ethical training frameworks.

The Indian education system is marked by historical inequities and pluralistic norms, making the ethical challenges encountered by teachers highly contextual. Issues such as caste-based exclusion, gender bias, communal sensitivity, and pedagogical neutrality are not abstract ethical questions but lived dilemmas in everyday classroom interactions (Carnevale dkk., 2017; Woodman & Way, 2020). Within such a context, pre-service teachers face moral tensions that extend beyond rule-based ethics into realms of relational responsibility, cultural navigation, and institutional constraint. These tensions often arise during practicum periods when student-teachers are immersed in real school settings, required to reconcile their training with the social dynamics of the classroom.

Despite the frequency and complexity of such ethical encounters, professional ethics remains underrepresented in Indian teacher education curricula (Carnevale dkk., 2017; Nazari dkk., 2024). Many teacher preparation programs emphasize technical competencies and pedagogical content knowledge, yet provide limited space for critical reflection on moral agency, ethical dilemmas, or value-based decision-making. This gap often leaves pre-service teachers ill-equipped to understand, articulate, or respond to the ethical tensions they encounter. There is a pressing need for frameworks and pedagogies that enable student-teachers to engage with ethical reflection in a structured and meaningful way.

This study addresses the specific problem of the absence of reflective, experience-based ethical inquiry in Indian teacher education. While ethical guidelines exist at the policy level, they often fail to translate into practice or guide daily pedagogical decision-making. Pre-service teachers are frequently left to navigate moral uncertainty in isolation, without mentorship or reflective tools to support their ethical development (Di Leo, 2022; Gallagher, 2017). These gaps are especially visible in classroom-based dilemmas where personal, institutional, and cultural factors intersect in unpredictable ways.

Many pre-service teachers report facing situations where they feel morally compromised or professionally conflicted (Remein dkk., 2020; Zasiekina dkk., 2021). For instance, dilemmas related to unequal disciplinary practices, the treatment of students from marginalized communities, or pressure to conform to institutional norms even when they conflict with personal values are commonly reported yet rarely addressed. These moments often go unexamined in formal coursework, and their long-term impact on professional identity is poorly understood. Teacher education has yet to recognize that ethical literacy is not a fixed body of knowledge but a developmental process that requires space for narrative, reflection, and dialogue.

The failure to integrate ethical reflection into teacher education not only undermines the moral readiness of future educators but also contributes to a narrow conception of professionalism (Carnevale dkk., 2017; Nazari dkk., 2024). A technically competent teacher who lacks the ethical sensitivity to address issues of injustice, discrimination, or silence in the classroom may unknowingly perpetuate harm. Preparing teachers to act with both competence and conscience requires a pedagogy that brings ethical complexity to the foreground. This study seeks to respond to this need by examining how narrative inquiry can be used as a pedagogical tool to explore ethical dilemmas experienced by pre-service teachers.

The aim of this research is to explore how pre-service teachers in India experience, interpret, and reflect on ethical dilemmas encountered during their teacher education, particularly during practicum placements. The study focuses on understanding the nature of these dilemmas, the emotions and reasoning involved in resolving them, and the implications for professional identity

formation (Di Leo, 2022; Zasiekina dkk., 2021). Through a narrative approach, the research seeks to surface the personal, relational, and institutional dimensions of ethical decision-making in the teaching profession.

The study also aims to demonstrate how narrative reflection can serve as a transformative learning process in teacher education. By encouraging student-teachers to write, share, and analyze their ethical experiences, the research explores how storytelling can foster moral agency and professional awareness (Remein dkk., 2020; Zasiekina dkk., 2021). This approach treats ethical development not as a checklist of rules, but as an evolving process informed by context, experience, and reflection. The goal is to offer a method for integrating ethics meaningfully into teacher education, making it both intellectually engaging and practically relevant.

A further objective is to generate insights that can inform curriculum design and policy development in teacher education. The findings will be used to advocate for the inclusion of narrative-based ethics modules within teacher preparation programs. Such modules could create spaces for ethical inquiry, encourage mentorship in reflective practice, and help bridge the gap between ethical theory and the moral demands of classroom life (Agnew & Pill, 2023; Chang dkk., 2019). The research seeks not only to understand but also to improve how professional ethics is taught and experienced in Indian education.

Despite a growing international body of work on ethics in teacher education, few studies focus specifically on the Indian context or use narrative methods to examine how pre-service teachers experience ethical tension. Much of the literature on professional ethics in India remains normative, focusing on codes of conduct or philosophical discussions rather than empirical accounts (Call-Cummings dkk., 2019; Glavan & Ferreira, 2024). As a result, there is limited understanding of how ethical dilemmas manifest in Indian classrooms and how they shape professional development at the level of lived experience.

Existing research tends to treat ethics as a fixed domain governed by rules and codes, rather than a dynamic and context-sensitive practice. Studies from Western contexts often assume cultural homogeneity or institutional support structures that may not be applicable in India. There is a gap in knowledge regarding how ethical dilemmas emerge in diverse cultural environments and how teacher education programs can respond in ways that are locally grounded and culturally responsive (Pillay, 2017; Yamagata-Lynch dkk., 2022). This study addresses that gap by exploring how Indian student-teachers narrate and reflect on the ethical tensions they face.

This research also responds to the lack of pedagogical models for ethics education that prioritize student voice and experience. Narrative inquiry allows for a more grounded, situated understanding of ethics as it unfolds in real teaching contexts (Gümüşok, 2021; Jean Clandinin, 2019). By capturing the emotional complexity, moral ambiguity, and relational depth of classroom dilemmas, the study offers a richer conceptualization of ethics in teaching. The findings can contribute to both the theoretical and practical development of ethics education in teacher training institutions across India and beyond.

This study introduces a novel perspective by framing ethical development as a narrative process rather than a rule-based application. The use of narrative inquiry positions pre-service teachers as meaning-makers who engage with ethical dilemmas not only cognitively, but emotionally and relationally (Camporesi dkk., 2017; Hunter & Cook, 2020). This reorientation allows ethics education to move beyond abstract moral reasoning toward embodied, reflective, and dialogical learning. The study offers a method that is simultaneously analytical and transformative, enabling teacher educators to integrate ethics into practice with depth and authenticity.

The research also contributes to the field methodologically by combining thematic narrative analysis with reflective writing in teacher education. This approach enables the collection of rich, first-person accounts that reveal how moral complexity is experienced and negotiated by individuals within institutional settings (De Costa dkk., 2021; Frade dkk., 2024). It challenges the marginalization of ethical reflection in education research and policy, providing evidence of its significance in shaping teacher identity and pedagogical integrity.

The justification for this research lies in its potential to redefine how ethics is taught, understood, and practiced in Indian teacher education (Pajakoski dkk., 2024; Wailoo, 2022). As schools become increasingly complex sites of social negotiation, teachers must be prepared not only to instruct but to lead with ethical clarity and cultural awareness. Narrative ethics provides a way to honor the diversity and ambiguity of real teaching contexts, offering a means to cultivate reflective, morally grounded educators capable of responding thoughtfully to ethical challenges.

RESEARCH METHODOLOGY

This study employed a qualitative narrative inquiry design to explore how pre-service teachers in Indian teacher education programs experience, interpret, and reflect on ethical dilemmas encountered during their practicum or coursework. Narrative inquiry was selected for its suitability in capturing the complexity of lived experience, particularly in relation to professional identity formation and moral decision-making (Lane dkk., 2020; Pifarre dkk., 2024). The design allowed participants to recount their experiences in their own words, emphasizing personal voice, context, and reflection as key elements in ethical understanding. This approach aligned with a constructivist paradigm that values subjective interpretation and meaning-making over objective generalization.

The research was conducted with a purposive sample of 28 pre-service teachers enrolled in four teacher education institutions located across North and South India. The institutions included a mix of public universities and private colleges affiliated with teacher training programs recognized by the National Council for Teacher Education (NCTE) (Evans dkk., 2022; Marsh dkk., 2020). Participants were selected to reflect diversity in gender, language background, teaching subjects, and practicum school types. Inclusion criteria required participants to be in the final year of their B.Ed. or D.El.Ed. programs and to have completed at least one practicum placement involving classroom engagement.

Data collection involved two primary instruments: written reflective journals and semi-structured in-depth interviews. Participants were first invited to submit a written narrative of an ethical dilemma they had personally encountered during their teaching practicum. These reflections were used as the basis for follow-up interviews, conducted in person or via video conferencing platforms, depending on location and accessibility (Evans dkk., 2022; Marsh dkk., 2020). The interviews aimed to elicit deeper insights into the participants' emotional responses, reasoning processes, perceived conflicts, and the influence of institutional or cultural expectations. All data were collected in either English or the participant's preferred regional language and later transcribed and translated where necessary for analysis.

The research was carried out over a period of six months, from January to June 2023. All participants provided informed consent prior to participation, and the study received ethical clearance from the institutional review board of the lead researcher's university (Nolan dkk., 2018; Pullman, 2022). Data were analyzed using thematic narrative analysis, focusing on the identification of recurring ethical themes, emotional registers, and the relational dimensions of moral tension. The analysis involved iterative coding and cross-case comparison to trace patterns and variations in how dilemmas were experienced and resolved. Member-checking was conducted

with a subset of participants to validate interpretations, and pseudonyms were assigned to all narratives to ensure confidentiality and anonymity throughout the research process.

RESULTS AND DISCUSSION

The study analyzed data from 28 pre-service teachers enrolled in four teacher education institutions across India, including two public universities and two private colleges. Participants were selected to reflect a range of demographic and institutional variables, with representation across gender, teaching subjects, and school types during practicum placements. Each participant contributed one reflective written narrative and participated in a semi-structured interview, generating a total of 56 textual units for analysis.

Table 1. Participant Demographics and Contextual Background

Variable	Category	Frequency
Gender	Female	17
	Male	11
Program Enrolled	B.Ed.	21
	D.El.Ed.	7
Institution Type	Public	15
	Private	13
Practicum School Type	Government School	19
	Private School	9

The data reveal that ethical dilemmas occurred across both public and private practicum settings and involved a wide range of themes (Kelly & Mullan, 2018; Rondeau-Lutz & Weber, 2017). These included issues of caste-based exclusion, gender bias, pressure to conform to administrative authority, dilemmas around corporal punishment, and tensions between curriculum delivery and inclusive pedagogy. Participants reported that these dilemmas often emerged suddenly and in contexts where institutional protocols were unclear or absent.

Participants consistently expressed that they felt ill-prepared to deal with such ethical conflicts and lacked structured opportunities to reflect on them during their training. The absence of explicit ethics coursework or formal mentorship systems in their programs compounded their sense of isolation when faced with real-time moral decisions. Several narratives illustrated situations in which student-teachers chose silence or complicity over intervention due to perceived institutional risk or fear of backlash.

Analysis of the narratives identified four dominant ethical domains: relational dilemmas involving authority figures; equity-related dilemmas involving students from marginalized groups; dilemmas involving professional integrity in assessment or grading; and dilemmas relating to cultural-religious tensions in the classroom (Chen dkk., 2017; Passos dos Santos dkk., 2019). These categories often overlapped, reflecting the layered nature of ethical decision-making in teaching contexts. Participants described feeling "conflicted," "pressured," or "morally torn" when attempting to reconcile personal values with institutional norms or expectations.

Teachers also expressed emotional strain and identity conflict when reflecting on these experiences. Several described internal dialogues around professional responsibility, social justice, and the purpose of education itself. These reflections were particularly intense in cases where participants observed systemic bias or were asked to enforce practices they perceived as unethical, such as differential treatment based on caste or gender.

Narratives from participants in public institutions more frequently emphasized dilemmas involving structural inequality, such as lack of inclusive resources, while those from private institutions often focused on institutional pressure to perform or maintain discipline. Participants from government school placements recounted more frequent encounters with value-laden challenges, such as navigating religious diversity or responding to culturally charged language (Lande, 2023; MacDonald dkk., 2021). These patterns suggest that the institutional and sociocultural context of the practicum site significantly shaped the nature and interpretation of ethical tension.

Statistical correlation was not a focus of this narrative study; however, inferential patterns were evident. Participants who engaged in prior reflective writing or participated in peer dialogue during coursework demonstrated greater capacity for ethical reasoning and narrative depth. Their stories revealed more nuanced ethical analysis, including awareness of systemic dynamics, historical positioning, and long-term pedagogical consequences. These participants were also more likely to report learning outcomes related to ethical growth and professional identity.

Cross-comparison between narratives showed that gendered experiences influenced how dilemmas were perceived and acted upon. Female participants more frequently described internalized conflict and emotional distress, especially in cases involving classroom management or institutional power imbalances. Male participants, while also reporting discomfort, tended to frame their decisions in terms of rules or procedural correctness. These differences highlight how gendered socialization and positionality intersect with ethical reasoning in education.

One illustrative case is that of Priya, a B.Ed. student placed in a government school, who faced pressure from a senior teacher to fail a student from a lower caste background due to alleged "lack of discipline." Priya's narrative captures the intense emotional turmoil she experienced as she deliberated between following the directive or defending the student's dignity. Eventually, she chose to report the incident to her faculty advisor, who advised discretion rather than confrontation (Gorman & Farsides, 2022). The episode left her questioning both her moral responsibility and the ethical climate of her profession.

Another powerful case came from Aman, a D.El.Ed. student in a private institution, who was instructed to exclude a Muslim student from a class debate on religious pluralism. Aman initially complied but later initiated a private discussion with the student, which evolved into a class-wide conversation on inclusivity. His narrative emphasizes a shift from passive compliance to active moral engagement, catalyzed by personal reflection and peer support. This case illustrates how ethical awareness can lead to pedagogical innovation and student empowerment.

These narrative cases demonstrate that ethical dilemmas are not episodic anomalies but embedded in the social fabric of teaching practice. Student-teachers encountered ethical complexity not only in overt situations of discrimination or authority conflict but also in subtle, everyday decisions involving classroom participation, feedback, and interpersonal dynamics. These findings suggest that ethical literacy should be treated as an essential and dynamic component of teacher formation.

The narratives also reveal the transformative potential of reflective storytelling. Participants who engaged deeply with their ethical experiences reported increased clarity in their professional goals and moral commitments. The process of narrating dilemmas enabled them to reframe uncertainty as growth, discomfort as insight, and conflict as a site of critical inquiry. These reflections offer compelling evidence for the integration of narrative pedagogy into ethics education for pre-service teachers.

The findings of this study demonstrate that ethical dilemmas are a common and emotionally significant aspect of the pre-service teaching experience in Indian classrooms. Participants encountered a range of ethically charged situations, often involving caste- and gender-based discrimination, institutional authority pressures, and culturally rooted conflicts. These dilemmas were not merely theoretical but shaped by lived realities that required immediate judgment, often without the benefit of ethical training or support. Narratives consistently revealed that participants felt morally conflicted, underprepared, and emotionally burdened.

The data also illustrate that student-teachers experienced these dilemmas as identity-shaping moments. Many participants described how the tension between institutional norms and personal values led them to question their role and responsibilities as future educators. Emotional responses such as guilt, frustration, or helplessness were frequently reported, underscoring the affective intensity of ethical decision-making in early professional development. These moments were described not only as stressful but also as pivotal in prompting deeper reflection on the meaning of professionalism.

Participants who engaged in reflective writing and dialogue demonstrated greater awareness of the systemic and relational dimensions of their dilemmas. Their narratives moved beyond individual action to explore broader questions of justice, complicity, and educational purpose. This progression suggests that ethical literacy in teacher education can be cultivated through opportunities for structured narrative reflection and ethical discourse. The presence of supportive faculty and peers further enabled ethical agency by offering spaces for validation, critique, and moral deliberation.

These findings affirm the importance of recognizing ethical dilemmas not as isolated incidents, but as embedded features of teacher preparation in pluralistic and hierarchical educational contexts like India. Ethical awareness, emotional sensitivity, and reflective capacity emerge as essential components of teacher identity that must be nurtured through both curricular and pedagogical innovation in teacher education programs.

This study adds to a growing body of international literature that frames ethics in education as a lived, situated, and relational phenomenon. Prior work by Sockett (2008), Shapira-Lishchinsky (2011), and Campbell (2013) has emphasized the role of ethical dilemmas in shaping teacher professionalism. The current research aligns with these findings while contextualizing them within the distinct sociocultural, institutional, and historical dynamics of Indian education. The narratives highlight how localized values—such as caste hierarchies, religious identities, and administrative authoritarianism—interact with broader ethical frameworks.

Unlike studies conducted in Western contexts where ethical issues are often discussed within the framework of professional codes or legal standards, this study reveals the limitations of such normative models in multicultural and multi-layered societies. The participants' dilemmas were not easily resolvable through rule-based reasoning; rather, they required ethical sensitivity to social context, power dynamics, and cultural nuance. These findings support calls for context-responsive and culturally grounded approaches to ethics education in teacher preparation programs.

The study also diverges from literature that emphasizes ethical compliance over ethical inquiry. Many teacher education models frame ethics as a fixed domain with clear boundaries, often sidelining ambiguity, contradiction, and moral discomfort. In contrast, the narratives in this research reveal that ethical growth occurs precisely through engagement with uncertainty and emotional dissonance. The study thus contributes to a pedagogical shift from prescriptive ethics to dialogical and developmental models of moral reasoning.

These findings also complement emerging scholarship on narrative and reflective practice in teacher education. Narrative inquiry, as both method and pedagogical tool, enabled participants to articulate and analyze their ethical dilemmas in emotionally resonant and conceptually rich ways. This methodological orientation validated the complexity of their experiences while offering a means to reframe conflict as a site of professional learning. In doing so, the research reinforces the value of storytelling as a transformative and analytical strategy in teacher education.

The results of this study signify that ethical dilemmas are not just technical challenges but reflective of deeper institutional, social, and personal negotiations in the making of a teacher. The presence of moral uncertainty, emotional discomfort, and competing responsibilities signals the dynamic, evolving nature of teacher identity. Pre-service teachers were not passive observers in these situations but engaged moral agents attempting to reconcile their emerging professional roles with the sociocultural realities around them.

The recurrence of dilemmas involving authority, discrimination, and cultural tension suggests that ethical development cannot be separated from issues of power, identity, and justice. Teacher education that overlooks these realities risks producing educators who are pedagogically competent but ethically disengaged. The study highlights the need to integrate ethics not only as content but as a lived process, embedded in the institutional and relational practices of teacher training programs.

This study also reveals that moral development in teacher education is not linear but recursive. Participants often revisited the same dilemma multiple times, each time from a new vantage point shaped by reflection, peer input, or faculty feedback. These recursive engagements led to deeper ethical clarity and stronger professional commitments. Such growth underscores the importance of creating iterative spaces for ethical exploration throughout the duration of teacher preparation.

These reflections point to ethics as a constitutive, rather than supplementary, element of teacher education. Ethical reasoning, emotional resilience, and critical reflection are not add-ons but foundational to the kind of professional identity that can respond to the demands of diverse and often conflicted educational environments. Preparing teachers to address ethical challenges requires more than a code of conduct; it demands structured opportunities for inquiry, empathy, and ethical imagination.

The implications of these findings extend to curriculum design, pedagogy, and policy in teacher education. Programs must integrate ethics as a dialogical and reflective strand that runs across methods courses, practicum supervision, and foundational studies. Narrative writing, ethical case discussion, and mentorship around moral dilemmas should be formalized as core practices, not peripheral additions. These practices help pre-service teachers cultivate moral agency and build resilience in the face of real-world complexity.

Faculty development must also prioritize ethical facilitation skills. Teacher educators must be prepared to hold space for emotional ambiguity, support difficult conversations, and guide students through complex ethical terrain. This requires shifting the role of faculty from content experts to reflective mentors who can model and support ethical inquiry. Investment in faculty capacity is essential to institutionalizing ethical literacy in teacher preparation.

Policymakers and accreditation bodies should recognize ethics not merely as a set of standards to be met but as a process to be cultivated. Program evaluation frameworks must include indicators of ethical reflection, narrative engagement, and critical responsiveness. These dimensions offer a more holistic view of teacher readiness than content mastery alone. Ethical preparedness must be treated as a dimension of professional excellence.

Teacher education institutions must foster a culture where ethical discomfort is normalized as part of learning. Reflection on dilemmas must be protected from punitive evaluation, and educators must be encouraged to engage in difficult conversations without fear of judgment. Such a culture supports both ethical growth and psychological safety, essential elements of transformative teacher development.

The prevalence of unresolved ethical dilemmas suggests that Indian pre-service teachers are operating within systems that lack moral coherence and consistent guidance. The narratives point to a disconnect between the values espoused in coursework and the realities of institutional culture and school practice. This contradiction places undue ethical burden on student-teachers, who are still forming their identities and professional frameworks. Addressing this gap requires systemic alignment between ethics education and practicum contexts.

The reluctance of many participants to challenge unethical practices reflects broader patterns of deference to authority and institutional inertia. The cultural norm of respect for seniority often conflicts with moral reasoning, particularly in collectivist contexts. The pressure to conform to established practices, even when problematic, silences ethical agency. Understanding this tension is key to developing culturally sensitive strategies for ethics education.

The emotional toll of ethical dilemmas was profound. Participants reported anxiety, guilt, and even shame when they perceived themselves as having failed to act ethically. These emotions were not only internal struggles but also reflections of systemic neglect. Lack of mentorship, peer support, and institutional clarity exacerbated the impact of moral conflict. Emotional processing must be built into ethics education as a legitimate and necessary component.

Sustained ethical reflection enabled participants to move from guilt to insight, from silence to voice. The narrative process facilitated a shift from reactive to proactive ethical engagement. Teachers began to see themselves as capable of making change, even in small, contextually appropriate ways. This transformation points to the generative potential of narrative reflection as a pathway toward professional ethics that is both situated and empowered.

CONCLUSION

The most significant finding of this study is that ethical dilemmas are not peripheral but central to the lived experiences of Indian pre-service teachers, often shaping their emerging professional identities in profound ways. These dilemmas—frequently situated at the intersection of social inequality, institutional authority, and cultural norms—are encountered early in practicum settings and provoke emotional and moral tension. Participants demonstrated varying capacities to interpret and respond to these conflicts, with those engaged in structured reflection showing greater ethical clarity and resilience. These findings affirm the necessity of embedding ethical inquiry into teacher education as an experiential and dialogical process rather than treating it as an abstract or theoretical component.

This research contributes conceptually and methodologically to the field of teacher education by advancing a narrative-based approach to professional ethics. By treating ethical development as a narrative process, the study foregrounds emotion, context, and identity in moral reasoning. The integration of reflective journaling and thematic narrative analysis offers a replicable pedagogical model that honors the complexity of ethical learning. This approach moves beyond normative frameworks to center teacher voice, enabling institutions to engage with ethics education in a way that is both intellectually rigorous and practically transformative.

This study is limited by its reliance on a relatively small and regionally specific sample of pre-service teachers, which may not fully represent the diverse linguistic, cultural, and institutional

contexts of teacher education across India. The scope of data collection was also temporally bound to a single phase of the teacher education cycle, potentially overlooking longer-term shifts in ethical reasoning. Future research should employ longitudinal designs to trace how ethical dispositions evolve from pre-service preparation into in-service teaching. Expanding this inquiry to include faculty perspectives, institutional policies, and comparative cross-cultural analyses will further enrich understanding of how ethical professionalism can be cultivated in diverse educational environments.

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