Journal of Adaptive Learning Technologies

ISSN **2997-3902** (Online)

Vol. 2, No. 6, Jun 2025,

Available online at: https://scientificbulletin.com/index.php/JALT



CULTURAL ADAPTATION AND ETHICS IN INCLUSIVE EDUCATION: A GUIDE FOR CREATING AN INCLUSIVE CULTURE FOR TEACHERS

Shakhnoza Nazarova

Ph.D. researcher, Marmara University, Atatürk Faculty of Education, Department of Educational Sciences, Educational Administration and Supervision, shakhnooz@gmail.com

Article information:

Manuscript received: 21 Apr 2024; Accepted: 22 May 2024; Published: 23 Jun 2025

Abstract: The purpose of this research will be to offer ways through which teachers will integrate ethical decision-making processes and principles of moral leadership in inclusive education into curricula. These processes will be incorporated to improve ethical awareness and skills in decision-making for teachers to enable them to bring about a more cognitive, responsible, and moral environment in educational institutions. Integration of those processes in teacher education is bound to equip the teacher to contribute to the values of society and the quality of education.

Keywords: Ethical Decision-Making, Teacher Education Programs, Ethical Leadership, Inclusive Education, Equity, Justice, Diversity, Teacher Preparation, Educational Ethics, School Management, Ethical Awareness

Introduction

Inclusive education is aimed at ensuring that students with different needs are given an equal opportunity by accepting their differences, valuing them, and developing them with appropriate support. Inclusive education promotes that children with special needs should be educated in the same class as other students. This is aimed at making educational settings and practices available to all, taking into account all children's different skill levels, cultural backgrounds, language competencies, and special needs (UNESCO, 1994). Such education is directed at equality, justice, and equal opportunities in schools. Inclusive education also aims at enhancing social acceptance and academic achievements among students (Qian and Rong 2023: 188-193). Ultimately, it helps society become less biased. However, inclusive education needs funding, infrastructure, teaching skills training, and the creation of inclusive culture in schools (Lindsay, 2007:1-24).

Cultural adaptation refers to the capacity of members of diversified cultural backgrounds to live and work together in the same situation without antagonism. This means that a culturally adaptive education requires the learner to be exposed to and integrate other classes of cultural identity and values with tolerance. Ethics, in general, is defined as the principles that describe moral norms and values between what is right and wrong (Erdem & Altunsaray, 2016: 23). In this regard, ethics safeguards the rights of students besides maintaining reliability and professionalism in education.

Principles and Practices of Ethical Leadership in Inclusive Education

Ethical leadership in inclusive education involves creating and managing educational environments based on ethical principles by school administrators and leaders. This leadership strategy aims to accept

students' differences, ensure justice, and support social equality in education. For school administrators, ethical leadership is a leadership approach emphasizing core values such as responsibility, honesty, justice, respect, and conscience.

An ethical leadership approach is used to ensure equal opportunities and promote social equality. School administrators recognize students' socioeconomic and cultural differences and review policies and programs to ensure that all students have equal opportunities in education, supporting fair practices. Socially equitable leadership allows students to realize their potentials and ensures justice in education. Schools can organize activities for various linguistic and cultural groups to appreciate cultural diversity and promote mutual understanding among students (al-Yahmadi & al-Shammakhi, 2021).

Justice in education is represented by school administrators who work to ensure justice and equality among different student groups. They respect students' rights and ensure that education is conducted fairly. Ethical leadership emphasizes fair practices in education. School administrators make fair decisions by considering the rights and needs of all students. Justice in the school community ensures that students participate in education with confidence (Johnson & Morris, 2008). School administrators should communicate discipline policies clearly and fairly to protect students' rights. Similarly, schools should ensure equal opportunities in education by providing additional support and resources to students, supporting each student's potential to succeed.

Ethical leaders protect and honor the educational rights of all students. School administrators should consider fundamental ethical leadership principles, such as protecting student rights. Protecting student rights includes safeguarding personal information and ensuring that each student receives respect and support in the educational process [(والتدريب التعليم لتقنيات العربي المركز, 2018). Schools also protect students' rights and honor by encouraging their participation in decision-making processes, making them feel valued.

Moreover, ethical leadership is based on moral responsibility and emphasizes the importance of moral principles in educational institutions. School administrators must adhere to societal moral standards and promote practices that contribute to students' moral development. School leaders can fulfill their responsibilities to society by consciously adhering to moral responsibility (Şişman, 2015). School administrators should exemplify ethical behavior by acting with justice, respect, and honesty. Schools can highlight the importance of moral responsibility by developing students' social consciousness.

Ethical leaders are transparent in communication. They are honest and open in communicating with students, parents, and other stakeholders, gaining the community's trust. They encourage stakeholder participation in decision-making processes and clearly express the reasons for decisions. Trust and collaboration in the school community stem from open communication and decision-making processes (Uçan, 2016).

Continuous learning and personal development are promoted through ethical leadership. School administrators continuously develop their professional knowledge and skills and follow the best educational strategies. Continuous learning and development increase the quality of education and make leaders more effective and efficient. School leaders ensure that teachers have continuous access to professional development opportunities. This promotes increased quality in education and supports leaders' efforts for continuous learning and development (Bozkurt & Senemoğlu, 2018).

These principles emphasize the importance of ethical leadership for inclusive education. School administrators should use these principles to create a fair and supportive learning environment by respecting the rights of all students. These moral principles improve school culture, increase student success, support societal values, and provide equitable education. A school culture based on ethical principles raises student morale, increases their interest in learning, and strengthens the school community. Additionally, ethical leadership fosters trust among students and encourages collaboration and mutual aid.

Conclusion

In conclusion, the topics discussed in this article emphasize the importance of ethical leadership and decision-making processes in inclusive education. Ethical decision-making processes should be included in teacher education programs. These processes combine theoretical and practical knowledge to help teacher candidates develop their ethical awareness and make more careful decisions in their professional practices. This procedure ensures that teacher candidates have a strong moral foundation and develop skills to handle ethical issues.

Furthermore, the principles and practices of ethical leadership in inclusive education emphasize that school administrators and leaders promote social equality and justice, ensure that all students have equal opportunities in education, and manage school environments based on moral values. This leadership approach aims to accept students' differences and make learning environments more inclusive.

This article encourages educational institutions to focus more on ethical awareness and inclusivity, and to encourage teachers and school leaders to apply these values in their daily practices. Therefore, such integration can elevate the quality of education, promote student success, and strengthen societal values. Ethical awareness and inclusivity in education are significant steps for increasing educators' and leaders' responsibilities and contributions to society.

References

- 1. Ainscow, M., & Sandill, A. (2010). Developing inclusive education systems: The role of organisational cultures and leadership. International journal of inclusive education, 14(4), 401-416
- 2. Allen & Unwin. Also see: Florian, L. (2014). Preparing Teachers to Work in Inclusive Classrooms: Key Lessons for the Professional Competence of Teachers. European Journal of Teacher Education, 37(3), 366-378.
- 3. al-Yahmadi, H., & al-Shammakhi K. (2021). Professional Learning Communities in Basic and Postbasic Schools in Muscat, Oman: The Need for Time and Supported Leadership Author's Names and Affiliations, International Journal of Education and Research, 9(4), 83-92
- 4. Al-Yahmadi, M., & Al-Shammakhi, H. (2021). Strategies for combating discrimination in inclusive education settings. Journal of Educational Equity, 8(2), 83-92.
- 5. Asatovna, N. D. (2023). Formation of an inclusive culture of educational cluster subjects. Current research journal of pedagogics, 4(06), 112-116.
- 6. Avramidis, E., Bayliss, P., & Burden, R. (2000). A Survey into Mainstream Teachers' Attitudes towards the Inclusion of Children with Special Educational Needs in the Ordinary School in one Local Education Authority. Educational Psychology, 20(2), 191-211. Also see: Slee, R. (2011). Challenging the 'C' Word: Addressing the Barriers to Inclusive Education. British Journal of Special Education, 38(3), 112-119.
- 7. **In J.** Decety & W. Ickes (Eds.), the social neuroscience of empathy (pp. 3-15). MIT Press.
- 8. Bozkurt, A., & Senemoğlu, N. (2018). Öğretmenlerin sürekli mesleki gelişimi: Bir durum çalışması. Elektronik Eğitim Bilimleri Dergisi, 2(1), 15-29.
- 9. Büyüköztürk, Ş. (2016). Bilgisayar Destekli Öğretim ve Öğrenme Süreçlerinde Etik Kullanım. Eğitim ve Bilim, 41(183).
- 10. Campbell, E., & Bond, C. (2015). Integrating Ethics into Graduate Business Curricula: A Sequential Approach. Journal of Business Ethics Education, 12, 145-174.
- 11. Duignan, P. (2007). Educational leadership: Key challenges and ethical tensions. Cambridge University Press.

- 12. Emser, A.-K., Heintzen, S., Beeser, C., Stoberock, B., & Marquardt, N. (2021). Higher, Faster, Further: Occupational Ethical Decision-Making under Time Pressure in Type A versus Type B Personalities. Psychology, 12(10), October 29.
- 13. Erdem, A. R., & Altunsaray, M. (2016). Eğitimde niteliği belirleyen önemli bir etken: Eğitim etiği. Akademik Sosyal Araştırmalar Dergisi, 4(23), 21-30.
- 14. Forlin, C., Loreman, T., Sharma, U., & Earle, C. (2009). Demographic Differences in Changing Preservice Teachers' Attitudes, sentiments and Concerns about Inclusive Education. International Journal of Inclusive Education, 13(2), 195-209.
- 15. Gajewski, A. (2014). Ethical challenges and dilemmas in measuring inclusive education. In measuring inclusive education (pp. 19-36). Emerald Group Publishing Limited.
- 16. Gajewski, A. (2017). Conceptualizing professional ethics in inclusive education. In Ethics, equity, and inclusive education (Vol. 9, pp. 1-21). Emerald Publishing Limited.
- 17. Grenz, S. J., & Spanogle, J. (2018). A Model for Ethical Decision Making in Business: Reasoning, Intuition, and Rational Moral Principles. Journal of Business Ethics, 147(2), 267-280.
- 18. Hofstede, G. (2001). Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations across Nations. Sage Publications. Also see: Strike, K. A., & Soltis, J. F. (2009). The Ethics of Teaching (5th ed.). Teachers College Press.
- 19. Howe, K. R., & Miramontes, O. B. (1991). A framework for ethical deliberation in special education. The Journal of Special Education, 25(1), 7-25.
- 20. Johnson, M. D., & Morris, P. A. (2008). Exploring Contextual Influences on Teacher Perceptions of Autonomy in the Classroom: Implications for School Reform. Educational Administration Quarterly, 44(2), 228–258. https://doi.org/10.1177/0013161X07309657
- 21. Lindsay, G. (2007). Educational psychology and the effectiveness of inclusive education/mainstreaming. British journal of educational psychology, 77(1), 1-24.
- 22. Loreman, T., Deppeler, J., & Harvey, D. (Eds.). (2013). Inclusive Education: A Practical Guide to Supporting Diversity in the Classroom (2nd ed.). Allen & Unwin.
- 23. Qian, Wenxu & Rong, Yinhang. (2023). A Review Study of Inclusive Education. Lecture Notes in Education Psychology and Public Media. 16. 188-193. 10.54254/2753-7048/16/20231143
- 24. Shapiro, J. P., & Stefkovich, J. A. (2016). Ethical Leadership and Decision Making in Education: Applying Theoretical Perspectives to Complex Dilemmas (4. baskı). New York: Routledge. DOI: https://doi.org/10.4324/9781315773339
- 25. Strike, K. A., & Soltis, J. F. (2009). The Ethics of Teaching (5th ed.). Teachers College Press.
- 26. Tirri, K., & Laine, S. (2017). Ethical challenges in inclusive education: The case of gifted students. In Ethics, equity, and inclusive education (Vol. 9, pp. 239-257). Emerald Publishing Limited.
- 27. UNESCO. (1994). The UNESCO Salamanca Statement and Framework for Action on Special Needs Education. UNESCO, Paris.
- 28. Uçan, M. K. (2016). Okul yöneticilerinin etik liderlik özelliklerinin öğretmenlerin karar verme süreçlerine etkisi: Yatay yönetim yaklaşımı. International Journal of Human Sciences, 13(2), 2118-2132.
- 29. Özkan, İ., & Çakıroğlu, J. (2018). Enhancing Student Engagement in Inclusive Education: Strategies and Practices. International Journal of Inclusive Education, 22(5), 601-615.
 - https://doi.org/10.1080/13603116.2017.1412023

- 30. Şişman, M. (2015). Okul yöneticilerinin ahlaki liderlik davranışları ve öğretmenlerin etik iklim algıları arasındaki ilişki. Eğitimde Kuram ve Uygulama, 11(2), 303-319.
- 31. Şimşek, A., & Yıldırım, A. (2011). Kapsayıcı Eğitimde Yeterlikler. Pegem Akademi.
- 32. Arab Center for Educational and Training Technologies. (2008). Comprehensive and integrated education: from concepts to application. Arab Center for Educational and Training Technologies. (Translated from التطبيق إلى المفاهيم من :والتكاملي الشامل التعليم . (2008) والتدريب التعليم لتقنيات العربي المركز . والتدريب التعليم لتقنيات العربي المركز
- 33. Arab Center for Educational and Training Technologies. (2018). Teacher professional ethics: values, principles and controls. Riyadh: Arab Center for Educational and Training Technologies. Translated from المركز :الرياض والضوابط والمبادئ القيم :للمعلم المهنية الأخلاقيات (2018). والتدريب التعليم لتقنيات العربي والتدريب التعليم لتقنيات العربي