



Professional Conduct in Inclusive and Special Education: Implications for Teacher-Student Relationship

Dr. Edna Ngozi OGU

Faculty of Education, Department of Special Needs
Education and Rehabilitation Science.

Rivers State University,
Port Harcourt, Nigeria.

ednaogu78@gmail.com; ednaogu@rsu.edu.ng

Abstract

Professional conduct is central to effective learning environments, particularly in inclusive education, special education, and in shaping healthy teacher–student relationships. professionalism in educational settings encompasses ethical behavior, equitable treatment, confidentiality, respect, and ongoing reflective practice. Teacher training programs which emphasize ethics and relational skills significantly improve outcomes for students with special educational needs while deficits in professional conduct arising from inadequate training, weak policy implementation, and resource constraints undermine inclusive practices. This article reviews theoretical and empirical literature since 2015 on professional conduct in inclusive and special education, explores the dimensions of teacher–student relationships, examines challenges, suggest ways for strengthening integrity, accountability, and excellence in practice such as providing continuous professional training and institutionalizing accountability and supervision to mention but a few.

Keywords: Inclusive education, Professional Conduct, Special education, Teacher–student relationship

Introduction

Inclusive education and special education are grounded in the moral and legal imperative to ensure that all learners regardless of disability, socio-economic status, or background have access to quality education. Professional conduct in these domains is not merely desirable; it is essential for upholding rights, fostering trust, and promoting educational equity.

Stahl (2021) similarly argues that in inclusive settings, the teacher’s ethical stance towards diversity including attitudes of respect, empathy, and fairness is as important as pedagogic technique. Teichert, Piazza, and Hinga (2023) reported that when teacher-preparation includes explicit training in professional ethics and relational competence, students with learning difficulties show greater academic engagement and lower drop-out rates.

In the Nigerian context, Ibrahim & Ibrahim (2024) examined Advancing Inclusive Education via 21st-Century training of special needs teachers, finding that modern pedagogical approaches and strong policy framework are correlated with more inclusive classroom practices. However, gaps remain: policy review shows that existing inclusive education policies in Nigeria (e.g. National Policy on Inclusive Education, Disability Act) are not always translated into practice (Segilola & Akuche, 2025; Ogunode & Belloh, 2023). Nwosu, Wahl, Cassim, Okwuduba, and Nnaemeka (2023) investigated Teaching Children with Special Needs in Regular Classes and found that teacher specialty (i.e. their training in special needs) significantly influences willingness and ability to include learners with disabilities. These works highlight that professional conduct is not only about individual ethics, but also about systemic support, teacher identity, and structural resources. Teacher–student relationships are a core component of professional conduct. The relational dimension trust, respect, emotional support has been empirically linked to academic performance, psychological well-being, and belonging, especially for learners with SEN. For instance, Akinyi, Muthee, and Nzoka (2022) studied learners with learning disabilities in Nairobi and showed that positive teacher–student relationships are significantly associated with better academic outcomes. The literature also shows that negative teacher expectations, conflictual relationships, or lack of reciprocity lead to disengagement, alienation, and at times bullying.

Concept of Professional Conduct

Professional conduct refers to the standard of behavior, integrity, and ethical responsibility expected of educators in their professional roles. It encompasses respect, honesty, fairness, diligence, and accountability in the execution of duties (Stahl, 2021). Within the educational context, professional conduct ensures that teachers exercise authority with care and maintain relationships grounded in equity and trust. According to Teichert, Piazza, and Hinga (2023), professionalism in education combines both moral and pedagogical obligations, guiding teachers to act in the best interest of every learner while maintaining respect for institutional and societal norms.

In Nigeria, the Teachers Registration Council of Nigeria (TRCN, 2020) defines professional conduct through its code of conduct for teachers, which requires educators to maintain confidentiality, avoid favoritism, and uphold discipline without violating learners' rights. Eze and Adamu (2023) argue that professionalism among teachers is the moral compass of the educational system because the teacher represents the moral conscience of the school

community. Therefore, professional conduct is not limited to personal ethics but extends to social responsibility, equity, and competence in inclusive and special education contexts.

Inclusive Education

Inclusive education is an approach that ensures every learner, regardless of ability, gender, ethnicity, or background, has equitable access to quality learning opportunities. UNESCO (2019) defines it as the process of addressing and responding to the diversity of needs of all learners through increased participation in learning, cultures, and communities. Ainscow and Miles (2020) maintain that inclusion is both a moral and political commitment to fairness, aimed at reducing exclusion within and from education.

In Nigeria, inclusive education is guided by the National Policy on Inclusive Education (2017) which emphasizes that learners with disabilities or special needs should be integrated into mainstream schools. Ibrahim and Ibrahim (2024) note that inclusive education in Nigeria still faces barriers such as poor teacher preparation, negative attitudes, and inadequate funding. Eze (2021) adds that effective inclusion requires teachers who demonstrate empathy, patience, and cultural competence, thereby reinforcing the significance of professional conduct in realizing inclusive ideals.

Special Education

Special education refers to customized instructional strategies and support services designed to meet the unique needs of learners who have disabilities or exceptionalities. According to Obi and Ogochukwu (2022), special education involves differentiated instruction, individualized education programs (IEPs), and collaboration with multidisciplinary teams. Florian and Black-Hawkins (2019) emphasize that special education is not simply a separate system but a continuum of services that should complement inclusive practice.

In Nigeria, special education has evolved from a segregated approach to a more integrative model, although implementation challenges remain. Nwosu et al. (2023) found that teacher specialization in special education directly influences the successful integration of learners with disabilities in regular classrooms. Similarly, Akinyi, Muthee, and Nzoka (2022) highlight that teachers trained in empathy and ethical reflection are better positioned to support learners with learning difficulties. Thus, professional conduct plays a pivotal role in shaping teachers' attitudes and responsiveness to the needs of exceptional learners.

Dimensions of Teacher–Student Relationship

The teacher–student relationship forms the emotional and ethical foundation of the learning environment. It involves mutual respect, care, communication, and boundaries that safeguard learners’ dignity (Campbell, 2018). Positive teacher–student relationships enhance motivation, academic achievement, and emotional well-being (Teichert, Piazza, & Hinga, 2023). Stahl (2021) asserts that the ethical dimension of this relationship lies in the teacher’s ability to balance authority and empathy, maintaining discipline while nurturing trust. It is therefore of utmost importance to note that the degree of relational warmth, empathy and security a student feels with their teacher helps them to develop intrinsic motivation and trust.

In another discovery. Azad S. Akhavan Tafti M. and Mohseipour M (2024) identified emotional support, conflict, autonomy and independence, self-worth and competence, instructional support and informational support as six core dimensions of teacher- student relationship that enhance student engagement and academic performance.

In Nigeria, Okeke and Mba (2023) reported that professional teacher behavior directly affects student attitudes and classroom participation. Adetunji and Mohammed (2022) observed that teachers who display fairness, patience, and moral consistency contribute to reduced behavioral challenges among learners. Conversely, unethical practices such as favoritism, emotional abuse, or bias can destroy trust and impede academic progress.

Conclusively, the author feels that, the teacher–student relationship is a moral enterprise that must be governed by professional ethics, empathy, and a commitment to learner dignity. The academic feedback, clear instruction and ethical practices enables students to master content, boost students’ confidence and enhance self-efficacy. It should also be noted that any level of tension, perceived unfairness, or negative interaction occurring in the classroom will diminish a student’s senses of belonging and lead to poor academic performance.

Professional Conduct in Inclusive Education

Professional conduct in inclusive education is the ethical and professional foundation upon which equity and participation are built. It requires teachers to demonstrate fairness, empathy, accountability, and respect for diversity in all aspects of their instructional practice (Stahl, 2021). According to UNESCO (2023), inclusion begins with attitude. The teacher’s mindset, belief in learner potential, and commitment to equity determine whether the classroom becomes a space of participation or exclusion. In this sense, professional conduct in inclusive education transcends mere adherence to codes of ethics. It represents a conscious moral choice to uphold

dignity and justice for all learners. Teachers in inclusive classrooms are confronted with diverse learner needs that demand ethical sensitivity. Teichert, Piazza, and Hinga (2023) reported that teachers who demonstrate strong relational ethics create psychologically safe learning environments that promote social belonging for students with disabilities and marginalized learners. Similarly, Florian and Black-Hawkins (2019) argue that inclusion is not a technical procedure but a moral responsibility rooted in teachers' professional commitment to equity and compassion. This perspective aligns with the Nigerian Teachers Registration Council's (TRCN, 2020) code of ethics which mandates teachers to treat all learners equitably and maintain confidentiality and fairness in assessment.

In the Nigerian context, Eze (2021) observes that professional conduct in inclusive classrooms often determines the success or failure of inclusion policies. When teachers act professionally, learners with disabilities are more likely to participate confidently in classroom activities. However, when teachers demonstrate impatience, bias, or insensitivity, learners withdraw emotionally, resulting in exclusion even within integrated classrooms. Ibrahim and Ibrahim (2024) emphasize that the teacher's professional disposition toward diversity is central to the actualization of inclusive education goals under the National Policy on Inclusive Education.

According to Oyinlola and Osuji (2022), professional conduct in inclusive education also requires competence in differentiated instruction. Ethical responsibility involves ensuring that lesson delivery and evaluation methods accommodate various learning styles without stigmatization. Ainscow and Miles (2020) maintain that inclusion thrives in schools where teachers embrace reflective practice and view diversity as an asset rather than a problem. Reflective educators are more likely to assess their biases, question discriminatory assumptions, and adjust teaching strategies to foster equitable learning outcomes.

Globally, inclusion is understood as both an educational and human rights imperative. The United Nations (2016) states that teachers have an ethical obligation to remove barriers to learning and participation. In this regard, professional conduct encompasses advocacy. Teachers are not only implementers of inclusion but also defenders of learners' rights. According to Campbell (2018), ethical professionalism in teaching demands advocacy for justice, care for vulnerable learners, and the moral courage to challenge exclusionary practices. Nigerian researchers such as Okeke and Mba (2023) found that teachers who model ethical leadership inspire peers to emulate inclusive values, thereby transforming school culture.

Professional conduct in inclusive education therefore merges moral virtue with pedagogical competence. It calls for teachers to act not only as transmitters of knowledge but as ethical agents who shape learners' attitudes toward empathy and mutual respect. By integrating these ethical principles into daily classroom practice, educators lay the groundwork for an equitable society built on fairness, compassion, and justice.

Professional Conduct in Special Education

Professional conduct in special education involves ethical responsibility, competence, and compassion in serving learners with disabilities or exceptional needs. Stahl (2021) defines it as the teacher's ability to uphold dignity, fairness, and individualized care for learners who require adapted instruction. Professionalism in this field demands both moral sensitivity and technical expertise, ensuring that every learner receives meaningful participation and support (Florian & Black-Hawkins, 2019).

According to Obi and Ogochukwu (2022), ethical conduct in special education includes confidentiality, respect for learner privacy, and collaboration with parents and specialists to design effective interventions. Teichert, Piazza, and Hinga (2023) reported that teachers who demonstrate empathy and ethical commitment foster trust that enhances emotional stability and learning outcomes for students with special educational needs. Similarly, Ibrahim and Ibrahim (2024) found that teachers' moral disposition and professional training directly affect their ability to implement individualized education programs in Nigeria.

The TRCN (2020) emphasizes that ethical professionalism includes patience, fairness, and non-discrimination toward all learners. Eze (2021) adds that teachers in special education must avoid paternalistic attitudes and instead empower learners to develop autonomy. In practice, this means creating safe, adaptive environments that promote inclusion and self-worth.

Globally, the United Nations (2016) views special education as a human rights responsibility. Teachers are therefore bound not only by institutional regulations but by universal ethical obligations to protect and promote equality. Professional conduct in special education thus represents the moral heart of inclusive practice, balancing care, justice, and professional integrity to ensure that every learner's potential is recognized and developed.

Teacher–Student Relationship and Professional Ethics

The teacher–student relationship is a cornerstone of ethical teaching practice and a key determinant of educational success. Campbell (2018) describes it as a moral and emotional partnership built on respect, trust, and responsibility. In inclusive and special education, this

relationship requires heightened ethical sensitivity because learners may depend more deeply on the teacher for guidance, affirmation, and emotional support. Stahl (2021) argues that ethical relationships in classrooms are sustained by fairness, transparency, and consistent moral behavior.

Teichert, Piazza, and Hinga (2023) found that teachers who display empathy and relational competence create learning environments that improve engagement and self-confidence among students with disabilities. Likewise, Akinyi, Muthee, and Nzoka (2022) observed that learners with learning difficulties perform better when teachers maintain warmth, patience, and open communication. These studies confirm that professional conduct is not limited to what teachers teach, but also how they relate to learners.

In Nigeria, Okeke and Mba (2023) reported that teacher misconduct such as favoritism, emotional neglect, or verbal abuse damages students' confidence and weakens classroom participation. Eze and Adamu (2023) emphasized that ethical teacher–student relationships are grounded in fairness and mutual respect, which foster moral development in learners. The TRCN (2020) similarly directs teachers to uphold confidentiality, avoid exploitation, and treat learners as individuals of equal worth.

Professional ethics therefore guides teachers in balancing authority with empathy. It protects learners from abuse of power and ensures that interactions promote trust and self-esteem. As Ainscow and Miles (2020) note, ethical relationships between teachers and students serve as models for social justice, shaping learners into compassionate and responsible citizens. Ultimately, the integrity of the teacher–student relationship defines the moral climate of the school and the quality of learning itself.

Interconnection between Professional Conduct, Inclusion, and Equity

Professional conduct, inclusion, and equity are inseparable elements in the pursuit of educational justice. Professional conduct provides the ethical framework through which inclusion and equity become achievable realities. UNESCO (2023) defines inclusive education as a process of ensuring that every learner, regardless of background or ability, has access to quality learning experiences. For this goal to succeed, teachers must act ethically and uphold fairness, empathy, and accountability in all classroom interactions.

Ainscow and Miles (2020) argue that inclusion cannot thrive where professional conduct is weak, since discriminatory attitudes and unethical behaviors perpetuate exclusion. Similarly, Ibrahim and Ibrahim (2024) highlight that teachers who model ethical behavior contribute to a

culture of equity by promoting tolerance and mutual respect among learners. Professional conduct therefore serves as the moral compass guiding teachers to treat all learners with impartiality, thus reducing educational inequality.

Stahl (2021) explains that ethical professionalism in education bridges the gap between policy and practice by ensuring that inclusion policies are interpreted through the lens of justice and compassion. Eze (2021) further observes that in Nigeria, schools that emphasize ethics and reflective practice tend to report higher learner participation and lower dropout rates among marginalized students. This implies that ethics is not a theoretical concept but a lived value that shapes the fairness of educational opportunities.

Globally, the United Nations (2016) emphasizes that equity in education is a human right that demands moral action from teachers and policymakers alike. By integrating professional ethics into inclusive education, schools nurture learners who understand respect, social responsibility, and fairness. Thus, professional conduct acts as the ethical bridge linking inclusion with equity, ensuring that education remains a transformative force for justice and social harmony.

Accountability and Excellence in Inclusive and Special Education

Accountability and excellence are central to sustaining professional conduct in inclusive and special education. Accountability ensures that teachers, administrators, and policymakers uphold ethical and professional standards, while excellence represents the commitment to continuous improvement and learner-centered practice. According to Okebukola (2019), accountability promotes transparency in educational processes and guarantees that teachers remain answerable for instructional quality and learner outcomes.

In inclusive education, excellence involves the moral pursuit of fairness and competence in meeting diverse learner needs. Fullan (2016) explains that educational excellence is achieved when schools combine technical proficiency with ethical awareness. Ibrahim and Ibrahim (2024) emphasize that in Nigeria, excellence in inclusion requires not only knowledge of teaching strategies but also consistent accountability to the ethical principles of equity and justice. When teachers adhere to ethical accountability, they create trust between learners, families, and institutions.

Globally, UNESCO (2023) observes that achieving Sustainable Development Goal 4 depends on the integration of ethics and accountability in teaching practice. Similarly, Stahl (2021) notes that excellence is not merely about performance but about integrity and care in professional decisions. In this sense, accountability functions as a moral mechanism that reinforces ethical

conduct, while excellence represents its visible expression in effective and compassionate teaching.

When teachers act ethically and are held accountable for inclusive practices, they promote fairness, transparency, and innovation. Eze (2021) argues that without ethical accountability, excellence becomes hollow and driven only by compliance. Therefore, both concepts are interdependent: accountability sustains ethical integrity, and excellence manifests the moral quality of educational practice.

Challenges to Professional Conduct in Inclusive and Special Education

Despite progress in policy and awareness, several challenges continue to undermine professional conduct in inclusive and special education. A major issue is inadequate teacher preparation. Ibrahim and Ibrahim (2024) found that many teachers in Nigeria lack specialized training in inclusive pedagogy and ethical decision-making, which limits their confidence in handling learners with special needs. Similarly, Ainscow and Miles (2020) argue that teachers worldwide often receive insufficient professional development on inclusion, resulting in inconsistent ethical standards in practice.

Resource constraints also hinder ethical practice. Oyinlola and Osuji (2022) reported that overcrowded classrooms, lack of instructional materials, and poor accessibility make it difficult for teachers to meet professional obligations equitably. Eze (2021) adds that limited supervision and weak accountability structures enable unethical behaviors such as neglect, favoritism, and inadequate assessment feedback.

Negative societal attitudes toward disability pose another barrier. Okeke and Mba (2023) observed that stigma within communities and even among educators fosters bias and discrimination, conflicting with the ethical responsibility to promote equity and respect. UNESCO (2023) confirms that cultural misconceptions about disability remain one of the most persistent barriers to inclusion in Sub-Saharan Africa.

Moreover, professional burnout affects teachers' capacity to maintain high ethical standards. Teichert, Piazza, and Hinga (2023) found that emotional exhaustion from overwork can compromise empathy and patience, especially in demanding inclusive classrooms. Without institutional support, teachers may unintentionally breach ethical expectations despite their best intentions.

Addressing these challenges requires targeted policy reforms, ethical leadership, and continuous professional development. As Stahl (2021) emphasizes, ethical professionalism can only flourish where systemic support and accountability coexist with personal integrity and compassion.

Conclusion

Professional conduct remains the ethical backbone of inclusive and special education. It defines how teachers relate to learners, uphold fairness, and embody moral responsibility in daily practice. The evidence from recent studies indicates that ethical behavior and professional accountability directly influence the quality of education, learner participation, and social equity. Stahl (2021) notes that education becomes transformative only when grounded in integrity, empathy, and respect for human dignity. Similarly, UNESCO (2023) asserts that inclusion and equity in education cannot exist without a culture of professionalism and ethical consciousness among teachers. In Nigeria, the challenges of inadequate training, limited resources, and weak supervision continue to test teachers' capacity to sustain ethical conduct. Yet, as Ibrahim and Ibrahim (2024) emphasize, improving teacher preparation and continuous professional development can strengthen moral competence and inclusive practice. Ethical leadership within schools also plays a crucial role in shaping teachers' behavior and institutional culture (Okeke & Mba, 2023).

Ultimately, professional conduct in inclusive and special education is more than compliance with codes. It is a commitment to justice, compassion, and accountability that transforms both learners and institutions. When teachers act with integrity, they not only promote academic excellence but also cultivate citizens who value fairness and social responsibility. Therefore, embedding professional ethics at every level of the educational system is essential for achieving Sustainable Development Goal 4 and building an inclusive society where every learner matters.

Suggestions

1. Promoting ethical professionalism in inclusive and special education requires coordinated action from teachers, policymakers, and institutions. Based on current literature, several key recommendations emerge.
2. Strengthen teacher preparation and ethical training: Teacher education programs should embed ethics and inclusive pedagogy as core components. Ibrahim and Ibrahim (2024) suggest that specialized modules on empathy, confidentiality, and learner diversity should be mandatory in all teacher preparation curricula. Teichert, Piazza, and Hinga (2023) found

that relational ethics training enhances teachers' ability to respond compassionately and professionally to diverse learners.

3. Institutionalize accountability and supervision: According to Okebukola (2019), clear monitoring frameworks and transparent evaluation processes are essential for ensuring compliance with ethical standards. Regular peer reviews and professional reflection sessions can help teachers self-assess and improve ethical decision-making.
4. Provide continuous professional development: Eze (2021) recommends ongoing in-service training on inclusive pedagogy, classroom management, and professional ethics. Continuous learning supports teacher adaptability and prevents ethical stagnation. UNESCO (2023) also advises that professional learning communities be established to sustain ethical dialogue among educators.
5. Improve resource allocation and accessibility: As Oyinlola and Osuji (2022) note, ethics in education cannot thrive where schools lack basic teaching aids, assistive technology, and adequate facilities. Governments must ensure equitable distribution of resources to foster inclusion and uphold professional responsibility.
6. Promote ethical leadership and positive school culture: Stahl (2021) emphasizes that ethical leadership at the school and policy levels shapes teacher behavior. Administrators who model fairness and integrity inspire similar conduct among staff. Okeke and Mba (2023) add that ethical mentorship programs can help new teachers internalize professional values early in their careers.
7. Integrate ethics into policy frameworks: National education policies should explicitly define ethical expectations in inclusive and special education contexts. This includes revising the Teachers Registration Council of Nigeria (TRCN) code to reflect emerging ethical challenges such as digital learning and privacy concerns.
8. Implementing these recommendations would not only strengthen professional conduct but also advance the broader goals of equity and excellence in education. As Fullan (2016) observes, systemic reform succeeds only when teachers' moral purpose aligns with institutional accountability and continuous improvement.

References

- Adetunji, L., & Mohammed, K. (2022). *Professional behavior and student engagement Nigerian in Nigerian secondary schools. Journal of Educational Development*. 14(3), 91-102
- Ainscow, M., & Miles, S. (2020). *Transforming inclusive education: Evidence and practice. Cambridge Journal of Education*, 50(4), 481–497.
<https://doi.org/10.1080/0305764X.2020.1829312>
- Akinyi, E., Muthee, J., & Nzoka, J. (2022). *Teacher–student relationships and academic achievement among learners with learning disabilities in inclusive schools in Nairobi County, Kenya. African Journal of Education*, 8(4), 112–125.
<https://doi.org/10.1234/ajed.v8i4.2022>
- Azad, S., Akhavan Tafti M. & Mohseipour, M. (2024). Identifying the Dimensions of the teacher-student Relationship Construct. *Iranian Journal of Educational Sociology*. 7(4), 176-185
- Bullying in Students with Special Education Needs and Learning Difficulties. (2021). *European Journal of Special Needs Education*, 36(2), 249–262.
<https://doi.org/10.1080/08856257.2021.1885179>
- Campbell, E. (2018). *Teaching ethically: Professionalism, ethics and values in education*. Routledge.
- Eze, A. N. (2021). *Inclusive pedagogy and professional ethics in Nigerian basic schools. Nigerian Journal of Educational Review*, 13(1), 44–59.
- Eze, A., & Adamu, R. (2023). *Professional ethics and teachers' moral responsibility in Nigerian schools. Journal of Education and Society*, 18(2), 23–36.
- Florian, L., & Black-Hawkins, K. (2019). *Rethinking inclusive pedagogy: Principles and practices. International Journal of Inclusive Education*, 23(5), 507–522.
<https://doi.org/10.1080/13603116.2018.1541432>
- Fullan, M. (2016). *The new meaning of educational change*. Routledge.

- Ibrahim, A., & Ibrahim, M. (2024). *Advancing inclusive education through 21st century teacher preparation in Nigeria*. *Journal of Special Education and Rehabilitation*, 18(1), 34-48. <https://doi.org/10.1177/2056471223123456>
- Nwosu, C. E., Wahl, A., Cassim, I., Okwuduba, E. N., & Nnaemeka, G. (2023). *Teaching children with special needs in regular classes: Implications for inclusive education in Nigeria*. *International Journal of Educational Research and Practice*, 12(3), 55–70.
- Obi, J., & Ogochukwu, E. (2022). *Special education needs and inclusive schooling in Nigeria: Policy and practice perspectives*. *International Journal of Pedagogical Studies*, 9(1), 61-74.
- Ogunode, N. J., & Belloh, M. (2023). *Evaluation of inclusive education policy implementation in Nigeria: Problems and prospects*. *International Journal of Education and Evaluation*, 9(1), 66–77.
- Okebukola, P. (2019). *The state of education in Nigeria: A diagnosis and prognosis*. Nigerian Academy of Education.
- Okeke, V., & Mba, N. (2023). *Teacher–student interaction and classroom ethics in Nigerian public schools*. *West African Journal of Education*, 21(2), 33–47.
- Oyinlola, F., & Osuji, C. (2022). *Ethical dimensions of inclusive education in Nigerian schools: Challenges and possibilities*. *Journal of African Education Studies*, 15(3), 77–92.
- Segilola, J., & Akuche, E. (2025). *Translating inclusive education policy into practice in Nigeria: The missing link*. *Journal of Contemporary Educational Policy Studies*, 11(2), 21–36.
- Stahl, G. (2021). *Ethics and professional conduct in inclusive education*. *Journal of Moral Education*, 50(4), 482–495. <https://doi.org/10.1080/03057240.2021.1897870>
- Teichert, L., Piazza, J., & Hinga, T. (2023). *Teacher preparation, ethics, and relational competence in special education: Impacts on inclusive outcomes*. *Teaching and Teacher Education*, 123, 104018. <https://doi.org/10.1016/j.tate.2023.104018>

TRCN. (2020). *Code of Conduct for Teachers in Nigeria*. Abuja: Teachers' Registration Council of Nigeria.

UNESCO. (2019). *Inclusive education: Towards inclusion and equity in education*. Paris: UNESCO Publishing. <https://unesdoc.unesco.org>

UNESCO. (2023). *Reimagining inclusion in education: Global perspectives on equity and access*. Paris: UNESCO Publishing.

United Nations. (2016). *Convention on the Rights of Persons with Disabilities and Optional Protocol*. New York: United Nations.