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Emotional Regulation of Arab Teachers in Minority and Conflict-Affected Educational Contexts: The Role of the C.A.R.E. Model and School Culture Types in Supporting Teacher Well-Being

Regulación Emocional de los Docentes Árabes en Contextos Educativos de Minorías y Afectados por Conflictos: El Papel del Modelo C.A.R.E. y de los Tipos de Cultura Escolar en el Apoyo al Bienestar Docente

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ABSTRACT

This study aims to understand how Arab teachers in Israel, working in tough and often conflict-ridden school settings, manage their emotions. It focuses on how the type of school culture can help support their well-being. These teachers face some pretty unique challenges that can really affect their emotional health and how well they do their jobs. The study combines the C.A.R.E. Model (Cultural Awareness Regulates Emotions) with Quinn and Cameron's four types of school cultures including Clan, Adhocracy, Hierarchy, and Market to see how the environment influences the ways teachers handle their feelings. The piece stresses how important cultural awareness and emotional resilience and shows how different school cultures can offer varying kinds of support for teachers' emotional health. Based on research conducted in Arab schools in northern Israel, this work explains how teachers in conflict-affected or marginalized areas can use emotion regulation strategies to better deal with their tough circumstances.

Keywords: C.A.R.E. Model; School Culture; Teacher Well-Being; Fragile Educational; Organizational Culture; Emotional Resilience.

RESUMEN

Este estudio tiene como objetivo comprender cómo los docentes árabes en Israel, que trabajan en entornos escolares difíciles y a menudo afectados por conflictos, manejan sus emociones. Se centra en cómo el tipo de cultura escolar puede contribuir a apoyar su bienestar. Estos docentes enfrentan desafíos únicos que pueden afectar significativamente su salud emocional y su desempeño profesional. El estudio combina el Modelo C.A.R.E. (Conciencia Cultural Regula las Emociones) con los cuatro tipos de culturas escolares de Quinn y Cameron —Clan, Adhocracia, Jerarquía y Mercado— para analizar cómo el entorno influye en las formas en que los docentes gestionan sus sentimientos. El trabajo subraya la importancia de la conciencia cultural y la resiliencia emocional, y muestra cómo las diferentes culturas escolares pueden brindar distintos tipos de apoyo a la salud emocional de los docentes. Basado en investigaciones realizadas en escuelas árabes del norte de Israel, este estudio explica cómo los docentes en zonas afectadas por conflictos o marginadas pueden utilizar estrategias de regulación emocional para afrontar mejor sus difíciles circunstancias.

Palabras clave: Modelo C.A.R.E.; Cultura Escolar; Bienestar Docente; Educación Frágil; Cultura Organizacional; Resiliencia Emocional.

INTRODUCTION

Teaching is an inherently emotional profession, and these emotions are intensified in conflict-affected or minority environments where broader socio-political factors overlay everyday educational demands.[1] In Israel, Arab teachers often operate within an intricate environment that can impose linguistic, cultural, and policy-level burdens, reflecting the disparities that typically afflict minority school systems.[2] These complex conditions generate an emotional climate in which educators must manage conventional classroom challenges and external stressors emanating from long-standing cultural and political tensions.[3]

Against this backdrop, the C.A.R.E. Model (Cultural Awareness Regulates Emotions) emerges as a pertinent framework, designed to highlight cultural awareness, empathy, resilience, and emotional support as fundamental pillars for teacher well-being.[4] C.A.R.E. Model merges conceptual understanding with empirical data, identifying four prominent organizational culture types—Clan, Adhocracy, Hierarchy, and Market[1] that either facilitate or hinder teachers' emotional regulation in Arab schools. However, this research conducted in Arab schools in northern Israel, provides an in-depth analysis of how emotional regulation strategies, within the context of different school cultures, influence teacher well-being and effectiveness. The findings shed light on the role of school culture in either supporting or undermining teachers' ability to manage emotions in the classroom, particularly in socio-politically sensitive regions.

Literature Review
The Context of Arab Teachers in Israel

Arab communities comprise a substantial minority in Israel, accounting for approximately 21 % of the total population.[5] Despite their demographic presence, these communities have historically faced limitations in educational resources, infrastructural development, and policy representation, which in turn impact teacher motivation and well-being.[6] Furthermore, socio-political tensions related to the Israeli-Palestinian conflict exacerbate the emotional toll borne by teachers, influencing their day-to-day interactions with students who might themselves be coping with trauma or political marginalization.[7] Within this reality, educators must often serve as cultural ambassadors—mediating between the dominant narratives embedded in state curricula and the lived experiences of their local communities.[8]

In this context, emotional regulation refers to the process by which teachers manage and respond to their emotional experiences in a way that enables them to perform their roles effectively.[9] Emotional regulation strategies include self-soothing, perspective-taking, enhancing positive emotions, and serving as role models for students.[10] For Arab teachers, emotional regulation also involves recognizing the emotional needs of their students, many of whom may also be affected by conflict or trauma.[11] Arab schools in Israel typically mirror the national hierarchical administrative framework, but many also display local cultural nuances in leadership style and communal organization.[12] Some rely heavily on clan affiliations or local leadership traditions, which can yield either enhanced collegial solidarity or heightened insularity.[13] Leadership thus emerges as a double-edged sword: while principled, empathetic principals can create robust professional communities,[14] authoritarian or politicized leaders may suppress teacher autonomy and undermine emotional well-being.

The identity of Arab teachers encompasses ethnic, linguistic, and often religious dimensions, all of which intersect with the pedagogical role.[15] Teachers who grapple with marginalization in national and municipal frameworks require heightened emotional regulation strategies.[16] These teachers are tasked with navigating potential conflicts between state-mandated curricula and community aspirations, adding complexity to lesson planning and classroom management.[17] In minority contexts, external pressures often pervade school culture—manifesting in everything from curriculum controversies to tensions over public events or commemorations. The conducted research identifies such episodes as catalysts for emotional strain among Arab teachers, who already face the vulnerabilities associated with insufficient resources or infrastructure. Here, the principles of the C.A.R.E. Model—cultural awareness, empathy, resilience, and emotional support—prove indispensable for mitigating the emotional toll on teachers and promoting effective instruction.

The Context of Arab Teachers in Israel

C.A.R.E was developed to address the multifaceted challenges encountered by teachers in minority and conflict-afflicted regions.[18] Such model emphasizes that emotional regulation transcends individual disposition and is deeply embedded in socio-cultural contexts.[19] By highlighting cultural awareness, empathy, resilience, and emotional support, the model underscores that teachers' emotional functioning is most robust when it aligns with collective norms and organizational policies that validate their cultural identities and psychological needs.[20]

Cultural Awareness

Cultural awareness remains the cornerstone of this model, positing that teachers must be keenly attuned to both their cultural heritage and that of their students.[21] In the Arab Israeli context, acknowledging local

customs, historical narratives, and linguistic considerations can facilitate more genuine teacher-student relationships, while reducing misunderstandings that stem from cultural incongruities.[22] Culturally aware educators are also better able to handle the distress associated with balancing state curricula and community traditions, minimizing emotional conflict.[23]

Empathy

In tandem with cultural awareness, empathy fosters trust in the classroom.[24] Moreover, empathy among colleagues promotes "deep acting" rather than "surface acting," diminishing the risk of burnout linked to feigned emotions.[25] In schools that adopt a C.A.R.E.-driven ethos, empathy is ingrained in communication protocols, conflict resolution policies, and mentorship systems.[26]

Resilience

Resilience forms another pillar of the C.A.R.E. Model.[27] While teachers must cultivate personal coping mechanisms, organizational cultures significantly shape the extent to which resilience can flourish.[28] The research approved that schools providing supportive peer networks, flexible administrative policies, and respectful engagement with cultural values strengthen teachers' capacity to recover from setbacks. Resilience thus emerges from a synergy: individual fortitude fortified by institutional scaffolding that normalizes adaptive behaviours rather than punishing imperfection.

Social Modelling and Emotional Support

Teachers serve as emotional role models for students. In fragile context, emotional modelling is particularly important.[29] Teachers who manage their emotions with resilience and composure provide students with a model for how to regulate their own emotions.[30] By demonstrating appropriate emotional responses to stress, frustration, or disappointment, teachers offer practical lessons in emotional regulation and coping strategies.[31] Emotional support represents a structural element that ensures teachers do not face stressors in isolation.[32] Teachers reliant on peer assistance, counseling programs, or emotionally perceptive principals demonstrate higher motivation and lower turnover intentions.[33] In minority settings, emotional support can be pivotal: educators dealing with cultural marginalization often cite collective gatherings, dialogue circles, or empathetic administrative practices as vital counterbalances to systemic pressures.[17] By centring local culture, empathetic pedagogy, institutional resilience strategies, and structured emotional support, the C.A.R.E. Model addresses the heightened emotional demands in marginalized or conflict-impacted regions. It transcends general approaches to teacher well-being, providing a nuanced blueprint that resonates with the experiences of Arab educators in Israel. As the subsequent sections illustrate, these four pillars intersect meaningfully with the nature of organizational cultures—Clan, Adhocracy, Hierarchy, Market.

The Influence of School Culture Types

Organizational culture refers to the web of assumptions, norms, rituals, and values that shape how staff, administration, and sometimes students interact and perceive the school.[1] Culture can be crucial in determining the emotional climate: collaborative norms lower stress, whereas rigid hierarchies or competitive frameworks can accentuate it.[22] The conducted research employed Cameron and Quinn's Competing Values Framework to examine how Clan, Adhocracy, Hierarchy, and Market orientations influence Arab teachers' regulation of emotions.

Clan Culture

Clan cultures emphasize unity, mentorship, and loyalty, offering an ethos of shared ownership.[34] The conducted research links clan cultures in Arab schools with enhanced teacher motivation, grounded in interpersonal trust and familial ties that often overlap with professional networks. Such schools foster environments wherein educators feel safe sharing emotional struggles, thereby lowering emotional exhaustion and facilitating empathy-based pedagogies.

Adhocracy Culture

Adhocracy cultures pivot around innovation and adaptability, potentially empowering teachers to respond creatively to conflict or resource constraints.[1] According to the conducted research, some Arab schools adopt Adhocracy traits to counteract top-down mandates or budgetary limitations, spurring creative solutions to complex issues. Teachers in these contexts often reported heightened resilience, as Adhocracy values flexibility and continuous learning, aligning with the C.A.R.E. principle of resilience.[28]

Hierarchy Culture

Hierarchy cultures underscore formal authority, rules, and predictable structures.[35] The conducted research

observes that many Arab schools exhibit such centralized systems, reflecting broader national education policies. [36] Hierarchical environments can reduce uncertainty, providing teachers with organizational clarity and stable routines. [37] However, if administrators lack cultural responsiveness or empathy, hierarchical rigidity may stifle teacher autonomy, limiting opportunities for emotional expression and collaborative problem-solving.

Market Culture

Market culture prioritizes competitiveness, measurable outcomes, and performance targets. [1] Market culture is results-oriented and competitive. [38] In these schools, teachers focus on achievement and are expected to demonstrate emotional resilience and leadership. [39] Teachers in market schools can model emotional resilience by demonstrating how to manage stress and remain focused on educational goals despite external pressures. [28] This type of culture encourages teachers to stay positive, maintain high expectations, and provide a role model for students to emulate. Each culture type interacts differently with C.A.R.E.'s four pillars. For example, clan cultures harmonize with empathy and emotional support. [40] Adhocracy nurtures resilience and cultural awareness. [41] Hierarchies require leadership sensitive to cultural dynamics. [42] Market orientations demand deliberate balancing acts to prevent teacher strain. [30] Recognizing these intersections is indispensable for administrators seeking to embed C.A.R.E. principles within their schools. The following part elaborates on the methodological apparatus of the conducted research, laying the groundwork for understanding how these theoretical constructs materialize in practice.

METHOD

For this study, we mixed different methods combining surveys with interviews and group discussions. In the survey part, 504 Arab teachers from various parts of Israel filled out a structured questionnaire that looked at a few key areas: first, how they see their work culture, whether it's more clan, adhocracy, hierarchy, or market-oriented; second, how they manage their emotions, like using deep acting, surface acting, or cognitive reappraisal; third, what motivates them, whether it's internal (intrinsic) or external (extrinsic); and finally, signs of burnout such as feeling emotionally drained or becoming depersonalized. Alongside these numbers, we also held semi-structured interviews with some teachers, principals, and education policymakers. This gave us a richer understanding of what they experience firsthand, especially since some cultural or political pressures might make it harder for them to speak openly in surveys.

Data collection and analysis

Quantitative data were analysed through descriptive statistics, correlation analyses, and structural equation modelling to verify the links among organizational culture, teachers' emotional states, and professional performance. Factor analyses confirmed that Clan, Adhocracy, Hierarchy, and Market dimensions were indeed distinct, aligning with Cameron and Quinn's theoretical constructs. The results were cross validated with teacher motivation and emotional regulation measures, revealing patterns indicative of how certain cultural orientations either mitigate or exacerbate emotional challenges.

Table 1. CFA Goodness-of-Fit for Organizational Culture Styles							
Index Variable	x^2	df	x^2/df	CFI	SRMR	RMSEA	Confidence Interval for RMSEA
CLAN	129,2	19	6,80	0,82	0,05	0,12	0,09 - 0,140
Market	895,0	64	13,98	0,78	0,08	0,18	0,16 - 0,180
Adhocracy	24,0	4,0	6,00	0,87	0,03	0,11	0,06 - 0,140
Hierarchy	148,2	19	6,80	0,82	0,05	0,12	0,09 - 0,140

Table 2. Sample Questionnaire Responses	
Factor	Item
School management	I receive recognition from my school principal.
Relations with colleagues at work	My colleagues seem to be unreasonable.
Teaching related factors	Teaching provides a good opportunity for advancement
Pay related – factors	My income as teacher is barely enough to live on.
Safety factors	I never feel safe in my teaching job.

Qualitative transcripts underwent thematic analysis, enabling the researchers to classify emergent ideas such as "supportive leadership," "policy constraints," "clan affiliations," or "innovation under pressure".

Triangulating these themes with survey data allowed for a robust understanding of how macro-level organizational culture influences micro-level emotional experiences.

Ethics

The study took place amid fluctuating political tensions, requiring vigilance to protect participants from administrative or communal repercussions. Consent processes guaranteed anonymity, and participants could withdraw at will. Given the sensitive nature of discussing potential conflicts between teachers' cultural identities and state curricula, the researchers took measures to secure data storage and limit access to transcripts.

Strengths and Limitations

By employing a large, geographically varied sample and integrating qualitative insights, the conducted research offered a richly textured portrayal of school culture's impact on teacher emotions. Still, the author noted that the cross-sectional design restricted causal inferences, and the reliance on self-report surveys could introduce social desirability bias. Moreover, while the focus on Arab schools was crucial for context-specific insights, it also meant findings must be cautiously generalized beyond these settings.

RESULTS

Of the 504 respondents, the distribution among culture types was almost evenly split, with Clan and Adhocracy each at around 25–27 %, and Hierarchy and Market close behind. Statistical analyses confirmed a significant link between Clan orientation and positive teacher emotions, whereas Market orientation correlated strongly with teacher stress. Adhocracy scored high for perceived innovation and teacher adaptability, while Hierarchy environments produced mixed reactions—stability was welcomed by some, yet criticized by others for stifling open dialogue. Clan and Adhocracy cultures were positively associated with deep acting, meaning teachers genuinely engaged with students' emotional states. Market-leaning schools reported higher tendencies toward surface acting, potentially due to performance-based pressures that discouraged open displays of uncertainty or vulnerability. Hierarchical settings fell in the middle range, with variations depending on principal leadership style and the degree of teacher autonomy. Teachers in Clan-oriented schools exhibited lower burnout scores and higher intrinsic motivation. Conversely, Market-oriented schools, while sometimes delivering strong academic results, displayed more pronounced emotional exhaustion and a greater inclination toward depersonalization. Adhocracy cultures showed promising burnout mitigation owing to the support for creative solutions, but also a risk of teacher overload if experimentation became incessant. Hierarchical environments yielded stable motivation levels but occasionally insufficient channels for emotional airing, thus risking accumulative stress.

Table 3. Pearson Correlations Between Organizational Culture and Teacher Motivation							
	Clan	Adhocracy	Market	Hierarchy	School Management	Relations with colleagues at work	Teaching related factors
Clan	-						
Adhocracy	0,86***	-					
Market	0,75***	0,80***	-				
Hierarchy	0,85***	0,82***	0,77***	-			
School management	0,76***	0,69***	0,69***	0,73***	-		
Relations with colleagues at work	0,58***	0,44***	0,36***	0,56***	0,57***	-	
Teaching related factors	0,66**	0,55***	0,47***	0,55***	0,60***	0,46***	-

Table 3 presents a correlation matrix showing significant positive relationships between organizational culture dimensions (Clan, Adhocracy, Market, Hierarchy) and teacher-related factors, including teaching practices, relations with colleagues, and school management. Notably, Clan culture correlates highly with Adhocracy (r = 0,86), Market (r = 0,80), and Hierarchy (r = 0,77), indicating overlapping cultural characteristics within schools. School management shows strong associations with all culture types, particularly Hierarchy (r = 0,76), emphasizing the role of administrative structure in shaping school culture. Teaching-related factors and peer relations also demonstrate meaningful correlations, suggesting that a supportive and well-defined organizational culture contributes positively to teacher motivation and collaboration. All correlations are statistically significant at the p < 0,001 level, underscoring the robustness of these relationships.

Clan Culture Experiences

Figure 1 shows the results of a confirmatory factor analysis to examine the validity of the updated structure of the CLAN organizational culture style.
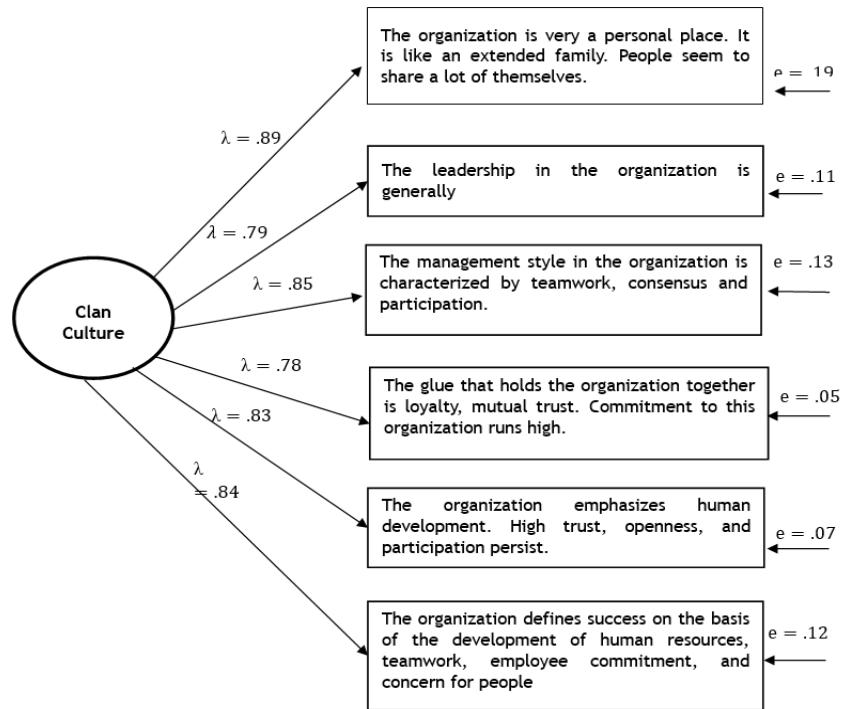
Figure 1. Clan culture measurement model

Teachers in Clan-oriented schools frequently spoke of familial bonds and collegial intimacy. One respondent described receiving extensive emotional backing following a personal crisis, crediting the principal's empathetic approach for helping her rebound. These narratives resonated with the empathy and emotional support pillars of C.A.R.E., confirming that such environments foster interpersonal trust. However, some teachers cautioned that Clan affiliations could marginalize newcomers or enforce unwritten "loyalties" that occasionally undermined professional fairness.

Adhocracy Dynamics
Figure 2 shows the results of a validating factor analysis to examine the structural validity of Adhocracy.
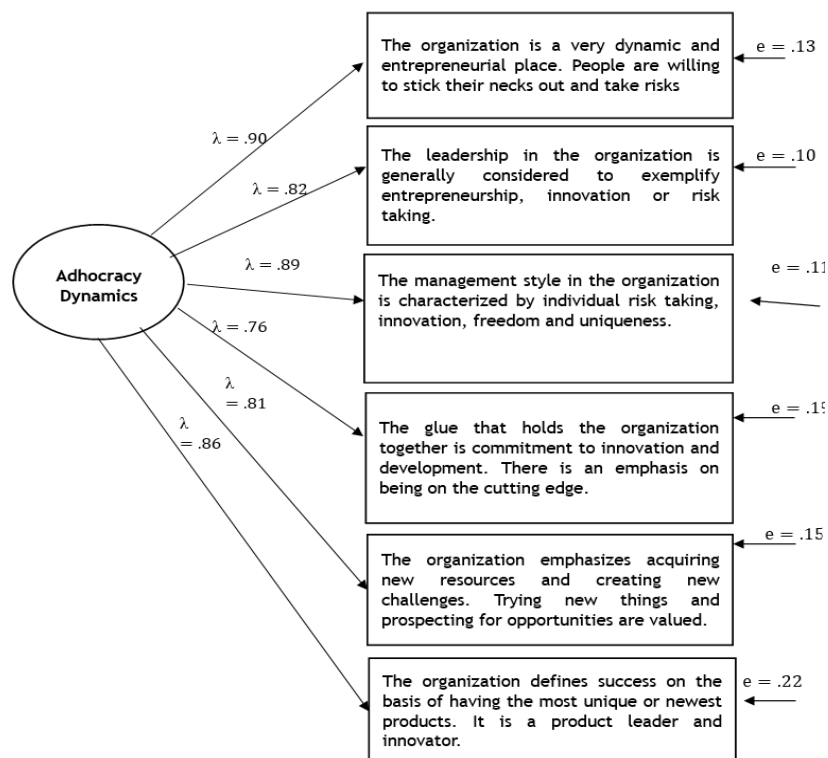

Figure 2. Adhocracy dynamics measurement model

Adhocracy-oriented schools, interviewees lauded the freedom to adapt curricula, collaborate with external organizations, and experiment with culturally responsive pedagogies. Such adaptability reinforced teacher resilience, with teachers describing a sense of empowerment to address socio-political sensitivities or resource deficits in creative ways. Yet the downside emerged when accelerated change or innovation demands became perpetual, leaving some teachers feeling overwhelmed by ceaseless reinvention.

Hierarchy in Practice

Figure 3 shows the results of a confirmatory factor analysis to examine the structural validity of Hierarchy.
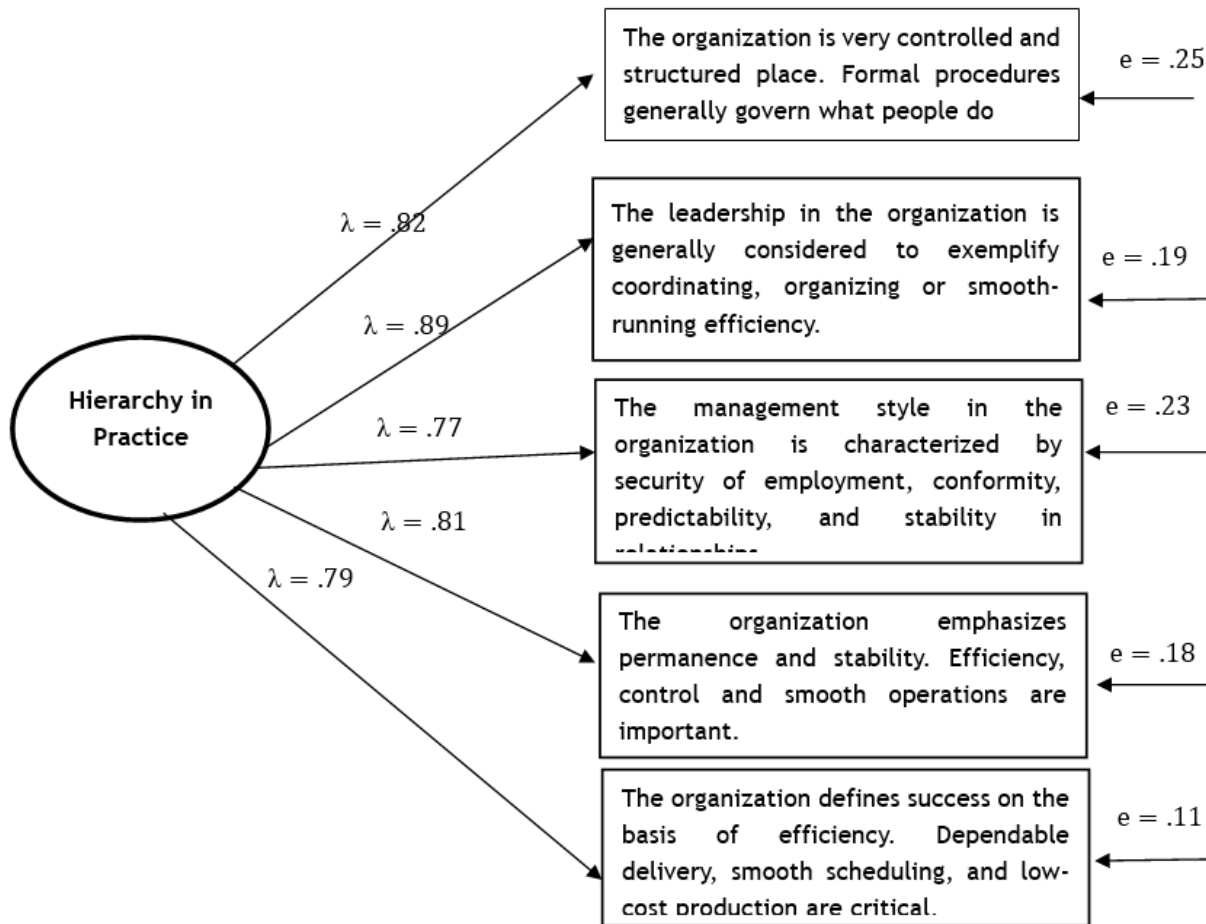

Figure 3. Hierarchy measurement model

Many hierarchical schools afforded predictability, which some participants found reassuring amid the unpredictability of conflict-affected areas. Clear rules and well-defined leadership structures allowed teachers to focus on instruction without incessant operational ambiguities. Nevertheless, others recounted instances of top-down decisions that overlooked local cultural nuances—such as ignoring minority holiday observances or mandating curricula that clashed with community sentiments, prompting heightened emotional stress.

Market Tensions

Figure 4 presents the results of a confirmatory factor analysis to assess the Market's structural validity.

In Market-oriented schools, teachers narrated the relentless push for high test scores, advanced placement enrolment, or accolades in national rankings. Although a few thrived on the competition, many more expressed feelings of constant surveillance, inadequate emotional outlets, and escalating cynicism. One teacher noted, "We're measured by numbers, not by how we connect with our students," illustrating the chasm between bureaucratic performance targets and the personal, empathetic ethos championed by the C.A.R.E. Model.

Overall, the data showcases that school cultures endorsing cultural awareness, empathy, resilience, and emotional support—features aligned with Clan or Adhocracy orientations—tend to engender positive emotional climates and robust teacher engagement. Hierarchies can achieve moderate success, contingent upon empathetic leadership that respects cultural specificity, while Market-driven schools pose a risk of heightening stress unless offset by systematic emotional support.
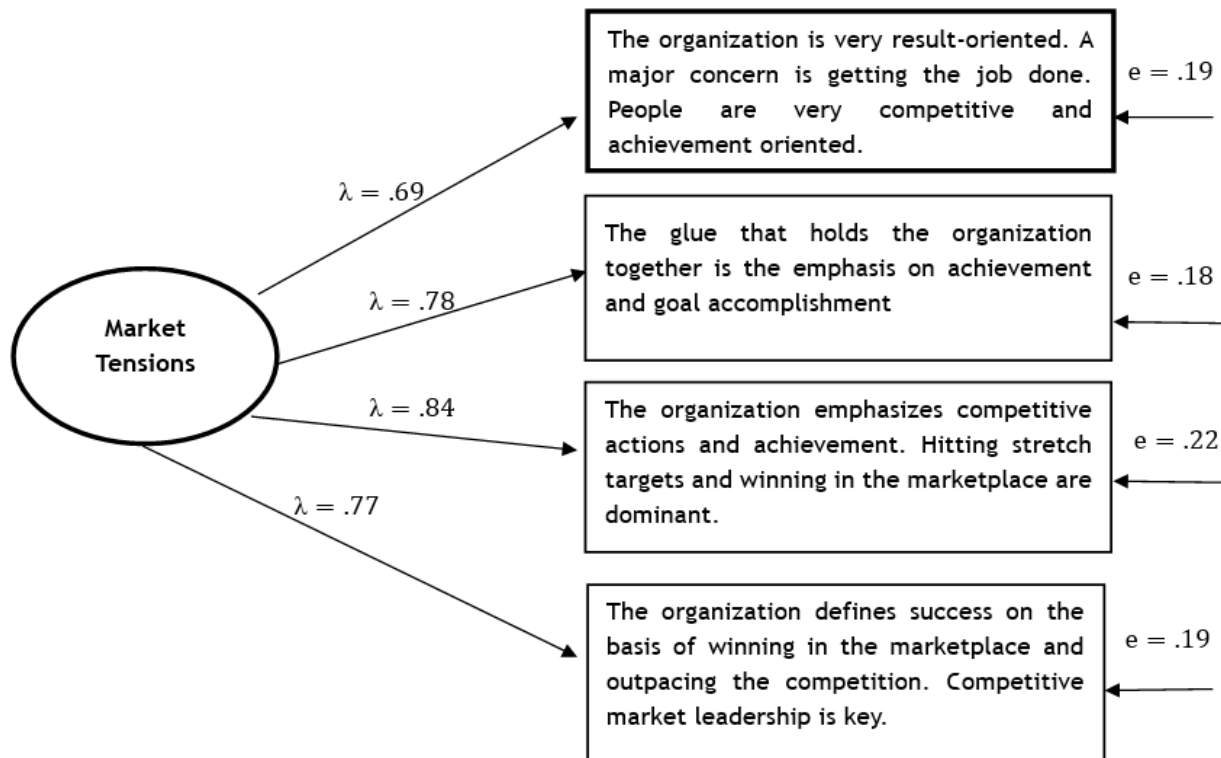
Figure 4. Market tensions model

DISCUSSION

The conducted research powerfully reaffirms the C.A.R.E. Model's core premise: teachers' emotional regulation is profoundly entwined with how school cultures incorporate (or neglect) cultural awareness, empathy, resilience, and emotional support. In minority settings like Arab schools in Israel, cultural awareness is particularly crucial for mediating potential clashes between local traditions and state-imposed curricula.[21] Clan and Adhocracy cultures proved conducive to such awareness, often enabling teachers to contextualize learning materials in ways that resonate with students lived experiences.

Empathy emerged as a linchpin for trust-building and conflict resolution, consistent with broader educational research highlighting the pivotal role of emotional solidarity in teacher retention.[45] Teachers who observed empathy among colleagues felt safer voicing dissent, seeking help, or modifying pedagogy to reflect local cultural nuances. This phenomenon was most visible in Clan-based schools, yet Adhocracy models also supported empathy by encouraging collegial experimentation and constructive feedback.

Minority teachers coping with conflict conditions require resilient mindsets that let them bounce back from adversity. Adhocracy cultures especially bolster this resilience by normalizing trial-and-error and endorsing creative autonomy. However, resilience falters in Market-oriented frameworks where external performance metrics overshadow the cultural or emotional realities of teaching. Indeed, teachers in heavily Market-driven schools reported high emotional dissonance, with surface acting replacing genuine emotional connection. These dynamic highlights that resilience is not merely an individual attribute but a capacity reinforced—or suppressed—by institutional norms.

Emotional support, the final pillar of the C.A.R.E. model, provides the institutional infrastructure enabling teachers to sustain empathy and resilience in the face of adversity. While Clan cultures organically supply peer empathy, formal mechanisms like mentorship programs, regular counselling sessions, or staff-led emotional wellness initiatives are indispensable in schools with less communal intimacy, such as Hierarchies or Market cultures). The conducted research illustrates that teachers thrive when they perceive consistent, predictable outlets for expressing concerns—whether personal or professional.

Implementing C.A.R.E. is not a straightforward endeavour, given local clan affiliations, religious identities, and ongoing socio-political strife. Clan-based organizational setups that initially appear nurturing can morph into exclusionary enclaves, while creative Adhocracy reforms may overwhelm teachers if not strategically paced. Thus, the synergy between the C.A.R.E. Model and real-world school cultures is contingent on adaptive leadership that respects local power structures, fosters inclusive policies, and remains attentive to minority-related stressors.

Finally, although the focus of this article remains on teachers' emotions, interviews and observations

also hint at the broader impact on student success. Teachers in emotionally supportive, culturally informed settings cultivated more engaging, context-relevant lessons, leading to fewer discipline and better student engagement. The alignment between teacher well-being and educational quality echoes other studies linking positive organizational culture with improved student outcomes.[11] In marginalized contexts, supportive school cultures thus serve as catalysts for both teacher thriving and student advancement. Having established the intersection of the C.A.R.E. Model with the findings, the next section elaborates on practical implications for administrators, policymakers, and teacher education programs, alongside acknowledgments of the study's limitations.

CONCLUSIONS

This article has integrated the conceptual pillars of the C.A.R.E. Model—cultural awareness, empathy, resilience, and emotional support—with the empirical results. By focusing on Arab teachers in Israeli schools, we observed how organizational culture profoundly influences teacher emotions, motivation, and pedagogical effectiveness. Clan cultures reinforce empathy and support, Adhocracy fuels resilience and cultural adaptation, Hierarchies can offer stability if balanced by cultural responsiveness, and Market orientations must be tempered by structured emotional care to prevent burnout. Collectively, the findings underscore that teacher emotional regulation is not merely a personal endeavor, but an organizational and cultural one.

In marginalized environments, this conclusion carries particular significance: educators are already bearing multiple stresses—curricular mandates, social inequities, political tensions—requiring heightened emotional labor. By operationalizing the C.A.R.E. Model's four pillars, school leaders and policymakers can create conditions under which teachers and students alike thrive. Whether through culturally aligned curricula, empathy-based professional development, resilience-oriented programs, or institutionalized emotional support, the potential for fostering equitable and emotionally healthy learning environments is both tangible and urgent.

While the article offers robust evidence supporting these claims, further longitudinal research can deepen our understanding of how evolving socio-political contexts affect school culture transformations. Moreover, expanding the scope to other minority or conflict-affected groups would test the model's generalizability. For now, the synergy between C.A.R.E. concepts and the empirical insight from Arab Israeli schools stands as a testament to the transformative power of coupling cultural sensitivity with methodical emotional care in educational policy and practice.

As underscored by the conducted research, culturally attuned leadership can mitigate teacher stress by aligning school policies with local values. Principals should ensure that curricular adaptations reflect cultural realities and provide teachers with leeway to integrate local histories and traditions.[21] School-based workshops on empathic communication, conflict resolution, and collaborative lesson planning can fortify trusting relationships. Structured team teaching and peer observation also facilitate mutual understanding. The research illustrates that mentorship and peer-coaching programs help teachers navigate the emotional toll of resource deficits or conflict. In Adhocracy or Clan cultures, these initiatives arise organically, but in Hierarchies and Market-oriented systems, they may require explicit policy directives.

Leaders in Market or Hierarchy schools should consider dedicated emotional wellness committees, frequent check-in sessions, or specialized counsellor roles. Emphasizing emotional well-being as a key performance indicator can shift the focus from mere test-based achievements to holistic teacher support. Moreover, policymakers often gauge success through standardized test outcomes, this research demonstrates that such approaches may jeopardize teacher well-being. Incorporating qualitative indicators of cultural inclusivity, emotional health, and community engagement could yield a more balanced evaluation system.[44] Addressing overcrowded classrooms, limited technology, or insufficient mental health provisions is crucial to preventing burnout. Government bodies should direct targeted funds to minority districts, easing the structural inequalities that amplify teacher stress.

Schools can adopt modules on cultural awareness, empathic listening, and resilience strategies, thereby equipping new teachers to cope with the pressures specific to marginalized contexts.[43] Collaboration between higher education, school systems, and local communities can foster more contextualized curricula. Including parents, local elders, and communal leaders in curriculum design or school event planning aligns with the C.A.R.E. pillar of cultural awareness, ensuring that teacher-student relationships are rooted in mutual respect. This strategy is particularly relevant in clan culture but can also be adapted to less communal schools. In addition, adhocracy cultures benefit from guidelines that prevent "change fatigue". Periodic reflection sessions allow staff to consolidate innovations without feeling pressured to perpetually redefine school practices. [40] Clan-based subcultures risk favouritism. Market subcultures risk alienation of non-competitive teachers. Schools might set up cross-functional teams to promote inclusivity, bridging teachers from different subcultural affiliations.

While methodologically robust, the study acknowledges several limitations. First, the findings are primarily drawn from Arab schools in northern and central Israel, limiting generalizability to southern regions or mixed-

ethnicity areas where cultural dynamics may differ. Second, the lack of longitudinal data restricts the ability to draw causal inferences about how shifts in organizational culture influence teacher emotions over time. Third, teachers may have moderated negative feedback in perceived punitive environments, particularly under Market or rigid Hierarchy structures. Lastly, factors such as clan loyalties, religious affiliations, and local political contexts, though influential are not fully accounted for within the four organizational culture types. Despite these constraints, the overarching trends remain indicative, providing meaningful frameworks for understanding and enhancing teacher emotional regulation in marginalized, conflict-affected educational contexts.

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