

Inclusive Education Professional Development: Working across Cultures

**Lex McDonald
Victoria University of Wellington
New Zealand**

Abstract

This paper considers the implications of working across cultures when training teachers to develop an inclusive classroom environment. In particular, it looks at the significance of culture in daily living, the importance of acknowledging national, cultural theories and conceptions about students with special teaching needs, and the value of adapting training programmes for different cultural groups to enhance transfer of the training. Particular reference is made to research data gathered during a 7-year inclusive education in-service training project in the Cook Islands. This was a phenomenological study that identified preferred transfer of training strategies for in-service training programmes. It was concluded that cultural imperatives play a very significant role in determining the opportunities or obstacles for teacher behaviour change. The researchers' experiences and considerations relating to working with a variety of cultural groups in New Zealand are also considered in relation to this finding. It is suggested that the philosophies, practices, technologies, etc., in any training programme for special and inclusive education can, at times, over-shadow the cultural uniqueness of teaching-learning environment. Inclusive education training and teacher practices need to be located within a cultural construction of reality.

Development divorced from its human or cultural context is growth without a soul
(de Cuellar, 1996, p.18)

Since the middle of the last century as a consequence of decolonisation, national and international migration, improved transport and the growth of rights movements many societies have become more culturally diverse. Teachers in schools are now dealing with diversity on a scale never before recognised and in the field of special education there has been an increasing demand to recognise the implicit, complex, and subtle cultural differences. A number of commentators (e.g., Bevan-Brown, 2001a) have emphasised that this necessitates a re-think of the delivery of special education services. This is, in part, a process that has also evolved from the journey of discovery from the categorical to inclusive paradigm (Moore et al., 1999). Little attention, however, has been directed to the need for teacher-preparation programmes and professional development opportunities to recognise that teachers themselves are a varied and diverse grouping working with groups of diverse learners. If training is to impact effectively on the teachers, then one of the fundamental characteristics, teacher cultural identity, needs to be considered. And yet, it is more complex than this.

Groups of teachers (like students) are made up of individuals, some of whom have similarities and some that have differences and, furthermore, each culture is both stable *and* dynamic (Cooper & Denner, 1998). Accordingly, in any training programme, there needs to be an acknowledgement that there is likely to be a diverse range of teachers with diverse knowledge, skills and attitudes who need relevant and meaningful knowledge, skills and attitudes to deal with their diverse students. A tall order?

The Importance of Culture

In our daily encounters we are interacting with a much wider heterogeneous group of people and the significance of culture to everyday life has become more apparent to many of us. Increasingly, although there is an acknowledgement that linking culture and psychological processes is fraught with difficulties, research and the literature have been examining how culture impacts upon individuals and their activities. Cooper and Denner (1998), for example, in a review of how culture is significant for understanding psychological processes, identified seven theoretical models (Refer to table 1) which can provide a useful framework for analysing psycho-cultural interactions. That is, how culture and the individuals are enmeshed. What is particularly pertinent in this discussion however, is the importance of the interactive relationship of instruction and learning with culture. *But what is culture?*

Although there is considerable disagreement about the nature of culture, it is generally accepted that it is a body of learned behaviours beliefs, attitudes, language and values that are common to a given society. But, as Brislin (1993) stated, culture is based upon fluid and evolving ideals, values and assumptions that are made and transmitted by people. Ratner (1997) noted that these phenomena are best interpreted as the *outcomes* of a culture, which have evolved from an interaction between the psychological functions of an individual within a cultural context. Learning becomes the means of transmission – it shapes behaviour, consciousness and the products of people from generation to generation in that society. This culture is then reflected in a society – a relatively self-sufficient group of people who have interdependence and continuity through successive generations. Vygotsky (1999) noted that we are all cultural participants, in a particular community at a specific time and this has emphasised the importance of studying behaviour from the perspective of everyday life and acknowledging that culture is ever-evolving.

This change is often related to the process of acculturation. Various theories have outlined stage processes whereby minority cultures are acculturated to the dominant culture. Ramirez and Castaneda (1974) discussed traditional, dualistic and atraditional phases whilst Leung (1988) outlined the stages of traditionalism, marginality, biculturalism and overacculturation with Red Horse (1988) adding a fifth stage of pan-renaissance. In contrast to these stage theories Banks (1997a; 1997b) suggested that in multicultural societies a more fluid and less discrete approach would be to consider individuals participating sequentially and concurrently in macrocultural and microcultural activities. Furthermore, membership in other groups (e.g., professional associations, personal interest groups) further widens this multiple participation.

Table 1: Theoretical models that link culture and psychology

THEORY	KEY IDEAS
Individualism-collectivism (Markus & Kitayama, 1991; Triandis et al., 1995; Triandis, 1996)	Core societal values (i.e., individualism-collectivism) become the culture. These shared values impact upon cognitive, emotional and social functioning.
Ecological systems (Bronfenbrenner, 2000; Sameroff, 1995)	Culture is a context for the developing person. It involves a reciprocal interaction of the individual with the immediate social and material settings (microsystems), environments beyond this (exosystems) and the wider macrosystems (e.g., culture, economic). The mesosystem refers to the linkages between systems and chronosystems the historical influences.
Cultural ecological (Gibson & Bhachu, 1991; Ogbu, 1991)	Culture is perceived to have caste like qualities. This is an alternative to cultural deficit theories and defined individual performance in terms of the dominant cultural and historical context. Perceptions of opportunity and efficacy are important.
Social identity (Berry, 1993; Brewer, 1995; Tajfel, 1978)	Culture is defined in terms of inter-group relations. Members of all societies categorise and re-categorise individuals. Belonging to a group gives a sense of social identity and is enhanced when comparisons are made with other groups. Uniqueness and inclusivity are key determinants
Eco- and socio-cultural (Rogoff, 2003; Shweder, 1996; Tharp & Gallimore, 1988)	Culture is viewed as universally adaptive tools. Accommodations by families to ecological niches are obtained via interdependent daily routines (activity settings)
Social capital (Bourdieu & Passeron, 1977; Coleman, 1988; Mehan, 1992)	Social capital refers to the interactions which individuals are able to derive institutional support from. A distinction is made between the material wealth and the cultural assets. Culture adds to the wealth of a particular class and class differences in cultural capital are rooted in network differences.
Multiple worlds (Cooper, Jackson & Amrargarita, 1998; Phelan, 1991)	This theory is related to navigating and negotiating borders/barriers in diverse societies. Ethnic, gender, linguistic and economic barriers are difficult to navigate for many people.

If this perspective of the centrality of culture to human activity is acknowledged, then an individual's daily encounters are best interpreted as being mediated by a unique set of cultural factors that have a dynamic interaction with psychological functions and social conditions. Training research and theory construction has however existed somewhat

more independently of this and has not been subjected to the same rigorous analysis and development as mainstream education endeavours until very recently (Kraiger, 2002). For example, little attention has been given to the incorporation of a cultural perspective in training as it relates to the *trainee/participants* (Lim & Wentling, 1998; McDonald, 2001) although there has been a growing literature on workplace diversity and managing diversity in educational settings (e.g., Banks, 1994; Chrobot-Mason & Quinones, 2002). Some research (e.g., Hofstede, 1984; Trompenaars, 1993) has identified, however, that in training programmes where there was a diversity of trainees, cultural considerations were likely to be potent factors determining success. Indeed, training of any type is a layered cultural event; the culture of the trainee's organisation is positioned within a national culture (Williams & Green, 1994). And yet, what we know about training is so much predicated upon thoughts, practices, and models that have emanated from research undertaken on the white middle-class communities from North America of Europe (APA, 2002). This paper will emphasise the importance of acknowledging culture as an important variable and *integral* part of the process of training. Not only training methodology but also the manner in which subject matter is conceptualised is significant issues – unless these are addressed, long-term training outcomes can be subverted.

The Importance of Culture in Special Education

If we accept Bullivant's (1993) explanation of the powerful relationship between the macroculture and its social institutions, it is expected that special education systems will reflect the beliefs, values and ideas of that system. Tyack and Hansot (1982) in considering developments in the USA noted that a range of forces influenced the development of public schooling. The protestant ethic, capitalism, increasing immigration, the development of intelligence testing procedures, the emergence of the scientific management and the positivism schools of thought consolidated a technical and bureaucratic emphasis in education. The core values of equity, individualism, personal choice and hard work became identified as the hallmarks of western education (Spindler & Spindler, 1990) and in many cases embedded in laws relating to education and special education (e.g., equity and rights of the individual to an education). Skrtic (1991) has argued that special education evolved as an extreme case in this development and the special education teacher was conceptualised as a technician more so than the regular-class educator. A reification of disabilities had occurred; a disability was considered to be an objective, pathological condition that existed within a student. Skrtic observed that special education existed in a low-context culture of technical rationalism that was uncritical of its values, beliefs and assumptions. Kalyanpur and Harry (1999) observed this development had two unfortunate consequences: educators were largely unaware of the cultural underpinnings of their profession and secondly minority group students often lacked access to the cultural capital of the mainstream. In a society where there was a macroculture existing alongside microcultures the nature of these assumptions needed to be made explicit so that an effective interaction with other cultures vis-a- vis special education was possible. Fortunately, the move from the medical paradigm to the ecological paradigm (Moore et al., 1999) has initiated a search for a wider range of factors contributing to the special education status and the meaning of special education.

The Model of Human Development Guiding Interpretations of behaviour

There are different models of development that determine how best to interpret behaviour and intervene. Although some models (e.g., Bronfenbrenner, 2000) utilise an environmental explanation, few approaches have utilised a cultural perspective in interpreting behaviour (Peterson & Ishii-Jordan, 1994). There has been a growing

realisation of the value of indigenous theories of development however and, indeed, of their value for broadening the scope of the grand theories (Bird & Drewery, 2000). For example, Durie (1994) developed the *te whare tapa wha* model (the four walls of a house) to explain how development can best be perceived in New Zealand Māori. This was in opposition to the traditional western view that emphasised physical and mental issues. He noted that Māori wellness was based upon four dynamic interactive dimensions: *taha wairua* (the spiritual side), *taha hinengaro* (thoughts and feelings), *taha tinana* (the physical dimension) and *taha whanua* (extended family). The strength and symmetry of the person was incorporated in these dimensions. MacFarlane (2002) for example, in discussing Māori behavioural difficulties in the classroom, suggested that such students be best considered from this holistic perspective. This implies integrating the physical, spiritual, thoughts/feelings and family dimensions of the individual and recognition of the psychological and sociological consequences of belonging to a cultural group that has been marginalised. Key interventions would involve a recognition of the interaction of psychological-social determinants in behaviour (at the same time as accepting the need for individual and cultural uniqueness in educational programming), combining traditional with contemporary ideas, accepting the importance of belonging and developing a climate conducive to learning. This position is somewhat different to many of the traditional Western approaches to special education whereby interventions emphasise technicism, equity, identification of behaviour independent of the person, independence and/or individual responsibility (Kalyanpur & Harry, 1999).

The Concept of Special Education

Special education and inclusive education are reasoned philosophies emanating from our experience in interaction with our cultural, social, political and economic value systems (Kalyanpur & Harry, 1999). It is ultimately grounded, however, in concrete practical activities devised for a specific setting. However, as western education thought and practices are being adopted by many non-western countries, there is the potential for a mis-match of values, beliefs, practices with the prevailing cultural imperatives (McDonald, 2001). For some time it has been recognised that disability/special education are socially and culturally determined concepts (Mercer, 1973) although it is only in more recent times that the specific implications of this for different groups has emerged.

Fitzgerald (1993) noted that culture and the perception of disability are intertwined in any society. Her findings indicated that the concept of disability and the consequent behavioural responses to it differed significantly in the Pacific to the typical Eurocentric notion of disability and response - although she acknowledged that “perceptions about what constitutes a disability vary both within and across cultures.” (p. 8) For example, economic survival and the capacity to work and live cooperatively together have been priorities in the Pacific more so than literacy, complex technology and individual responsibility. This clash of ideals, values and needs is made apparent when educational and service providers and agencies work with many families. Indeed, in Fitzgerald’s interview research she noted that there was no equivalent term for disability – undoubtedly disability existed but the perception of it seems more to be defined in terms of differences *that matter*.¹ One such determinant is the degree to which an individual

¹ In Cook Islands language there was no term for ‘student with special needs’ but many terms such as upoko moutini (pumpkin head) had been frequently used to describe students who exhibited learning difficulties. There were many such terms identified to describe students with special teaching needs. It is very tempting to interpret these terms as derogatory. Given that joking and teasing have a special

exhibits socially inappropriate behaviour which is, of course, culture bound. In terms of the attribution, stigma or value of the disability, once again there is the potential for a cultural interpretation (Harry, 2002).

Kalyanpur and Harry (1999) have noted that the concept of special education and the legacy of its clinical perspective have been difficult to modify. Educator thinking often remains largely rooted to the ideas that disability is an individual physical phenomenon, is a chronic condition and should be remediated. They note that individuals from other cultural backgrounds may have a different perspective, believing perhaps that disability has a spiritual quality, is temporary, is group owned and must be accepted.

Curriculum and Pedagogy

There is a growing awareness that the Eurocentric curriculum and its pedagogy dominate many indigenous education systems. It is also significant that in many societies it is the minority indigenous groups that comprise an over-representation of the student population in special education (Hallahan & Kauffman, 2003). Durie (1997) observed that the New Zealand Māori have struggled not only to be full participants in the contemporary world but also to maintain their cultural identity within a dominant culture context. MacFarlane (2002) has advocated for a change in New Zealand for Māori special education students and called for a 'cultural-centeredness' to be developed in teaching programmes. He observed that the curriculum and pedagogy in special education in New Zealand relies upon a Western uni-cultural perspective, regardless of the cultural status of the individual student and family. Furthermore, this is even more an imperative for change given that it is the professionals of the majority cultural group who frequently maintain the gate keeping to special education (Hallahan & Kauffman 2003). So many of the students coming from other cultural groupings experience a cultural and community context that is so different to that of the schools and the dominant cultural perspective. Culturally rooted pedagogy and a power-sharing agenda can become the means of ensuring that the needs of these special needs students are better met (MacFarlane, 2002).

Culture and Special Education Practice

Bevan-Brown (2001b) noted that there are numerous cultural barriers to the provision of effective special education services. She suggested that when evaluating programmes for ethnically diverse people, the focus should be upon the right person to asking the right questions of the right people in the right place and time. This implies then, that our response to students with special teaching needs requires an understanding of the implications of culture for practice. Concepts such as 'intellectual disability', 'special needs,' 'parental partnership,' 'IEP', 'normalisation,' 'equity', 'inclusive education,' etc., are commonplace terms in our (Western school) culture and are associated with a world-view that implies a range of interventionist activities. And yet, we must remember that this was not always the case and, as previously discussed, many contemporary non-western cultures may not have similar terms or even attribute a meaning to such concepts (Fitzgerald, 1993).

Harry (2002) noted that cultural diversity in special education practice has been thwarted because of the ethnocentric approach to special education and the notion that disability itself was the 'master' status of an individual whilst other characteristics such as cultural

place in Polynesian society and that the condition/behaviour that is being referred may be of less consequence than in Western society, a cautious interpretation is required.

and linguistic diversity were overlooked. She explains that the definition of disability, the coping style of the families, parent interaction styles and advocacy, availability and access to information/resources, professional attitudes and the fit of the programme were all culturally mediated. She believed that improvements could be made to the system to develop a more culturally appropriate practice – educators need to develop a cross-cultural/cultural specific knowledge and skills, a posture of *cultural reciprocity*² (Kalyanpur & Harry, 1999), use naturalistic data, become skilled in implementing appropriate-fit programmes that scaffold family and learner development and use formative programme evaluation techniques.

Training and Culture

Culture is also a significant factor impacting upon the adult learner in a training setting (Williams & Green, 1994) and this is now being investigated via the two major perspectives of training. The psychological paradigm has driven the individual approach in adult learning but recently sociological theory and knowledge about the interactive nature of the learning process has highlighted the contextual impact of adult learning (Caffarella & Meriam, 1999). Both approaches acknowledge that a cultural perspective is important. For example, in considering the individual in learning, Wlodkowski (1999) has identified cultural responsiveness as an important consideration for motivation. A range of commentators (e.g., Butler, 1992; Craft, 2000; Moon, 2001) have noted the impact of beliefs upon the learner whilst Moli (1993) directly linked cultural beliefs to the notion of teaching and learning. Brown, Collins, and Duguid (1989, p. 320) in commenting on the importance of context outlined that knowledge and the process of learning should be viewed as “a product of the activity, context, and culture in which it is developed and used.” Bonk and Kim (1998) have also addressed adult learning in a similar vein and defined it as a socio-cultural phenomena. They related how social, cultural, institutional and historical factors interact and are important influences upon learning in specific contexts.

Culture and Teacher Training in Inclusive Education: A Case Study

In the Pacific there has been a revival of interest in the role of indigenous culture in learning (Taufe’ulungaki, 2001). Although this has been mainly discussed in the context of school education, there is a clear acknowledgement that the learner (in any educational setting) is surrounded by different ideology about learning and teaching despite Western philosophies and systems. Hence, the utility of maintaining and reinvigorating the traditional Polynesian learning approaches has been explored by some commentators as a means of making learning more meaningful. Thaman (1996; 2001) noted how the culture and life-style of the dominant group could usurp the power of the indigenous groups and she emphasised the need and importance of the local culture asserting itself and promoting culturally inclusive learning environments.

Cultural reciprocity (Kalyanpur & Harry, 1999) is a two-way process of information sharing and emphasising mutual understanding and cooperation. The educator seeks to understand himself/herself as well as the perspective of the family as a means to locating acceptable solutions. There are four steps in this process. Self-awareness is the first step – the values and beliefs of the educator need to become apparent so that the goals being considered for the student can be located and explained within this belief structure. The basis of the belief structure and a means of comparative analysis has then been made. The second step involves understanding the beliefs and values of the family to ensure that their goals are understood irrespective of the educator’s goals. Acknowledging these differences and the different cultural perspectives becomes the third step in the process. A respect for each others position is obtained. In the fourth step the two parties work together to achieve a solution that is acceptable and beneficial to all.

It was within this context, in the Cook Islands, that a teacher in-service education programme and accompanying research study was initiated in 1995 and concluded in 2002. This nation is a small Pacific Island country (population approximately 16,000) in free association with New Zealand. The priorities in this project were to implement a training programme that met the needs of the local teachers, to ensure it was meaningful, and plan so that it impacted in the classroom. One of the key tasks was recognising that training processes developed in New Zealand do have a culture of their own as did the practices and epistemological framework surrounding the implementation of inclusive education and special education. The challenge was to adapt a New Zealand based inclusive education training programme for local teachers living in the Cook Islands so that there was a sustainable impact.

The education philosophy in the Cooks had in many respects been acculturated to the Western notion of what constituted effective education but, as previously indicated, significant cultural differences ensure that it is a system that is unique. Hence it was recognised that considerable modifications and adaptations were to be made for the teachers in the local setting and accordingly the course content, the methodology, assessment procedures, course evaluation and follow-up activities were developed in a flexible manner to reflect cultural meaning for the teacher audience. Furthermore, as the courses proceeded additional modifications were implemented and the concurrent research programme identified a range of issues and strategies that needed to be considered if transfer of training was to be effectively accomplished (McDonald, 2001). The basic course outline needed to be retained if a New Zealand recognised qualification was to be attained however. In the early stages of the project, the advice, support and guidance of a Cook Islands co-course co-ordinator (who had extensive senior education experience in both education systems) was invaluable. He assisted the New Zealand team to interact effectively with, and interpret the local knowledge, practices and attitudes – in essence, he became our cultural interpreter. The following section outlines some key features of the Cook Islands culture and summarises the findings relating to the strategies and procedures identified from the implementation of the courses and the allied research project.

The Cook Islands has been a traditional society that embodies ‘the Polynesian way.’ This implies a comfortable means of communicating with each other, attitudes and values, generosity toward others and an acceptance of Christian ethics. The traditional society is very complex, highly specialised and diversified. There are four key interactive elements that define Polynesian society: kinship, status and respect, sharing and caring, and unity through consensus (Ritchie & Ritchie, 1985). It is grounded in the interweaving of the community, family and individual with an emphasis upon humility, Christianity, respect, hierarchical authority, consensus, peer group socialisation, the importance of the past and present, appreciation for privileges received, the values of friendliness and emotional spontaneity (Ritchie & Ritchie, 1979; Ritchie & Ritchie, 1985). Throughout the Polynesian region there are two key concepts governing behaviour – *aroha* and *akama* (Cook Islands Māori). The first of these terms refers to love but it is more than this – it also implies a general concern for the welfare of others and is observed by kindness, greetings and farewells, language, etc. It brings rewards through close personal relationships with a trust, respect and loyalty being obtained. *Aroha* represents a way of life. *Akama* is the other central concept. It refers to a personal state of shame and shyness of others as a consequence of a perceived wrongdoing by the person. It may result from peers and those in authority ridiculing the individual’s mistakes or non-conformity. At times the implied criticism can be so

strong that the person concerned may withdraw from interaction. The fear of it happening can become a powerful form of control.

The professional development courses in the Cook Islands had features that were similar to an action-based research project for, as the courses were developed, modifications were implemented. Furthermore, in a parallel development, McDonald (2001) undertook a phenomenological based case study to locate transfer of training strategies that were likely to be effective in this context. It had been widely acknowledged that training outcome effectiveness had been compromised by the mismatch of training features with the local conditions (Victoria Link, 2001). Using a phenomenological based research paradigm, local educationalists (teachers, teacher educators and principals) were asked to identify the factors important for transfer of training in their setting. The analysis of the data identified a range of 116 before / during / after transfer of training strategies which were categorised into psychological, training, and schooling- community factors. Many, of the items however related to the role of social support in bringing about change in the classroom and the role of criticism as an impediment to transfer. It was also noted that support, which was received and given, had an added protective quality, for it cushioned the impact of the adverse reactions of the other individuals. What this meant was that the support acted as a legitimacy mechanism and helped to protect the teachers from the criticism, gossip and contrary reactions of others. It was a protection against *akama*. Many of the teachers in the study and the in-service programme had commented about other educators (particularly those who were perceived to have authority) who could be critical of innovation, experimentation and changes in teaching practice. Participants indicated however that this adverse reaction could be mediated by a number of factors such as the teacher's age, training location and level, gender status, familial affiliation and status within the school.

There was a significant implication of this for training practice – course methodology needed to emphasise collaborative, cooperative and group-centred learning approaches to establish a framework of support and networking and enhance the value of the support given to/from others. Furthermore, the knowledge base and content of the course needed to be significantly aligned to local perceptions of what constituted 'special needs' so that the rationale for practice in the school was legitimised. This enabled the teacher to more safely experiment and implement new ideas in their classroom. For a more detailed description of accommodations implemented to best meet the local conditions, refer to McDonald (2001). Table 2 is a brief summary of some of these accommodations.

Although this study was conducted with a group of teachers from one cultural group it examined how a Western training programme needed to be accommodated to the trainees' culture and how outcome effectiveness was determined by the strategic adoption of key activities and local knowledge. Parallel studies undertaken in New Zealand (Hynds, 1997; Tufue, 1998) confirmed that the importance of a cultural perspective in training and the need for accommodations if outcomes were to be maximised. The implication is that as the teaching

Table 2: Summary of some of the course accommodations to meet local conditions

- | |
|---|
| <p>1. Concept of development – this was similar to the New Zealand Māori understanding but there was also an importance attached to village, community and island affiliation. The inclusive education programme emphasised these practices (e.g., involvement of church leaders, inclusiveness ideas of Christianity, acknowledgement that all students want to feel included). Hence</p> |
|---|

the importance that could be attached to such interactive strategies as co-operative learning, peer tutoring, etc.
<p>2. Concept of student with special education needs – there was no professional term in Cook Islands Māori for the special needs learner. This of course had advantages and disadvantages. The terms used to describe students who had difficulty in the classroom were specific to an island in the Cook Islands. Terms used included ‘dark brain’, ‘chicken shit’, ‘pumpkin head’, ‘sores-on-bottom’, etc. Because almost all Cook Islanders spoke English as well as their own dialect, the group decided to use the term ‘student with special teaching need.’ Mainstreaming of the student in the class was not problematic; the inclusion of some students in the programme was however. The approach adopted was that this was because teachers needed the strategies to include all learners in the classroom activities.</p>
<p>3. Curriculum and pedagogy – the curriculum in the Cook Islands has a significant local flavour but also influenced by Western ideas, particularly the New Zealand curriculum approaches. The teacher education programme did not specifically attend to curriculum matters but pedagogy examples and models used local content as an example. The pedagogy recommended for the classroom was modelled by the course methodology – interactive, participatory, active, fun, meaningful and relevant approaches (e.g., co-operative learning, peer tutoring, etc.) were adopted as a priority. In essence there was attention given to many of the traditional learning approaches – observation, modelling, doing, team-work – but with a move away from a teacher dominated classroom. Introduction of these ideas was dependent however upon the teachers having support and giving support to others to legitimise their actions.</p>
<p>4. Special education practice – some of the structural changes attempted in this area proved more problematic. Although the practices were modified to meet local conditions many of the changes were dependent upon principal and Ministry of Education support. Hence the importance of a strategic systems approach to change. Many of the teachers were initially able to make some changes to their programme in this area but often were not sustainable because support and policy was not always evident. For example, the introduction of IEPs (beyond the teacher’s assignment task requirements) was not particularly successful because parent-teacher contact was somewhat minimal and not a priority policy issue (as in many Western education systems) and there was no requirement from the authorities to have such planning anyhow.</p>

force becomes more diverse it is important that trainers acknowledge that their audience is heterogeneous and adopt training strategies that are inclusive. It is important to understand the place of the individual in any macroculture training programme – just as we endeavour to meet the needs of all students in our classrooms.

Conclusion

Implementing effective training programmes is a challenge. McDonald’s (2001) study has highlighted the importance of culture for transfer of training. Furthermore, experience indicates that many teachers do find that the implementation of inclusive education approaches at times complex and problematic. Accordingly, the challenge for the trainer is not only to equip teachers to met the needs of the wide range of students in the classroom by developing appropriate teacher attitudes, competencies and knowledge but also to ensure that the focus of the training is meaningful to the teacher’s world view. Inclusive education training and teacher practices need not only to be based upon

effective teaching practices but also to be located within a cultural construction of reality that is meaningful to every teacher.

Ko te mea nui, he tangata (Humanity is paramount)

References

- American Psychological Association (2002). *Multicultural guidelines*. [Online]. Available: <http://www.apa.org/pi/multiculturalguidelines/scope.html>
- Banks, J. A. (1994). *An introduction to multicultural education*. Boston: Allyn and Bacon.
- Banks, J. A. (1997a). Multicultural education: Characteristics and goals. In J. A. Banks & C. A. McGee Banks (Eds.), *Multicultural education: Issues and perspectives* (pp. 3 – 31). Needham Heights, MA: Allyn & Bacon.
- Banks, J. A. (1997b). *Teaching strategies for ethnic students*. Needham Heights, MA: Allyn & Bacon.
- Berry, J. W. (1993). Ethnic identity in plural societies. In M.E. Bernal & G.P. Knight (Eds.), *Ethnic identity: Formation and transmission among Hispanics and other minorities* (pp. 65 – 77). New York: Suny Press.
- Bevan-Brown, J. (2001a). Why are learners with special needs from ethnically diverse groups missing out on effective, culturally appropriate services and what can be done about it? *Proceedings from the Fifth International Special Education Congress*, University of Manchester, United Kingdom.
- Bevan-Brown, J. (2001b). Evaluating special education services for learners from ethnically diverse groups: Getting it right. *Journal of the Association for Persons with Severe Handicaps*, 26 (3), 138-47.
- Bird, L., & Drewery, W. (2000). *Human development in Aotearoa: A journey through Life*. Sydney: McGraw-Hill.
- Bonk, C. J., & Kim, K. A. (1998). Extending sociocultural learning theory to adult learning. In M. C. Cecil & T. Pourchot (Eds.), *Adult learning and development* (pp. 67-88). Mahwah, NJ: Lawrence Erlbaum.
- Bourdieu, P., & Passeron, C. (1977). *Reproduction in education, society and culture*. London: Sage.
- Brislin, R. (1993). *Understanding culture's influence on behavior*. New York: Harcourt Brace College Publishers.
- Bronfenbrenner, U (2000). Ecological theory. In A. Kaxdin (Ed.), *Encyclopaedia of psychology*. Washington, DC: APA and Oxford University Press.
- Brown, J. S., Collins, A., & Duguid, P. (1989). Situated cognition and the culture of learning. *Educational Researcher*, 18 (1), 32-42.
- Bullivant, B. M. (1993). Culture: Its nature and meaning for educators. In J. A. Banks & C. A. McGee Banks (Eds.), *Multicultural education: Issues and perspectives* (pp. 29 - 47). Needham Heights, MA: Allyn & Bacon.
- Butler, J. A. (1992). Staff development. *School Improvement Research Series*. Series VI. [On-line]. Available: <http://www.nwrel.org/scpd/sirs/6/cul12>
- Chrobot-Mason, D. & Quinones, M. (2002). Training for a diverse workplace. In K. Kraiger (Ed.), *Creating, implementing and managing effective training and development* (pp.117- 159). San Francisco, CA: Jossey-Bass.
- Coleman, J. S. (1988). Social capital in the creation of human capital. *American Journal of Sociology* (supp.), 94, 95 – 120.
- Cooper, C. R., & Denner, J. (1998). Theories linking culture and psychology:

- Universal and community-specific processes, *Annual Review of Psychology*, 49, 559-584.
- Cooper, C. R., Jackson, J.F., & Azmitia, A. (1998). Multiple selves, multiple worlds: Three useful strategies for research with ethnic minority youth on identity, relationships, and opportunity structures. In V. C. McLoyd & L. Steinberg (Eds.), *Studying minority adolescents* (pp. 111- 1230). Mahwah: Lawrence Erlbaum.
- Craft, A. (2000). Continuing professional development. *A practical guide for teachers and schools*. London: Routledge Falmer.
- De Cuellar, J. (1996). *Our creative diversity. Report of the world commission on culture and development* (2nd rev.). Paris: United Nations Educational, Scientific Cultural Organization.
- Durie, M. (1994). *Whaiora Māori health development*. Auckland: Auckland University Press.
- Durie, M. (1997). Identity access and Māori advancement. Edited proceedings, *New Zealand Education Administration Conference: The Indigenous Future*. Auckland, New Zealand.
- Fitzgerald, M. (1993). Culture and disability in the Pacific: When does a difference make a difference? *Network*, 3 (2), 7-12.
- Gibson, M. A., & Bhachu, P. K. (1991). Ethnicity, gender, and social class: the school adaptation patterns of West Indian youths. In M. Gibson & J. Ogbuu (Eds.), *Minority status and schooling: A comparative study of immigrant and involuntary minorities* (pp. 169-204). New York: Garland.
- Hallahan, D. P., & Kauffman, J. M. (2003). *Exceptional learners: Introduction to special education*. Needham Heights, MA: Allyn & Bacon.
- Harry, B. (2002) Trends and issues in serving culturally diverse families of children with disabilities. *The Journal of Special Education*, 36 (3), 131-138,147.
- Hofstede, G. (1984). *Culture's consequences*. Newbury Park, CA: Sage.
- Hynds, A. (1997). *Perceptions on transfer of training strategies for teacher inservice within New Zealand*. Wellington: Wellington College of Education, Wellington.
- Kalyanpur, M., & Harry, B. (1999). *Culture in special education. Building reciprocal family-professional relationships*. Baltimore: Paul Brookes.
- Kraiger, K. (2002). Preface. In K. Kraiger (Ed.), *Creating, implementing, and managing effective training and development* (pp. xv-xxiv). San Francisco, CA: Jossey-Bass.
- Lim, D. H., & Wentling, R. M. (1998). Transfer of training programs for multinational chain hotels in Korea. *International Journal of Training and Development*, 2 (1), 17-28.
- MacFarlane, A. (1998). *Piki Ake te Tikanga: Culture counts in special education*. Paper presented at the Teacher Education: Challenge and Creativity, Australian Teacher Education Association, Melbourne.
- MacFarlane, A. (2002). Restorying the individual: The cultural dimensions of special education in three Te Arawa sites. *Journal of Māori and Pacific Development*, 3, 82 – 89.
- Markus H.R., & Kitayama S. (1991). Culture and the self: implications for cognition, emotion and motivation. *Psychological Review*, 99, 224-53.
- McDonald, B. L. (2001). *Transfer of training in a cultural context: A Cook Islands study*. Ph.D. dissertation, The Victoria University of Wellington, New Zealand.
- Mehan, H. (1992). Understanding inequalities in schools: The contribution of interpretive studies. *Social Education*, 65, 1 – 20.
- Mercer, J. (1973). *Labeling the mentally retarded*. Berkeley: University of California Press.

- Moli, S. (1993). Some Samoan science student teachers' views of teaching and learning. In E. McKinley, et al (Eds.), *SAME papers 1993* (pp. 84-103). Hamilton, NZ: Centre for Science and Mathematics Research.
- Moon, J. (2001). *Short courses and workshops. Improving the impact of learning, training and professional development*. London: Kogan Page.
- Moore, D., Timperley, H., Glynn, T., McFarlane, A., Brown, D., & Thomson, C. (1999). *Caught between stories: Special education in New Zealand*. Wellington: NZCER.
- Ogbu, J. U. (1991). Minority coping responses and school experiences. *Journal of Psychohistory*, 18, 433 – 506.
- Peterson, R., & Ishii-Jordan, S. (1994). *Multicultural issues in the education of students with behavioral disorders*. Cambridge, MASS: Brookline Books.
- Phelan, P., Davidson, A. L., & Yu, H.C. (1991). Students' multiple worlds: navigating the borders of family, peers and school cultures. In P. Phelan and A. Davidson (Eds.), *Cultural diversity: Implications for education* (pp.52 – 88). N.Y: Teachers College Press.
- Ramirez, M., & Casteneda, A. (1974). *Cultural democracy, biocognitive development and education*. New York: Academic Press.
- Ratner, C. (1997). *Cultural psychology and qualitative methodology: Theoretical and empirical considerations*. New York: Plenum Press.
- Ritchie, J., & Ritchie, J. (1979). *Growing up in Polynesia*. Sydney: George Allen & Unwin.
- Ritchie, J., & Ritchie, J. (1985). E tipu e rea. Polynesian socialisation and psychological development. *Occasional paper no. 28*. Hamilton: Centre for Māori Studies and Research.
- Rogoff, B. (2003). *The cultural nature of human development*. New York: Oxford University Press.
- Sameroff, A. J. (1995). General systems theories and developmental psychopathology. In D. Cicchetti & D. J. Cohen (Eds.), *Developmental psychopathology. Theory and methods. 1*, 659-95. New York: Wiley.
- Shweder, R. A. (1996). True ethnography: the law, the lore and the lure. In R. Jessor, A. Colby, & R. A. Shweder (Eds), *Ethnography and human development: Context and meaning in social enquiry* (pp. 175 – 182). Chicago: University of Chicago Press.
- Skric, T. M. (1991). *Behind special education: A critical analysis of professional culture and school organisation*. Denver: Love publishing.
- Spindler, F., & Spindler, L. (1990). *The American cultural dialogue and its transmission*. London: Falmer Press.
- Tajfel, H. (Ed) (1978). *Differentiation between social groups: Studies in the social psychology of intergroup relations*. New York: Academic.
- Taufe'ulungaki, A. M. (2001). *The tree of opportunity: re-thinking Pacific education*. Paper presented at the Pacific Education Symposium, University of the South Pacific, Suva, Fiji.
- Thaman, K. H. (1996). *Reclaiming an education: Culture, learning and teaching*. Keynote address presented at New Zealand Symposium on Pacific Island Learning, Auckland.
- Thaman, K. H. (2001). Towards culturally inclusive teacher education with specific reference to Oceania. *International Education Journal*, 2 (5), 1-8.
- Tharp, R. G., & Gallimore, R. (1988). *Rousing minds to life: Teaching, learning and schooling in social context*. Cambridge, UK: Cambridge University Press.

- Triandis, H. C. (1996). The psychological measurement of cultural syndromes. *American Psychologist*, 5 (1), 407-15.
- Triandis, H. C., Chan, D. K., Bhawuk, D. P., & Iwao, S., et al. (1995). Multi-method probes of allocentrism and idiocentrism. *International Journal of Psychology*, 30, 461-90.
- Trompenaars, F. (1993). *Riding the Waves of Culture: Understanding Cultural Diversity in Business*. London: Nicholas Brealey.
- Tufue, R. (1998). *Perceptions of Pacific Island New Zealand resident educators on transfer of training strategies*. Wellington: Wellington College of Education.
- Tyack, D. B., & Hansot, E. (1982). *Managers of virtue: Public school leadership in America, 1820 – 1980*. New York: Basic Books.
- Victoria Link (2001). *Partnership in education: Cook Islands education sector review*. Wellington: Author.
- Vygotsky, L (1992). *Thought and language*. Cambridge, MA: MIT Press.
- Williams, T., & Green, A. (1994). *Dealing with difference. How trainers can take account of cultural diversity*. Brookfield, VT: Gower.
- Wlodkowski, R. J. (1999). *Enhancing adult motivation to learn. A comprehensive guide to teaching all adults*. San Francisco: Jossey-Bass.

