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TRANSITION PLANNING FOR Culturally and Linguistically Diverse Youth

by

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California State University, Long Beach

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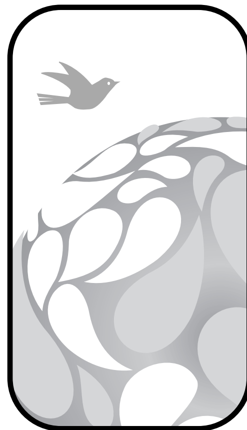

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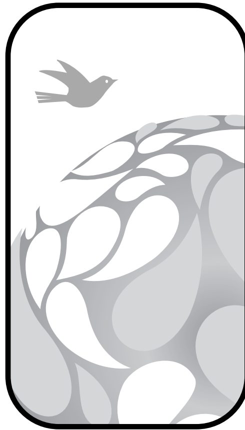

About the Author

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Dr. Greene is a tenured full professor of special education at California State University, Long Beach, where he trains public school special education teachers in how to accommodate youth with special needs in general and special education classrooms. He also works as a special education consultant for the U.S. Department of State, Division of Overseas Schools. Dr. Greene has traveled extensively throughout the world conducting international school site reviews, as well special education teacher and parent trainings. He has been teaching and supervising classroom teachers since the mid-1980s. Dr. Greene has a strong background in teaching youth with disabilities, having worked as a resource specialist for 10 years in the public schools with children with learning disabilities. He has teaching credentials in both general and special education, a bachelor's degree in psychology from University of California, Los Angeles, a master's degree in special education from the University of Southern California, and a doctoral degree in special education from the University of California, Riverside. He also holds an administrative services credential. Dr. Greene has an extensive list of publications and has conducted numerous local, state, national, and international presentations on a variety of subjects related to special education. In 2003, he coauthored a college textbook on the topic of transition of youth with disabilities from school to quality adult life titled *Pathways to Successful Transition for Youth with Disabilities* (with Carol A. Kochhar-Bryant, Merrill-Prentice Hall). A second edition of that book was published in 2009 titled *Pathways to Successful Transition for Youth with Disabilities: A Developmental Approach* (Merrill/Pearson).

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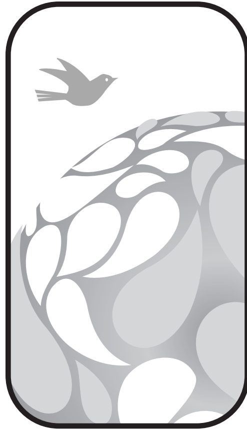

1

Challenges Faced by Culturally and Linguistically Diverse Families and Youth with Disabilities During the Transition Years

The "main dream"…seemed to reflect the "American dream" [which was to have] "a good family, be successful, have a job I like, a nice house, be happy with what I'm doing. Someone I love there, a couple of kids. Have freedom, freedom to do everything I want to do, like travel a lot."

—D. Leake and R. Boone (2007, p. 111)

The opening quote from a youth with a disability comes from an article by Leake and Boone (2007), who studied multicultural perspectives on self-determination in youth with disabilities, their parents, and their teachers. It appropriately summarizes how many people living in the United States define a quality adult life: 1) access to affordable housing in a safe neighborhood; 2) quality schools that provide a good education; 3) employment opportunities that offer a decent hourly wage or salary, along with benefits and the opportunity for career advancement; 4) access to quality health care; 5) close family, friends, and social and interpersonal networks; 6) easy access to one's community; and 7) enjoyable recreation and leisure activities.

Unfortunately for individuals with disabilities, particularly those who are culturally and linguistically diverse (CLD), achieving a quality adult life can be very challenging. Evidence for this exists in early follow-up transition studies that found that large numbers of students with disabilities who exited public schools did not successfully make the transition to a quality adult life. Many of these individuals were leading segregated, nonproductive lives; were not actively engaged in daily activities; and lacked equal opportunity for employment (Edgar, 1991; Halloran, 1993; Hasazi, Gordon, & Roe, 1985). The National Longitudinal Transition Studies (NLTS-1 and NLTS-2) found that, compared with their peers without disabilities, youth with disabilities continued to lag behind in terms of indicators of a quality adult life (Blackorby & Wagner, 1996; NLTS-2, 2005). This is particularly true for CLD youth with disabilities. The NLTS-1 found that minority status was an additional predictor of poor adult life outcomes in the areas of employment, wages, postsecondary

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school attendance, and independent living for African American and Hispanic youth with disabilities compared with their White peers with disabilities 2 years and 3–5 years after exiting school (see Table 1.1). The NLTS-2 found that White youth with disabilities had higher overall rates of engagement (i.e., in postsecondary education, vocational training) or employment than did African American youth with disabilities and higher rates of employment and postsecondary education than did African American and Hispanic youth with disabilities (see Table 1.2).

Why is this so? What possible explanations exist for the poorer transition outcomes of CLD youth with disabilities compared with their White peers with disabilities? This chapter offers a review of the transition literature on the challenges faced by CLD families of youth with disabilities during the transition years and the transition planning process. The chapter begins with a discussion of the construct of *cultural and linguistic diversity.* This construct is quite complex and involves much more than the color of one's skin or the language spoken at home. Since the mid-1990s, numerous articles have been published in the special education literature on the subject of CLD children with disabilities in the public schools. Some experts consider these articles to be overly simplistic and stereotypical (i.e., the articles focus primarily on findings and discussions of the overrepresentation and underrepresentation of certain racial or ethnic groups in special education; see Harry, 1992; Smith & Tyler, 2010). Following the discussion of cultural and linguistic diversity, I present a brief review of the relationship between socioeconomic status (SES) and the transition to a quality adult life. Finally, a comprehensive review of the literature on the transition experiences of CLD youth with disabilities makes up the bulk of the chapter. Much of the literature reviewed presents the words and experiences of CLD families of youth with disabilities in the transition planning process. I identify and discuss common themes in this

Table 1.1. National Longitudinal Transition Study–1 data on transition outcomes of minority and nonminority youth with disabilities

Transition outcome	< 2 years	3–5 years
Competitive employment (%)		
Whites	53.1	60.8
African Americans	25.5	47.3
Hispanics	49.4	50.5
Earnings > $6/hour		
Whites	8.7	46.3
African Americans	14.2	13.7
Hispanics	0.1	25.0
Postsecondary school attendance		
Whites	14.8	27.5
African Americans	12.7	23.2
Hispanics	9.9	27.7
Independent living		
Whites	13.4	42.3
African Americans	5.1	25.5
Hispanics	15.2	31.1

Source: Blackorby and Wagner (1996).

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Table 1.2. National Longitudinal Transition Study–2 data on transition outcomes of minority and nonminority youth with disabilities

Transition outcome	Within 4 years of leaving school (%)
Overall rate of engagement	
Whites	89
African Americans	67
Employment only	
Whites	39.9
African Americans	16.4
Hispanics	41.5
Employment and postsecondary education	
Whites	34.4
African Americans	24.7
Hispanics	21.0

Source: Newman, Wagner, Cameto, and Knokey (2009).

literature and highlight implications for school personnel interacting with CLD families of youth with disabilities in the transition years and the planning process.

WHAT IS MEANT BY THE TERMS *CULTURAL DIVERSITY* AND *CULTURAL AND LINGUISTIC DIVERSITY*?

Barrera and Corso (2003) presented an excellent discussion of the terms *cultural diversity* and *cultural and linguistic diversity,* which they considered synonymous. (These terms are also used synonymously throughout this book.) They noted that the term *cultural diversity* is used by many to "identify differences that are perceived to stem from culture," focusing on racial and ethnic heritage or identity differences "without examining or controlling for actual differences in behaviors, languages, values, and beliefs" (p. 5). They further pointed out that cultural diversity is not a static quality, cannot be reliably determined by ethnicity alone, and should not be looked at as a "risk factor that must somehow be lessened or reduced" (p. 5). When education professionals and practitioners make any of these assumptions, this can potentially lead to labeling and stereotyping, which limits their ability to respect the diverse practices of others and to rely on these individuals as a helpful resource. The authors pointed out that *cultural diversity* and people who are considered *culturally diverse* are relative because "no single person can be said to be diverse, culturally or otherwise, except in reference to other persons or environments" (p. 6). Cultural diversity, then, is not based on ethnicity or an individual characteristic, nor is it defined by a given cultural group or community. Rather, these are only indicators of cultural diversity. Instead, Barrera and Corso (2005) suggested that cultural diversity is defined and characterized by the interactions and comparisons between people within a given environment rather than a trait or characteristic that resides within a given individual.

The challenges involved with interacting with people from a different culture in a strange or uncomfortable environment can produce emotional stress and discomfort. For example, consider an individualized education program (IEP) team discussing a transition goal of independent living for a Latina student with a disability whose mother wants her

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to keep living at home and help care for the family. Barrera and Kramer (as cited in Barrera & Corso, 2003) described this as a *culture bump,* an experience of cognitive and emotional dissonance between people of differing values, beliefs, and worldviews. It is this context that forms the basis of the discussion in this chapter and throughout this book. A potential explanatory variable for the poor transition outcomes of CLD youth with disabilities is in the cultural bumps that occur when CLD families interact with school professionals who differ in their beliefs, values, and worldviews regarding transition. This disconnect subsequently can result in lower quality transition planning and delivery of transition services to CLD youth with disabilities.

WHAT ARE THE EFFECTS OF LOW SOCIOECONOMIC STATUS AND POVERTY ON THE TRANSITION EXPERIENCES OF CLD YOUTH WITH DISABILITIES?

A high percentage of minorities have a low SES, as evidenced by data from the U.S. Census Bureau (2001). The poverty rate is 11% for Asian Americans/Pacific Islanders, 23% for Latinos, 24% for African Americans, and 26% for American Indians, compared with 8% for Whites. A strong negative correlation exists between poverty and the quality of adult life. People living in poverty often have limited or no access to quality health care, prenatal care, or adequate nutrition. Further effects of poverty are low-quality housing; transiency; homelessness; and limited access to high-paying jobs, long-term job security, career advancement, and employee benefits. Children living in poverty frequently have little or no access to high-quality preschool programs, attend substandard schools, and drop out of school at a higher rate. Often young adults living in poverty do not have the means to pay for a college education and are forced to enter the work force in order to meet their basic survival needs. Opportunities for employment are limited for individuals without advanced education and training. All of these effects of poverty clearly can have a lifelong impact on individuals, beginning in the school years with potential learning and behavior problems and continuing into adulthood with lower quality employment and life satisfaction outcomes (Smith & Tyler, 2010). Hence, it can be argued that a direct relationship exists between SES and the transition to a quality adult life independent of one's cultural or linguistic background.

WHAT ARE THE EXPERIENCES OF CLD FAMILIES OF YOUTH WITH DISABILITIES IN THE TRANSITION PLANNING PROCESS?

Elsie, a bilingual Puerto Rican woman in her late 20s, describes a transition meeting for one of her Latina students with a disability:

> A perfect example, one of my students, the parent doesn't know English, undocumented, but just a real nice person, comes always to all the meetings. But when we have the meeting, I don't know if it's the fact that even though he knows me, he doesn't know everybody else involved, and this is a child who needs a lot of services, so there are a lot of people in our meetings. And I believe he feels like, you know, "What am I doing here?" He just stays really quiet, and when I ask him a direct question, that is the only time he participates. (Trainor, 2007, p. 97)

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Elsie was a practicing high school special education teacher in Del Centro, a midwestern community in the United States whose high school population was 68% Latino (of Puerto Rican and Mexican heritage), the majority being Spanish speakers. Elsie was selected to serve as a community connector in a project designed to promote culturally responsive person-centered planning (PCP) in transition. She shared a cultural and linguistic background with some of the young adults with disabilities who participated in the project, resided in their community, and was acquainted with their families (Trainor, 2007). Her comments about a father feeling overwhelmed by the transactions that took place at the transition meeting for his child are indicative of the challenges faced by many CLD families of youth with disabilities in the transition planning process.

Lupe Espinosa's Transition Planning Meeting

Elizabeth Espinosa is a Latina in her mid-30s who emigrated to the United States from Mexico 5 years ago. She is the mother of a 16-year-old girl named Lupe, who has a moderate developmental disability. The transition planning meeting at her daughter's high school begins promptly at 10:45 a.m. during the prep period of Lupe's special education teacher. Also in attendance are the school psychologist, an employment specialist for the district, a Spanish-speaking English language learner (ELL) teacher who will serve as translator, and an administrative designee. Lupe's service coordinator from the developmental disability center attends the meeting, as does Lupe herself.

The special education teacher begins by explaining to Mrs. Espinosa and Lupe that the primary purpose of the meeting is to plan for Lupe's remaining high school program and to discuss goals for Lupe's future. Mrs. Espinosa indicates that she understands. The special education teacher and school psychologist summarize Lupe's cognitive and academic skills and state that they believe the best type of program for Lupe would be one that teaches her daily living skills, employment skills, and independent living skills so that she can make the transition to someday "being on her own as much as possible." They further indicate that this type of program may not lead to a high school diploma, but that Lupe will receive a certificate of attendance or can enroll in a transition program for 18- to 22-year-olds in the school district if she decides not to exit high school.

Mrs. Espinosa again indicates that she understands and says that she has been helping teach Lupe things that she can do at home so that she can help out with the family when she completes school. The employment specialist then tells Mrs. Espinosa that many of the fast-food restaurants in the area are willing to hire students with moderate to severe disabilities and that she would like to place Lupe in one of these jobs in the near future. Mrs. Espinosa tells the employment specialist that she was hoping that Lupe could someday work in a family member's dress shop as a seamstress because she is good at sewing. She was also hoping that Lupe might be able to take some classes at the local community college after completing high school, but not for quite a while, because Lupe is needed at home to help take care of her aging grandparents and the younger children in the family. The special education teacher says that she appreciates what Mrs. Espinosa is saying, but that students such as Lupe usually are not successful in community college and

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need a more basic education to succeed in life; that is why she is recommending that Lupe get some job experience. She further states that students who receive special education services usually need to be supervised, and the high school already has arrangements with the fast-food restaurants in the area; it may be a problem to try to make similar arrangements at the dress shop. Mrs. Espinosa responds that the family does not own a car to help Lupe get to work and that Lupe can walk to the dress shop and would not have to work with strangers there. The special education teacher says that transportation should not be a problem because she can teach Lupe to use public transportation to get to and from the worksite and that she thinks it would be good for Lupe to meet new people. Mrs. Espinosa indicates that she understands.

The transition plan, which contains goals discussed by the special education teacher and the employment specialist, is subsequently presented to Mrs. Espinosa for her signature. There is little time to review or discuss the goals in detail because the preparation period is about to end and the special education teacher needs to return to her classroom. The special education teacher tells Mrs. Espinosa that the transition plan will be sent to her in Spanish in the next couple of weeks. It had not yet been written in Spanish because the team wanted to present it first to Mrs. Espinosa for her approval. Mrs. Espinosa is then asked to sign the transition plan. Mrs. Espinosa says that she understands and signs the plan. The team ends the meeting by thanking Mrs. Espinosa and Lupe for coming. Mrs. Espinosa thanks them as well.

The case study of Lupe Espinosa illustrates a number of challenges faced by CLD families of youth with disabilities in transition planning meetings. These include a lack of culturally responsive dialogue, a lack of understanding and respect for the family's culture, and a failure to acknowledge the family's hopes and dreams for their child's future. In fact, a body of literature exists on the lack of culturally responsive transition planning for CLD families of youth with disabilities. Table 1.3 contains a summary of the overall themes found in this literature. Table 1.4 contains implications for practitioners derived from these themes.

Lack of Understanding of Our Culture: Our Culture as a Liability

Rueda, Monzo, Shapiro, Gomez, and Blacher (2005) stated that the transition models, laws, and policies in this country assume that all parties involved in the collaborative process share corresponding values and goals about transition (e.g., goals focused on adult independent functioning and productivity). However, these authors noted that these assumptions do not hold up well in all cultures that make up American society. Findings from focus group interviews with Latina mothers of children with disabilities demonstrated a "strong pattern of shared vision by these mothers; the overarching theme that emerged from the data was the mothers' view of transition as *home-centered, sheltered adaptation,* as opposed to a model emphasizing independent productivity" (Shapiro, Monzo, Rueda, Gomez, & Blacher, 2004, p. 406, as cited in Harry, 2008). This is clearly illustrated in the case study of Lupe Espinosa: Mrs. Espinosa's vision for Lupe was for her to live at home, help with family and child care needs, and work in a family-owned dress shop in the neighborhood. Adult independent functioning and productivity were not specific goals that Mrs. Espinosa

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Table 1.3. Themes in the literature and from focus groups with culturally and linguistically diverse families regarding transition for youth with disabilities

Theme	Supportive literature
Lack of understanding of our culture; our culture as a liability	Brandon and Brown (2009) Gil-Kashiwabara, Hogansen, Geenen, Powers, and Powers (2007) Harry (2008) Pewewardy and Fitzpatrick (2009) Rueda, Monzo, Shapiro, Gomez, and Blacher (2005)
Lack of respect for us and our children	Brandon and Brown (2009) Harry (2008) Lai and Ishiyama (2004) Rueda et al. (2005)
Lack of acknowledgment of our hopes and dreams for our child's future	Lai and Ishiyama (2004) Landmark, Zhang, and Montoya (2007) Pewewardy and Fitzpatrick (2009)
Lack of understanding of the legal requirements for transition	Rueda et al. (2005) Landmark et al. (2007) Povenmire-Kirk, Lindstrom, and Bullis (2010)
Racial and cultural stereotypes and biases of school professionals	Brandon and Brown (2009) Geenen, Powers, Lopez-Vasquez, and Bersani (2003) Gil-Kashiwabara et al. (2007) Harry (2008) Landmark et al. (2007)
Immigration issues, lack of language proficiency, and differences in cultural attitudes and norms affecting our views of transition for our youth	Geenen et al. (2003) Kochhar-Bryant and Greene (2009) Lai and Ishiyama (2004) Leake and Boone (2007) Olivos (2009) Povenmire-Kirk et al. (2010) Rueda et al. (2005) Trainor (2007)
Generational conflicts related to the transition to adult life	Kochhar-Bryant and Greene (2009) Leake and Boone (2007)

had for Lupe in the distant future. Similarly, Pewewardy and Fitzpatrick (2009) pointed out that most American Indian families ultimately conceive of caring for and supporting children with disabilities as an expression of their native cultural beliefs. For example, they believe that disability is part of the spirit that inhabits the body rather than a defect. Their child is accepted by them and considered a member of their community. Therefore, they are reluctant to seek outside services for a child or to look for the child to leave the tribal community as he or she grows older. This is also true for Mrs. Espinosa, who did not want an employment specialist working with Lupe but rather wanted to have Lupe work in a family-owned business in the neighborhood. Moreover, Mrs. Espinosa was anxious about Lupe being exposed to strangers in the workplace. Rueda et al. reinforced these points by noting that although the special education system repeatedly tries to view the young adult child with a disability as an autonomous individual, for many Latina mothers of children with

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Table 1.4. Implications for practice for interacting with culturally and linguistically diverse families of youth with disabilities in the transition planning process

1. Get to know a family's cultural background and beliefs when planning transition goals for their child.
2. Ask for, listen to, and respect parents' perspectives and what they have to say about their child with a disability.
3. Encourage parents to share their hopes and dreams for their child's future, even if they are different from your beliefs about the child. Support their hopes and dreams as much as possible by using them to help craft transition goals reflective of a positive future for the child and the family.
4. Provide families of youth with disabilities basic information about special education law related to transition in a form that is easy for them to understand.
5. Be sensitive to the basic survival needs of families (e.g., employment that cannot be interfered with) by scheduling meetings at a time and place that is convenient for them.
6. Be aware of your attitudes about families when interacting with them in conferences and meetings. Always act professionally, and be willing to show empathy and sensitivity for their life circumstances.
7. Take the necessary time to build trust, rapport, and credibility with immigrant families of youth with disabilities to help ease potential fears of deportation.
8. Provide transition materials and discussions in a form that is easy for minority families to understand.
9. Keep an open mind because families may have different conceptions of individualism and independence and the importance of family and home.

disabilities this approach represents a "disturbing violation" of the views "of the child as embedded in the family" (p. 412). Clearly this applies to Mrs. Espinosa. Although in the transition meeting she often said, "I understand" when the special education professionals were presenting their plan designed to promote adult independence for Lupe, Mrs. Espinosa's words were hardly a ringing endorsement of this plan.

The transition models, laws, and policies in this country assume that all parties involved in the collaborative process share corresponding values and goals about transition (Rueda et al., 2005).

The theme of culture as a liability appears in a number of articles cited in Table 1.3. In a survey conducted by Gil-Kashiwabara, Hogansen, Geenen, Powers, and Powers, parents of Latina students with disabilities were more likely than parents of Anglo students with disabilities to endorse the statement "People expected less of her [my daughter] because of her race or culture" (2007, p. 85). One student quoted in the article mentioned the following about the way CLD students, including Latinas, are treated in school:

IMPLICATIONS FOR PRACTICE

Get to know a family's cultural background and beliefs when planning transition goals for their child.

> Many times at schools how you are treated depends on how the teachers are, and the teacher's opinion of the race. So, some teachers are very helpful in many ways, and some will kind of exclude you from the group if you're Latina or another race. (p. 85)

In Geenen, Powers, Lopez-Vasquez, and Bersani, the parent of an American Indian child with a disability described an incident that demonstrated disrespect and disregard for her child's culture:

> My daughter came home and said "I'm done. I'm not going back…this is crazy," and that one incident by itself was enough to get her out of school. She went to school and they were studying about the Iroquois…the teacher was teaching about the Iroquois and it was in the past tense. And she got mad, and then they broke up into small groups and one kid said "Why are we studying this?

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> They're all dead anyway." And Laura said "Do I look dead to you?" and then she came home and she said that's it. I'm out. (2003, p. 36)

Additional examples of culture as a liability are offered by Harry (2008), who cited a study by Harry, Klinger, and Hart (2005) in which school personnel made "common sense" assumptions about appropriate family structures for three African American families living in poverty. The school personnel believed that because only five of the mother's nine children were living with her, the others must have been "farmed out somewhere," a demeaning, disrespectful phrase they used to imply that the mother did not care about her children and had abandoned them. In fact, the other four oldest children (i.e., those who were not living with the mother) were living with their paternal grandparents in another state.

"Deficit mothering" assumptions such as these were also illustrated in an ethnographic study by Lea (2006, as cited in Harry, 2008). A young African American mother who was getting private speech therapy for her son with a disability was quoted as saying that the service provider saw her as "just another Black girl who had a baby and not married…I know she look down on me but I just play the game…They don't know me. They don't know nothin' about me" (Lea, 2006, as cited in Harry, 2008, p. 376). Gil-Kashiwabara et al. mentioned that "many Latinas are stereotyped as caring more about marriage and childbearing than going to college; subsequently postsecondary education is not encouraged in their transition planning" (2007, p. 89). This false assumption is illustrated in the case study of Lupe Espinosa. Although Mrs. Espinosa wanted Lupe to help at home with the family, she also wanted her to someday take community college classes; however, Mrs. Espinosa was discouraged by the special education teacher who said that students such as Lupe usually are not successful in community college and need a more basic education to succeed in life. A similar point was raised in an article by Brandon and Brown on ways to increase the involvement of African American families in the special education process:

> There appears to be a recursive cycle concerning the noninvolvement of African American parents in the school setting. Parents do not feel welcome, and educators believe that parents' lack of involvement signals apathy…school personnel must understand the barriers created within the school that might lead to negative perceptions and poor parental participation. (2009, p. 87)

These comments apply to many CLD families, including the Espinosas. Although Elizabeth was thanked at the end of the meeting for her participation, she could hardly be described as having been an active participant. Her several comments of "I understand" are possible indicators of her withdrawing from more active participation because of feeling unwelcome at the meeting.

A stereotype about many Latina mothers is that they care more about marriage and childbearing than going to college (Gil-Kashiwabara et al., 2007).

Lack of Respect for Us and Our Children

According to Brandon and Brown (2009), many African American parents of children with disabilities feel a sense of alienation and estrangement when interacting with education professionals because of a perceived lack of educator respect for them. Rueda et al. (2005),

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for example, noted that some of the Latina mothers in their focus groups believed that their involvement in the transition decision-making process was only "perfunctory" and that many professionals demonstrated an attitude of preferring that the mothers be less involved and less informed. Not providing work placement and transition information to the mothers in Spanish was offered as an example of this finding. Similarly, the case study of Lupe Espinosa demonstrates a lack of respect for the language differences of many members of the Latino community: The transition plan and information, although orally translated into Spanish, was not written in Spanish.

In the focus group of Chinese parents of youth and adults with disabilities interviewed for this book, the issue of a lack of respect from school personnel was evident in many comments. Participants mentioned that in their culture and community, parents want and are expected to help their child do everything that he or she is capable of doing. This includes parents being willing to spend extra time and money and cutting other family expenses in order to help their child succeed. One parent even commented, "The child's outcome in life reflects on the parent's responsibility; we are their parents for their whole life, whether they are disabled or not!" Despite this perspective, the parents did not feel respected by the school personnel with whom they interacted during the transition planning process for their children. Comments made that exemplified this feeling included 1) "Chinese family expectations for our children include academics but they think this expectation is too high," 2) "Sometimes we feel that we have to prove what our children can do," 3) "If parents don't ask for certain things, they don't tell you," and 4) "Schools should listen to what our hopes and dreams are for our children rather than assuming our child can't learn or do something; some children can learn on their own." A study published by Lai and Ishiyama (2004) on the involvement of Chinese Canadian mothers of children with disabilities yielded similar findings. The authors of this study offered the following observation:

"The child's outcome in life reflects on the parent's responsibility; we are their parents for their whole life, whether they are disabled or not!" (Chinese parent of a youth with a developmental disability).

> Although the value of education and devotion to the child drove the participants to be involved in their children's education, conflict resulted from differences of values and practices, the avoidance type of conflict resolution, and the language barrier moved the participants from active school involvement. (p. 104)

Harry (2008) reinforced many similar comments and findings in her review of the literature on collaboration with CLD families, noting that cross-cultural misunderstandings, assumptions of family impairments, and professionals' lack of awareness of their own biases often serve as obstacles to more active participation in special education of CLD families of children with disabilities.

IMPLICATIONS FOR PRACTICE

Ask for, listen to, and respect parents' perspectives and what they have to say about their child with a disability.

Lack of Acknowledgment of Our Hopes and Dreams for Our Child's Future

In the case study of Lupe Espinosa, Mrs. Espinosa's hopes and dreams for her daughter's future are not acknowledged by the transition planning team. Mrs. Espinosa wants Lupe

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