

Perceptions of Disability and Special Education Services: The Perspectives of Korean-American Parents of Children with Disabilities

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Abstract

Parents' perception of disabilities and special education services can impact the way they interact with professionals providing services for their children with disabilities. In addition, the cultural background of parents plays an important role in their perception of disabilities, as well as how they communicate with professionals. Thus, it is essential to examine how cultural contexts influence Korean-American parents' viewpoint of disability and their perception of special education services in order to improve practice when providing appropriate special education services. This paper provides a review of the literature about the perceptions of Korean-American parents of children with special needs in terms of disability and special education services. The difficulties these children encounter in receiving proper special education services will also be discussed. Suggestions for better understanding cultural issues and providing appropriate support for Korean-American children with disabilities will be offered. Lastly, implication for practitioners will be discussed.

Perceptions of Disability and Special Education Services: The Perspectives of Korean-American Parents of Children with Disabilities

Perceptions, viewpoints, and attitudes toward disability (Choi & Lam, 2001; Erickson, Devlieger, & Sung, 1999; Hwang & Charnley, 2010), as well as processes for diagnosing and treating of disability (Cho & Gannotti, 2005) differ from culture to culture. Understanding the culture of the family such as the family's interpretation of disabilities plays an important role in building partnerships with parents of children with disabilities (Lamorey, 2003). Thus, it is imperative to examine how social and cultural contexts may affect Korean-American parents' viewpoint on disability, especially given the increase of the Korean-American population in the United States (U.S.).

The Korean-American population in the U.S. was 1.4 million in 2010 (Hoeffel, Rastogi, Kim, & Shahid, 2012). This population has risen from 1.1 million in 2000 representing a 27 percent increase. Korean is now the fourth most prevalent non-English language spoken by children in the U.S. public schools, preceded only by Spanish, Vietnamese, and Hmong (Hopstock & Stevenson, 2003). However, disaggregated data on the Korean-American student population with disabilities has not been recorded and is instead included among the larger Asian-American population (Erickson et al., 1999; U.S. Department of Education, 2009). Cho and Gannotti (2005) indicated that studies have begun to focus on the impact of having a child with a disability on Asian-American parents. Studying Korean-American parents' experiences of

disability, their attitudes toward their children with disabilities, and their perceptions of special education services can provide a better understanding of Korean-American parents' cultural attitudes regarding disabilities and special education (Cho & Gannotti, 2005; Erickson et al., 1999; Kim, Lee, & Morningstar, 2007; Park & Turnbull, 2001; Park, Turnbull, & Park, 2001). Through this, professionals may gain a better idea of how to develop and provide appropriate special education services in culturally sensitive ways for Korean-Americans with disabilities in the U.S. (Cho & Gannotti, 2005; Erickson et al., 1999; Kim et al., 2007; Park & Turnbull, 2001; Park et al., 2001).

Korean-American Parents' Perceptions of Their Child's Disability

In order to understand the perception of many Korean-American parents of children with disabilities, it is helpful to first look at the traditional Korean family structure. It is also useful to examine the influences of other factors operating within the U.S. that shape the Korean-American experience.

The Korean Context: Confucianism

Traditional Korean society features a family structure based on Confucianism (Shin & Koh, 2008), which directly affects the meaning of disability for Korean-American families (Erickson et al., 1999). According to Confucianism, the family is the fundamental unit of society. Pride and dishonor stem from family characteristics and the individual is seen as a reflection of his or her family; individual success brings great admiration for one's family, and, conversely, individual failure brings shame on one's family (Hwang & Charnley, 2010). Thus, within a Confucianism framework, disability is associated with family dishonor and shame (Hwang & Charnley, 2010).

The philosophy of Confucianism also emphasizes absolute respect and deference to authority and elders (Park & Turnbull, 2001). Younger generations usually respect and provide care for older generations; however, if a child has a disability, that disability often will prevent the child from caring for the aging parents and performing the rites that memorialize ancestors (You & McGraw, 2011). Therefore, "individuals with disabilities are stigmatized in Korea partly because they are viewed as people who threaten reciprocal family ties" (You & McGraw, 2011, p. 580). This respect for authority also influences the way Korean-American parents interact with educators and other professionals. Korean-American parents are likely to be reluctant to share their needs with professionals or to disagree with teachers (Cho & Gannotti, 2005; Lee, Turnbull, & Zan, 2009; Park & Turnbull, 2001; Park et al., 2001; Shin & Koh, 2008). Instead of engaging in dialogue with educators, parents tend to be the passive recipients of professionals' decisions (Lee et al., 2009).

Thus, cultural and linguistic differences must be considered when teachers interact with Korean American parents of children with disabilities (Cho & Gannotti, 2005). Teachers should take into consideration that parents' understanding of the nature of disabilities, their practices in raising children, and their willingness to use special education services will likely be affected by their cultural and social contexts (Cho & Gannotti, 2005).

Reactions after Notification of Their Child's Disability

An initial crisis often occurs when Korean-American parents are informed that their child has a disability. In Cho et al.'s (2000) study of sixteen Korean-American mothers who had children with disabilities, several reported feelings of anger, denial, shame, self-blame, and sorrow. For example, one participant said: "I was hopeless and lost the meaning of my life when I learned that my daughter has autism" (Cho et al., 2000, p. 241). More specifically, seven of sixteen Korean-American mothers, and even some family members, went as far as planning to commit suicide with their child with a disability. This was perceived as the one way to save the extended family members from shame or to escape the harsh realities and responsibilities, such as financial hardship, that oftentimes come with raising a child with disabilities (Cho et al., 2000).

The shame parents and families experience is exacerbated by the perception that disabilities are caused by poor maternal care. Traditionally, in Korea, newborn babies are considered to be a year old because the first year in the womb is thought of as a crucial time in the child's education. As a result, Korean culture places a strong emphasis on proper maternity care. This emphasis often causes parents to blame themselves if a child is born with a disability (Cho et al., 2000). According to Erickson et al. (1999), Korean-American women seem unanimous in their belief that pregnant mothers' exposure to toxic chemicals, drugs, alcohol, or a poor diet could result in giving birth to a child with a disability. Other explanations for conceiving a child with a disability include viewing the disability as punishment for sins of a past life or a curse (Erickson et al., 1999; Cho et al., 2000).

Religious Influences on Parents' Perceptions of Their Child's Disability

Cho et al. (2000) contended that many Korean-American parents' adoption of Christian religious beliefs sometimes helps them transform negative thoughts about their child's disability to positive cognitive and emotional conditions regarding their child's disability. In Cho et al.'s study, twelve of the sixteen Korean-American parent participants who had converted to Christianity viewed their child's disability as part of a divine plan. Cho et al. indicated that this religion helped release parents from self-blame, shifting their feelings from hopelessness to hope, even though their first purpose in joining a church was to receive strong support from the immigrant community. Cho et al. also found that religious parents have asserted that their children with disabilities have made significant contributions to their lives by strengthening their faith and helping them develop patience and express love. Thus, despite their immigrant status and the cultural influence of their home country, Korean-American parents who are religious have been able to alter their perception of their child's disability.

In addition, Korean churches attended by Korean-American parents provide support through offering disability services. For example, *Joy Center* is a Korean Christian non-profit organization for people with disabilities and *Mil Al* is a Korean mission organization for people with disabilities. It is featured in thirteen branches throughout the country in cities such as Boston, Chicago, Baltimore, New York, and Los Angeles (Kim et al., 2007). These organizations provide services such as free housing for adults with disabilities, free lunch, transportation, and recreational activities for Korean-American children with disabilities (Kim et al., 2007).

Experience of Public Attitudes toward Children with a Disability

One Korean-American mother experienced public reactions to her child's unusual behavior in both Korea and the U.S., but she felt that people in Korea were much less accepting of and less knowledgeable about individuals with disabilities (Cho et al., 2000, 2003). Kim and Horn (2008) researched public reactions to individuals with a disability in Korea and the U.S. They found that five of ten mothers of children with disabilities often encountered negative reactions from the community when they used public transportation such as subways and buses in Korea. To further support this assertion, one immigrant mother said that people in the U.S. had more knowledge about disability and, therefore, displayed more accepting attitudes toward individuals with a disability (Cho et al., 2000; 2003). Additionally, people in the U.S. are perceived to have a higher tolerance level for the public misbehavior of children with disabilities and their different appearance, although several of the mothers disagreed with this position (Cho et al., 2003). Kim and Horn (2008) also pointed out two explanations of why Korean people are less knowledgeable about disabilities than Americans. First, Korean society tends to be much more homogeneous than American society, as a result of which Koreans have difficulty understanding differences in general; "Korean people have had less exposure and thus are less likely to be sensitive to diversity in general and in particular to people with disabilities" (Kim & Horn, 2008, p. 305). Second, the Individuals with Disabilities Education Improvement Act of 2004 (IDEIA) and the Americans with Disabilities Act of 1990 (ADA), which guarantee free public special education and other services in the least restrictive environment represent laws protecting the treatment of people with disabilities. This is in contrast with Korea, which has had a relatively short history of promoting special education in comparison with the U.S. (Kim & Horn, 2008). The increased parental stress and difficulty in raising children with disabilities may be the result of continued negative public attitudes toward individuals with disabilities, and a lack of social services (Cho et al., 2003).

Implications of Korean-American Parents' Perceptions of Disability for Schools

Some Korean-American parents are likely to hide their child's disability and consider suicide when they learn that their child has a disability (Cho et al., 2000). They believe that disability is associated with dishonor and shame and they want to save face (Hwang & Charnley, 2010). Therefore, it is crucial for service providers to be on the alert for suicidal ideation, especially after the diagnosis when parents have the lowest morale (Cho et al., 2003). Cho et al. (2000, 2003) also pointed out that professionals can help devastated mothers by connecting them to other parents in similar situations, support groups, and professionals who have the capacity to understand their cultural context so as to help illuminate and address suicidal thoughts and hopelessness.

Korean-American Parents' Interactions with Special Education Services in the U.S.

Most Korean-American parents whose children receive special education services in the U.S. are satisfied with the quality of their children's education (Cho et al., 2000; 2003; Cho & Gannotti, 2005; Park & Turnbull, 2001). For example, one parent in Park and Turnbull's (2001) research said, "It was the first Individualized Education Program (IEP) meeting that I had in the U.S and I was so moved by the fact that these eight people gathered only for my daughter" (p. 137). After attending their first IEP meeting, many parents expressed how impressed they were that people cared, talked freely, and made plans for their children (Park & Turnbull, 2001). In contrast, IEP meetings in Korea usually only include the special education teacher, general education teachers,

and the parents (Lee et al., 2009).

More than half of the ten mothers who participated in Cho and Gannotti's (2005) research had attended workshops on how to prepare for an IEP meeting or training (Cho & Gannotti, 2005). In addition, most had attended Korean-American family support groups and understood the rights and responsibilities associated with special education (Cho & Gannotti, 2005). When Korean-American parents had issues regarding their children, they were able to raise the issues in the IEP meetings and openly discuss them with the professionals and parent advocates until their concerns were resolved (Cho et al., 2000).

Communication with Professionals

The attitudes of the Korean-American parents toward collaborating with professionals were heavily based on the extent of the parents' knowledge of the system, their perceptions of their children's disabilities, and their level of English proficiency (Kim et al., 2007). Eight of ten parents (80%) in Park, Turnbull, and Park's (2001) study stated that their inability to speak fluent English prevented them from building smooth partnerships with professionals.

Regardless of their level of acculturation, most parents said that they tend to follow the professionals' directions and accept their opinions without objection or question (Kim et al., 2007; Park & Turnbull, 2001; Park et al., 2001). One of the parents reported, "Koreans are very compliant to professionals and we are taught to say 'Yes' to teachers, whereas being assertive is so important in the U.S." (Park et al., 2001, p. 163). As stated previously, the idea of hierarchy based on Confucianism influences the way the professionals and parents communicate; parents tend to be the recipient of professionals' decisions (Lee et al., 2009).

Although Korean-American parents of students with disabilities reported that overall IEP meetings were beneficial, some parents were dissatisfied with the interpreters due to the interpreter's lack of a special education background and insufficient time for interpretation (Cho et al., 2000; Cho & Gannotti, 2005; Park et al., 2001). Furthermore, four of ten Korean-American parents who participated in Kim, Lee, and Morningstar's (2007) study said that they faced difficulties in advocating for their children's preferences and needs in IEP meetings. These difficulties left them feeling conflicted; since they felt they had to follow the professionals' suggestions even when they did not feel those suggestions would be beneficial (Kim et al., 2007).

Even though some barriers to communication exist for all professionals, each of the mothers in Cho and Gannotti's (2005) study could recall at least one professional they regarded with great respect. These professionals commonly treated their child with respect and care, as they made positive comments, demonstrated their teaching capabilities, and set clear objectives and goals for the individual child, while valuing families' input about the children's education (Cho & Gannotti, 2005).

Special Education and Related Services

One hundred percent of the Korean-American mothers in the Cho et al. (2000) study ($n = 20$) agreed that the U.S. is the better place to raise their children with disabilities, since it provides many services that are not offered in Korea, such as free public special education and early

intervention. People who had lived in the two countries with their children with disabilities stated that the U.S. has better social services and greater public acceptance than Korea (Cho et al., 2000).

The support from special educators, school psychologists, and home-based service providers was extremely beneficial to the Korean-American parents since parents in Korea only receive assistance from the special education teachers (Cho et al., 2003). Also, the privilege of having benefits such as Medicaid and Social Security Income (SSI) made the parents feel extremely grateful because Medicaid helps alleviate their concerns about medical costs and SSI diminishes their financial hardships (Park & Turnbull, 2001). Cho and Gannotti (2005) pointed out that parents of young children with disabilities in Korea must bear the financial burden of early intervention and related services. The availability of similar free services for Korean-American parents in similar circumstances in the U.S. alleviated their stress and financial difficulty (Cho & Gannotti, 2005).

Impediments to receiving proper special education services include the excessive paperwork required by various service agencies, the lack of time and flexibility to build partnerships with professionals, the frequent change of service providers, and professionals' heavy caseloads (Park et al., 2001). According to Park et al. (2001), one mother even stopped using the subsidy money due to her limited English proficiency and the excessive paperwork. In addition, another mother said that her child's school scheduled such short parent conferences that she never had sufficient time to discuss her concerns with her child's teachers (Park et al., 2001).

Recommendation and Implications for Practitioners

Given the increase of the Korean-American population in the U.S. and the studies that help illustrate the Korean-American parents' experiences of raising their children with disabilities, it is necessary to offer recommendations for practitioners. The limited, but growing, body of research on the Korean-American parents' interactions with the special education service represents the starting point.

Recommendation for Educators and Professionals

The Korean-American parents stated that they were extremely grateful for professional services and support when provided in a translated form by well-informed individuals (Cho et al., 2000). Negative views of their children with disabilities among professionals hindered them from acquiring better service (Kim et al., 2007). The Korean-American parents described having a *special heart* as the quality most needed in professionals. They thought that those whose work is to help people with disabilities should prioritize compassion over salary and other considerations. In fact, eight of ten Korean-American parents participating in Kim et al.'s (2007) said that people who do not have a special heart constitute an obstacle to their child's progress. For example, one father criticized those who are not committed to their work by saying that "they just do nothing but babysitting students with disabilities and pretend to do something when parents visit in the classroom" (Kim et al., 2007, p. 258).

Language barriers impede Korean-American parents' participation in school meetings and meetings with professionals (Cho & Gannotti, 2005; Kim et al., 2007; Park et al., 2001). Kim et

al. (2007) suggested that the written form of communication might be beneficial to Korean-American parents. In addition, providing written materials in advance would help the parents to participate in school meetings and conferences (Park & Turnbull, 2001). Park et al. (2001) also argued for providing more time for Korean-American parents to communicate. For example, teachers and professionals could schedule extra time for them to read documents and consider options before parents are required to make important decisions (Park et al., 2001). Lee, Turnbull, and Zan (2009) also argued that parents should be encouraged, in a way that is supportive, to voice their concerns and desires, and that teachers should be culturally sensitive in their communication with parents. Park and Turnbull (2001) recommended using a simple symbol system, such as a short video clip of the child, and putting important information on paper when communicating with the parents. This facilitates communication between the professionals and the parents with limited English proficiency because it does not embarrass parents but keeps them notified (Park & Turnbull, 2001).

Another critical strategy for improving parent-professional relationships is to ensure that teachers enhance their cultural competence (Kim et al., 2007). Korean values and traditions in the Korean-American family seem to endure regardless of the length of time spent in the U.S. or education level (Cho & Gannotti, 2005; Kim et al., 2007; Park & Turnbull, 2001; Park et al., 2001). For example, Korean-American parents are more likely to use modest expressions to complain rather than more direct language (Park et al., 2001). Thus, in addition to the language barrier, the differences in communication style (such as using indirect messages) should be considered when communicating with Korean-American parents.

Additionally, a more comfortable atmosphere for the parents would help them express their opinions, gain clarification, persuade professionals, and make suggestions (Cho & Gannotti, 2005). As stated before, Confucianism affects parents' attitude toward teachers, including feelings of respect and acts of deference (Cho & Gannotti, 2005; Lee et al., 2009; Park & Turnbull, 2001; Park et al., 2001; Shin & Koh, 2008), and many parents are reluctant to share their opinion with professionals (Lee et al., 2009). Thus, Lee et al. (2009) proposed that professionals verify parents' concerns about their children's education and create an environment in which parents feel comfortable in expressing their opinions.

The emphasis on interdependence, the importance of group success, and the willingness to help others is natural to Korean people (Cho & Gannotti, 2005) because they have been raised in a collective society (Lee et al., 2009). Thus, it is beneficial to connect Korean-American people who have similar experiences for information exchange and emotional support (Cho et al., 2000; Cho & Gannotti, 2005; Park et al., 2001). These support systems can also help diminish the impact of shame that may traditionally be felt by these parents.

The Need for Trained Interpreters

Information should be presented in the family's native language to expedite comprehension, and it should be accessible in a variety of formats (Kim et al., 2007) in advance. Parents have raised concerns regarding the use of interpreters in IEP meetings because the interpreters may lack important knowledge about special education (Cho et al., 2000; Cho & Gannotti, 2005; Park et al., 2001). One mother in Cho and Gannotti's (2005) study expressed dissatisfaction with her interpreter by saying, "I was extremely disappointed to learn that she knew nothing about autism

- even the terms! She spoke about deafness for autism” (p. 7).

Also, interpreters should remain neutral and prevent themselves from trying to persuade the parents to take the professionals’ advice (Park et al., 2001); they also should have sufficient time and fluency to translate English and Korean (Cho & Gannotti, 2005). One mother in the Park et al. (2001) study mentioned that the interpreter was trying to convince her to follow the professionals’ statement rather than staying neutral while interpreting. Another mother in the same study stated that “it took too long for the conversation to be interpreted back and forth between Korean and English and I was not able to finish even half of the agenda because another parent was waiting” (p. 162).

The Korean-American parents often ask the school district to provide a “qualified” interpreter; this means “(1) being fluent in both English and Korean; (2) allowing sufficient time for the meeting; (3) having knowledge of childhood disability, medical and rehabilitation terms, and available services; and (4) acting professionally, remaining objective, not interjecting with either party while translating” (Cho & Gannotti, 2005, p. 7). Recall that the use of interpreter for is guaranteed by law (IDEIA, 2004). Section 300.322(e) of IDEIA (2004) states: “The public policy agency must take whatever action is necessary to ensure that the parent understands the proceedings of the IEP team meeting, including arranging for an interpreter for parents with deafness of whose native language is other than English.”

When an interpreter is not available, it is imperative that the professional try to communicate with the parents by being attentive, speaking slowly, repeating and rephrasing important points, and being patient (Cho & Gannotti, 2005). If professionals accommodate the needs of families, parents will be able to comprehend issues raised in the meeting, ask for clarification, and contribute suggestions (Cho & Gannotti, 2005).

Limitations of Studies

It is difficult to find research studies about Korean-American parents of children with disabilities and their perception of disability and special education services. A search engine using EBSCO, ERIC and PsycINFO, revealed only eight studies about Korean-American parents’ perceptions having children with disabilities. Furthermore, most parents featured in the these studies have a child with mental retardation, autism, developmental disability, or physical disability; thus, the parents’ perception of disabilities and special education services in terms of other disabilities were not examined in this research.

Due to the small sample of participants (Cho et al., 2000, 2003; Cho & Gannotti, 2005; Park & Turnbull, 2001; Kim et al., 2007; Kim & Horn, 2008) in the research, the findings of each study are limited in terms of generalization to other Korean-American parents who have children with disabilities. The number of participants in each study varied from eight to twenty; however, it would be difficult to say the studies’ findings reflect all Korean-American parents’ perspectives; some parents had different perceptions about disability based on their Christianity (Cho et al., 2000), and a few disagreed that the U.S. public holds relatively positive attitudes toward disabilities (Cho et al., 2003).

Seven studies featured interview methodology to conduct their research on Korean-American parents' perceptions of their children's disability and special education services. The interviews all started with open-ended questions (Cho et al., 2003). However, the possibility exists that the questions did not address all the parents' perceptions of disability and special education; the questions could reflect biases based on the researchers' attitude toward disability and special education services. Three research studies used telephone interviews; however, even though the telephone interview is efficient when long distances are involved, they have limitations because this method disregards non-verbal communication (Park & Turnbull, 2001; Kim et al., 2007; Kim & Horn, 2008).

Another barrier is the lack of participation of fathers and other family members (Park & Turnbull, 2001; Park et al., 2001; Kim & Horn, 2008). All the studies featured interviews with Korean-American mothers even if the research title related to the Korean-American parent. Fathers and other family members could have different perspectives of disability and special education services in the U.S.

Conclusion

By and large, the U.S. has developed a clearer vision for supporting people with disabilities when seen through the eyes of the parent participants in this literature review. This has been associated with Korean-American parents' more favorable attitudes regarding the impact of their child's disability on the family and its social context (Cho et al., 2003). Special education services tailored to the needs of each child (Cho et al., 2000, 2003; Cho & Gannotti, 2005; Park & Turnbull, 2001) satisfy the Korean-American parents who participated in the studies reviewed in this paper. People in the U.S. have more knowledge about disabilities and a more positive attitude toward people with disabilities than people in Korea (Cho et al., 2000, 2003). All participants in the 8 studies agreed that the U.S. provides better special education services even though some participants encountered difficulty in receiving proper services because of their limited English proficiency or interpreter issues. Professionals and practitioners must continue to support Korean-American parents overcome any language barrier (Cho & Gannotti, 2005; Park & Turnbull, 2001; Park et al., 2001) and neutralize cultural issues such as parents' respectful attitude toward professionals (Cho & Gannotti, 2005; Park & Turnbull, 2001; Park, Turnbull, & Park, 2001; Shin & Koh, 2008). Due to Confucianism, which emphasizes absolute respect and deference to authority and elders (Park & Turnbull, 2001) as well as family honor (Hwang & Charnley, 2010), Korean-American parents will try to recognize teachers' statements (Cho & Gannotti, 2005; Lee et al., 2009; Park & Turnbull, 2001; Park et al., 2001; Shin & Koh, 2008) and even feel shame about their child's disability (Cho et al., 2000).

Professionals should understand parents' attitude toward teachers and provide an atmosphere in which parents have sufficient time to communicate, encourage parents' participation using the parents' preferred communication style, and offer appropriately trained interpreters for conferences and IEP meetings. To provide successful service delivery to Korean-American families that have children with disabilities, it is also important to understand and accept the hardships that the families experience (Cho & Gannotti, 2005). There is a range of suggestions available for teachers and related service personnel when considering the cultural and linguistic backgrounds of their students. The suggestions pertain to: IEP development (e.g., García &

Malkin, 1993; Zhang & Bennett, 2003); instructional planning (e.g., Cloud, 2002); and person-centered planning (e.g., Callicott, 2003), all of which can be adapted to meet the needs of an individual Korean-American family.

Research has begun to focus on Korean-American parents who have children with disabilities even though this small number of parents does not represent all Korean-American parents with exceptional children. In addition, the Korean-American parents in the studies have different educational backgrounds, English proficiency, and economic levels (Cho & Gannotti, 2005; Kim et al., 2007; Park & Turnbull, 2001; Park et al., 2001). Future research should: (a) focus on Korean-American students with disabilities and their families, (b) feature Korean-American participations in intervention research, and (c) contain sufficient descriptions of any cultural and linguistic variables to ensure ecological validity and external validity within the studies. Given the increasing population of Korean-American in the U.S., the amount of students and families interacting with special education professionals will only increase, making these studies all the more important.

In summary, understanding how Korean-American parents' perception of disability and special education services differs from, or is similar to, other culturally and linguistically diverse parents will help professionals better understand Korean-American parents who have children with disabilities. It will also benefit professionals who seek to accommodate parents' unique needs promoting a productive, positive family and school collaboration. The richer the information on Korean-Americans with disabilities, the more Korean-Americans with disabilities will receive appropriate special education services that meet their unique needs.

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