

The Professional Socialisation of Teachers in Transition: A Values Perspective

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Look, I mean, I have my own way [of teaching]. Of course I have my own way, the way I was taught, the way I do things in Romania. So that comes back to me all the time. 33 years I lived there, so 33 years I used maths in that certain way.

— Carla, teacher participant

1. INTRODUCTION

Teachers' transition between sites of professional practice can take several different forms. It may be as subtle as a teacher moving between school levels, say, from Year 8 in the middle school to Year 11 in the senior school within the same campus. A move between schools may be prompted by a teacher moving his/her family between suburbs, or from the suburb to the countryside (or vice versa). A teacher may be moving across different school systems (e.g. from independent school to state school), or between a co-educational and a single-sex school. Such transitions may be facilitated in part by the construction of new schools or the closure of those which the authorities deem not sustainable. Teachers may also have come from inter-state, or from another country on teacher exchange program, as an expatriate, or as an immigrant. In another sense, all teachers may be regarded as teachers in transition as they practise against a professional and sociocultural context in which change is the only constant. Each of these experiences potentially subjects the teacher in transition to differences in organisational and pedagogical cultures, heightening feelings of dissonance and affecting teaching effectiveness. Yet, this aspect of teacher professional socialisation has not really attracted research attention. In fact, some may expect a teacher in transition to simply 'fit in' the host culture as is represented by the school to which the teacher has joined.

Against this context, a study was designed to explore the successful experiences of teachers in transition between professional cultures. These were examined from the perspective of personal values in the socio-cultural tradition. Specifically, the study identified a range of teacher experience of dissonance as a result of perceived value differences (e.g. Seah, 2002), examined ways in which these perceived differences at the teachers' workplaces were negotiated (e.g. Seah, 2003a), and explored the affordances and constraints associated with these negotiations. This paper seeks to share some of the interpretations of the data collected through the study, particularly those relevant to the values perspective.

It is worth noting at this point that the study within which this paper is situated had been conducted in the context of secondary mathematics, and with immigrant teachers. These immigrant teacher participants had grown up, were educated, and had taught in their respective home countries before settling in Australia. It was envisaged during the conception of the study that immigrant teachers of mathematics could potentially be a rich source of information relating to professional socialisation across cultures, in terms of the possibly more intense experience of practising across geopolitical borders, and also in terms of the possibly sharper sensitivity to cultural differences as a result of teaching a supposedly culture-free subject such as school mathematics. This may help these teachers to acquire a richer vocabulary with which the relevant experiences may be articulated. Additionally, an understanding of the professional socialisation experiences of immigrant teachers is crucial in

optimising the continual supply of foreign talent in the face of imminent severe shortage of teachers in school classrooms in Australia.

2. THEORETICAL CONTEXT

2.1 *Socio-cultural conception of mathematical knowledge and pedagogy*

Working with a group of teachers of mathematics in this study has been guided by the socio-cultural conception of mathematics as a scientific discipline and as a school subject. Rather than being a body of objective knowledge which exists ‘out there’ to be discovered, mathematics is socialised knowledge which has been developed as a response to human needs. “Every people, every culture and every subculture, including every social group ... and every individual, constructs and develops its own, in a certain way *particular*, mathematics” (Gerdes, 1998, p. 47). That 6 and 4 make 10 is equally valid in Stockholm, Singapore and Auckland indicates only that these societies operate with a base ten numeration system, and thus should not be assumed to be universally true; there exist societies which still count in other bases. Similar arguments apply to the use of different measurement systems in New York (imperial) and in London (metric). Also, the optic fibre industry adopts a practice of rounding rules which are different from those often taught in schools and used in daily life (Fielding, 2003).

Similarly, school mathematics education represents socially-constructed knowledge. The more or less common canonical mathematics education being taught in many schools around the world may imply that ‘real’ mathematics is a ‘western’ product. However, one “of the greatest ironies ... is that several different cultures and societies have contributed to the development of what is called western mathematics: the Egyptians, the Chinese, the Indians, the Arabs, the Greeks, as well as the Western Europeans” (Bishop, 1990, p. 61). Also, the same mathematics content can be — and has been — taught with different approaches in different cultures. Different mathematics textbooks adopted by different schools in the same state/country had been found to validate and preserve students’ respective social status (e.g. Seah, 1999; Shan & Bailey, 1991). Mathematics teachers in transition between schools, then, are not only likely to experience cultural differences which expose culturally-based conceptions of mathematics and mathematics pedagogy, but also potentially experience these starkly, since mathematics is often considered (even amongst teachers of mathematics) to be value-free (Seah, Bishop, FitzSimons, & Clarkson, 2001).

2.2 *Values shaping an individual’s worldview*

Culturally-based differences encountered during professional socialisation are perceived in this study to be the manifestation of differences in cultural values. Values may be seen to be “an individual’s internalisation, ‘cognitisation’ and decontextualisation of affective constructs (such as beliefs and attitudes) in his/her socio-cultural context” (Seah, 2003b). As a cultural product, values help us to individually assess the extent to which particular phenomena are seen to be important, or, in Rokeach’s (1973) words, desirable or not. In this sense, values differ from beliefs since beliefs address the question of truth. Thus, while the statement ‘mathematics is useful’ reflects a belief, the individual holding this belief may or may not subscribe to the value of *usefulness*. This more personalised notion of values (over beliefs) is also reflected in the affective domain of the Taxonomy of Educational Objectives (Krathwohl, Bloom & Masia, 1964), where the value system represents more internalised forms of beliefs and attitudes, and which “concern one’s view of the universe, one’s philosophy of life, one’s *Weltanschauung*” (p. 170).

In exploring values encountered in the mathematics classroom, Bishop (1998) identified three relevant categories — general educational, mathematical, and specifically mathematics educational:

For example, when a teacher admonishes a child for cheating in a test, the values of 'honesty' and 'good behaviour' derive from the **general educational** and socialising demands of society. Then when a teacher proposes and discusses a task such as the following: "Describe and compare three different proofs of the Pythagorean theorem" the **mathematical** values of 'rationalism' and 'openness' are being conveyed. However there are other values being transmitted which are specifically associated with the norms of the institutions within which **mathematics education** is formally conducted. For example, consider the following instructions from the teacher: "Make sure you show all your working in your answers", "Don't just rely on your calculator when doing calculations, try estimating, and then checking your answers", the values implied are all about 'examination-wisdom' and 'efficient mathematical behaviour'. (p. 34)

The similar categories (i.e. general educational, pedagogical, and discipline-specific) may also be used to examine the kinds of values which are portrayed in classrooms in which other subjects are taught.

Teacher approaches to culture conflicts had been constructed by Bishop (1994); Seah and Bishop (2001) adapted it to propose ways in which immigrant teachers may resolve value differences encountered in the mathematics classroom, as shown in Table 1 below.

Table 1. Approaches by immigrant teachers to value differences (in mathematics education)

Approaches to value difference/conflict	Assumption	Teaching
Culture-blind Traditional view	There is no culture conflict	I teach mathematics in the same way I did in my home culture.
Assimilation	The Australian culture should influence the surface characteristics of my mathematics teaching.	I include the Australian cultural contexts in my teaching, such as in examples and problem sums.
Accommodation	The Australian culture should be espoused.	Planning and classroom decisions are affected by the Australian culture.
Amalgamation	The essence of my home culture and the Australian culture should guide mathematics teaching.	My teaching reflects a synthesis of teaching styles from my home culture and from Australia.
Appropriation	My home culture and the Australian culture should interact to inform my mathematics teaching.	My mathematics teaching style consistently reflects an adaptation of my home culture to local norms and practices.

In the context of this conceptual categories of teacher approaches, participants' experiences as constructed in this study were analysed to tease out their personal values and the host culture's operating values relating to each of the differences perceived in the classrooms, with the assumption that this helps to establish a more reliable understanding of what one perceives, and why one acts in particular ways in response.

3. RESEARCH METHODOLOGY

In this qualitative study, the eight teacher participants were selected from a larger group of interested participants through purposive sampling (Merriam, 1988). Amongst them were teachers from each of the different school systems (i.e. state, Catholic, independent), from metropolitan Melbourne and country Victoria, and equal number of males and females. They had variously come from Britain (Cherri), Canada (Deanne), Romania (Carla), Lebanon (Khaliq), Malaysia (Li Kang), Fiji (Manoj), India (Rana), and Ghana (Saka). For each teacher, data were collected through three lesson observations, three post-lesson semistructured interviews (Merriam, 1988), and document analyses (teacher questionnaire, and teacher marking of student written work). These multiple sources of information enhanced the validity of the findings through informing the ways each is conducted (e.g. the questionnaire feedback helped in structuring the interview items), and allowed for the triangulation of collected information.

The design of the items in the self-administered teacher questionnaire was based on a similar questionnaire used in the 'Values And Mathematics Project' in Australia. The questionnaire was designed to serve two purposes. Firstly, items were included to collect teacher participants' background information. Secondly, teacher responses provided indirect data regarding the immigrant teachers' practices, experiences and opinions relating to their mathematics teaching in Australia and in their respective home cultures. These items asked for respondents' degree of agreement to relevant value statements, preference among alternatives, and open-ended reflections on cultural comparisons of contexts related to mathematics teaching and learning.

A feature of this study is the collection of data from observing the teacher participants' professional practice. While it presented opportunities to explore socialisation issues at the interactive level (Pollard, 1982), it also helped to overcome an individual's difficulty in identifying such internalised and subconscious constructs as values (see Seah, Bishop, FitzSimons, & Clarkson, 2001). Afterall, "many values remain unconscious to those who hold them They can only be inferred from the way people act under various circumstances" (Hofstede, 1997, p. 8). One of the observation foci in the classroom visits was teacher actions in response to decision points; teacher decisions during these incidents often revealed prioritised values. The lessons were also video-recorded so that non-verbal cues might be reviewed together with the teacher participants. Verbatim transcriptions of the lessons formed the basis of analyses of the observation data.

The interviews not only acted as additional sources of data, but also allowed for clarifications of issues and questions identified in the teacher questionnaire response and during the lessons observed. Unwillingness to talk about such private matters as values is a real problem that had been reported (Chin & Lin, 1999; Leu, 1998). Demonstrating a genuine interest, fostering a more personal (albeit newly developing) relationship, and my positioning myself as a fellow immigrant teacher were three strategies which appeared to have helped the teacher participants share their respective experiences more openly. The interviews were audio-recorded, and transcripts made to facilitate analysis.

Teacher marking of — and comments in — student written work reflect their pedagogical expectations and responses to student input, underlying the teachers' own values relating to mathematics content and pedagogy. "All writing expresses and disguises dispositions, particularly values. Sometimes what a writer writes says more about the writer than about the phenomenon they write about" (Tripp, 1993, p. 92). Thus, the way a teacher graded student work, the comments he/she included, provide clues to ways in which value differences were responded to. Such teacher contribution to students' work were correspondingly coded for analysis.

4. CULTURAL VALUE DIFFERENCES REPORTED

These analyses of collected data had helped to identify a total of 35 perceived value differences amongst the eight teacher participants. Before the teachers' experiences with negotiating these differences are discussed, it may be informative to summarise several of these reported value differences:

- Of the 35 value differences perceived, a majority (23) pertained to differences in the ways the subject matter (school mathematics) was considered to be best taught/learnt. That is, most of the value differences reported were mathematics educational in nature. For example, there were cultural differences in the valuing of student *practice* of mathematical skills.
- It was found that three of the reported value differences could not be satisfactorily categorised as being either discipline-specific (mathematical), pedagogical (mathematics educational) or general educational. The relatively greater emphasis on *professional support* (compared to Britain), and on *professionalism* (compared to Lebanon) but a relatively less emphasis on *professional support* (compared to Canada) by the education system in Victoria appeared to relate to differences in the ways departments, schools and education systems valued the professional role and work of the teachers. This category of situations may probably be best classified as organisational value differences, where the potential for conflict arises from the fact that educational systems as social institutions (Bruner, 1996) traditionally embody the values and norms of the people who design and structure them.
- In line with Hofstede's (1997) value dimensions, a culture's valuing of any particular quality is not an either/or dichotomy. Rather, it exists along a continuum dimension. Thus, while participant Deanne perceived the Victoria education system to value *professional support* less than the Canadian system did, another participant Cheri was very happy to find the same Victoria education system emphasising this value more than the system she knew in Britain.
- Nevertheless, many of the teacher participants reported a relatively greater emphasis by the Curriculum and Standards Frameworks in Victoria of the values of *technology* and *numeracy* in the mathematics classroom. None felt that any of these values was valued more in their respective home cultures.

5. RESPONDING TO VALUE DIFFERENCES

5.1 *The role of personal values*

Cross-checking of data collected from questionnaire feedback, classroom practice, interview responses and marking of student work suggests that the teachers did not respond to value differences in any algorithmic, set manner. Each of the teacher participants adopted a range of different approaches in their negotiation of the different perceived value differences, approaches which corresponded to those conceptualised in Table 1. Contextual factors operating at the classroom level and beyond were found to play important roles in prioritising each teacher's personal values, which in turn shaped the approaches adopted to negotiate the value differences concerned. In other words, while teacher negotiation of perceived value differences may be a cognitive experience, a better understanding of this intellectual process would acknowledge the involvement of personal values which are affective responses in nature.

These personal values may be seen to operate in two different ways. In one, the dispositions are not specific to the value difference situations being negotiated. Rather, they inform the pedagogical worldview of the teachers involved. For example, in Manoj's negotiation of the value difference pertaining to *relevance*, his own valuing of (student) *basic*

skills contributed in part to his embracing of the value of *relevance*, even though it was not a feature of his classes in Fiji. In this instance, Manoj had envisaged that a curriculum which is relevant to the students' lives would provide the necessary motivation for them to practise their basic skills.

Personal values were also observed to mediate teacher negotiation more specifically and directly to the particular differences. An example of such a personal value is Rana's emphasis on *conceptual understanding*, in terms of the depth of understanding of related mathematical concepts are expected of students. To Rana, this personal value was in conflict with an apparent lack of emphasis on *conceptual understanding* in Australian mathematics classrooms. Geometry and formal proof, both compulsory elements of the Indian school system, were perceived by Rana as not equally emphasised (if at all) in Australia. In resolving this tension which related to the kind of mathematics she would be seen to be teaching, what Rana felt to be important (i.e. *conceptual understanding*) carried sufficient weight against what she reasoned to be valued (or not) in the Australian culture.

There were also evidences in the data of personal values which were in competition with one another, which may be called competing values (see Bishop, Seah, & Chin, 2003). An example is Carla's perception of differences in the student valuing of their *participation* in Australian and in Romanian classrooms. On the one hand, Carla's own valuing of student *confidence* had meant that she tried not to pick students to answer questions in class, as well as allowing individual students to simply call out their answers from their seats. This would preserve the confidence of students who did not wish to participate, and boost the confidence of those who valued *participation*. On the other hand (like many other teachers), Carla also valued *evaluation*. This saw her identifying particular students to respond to teacher-posed questions in class. It is worth noting too that in these instances, Carla continued to exercise sensitivity towards those students who were not able to answer her questions satisfactorily in order to preserve their sense of self-worth. Thus, we see here two competing values (i.e. *confidence* and *evaluation*) in interaction within Carla.

Some personal values were also observed to override other personal values. An example was demonstrated by Cherri's negotiation of a value difference in *technology* in her class in Australia. She was concerned that the Australian education system valued *technology* over 'paper-and-pencil' ways of doing mathematics, to the extent that students might be too dependent on technology or that they utilise it inappropriately. Students also risk not being able to appreciate the *beauty* inherent in mathematics as a result. Her practice in Australia, however, demonstrated a consistent support for students to harness the power of calculators and ICT. Rather than being an indication that she had cultivated a stronger valuing of *technology* after arriving in Australia, her response actually demonstrated the overriding value of *efficiency*. Valuing *efficiency* means that student technology use (and misuse) became somewhat acceptable so that more time would be available for students to engage in higher-order analyses. Thus, the value of *efficiency* was prioritised over *beauty*.

5.2 The use of the amalgamation and appropriation approaches

Amongst the responsive approaches documented for the 35 reported value differences, more than half were either the amalgamation (5) or the appropriation (15) approach. Viewed in another way, 5 of the 8 teachers had displayed the amalgamation approach, whereas all 8 teachers were observed to appropriate their actions in at least one value difference each. None of the teacher participants responded to value differences exclusively with the traditional, assimilation, or accommodation approach.

The significance of the amalgamation and appropriation approaches is that both share the characteristic of incorporating the valuing of appropriate aspects of both the home and host cultures. This is unique when compared to the other three approaches listed in Table 1. Both

the traditional and accommodation approaches represent the affirmation only of the home and host cultures respectively, whereas a teacher who assimilates a host culture's value is really still standing by his/her own home culture. Although the figure may suggest that it is only slightly more likely that the amalgamation and appropriation approaches are adopted, it also has to be taken into account that the condition for amalgamation to take place needs not always be favorable in the first place. An intention to amalgamate different cultural values presupposes the compatibility of these values to co-exist. For example, in Deanne's perception of the different ways in which the Australian and Canadian school systems valued mathematical *terminology*, it was possible for Deanne to either adopt the Australian terminology and introduce the Canadian equivalent, or to use both the Australian and Canadian terminologies interchangeably in her practice (e.g. 'simultaneous equations' versus 'system of equations'). In either case, the context allowed Deanne to highlight both cultures' norms, while keeping them apart and distinct.

While this finding is not unique in educational research, it may not have been associated with teachers in transition before. Strategies embodied by amalgamation and appropriation have been found to be the most common modes adopted by immigrant students negotiating cultural value differences in the Australian school education system (Nieto, 1996; Ninnes, 1994). If the local culture supports an environment for immigrant teachers and students to socialise into it without demanding conformity to local values, is it reasonable that at least this level of support will be available too for 'local' teachers in transition?

Saka's exclusive adoption of the amalgamation and appropriation approaches in the negotiation of cultural value differences in his practice in Victoria is significant, since he has had teaching experience in three countries before arriving at Australia. Does his experience validate the development of professional resilience and/or adaptability of teachers in transition? Has his experience of teaching in different countries inculcated in him the value of keeping an open-mind and the usefulness of amalgamating and appropriating aspects of different education systems?

The amalgamation and appropriation approaches demonstrate beautifully Valsiner & Cairns' (1992) idea of inclusive partitioning in conflict management. Bishop (2002) elaborated that

exclusive partitioning essentially defines conflict as difference and assumes that by eliminating difference one resolves the conflict [,] *inclusive partitioning* preserves heterogeneity and enables conflict to be defined in terms of the nature of linkages between the differentiated parts of a whole. These linkages can be viewed as involving opposition between the parts The opposites, which include conflict as a sub-class of opposites, make it possible for the parts to coexist. (p. 197)

The approaches acknowledge the complementarity and co-existence of aspects of different education systems, without requiring the teacher in transition to exercise a choice of one over another. While the teacher participants in this study had found these approaches professionally empowering, there is also the potential for the cultivation of new, more relevant and inclusive pedagogies and (sub-) cultures.

6 SOME FACTORS INFLUENCING CHOICE OF RESPONSIVE APPROACHES

6.1 *The personal value onion*

Clearly, the teachers' personal values were seen to underlie their responsive approaches to value differences. In particular, the examples of competing and overriding values discussed earlier suggested the possibility of personal values residing within us in a manner resembling the onion tubular leaves, with our core values analogous to the flowering stalk in the middle

of the onion bulb. These core values have stood the test of time and experience to be consistently embraced by the individual. They are the unshakeable qualities which the individual tends to affirm from time to time, and these are the ones which would almost always satisfy the criteria of affirmation and repeated action in Raths, Harmin and Simon's (1987) valuing process. These may also be expected to have generic and universal application to the individual subscribing to them. Other personally-held values are located within the tubular leaves, in which the more prioritised ones are found in layers closer to the core.

Unlike core values, the articulation of these other values as decisions and actions is subject to contextual relevance, as well as to their relative strengths as competing values and overriding values. In the case of teachers in transition, personal values which are aligned with those of the host cultures (in the example of Carla above, *confidence*) would present themselves as competing values with personal values which reflect the home culture (*evaluation*). Overriding values (including core values), on the other hand, are seen to occupy the inner rings of the tubular leaf structure.

At the same time, the composition of the value onion structure is likely to be dynamic in nature. Awareness of the possible relevance of other values from different cultures can be the seed to progressive internalisation, as demonstrated by the affective domain of the Taxonomy of Educational Objectives (Krathwohl, Bloom & Masia, 1964). At the same time, continual exposure to the new professional cultural context may also stimulate reorganisation of the relative internalisation of existing personal values. This may be visualised as migration of particular values across different levels of the value onion. Accommodating, amalgamating and appropriating approaches to value differences also lead to the introduction of new values to the existing value onion.

6.2 *The phenomenon of 'culture freeze'*

As exemplified by Carla's quote at the beginning of this paper, the teacher participants appeared to reference their personal values to their respective home culture's values as were prevalent when these teachers were there. It is interesting to note that this occurred within the context that half of them explicitly articulated an awareness that the education system in their respective home cultures had probably 'moved on' over the years as well. It is as if these teachers in transition had experienced a 'culture freeze' in the process of migrating to Australia, whereby the home culture seems to stop developing, and aspects of the host culture challenged by the existing set of personal values. The case for Deanne is even more unique; she appeared to have been at the receiving end of 'culture freeze' before she left Canada as she recounted how she 'grew up professionally' in the 'old school of thought':

I can think of a colleague that I worked with who is very much sticking to notations and — but she's been teaching maths for a long time, whereas people perhaps are not interested to know whether that same formality exist in teachers that are just starting. Because even when I taught in Canada, I was the first person to be hired to the maths department in 10 years, and everybody I worked with was 50 years plus. So very much of it was that 'old school' formula, and I think that's what, they were my mentors, and I sort of grew up in that situation there. (DP1: 104-110)

It is unlikely that teacher awareness of the 'culture freeze' phenomenon is related to the length of stay in the new, host culture. These teachers experiencing 'culture freeze' had been in Australia for between 6 to 22 years, whereas the corresponding figure for all the teacher participants was 1 to 27 years. Rather, these teachers identified as a factor for this awareness their regular communication with family members and friends who were still in their home cultures. Importantly, there is no indication that teachers who were aware of the 'culture freeze' phenomenon were predisposed to respond to value differences in any particular pattern. This may be interpreted to imply the relative stability, strength and resilience of

personal values in the face of value differences. The teacher participants were responding to value differences with their personal values rather than with values associated with their home cultures at the time. In other words, the value differences were perceived not because the teacher participants wanted to preserve or reproduce their respective home cultures in their lessons in Australia. Rather, it is probably because of the incompatibility between their personal values that were cultivated in the home culture on the one hand, and those associated with the host culture on the other.

7. CONCLUSION

The above outlines how teachers' responses to value differences in new professional sites of practice are shaped by their personal value orientations and their possible experience of 'culture freeze'. These operated in the context of factors at the classroom, parental, departmental, institutional and societal levels. For example, there was the perception that support from colleagues and supervisors (head of mathematics and principals) had been skeletal, if any. The teachers' feedback validated previous research findings that curriculum departments' foci appeared to be managerial rather than developmental (e.g. Hannay, 1992). This apparent lack of support for teachers in transition probably impacted on the way relevant values were prioritised in related value differences.

It must be mentioned that amongst this group of teachers who have been generally successful in negotiating perceived value differences in their transitions between schools, not everyone was observed to resolve all reported or observed dissonance situations. Li Kang's display of the assimilation approach (see Table 1) to several value differences may be considered a resolution of dissonance insofar that he acted on his desire to reflect Australian cultural values in his professional practice. This value remained in ongoing competition with other values relevant to the value differences, which meant regular re-occurrence of these dissonance.

During one of the visits to her lessons, Carla appeared helpless in responding to what she perceived to be students' disregard for *power distance*:

(The bell went and everyone was packing up, and the class chatter's volume was high)
Carla: (Answering a query from Rudi) You choose whichever you want to. It doesn't matter as long as you show the working and you get the answer.
(To the class) Right, excuse me, I haven't finished.
(Raising her voice when the class did not seem to have heard her) I haven't finished!
Give me a second.
(Shouting) Give me a second!
(Class volume continued to go up, and Carla gestured helplessly at one student)
One second. I want you to — Victor!
Student: Shhh!
Carla: Show me the respect. I'm here to teach you. You, like you!
(CL3: 264-277)

This incident highlighted the fact that not all teachers in transition are necessarily able to negotiate all perceived value differences. Carla's failure to react to that and some other critical incidents in ways which restored her professional consonance was a source of frustration for her. As long as such value differences involve highly internalised and prioritised personal values, and they do, it may be unlikely that teacher gradual valuing of the host culture's values in the medium- to long-term period will take place. Acknowledging that not all the cultural mores associated to the related situations can be realistically modified (e.g. cultural perception of *power distance*), the presence of a listening ear appeared to be of

immediate assistance. From a long-term perspective, the inculcation of new values which facilitate further understanding (rather than valuing) the host culture's values may provide teachers with an empowering tool and sustain their positive professional health.

In summary, the kinds of dissonance teachers in transition can expect to encounter in their respective sites of practice may be discipline-specific, pedagogical, general educational, or organisational in nature. Interpretation of perceived value differences and teacher attempts to negotiate them draw on the teachers' own system of personal values, both directly and indirectly. These personal values may be seen to be organised in the form of value onions, within which the relationship amongst the values may be competing or overriding in nature. As a dynamic system, the prioritising of personal values within the value onion may be reorganised as a result of the individual negotiating situations that are perceived as value differences. That most of the responses to these value differences in this study exemplified the amalgamation and appropriation approaches highlights the applicability of inclusive partitioning for the resolution of differences, and also demonstrates the complementarity of different education systems. The phenomenon of 'culture freeze' as conceptualised in this study has also emphasised that although personal values of a teacher may be inculcated within him/her in his/her home culture, the home culture's influence on these values may terminate along with the physical transition of the teacher to the new, host professional culture.

Examining how teachers in transition negotiated perceived value differences has enabled us to problematise the process. It has also led to new understandings of how a successful professional socialisation experience can be a function of personal value systems and sociocultural factors. These shed light on how teachers who have successfully crossed the borders of professional sites of practice negotiated perceived dissonance, and may provide the basis for effective proactive or intervention programs designed to support all teachers (in transition).

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