

D.

IMPLEMENTING AN ANTI-RACIST EARLY CHILDHOOD PROGRAMME

- Are you committed to on-going personal anti-racism education?
- Have you joined or formed a support group with others working in the area of anti-racism?
- Are rules in your centre culturally appropriate?
- Are you encouraging children to become aware of racism, and providing them with access to positive ideas about cultural differences through language appropriate to their level?
- Are children being encouraged to develop the skills to counter racism?
- Are you initiating and using opportunities to develop and model positive racial attitudes with children and adults?
- Consider your centre and the people involved in it in terms of setting up the following:

Administration

Resources

Language

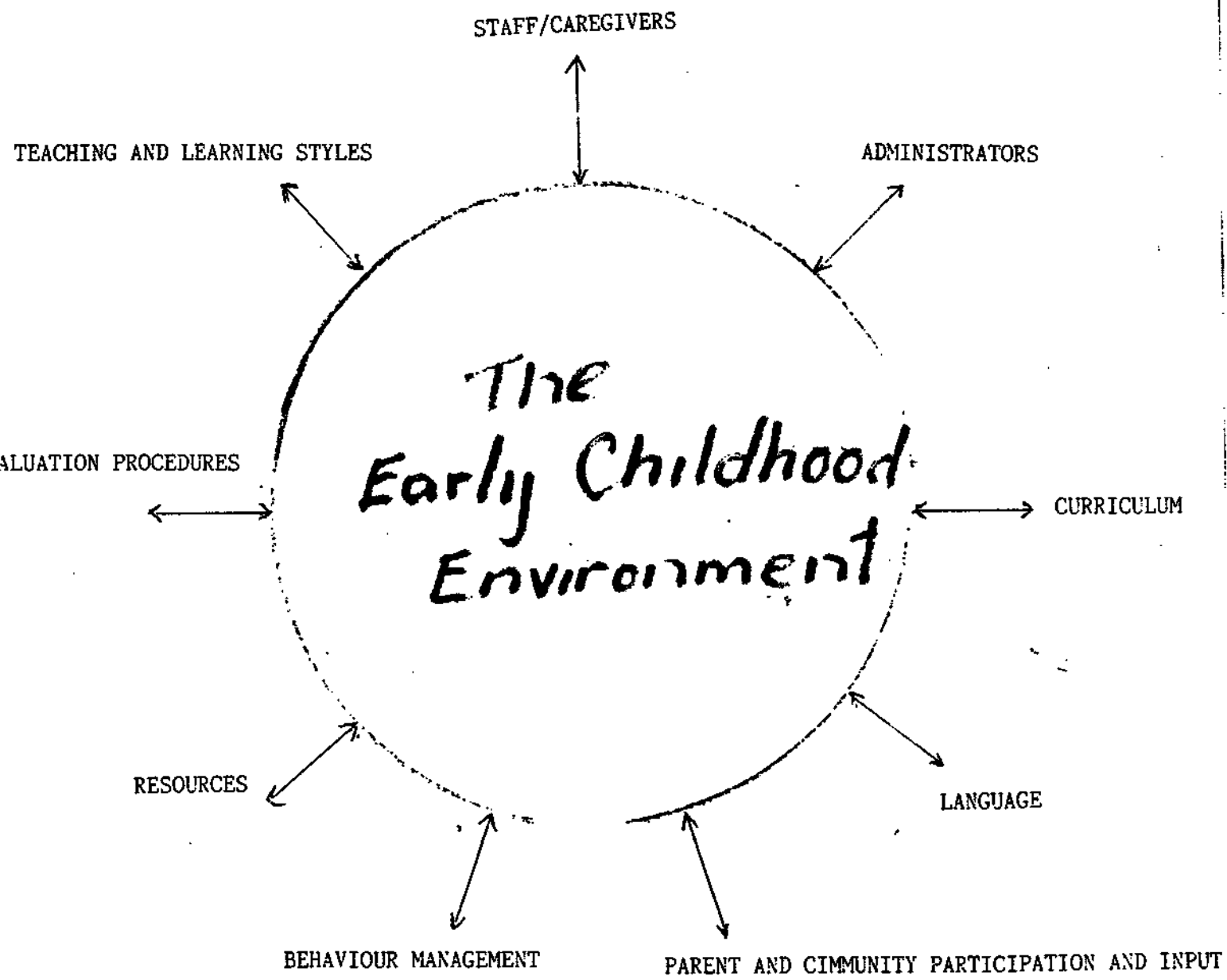
Staff

Physical Environment

Umbrella Organisation

Teaching Styles

Parents/Caregiver Involvement



2

PARENTS AS PARTNERS

1. Are the values expressed in your aims/Kaupapa discussed with parents when they join your centre ?

-PROGRAMME

-ANTI-RACISM EDUCATION

-FOOD RITUALS

-DISCIPLINE METHODS

-PARENT INVOLVEMENT

-COMMUNICATION STYLES

2. Do you have anti-racist resources available to parents ?

-PARENT LIBRARY

-HANDOUT EXPLAINING ANTI-RACIST PROGRAMME
IN YOUR CENTRE (see sample)

3. Do you make available, on a regular basis, anti-racism workshops for parents ?

Resources available are -

-PROJECT WAITANGI GROUPS (contact:

-NATIONAL COUNCIL OF CHURCHES Anti-racism programme. (contact:

List of books and articles attached.

SAMPLE OF AN ANTI-RACIST HAND-OUT/ DISCUSSION PAPER

(For use with parents at pre-entry stage)

- *** Why do we have an anti-racist programme in our centre?**
- **Government policy states that in early childhood education centres must take into account the principles of the Treaty of Waitangi.**
 - **This means that in our centre we try to work at recognising how our attitudes and actions reflect only one way of thinking the pakeha way.**
 - **In our centre we aim to become more aware of Maori culture and to respect Maori values as being unique to this country.**
 - **Children are encouraged to talk about differences in a positive way and are learning to value the many cultures around us.**
 - **When you and your children become part of our centre, you will join us in our commitment to a positive future for all our children.**

ADMINISTRATION

- 1 Are opportunities provided for Maori people to participate in decision making?
- 2 Does the cultural make-up of your decision making group reflect the membership of your community?
- 3 Are parents able to acknowledge ethnic origin on joining your group?
- 4 What support services do you provide to encourage anti-racism education?
- 5 In the appointment and selection of staff
 - a What are the skills valued?
 - b What background experience is valued?
 - c Are there opportunities for Maori people to participate in the decision?
- 6 Have you developed an affirmative action policy to ensure barriers resulting in discrimination do not operate?
- 7 How are you promoting Maori language and culture within your service?
- 8 Do your bylaws/rules recognise the promises of the Treaty of Waitangi?
- 9 Monitoring and Evaluation

What account is being taken of cultural difference?
Who monitors?

Who monitors the monitors?
What do you monitor?
How?

STAFF AND ADULTS WORKING IN CENTRES

- 1 Have all the staff attended approved anti-racism workshops?
- 2 In what way do children have a range of adult models to relate to in the centre?
- 3 How do you evaluate and monitor the way adults work in the centre?
- 4 What on-going support groups are you a part of to help you counter racism?
- 5 What provisions do you make for yourself to continue to learn about Tikanga Maori?
- 6 What is there about your centre that is welcoming to:
 - a the tangata whenua?
 - b pakeha?
 - c people of other cultures?
- 7 What values do you portray
 - a on your notice board?
 - b in letters that go home?
 - c in books in your parent library?
 - d in practices like observation of festivals?

Have you consciously examined all areas for racist messages?

- 8 Do you have Tangata Whenua as staff who are able to provide role models and Tikanga Maori? If not, do you have liaison with Maori resource people?

- 9 Is there an awhina group for Maori staff?
- 10 Do you arrange regular exchanges with staff who have more expertise in Tikanga Maori?
- 11 Do adults working within your centre link in support with each other for anti-racism education, developing skills and sharing learning?
- 12 What on-going monitoring and evaluation procedures do you have in place for yourself and others?
- 13 What education has taken place about
 - a racism in our society?
 - b the Treaty of Waitangi?
 - c our colonial history?
- 14 Do you have a copy of the Treaty of Waitangi displayed in your centre?

STAFF AND ADULTS WORKING TOGETHER TEACHING AND LEARNING STYLES

- 1 Adult talk and behaviour with other adults
 - a Are routines flexible or rigid - does it reflect a mono-cultural approach? How would you change this?
 - b Do you take into account the preferred routines styles in the home?
 - c Are racist behaviours positively countered?

- 2 Do you continually explore ways of countering racism in children
 - a Talk about difference in skin colour positively?
 - b Provide models for children which are real, positive in their own ethnic group?
 - c Intervene when children exclude each other on the basis of race?
 - d Acknowledge Maori children as Tangata Whenua? How?
 - e Tell children when you feel uncomfortable or don't know how to respond (eg racist jokes) and invite them to suggest things to do/say?

- 3 Are you aware of the different cultural variations in body language?

- 4 Have you examined your own attitudes? Do you avoid being judgemental towards things that are different? In what ways have you made conscious choices for change?

- 5 How does your teaching reflect a commitment to biculturalism on a daily basis?

LANGUAGE

- 1 Do you respond positively to children's questions and comments about cultural differences?
- 2 Do you monitor your own language (eg) verbal, non-verbal, and values? Do you use jargon, cliches when expressing your feelings and attitudes?
- 3 Have you learnt to pronounce
 - a children's and parent's names correctly?
 - b your centre's, town's, city names correctly?
- 4 What do you do when you hear racist/prejudiced statements by children towards other children?
- 5 Do you have a commitment to the correct use of the Maori language in your centre?
- 6 Do you talk about your own culture (eg) origins of the songs you sing? Are the myths and legends of the Tangata Whenua and ethnic minorities told and read regularly?
- 7 What words do you use to describe colours such as black, brown, etc? Are they used positively or negatively? Eg do you have ways of saying black is nice, black is good, or are they nearby words like 'dirty' 'scary'?

DISCUSSION STARTERS

(Pakeha 4 year old to Fiji Indian child with curry as a snack): I won't sit next to you - you've got something smelly and anyway you eat with your fingers - don't you know about knives and forks?

What makes that a racist/prejudiced statement?

How might you, as an adult, intervene?

- 1 What might you say?
- 2 What could you do?

In what ways could you validate the Fiji Indian child's culture and right to your identify in your ECE centre?

(Parent to child)

I don't want you playing with those kids - (Maoris.)

What might you say?

How might you teach about differences in skin colour, in a positive way.

How could you demonstrate the richness of cultural diversity, and affirm Maori culture in particular?

(Teacher overriding a home-language conversation between two Cantonese speaking children)

Come over here and we will work at the blocks. (The children continue their conversation) "No, no, we are trying to use English here."

What are the strategies that help/hinder the development of bilingualism? How can non-speaking teachers value a child's first language?

How threatened do you feel when others are using a language you don't understand?

Why it is important for children to use their mother-tongue?

(Staff-staff)

Do you really have to spend so much time with Whenua? He has to get used to playing on his own without grizzling all the time!

Comment

(Teacher/Parent)

Our policy is three settling-in visits, after that parents should leave their children at the centre.

Comment

NOTE

These are brief re-statements of real incidents. Find others to discuss that really happen in your centre, and brainstorm strategies

for responding, and other action to take. You are not looking for "the perfect solution" but for a variety of ways to counter racism and affirm cultural identity for all children.