

MULTICULTURAL STRATEGIES FOR SCHOOLS

STAGE ONE: A check list for Principals and their staff.

INTRODUCTION:

During 1981 some Principals of Auckland Secondary Schools became involved in the open forum activities of the National I.Y.C. Multicultural Task Force *"The Child in the Multicultural Society."*

At that time they agreed to the request of the Task Force Chair, Mrs Paddy Walker, to begin a Stage 1 exercise of self examination into this rather contentious aspect of our school life. Hence this exercise. We, that group, aware that some fine progress has already been achieved in a growing number of secondary schools in Greater Auckland in championing the strengths of multiculturalism, have now worked out this "Check List" with which, with fellow Principals, we can help ourselves and one another to gain insights into what should or should not be happening to deepen ethnic awareness.

This "list" - done primarily for our own edification has shown up areas where we realise we are not coping

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NOT SEARCHED

very well. We share the list with you and invite you to read on. (If not please stop reading at this point and throw the whole thing into the closed filing system bin!)

We would like to stress for our participants that considerable time has been spent on the specific choice of words throughout the test, yet if you wish to use the questions for a session with staff, either part or whole, feel free to adapt, amplify, reduce, split questions, or whatever. We encourage you to be flexible with it.

The scoring idea is there to add a slightly less serious, if not, good fun aspect to it. Only applicable questions can be scored of course.

The questions follow :

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MANAGEMENT:

1. Are you aware of the percentages of the different cultures represented in your school?

Yes	No
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2. Have you representation of minority ethnic groups in school management?

Yes	No
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3. Does the Board of Governors meet with Maori/ or other leaders on a regular basis?

Yes	No
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4. Has the Principal any Maori/other minority advisory group and does he consult with them?

Yes	No
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5. Is there an understanding by management of other ethnic values and judgements in terms of hierarchical power?

Yes	No
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6. Is there a concerted/conscious attempt to represent in some way the minority presence in the schools? -

Yes	No
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 - a) image (badge, motto, name, houses, forms of organisation)
 - b) Philosophy aims/direction, eg. expectations and realistic goals
 - c) in the school's physical environment in some way.

SCHOOL CLIMATE:

7. Is there some reflection of the other cultures found in the school's climate in terms of -

Yes	No
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 - a) understanding and tolerance
 - b) scope for education of the dominant group by the minority
 - c) in the school's physical environment in some way.

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CURRICULUM:

8. Has there been language courses established where possible?
9. Have the general cultural awareness programmes, eg Maori Heritage; the Fa'a Samoa; Fakatonga, etc. been given a place in the curriculum?
10. Do these programmes have an outlet where possible, ie. in terms of presenting their wears to the school as a whole?
11. Have minority groups been involved in curriculum discussion when changes of this nature have been contemplated?

Yes No

Yes No

Yes No

Yes No

EXTRA CURRICULAR:

12. Does your school participate in such programmes as Maori Week or institute similar programmes of its own throughout the year, eg. Maori "Kawa" week or Marae weekends?
13. Are foreign commemorative occasions (eg Bastille Day) observed and foreign visitors encouraged to visit the school to speak with students?
14. Is the speaking of Maori or Pacific Island languages practiced/encouraged continually or specifically highlighted where this is what ethnic group parents want?
15. Are there staff training sessions given in understanding of the cultures in the school and in correct pronunciation of pupil and place names.

Yes No

Yes No

Yes No

Yes No

GUIDANCE:

16. Is there planning within the guidance network for minority needs and general training for Counsellors, Deans, etc.?
17. Are we enabling Maori, Pacific Island and other minorities to show more assertiveness and to take their part in leadership roles?
18. Are staff aware of the common occurrence of racial stereotyping - both in and outside of the classroom?

Yes No

Yes No

Yes No

STAFF TRAINING AND TOLERANCE:

19. Are staff conversant with local tribal mores (there may be several tribal affiliations in your catchment area) or the customs of local ethnic and religious groups?
20. If the school has other dominant minority affiliations such as Cook Island or Samoan has staff training taken place to acquaint staff with the customs and habits of these groups?

Yes No

Yes No

COMMUNITY:

21. Has the school developed varied techniques in involvement of parents in school life?
22. Are you operating differing approaches to parental contact and at times consulting and seeking advice from leaders and parents?

Yes No

Yes No

SOCIAL:

23. Has the school developed varied techniques

in involvement of parents in school life?

Yes	No
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24. Has the school any policy or strategy in these matters, eg. to cater for grouping to forcibly mix, integrate or whatever, or are a few merely imposing a view point on a generally indifferent staff?

Yes	No
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GENERAL:

25. In our efforts to encourage a greater multicultural mix in terms of staff are we encouraging students from these sectors to offer for teaching training?

Yes	No
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CONCLUSION:

A satisfactory score is 18 "yes" scores out of 25 - or the equivalent proportion where answers are possible. A score some distance below this or a result of less than 50% of "yes" responses should cause you to look again at these questions. Whichever way consider this a beginning.

The next stage may be to discuss your conception of the strengths of multiculturalism in your school with other Principals either individually or collectively. You may have much to give you may even have some little thing to learn. I.Y.C. personnel would be happy to be involved. They are sure to benefit too by hearing of your problems.

The aim of the school should be to encourage each student, irrespective of his creed or racial heritage to be proud of who he or she is. Few could deny that the chances of full personal potential are enhanced when children can "stand tall" in this way, inter-relating naturally with others about their particular cultural background.

Our aim should be to provide as much as possible the circumstances for this to happen without artificial contrivance or coercion.