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HONOURING Diversity

within CHILD CARE *and* EARLY EDUCATION

AN INSTRUCTOR'S GUIDE

Volume II

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within CHILD CARE *and* EARLY EDUCATION

■

AN INSTRUCTOR'S GUIDE

Volume II

developed by

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PART *three*

UNIT 5

Working with Families

Working with Families

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Introduction

Without exception, research and experience in our field highlight the importance of partnerships between staff and families as a key element in successful child care programs. These partnerships are dependent upon a host of attitudes, knowledge, and skills that early childhood educators bring to their roles and responsibilities with both children and their parents.

The realities and complexities of family life today have resulted in increased expectations of the role of early childhood staff as a resource and support to parents. This expanded yet crucial role presents some very real challenges for our training programs. While child study assignments coupled with extensive and varied observations and practica provide students with concrete, supervised opportunities to practise and refine their skills in working with young children, similar opportunities to practise and refine skills in working with families tend to remain at a more abstract and theoretical level. Rarely do our students have experience in developing any long-term relationships with families of children they may meet in a field placement setting. This is as it should be. Although we have expectations that students will interact with parents in a friendly and respectful manner, and we encourage opportunities for students to be present as observers at any parent meetings that may transpire during a practicum placement, it is inappropriate for them to be involved in more in-depth, sensitive interactions. Our challenge as instructors, therefore, is to design learning experiences in and out of the classroom that simulate these kinds of experiences.

In this teaching and learning process, we want to encourage students to understand that:

- children grow and develop not in isolation but as part of a family;
- child care programs are first and foremost a service to and a right of families;
- families are the primary caregivers for their children, and child care programs supplement rather than supplant the families' role and responsibility in child rearing;
- child care services are a resource and support to families at the same time as they are a resource and support to healthy child development;
- successful child care programs are founded upon a philosophy of "sharing the caring" for young children in an atmosphere of mutual trust, respect, and support that enables parents and caregivers to share their expertise in the best interests of the child.

Honouring diversity is fundamental to these shared understandings. Five goals for students in this regard might be:

- to learn about and appreciate the richness of family and cultural diversity in their community;
- to develop an understanding of diverse communication styles among families;
- to respect differing family and cultural child-rearing practices;
- to understand the theory and practice of family centred, culturally sensitive child care;
- to gain a repertoire of skills for responding to differences in values, beliefs, and practices related to child-rearing.

The ability to honour diversity in families begins with an ability to understand the concept of family in the most open-ended, inclusive way we can. Here we can offer three such definitions:

> Family is defined as any combination of two or more persons who are bound together over time by ties of mutual consent, birth, and/or adoption/placement...(The Vanier Institute of the Family 1994).
>
> ...those individuals with whom children live and with whom they have ongoing, intimate relationships (Chud and Fahlman 1985).
>
> ...a group of people with a long-term commitment to one another who share living space and the tasks involved in maintaining the group (York 1991).

Within these all encompassing definitions, we find a place and validation for every kind of family structure and composition that exists within our own experience and beyond. This includes nuclear families, extended families, single parent families, gay and lesbian families, blended families, foster or adoptive families, native bands, and a range of other collectives.

Suggested Materials and Activities #5.1, "The Concept of Family," provides an opportunity for students to reflect on the notion of diversity as it applies to various types of families. The purpose of this activity is to encourage students to gain greater awareness of family diversity. This activity can be done individually, in pairs, or in small groups. Accepting diversity may be easy and confirming for some, while difficult and distressing for others. Where the latter is the case, students should be encouraged to consider their views from an early childhood perspective. Regardless of students' own experiences, the realities of family diversity in child care require that we look beyond the idea of any one model of family as "normal" or "correct" and embrace an open-ended view that recognizes the existence and strength of many family types.

The Role of the Family

Regardless of their place, time, circumstance, or structure, all families play a central role in the socialization of their young members. *Enculturation*—the socialization of children into the ways, behaviours, attitudes, and values of any given culture—is a process encompassing the transmission of language, heritage, traditions, customs, understandings about communication, views about lifestyle choices, and expectations for behaviour.

Within any particular culture, each family is, in fact, a sub-culture, shaping its own approach to cultural transmission and the "version" of culture that is passed on to the child. In some families, enculturation will be undertaken in a very direct, specific, and inflexible way, while in others it may be approached in a more fluid, open, flexible way. This will depend on the family's comfort level with the dominant or mainstream culture, the family's desire for their children to function in a monocultural, bicultural, or multicultural mode, and the degree to which a family is open to cultural change. For example, some immigrant families want their children to learn English quickly and adopt "Canadian" ways, while others worry or even grieve that life here will gradually result in the loss of their own language, culture, and traditions. These differing perspectives will clearly be transmitted to children within their own family setting and will obviously

influence the kinds of choices, preferences, and responses of these families to educational experiences for their children.

The version of culture that a child experiences will also be influenced by the personality, gender, sexual orientation, religion, socio-economic class, and education of the parents. For example, the experience of a child raised by a poor, single parent in a rural setting will be very different from that of a child in a middle-class family living in the city.

Whatever the case, particular family variables are very significant forces and factors in the enculturation process. This reminds us again how important it is to resist overgeneralizing, stereotyping, and making assumptions. As Gonzalez-Mena notes in ***Companion Resource, Multicultural Issues in Child Care:***

> Just because you know something about a person's culture doesn't mean you can predict that person's behavior. Individuals are guided by their individual values, inclinations, behavior styles, and cultural background. Knowing a person's culture tells you something about the probability that he or she will behave in a certain way; it doesn't tell you that he or she *will* behave in a certain way (Gonzalez-Mena 1993, p.73).

An Overview of Child-Rearing Practices

Children's experience with the world begins in and with their family. Through a myriad of conscious and unconscious approaches, the family establishes:

- patterns of interaction and communication
- routines and patterns for daily living
- customs and traditions
- expectations for behaviour and conduct

In essence, these four elements form the core of children's socialization and enculturization process. They are more fully described in Chapter Two of the ***Chud/Fahlman Companion Resource.*** A variety of examples are offered to illustrate how these elements "play out" in different families and cultures. To personalize the understanding of this process, ***Suggested Materials and Activities #5.2, "My Family Experience,"*** provides students with a framework for reflecting on how these elements were experienced in their own families. Regardless of students' own experiences or the degree to which these are congruent with those of their peers, this activity will point to the power of child-rearing practices in shaping not only how we develop as children, but also who we are as adults. These practices weave both obvious and subtle elements of culture together with parents' own priorities, choices, experiences, and styles.

While it is beyond the scope of this Guide to summarize the existing body of literature regarding child-rearing practices, several excellent sources for expanding our knowledge base in this area are listed in ***Further Readings and Resources.***

The fact remains that every family raises its children in a number of overlapping, congruent, and sometimes even contradictory cultural contexts. In this complex process, culture shapes not only the messages and meanings families give to their children but also the dreams and desires they have for them.

Parents' Common Bonds

Before further exploration of family differences and diversity issues, it is important to consider what might be similar or even universal about the parenting role. It can be argued that parents share some common bonds regardless of their cultural contexts or time and place in history. Several are identified here for discussion and debate.

Parents love their children—Regardless of circumstance or the state of the human condition, the vast majority of parents experience the bond with their children as a love relationship. Whether conceived and born in the best of times or the worst of times, children's innocence, dependence, freshness, and beauty evoke feelings of protectiveness, nurturing, caring, and connectedness. Although parents may demonstrate love for their children in a myriad of ways or may lack the physical or emotional resources to express their love in what we consider to be appropriate ways, the love relationships between parents and their children stands strong as a binding force uniting parents the world over. As a parent once said to her friend, "...we don't know about psychology, we just love our children..."

Parents want the best for their children—At the heart of parent/child relationships is the dream and desire for children to experience a good, full life and to reach their potential in ways their parents may not have realized. Whether the "best" relates to meeting basic needs for food, shelter, or clothing or providing opportunities for educational and other life enhancing experiences, most parents want for their children what they cherish and value in their own experiences or in their hopes and dreams. Wanting the best for their children often serves as the motivating force for sacrifices that parents make on their children's behalf. Even where parents may be unable to provide for their children to the degree they wish, the desire for the "good" and the "best" appears to be a common bond among the vast majority of the world's parents.

Parents learn to parent from their own parents—The primary and most powerful teachers of parenting attitudes, knowledge, and skills are our own parents and family. A pattern and cycle is established that finds expression in small details of everyday life as well as in fundamental beliefs and approaches to child-rearing. References to "My mother always...," "My father never...," and "My granny used to..." are concrete examples of the ways in which parenting styles are transmitted from generation to generation through observation, modelling, reinforcement, and a host of other conscious and unconscious teaching/learning modes. Whether our experiences in being parented were characterized by warmth, coldness, nurturance, neglect, permissiveness, or authoritarianism, the consistency and continuity with which the cycle repeats itself is profound. However, change is also a part of the human condition, and parenting is no exception to this rule.

Parents can learn new ways of parenting—Despite the power of the past, parents can and do make a conscious and conscientious choice to unlearn old ways of thinking and behaving and learn new ways of relating and interacting with their children. A belief in the capacity of parents to examine and discard unhealthy or unsuccessful child-rearing practices in favour of new knowledge and skills is at the core of all parent education endeavours. Through an ever growing number of books, videos, self-help materials, public education campaigns, facilitated group sessions, self-help support groups, or through individual counselling, parents are encouraged to embark on a journey of discovery and learning about their role in "people making." While these opportunities are more accessible to some than to others, parent education is a "growth industry" for the future of healthy families and the most hopeful avenue we have for promoting positive change.

Whether or not students are parents themselves, they all have a point of reference for exploring their own experiences in being parented. Focusing on this shared experience is a useful and revealing starting place for examining both commonality and diversity in the parenting role. ***Suggested Materials and Activities #5.3, "My Socialization Experience,"*** provides an exercise for beginning this exploration. For some, this activity will be a pleasurable recollection, while for others it may present a painful reality. In this case, it will be important to acknowledge this truth and assure students that they can respond to the questions only to their own degree of comfort.

The Challenges of Parenting

There is overwhelming evidence to support the view that parenting today is a challenging, often difficult task. Perhaps this represents another universal truth about parenting beyond our time and place.

Suggested Materials and Activities #5.4, "Parents Today," presents students with an opportunity to reflect on some of the challenges of parents and parenting and to increase their understanding of and empathy for both the enormity and complexity of this role.

Beyond the challenges that appear to be common to all parents, it is important to consider some of the particular experiences or issues that are shared by culturally diverse parents and families in minority positions. By gaining insights into these experiences, students can become aware of realities, concerns, or needs of specific families. For example, isolation, lack of respect and acceptance, lack of access to support services, lack of confidence, and varying degrees of bias and discrimination may often characterize the experience of many families from minority groups in our society.

How can we assist students to gain understanding, empathy, and respect for these parents? As always, the most important place to begin is with students' own experiences. Can they relate to these parenting issues through their own immediate or extended family situations or those of others close to them? Can they share these experiences, insights, and observations with classmates?

A second way to encourage first-hand learning is to invite parents to come as panellists or guests to the classroom and share their personal experiences. While many parents may feel neither confident nor comfortable with this kind of public speaking, others may welcome the opportunity to speak to a group of future early childhood educators as an important awareness building, educational, and advocacy activity. In many communities, potential guest speakers may be located through anti-poverty groups, single or lone parent support networks, gay and lesbian organizations, immigrant serving agencies, First Nations organizations, and ethno-cultural groups.

A third way—less direct but potentially powerful—is to gain knowledge and insight through reading. ***Suggested Materials and Activities #5.5, "Parenting in Poverty,"*** and, ***"Interviews with Children about Poverty,"*** both excerpts from Sheila Baxter's book *A Child is Not a Toy,* vividly portray the experience of parents and children in poverty. From a recent publication in exceptional health care, ***Suggested Materials and Activities #5.6, "Jake Sweedler,"*** tells the story of Jake, a child who has a physical disability. Jake's mother describes some of the treatments, considerations, and implications for her son and her family, in terms of medical needs and in relation to daycare experiences. ***Suggested Materials and Activities #5.7, "Come with Us: Children Speak for***

Themselves," contains excerpts from the book of the same name. These writings offer a glimpse of the immigrant experience through the eyes and ears of children, with their understandings and perceptions of the important details of this experience for themselves and for other family members.

Each of these first person accounts are to some degree unique, yet all offer insight into what might be shared for others living in poverty, coping with special needs, or adjusting to a new life in a new country. As well, ***Suggested Materials and Activities #5.8, "What Indian Parents Face Today,"*** offers insights into parenting issues from a First Nations perspective.

When the Bough Breaks (Annis 1993), in ***Further Readings and Resources,*** addresses issues related to working with families who are experiencing significant degrees of stress. It is important to recognize that stress and dysfunctionality affect families across the broadest possible spectrum. In most cases, the needs of many of these families are best met by community and government service agencies where staff are specifically trained and qualified to serve in a counselling or therapeutic capacity. It is important for students to understand that early childhood educators are neither trained nor qualified to work in this capacity. Our roles and responsibilities primarily revolve around offering support. We can do this by:

- viewing ourselves and our programs as a support system for reducing family tension, stress, and conflict by providing a safe and welcoming place for the child;
- identifying additional support and resource systems such as self-help groups or community service agencies and sharing this information with parents;
- expanding our range and knowledge of what is considered "normal" or "typical" in child-rearing practices;
- knowing when the skills, services, and supports needed by families are beyond our ability and mandate;
- remaining clear about "bottom lines" for ensuring that children are protected from neglect and abuse.

As noted by the author in *When the Bough Breaks*, "While family empowerment is the core of (our) approach, and therefore the family is meant to define its needs and priorities, these goals must take second place if they conflict with a child's welfare" (Annis 1993, p.26).

These kinds of readings together with any concrete, first-hand learning experiences we can offer, will help students broaden their perspectives about family diversity, become more sensitive and empathetic to particular family needs and realities, and grow in understanding about family approaches, preferences, and choices.

Adopting a Family Centred, Culturally Sensitive Approach

The concept of family centred, culturally sensitive child care is at the core of working effectively and successfully with *all* families and represents a "rethinking" of our role as early childhood educators in their lives. ***Suggested Materials and Activities #5.9, "Family Centred, Culturally Sensitive Care,"*** consists of three writings that elaborate and expand

on this concept. At the heart of family centred, culturally sensitive care are the beliefs that:

- the family is constant and central in the child's life;
- every family has strengths, competencies, resources, and different ways of coping;
- every family must be accepted and respected on its own terms, with no judgements or preconceptions;
- every family's racial, cultural, ethnic, religious, and socio-economic diversity must be honoured;
- services and programs for families are only effective to the degree that they support the family in meeting *its own* identified needs and concerns;
- any policies or practices that limit access or exclude families from service because of their diversity must be eliminated.

These beliefs serve as the philosophical foundation for our current approach to working with and for families. Central to this approach is the notion that early childhood services must adapt and respond to the needs of families as opposed to requiring that families adapt and respond to the program. This represents a radical shift in the way we conceptualize service delivery and a new way of considering our responsibilities. It is an exciting yet challenging approach, which is completely congruent with the principles and practices of honouring diversity. It is exciting in that it opens many doors to reconceptualizing our work with families and challenging in that it places the onus on child care programs and staff to elicit, respect, and respond to families' needs, wants, and desires.

Our capacity to respond thoughtfully and sensitively to family diversity is dependent upon several issues already highlighted in this Unit. These include:

- our respect for the role and importance of family in the lives of children;
- our understanding of the challenges that are common to all parents and those that may be shared particularly by parents in minority positions;
- our commitment to the concept of family centred, culturally sensitive child care;
- our personal willingness to open our hearts and minds to family viewpoints and perspectives that might be different from our own.

This is a tall order! Still, if we build upon these kinds of attitudes we can discover many ways in which we can adapt and respond to better serve culturally diverse families.

The following strategies, drawn from a variety of sources, identify concrete ways we can practise family centred, culturally sensitive care.

- Create a welcoming physical environment that reflects and respects diversity through multilingual signs and notices.
- Display pictures, books, and materials that reflect the broadest possible spectrum of diversity.
- Review parent materials with a sensitive and critical eye. Can we simplify the amount and level of the language for those parents who may have low literacy levels or feel intimidated with a barrage of writing? Can we frame questions in a way that is neither intrusive nor demanding? Can we delete the terms "Mother" and "Father" on Registration Forms in favour of the more inclusive term "Parent"?
- Translate as much material for parents as is possible. This includes not only orientation packages and forms, but also notices that may be distributed through the year. ***Suggested Materials and Activities #5.10, "Language Strips,"*** offers an excellent resource in this regard.
- Develop a list of interpreters and signers for deaf people who may support parents during the orientation period and at subsequent parent meetings,

conferences, and social functions.

- Extend to families by learning a few words in their home language.
- Elicit parents' expectations for their children and of the program.
- Discuss child-rearing issues to identify where there may be differences of opinion or practice.
- Consider ways to be flexible and adapt program routines and practices where possible.
- Decrease the potential for unintentional offense by asking parents what terms they use to describe their ethnic or cultural identity, or family group.
- Include parents, to the degree they feel comfortable, in all meetings and decision-making processes about their child.
- Invite parents to become actively involved in the program and offer a variety of opportunities ranging from contributions to the children's program to participation in decision-making at the administrative level.

Suggested Materials and Activities #5.11, "Guided Visualization," prompts students to consider some of these strategies and approaches from a parent's point of view. As well, many of these suggestions and more are discussed in Chapter 3 of the ***Chud/Fahlman Companion Resource*** and Section B of ***Culturally Sensitive Child Care: The Alberta Study (La Grange 1994),*** noted in ***Further Readings and Resources.***

As we work to practise family and culturally sensitive care, we continually seek ways to welcome, engage, and involve parents with staff, with each other, with the children, and with the program. In these endeavours, we invite parents to serve as a source of information and as a resource in ensuring culturally sensitive and responsible care. However, as LaGrange et al (1994) cautions us, this approach—well intentioned as it is—may cause discomfort or risks for parents. For example, they may feel pressured to take a role on a committee or participate in the children's program and at the same time, feel inadequate or guilty because they are not able to do so. When language is a barrier, parents may feel ashamed of their English or their accents. Despite our efforts to commend them as second language learners and to create an accepting, relaxed setting, this sense of shame may block their willingness to be involved.

Even when parents are comfortable to contribute to the program, they may be uncomfortable with the role of representing their culture to others. With children, parents may worry about the risk of stereotyping their culture by oversimplifying it. With adults, parents may be concerned about the risk to other families of their culture if the centre staff overgeneralize and make assumptions about other families based on their belonging to the same culture. If we can appreciate and understand these sensitivities, we will be far less likely to make value judgements about parents' reluctance or apparent antipathy to involvement.

Perhaps the three skills that most enable us to practise family and culturally sensitive child care are to acknowledge, ask, and adapt. They are described in ***Suggested Materials and Activities #5.12, "Acknowledge, Ask, and Adapt: Developing Culturally Responsive Caregiving Practices."*** Through concrete, child care setting examples, Derman-Sparks helps us not only to understand these skills, but also to assess our application of them in working with parents and children.

Dilemmas in Family Centred, Culturally Sensitive Care

Does family centred, culturally sensitive child care mean we should be prepared to do everything and anything that parents request or desire? Should we always continue the practices they use at home with their children? Because a parent may use harsh and

punitive methods of discipline at home, should we do the same in a child care program? Because girls may be treated differently from boys in a given home or culture, should we adopt this approach in our early childhood centres? Because children's personal decision-making opportunities may be limited at home, should we do likewise at the preschool? These are tough questions that require thoughtful responses. In some cases, our answers may be clear and unequivocal; in others they may be hesitant, ambivalent, or conditional, depending on a variety of contextual factors. As we reflect on these very real dilemmas, we can look to well respected experts for guidance.

A Helpful Starting Place

Suggested Materials and Activities #5.13, "Learning to See across a Cultural Gap," presents a very personal and honest account about values, beliefs, and biases we cling to that block our ability to celebrate diversity. Here, Gonzalez-Mena challenges us at an attitudinal and emotional level to move beyond mere tolerance and truly engage in the process of creating family and culturally sensitive child care.

In the recently released report, *Culturally Sensitive Child Care: The Alberta Study,* LaGrange, Clark, and Munroe (1994) frame their findings and discussion around two useful, intriguing concepts: continuity/discontinuity and risks/opportunities. Continuity between home and school is generally viewed as a benefit and desirable outcome for serving the best interests of children and their families. Where there is a high degree of continuity between home and the child care setting, the child will experience an overlap and reinforcement of values, beliefs, practices, and expectations. Where there is a high degree of discontinuity between the child's family culture and the child care setting, little overlap or congruence will exist for the child. In this case, the child may experience isolation, alienation, confusion, and conflict. Yet, as the work of Peters and Contos (1987) suggests, continuity, in and of itself, is neither desirable nor undesirable. Rather, it is the *effects* of continuity that determine whether it facilitates or hinders development. Where continuity maximizes opportunities and minimizes risks for the child, it is desirable, but where discontinuity maximizes opportunities and minimizes risks for the child, it becomes the desired approach.

These concepts are extremely helpful for appreciating and understanding some of the complexities and challenges of providing family centred, culturally sensitive care and for guiding child care staff in their decision-making process about approaches and choices that will be most desirable. For example, when children are newcomers to Canada, an expectation that they immediately and completely adapt to a new environment will likely have an adverse effect on their sense of personal and cultural identify, as well as their emotional and social security. In this case, continuity will maximize opportunities for children's development and minimize risks for their comfort and well being.

At the same time however, there is a need to introduce newcomer children to our early childhood programs and Canadian ways of life. Therefore, while continuity might minimize risks in the short term, it also minimizes opportunities in the long term. In this case, some discontinuity will be inevitable but ultimately advantageous.

Where children are Canadian born, live in a monocultural, homogenous community, and have no or little contact with children or adults who are different from themselves, completely continuous care would be counter to the goals of diversity and anti-bias education. In this case, continuity presents a risk rather than an opportunity. Obviously, in situations where children have experienced trauma, neglect, or abuse, continuity of approach would clearly contradict every principle of our professional practice.

While the notions of continuity/discontinuity and risks/opportunities do not provide us with any simple, obvious answers and, in many instances, serve primarily to highlight our dilemmas in responding to family and cultural diversity, they offer a framework for

thoughtful reflection in our problem-solving process. As we weigh the issues, consider our options, and identify potential risks and opportunities for children, parents, and staff, we gain a clearer rationale for our thinking and our actions and appreciate the importance of balance, negotiation, and compromise. Sharing this framework with parents will enable them to become participants in a decision-making process where the potential opportunities and risks for their children serve as the central factor in determining the degree to which child care at home and in the program will find "a meeting place" on the continuity/discontinuity continuum and the appropriate balance between the "known and new."

When There Are Disagreements Between Staff and Parents

The strategies and suggestions identified here have been drawn from several of our ***Companion Resources*** where they are discussed in more detail. Synthesizing these ideas enables us to offer students a compilation of helpful approaches they can use when there is disagreement with parents. These approaches follow a developmental progression.

Inform, Listen, and Educate

In the same way that child care programs develop materials for families that articulate philosophy, policy, and procedures related to numerous aspects of the program, we should also inform parents of our commitment to a philosophy that is family centred, culturally sensitive, and anti-bias. Further, we should inform them of our policies and procedures that support this belief and value system. When we give written expression to this commitment, we acknowledge that it deserves as much thought, care, and attention as other guiding principles of the program, that it is an integral part of the centres' essence, and that it is a shared philosophy and practice of all staff. (See also Unit Ten for a further discussion of philosophy and policies.)

For many parents, this message will be welcoming, supportive, and even empowering. For others however, it may raise questions, doubts, concerns, and even outright resistance and hostility. Some parents may not understand how early the development of gender, racial, and disability awareness begins with young children and may consider diversity education to be inappropriate in a preschool environment. Others may believe that anti-bias work is unnecessary because they do not believe that young children notice differences. Still others may be fearful of "putting ideas into children's heads" by acknowledging and naming differences. Some parents, and even co-workers, may be biased, prejudiced, or racist in own their views and, for these reasons, may object to such philosophy and policy statements.

If confronted by these families, it is important to listen carefully, reflect feelings, and attempt to gain insight into *why* parents are concerned about or in disagreement with this philosophy or goal. Responding non-defensively and opening a dialogue on this issue may offer opportunities to share with parents why diversity and anti-bias education is so important to the centre, the staff, and the children, and to encourage them to consider this perspective. As Derman-Sparks suggests, it is to our advantage to engage in dialogue and problem solving in these instances and to try to influence attitudinal change for parents since they are the significant and long-term force in children's lives and the shaping of a future generation. In our efforts to inform and educate parents about our diversity work, she stresses the importance of:

- ongoing written communication in the form of newsletters (an excellent example is provided in the ***Derman-Sparks Companion Resource,*** pages 99-100);
- involving parents in curriculum planning, implementation, and evaluation by

welcoming their ideas, encouraging them to contribute items from home, inviting them to share stories, foods, games, and celebrations from their culture, requesting them to offer program activities in languages others than English, and providing avenues for feedback on the effectiveness and impact of anti-bias curriculum;

- sending home children's work that reflects anti-bias curriculum activities at a concrete and personal level and attaching a note explaining the purpose of these activities;
- offering parent group meetings to explore a variety of anti-bias issues (sample outlines for such sessions are highlighted in the ***Derman-Sparks Companion Resource,*** Chapter Eleven);
- working with parents on an individual basis to discuss and problem solve situations where their child has been either the offended or the offender in excluding, teasing, or name calling behaviour.

Use Conflict Resolution Approaches

Where parents and staff hold strong and deeply-embedded beliefs or values about child rearing, behaviour, and education—subjects that are perhaps as controversial and passionately felt as beliefs about sex, religion, and politics—it is unrealistic to expect that informing each other and sharing views will address all differences or conflicts. Still, these elements serve as the first, critical steps.

Beyond this, ***Gonzalez-Mena*** in our ***Companion Resource*** offers three ways of looking at conflict resolution in a child care setting. These are:

1. Resolution through understanding and negotiation;
2. Resolution through caregiver education and change;
3. Resolution through parent education and change.

To illustrate the first approach, Gonzalez-Mena outlines a scenario where a parent and caregiver were "at odds" about messy play. The caregiver felt strongly that messy play was important, and the parent felt equally strongly that such play was not necessary in a school setting. She believed it was undermining her attempt to send her child to the program looking well cared for. Although the interaction began with angry words and feelings between the two, the caregiver learned more about the parents' perspective and came to appreciate that for this parent, the concepts of school, learning, care, and respect were tied very closely to her child being clean and well dressed. At the same time, the parent learned more from the caregiver about the importance of sensory play to development. While neither were fully convinced of the other's position, they did arrive at an acceptable compromise whereby the caregiver covered or changed the child's clothing so that the parents would "find her just as they left her."

In the second approach, resolution to conflict comes through the caregiver's capacity to see the parent's perspective and to change her own behaviour. To illustrate this kind of conflict resolution, Gonzalez-Mena's example relates to a child who is unaccustomed to sleeping alone in a crib, and whose home based experience is to fall asleep amidst family members and activities. Based on unsuccessful and unhappy attempts by the caregiver to implement the centre's sleeping routines and continued pressure from the parent to follow the child's preferred sleeping pattern, the caregiver worked with licensing staff to allow flexibility in regulation so that the child could fall asleep in the playroom among the presence of playing children. While Gonzalez-Mena notes that not all caregivers would agree with this approach, this caregiver felt comfortable to adjust the centre's practices in order to comply with the needs and desires of the parent.

In the third approach, conflict resolution is achieved by the parents' capacity to see the situation from the caregiver's perspective and accept her views. The example in this case revolves around a culturally based belief that children should be carried and held at all

times rather than be given freedom to play on the floor. Uncomfortable with this approach, the caregiver persisted through explanation and education to encourage parents to appreciate her intentions and value the learning opportunities offered by unencumbered play. Ultimately, the parents became more accepting of the caregiver's viewpoint, and the issue was resolved this time in accord with the caregiver's needs and desires.

In our ***Companion Resources, Derman-Sparks,*** and ***West (1992)*** in ***Alike and Different,*** offer other examples where conflict can be resolved through compromise and negotiation.

- Teachers agreed to modify or discontinue a particular holiday activity that was controversial and upsetting to some parents, while maintaining an overall and general commitment to anti-bias holiday celebrations through other kinds of activities.
- One teacher decided that the conflict with parents over the use of anatomically correct dolls in the program was not worth the loss of their trust and confidence in the program and discontinued the use of these dolls.
- In another setting, a disagreement about the use of anatomically correct dolls was resolved by a parent and teacher agreement that the dolls would be used only for specific, teacher led activities and not during free time in the dramatic play centre.
- A parent commented to her child's teacher that although she disagreed with the teacher's pro civil rights stance, she knew the teacher loved her boy and would not teach him anything that would hurt him.
- When a child's grandmother complained in her limited English vocabulary that school activities such as water play and painting were too messy and that books were better for learning, teachers agreed to inform the family in advance when messy activities would be offered and to ensure that this child always wore an apron.

The ***Chud/Fahlman Companion Resource,*** pages 40-42, and ***Suggested Materials and Activities #5.14, "Interpersonal Conflict Resolution Model,"*** suggest useful guidelines for pursuing conflict resolution. Both are based on a phase or developmental approach and offer "checkpoints" for ensuring that the process is respectful and productive. Regardless of the particular outcome, conflict resolution can only be successful when two central attitudes are maintained by those involved:

1. an openness and willingness to see and appreciate each other's perspective;
2. an approach that focuses individuals on the problem or conflict rather than on each other.

This attitude is succinctly expressed in the conflict resolution motto, "You and me against the problem rather than you and me against each other." Without this attitudinal set, it is highly unlikely that a conflict resolution approach will have a positive outcome. In the final analysis, the degree to which conflict resolution may be a useful or productive approach relates to "judgement calls" and "bottom lines."

In our work with children and families, we are continuously making judgement calls. This involves our ability to take into account a host of contextual factors: individual personalities, short-term and long-term goals, current realities, potential implications, emotional energy demands, and issues of timing. Our assessment of these factors will, in turn, influence our willingness to "pick our spots," negotiate, compromise, "let go," or "hold fast" to our positions.

In some cases, for example, we may choose to overlook or "let go" a parent's comment or response that may be upsetting, derogatory, biased, controversial, or provocative because we may choose to view it as idiosyncratic, thoughtless but not ill intended, said in the "heat of the moment," or lacking in real substance or import. Likewise, we hope that parents, in return, will afford us this same generosity of spirit.

In other cases, we choose to focus on the issue by engaging in dialogue, stating our point of view, and working the issue through. Here, we understand that the issue or subject matter merits further discussion and are prepared to give it time and energy. This is usually the starting point for conflict resolution and an opportunity to check—and sometimes push—our windows of acceptance as well as consider our capacity for negotiation and compromise. Hopefully, we will find ourselves willing and able to address the vast majority of challenges and conflicts in this way. Otherwise, our potential for providing family centred, culturally sensitive care will be sorely limited. It is important to recognize, however, that in spite of all attempts to dialogue and problem solve conflicts, there may be occasions where the nature or degree of conflict precludes successful resolution. This is where the issue of "bottom lines" comes into play.

Use a Conflict Management Approach

Sometimes, because of deeply held beliefs and values, parents and child care staff are unable to negotiate, compromise, or change their ways of thinking and behaving. These represent our "bottom lines" or the places where we "hold fast" to our views about what we believe to be acceptable, appropriate, true, right, and good. For the most part, these bottom lines should be few, yet unwavering. In early education and care settings, they will usually relate to principles and practices that support human dignity, equality, and social justice. In our ***Companion Resources,*** the following authors offer their thoughts on "bottom lines."

As York notes, these fundamentals represent our early childhood heritage and roots. Steeped in a humanistic tradition and child development orientation, we cannot bend our beliefs that :

- children have rights;
- children must be respected as individuals;
- children should not be subjected to fear, shame, blame, or humiliation;
- children must not be subjected to corporal punishment;
- children are entitled to grow and learn in an anti-bias environment that honours diversity.

Gonzalez-Mena also addresses the issue of "bottom lines" when she challenges us to ask ourselves if it is ever appropriate or "right" to go along with something when we disagree with it. Our responses, of course, will vary depending upon our own understanding of "good practice" and our ability to be flexible. In Gonzalez-Mena's view, it is not alright to go along with sexist, oppressive, abusive or racist behaviours even if they appear to be culturally based.

Derman-Sparks states:

> ...respecting parents does not necessarily mean acquiescing to all their beliefs (p.97).
>
> Dialoguing with a parent may not always succeed; some parents may not want to talk, and some, even after a number of conversations will retain their original stance. In these situations, the "bottom line" approach will be necessary (p.107).

It is true that we have little influence and no control over family beliefs, values, dynamics, and realities. We do, however, have a strong measure of influence and considerable control in our own programs. Here our commitment to anti-bias philosophy, policy, and practice provides us with the strength and conviction to resist attempts that undermine the fundamental tenants of our belief systems. Still, in these "bottom line" situations, we can listen to other perspectives, respect the differences of opinion, and agree

to disagree. It is true that parents have the right to teach their values to their children. It is also true that we as early childhood educators have the right and the obligation to base our practice on what we perceive to be in the best interests of *all* children and families and on what, to the best of our understanding, reflects accepted professional practice.

When a conflict cannot be resolved and the child continues to be involved in the program, we need to manage the situation with care. It will be particularly important to:

- ensure that our conflict with the parent(s) does not compromise our provision of care, warmth, and nurturance to the child;
- ensure that even at an unconscious level, we do not behave in punitive ways toward the family;
- remember that parents are products of their environments where lack of information, negative personal experience, or lack of validation in their own lives may be contributing factors to their prejudice or strongly held beliefs.
- ensure that from time to time we revisit the conflict and confirm that it cannot be resolved or allow ourselves to "reopen" discussion if we believe that we can find room to "bend" or be more flexible.

The confidence and skills to cope with these challenging situations are likely unrealistic expectations for students in pre-service training programs. Still, it is useful to offer them a concrete framework for responding to these kinds of realities. To broaden students' experience in this regard, it would be helpful to invite well experienced child care staff, who are committed to honouring diversity and anti-bias approaches, to share individually or in a panel format some of their own encounters in conflict resolution and conflict management with families. In a safe, non-threatening setting, students would be afforded an opportunity to learn from mentors and begin to develop a repertoire of constructive approaches for tough and tender interchanges.

Suggested Materials and Activities #5.15, "When There's Disagreement," provides a further opportunity for students to consider and practise ways in which they might respond to challenges. The scenarios presented in this activity are case studies from the daily life in a child care program where staff are committed to an anti-bias philosophy. ***Suggested Materials and Activities #5.16, "Thinking about Bottom Lines,"*** is an exercise designed to help students identify areas of child care theory and practice where compromise or negotiation would be difficult. In debriefing this exercise, it will be important to remind students that even in these situations, there may be circumstances where some flexibility is advisable.

Conclusion

Working with families is an ongoing and complex process that demands sensitivity, empathy, respect, and openness. At its core is the ability to establish and nurture a trusting relationship where both staff and parents view each other as partners in sharing the caring. Through this relationship, we work to gain parents' confidence in our ability to offer quality care and education experiences for their children and parents' recognition of the knowledge and skills we bring to our work. In turn, we work to acknowledge that parents are the primary force in their children's lives and that our role is to support them in ensuring that their needs and desires are met to the greatest degree possible.

When conflicts arise, it is incumbent upon us to seek to understand before being understood. As we listen, we must search within ourselves to understand and respect parents' viewpoints, even when we may not agree with them. Ultimately, we can only fault ourselves if we do not explore every avenue to open dialogue, explain our perspectives, model our values, and seek strategies for compromise.

WORKING WITH FAMILIES
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WORKING WITH FAMILIES
SUGGESTED MATERIALS AND ACTIVITIES

The Concept of Family	#5.1
My Family Experience	5.2
My Socialization Experience	5.3
Parents Today	5.4
Parenting in Poverty, and Interviews with Children about Poverty	5.5
Jake Sweedler	5.6
Come with Us: Children Speak for Themselves	5.7
What Indian Parents Face Today	5.8
Family Centred, Culturally Sensitive Care	5.9
Language Strips	5.10
Guided Visualization	5.11
Acknowledge, Ask, and Adapt: Developing Culturally Responsive Caregiving Practices	5.12
Learning to See across a Cultural Gap	5.13
Collaborative Conflict Resolution Model	5.14
When There's Disagreement	5.15
Thinking about Bottom Lines	5.16

THE CONCEPT OF FAMILY

1. The concept and experience of family with which I am most familiar is:

2. A model of family different from my own that I am familiar with is:

3. I would describe my comfort level in working with the following kinds of families as H-(high), M-(middle), L-(low).

single parent families	___	blended families	___
gay or lesbian families	___	foster families	___
communal families	___	extended families	___

4. I am aware that I hold some biases or stereotypes about families. With regard to the family models listed in #3, these include the views that:

5. Some ways in which I can open my "windows of acceptance" and avoid making judgments about family diversity are to:

MY FAMILY EXPERIENCE

PATTERNS OF INTERACTION AND COMMUNICATION

What words would you use to describe interaction and communication in your family?

Was verbal interaction highly valued?

Was body language a key factor in communication?

Was physical interaction between and among children and adults displayed openly? Consistently? Only in certain situations? Rarely?

Were you encouraged to participate to a high degree in conversation?

ROUTINES AND PATTERNS FOR EVERYDAY LIVING

Can you remember and describe morning or bedtime routines in your family?

Were these routines rigid? Flexible? Non-existent

Were you encouraged to assume personal responsibility in routines related to eating? Toileting? Playing? Tidying?

CUSTOMS AND TRADITIONS

What is your earliest recollection of observing customs and traditions in your family?

Were celebrations of birthdays, holidays, family, cultural, or religious occasions a significant part of your childhood?

Do you continue to observe and mark these occasions today?

EXPECTATIONS FOR BEHAVIOUR AND CONDUCT

What behaviours would you identify as highly valued in your family?

What behaviours were considered worrisome, upsetting, or of concern in your family?

Were expectations for conduct the same or different for boys as for girls?

What were the consequences for non-compliance with family rules and expectations?

Would you describe your family's overall approach to behaviour and conduct as authoritarian Permissive? Consistent? Inconsistent?

MY SOCIALIZATION EXPERIENCE

1. Identify three words you would use to describe the child-rearing style or approach of your own parents.

2. Describe the ways in which your own parents' attitudes and behaviours were likely shaped by their cultural contexts such as ethnicity, religion, class, age, political orientation, time, place, or circumstances.

3. Which aspects of the ways in which you were parented would you (do you) want to model in the ways you parent children? Which aspects would you (do you) discard or change in your own parenting role?

4. Think about the four common bonds among parents:

    a) Parents love their children.
    b) Parents want the best for their children.
    c) Parents learn to parent from their own parents.
    d) Parents can learn new ways of parenting.

    Based upon your experiences with your own parents, with other parents you know, and with what you understand about parents in general:

    - Do you agree with these statements? If so, why? If not, why not?
    - What kinds of situations or circumstances might limit or compromise parents' ability to realize these statements?
    - What other kinds of statements or assumptions are you aware of that present a different or negative perspective about parents from those noted above?

5. How might your own experiences in being parented and your views about parents in general affect your ability to work with broadly diverse parents in an early childhood setting?

6. What attitudes, knowledge, and skills will you need to develop to work effectively with a broad range of parents?

PARENTS TODAY

In pairs, small groups, or the class as a whole, consider the following questions:

1. What are the challenges of parents today? In answer to this question, think about the broadest themes possible, including social, economic, political, environmental, and philosophical issues.

2. In you community, do you think these challenges are faced by all, some, or few parents? Why?

3. Which of these challenges are most difficult to address? Which may be least difficult?

4. How might early childhood and child care services assist parents in coping with these challenges?

5. How might you assist parents in coping with these challenges?

6. What personal experiences, attitudes, or values limit your ability to understand, relate to, or empathize with parents' challenges?

7. How can you work to overcome or move beyond these?

PARENTING IN POVERTY

How does poverty affect Canadian families? While some experiences will be unique for each family, many issues will be similar. To gain some understanding, we can learn from Linda Marchotte's recollections.

Here are some of my memories of mothering in poverty:

- the kids always having stained, patched, or out of fashion clothes;
- sending them to school with plain, unexciting lunches every day;
- no hotdog or donut treats at school fundraising day;
- no cable TV, actually no TV for five years. I put it away so they wouldn't want what I couldn't buy them;
- no movies;
- arriving places tired from carrying stuff and worn out from waiting in the cold or wet or hot (depending on the weather), rumpled, dirtier from riding the bus than getting around by car;
- shame in inviting kids over. "Where's the couch?" "Where's your stereo?" "Where's your room?" were the kinds of questions from these young visitors;
- birthday parties - kids asking, "Is *this* all there is?"
- saying NO to Steven and Melanie all the time;
- me worrying and anxious about money. "Will we make it to cheque day." Me being scared anything will happen that costs anything. This fear taking energy away from living, having fun, and paying attention to the children;
- dragging the kids and two garbage bags full of dirty laundry on the bus every week to do laundry;
- always looking for money or returnable bottles on the ground;
- me escaping into reading or watching TV;
- being constantly worried they weren't getting enough nutritious food to grow and be healthy;
- being homeless for four months and living with friends and at two different friends' houses while they were away, with our things stored on another friend's back porch;
- being aware of how out of their peers' culture and experience my children were, but powerless to do anything about it.

(p.169)

Source: *A Child Is Not A Toy: Voices of Children in Poverty.* by Sheila Baxter. New Star Press, Vancouver, 1993

INTERVIEWS WITH CHILDREN ABOUT POVERTY

Kyle

Kyle, age four. His family lives below the poverty line.

I'm not poor. Just my mom doesn't get a lot of money, not from anything. She's not rich.
What would you like to buy if you had money?
A basketball and hoop, a big truck for my friend - he's not grown up yet. Some juicy pears.
What kind of food would you buy?
Celery, milk, some cereal, Cheerios, chocolate milk, some ice cream, and some of that pink stuff with the white stuff on it. When I'm grown up, I will buy ice cream all the time.
Where will you get the money?
I don't know how you get it.

Patrick

Patrick, age four. His family lives above the poverty line.

Patrick, do you know what poor means?
Nope.
What do we use money for?
To buy stuff.
Where does money come from?
The bank.
What if the bank doesn't have any money?
Silly, use the MasterCard.

Veronica

Veronica, age eleven. Her family lives way below the poverty line.

Poor means not to have any money and no home. They might not feel all that well, especially when people bug them about it. They would probably feel very sad and stuff. If they had a home, they would probably go to their home and just sit there by themselves, probably. Poor kids sometimes they might just play by themselves because no one wants to play with them. They probably get pretty lonely...

(p.43-45)

Source: *A Child Is Not A Toy: Voices of Children in Poverty*. by Sheila Baxter. New Star Press, Vancouver, 1993

Jake Sweedler

I was very fortunate to have close friends who shared all the ups and downs of the first few years of Jake's life. My wonderful parents live in New York but I talked to them constantly on the phone. They supported me through each day. Jake's Dad visited at least twice a week and shared some of the intensity of that time.

Even so, having a child in the hospital for two years was like being under seige, living in a bunker, and fighting battles 24 hours a day. Jake was born with only 10% of his short intestine. A few years ago he would not have survived. There were the medical battles, battles to obtain information, and battles to not cry all day or be sick with guilt. The biggest battle of all was to not give up hope. Even now, as I tell the story of my son, Jake, sensations of the panic, isolation, and fear that I lived with reappear.

Now those feelings have lessened. Jake lives at home with me; he goes to a wonderful integrated daycare; and I am finding room in my day and heart for new challenges.

When Jake was about 18 months old, a great change took place. Our case was assigned to a primary nurse who served as a mediator between myself, the doctors, and the other professionals. Each morning the primary nurse met with the doctors to be briefed on Jake's case; then, when I arrived at the hospital, she could answer my questions. She had the medical expertise and the depth of humanity to change my hospital experience. Together we could explore alternatives for Jake's care. I began to feel so much more a part of my son's life.

Jake's integration into the community began with his attendance at G. F. Strong Daycare, prior to leaving Children's Hospital. Although he was classified as special needs, he was different from other children with special needs. His medically fragile condition was new for the daycare. Jake had a one-to-one nurse who was a bridge between me, the daycare, and any medical problems.

No emergencies occurred at G. F. Strong and slowly things got better all around. Jake's health began to improve, he began to build up his motor skills, he began to eat orally, and he developed more social skills.

When preparations began for Jake to finally leave the hospital, I was totally overwhelmed. Now I was to be his primary caregiver, nurse, and above all, mother. What an adjustment for me! I had never made any major decisions about my son and was very fearful of making a wrong decision. How would I manage all day with this active, busy little boy tethered to a gastric feeding pump on a stationary intravenous pole?

Before we left the hospital, a small miracle occurred. Someone heard about a tiny, new pumping machine that weighs only two pounds. I thought maybe Jake could wear this in a small backpack so that he could be mobile. When we tried it, it worked—he could move around—and my beautiful son became a pioneer.

Jake continued at G. F. Strong for a while after leaving the hospital. Daycare had become a haven for Jake and for me. He was learning and growing; I had safe and healthy respite care. However, because he did not have a physical disability, Jake did not fit G. F. Strong's criteria for special needs. Eventually, the time came for us to look for a new daycare for Jake.

Finding a new daycare was a confusing and challenging time for me. There were so many complexities to deal with: funding, screening committees, special needs spaces, what to look for in programs. My responsibilities in the process were very unclear.

Finally, a suggestion was made to call several different daycares, make my own appointments, and take Jake. Sunset Daycare, where Jake goes now, felt like home to me from the moment I walked in.

Jake thrives at Sunset. They have a hot lunch program where Jake has learned to eat all kinds of foods. He is almost potty trained. The staff are gentle and positive in their approach. They listen to me, and share in my concerns. Most importantly, Jake is part of a small community that is truly integrated.

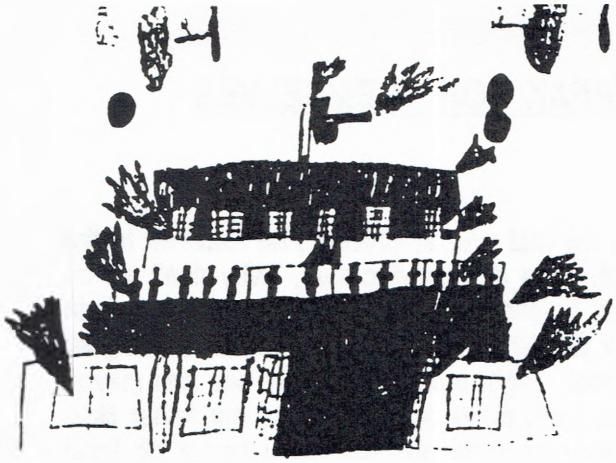
Daycare is very important to me. Before Jake started attending, I focused my energy on his special needs rather than on his being a child first. I concentrated on what he could not do. I was often paralysed by my fears and couldn't bring myself to just play and be with him. Daycare taught me how to treat Jake as a child first. I see him playing and laughing, growing and learning just like the other children.

It is vital for parents of children with special needs to have a sense of control over what happens with their children. When other people make important decisions about your child without your input, you feel powerless and dependent. It takes a long time to gain a balance between feeling entitled to services and feeling humbly grateful for everything received.

Living with a child with special needs presents challenge after challenge. You can't get away from that fact of life. But it does get easier as your experience and knowledge grow.

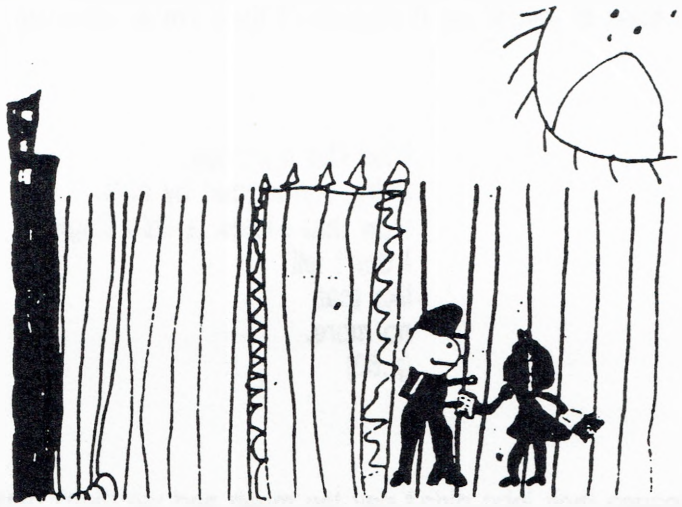
Nancy Sweedler

Source: *Special Health Care: Recommended Practices for the ECE Field.* Fraser North Child Care Issues Society, c/o Early Childhood Educators of B.C. Vancouver, 1993. (p.65-66)



I Remember Too

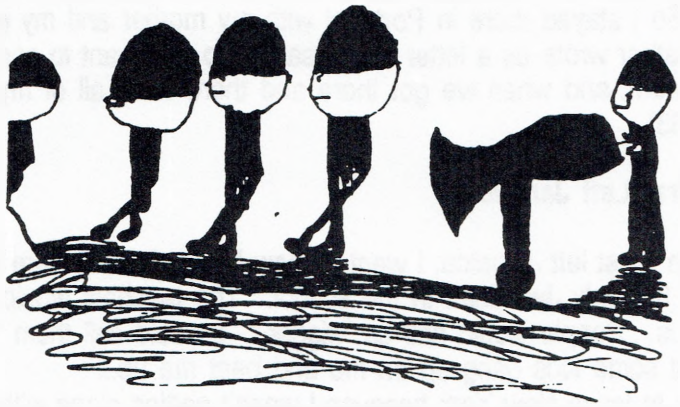
September the 11th, 1973
In Chile soldiers killed the President. They burned the house where the President lived. The windows were broken. It had a flag on top and the flag was burning like it was just paper.



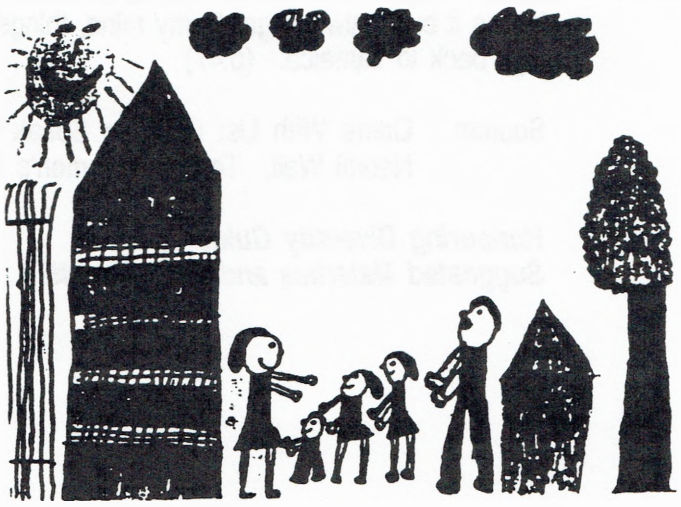
Every day my mother had to go to the embassy and she said, "Please I want to see my husband. Please could you sign this for me, please?"

Every day the man said **"No."**

We saw the soldiers putting cannons and machine guns and rifles and guns and all those things in the ground of the beach.



And after all those things we went to Honduras and now we are here. We like Canada. We have friends, we learn English and we are happy here. But I like better there. I'm sad because we cannot be in Chile. I miss my friends, my grandmother, and I hope we could go back in a little while when the soldiers are gone.



COME WITH US: CHILDREN SPEAK FOR THEMSELVES

Raymond's Story

This is about my dad, mum and myself. When my dad was at Chicago, he returned to the Philippines and he met my mum and they got married. One day my dad said, "Why don't we try going to Vancouver?" So we did, and those first days I went skating in Canada. For one whole month I didn't go to school because I didn't know any English. My mother already talked English when she came to Canada. I think she learned in school. Right now we have six kids and maybe we'll have one more. I have moved four times. Yes, I will move again because my father likes Chicago and we'll go there. In Chicago he'll earn money by plumbing. My father had a job lined up when he went there. I don't think of myself as Philippino. I think I'm a Canadian. (p.102)

Speaking English

When I came to Canada,
I didn't know how
to speak
English.
When I went to school,
I saw so many kids
that I never
had seen
before.
I felt like a mouse
being surrounded by cats.
Now that I know a little English,
I don't fell
like that
no more.
(p.60)

My parents came to Canada because their jobs didn't pay too much and we didn't have too much money. My father went to Canada and I was crying because I wanted to come with him and he said no. So I stayed there in Portugal with my mother and my grandmother and my brother. Then my father wrote us a letter and it said, "Do you want to come to Canada?" She said, "Yes." Then we went, and when we got there and there were all of my cousins, I didn't know who they were. (p.33)

When I First Left Jamaica

When I first left Jamaica, I went to New York. I like it there but it was too messy. My brother and I was the only Jamaican in the school. The teachers would take yo-yo and other things and give it to us. People would call us "nigger." I would call them "Yankee." One day, I had some money and some kids gang up on me and beat me up...

I had to leave New York because I wasn't getting along with the kids because I am Jamaican Black. I came to Toronto. I find it much nicer, but I still get some put-downs. I try my best to ignore it but it always get to my mind, things people call me, what they think of me, and why don't I go back to Jamaica. (p.47)

Source: Come With Us: Children Speak For Themselves. Coordinated by Judy McClard and Naomi Wall. Toronto: Women's Educational Press. 1978

WHAT INDIAN* PARENTS FACE TODAY

Indian parenting is made difficult today because our children have to survive in two worlds. Many Indian people have been raised with the influence of two worlds. It is impossible to say what "Indian" is. There are over 400 different tribal groups with different traditions. In each tribe there are some people who are more traditional and others who are very assimilated into white mainstream culture. In between there are any number of people who blend the ways and values of both cultures. Some are comfortable with who they are. Others are confused about who they are. Today, "Indian" is the experience of being Indian. When Indian parents are confused about their identity it is hard to give their children a firm sense of identity. By learning about culture and coming to terms with what it means to be Indian, parents can begin to find their own strengths and help their children.

Social problems, such as poverty, unemployment, and alcoholism compound the problems parents face. The parent who is worried about where the next meal will come from will not be thinking about praise. The single mother who has no extended family cannot be all things to her child and sets herself up for failure when she tries. The alcoholic parent will be more concerned with his or her own needs than with the needs of the child, and their children will learn to hide need, suppress feelings, and withhold trust. Many people have learned as children not to need, not to feel, and not to trust. When they become parents they may not know how to get their own needs met and may not see the needs of their children. For these adult children of alcoholics the first parenting job is to learn about their own needs and feelings.

Indian parenting is made difficult because of the influence of TV, negative role models, and the lack of available positive activities for the child. How can we teach our children the right way to live when the world around us gives them so much negative input? It makes the job a tough one.

Given all of these challenges the parent must find strength. The parent cannot help their child if the parent is not able to cope themselves. This is especially true for the parent who is doing the job alone. Without the support of extended family the job is doubly hard. Single parents are to be honoured for their strength and courage.

Parents of special-needs children deserve the same recognition as do all Indian parents who somehow manage to cope in this world.

Coping skills are essential. Parents can learn how to get their own needs met in order to be more positive parents. Parents can make choices about what kind of parents they want to be and set realistic goals for themselves. Parents can, if they choose, find strength in the old ways. Our ancestors never left parenting to chance. They followed well-established ways and patterns. Today it is up to us as tribes and individuals to determine the right way to live in this new world.
(p.286-7)

*Note: This article from the United States uses the term, "Indian". For many families in Canada, "First Nations" is preferred.

From: Northwest Indian Child Welfare Institute (Portland)
Positive Indian Parenting Honoring our Children by Honoring our Traditions. A Model Indian Parent Training Manual. Parry Centre for Children. 1986

FAMILY CENTRED, CULTURALLY SENSITIVE CARE:

THE KEY ELEMENTS OF FAMILY-CENTERED CARE

- Incorporating into policy and practice the recognition that the *family is the constant* in a child's life, while the service systems and support personnel within those systems fluctuate.

- Facilitating *family/professional collaboration* at all levels of hospital, home and community care:
  —care of an individual child;
  —program development, implementation, evaluation, and evolution; and,
  —policy formation.

- *Exchanging complete and unbiased information* between families and professionals in a supportive manner at all times.

- Incorporating into policy and practice the recognition *honoring of cultural diversity*, strengths, and individuality within and across all families, including *ethnic, racial, spiritual, social, economic, educational, and geographic diversity*.

- Recognizing and respecting *different methods of coping* and implementing comprehensive policies and programs that provide *developmental, educational, emotional, environmental, and financial supports* to meet the diverse needs of families.

- Encouraging and facilitating *family-to-family support* and networking.

- Ensuring that *hospital, home, and community service and support systems* for children needing specialized health and developmental care and their families are *flexible, accessible, and comprehensive* in responding to diverse family-identified needs.

- *Appreciating families as families* and children as children, recognizing that they possess a wide range of strengths, concerns, emotions, and aspirations beyond their need for specialized health and development and support.

Source: Shelton, T.L. & Stepanek, J.S. (1994). Family-centered care for children needing specialized health and development services. Association for the Care of Children's Health, 7910 Woodmont Avenue, Suite 300, Bethesda, Maryland 20814, 301/654-6549.

Principles Underlying Family-Centered Early Childhood Services

- Infants and toddlers are uniquely dependent on their families for their survival and nurturance. This dependence necessitates a family-centered approach to early childhood services.
- Early childhood programs should define "family" in a way that reflects the diversity of family patterns and structures.
- Each family has its own structure, roles, values, beliefs, and coping styles. Respect for and acceptance of this diversity is a cornerstone of family-centered early childhood programs.
- Early childhood programs and services must honor the racial, ethnic, cultural, religious, and socioeconomic diversity of families.
- Respect for family autonomy, independence, and decision making means that families must be able to choose how they will be involved in early childhood services.
- Family/professional collaboration and partnerships are the keys to family-centered early childhood services.
- An enabling approach to working with families requires that professionals reexamine their traditional roles and practices and develop new practices when necessary -- practices that promote mutual respect and partnerships.
- Early childhood services should be flexible, accessible, and responsive to family-identified needs.
- Families should have access to early childhood services that are provided in as normal a fashion and environment as possible and that support the child and family within the neighborhood and community.

Adapted from McGonigel, M.J. (1991). "Philosophy and Conceptual Framework." In McGonigel, M.J., Kaufman, R.K., and Johnson, B.H. (Eds.) *Guidelines and recommended practices for the Individualized Family Service Plan* (2nd ed.).

Principles for Identifying Family Concerns, Priorities, and Resources

- The inclusion of family information in early childhood program plans is voluntary on the part of families.
- The identification of family concerns, priorities, and resources is based on an individual family's determination of which aspects of family life are relevant to its involvement with an early childhood program.
- A family need or concern exists only if the family perceives that the need or concern exists.
- Families have a broad array of formal and informal options to choose from in determining how they will identify their concerns, priorities, and resources.
- Families have multiple and continuing opportunities to identify their concerns, priorities, and resources.
- Family confidences are respected, and family-shared information is not discussed casually among staff.
- The process of identifying family concerns, priorities, and resources leads to the development of early childhood program strategies, activities, services, and supports that help families achieve the goals they want for their children and themselves.

Source: (Adapted from) Kaufmann, R.K., & McGonigel, M.J. (1991). Identifying family concerns, priorities and resources. In McGonigel, M.J., Kaufmann, R.K., & Johnson, B.H. (Eds.), *Guidelines and recommended practices for the Individualized Family Service Plan*, (2nd ed.). Bethesda, MD: ACCH.

Language Strips

"This is an important notice. Please have it translated."

هذه ملاحظة هامة يرجى العمل على ترجمتها

Arabic

重要通告 請找人替你翻譯

Chinese

این، یادداشتِ خیلی مهمی است. لطفاً از یکی بخواهید که آن را برای شما ترجمه کند.

Farsi

សេចក្តីប្រកាសនេះមានសារៈសំខាន់ណាស់
សូមរកគេម្នាក់ជួយបកប្រែឱ្យស្តាប់

Khmer

ਇਹ ਇਕ ਮਹੱਤਵਪੂਰਨ ਸੂਚਨਾ ਹੈ ਕਿਰਪਾ ਕਰਕੇ
ਕਿਸੇ ਕੋਲੋਂ ਅਨੁਵਾਦ ਕਰਵਾ ਲਵੋ।

Punjabi

Это важное объявление.
Переведите его пожалуйста.

Russian

Este es un aviso importante.
Por favor busque una persona que lo traduzca.

Spanish

ĐÂY LÀ MỘT THÔNG CÁO QUAN TRỌNG.
XIN NHỜ MỘT NGƯỜI NÀO DỊCH RA
TIẾNG VIỆT.

Vietnamese

Source: Judy McMurter, Preschool, Mt. Pleasant Neighbourhood House, 800 East Broadway
Vancouver B.C. V5T 1Y1

GUIDED VISUALIZATION

This experience offers a non-threatening personal opportunity to reflect upon the ways in which a child care centre gives expression to diversity issues.

In a relaxed, quiet setting, imagine that you and your partner are parents entering the centre. In this scenario, you may be members of a visible minority; members of the disabled community; or gay or lesbian parents. The following questions can serve to guide the visualization.

1. What visual cues on the door or in the entry area might convey to parents a commitment to inclusion and diversity?

2. In the office, what might the parents see that would give them a sense of welcome and acceptance?

3. When provided with the Registration Form, how might parents respond?

a If the form asks for the names of Mother and Father, what might be the response of gay or lesbian parents?

b If the form is lengthy, complex, and provided in English, what might be the response of parents for whom English is a second language?

c If the form requests a substantial degree of information about the family background or family members, what might be the response of some refugee or immigrant families?

4. Within the interview/information-sharing process, what empowers/disempowers parents to:

    - share their own knowledge
    - express their concerns, questions, and expectations
    - learn about program philosophy and content
    - feel in partnership about meeting their child's needs

As part of debriefing from this exercise, discuss the potential effects on parents and families having to overcome barriers to respect, inclusion, and empowerment.

Acknowledge, Ask and Adapt: Developing Culturally Responsive Caregiving Practices

Louise Derman Sparks

We need all the different kinds of people we can find
To make freedom's dream come true
So as I learn to like the differences in me
I learn to like the differences in you

These lines from the wonderful children's book, *I Am Freedom's Child*, (Martin, 1970) capture the underlying vision of culturally responsive caregiving. This chapter is about how to "learn to like the differences in me and in you". It describes a learning process and set of skills that will enable you to support children's and adults' identity and way of being in the world.

All of us need to participate in learning how to be culturally responsive. As Carol Phillips explains in her article, the various rules of our own culture that we learn as we grow up, become the basis for how we see, organize and interpret our experiences and what we value or dislike. Moreover, different cultures teach people different rules. We don't all see, or interpret or value the same things or the same way. How then do we sensitively support the growth of infants and toddlers growing up in families whose cultural beliefs about children and childrearing are different from your own? That is the challenge each caregiver must take on.

To be culturally responsive, it is not necessary to know beforehand everything there is to know about all the cultures of the children with whom you work. Therefore this chapter is not about the cultures of different ethnic groups in the United States. Rather, it will help you learn how to find out what you need to know to care sensitively for each child in your care and how to use this information in your work. Keep in mind that becoming culturally responsive is an on-going learning process. Every new situation - a new child and family, a new care-giving setting, a new staff member, requires using culturally responsive strategies to gain the specific knowledge and develop the specific practices necessary for that situation.

Everyone in a caregiving relationship benefits from culturally responsive practices.

- Caregivers gain better understanding of themselves, and an expanded, richer, more powerful awareness of the complexities of how children develop and learn. This allows caregivers to more effectively meet the needs of all the children and families with whom they work.

- Parents and other family members are better able to build the trusting partnerships with the childcare staff essential for working on specific problems together. Caregivers can also more fully support effective parenting, at home.

- Finally, the children gain a deeper sense of security and predictability essential for emotional and cognitive development.

Thinking/Doing Activity #1 at the end of this section will help you explore the benefits of experiencing cultural differences.

What Do We Need To Learn?

The culturally responsive learning process includes three tasks.

- One, it requires **becoming consciously aware** of our own cultural beliefs and values about how children develop and the best ways to nurture and raise them.

- Two, it requires **practicing strategies for discovering** other people's cultural assumptions about child development and child rearing methods.

- Three, it requires **learning and practicing problem-solving strategies for negotiating and resolving conflicts** caused by cultural differences.

The first task means recognizing that we act on our assumptions about children and child rearing, even though we may not consciously think about them. When we do "what comes naturally", (or even what we learned in training) we are acting out a set of cultural values and rules. We are using them to judge what is normal, what is right, what is best. However, doing "what comes naturally" may not always be the best thing to do for a specific child because it may conflict with another set of beliefs and rules about childrearing. One of the common ways we become aware of our own cultural assumptions is when we experience a cultural conflict in a specific caregiving situation. Task one requires that we become aware of the assumptions, stereotypes and biases about other cultural groups that we learned as we grew up.

Task two means finding out about the childrearing goals, beliefs and practices of every family and staff member with whom you work. As you go about doing this, keep in mind that families from the same ethnic background do not all live their cultures the same way.

Different families may be at different points on a scale of being very traditional to being like the "dominant" American culture. Furthermore, even families at the same point of the scale may act out their cultural beliefs in different ways. As you make efforts to understand each child's behavior within his/her cultural context, beware of slipping into the assumption that different behavior is "not normal". To avoid culturally insensitive response, it is important to first assume you are seeing normal development until you gather more information.

The third task in the culturally responsive learning process means building skills in communicating with staff and families about cultural issues. This requires practice in clearly stating your ideas, in negotiating solutions that resolve specific cultural conflicts, and adapting caregiving practices in your program to meet children's culturally-based needs.

Remember that becoming culturally responsive is a learning process that really never stops. The more practice we have the better we get at it" but there is always something new to learn about ourselves and about other people. It takes time and patience. Moreover, even though we all need to learn new skills, becoming culturally responsive also builds on our human capacity to connect with each other across cultural differences. Our shared humanness is the bridge. Characteristics such as openness, curiosity, caring, willingness to learn and to change, a sense of humor, help make the learning process work.

See Thinking/Doing Activites 2 and 3 to consider these issues in more depth.

Acknowlege, Ask and Adapt: The Steps For Culturally Responsive Caregiving

By putting into practice the following three steps you will gain the information you need to appropriately support the growth of all the children in your care.

STEP 1: ACKNOWLEDGE

This is a recognition step that uses your growing awareness about the existence of different cultural assumptions about infant and toddlers development. A willingness to be open with yourself is essential to the success of this step.

- Acknowledge to yourself that a cultural difference or conflict may exist between you and a parent in a specific aspect of caregiving. You may become aware of a significant cultural difference from a parent's reaction to an interaction between you and her child, from a child's response of discomfort, confusion, anxiety or from information you get from a parent or another caregiver about the cultural childrearing practices of the child's family.

- Let the parent(s) or another family member know that you think there is an issue you need to look at together. Show your respect for the family by the caring manner in which you acknowledge that there is a need to talk together.

Check your feelings beforehand, so as to be careful not to make a quick judgement about the parent's way being "wrong".

STEP 2: ASK

This is an information gathering step. The goal is to get the information you need about the parent(s) and your own cultural beliefs and values in order to do problem-solving together during the third stop. It is important not to rush this step.

- Find out how the parents or other family members view and feel about the specific issue, how they would handle the specific caregiving situation. To do this, ask questions and watch interactions between the child and family member in the child care setting and if possible at home.

- Spell out to yourself your cultural beliefs about the best way to handle the particular situation. Ask yourself how you feel about the parent's viewpoint and practice. Are you uncomfortable because the viewpoint is contrary to your basic cultural beliefs about caregiving? Or, are you comfortable with the parent's viewpoint even if it is different from your own?

STEP 3: ADAPT

This is the problem-solving step. Now you use the information gathered in step 2. Use your problem-solving to resolve conflicts caused by cultural differences and find the most effective way to support each child's growth.

- Communicate: Restate the issue clearly to the other person and ask her/him to figure out with you how to best solve it. It is important to really want to have a joint solution.

- Negotiate: This is a time for the parties in the discussion to suggest various ideas and to jointly explore the strengths and weaknesses of each idea. Try to discover each of your "bottom lines". (solutions that would be possible for either to live with.)

- Resolve: This is where you come to an agreement on the best action to take in the situation. There are several possible resolutions. 1) The caregiver may decide to follow the solution preferred by the parent in order to maintain consistency with the family's childrearing. 2) Both parties may agree to an action that is a modification of what both caregiver and parent do. 3) The parent may come to understand why the caregiver uses a particular action and end up accepting it.

Sometimes, even with sensitive use of the acknowledge, ask and adapt steps, it may not be possible to resolve a particular cultural conflict. Legal regulations for the program may interfere with a solution satisfactory to the family (although even then it may be possible to find some compromise that will still satisfy the regulations and meet some of the family's needs). Resolution may also not be possible if the caregiver's bottom line belief about an issue will not allow her to make any

modifications in how she works with the infant or toddler. When this is the case, it is important that the caregiver is sure she has really done *much* soul searching about her beliefs before refusing to make any changes and sensitively shares her thoughts with the parents.

If the process of communication and negotiation has been done with caring then even if a problem cannot be completely resolved, families will at least *know* that the caregiver tried. However, in some cases, a family may decide that their child would be better cared for in another childcare setting that will be more culturally consistent for them. Occasionally, a caregiver in a center may also decide to go to another program because they do not feel they can meet the cultural requirements of a particular group of families.

Source: *Infant-Toddler Caregiving: A Guide to Culturally Sensitive Care.* Jesus Cortez and Carol Young-Holt. eds. Sausalito: Far West Laboratory. (In Press.)

Learning to See Across a Cultural Gap

by Janet Gonzalez-Mena

I had a strong opinion of parents as a preschool teacher and later as a child care director. I knew what was good for children; and if a parent had ideas that conflicted with mine, I considered that parent to be wrong. My ideas weren't mine alone, of course. I stood for quality care. I was a professional!

I was reminded of my younger self when a student of mine, a toddler teacher in a child care program, arrived in my theory class one night with a burning issue.

"What should I do about a grandmother who insists on spoiling her granddaughter by doing everything for her?"

The class listened as she told her horror story of how the grandmother carried the child everywhere, spoon fed, and babied her in every way possible. The worst part was that the child spent a good deal of time with the grandmother, who lived in the home and spent more time with the child than the parents who both worked long hours.

You may have guessed by now that the family was from another country.

The students all agreed that the grandmother was wrong and needed to learn about the importance of teaching children to be independent. They wanted the self-help skills that the child was learning at the center to be reinforced at home. They felt "a little talk" with the grandmother was in order.

I was raised to believe that becoming independent was the major goal of growing up. I thought continued dependence was a serious problem. Studying child development reinforced this belief. So imagine how I reacted to having a mother-in-law who babied not only her grandchildren but her grown children as well. She seemed to delight in keeping people dependent on her.

I thought of myself as a culturally sensitive person until I met my mother-in-law. In spite of the fact that she was born and raised in Mexico, I just couldn't respect our differences. Our conflicts related to my most precious value — individual autonomy.

> A few years ago
> I would have agreed with them 100%.
> Today, I'm not as clear as I was then,
> even on the subject of autonomy.

A few years ago I would have agreed with them 100%. Today, I'm not as clear as I was then, even on the subject of autonomy. Of course, I want children to learn self-help skills. I believe autonomy is a major issue of the toddler years. But I have a broader view of the *problem* with the grandmother than I used to. Here's my story.

As a preschool teacher, I did an outstanding job of teaching self-help

Source: *Child Care Information Exchange* 5/94. (p.65-68) Reprinted with permission from Child Care Information Exchange, P.O. Box 2890 Redmond WA USA 98073 1-800-221-2864

skills in my classroom. I put up with messes you wouldn't believe, because I felt so strongly that children need to be left alone to do for themselves what they can.

On the home front, too, I was busy teaching independence. When my baby grabbed a spoon, I knew he was on his way to autonomy — that wonderful condition that lets us operate as unique individuals. I gave him a spoon and let him go at it, because it's important to take advantage of an urge when it occurs.

My mother-in-law had very different views on self-feeding. She didn't encourage it. She spoon fed my son from her plate whenever we came to visit. He was a big kid before she finally set him a place at the table. And the way she fussed over my husband! She worried that he didn't dress warmly enough. Even checked once to see whether he had an undershirt on! Imagine, a man in his 30's! I was disgusted with this behavior.

Everything she did was wrong in my eyes. She made people dependent on her — she loved to be needed. That was sick, I decided.

When she told me that her goal was to keep her children close to her forever, I was horrified. Children should grow up and leave home. If they don't, something is wrong. She was using her family ties to strangle her children. A mother is supposed to let go. My mother-in-law didn't.

I watched the way she kept kids dependent as my son grew out of babyhood. He was about four when we were window shopping in a quaint tourist town. We came to a store with a window full of toys, but it was too high for my son to see. There was a small ledge for him to climb up on. I, in my usual manner of allowing the child to figure out his own solutions, stepped back. My son stood helpless for a moment, then spotted the ledge and tried to climb up on it. He was having some difficulty, but would have managed on his own. My mother-in-law didn't let him. She whisked onto the scene, brushed me aside with a scowl, and lifted him so he could see.

Although it looked to me
like helplessness was her goal, it wasn't.
She only aimed to keep people attached to her.

I have a million stories about my mother-in-law. I used to enjoy telling them to my friends, who always clucked in sympathy for me.

Then one day one of them said to me, "Janet, if your mother-in-law is so terrible, how did she manage to raise such a wonderful person as your husband?"

That comment stopped me cold. I really hadn't thought about it. It's true my husband is not at all the way he should be, considering the way he was raised. He's not helpless, lazy, or spoiled, but instead is capable, considerate, and helpful. He who had everything done for him is a great problem solver. *And he's extremely autonomous!* He also takes his family ties very seriously — including the ones that connect him to me. Hmmm.

Recently I was giving a talk on cultural differences and independence as a value. I thought again of my husband and my mother-in-law. I found myself telling the audience that my husband is the most independent person I know. It's true. He is a single-handed sailor, which means he can do everything all by himself. He not only sails the boat, but cooks, sews, and repairs things — you name it, he can do it. He even has a book that shows how to take out your own appendix! He's never had to do that, of course; but if at sea with a rupture, he'd be willing to give it a shot. That's the ultimate in independence!

How did a mother who babied her son manage to raise him to be so self-sufficient?

I'm not sure, but I think it had something to do with goals and modeling.

Her major goal was to keep family ties strong. She wanted her children and grandchildren close to her. Although it looked to me like helplessness was her goal, it wasn't. She only aimed to keep people attached to her.

Modeling was a factor in the outcome. She, herself, was a competent person with a variety of skills, yet she was as willing *to be helped* as she was to help others. She didn't seem to have insecurities in this area.

I wasn't in the family long before I discovered that *help and be helped* was a theme between her and her children. My own mother rarely offered to help me because her goal for me was independence. If she had offered, I would have said, "That's okay, I'll do it myself." I felt somehow diminished if I needed someone.

That's not the way it worked between my mother-in-law and her children. I saw a delicate give and take between them as they were constantly looking out for each other. One of them was always jumping up to do something for the other. It was no longer the mother doing everything for the child, but adults doing things for each other.

I never got the hang of it, I'm sorry to say. I didn't even appreciate it when I saw it happening. Now that I look back, I see that my mother-in-law knew some things that I didn't about raising children to stay connected and independent at the same time.

They say when the student is ready the teacher appears. My mother-in-law was my teacher. But I'm still trying to figure out what I learned and how it applies to my work as a parent educator and a trainer of child care teachers. Should I give up on autonomy and assume that children raised to be dependent will one day magically become independent like my husband did? No. I've seen too many children suffer from being overly dependent. I've seen miserable adults who are trapped in relationships that hurt them because they never learned independence.

I've also seen a pattern that's very disruptive to relationships and development. The mother who promotes dependence feels trapped. Eventually she gets tired of the feeling, or desperate even, so she abruptly tears herself away or thrusts the child from her. Learning to separate should be a slow process. When a child who has no experience with separation suddenly finds himself without the person he depends on, it can be a shock.

I have more experience with this destructive pattern related to promoting dependence than I do any other. But I have to admit that I've never seen that tearing away happen in people who were of a culture that regarded family ties as more important than individual autonomy. I use my own cultural yardstick to measure people who don't fit it. That's a problem.

I responded to the student cautiously because I wasn't as clear about the solution to the "grandmother situation" as her fellow students were. I talked about cultural differences first. Then I told the student that if she was going to have a "little talk" with the grandmother it would be important to be very respectful. I suggested that she open up a dialogue with the family without criticizing the grandmother. If I were in her position, I'd want to understand what the parents value and believe in and how that fits with the grandmother's actions.

No matter what I learned from the family dialogue, I would not throw out the value of independence as an underpinning of daily practice in my center. I would never give up teaching self-help skills as part of the curriculum. It's not a matter of changing center philosophy as much as keeping an open mind.

Professionals can't make the final definition of quality care all by themselves. They must consider the families they serve — each and every one of them. Quality can't be a national blanket policy that is spread on every program in the nation. Each program must create its own version based on input from administration, staff, and parents in accordance with what the children in the program need. Only when we learn to respect differences that tread on our own values will we go beyond tolerance and begin to truly *celebrate diversity!*

Janet Gonzalez-Mena divides her time between teaching, writing, and family life. She is on the faculty at Napa Valley College in California. The author of several books on early childhood, she writes a parenting column for the ***Napa Valley Register*** *and a regular column for* ***Twins Magazine.***

Collaborative Conflict Resolution Model

STAGE 1: Setting a Positive Environment

* Timing: agree on when to discuss the conflict
* Location: agree on a mutually convenient, comfortable and possibly neutral setting conducive to discussion
* Express motivation to resolve the differences to future mutual benefit
* Listen attentively

STAGE 2: Clarifying the Issue(s)

* State your own point of view with respect to what you want to talk about (the issues)
* Speak for yourself
* Invite the other person to share their point of view with respect to what they want to talk about.
* Check with each other for clarity
* Listen actively when he/she is speaking to ensure understanding
* Combine both parties' issues (topics) into an 'agenda'
* State the issues in a way that does not assign blame or specify an outcome
* Depersonalize the conflict

STAGE 3: Exploring Interest(s)

* State and check out assumptions
* Look for common ground
* Explore the interests of the other person in regard to the issue(s). (Consider their hopes, fears, concerns, expectations, beliefs, etc.)
* Listen actively and continue to check for understanding
* Be descriptive rather than judgmental
* Ask open-ended questions
* Speak about your interests in a respectful assertive way
* Speak for yourself
* Use and encourage assertive, rather than aggressive or passive behaviours and words
* Summarize interests (what is important to both parties) in regard to the issue(s)

STAGE 4: Resolution

* Invite brainstorming (mutual generation of options based on the interests of both parties)
* Evaluate the options: Check for fairness - meeting the interests of both parties.
* Choose an option or combination of options that work for both parties
* Form action plan: Who, What, When, Where, How and work out details
* Design a way to evaluate the effectiveness of the solution
* If a solution is not becoming apparent, you may need more information, more trust or energy, or less fear
  - You may need to break and come back to the discussion
  - You may agree to disagree or agree that you cannot reach an agreement at this time and set a time for future discussion
  - You may obtain the needed information, work to increase the trust, or reduce the fear

Source: *Dealing With Interpersonal Conflict.* (p.18) Center for Conflict Resolution Training, Justice Institute of B.C. 1994.

WHEN THERE'S DISAGREEMENT

For each of the following scenarios, work with a partner to identify:

a) why parents might be expressing this point of view

b) your own emotional response to the situation

c) strategies you might use to resolve the disagreement or conflict

1. A mother explains that her family's religious beliefs do not allow for birthday or holiday celebrations. She asks you to exclude her child from participation in these kinds of activities.

2. Parents of a four year old boy express their concern about his continued play in the dramatic play centre where he chooses to put on high heels and dresses. They are worried that his interest is an early warning sign of homosexual tendencies and ask you to redirect him to another activity.

3. A parent requests that you discourage a blossoming friendship between his daughter and Maria - a newcomer to the centre. He tells you that he is unhappy that his child is becoming a playmate to a recently arrived refugee who is "dirty, unkempt and doesn't even speak English."

4. A parent has volunteered to come and bake a cake with the children. She wonders what you have planned for the boys while the girls are involved with her in this activity.

PART *three*

UNIT 6

Interacting with Young Children

Interacting with Young Children

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Introduction

The opportunity to interact with young children and play a significant, positive role in their lives is generally the key motivator for students who enter early childhood programs. They envision a career that will bring satisfaction and enjoyment to them and to children through a variety of teaching and nurturing experiences.

While students will readily acknowledge their need to learn the skills that will enable them to be successful in this endeavour, they already hopefully possess many of the necessary attitudes and aptitudes that are requisite for effectiveness in our field. These include a positive regard for children, enthusiasm, creativity, sensitivity, warmth, and a host of other "people oriented" qualities. Together, this motivation and attitudinal set contribute to a sense of optimism, idealism, and even romanticism, as students embark upon their learning.

From an instructor's perspective, these same factors provide the stimulation and inspiration for designing learning opportunities that build on students' strengths and enable them to maximize their potential. In this regard, interacting with children is a theme that presents a number of challenges. At the same time as we want to validate and reinforce students' eagerness and well-intentioned motives, we also need to encourage them to reflect, review, research, and reconsider many of the notions they may hold about what is appropriate, what is acceptable, and what is helpful.

This Unit offers an overview of perspectives and skills for interacting with children in ways that honour diversity and promote an anti-bias approach. The suggestions included draw upon the research, experience, risk taking, thoughtful reflection, and willingness to share of those who appreciate and respect the power and potential of our words and our actions.

Goals for students in this Unit may include:

- to understand that developing skills for interacting around diversity issues is a process that demands time, care, and attention;
- to acknowledge the validity of differing styles and approaches to interacting with children and guiding their behaviour;
- to appreciate that words are tools that can empower children to enhance their self-concept, express their feelings, and expand their critical thinking skills;
- to recognize that helpful interactions around diversity issues build upon and are highly compatible with positive guidance practices commonly accepted in our field;
- to learn that prompt and consistent responses to children serve both to prevent and intervene in instances of hurt, bias, discrimination, or racism;
- to begin to build a repertoire of skills and strategies that honour diversity and actively promote anti-bias thinking and behaviour.

Diversity and Interaction

Interacting with children is a fascinating and complex theme that highlights diversity issues at virtually every turn. Our perceptions about what constitutes appropriate adult roles and what constitutes appropriate child roles, our expectations for children's behaviour, and our goals for children reflect an intricate weave of our own styles and personalities, our own experiences, and our own family and cultural values.

While some of us may be exuberant and outgoing, others of us are more reflective and quieter in our interactions. These varied "ways of being" are natural expressions of differing personalities, which can serve children well. Likely, some children may respond more comfortably to one style than another. But as long as adults demonstrate warmth, caring, sensitivity, and positive regard for children, no one personal style is better than another. In fact, it has been argued that the staffing compliment of a child care centre is enhanced when staff reflect a variety of personal styles.

Of much greater significance than personal style in our interactions with children are our family and cultural experiences. The ways in which we were socialized as children and the messages we received through our family and culture have undoubtedly shaped such fundamental beliefs as what we think children should learn, how we think children learn best, and our views about the roles of adults or teachers in this process.

Studies of cross-cultural child rearing demonstrate that the very goals and behaviours that are encouraged, reinforced, and rewarded in some families and cultures are often the very goals and behaviours that are discouraged or worrisome in others. For example, Euro-American valuing of independence, autonomy, assertiveness, and individuality in young children may be in direct contrast to many Asian families' valuing of interdependence, compliance, humility, and conformity for the good of the group. While some families and cultures believe that children learn best through direct instruction and explicit reward and punishment systems in a structured, formal environment, others believe that children learn best through modelling, reinforcement, and gentle guidance in a less structured, play-based environment. Clearly, these belief systems have strong implications for the roles of adults and children in the learning process.

The points at which individuals are comfortable along the child-oriented/teacher-oriented continuum, structure/non-structure continuum, low level/high level intervention continuum, and a host of other key issues in early childhood will be influenced by their values and will be instrumental factors in determining their central approach to interacting with children.

Hall's (1966) concept of high and low context cultures is also enlightening in relation to interactional styles and preferences. Where caregivers belong to low context cultures (North American, Western European), they tend to place more emphasis on verbal rather than non-verbal communication, adhere more strictly to time and schedules rather than follow a loose flow where time issues are not highly valued, and generally place the individual rather than the group as first and foremost. The opposite tendencies are more characteristic of high context cultures such as First Nations, East Asian, and Southern European. Using this conceptualization helps us to appreciate the very fundamental ways in which culture shapes perceptions, judgements, beliefs, and behaviours, and in turn, the kinds of interactions that are most familiar, comfortable, and natural for caregivers.

It also points to the kinds of dilemmas or communication challenges that staff amongst

themselves or staff together with families may need to address.

- How can we best resolve a situation where one staff member believes in the importance of an orderly, predictable daily schedule, while another is committed to a loose flow with no particular structure?
- How might we help co-workers better understand each others' perspectives when one values and supports the need for high verbal interaction and physical independence with babies, and the other stresses the importance of holding, touching, contemplation, and gentle harmony?

Through questions such as these, we can also begin to see how interactional modes shape, guide, and "flow over" into our views about routines, schedules, transitions, expectations, and roles of both adults and children. ***"Understanding Children from Other Cultures," Suggested Materials and Activities #6.1,*** provides some important notions in this regard.

York's (1992) "What If?" exercise in the ***Developing Roots and Wings Companion Resource*** allows students to think further about diversity in these areas and to examine their ability to adapt or adjust to perspectives other than their own or ones new to their experience. Similarly, "How's My Cultural Response-Ability" in the same text stretches—and sometimes pushes—our capacity to consider family and cultural issues as a valid reason for individualizing care and our comfort level as well. As York notes, this is a particularly provocative exercise, and one that will likely lead to heated debate.

Identifying Appropriate Interactions

The diversities and realities mentioned above raise several perplexing and profound questions for our field.

- Is any and every way of interacting with children acceptable and appropriate?
- To what degree can child care staff and programs be flexible and accommodating to a wide variety of views regarding interactions with children?

In answer to the first question, we can unequivocally say no. At an international level, we can reference the United Nations Convention on the *Rights of the Child* as a basis for refusing to tolerate certain practices as appropriate or acceptable. Closer to home, we are guided by the Canadian Child Care Federation's *National Statement on Quality Child Care*, our provincial Ministry of Health handbook, *Guidance and Discipline with Young Children*, and our provincial *Child Care Regulation*, all of which identify a generic body of acceptable and appropriate practice for interacting with children.

These documents affirm the long standing humanist tradition upon which early childhood education philosophy and practice is based. They uphold both the rights of children and the obligation of caregivers to interact with them in respectful ways to ensure their health, safety, dignity, and well being.

In answer to the second question, our response is conditional. We must strive to be flexible and accommodating in ways that respect family and cultural diversity and equally respect commonly accepted professional practice in our field. Undoubtedly, there are bound to be some tensions as we attempt to find a balance between the two. Particularly when we are committed to the goals of family centred, culturally sensitive child care, these tensions will rise to the fore. While it is important to know and be clear about the limits of our flexibility, it is just as important to consider the ways in which openness

and the "capacity to bend" might enrich and enhance our practice. For example, our flexibility could never extend under any circumstances to hitting a child. However, it should extend to negotiating some of our routines related to eating, sleeping, and toileting in a manner that is most comfortable and consistent for individual children and to parental requests for increased nurturing such as holding, hugging, and frequent body contact.

To further explore the challenges of "extending and bending," we recommend Jim Greenman's article in ***Companion Resource, Alike and Different*** and ***Janet Gonzalez-Mena's Companion Resource.*** The anecdotes they share and the questions and issues they raise are enlightening and certainly provocative in relation to interacting with both children and parents. In this Guide, the themes of flexibility, adaptability, negotiation, and compromise are also discussed more fully in the Working with Families Unit.

Obviously, there is no one single or simple answer to the dilemmas of diversity in how, when, and why we interact with children. What matters most is that we keep an open mind, keep our "bottom lines" few but clear, keep a commitment to problem solving through information sharing, negotiation, and compromise, and keep the best interests of the child firmly in the forefront.

Respecting the Learning Process

The previous section provides an important starting place for appreciating the diversity and complexity inherent in modes of interaction with young children. Regardless of personal or cultural perspectives, it is clear that our interactions impact profoundly on children's emotional, social, moral, and cognitive development. For the most part, these interactions are immediate. A child says something and we respond; a child does something and we react. Despite the immediacy of our response, the fact is that the nature, scope, and tone of these interactions are firmly planted in a philosophical orientation and skill base.

When our students observe skilled educators at work or read suggestions from experts in the field, they tend to assume that these responses are spontaneous and spring immediately to mind. The truth is that caring, thoughtful educators usually work long and hard to develop and refine their responses. They practise, deliberate, and often agonize over what is the "best" response and likely wish that in many instances they could replay, undo, or revise their words. Even when educators are well versed and committed to a particular approach, the skills for translating this theory into effective practice do not come easily. The search for what to say and how and when to say it is an ongoing, never ending process for both beginning and well experienced child care staff.

Developing a Framework

At the same time as we help students appreciate that interacting in an effective and meaningful way with children is a long-term, developmental process and commitment, we begin to offer them a framework for approaching this work by establishing an attitudinal and knowledge base, by offering opportunities to model from experienced teachers, and by providing opportunities for them to practise, refine, and try again in terms of their own skill development. Following are suggested elements of such a framework.

Observe and Listen

Careful observation coupled with sensitive listening is what enables teachers to understand children and their needs. As we look and listen, we come to know something about the nature, temperament, and unique style of the child, something about the child's family, and something about the cultural contexts of the child's family. Who the child is reflects a "braiding" of these elements. First and foremost, interactions with children must be responsive and sensitive to the child. Whether the child is outgoing or reticent, boisterous or contained, an English language speaker or second language learner, Canadian born, immigrant or refugee, poor, middle class, or affluent, able bodied or other abled, our focus must be on the whole child and interacting in ways that are meaningful and comfortable for him or her.

In ***Companion Resource, Roots and Wings,*** Stacey York discusses cultural dilemmas in the classroom and offers five suggestions for helpful and constructive responses. These are summarized below and highlight the importance of observation and assessment in an environment that is family centred and culturally responsive.

1. Analyze the situation and determine ways in which it involves a cultural dilemma. Consider the child's experience at home and how this experience may be related to cultural values, norms, or practices.
2. Avoid blaming the child or labelling the child as bad, spoiled, noncompliant, or developmentally delayed. Consider that the child may be behaving in a culturally appropriate way based on her or his experience.
3. Build an information base by reviewing the child's registration forms, speaking to the child's parents, and gaining more knowledge about the family culture. Determine what the behaviour means to the parents, how parents are responding to the behaviour, and how they have responded in the past.
4. Recognize that the child is coping in the way he or she knows best. Acknowledge that the child may be feeling frustrated, angry, confused, and overwhelmed.
5. Be prepared to bend, revise, or change in a way that responds to children and parents as individuals. In order to provide complimentary, family centred, culturally sensitive care, it may be necessary, at the very least, to make exceptions to rules or to at least be flexible.

Respect the Power of Words

When we consider the power of words, we recognize that they can be used to humiliate, insult, hurt, and perpetuate unfairness and injustice, just as they can be used to support, encourage, nurture, and promote respect and co-operation.

For child care staff, words convey our warmth and caring and serve as our vehicle for informing, explaining, and teaching. They can provide us with the confidence and assurance to interact in ways that support our values and to promote learning through initiating dialogue, sustaining conversations, and responding constructively to children's comments and questions. In some cases, we may need to use our words more or less softly, slowly, often, or simply. In other cases, we need to extend to a child and family by learning some of their words. Regardless, the words we choose and the words we use have profound impact on every aspect of children's development.

Through observation, modelling, reinforcement, and a blending of direct and indirect teaching, children are empowered by language. They learn to express themselves, assert themselves, expand their thinking, correct their misinformation, and problem solve on behalf of self and others. Central to all of these skills and abilities is the language we use to build children's self-esteem and self-concept. When we use words that acknowledge, respect, and validate a child's family and cultural experience, we contribute to a sense of pride and the construction of a knowledgeable, confident self-identity. From this place of emotional strength and personal empowerment, children are in a position to relate more comfortably and empathetically with those who are different from themselves.

During this process, children will experience any number of situations where they need to be assertive and stand up for themselves and for others. In these instances, they need to use words as a tool to express themselves. It is empowering to be able to say "I don't like that," "That's not fair," or "That's not true" in response to bias, exclusion, or discrimination. Equally empowering is the ability to use words for problem solving and conflict resolution. The courage and the confidence to be an active participant rather than a passive victim in these interchanges relies in large measure on our lead in encouraging, modelling, prompting, cuing, and reinforcing language that is appropriate and helpful. In short, we are key agents in empowering children when we offer them concrete word power and support their efforts to use their word power effectively.

Take A Proactive Approach

Without exception, those who have written about diversity and anti-bias work with young children stress the importance of our proactive involvement in the process. In this area, a "wait and see" or "sit back and let it happen" approach is rarely effective in creating the kind of learning environment that is conducive to our goals. In the same way that a multicultural program is not automatically or simply achieved by having staff or children from diverse backgrounds in the centre, so diversity education is not achieved by hoping or wishing that children will learn to respect and interact comfortably with others. Our role and responsibility is to set the stage through our physical environments and become actively engaged with the children and the program to ensure that our desired outcomes can be achieved.

The following suggestions identify very concrete and helpful steps we can take to be proactive in our interactions.

- **Model positive regard and genuine interest in children's family, culture, and lives.**

Simple statements such as, "That's interesting. I want to learn more about your celebration," "I hope your Mom will teach us how to made roti," "Let's learn about where Carlos was born," or "Once somebody told me that..." are examples of ways we can introduce a conversation or experience that draws children into a shared learning situation and models the kinds of language we want them to emulate.

- **Initiate discussion through questions that invite exploration.**

Often, posing a question that has interest, relevance, and a concrete base in children's cognitive development can lead to the kinds of learning opportunities we want to create. "I wonder who made that great new jacket you have?" could serve as a starting point to

recognize and respect the role of garment workers if this is relevant to a particular child or group of children. "Do you know why Ranjit's father wears a turban?" offers an opportunity to share concrete information . "Did you know that some children have two dads who take care of them at home?" can open a conversation about gay families.

- **Avoid making assumptions about homogeneity.**

It is far more accurate, for example, to say "This is how I celebrate Chanukah" rather than "This is how all Jewish people celebrate this holiday." Stating that "Celina brought these moon cakes to help us celebrate Chinese New Year" avoids the kind of stereotype we model for children if we say "Chinese people always eat these at New Year." Similarly, telling a child "This is how we do it in preschool" rather than "We do it this way" in no way diminishes, criticizes, or negates other ways of doing the same thing at home or in other settings. ***Suggested Materials and Activities #6.2, "What to Say and When to Say It: Interaction in the Multicultural Classroom,"*** offers further examples of questions and comments that promote diversity and anti-bias learning.

- **Help children express their feelings.**

Creating an environment where children feel free to express themselves is critical to the goals of anti-bias work. Whether through words, body language, or physical behaviour, open expression of feelings is not only important to children's emotional development but also important to our understanding of what they are experiencing in a particular situation. Expression of feelings provides the starting place for us to interact in a helpful, appropriate way.

York (1991), in her ***Companion Resource,*** offers five concrete strategies that free children to express themselves and enable us to respond in a respectful manner.

1. Reflecting feelings—"I can see you're worried you might catch Carlos's blindness by playing with him."
2. Naming feelings—"You looked sad and mad when Bunny said your lunch smells bad. That hurt your feelings."
3. Express empathy—"I know how you must be feeling. It hurts when people call you names."
4. Voice your own feelings—"I'm unhappy when you play that game. It sounds like you're making fun of the way some people talk when they're learning English."
5. Respect conflict and confusion—"I know its hard to talk when you're feeling angry and upset."

These suggestions and proactive strategies represent examples of interactions that model and reinforce anti-bias attitudes and skills.

Expand Children's Thinking

When children express themselves and give voice to their thoughts and ideas, they may reveal attitudes, prejudice, discrimination, or misinformation they have learned. By posing open-ended questions, we learn more about children's thinking and are in a better position to correct their perceptions and offer new ideas. Examples of questions we might pose include: "Tell me why you think that is true?" "What makes you think that?" or "Do you think everybody feels that way?"

If, for example, we discover that a child's father has told him that playing with dolls is "sissy play" and that he shouldn't do that, we can respond by saying: "I think that your daddy probably held you and played with you when you were a baby. When you play with the dolls, you can pretend to be a daddy and learn how to take good care of your baby." Such response offers new input and a different perspective without directly countering information from home or demanding a behaviour change.

Respond to Children's Comments and Questions

Just as a proactive approach presents a multitude of opportunities to initiate dialogue and learning, it also offers any number of opportunities to respond to children's comments and questions.

As children begin to notice differences and talk about them, they often make socially unacceptable comments or derogatory remarks. In these instances, we must avoid ignoring the child, shaming the child, or responding in a way that puts the child down. Rather, our role is to offer prompt, simple, accurate, and honest responses. "Talking About Difference Children Notice" by Elizabeth Crary in the ***Companion Resource, Alike and Different,*** and the checklist for self-observation in "Helping Whole Children Grow: Nonsexist Childrearing for Infants and Toddlers" from the same text offer helpful guidelines for these kinds of responses.

Use Teachable Moments

It is probably true that the most meaningful opportunities for diversity and anti-bias education with children are those unplanned, spontaneous occasions where children's comments or questions "open the door" to expand, inform, or correct their thinking. For example, if Susan was to say that she didn't want to sit beside Nikki because of her brown skin, we can potentially use this moment in several ways. We might choose from among the following responses.

- Acknowledge that Susan can choose where she would like to sit.
- Reaffirm that her choice in this setting cannot be made on the basis of skin colour.
- Explain why Nikki's skin is brown.
- State why Susan's statement is unacceptable and hurtful.
- Offer an alternate, appropriate response.

Derman-Sparks Companion Resource offers numerous examples of similar teachable moments and exemplary adult responses in:

Chapter 5 Learning About Disabilities
Chapter 6 Learning About Gender Identity
Chapter 7 Learning About Cultural Differences and Similarities

Chapter 8, Learning to Resist Stereotyping and Discriminatory Behaviour, is especially helpful. It provides anecdotal accounts where the teachers' words can serve as a framework for modelling how our students might respond in similar situations.

Derman-Sparks notes that responses to discriminatory or stereotyping behaviour from children are particularly challenging for child care staff. In our uncertainty about what to say or how to say it, we often offer no response, and then feel guilty about our nonaction. She reminds us however that:

> Discriminatory acts are one form of aggressive behaviour, as hurtful as physical aggression, and should be immediately and directly addressed (p.69).

To aid us in handling this behaviour, Derman-Sparks offers four guidelines.

1. Intervene immediately.
2. Set the limits.
3. Comfort/support the hurt child.
4. Determine the reasons for the behaviour and develop a plan to address the problem (p.71).

If, for example, a child shouts "Yuck" in response to another's food preferences we might:

- Set the limit immediately: "In our room it's not ok for you to shout that when Shu Ning unpacks her lunch. That hurts her feelings."
- Comfort the hurt child: "I'm sorry Anna hurt your feelings by saying that Shu Ning. She hasn't seen or smelled your pork buns before. Sometimes, when people see food that is different or new for them, they say things like that. I'm going to sit beside you for a little while and help you feel better."
- Determine the reasons for the behaviour and develop a plan: "Anna, I wonder if you said 'yuck' because you've never seen pork buns before and you weren't used to them. Sometimes, when we see and smell food that we don't know about, it seems strange. I've eaten pork buns before—once at my friend Pauline's house and once at a Chinese restaurant. At first, I wasn't sure if I liked them, but now I really do. Next time you see food that is different or new for you, you can just say, 'I've never seen or tasted that before.' "

Plans for extending this learning opportunity might include:

- making pork buns or other kinds of dumplings;
- bringing in pork buns for snacktime one day;
- taking the children to a Chinese restaurant to experience some foods they may know and like such as rice or noodles, as well as some foods that are new for them.

Ultimately, our goal is to support and comfort Shu Ning and, at the same time, to help Anna expand her knowledge, reduce her fears about differences or unfamiliar experiences, and learn new, non-offending ways of expressing herself.

Suggested Materials and Activities #6.3, "Common Questions Children Ask and Ways to Respond," identifies both inappropriate and appropriate responses to six very typical preschoolers' questions that provide teachable moments for adults to share accurate, non-bias information that respects diversity and challenges hurt and harm.

Build On Positive Guidance Approaches

Most of the proven and accepted approaches that guide children's behaviour in a positive way are equally useful and appropriate in challenging prejudice, exclusion, and discrimination. *Guidance and Discipline with Young Children* (Ministry of Health) identifies a number of prevention and intervention strategies that are directly applicable to these kinds of situations.

Suggested Materials and Activities #6.4, "Use Positive Guidance to Counter Prejudice and Discrimination," might be useful as a handout to illustrate some examples of effective and supportive guidance in situations when children are behaving in hurtful or exclusionary ways. ***Suggested Materials and Activities #6.5, "How to Resist Bias and Discrimination,"*** summarizes many of the interaction strategies. ***Suggested Materials and Activities #6.6, "Anti-Bias Situations with Children,"*** poses a number of challenging scenarios where children interact with each other in hurtful, biased ways and offers students an opportunity to consider how they might respond.

Teach Co-operation and Collective Spirit

Helping children learn to decrease their impulsive, aggressive, and competitive behaviour and helping them to increase their pro-social behaviours is an ongoing process in the early years and far beyond. Many have argued that the over valuing of individualism in our society has resulted in a preoccupation with self-interest and self-gratification and a diminution of the importance of community and co-operative group spirit.

Early childhood theory and practice in North America has a long and strong tradition in promoting sensitivity and respect for the needs and rights of others, an ethic of mutual responsibility, a sense of shared purpose, and the value of interdependence as critical to children's social growth and development as well as to living in a democratic environment. Clearly, this tradition wholeheartedly supports and compliments diversity and anti-bias work. ***Further Readings and References "Co-operative Learning Can Occur in Any Program," (Cartwright 1993)*** and ***"Fostering Co-operative Group Spirit and Individuality: Examples from a Japanese Preschool," (Kotloff 1993),*** both articles from Young Children, offer anecdotal accounts of early childhood teachers' suggestions and successes for fostering co-operative learning and living in the preschool years.

Teach Problem Solving and Conflict Resolution

Very often, children feel a sense of powerlessness about being able to work through problems and conflicts. By helping them learn the skills to resolve their own conflicts, we empower children to see themselves as problem solvers—people who can work towards more positive and productive social relationships. Particularly at a time when violence is often projected as an acceptable and even exciting way to resolve differences between and among people, we must be proactive in intervening to teach early and specific skills for peaceful resolution.

Further Readings and References "Making Peace in Violent Times: A Constructivist Approach to Conflict Resolution," (Carlsson-Paige 1992), another article from Young Children offers a constructivist approach to conflict. A superb resource for promoting co-operation, problem solving, and conflict resolution is ***Conflict•Control•Power: A Curriculum to Teach Peaceful Conflict Resolution to Children Aged 0-10 Years.*** Referenced in ***Further Readings and References***, this book includes chapters on gender equity, rights and responsibilities, co-operative learning, and self-esteem, and offers the rationale, strategies, and activities for programming in these areas. ***Suggested Materials and Activities #6.7, "Parenting in the 90's,"*** summarizes many of the approaches noted and is as relevant for early childhood educators as it is for parents.

Promote Activism With Children

Learning to take action against unjust or unfair behaviour is a vital part of anti-bias education. Through activism, we teach children that collectively we can challenge

injustice and create positive change. Activism work begins with children's ability to:

- express their feelings to another who has hurt or offended them;
- care when another child has been hurt or offended;
- help each other as friends to respond to unfair situations.

Together, assertiveness, empathy, and co-operation serve as the key elements of activism and commitment to social change. While building assertiveness and empathy skills are developmentally appropriate goals for two and three-year-old children, older preschoolers are capable of, interested in, and empowered to engage in collective efforts for change.

In Chapter 9 of the ***Companion Resource, Anti-Bias Curriculum,*** Derman-Sparks recounts examples where teachers "taught" activism by helping children identify unfair or unjust situations in their own environment, generate appropriate and "do-able" activities to challenge them and advocate for change, realistically assess the outcome of their activism, and consider the "next step" strategies. We read of a situation where, with the teacher's assistance, children composed a letter to a bandaid company, explaining that their so-called "flesh coloured" bandages did not, in fact, match children's differing skin colours. Although the company's response did not result in any change, the children felt empowered by the experience of "standing up," "speaking out," and "taking action." In this particular case, they even learned about the concept of boycott or conscious decision to withdraw support from those who perpetuate bias or discriminatory practice.

In another situation, children became activists by creating parking spaces for persons with disabilities where none had existed previously. Together with the teacher, they discussed and determined their response when able-bodied persons used the spots and followed through by creating parking tickets for those who did not comply.

These examples are inspiring not only from the perspective of what young children are capable of understanding, empathizing with, and taking action about, but also from the perspective of how meaningful and powerful anti-bias work can be. ***Suggested Materials and Activities #6.8, "Activism with Young Children,"*** provides students with an opportunity to consider their own community realities and ways in which they might promote activism with young children related to these community issues.

Conclusion

The degree to which students are willing and able to incorporate these approaches in their interactions with children depends in large part on their personal and professional commitment to pursue diversity and anti-bias goals in a child care setting. Where they believe at a personal level that their role and responsibility with children is to serve as a model for encouraging and affirming respect for diversity, students will hopefully find the content of this Unit informative and valuable. Where they believe at a professional level that their role and responsibility with children is to teach the values of empowerment, empathy, co-operation, conflict resolution, and collective action in the personal and social arenas, they will hopefully respond to this material as challenging yet stimulating and enriching.

Without question, the process of "people making" is at the heart of our interactions with children. What we believe is important, right, and good for children will determine the ways we shape who they are today and who they have the potential to become tomorrow. The process is sometimes hard, often long, even complex, and truly "awesome." Yet the investment in helping to create healthy, self-confident, and self-aware human beings, whose interactions with others are thoughtful, respectful, caring, co-operative, and empathetic, is probably the most rewarding aspect of our work, and the most powerful way we can contribute to a future where peace, harmony, and humanity prevail.

INTERACTING WITH YOUNG CHILDREN
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INTERACTING WITH CHILDREN
SUGGESTED MATERIALS AND ACTIVITIES

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Understanding Children from Other Cultures

Emily Comstock DiMartino

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Few of us teaching today, whether in urban, suburban or rural settings, encounter homogeneous student bodies. As a teacher educator at a large urban public institution, I am quite familiar with a broad range of ethnically and racially diverse students. My students come from all over the world. Some speak English well, some poorly. Some are very "Americanized" and some are not. The vast majority of young adults who graduate from our program will teach in the New York City public elementary schools. No one needs to be reminded that these young teachers will encounter children from both prosperous and third-world countries. Their students, just like mine, will bring to the classroom a knowledge of the social world that is unique to their cultural background. As an urban educator, this topic has become an area of major interest to me. I am quickly learning that concepts of family, morality, rules, time, sex-roles, dress and safety—all of which play a part in school adjustment and success—vary from culture to culture.

This past year I had the good fortune to live for a month in another culture. I stayed in a town of 3,000 inhabitants in a rural area of Sicily called Licodia Eubea. Licodia, as it is familiarly known, is one of many small urban villages that sit atop a mountain. It is comprised mainly of farmers, civil servants, manufacturers, shopkeepers and retired people. This seemed an ideal opportunity to observe and record the social behaviors of young Sicilian children. This type of observation can be particularly effective when the observer is not a member of the dominant culture. Teachers who work in multicultural settings can benefit from an opportunity to be an outsider. The experience raises their awareness of how difficult it is to adjust to a new way of living and increases their sensitivity to the wide variety of cultural interpretations of simple social practices.

Primacy of the Family

One of the first differences noted was the significant role of the family, not only the immediate family but also all aunts, uncles and first and second cousins. Although I had expected this, I was not aware of the depth of familial feeling. If children were playing games, riding bikes or enjoying other activities with friends, and it was time to

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go to an aunt's, pick up a grandmother or fulfill any family obligation, all social interactions would cease. Children were never excluded from adult family gatherings, nor were they ever excused from them—even for school assignments. As a teacher I was particularly taken by this. It is very likely that some of my students in New York come from cultures that share this concept of primacy of the family and therefore may not always complete assigned work on schedule.

Recently I talked with a 3rd-grade teacher who was lamenting the chronic tardiness of two of the children in her class. Their school performances were adequate, in one case even superior. Discussing the problem with them made little or no difference. A little investigating revealed that both children were responsible for walking younger siblings to day care centers, since their mothers left for work early. Familial obligation exceeded any respect for school rules. The dilemma was compounded by the great awe the children had for the teacher, as demonstrated by their inability to look at her and respond when questioned. Direct responses to an adult by a child were considered disrespectful in their culture.

Attitudes Toward Time

Another difference I noted in the Sicilian culture related to the use of time, not the traditional Italian notion of "domani" but rather the lack of exactness in time. If children who were out playing forgot about the time and reached the house an hour late, no disciplinary action was taken. In most instances it went unnoticed. Promptness at school and church was not insisted upon. This casual attitude toward time was most striking to me. In the United States, being on time is almost a moral imperative. We quickly form negative judgments of people who are frequently late, often feeling slighted or offended when someone is tardy for an appointment. Many of us feel enormous pressure to be punctual, even early.

I am sure most teachers working in multicultural settings encounter parents and children for whom the concept of time has a different meaning. An awareness of these variations may encourage teachers to talk with parents and children in order to arrive at a working schedule that will accommodate the differences while respecting individual and institutional needs. Often judgments and punishments can be avoided when we understand how others are perceiving and consequently responding to a situation.

Sex-Role Conventions

While in Licodia I observed still another area of difference—sex-role conventions. For example, in one family there were two children—Sara (age 9) and Peter (8). The family had one bicycle so the two children had to share it. Peter usually got to use the bike whenever he wanted, while Sara was allowed to ride it only when Peter was doing something else. She was also required to get his permission to use it. In another family, the daughter (age 9) was expected every morning to make her 16-year-old brother's bed as well as her own. This she did. She also tidied up the kitchen and started dinner as the mother left for work early in the morning.

For many Americans these examples present girls in subservient positions. For the girls in these situations, it was "just the way it was." This led me to reflect upon the career expectations and home responsibilities of many of my female college students. The impact may be even more dramatic in the elementary school, since girls are directed away from educational opportunities in order to carry out household tasks. How many youngsters care for younger siblings after school, then clean house and make dinner prior to beginning school work? This would certainly affect a child's energy level for the performance of school tasks and give strong messages about what is important and how time should be used.

Teachers can deal with this issue by stressing the importance of both boys and girls in the classroom. Comments and instructions that reinforce sexual stereotypes should be avoided; for example, asking only boys to open the windows and only girls to be the secretary. The teacher can promote nonsexist behavior and thinking through attention to oral language usage and careful selection of textbooks and library books. Admittedly, no teacher can overcome the endless overt and tacit social messages that children receive at home. On the other hand, many of us had teachers who encouraged us to look at life from another perspective and thus opened a door that we might otherwise never have known was there.

Being and Becoming

Finally, the Sicilian culture revealed an attitude so different from the "American Way" that I saved it for the end: the whole issue of *being and becoming*. Most Americans are always trying to improve themselves and, if at all possible, to change their very natures. We want to be thinner, taller, smaller, faster, smarter, more aggressive, more assertive, truer to ourselves, better read, more articulate, etc. We are always in the process of becoming—changing something in our nature and working hard at it.

Not so the people in the little town of Licodia. They were quite content to let others and themselves *be*. If someone were fat, well, it was his nature to be that way. If a child did not do well in school, well again, that was just her way. This attitude even extended to negative traits. I remember a conversation I had with a mother of two young children. Describing her children to me, she very casually said, "Carmela lies.

She always has. It's in her nature." And then she went on to tell me other things about the girl. I believe this Sicilian mother was expressing a point of view shared by many members of the culture; namely, that people are accepted as they are, with recognition given to strengths and allowances made for human frailties. This parent was not condoning lying; rather, she was acknowledging her own inability to change her daughter's nature.

In my experiences with American parents and teachers, I have never known lying to be accepted so calmly. When parents are concerned about a child they "suspect" of lying (frequently they are unable to acknowledge this trait in their offspring), they diligently seek ways to alter the child's behavior as well as their own. It seems to me that just as the tendency to ameliorate ourselves—our bodies, minds, emotions, personalities and personas—will lead to one kind of learner in the classroom, so too will the other attitude—the one of acceptance. Children from Licodian homes, for example, are receiving very different information about what constitutes a "good" life. We as teachers need to be aware of cultural differences and to recognize that not every one shares our values and beliefs and that *different from* does not mean *less than*.

Conclusions

How can we as educators learn to deal with the different kinds of students in our classes? First, we can seek out information about their cultural heritage. I am not referring to foods and holidays but rather to the more subtle social conventions that operate within any given cultural setting. Concepts of family, time, nature, sex-roles, aesthetics, ecology, dress and safety are all subject to not only individual but also cultural interpretations. The examples here provide only a hint of the diverse cultural explanations of social phenomena that abound in our schools. Whether the children come from Sicily, Hong Kong or New Zealand, the important task for the teacher is to gain insight into some of the shared beliefs and presuppositions that come to school with the children. Values and beliefs have a profound impact on almost every aspect of learning that goes on in the classroom. Keen observation accompanied by informed opinion will lead to greater understanding of all students.

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What To Say and When To Say It: Interaction in the Multicultural Classroom

By Ruth Fahlman

The last several years have seen a sharp increase in the interest shown for multicultural education programs in Canada. School boards have enacted policies, curricula has been developed and implemented, and researchers have investigated programs and approaches (Roe, 1982; McLeod, 1984; Kehoe, 1984; Wakefield, 1984).

This background of policy, experimentation, and research offers teachers a philosophical base and guidelines for establishing a multicultural curriculum in their classrooms. To provide sound multicultural education, primary teachers need to acquaint themselves with current developments in the field. Multicultural education is becoming part of the mainstream of education, and resources can and should be utilized to ensure that outcomes are positive for all children who participate.

It is beyond the scope and intent of this article to document in detail the exciting initiatives occurring in classrooms across B.C. and the rest of Canada. However, the following are the key principles of a multicultural program in early childhood education.

1. A commitment to quality . . . programs that are . . . responsive to the physical, intellectual, social and emotional needs of each child.
2. An appreciation of and respect for varying child-rearing practices and the role of the cultural milieu and family in shaping the development of each child.
3. A belief that while English-language learning is both necessary and desirable for young children, it must be offered to supplement not supplant a child's first language.
4. A conscious effort to facilitate learning through multicultural program planning wherein each child's cultural heritage is incorporated as a core component of the curriculum, prepared environment, and routines.
5. A conviction that multicultural attitudes, knowledge, and skills which are developed during the critical formative years will serve ultimately to combat intolerance, bigotry, prejudice, and racism.
6. A belief that *all children, from all cultures*, will benefit from multicultural education—as their understanding, appreciation, and respect for cultural diversity expand and enhance their world view.

(Chud, Fahlman, 1985, p. 13)

Teachers can deepen their understanding of these principles and personalize their interpretation of them by examining in detail multicultural program goals and implementation strategies. While there is no one "right way" to transfer philosophy and theory into practice, teachers must critically evaluate whether their goals and methods are consistent with these general principles of multicultural education. Especially important is the examination of specific methods and strategies used, since interaction style, attitude, and emphasis in classroom presentation can profoundly influence learning outcomes.

To help teachers pursue their examination, four general multicultural program goals for early primary classrooms are listed below. Included under each heading are examples of what to say and when to say it. The examples illustrate how program goals can be implemented in a variety of settings, topics, and age and ability levels:

When presenting multicultural materials and concepts, ensure that similarities are emphasized before differences. Guide children to identify the commonalities of human experience and relate them to their own lives. For example, "Rajneesh feels sad when his mother leaves. Do you remember feeling like that when you first came to school?"

"Let's find out things that are the same as our friends. Who has black hair? Who likes ice cream? Who is five? Who comes to school? With all our friends, we find at least one thing that's the same as ours."

"Everybody has a birthday. What special things happen at your house on your birthday?"

"Here's a picture of people wearing lots of different kinds of clothes. Can you find one kind of clothing that's the same in all the pictures? What are people wearing on their heads? They're called . . .?"

"In the fall we celebrated Thanksgiving, and we learned about harvesting food and having a special meal. Today we're going to celebrate a different thanksgiving that Indian people have called Baisaki. Baisaki comes in springtime after the harvest of winter rice. There are lots of special foods that people make for their Baisaki meal, and we have some here to taste."

Encourage children to share aspects of their culture and lifestyle so that multiculturalism, related to people in the immediate classroom, becomes an accepted and ongoing part of the program. For example, "What shall we make with the playdough today? Samosas? Potato pancakes? Sushi?"

"Carlos can sing a new song that we don't know. He is going to teach us Spanish words; then we can sing it too."

"In our story, we say that Grandmother lived with Georgina and took care of her. Do you have a grandmother who lives with you? Does she go to work? Do you have a special name for your grandmother?"

"May Ling's brought a special Chinese doll to show us. Her friend sent it to her from a city called Hong Kong, where May Ling used to live. Tell us something you remember doing with your friend in Hong Kong, May Ling?"

Respond to prejudice or stereotyping by correcting misinformation, offering constructive alternatives, and setting clear limits. For example, "Most native people live in homes and wear clothes the same as yours. Bows and arrows and tepees are from long ago. People from your family lived differently long ago, too. They wore long dresses and rode in carriages and didn't have electricity or television."

"New people or new things can make us feel funny or shy or afraid. Let's go talk to Rosa together, and I'm sure that you will feel better, and she will too."

"Sometimes people say things or use words that hurt someone's feelings. It's not all right for you to do that or for anyone to do that to you. Here at school, we want everyone to be safe from hurt feelings. So I don't want you to use the word _____ again."

Establish an atmosphere of support for and celebration of differences by using a variety of strategies in all areas of the curriculum. For example,

"Everybody made different things with the playdough today!"

"How many different ways can we move to the music? Each way is special."

"People have lots of different ways of talking. Let's learn a new way to say 'hello' by using Polish words."

"People have lots of different ways of living. The family of the little girls in this picture live in tents and follow their animals to new places to live."

"It's ok if you don't like some of the foods at our party. People like different things. That's why we have so many things to choose from."

In summary, research indicates that pride in heritage and positive cross-cultural attitudes, knowledge, and skills can be taught (Ijaz and Ijaz, 1981). Primary teachers, therefore, are a crucial influence in ensuring that children develop positive attitudes and acquire accurate information during these first years of schooling. Clear goals and strategies for communication and interaction are important components of a good multicultural curriculum. Teachers need to define and refine their assessment of what to say and when to say it and intensify their use of these strategies in the classroom. Such study and practice will contribute to teachers' confidence and will enrich the children's multicultural learnings.

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Common questions children ask and ways to respond

"Why is that girl in a wheelchair?"

Inappropriate

"Shh, it's not nice to ask." (admonishing)
"I'll tell you another time." (sidestepping)
Acting as it you didn't here the question. (avoiding)

Appropriate

"She is using a wheelchair because her legs are not strong enough to walk. The wheelchair helps her move around."

"Why is Jamal's skin so dark?"

Inappropriate

"His skin color doesn't matter. We are all same underneath."

This response denies the child's question, changing the subject to one of similarity when the child is asking about a difference.

Appropriate

"Jamel's skin is dark brown because his mom and dad have dark brown skin."

This is enough for 2- or 3-year olds. As children get older, you can add an explanation of melanin:

"Everyone has a special chemical in our skin called melanin. If you have a lot of melanin, your skin is dark. If you only have a little, your skin is light. How much melanin you have in your skin depends on how much your parents have in theirs."

"Why am I called Black? I'm brown!"

Inappropriate

"You are too Black!"

This response is not enough. It doesn't address the child's confusion between actual skin color and the name of the racial or ethnic group.

Appropriate

"Your right; your skin *is* brown. We use the name "Black" to mean the group of people of whom our family is a part. Black people can have different skin colors. We are all one people because our great-great-grandparents once came from a place called Africa. That's why many people call themselves "Afro-Americans."

"Will the brown wash off in the tub?"

This is a fairly common question because children are influenced by the racist equation of dirtiness and dark skin in our society.

Inappropriate

Taking this as an example of "kids say the darndest things" and treating it as not serious.

Appropriate

"The color of Jose's skin will never wash off. When he takes a bath, the dirt on his skin washes off, just like when you take a bath.

Whether they have light or dark skin, everybody gets dirty, and everyone's skin stays the same color after it is washed. Everybody's skin is clean after they wash it, no matter what color their skin is."

"Why does Miyoko speak funny?"

Inappropriate

"Miyoko can't help how she speaks. Let's not say anything about it."

This response implies agreement with the child's comment that Miyoko's speech is unacceptable, while also telling the child to "not notice" and be polite.

Appropriate

"Miyoko doesn't speak funny, speaks *differently* than you do. She speaks Japanese because that's what her mom and dad speak. You speak English like your mom and dad. It is okay to ask questions about what Miyoko is saying, but it is not okay to say that her speech sounds funny because that can hurt her feelings."

"Why do I have to try out that dumb wheelchair?. . ."

. . . asks Julio who refuses to sit in a child-sized wheelchair in the children's museum.

Inappropriate

"It is not dumb. All the children are trying it and I want you to."

This response does not help uncover the feelings underlying Julio's resistance and demands that he do something that is clearly uncomfortable for him.

Appropriate

Putting his arm around Julio, his dad gently asks, "Why is it dumb?" Julio: "It will hurt my feet, just like Maria's feet." Dad: "Maria's feet can't walk because she was born with a condition called cerebral palsy. The wheelchair helps her move around. Nothing will happen to your legs if you try sitting and moving around in the wheelchair. It's OK if you don't want to, but if you do try it you'll find out what your legs will still be fine."

from:
Teaching Young Children to Resist Bias,
Louise Derman-Sparks,
NAEYC,
Washington, D.C.

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USING POSITIVE GUIDANCE TO COUNTER PREJUDICE AND DISCRIMINATION

1. **Establish limits and teach them to children.**

   "In our daycare, the toys are for everyone to play with. Both girls and boys can build with the blocks."

2. **Use positive rather than negative statements.**

   "Ask Amanda if you can push her wheelchair" teaches a child what to do. "Don't push her wheelchair without asking," only focuses on what is not acceptable.

3. **Offer clear choices.**

   "You can tell Satinder you don't want to play right now or you can find something else to do. You decide."

4. **Use "I" statements.**

   "I don't like it when you tease Lin Lin. It hurts her feelings."

5. **Offer support.**

   "Would it help if I stand beside you when you tell Tim you don't like it when he teases you?"

6. **Comfort the hurt child.**

   "It was very unfair of James to say that to you. I'm sorry it happened and I know it made you sad. Let's sit together for awhile."

7. **Explain and clarify.**

   "I want to talk to you girls about what you said to Anna. She's crying because her feelings are hurt."

8. **Point out consequences.**

   "When you whisper and giggle about Tim's braces he feels sad and all alone."

9. **Teach new behaviour.**

   "I'm going to tell you some other words you can use when you talk about black people that are respectful and don't insult them."

10. **Reinforce anti-bias learning.**

    "Remember — it is never OK in our school to say you won't play with someone because of their skin colour."

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HOW TO RESIST BIAS AND DISCRIMINATION

STRATEGIES/TEACHER'S ROLE

Proactive:

- **introduce** materials & activities which reflect & respect diversity
- **encourage** children to see similarities between themselves & all others
- **create** a safe atmosphere for children's questions
- **help** children to identify feelings
- **teach** problem-solving/critical thinking skills
- **provide** guidance for acceptable/unacceptable behaviours e.g. what's "fair" and "not fair"

Reactive:

- **respond** to a specific incident (don't ignore!) such as teasing or exclusionary play

    1. **comfort** hurt child
    2. **correct** misinformation
    3. **set limits** for acceptable behaviour
    4. **reassure** both children of equal treatment

Modelling:

- model **positive attitudes** toward uniqueness, differences, "many ways to be right"
- **talk** about differences as natural, common and valuable
- model **problem-solving** with other adults
- model both verbal and body **language** for expressing feelings appropriately
- model **developmentally-appropriate language** for understanding multicultural concepts.
- **ask questions** to clarify issues

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ANTI-BIAS SITUATIONS WITH CHILDREN

How might you handle the following situations with children in your child care centre or classroom?

1. Fu, recently immigrated from Hong Kong, rarely speaks. On rare occasions he whispers a few words to you. One day another child declares: "Don't talk to him. He's dumb. He's even too dumb to talk!"

2. A child avoids Anesha, a child with a disability. When you suggest the two children build something together, Harold says, "No! I don't want to catch it! She's sick."

3. A four year old wonders out loud, "Will my skin change? Will it get white one day?"

4. Konrad confides in you, "I don't want to do that. Parsa says if I do I'll turn into a girl."

5. A disagreement occurs among a small group of children. You overhear, "Get out of here you dirty drunken Indian!"

6. Three 10 year olds have been trading hockey cards. You overhear, "I'm not trading with you anymore! You jewed me!"

7. A number of children are giggling and teasing Rimi because of the kind of food she brings for lunch. (Rimi's family is originally from Punjab.)

8. Tetjana angrily declares, "You're going to hell. You don't go to my church!"

9. On a neighbourhood walk some of the children chat with an elderly man who is gardening in his front yard. Lauren, 4 years old, leans into you and says " I don't want to talk to him. He looks funny. Morgan says he's too old; he's going to die."

10. Abu walks into the housekeeping centre and begins putting on some dress-up clothes. Tandi grabs the hat from Abu's hands and shouts "That's mine, you fatso!"

11. Michael is sharing the picture he has drawn about his family. Two children begin to laugh. One child giggling says, "That's so silly. You can't have two dads!"

Developed by Sina Romsa
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Parenting in the 90's: Encouraging Children's "Roots & Wings" in a Changing World *

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Many issues related to childrearing and family life are age-old and play themselves out generation after generation. Yet new challenges and new opportunities are also part of what families and children are experiencing in the 90's. Adult/child, individual/family, gender and cultural roles and possibilities are changing. So too, are the social, economic and environmental realities of our communities, nation and world. As the pace of change continues to accelerate, how can families combine old traditions and values with new information and understanding so that children have both "roots and wings" for the future?

While no discussion is definitive and families' choices are influenced by many cultural and personal factors, the goals and suggestions that follow acknowledge multicultural, anti-bias, social justice, environmental and global concerns. When raising children in the 90's, we can strive to:

* help children develop attitudes, knowledge and abilities based on self-respect and respect for others
* prepare children for living and learning in the "real world" of human diversity - including race, gender, culture, language, sexual orientation, special needs, age, religion and class differences
* assist children to clarify values and problem-solve alternatives in relation to interpersonal, social and environmental issues
* encourage children to identify and resist injustice in and against themselves and others

Many of these goals may already be reflected in families' attitudes and actions. Building upon these beginnings we can:

* support children's self-identity and self-esteem by stressing their right to receive love, their uniqueness and their abilities. Eg: "We love you, and you are a very important part of our family."
* model, teach and support social skills gradually and at an age-appropriate level. Eg: "I can see you're trying hard to wait for your turn. You're doing really well at that today."
* help children understand both similarities and differences among people by identifying and clarifying feelings, needs, strengths and preferences. Eg: "I think your friend is saying this is important to her even if it isn't for you. How do you like to be treated when something is important to you?"
* demonstrate, through our words and behaviour, interest in and acceptance of people different than ourselves, thereby encouraging children to get to know people from a variety of backgrounds. Eg: "That person lives in a really different way than we do. I wonder what new things we might learn from them and what feelings or interests we may have in common?"

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* encourage empathy through modelling, discussion and direct experience. Eg: "If someone called me names like that I think I'd feel really angry. How do you think that person felt? What could we do to help them feel better?"
* help children develop an understanding of fairness and unfairness. Eg: "In our family we all get our clothes dirty and they need to be washed. I think we all should share doing the laundry. What do you think? How can we share the work in a fair way?"
* talk about and explore choices, cause and effect and consequences. Eg: "On the news today I heard about another problem where pollution is killing fish and wildlife. What could we do to express how we feel and get the pollution stopped?"

For every family, how and when we raise issues of respect, empathy and fairness will differ. Whatever our choices may be, children "learn what they live" by observing and participating in experiences that reflect our values. So when we help children feel good about themselves and get their needs met, we strengthen them against becoming either a victim or a bully. When we help children learn words and concepts that clarify their own and others' experience, we strengthen their understanding of and ease with the whole of the human family. And when we demonstrate a commitment to changing injustice, we strengthen children's sense of the importance of overcoming apathy and taking action for themselves, for each other and for the world.

It is through experiences such as these that children strengthen their roots and wings. From their roots they are sustained by their positive sense of self, their family and their cultural group. With their wings they are able to adapt to and thrive in a variety of social and cultural contexts, choosing from differing opportunities and values. Children with such strengths will be well prepared for a changing world, and will help to make that world better for all of us in the 90's and beyond.

For an excellent article that explores similar issues as here, see "Teaching Young Children to Resist Bias: What Parents Can Do" by Louise Derman-Sparks et al. Pamphlet #565 from National Association for the Education of Young Children (NAEYC) Washington D.C. (202) 232-8777 (This pamphlet is also available from Early Childhood Multicultural Services in Vancouver, B.C. at (604) 873-4700)

* *The author acknowledges Stacey York and others for linking the concept of "roots and wings" to multicultural, anti-bias issues. See "Roots and Wings: Affirming Culture in Early Childhood Programs" by Stacey York. Readleaf Press, St Paul, 1991. (800-423-8309) Stacey's book is another excellent resource.*

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ACTIVISM WITH YOUNG CHILDREN

1. Identify issues in your community that may be meaningful to young children and appropriate for activism work.

2. What aspects of unfairness or injustice could children understand or relate to in these situations?

3. What activism activities or opportunities might you initiate to teach children the value of a collective response?

4. What would you hope that children would gain or learn through their activism?

PART *three*

UNIT 7

Program Planning and Implementation

Program Planning and Implementation

Detailed Contents

Introduction

Prepared Environment

Routines

Curriculum

Program Implementation

Conclusion

Introduction

Within ECE, there are a number of perspectives on and approaches to program planning and implementation. Many educators use the term *program* to refer specifically to learning activities and curriculum. Some use it more broadly to include the total social/physical environment and everything that happens within a child's day. Other descriptions and differentiations reflect particular philosophies: Montessori, Parent Participation, cognitively-oriented, or recreation-focused to name but a few. Participants' ages, group size, a compensatory versus enrichment focus, and staff ratios are other important variables that impact significantly on the scope and type of ECE programming offered to young children and their families.

In this Unit we offer ideas, considerations, and suggestions that address programming at a general level. Fine-tuning for specific settings is then a matter of considering how anti-bias program principles and practice will be combined with or, in many cases, alter existing practices.

Instructors may use the material in this Unit to focus on diversity within a particular type of setting or across the broad scope of ECE. In either case, faculty and students together can begin by asking, "How will I personally and professionally take responsibility for learning about and implementing anti-bias programming?" As indicated in the Unit on self-awareness and elsewhere in this Guide, forming an ongoing support group to promote changes in practice is one option for ensuring inspiration, encouragement, and feedback.

In presenting options for program planning and implementation, we have chosen to be guided by two overlapping frameworks. The first, from Chris Nash (1975), describes programming as the interaction of:

- people
- space
- time
- things

With these broad categories in mind, our second framework provides us with a structure for the rest of this Unit:

- the prepared environment
- curriculum
- routines
- implementation issues and strategies

As we look through our "diversity lens" and view these aspects of early childhood care and education programming, our goals for students may include:

- to understand diversity and anti-bias approaches and content as integral rather than an "add-on" to ECE;
- to recognize anti-bias and diversity programming as including both process and content;
- to develop skills for integrating diversity content and approaches throughout the prepared environment, routines, and curriculum;
- to develop knowledge and skills to adapting diversity education for various types of ECE programs.

Many of our ***Companion Resources*** as well as other multicultural/anti-bias ECE sources address the topic of programming and curriculum quite extensively. In drawing instructors' and students' attention to these sources, we want to reiterate a caution against

uncritical, over-reliance on pre-packaged multicultural and anti-bias lesson plans and suggestions. Louise Derman-Sparks emphasizes this in the following statement:

> Multicultural curriculum content must be adapted to the cultural and individual variations of each new group of children if it is to be developmentally and contextually appropriate. Activities that appear in print or that other teachers find effective are not recipes to be strictly copied, but only possibilities (Bredekamp and Rosegrant 1992, p.124).

These thoughts are, in part, an expression of the importance of generative/emergent curriculum when working with young children. (See also Part Two of this Guide for a discussion of generative/emergent curriculum in adult education.) If specific program content does not relate directly to the needs and interests of participants, we violate some of our most fundamental anti-bias principles of respect, inclusion, and empowerment.

A further caution when considering programming options relates to definitions and conceptions of "developmentally appropriate practice" (DAP). As our understanding of diversity grows, so do our questions about what theoretical, social, political, and practical forces have shaped our construction of DAP within ECE.

The National Association for the Education of Young Children (NAEYC) in the United States has done groundbreaking work in articulating DAP principles and guidelines (Bredekamp 1987; Bredekamp and Rosegrant 1992) while giving acknowledgement to the issue of diversity and the implicit question of "developmentally appropriate for whom?" Subsequent authors and investigators have raised even more focused questions and concerns. Mallory and New (1994) offer a profound and comprehensive review of issues, alternatives, and directions for further reassessment and revision of DAP. From critical assessments of Piagetian perspectives through discussion of critical political dimensions of DAP, authors within Mallory and New highlight:

- the middle class, white, male bias of much of historical and contemporary psychological research and theory;
- the unequal power relationships often perpetuated between parents and early childhood "professionals";
- the lack of "voice" of minority families regarding child-rearing norms and preferences;
- the focus of many ECE practices towards stressing individualistic development and Western style rational thinking;
- the lack of acknowledgement of contradictions between current ECE initiatives, broader social forces, and anti-bias goals and ideals.

As researchers, theorists, ECE practitioners, families, and communities contribute to an expansion and redefinition of DAP, how should we proceed in the interim? Derman-Sparks provides a helpful starting point:

> The simplest and most effective way to apply a developmental framework to making choices about diversity content is to think of the child as the centre of a series of concentric circles. Start with a child's experience of self, and then move outward in concentric circles to family, neighbourhood, city, country, and other countries. Simultaneously, move in a time continuum that begins with current experiences, to learning about the immediate past and future, and then to learning about the more distant past and future (Bredekamp and Rosegrant 1992, p.122).

The following suggestions build on this approach and can help us to move forward while taking a critical, yet constructive view towards DAP guidelines.

- Acknowledge that much of current ECE theory and practice is based on Western,

white, middle class, able-bodied norms and values. In contrasting other experience, goals, and practices, we need to recognize that "different does not equal deficit."

- Educators and parents together can identify what is important for children to learn, and when and how such learning will be part of ECE programming. This does not necessarily mean calling a meeting for every curriculum decision. However, when differences arise, choices should be considered from the viewpoint that these differences may represent different values that need to be respected and negotiated. They should not just be accepted or rejected as measured against "standard" Western ECE practice.
- When assessing children's abilities and when planning for individual and group learning, we can focus on "next steps" based on children's current abilities and provide support for their existing strengths. This encourages children's development of as broad a range of flexible skills as possible. It contrasts to focusing on a narrow range of knowledge and skills that are particularly valued by the majority or dominant culture or on stressing a single pattern of "normal" child development and accompanying educational activities.
- By reflecting and building on each child's abilities and experience, family life, and cultural/social/linguistic membership, we help to connect the home and the ECE environment and validate "many ways to be right" for all children in a group. Keeping a close link between children's personal, family, and community life and ECE program content is a good starting place for appropriate practice.
- Maintaining a critical perspective is vital to ensuring that our program practice supports our anti-bias goals. Asking ourselves what we were trying to achieve, what worked, what didn't, and how we could change and improve is crucial to keeping practice flexible and relevant, and therefore appropriate.
- The ECE field as a whole needs to take seriously issues of diversity and implications for re-evaluation of developmentally appropriate practices. ECE organizations can contribute to and collaborate with others in this work, as it relates to and overlaps with anti-bias concerns.

With these suggestions as a guide, let's consider a concrete example where differences in values, perspectives, and child-rearing practices could impact on ECE practice. Two quotes included in our ***Companion Resource, Gonzalez-Mena*** (pages 61-62), have profound implications for the "people, time, space, and things" framework:

> According to Thoman and Browder, Chinese Taoist philosophy has a term, "wu wei," which means "non-action" or "let be." This term implies total passivity, but that's not what it means because the Chinese have no concept of total passivity. Instead they believe that people are always engaged in one of two kinds of activity—going with the flow of the true nature of reality or going against it. Those who look passive are not; they are just refraining from activity that is contrary to nature. *(Thoman, Evelyn B., and Browder, Sue, Born Dancing. New York: Harper and Row, 1987, p.75)*

> Dorothy Lee compares cultures that have different concepts of space and time and the implications for emphasizing either activity or silence. She says that Western culture believes "space is empty and to be occupied with matter; time is empty and to be fulled with activity." In both primitive and civilized non-Western cultures, on the other hand, free space and time have being and integrity...in such societies, children are raised to listen to silence as well as sound. Luther Standing Bear, describing his childhood as an Oglala Dakota in the eighteen-seventies, wrote: "Children were taught to sit still and enjoy it. They were taught to use their organs of smell, to look when apparently there was nothing to see, and to listen intently when all seemingly was quiet"...The Wintu Indians have a suffix to refer to alert non-activity, to a silent, non-mobile commitment to awareness... In Japanese traditional culture, free time and space are perceived as the "ma," the valid interval or meaningful pause. *(Lee, Dorothy, Freedom and*

Culture. Englewood Cliffs, N.J.: Prentice-Hall, 1959, p.55)

For children and families who have these beliefs, how would a typical Western ECE assessment record or value related developmental abilities and strengths? Would typical Western-based ECE practice include organization of people, time, space, and things to promote"...alert non-activity...silent, non-mobile commitment to awareness..." such as through teaching yoga or meditation? From these examples, we glimpse something of the range and depth of issues involved in honouring diversity in a non-superficial way!

Prepared Environment

The prepared environment of child care and early education programs has the potential to give visual and concrete expression to our anti-bias and pro-diversity philosophy. Frequently the aesthetics and physical materials in programs provide the first important clues about our philosophy to prospective children and families, to new staff, and to community visitors. Beyond programs' written information and staff's words and actions, the organization of the physical setting and the materials within it make a statement about what we value. Our challenge is to ensure that the prepared environment reflects and expresses our commitment to diversity and diversity education.

For students of early childhood education, faculty frequently link discussion of the prepared environment to discussion of general program philosophy, the value of play, and children's developmental needs and abilities. Elsewhere in this Guide we consider philosophy (Unit Ten), play (Unit Two), and human growth and development (Unit Four) from the perspective of diversity. This tells us that "one size does not fit all." Different children and families need and want different things, and different philosophies will dictate different priorities. As well, we may need to make different provisions (such as in the case of wheelchair ramps) in order that all may have similar access and opportunities. In relation to the prepared environment three key ideas can guide our deliberations and planning for our environment.

- The physical environment should support:
  -specific program philosophies, goals, and objectives;
  -each child's overall developmental progress;
  -all children's learning about and acceptance of diversity.

Suggested Materials and Activities #7.1, "Diversity Considerations When Planning Child Care and Early Education Environments," reviews these ideas in question form, including examples of specific strategies consistent with an anti-bias philosophy. However, we need to continue to stress that individualization, to fit specific programs, children and families, and community contexts, is as or more important than inclusion of general diversity materials and resources. While commercial anti-bias materials are useful and can be very helpful in counterbalancing the stereotype of "normal," fine-tuning to ensure relevance and authenticity is accomplished by including teacher-made materials and resources from families. ***Suggested Materials and Activities #7.2, "Make and Take—Teacher Made Materials,"*** offers guidelines for creating anti-bias resources. As well, the videos *Parents and Teachers: Partners for Children* and *Educating Young Children in a Multicultural Society: An Introduction to Goals, Strategies and Resources* listed in ***Appendix Three*** provide images of multicultural content in ECE environments. In our ***Companion Resources***, information on the prepared environment is found in:

- ***Anti-Bias Curriculum,*** pages 25-26
- ***Roots and Wings,*** pages 56-66
- ***ECE for a Multicultural Society,*** pages 84-88

Suggested Materials and Activities #7.3, "Greetings," and #7.4, "Welcome to Our

Centre," provide translations for preparing display signs at entrance ways or on parent bulletin boards.

Routines

Within child care settings, particularly in infant or toddler programs, routines are the "backbone" or main organizing structure for the flow of the day. While this is less so in programs for older children, routines are always an important aspect of a child's life and provide a very concrete expression of their self, family, and cultural identity.

Routines, within the context of child care and early education, include:

- arrival and departure
- dressing and undressing, including for indoors/outdoors
- toileting and washing, including washing hands before meals
- eating
- sleeping
- clean-up

Arrival/departure involves the primary psychological/social issues of security and separation. Other routines relate directly to meeting primary bodily needs. Clean-up involves children's relationship to materials, as well as issues of self-discipline in the physical/social environment. Overall, routines encompass certain fundamentals of life that, because of human diversity, are defined and addressed in an infinite variety of ways. Because routines relate in part to survival issues, they often hold strong emotional connotations for adults and children alike. Rituals, customs, taboos, and expectations associated with eating, sleeping, eliminating, and washing may also have very strong cultural and/or religious significance. In planning for routines in young children's lives, our perception, expectations, and choices in relationship to similarities and differences are central to a philosophy of honouring diversity.

Working to develop respectful and inclusive practice regarding routines, we can encourage students to reflect on times in their lives when changes to routines affected them. How well do each of us sleep when not in our own home and own bed? Does it depend on whether we are at a familiar relative's house, in a tent in the rain, or in a hotel? How do each of us react to changes in food or water, or tension and discord surrounding mealtimes? When have we felt ill at ease or extra confident because of the clothes we were wearing? Changes to core routines can be unsettling for adults—even when we understand what is occuring. For children, the effects can be even more profound.

Suggested Materials and Activities #7.5,"Routines—How Flexible Are We?" relates to ECE settings and can be used as an in-class small group activity. Follow-up sharing with the whole class is likely to reveal some emotional "heat" around the scenarios and possible response strategies. Further discussion can highlight how each example might be related to diversity issues: for instance, are children's lunches of jam and white bread less related to parent's knowledge of nutrition and more related to issues of poverty?

We can also look to our ***Companion Resources*** for further discussion and strategies. ***Chud/Fahlman,*** pages 88-90, includes suggestions for modifying routines to increase flexibility. ***Gonzalez-Mena***, in Chapters Three, Four, and Five, offers a very sensitive and extensive analysis of issues and potential accommodation for cultural differences. Within these chapters we learn about the fundamentally different approaches of "following the child's lead" as opposed to training children to adjust to adult schedules and timetables. Other references in this Unit and elsewhere in this Guide touch on routines when addressing issues of inclusion for children with disabilities. Dotsch, in the ***Special ECE Issue of Multiculturalism Journal*** (pages 34-36), highlights routines-related issues for newcomer children.

In sum, our starting point for understanding diversity and routines begins with awareness

of "what is at stake" for ourselves and for families around the issues of food, sleep, elimination, cleanliness, order, and separation. ***Suggested Materials and Activities #7.6, "Routines and Diversity,"*** offers considerations for students to review in order to look beneath the surface of routines. From this understanding can then come development of appropriate and flexible strategies for individual children, families, and programs.

Curriculum

Within Western-based ECE, there are many approaches to conceptualizing and organizing curriculum:

- by type of activity (music, art, science, language, and literature);
- by themes (home and family, transportation, seasons, celebrations);
- by type of learning (creative, pre-reading, critical thinking, physical/spatial);
- by concepts (same and different, colours, opposites).

Programs also differ in their balance between teacher-initiated and child-initiated topics and activities, more or less structured "circle times," and whole group, small group, or individual activities or projects. While each of these variables are significant, a widely held universal within ECE curriculum is a focus on the "whole child" in terms of emotional, social, physical, and cognitive needs and abilities. In any attempt to define generic principles for integrating diversity across curriculum approaches, recognition of the "whole child" is key.

Suggested Materials and Activities #7.7, "Guiding Principles: Honouring and Reflecting Diversity within ECE Curriculum," represents an amalgamation of concepts from a variety of sources about anti-bias curriculum. This handout reinforces more detailed analyses as explored in many of the ***Further Readings and References*** accompanying this Unit and in Unit Two, "Perspectives on Diversity in ECE." As an introduction to programming principles for both process and content, it can guide our general exploration of diversity in ECE curriculum. Additional references can be found on page 91 of ***Companion Resource, Special ECE Issue of Multiculturalism Journal,*** where Head Start's "Ten Multicultural Principles" are listed, and under "Guiding Principles" in Part One of this Guide.

Following from these guidelines, whether in programming with two-year-olds or eight-year-olds, we need to ask what is it we want children to learn and how we help children learn what they want to learn? We can identify some of the desired "lessons" of diversity education. ***Suggested Materials and Activities #7.8, "Multicultural Concepts Young Children Can Understand,"*** from ***Companion Resource, Roots and Wings***, identifies some concepts we can build activities around. These concepts can also apply beyond culture to the full breadth of the diversity spectrum. As with the handout on guiding principles, review of these learning objectives helps us clarify what we are doing and where we are going within curriculum—whether in activities adults introduce, activities arising from children's initiatives and interests, or in spontaneous, "teachable moments."

Underlying much of what is central to diversity education are core attitudes, knowledge, and skills that relate to positive self-concept, co-operation, clear communication, and conflict resolution. Much has been written on fostering these abilities in children within the co-operative learning and peace education movements—though teaching strategies are generally for children in elementary and higher grades. One program that includes strategies for fostering pro-social behaviour in younger children is the "Second Step" program developed in Seattle, Washington. ***Suggested Materials and Activities #7.9, "Enhancing Students' Pro-Social Skills Through Second Step,"*** outlines the program's rationale and goals. The value of Second Step and other similar resources is in their analysis and fostering of general social skills, which are of paramount importance when

diversity is present in classrooms and communities. (See also this Unit's ***Further Readings and Resources*** and Unit Six, "Interacting With Young Children.") By drawing on emotional/social development resources, we can make good general ECE practice also serve our diversity goals and learning objectives.

We can also examine some examples of specific anti-bias activities and experiences, as well as considerations for selecting and presenting material. Our ***Companion Resource, Anti-Bias Curriculum,*** provides the most comprehensive overview of presentation considerations, ideas and resources, and suggested adaptations for specific children and families. Chapters most relevant to curriculum focus on Race, Disabilities, Gender, and Culture. Additional information within these chapters addresses other diversity areas such as class and language. We suggest this book as the place to begin for both rationale and practical suggestions for curriculum. A summary of some Derman-Sparks' central ideas for anti-bias curriculum can be found in ***Suggested Materials and Activities #7.10, "Understanding Diversity: What Young Children Want and Need to Know."***

Other ***Companion Resources*** offer a great deal of information and suggestions on curriculum. The following list provides a "finders guide" to many of the key sections, chapters, or articles:

- Within the ***Special ECE Issue of Multiculturalism Journal,*** many articles describe curriculum approaches and content:

Article Author	Diversity Area/Curriculum Focus
Fraser	English Second Language
Langford	English Second Language
Ferrer and Gamble	Culture and Anti-bias
Fralick	Multicultural Music
Houston	English Second Language
Kirkness	First Nations

  Additional articles in this resource (Gee, Campbell, Irving, Salegio, McMurter) describe specific programs, such as these for toddlers or early primary, and include some references to curriculum content addressing diversity issues and areas.

- In ***Alike and Different,*** "Obstacle Courses Are for Everybody" provides very concrete guidelines for physical inclusion strategies, and "Talking About Differences Kids Notice" gives suggestions for how to talk about diversity clearly and simply.

- ***Roots and Wings,*** Chapter Five, outlines extensive activity plans. While they primarily have a cultural focus, some activities also address race, language, and ability differences, as well as generic anti-bias activities focusing on alike and different, and stereotyping and discrimination. York also includes an excellent summary (pages 78-79) of pitfalls to avoid when planning multicultural activities.

- ***Chud/Fahlman,*** Chapter Five, includes multicultural program information following a thematic approach.

- In ***Derman-Sparks/Granger,*** many articles include aspects related to curriculum planning, implementation, and evaluation. The following list includes articles where curriculum process or content is a major focus:

Article Author	Diversity Area/Curriculum Focus
Beaglehole	Sexual Orientation
Ramsey (1979)	First Nations, Holidays (Thanksgiving)
Wilson	Class & Work

Froschl & Spring	Special Needs
Serbin	Gender, Visual-Spatial Skills
Sheldon	Gender, Sexist Language
Derman-Sparks & Tay	Anti-bias, Storytelling
Wilson & Derman-Sparks (1980)	Anti-bias, Racial Slurs

- In ***Developing Roots and Wings,*** our second ***Companion Resource*** by Stacey York, Session Six, "Planning Multicultural Curriculum," Session Seven, "Simple Activities You Can Use to Teach Multicultural Awareness," and Session Eight, "Multicultural Holidays and Celebrations" offer many relevant and excellent materials addressing both culture and other diversity areas, from both process and content perspectives.

While these resources provide many examples of "how" (process) and "what" (content) that can be included in early childhood diversity programming, many other titles from this Unit's ***Further Readings and References*** section also provide additional insights and information. Although this "cornucopia" verges on the overwhelming, it is important to note that in the diversity areas of class, sexual orientation, religion/spirituality, and appearance/age, there are few references to draw upon. As students consider our five ***"Guiding Principles" (Suggested Materials and Activities #7.7)*** and address these areas, hopefully these gaps can begin to be filled, and resulting work shared within and between ECE training programs.

This handout also reminds us of the need to look beyond published print and AV resources when developing curriculum and to turn to sources close to home—the children, families, staff, and community members connected to individual ECE programs. In ***Companion Resource, Alike and Different***, Janet McCracken's article speaks to this strategy. ***Appendix Two*** in this Guide provides information on a sampling of B.C. community groups to assist us in this and on additional resource contacts nationally and internationally. (See also ***Suggested Materials and Activities #1.22*** for a list of First Nations contacts.)

Beyond specific plans for involving new people and incorporating new activities and experiences, we are challenged to take a comprehensive approach to increasing diversity throughout curriculum. ***Suggested Materials and Activities #7.11, "Diversity Action Plan,"*** provides a format and overview for planning and implementation that can be extended to the full diversity spectrum. Beginning across the top section of the handout, three different objectives are indicated in three different typefaces—bold, capitals, and "regular" type. As we trace each typeface back to the first column, "Next Week," we see the steps and stages necessary for achieving our planning goals. Students can use the blank side of this form to identify priorities and develop action plans suited to an individual program's needs. This exercise provides opportunities to consider the "what, why, how, and when" of integrating diversity throughout ECE curriculum for a particular program or setting.

Suggested Materials and Activities #7.12, "Learning From Our Elders," #7.13, "Preschool ESL Checklist," #7.14, "Guidelines for Enhancing Disability Awareness," #7.15, "Teaching Respect for Native Peoples," and ***#7.16, "We're Different and...We're Friends! Understanding Diversity through Storytelling,"*** augment this Unit's other references and resources.

Program Implementation

When the constituent parts of the prepared environment, routines, and curriculum merge in the classroom, "a whole bigger than the sum of the parts" happens. When planning is implemented, ideas become action. As people, time, space, and things come together,

sometimes everything goes wonderfully, sometimes it does not, and often a lot of learning happens for children and for ourselves that we do not intend or even recognize!

In moving from planning to action, it is important to consider implementation holistically and revisit again questions touched on earlier in this Guide. What is it we think is important in anti-bias programming? What do we want children to be learning? ***"Multicultural Concepts Young Children Can Understand," Suggested Materials and Activities #7.8,*** provided one framework for consideration. Louise Derman-Sparks offers us another:

Goal 1:	To foster each child's construction of a knowledgeable, confident self-identity;
Goal 2:	To foster each child's comfortable, empathetic interaction with people from diverse backgrounds;
Goal 3:	To foster each child's critical thinking about bias;
Goal 4:	To foster each child's ability to stand up for herself or himself and for others in the face of bias (Bredekamp and Rosegrant 1992, p.118-121).

If we are to successfully achieve these goals, we need to "plan, do, and review" (as per the High Scope program model). Implementation ("do") is discussed in greater detail in the following ***Companion Resources***:

- ***ECE for a Multicultural Society,*** pages 112-114
- ***Special ECE Issue of Multicultural Journal,*** pages 7-8
- ***Roots and Wings,*** pages 31-34

In this last reference, Stacey York outlines key program questions teachers often ask and offers the following suggestions concerning program implementation:

- allow plenty of time
- start where you are
- change "things" first
- find support
- talk about what you are doing
- expect to make mistakes

These suggestions, and York's discussion of them, stress the need to see ourselves and the *process* of implementation as essential components in moving from fine and grand goals on paper to actual change, action, and desired outcomes in practice. In the moment of implementation, of doing, we combine our knowledge, our planning, and our skills for guiding and interacting with children to foster the kind of anti-bias learning we want for each child.

Finally, let us consider some "do's and don'ts" within program implementation. In ***Companion Resource, Anti-Bias Curriculum,*** Derman-Sparks outlines some key "don'ts" under "Warning: tourist curriculum is hazardous to the development of your children" (page 63). Signs of tourist curriculum include:

- trivializing
- tokenism
- disconnecting cultural diversity from daily classroom life
- stereotyping
- misrepresenting...ethnic groups

From an Australian book by Anne Stonehouse, entitled *Child Care in a Multicultural Society: Opening the Doors,* ***Suggested Materials and Activities #7.17, "A Multicultural Perspective,"*** suggests more examples of do's and don'ts. Both the Derman-Sparks and Stonehouse materials provide a review of programming concerns related to culture/language/race that can be generalized to apply to the broader spectrum of diversity issues. As we learn what *not* to do, we can see more clearly what *to* do as part of

implementing diversity programming.

Having looked at programming principles, curriculum, routines, family and community involvement, and implementation, we need to consider program review and evaluation. What happened as a result of our efforts? In ***Companion Resource, Developing Roots and Wings,*** page 129, "Evaluating Multicultural Activities" poses questions that help us to review our effectiveness. Further evaluation considerations and specific evaluation tools are found in Unit Ten, "Administration." In ***Companion Resource, Alike and Different,*** Neugebauer's checklist on pages 136-138 helps us to consider, "What Are We Really Saying to Children? Criteria for the Selection of Books and Materials."

Conclusion

Program planning and implementation only come full circle once we plan, do, *and* review. This cycle will help to ensure that our efforts are successful and to give us information on which to base new plans. The process of implementing change to reflect anti-bias goals involves ongoing trial, error, and revision. This process needs to be both implicit and explicit in our programming—implicit because this is basic to all anti-bias work, and explicit so children see us engaged in critical thinking, trying out new activities and experiences, and making choices that reflect our hopes for honouring diversity.

PROGRAM PLANNING AND IMPLEMENTATION
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PROGRAM PLANNING AND IMPLEMENTATION
SUGGESTED MATERIALS AND ACTIVITIES

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"Make and Take"—Teacher Made Materials	7.2
Greetings (Translations)	7.3
Welcome to Our Centre (Translations)	7.4
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DIVERSITY CONSIDERATIONS WHEN PLANNING CHILD CARE AND EARLY EDUCATION ENVIRONMENTS

Reflecting diversity in the prepared environment includes some general strategies and some strategies unique to each individual program and to each group of children and families. The following questions and examples help define considerations and options.

1. **What is the type of program being offered and what specific goals are important for families?**

Examples: A drop-in program for low income parents may plan for meeting space for adults away from the play/program area for children, and may budget for purchasing books and videos for a lending library of parent resource materials. A First Nations daycare program may choose most of their classroom materials to reflect First Nations cultural content. A preschool program serving children with English as a Second Language may develop an extensive library and audio tapes of bilingual materials for use in the program and for loan to families.

2. **What are the particular physical, emotional, and social needs of children attending the program?**

Examples: Children with disabilities may require specialized equipment or modifications to the building structure to facilitate access. Newcomer children who have experienced a lot of trauma may need a soothing, relatively "empty" environment to reduce anxiety or overstimulation. Children from minority family, class, racial, cultural or language backgrounds which are not well reflected in the general community may require strong and positive images and materials reflecting their heritage and lifestyle throughout the whole of the ECE environment.

3. **What ways can a program's materials and prepared environment support and reflect a philosophy of honouring diversity?**

Examples: Positive images of people from minority groups can be portrayed in photographs, posters, and books, and in materials such as dolls, puppets, and puzzles. Minority languages can be reflected in multilingual posters, notices and written information for parents, and multilingual and non-English books for children. Materials from different cultural traditions, such as food, clothing, and art, can be included in learning centres. Information and materials can be included that address anti-bias issues, such as cooperative games, posters, and books that stress similarities, and science and social studies resources for adults and children about human similarities and differences.

Early Childhood Multicultural Services
#201-1675 W. 4th Ave., Vancouver, B.C. V6J 1L8 • Tel: (604) 739-9456 Fax: (604) 739-3289

"MAKE AND TAKE" - TEACHER MADE MATERIALS

Points to Consider:

Cultural Diversity - Show similar activities, items, or concepts across cultures as an example of "many ways to be."

Racial Balance - When using photographs and other human images, be sure to represent children and families of diverse racial origins, including extended families. Avoid cartoon-style images.

Linguistic Diversity - Label materials where possible in more than one language and script.

Family Diversity - Reflect all the possibilities of family groupings, eg., single-parent, extended, blended, gay, adoptive, multiracial, etc.

Gender Balance - Be sure that girls and boys are represented in non sex-stereotyped activities as well as "traditional" activities.

Socio-economic Conditions - In visual materials avoid comparing people in advantaged socio-economic circumstances with people in disadvantaged circumstances. Also avoid stereotyping any group as impoverished and poorly clothed. (Comparisons may be relevant when teaching social justice issues).

Special Needs - Be sure to include children and adults with visible special needs in theme materials such as self and others, families, and transportation.

Variety of Settings - Include city, small town, village, and rural settings when depicting homes and communities. Try to depict Canadian settings wherever possible.

Comparisons - Be sure to compare everyday (for example, clothing) with everyday; traditional with traditional; and exotic with exotic; rather than mixing them within one poster, book, or other visual material.

Formats for "Make and Take" Materials:

- Books
- Face Puzzles
- Felt Board Figures
- Illustrated Poems
- Masks
- Matching Games
- Mobiles
- Posters
- Puzzles
- Stick Puppets

ECMS is a program of ... Westcoast Child Care Resource Centre

Greetings...

In this TRANSITION, you will see this phrase written in different languages:

Greetings to our sisters and brothers with disabilities.

您好。

傷殘姊妹及兄弟們，

Cantonese

Spanish

Saludos a nuestras-os hermanas y hermanos con desabilidades.

Hindi

हमारे अपाहिज भाईयों

और बहनों को नमस्कार

from: *Transition Magazine*, B.C. Coalition of People with Disabilities February/March 1994

WELCOME TO OUR CENTRE.

Cantonese 歡迎光臨我們的中心

Farsi ۴ – به موسسه ما خـــوش آمـدیـد

(Note: Farsi is read from right to left, and so is positioned beside the right margin)

Polish WITAMY W NASZYM OŚRODKU.

Punjabi ਸਾਡੇ ਕੇਂਦਰ ਵਿੱਚ ਜੀ-ਆਇਆਂ ਨੂੰ ।

Spanish BIENVENIDOS A NUESTRO CENTRO.

Vietnamese Chào mừng quý vị đến trung tâm của chúng tôi

Multilingual Services Development Program
a program of Westcoast Child Care Resource Centre

#201-1675 West 4th Avenue, Vancouver, B.C. V6J 1L8

To purchase the entire package of multilingual notices,
send 2.00 plus 2.50 postage and handling to Westcoast Child Care Resource Centre

Honouring Diversity Guide
Suggested Materials and Activities #7.4

ROUTINES — HOW FLEXIBLE ARE WE?
DISCUSSION AND BRAINSTORM ASSIGNMENT

In small groups, discuss each of the following scenarios regarding routines. Consider your emotional reactions, expectations, and/or judgements, and your choices for supporting, accommodating, or addressing differences.

Arrival/departure

Scenario #1: For child "A" arriving at your preschool, separation from big brother is accompanied with bribes of candy and toys.

Scenario #2: For child "B" in your toddler family daycare program, father is very uncomfortable, stern, and impatient if there are tears when he leaves.

Sleeping/resting

Scenario #1: Child "A" in your kindergarten often seems unable to concentrate and frequently falls asleep in the house play area. When questioned she reveals that she often stays up late playing in the evenings.

Scenario #2: Child "B" in your daycare, while apparently tired, is unable to rest or fall asleep on his mat. At home he always sleeps with siblings or his parents.

Clean-up

Scenario #1: Child "A" in your school-age child care program is very timid about exploratory play and "making a mess." She is very concerned about neatness and both cleans up after other children and frequently tells them not to be so untidy.

Scenario #2: Child "B" leaves a trail of toys and materials in the wake of his exuberant play at daycare. When encouraged to clean up, he is very resistant and demands that his sister, also in the program, do it for him.

Eating

Scenario #1: Child "A" five years old, eats snack without any difficulty in your daycare program. At lunchtime, however, he waits patiently while others begin eating, as grandma always comes to (literally) spoon-feed him. Suggestions that he feed himself are rejected by both him and grandma.

Scenario #2: Child "B" "lives" on jam and white bread sandwiches. Suggestions in your preschool newsletter on nutritious snacks and lunches have influenced no change.

In considering each of these scenarios, can we identify possible beliefs, issues, assumptions, and standards for ourselves and for the children and families involved? How might differences be discussed, understood, accommodated, and/or changed in a respectful manner?

ROUTINES AND DIVERSITY

How can we establish routines in child care and early education settings that acknowledge, accept, and accommodate diversity? We can begin by recognizing that our experiences, beliefs, and goals for children will influence our ideas and ideals for the routines of arrival/departure, dressing, toileting and washing, eating, rest and sleeping, and clean-up. How we accommodate differences will be influenced by families' and educators' expectations and beliefs about:

- child development — when "should" a child learn to tie her shoes, feed himself, etc.
- autonomy and self-help vs. co-operation and assistance from others
- norms for messiness/tidiness/order
- use of time, and importance of schedules and predictability for children and for adults
- religious and cultural precepts and taboos
- norms for attachment and separation, dependence and independence
- money and resources for food, clothing, washing, medical devices, etc.
- standards concerning manners, respect, and "proper" behaviour

Each of us can examine our own values and "comfort zone" in these areas, in order to increase our flexibility when faced with different norms and behaviours. As we accept the validity of different practices, educators and families can decide on mutually acceptable goals and standards that work without creating major discontinuities for children between home and school.

GUIDING PRINCIPLES:
HONOURING AND REFLECTING DIVERSITY WITHIN ECE CURRICULUM

While different early childhood care and education programs have different philosophies and approaches to curriculum, the following general guidelines provide a starting point for defining and refining our practice for integrating diversity.

1. **Diversity education begins by identifying and stressing human similarities, and then explores and validates differences.**

Example: Humans are born, grow, eat, laugh, cry, have likes and dislikes, do work, are a part of a family, and die — yet each of us is also unique and has different ways of doing things. In some ways we are each unique, in some ways we share similarities with some others, and in some ways we all have a common bond of human experience that is universal. Diversity education helps children to both recognize similarities, and accept and feel comfortable with differences.

2. **Diversity should be integrated throughout curriculum — rather than curriculum about diversity being separate.**

Example: Rather than holding a "culture day or week" about Japan, aspects of Japanese language, customs, food, stories, etc. can be woven through language and literature, cooking, family involvement, and circle time experiences as an expression of cultural diversity.

3. **Diversity information, activities, and explorations need to be developmentally appropriate.**

Example: For young children, diversity education needs to be concrete, interactive and direct, and simpler and shorter for two year olds than for six year olds. Example: When discussing skin colour, for instance, we need to begin with the most direct example — comparing real people's skin, before reinforcing with dolls, photographs, and drawings or illustrations. This represents a progression from concrete to representational/abstract.

4. **Diversity content needs to be relevant and related to the children, families, staff, and community of each individual ECE program.**

Example: By beginning with the diversity in our midst, we maintain authenticity and provide an immediate focus and reason for children's learning. If we include and share customs, traditions, experiences, and perspectives from each family and staff member, we are honouring individual children and adults, and reflecting what is "known" and familiar for them. At the same time, we are introducing something "new" for others in the group, whether in terms of culture, special needs, class, etc. By anchoring our curriculum in children's and adults' own experience, we introduce "known and new" for everyone.

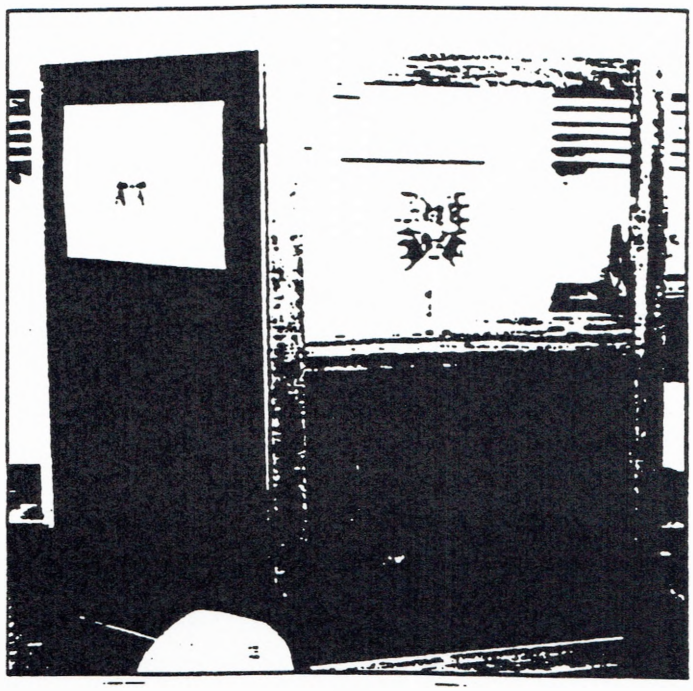
5. **Diversity education should promote activism, including attitudes, knowledge, and skills for recognizing and opposing stereotypes, bias, unfairness, and discrimination.**

Example: When children are name calling, the "victim," the "perpetrator" and "bystanders" need to learn that this is hurtful and unacceptable. Adults need to intervene and show children how to intervene on their own or others' behalf, to reassure and defend the victim, and set limits and educate the perpetrator. Example: "Name calling hurts people's feelings and doesn't tell the truth. Here in our program we want everyone to be safe from hurt feelings and to respect the ways that each of us are different. So name-calling isn't OK and isn't allowed here."

Multicultural Concepts Young Children Can Understand

Appropriate multicultural activities for young children focus on things children are interested in and the concepts they are struggling to understand. Build your multicultural curriculum around activities that focus on these concepts:

Everyone is worthy.
Everyone is lovable and capable.
Everyone is equal.
Everyone deserves respect.
Everyone is important.
Everyone has feelings.
People are similar.
People are different.
Some physical attributes stay the same.
Some physical attributes change.
It is important to try new experiences.
We can learn about the daily life of people we know.
Culture comes from parents and family.
There are different kinds of families.
Families live in different ways.



Many different people live in our community.
People work together and help one another.
Some things are real and some are pretend.
Some things are fair and some things are unfair.
People have different points of view.

Developmentally appropriate multicultural activities will also help children acquire these social and cognitive skills:

Social skills:

- noticing and labeling feelings
- showing pride in oneself
- being a friend
- being part of a group
- decision-making
- working together, cooperation
- protecting oneself
- avoiding name calling
- resolving conflicts
- helping others

Cognitive skills:

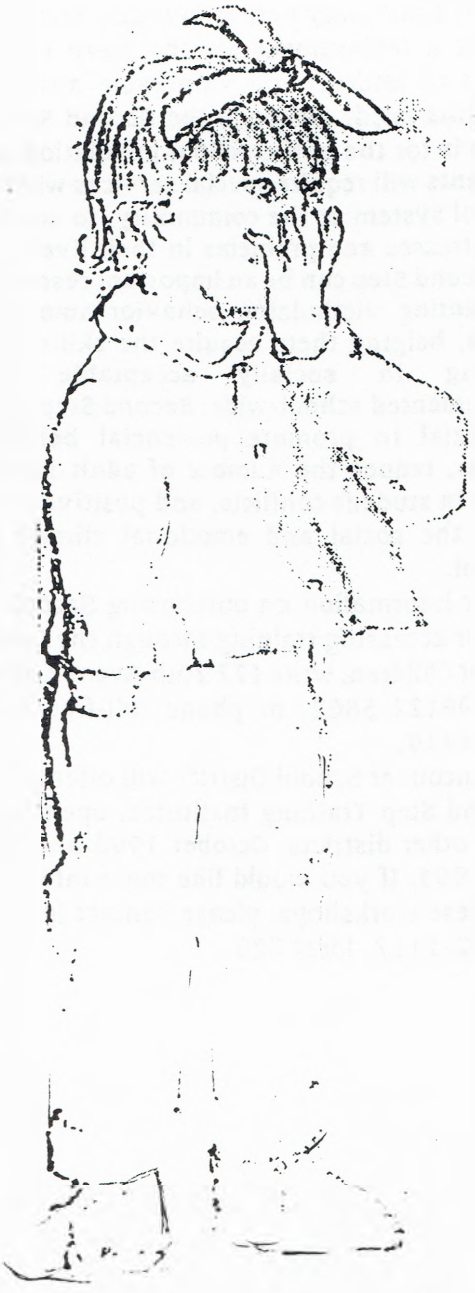
- observing
- describing
- matching
- comparing
- gathering information
- suggesting alternatives
- naming
- classifying
- differentiating
- predicting
- explaining
- problem solving

(Kendall 1983, 43–4, and Ramsey 1987)

Source: *Roots and Wings.* Stacey York, Minnesota: Redleaf Press, 1991. (p.79 and 82). Reprinted with permission.

JAN SIPPEL is co-ordinator of the Second Step Program for the Vancouver School Board. She is an experienced trainer and consultant in the child-abuse field and is author and co-author of several abuse-prevention curricula.

In this article, she describes the Second Step Program, a resource to help students develop skills for positive interactions.



Enhancing Students' Pro-Social Skills Through Second Step

The news media report daily on the prevalence of violence in our society and the increase in violent behavior among youth. According to Statistics Canada, violent crime perpetrated by youths 12 to 17 years of age rose from 3,800 reported cases in 1981 to 15,000 cases in 1991.

Violence is one extreme on a continuum of antisocial behaviors children may display. One has only to observe students in the classroom and on the playground to find evidence that many lack the necessary skills for positive interactions with peers and adults. As a result, many teachers, administrators, and support staff spend increasing time dealing with students' conflicts and managing students' disruptive and inappropriate behavior.

Second Step, an elementary-level violence-prevention curriculum, offers schools a valuable tool for helping students develop appropriate behavior. Produced by the Committee for Children, a non-profit organization based in Seattle, the curriculum aims to reduce impulsive and aggressive behavior in children and increase their repertoire of pro-social skills. It gives students the opportunity to learn, practise, and apply skills in empathy, impulse control, and anger management.

Unit 1 is on empathy. Students learn to identify the feelings of others, assume others' perspectives, and respond with empathy to others. A person who is able to identify with the feelings and perspective of another, is more likely to behave positively toward that person.

Unit 2 teaches impulse control by combining two related sets of skills: problem solving skills and behavioral skills. Students learn a problem-solving model for resolving interpersonal conflicts without resorting to violence or aggression. Behavioral skills, a key component of the problem-solving model, help students to put a desired pro-social behavior into action by breaking down the behavior into sequential steps. Some of the behavioral skills taught at the primary level are joining in, taking turns, sharing, interrupting politely, and resisting the temptation to steal.

Unit 3, Anger Management, teaches students to control angry behavior by recognizing their own anger signals and triggers and using techniques to reduce angry feelings.

Together, the skills of empathy, impulse control, and anger management give students the resources for developing social competence.

Second Step is organized in a series of multimedia educational kits for use with students from Early Primary through the Intermediate years. Two of the kits, the Preschool–First-Year Primary kit and Primary kit, are appropriate for use at the Primary level. Both can be easily integrated into ungraded Primary classrooms.

Each kit includes a series of lesson cards with a picture on the front and lesson plan on the back, a teacher's guide and posters. In addition, the Primary kit contains a video and the Preschool–First-Year Primary kit includes two puppets, "Impulsive Puppy" and "Slow-Down Snail."

Second Step is a recommended Learning for Living curriculum resource under the content area "Mental Well-Being." It also addresses three major Learning for Living themes: "Individual Awareness and Responsibility," "Social Awareness and Responsibility," and "Relationships." However, considered within the context of a comprehensive school Learning for Living program, Second Step is more than a curriculum. When implemented school-wide, it can promote a healthy school environment by enhancing the social and emotional health, and physical safety of students and staff.

The whole-school approach is the recommended strategy for implementing Second Step in the Vancouver School District. The program is most effective when all staff members, from the school secretary to the administrator are modelling the Second Step skills in their daily interaction with students.

Schools wishing to implement the curriculum commit two non-instructional days for in-service training. The full school staff—administrator(s), teachers, and support staff—participate in the sessions. The training is provided by district-based trainers, together with area counsellors who have been trained as Second Step trainers. The focus of the workshop is curriculum content, skill development, and strategies for school-wide implementation. Following the training, schools form Second Step teams that will provide on-site leadership, co-ordination, and support for program implementation.

The feedback on implementation is encouraging. Teachers have found that the curriculum is easy to use and relevant to the needs of their students. Students are learning the skills and with guidance, beginning to apply them successfully in real-life situations. School staff who have used the program for several months report positive changes in students' behavior and interactions.

One cautionary note is in order. Second Step is not a replacement for the more intensive forms of intervention vulnerable and at-risk students need. Although the Second Step program is for the entire school population, some students will require special services within the school system or the community, to cope with the stresses and problems in their lives.

Second Step can be an important resource for preventing victimizing behavior among students, helping them acquire the skills for behaving in socially acceptable ways. Implemented school-wide, Second Step has the potential to promote pro-social behavioral norms, reduce the number of adult interventions in student conflicts, and positively influence the social and emotional climate of a school.

For information on purchasing Second Step kits or accessing training through the Committee for Children, write 172 20th Avenue, Seattle, WA 98122-5862, or phone toll-free 1-800-634-4449.

Vancouver School District will offer two-day Second Step Training Institutes, open to staff from other districts, October 1993 and February 1994. If you would like more information on these workshops, please contact Jan Sippel at 732-1117, local 228.

Source: *Prime Areas*, vol.36, no.1. 1993-94. (p.31-32)

UNDERSTANDING DIVERSITY

WHAT

YOUNG

CHILDREN

WANT

AND NEED

TO KNOW

"How do people get their color?"

"Look at that girl. Why does she have a machine in her ear?"

"Tiffany isn't really a girl: she doesn't like to wear dresses."

"Joshua has a hook on his arm. Will it hurt me?"

The journey of beginning to figure out, "Who am I?" and "Who are you?" begins as two-year-olds notice and ask about gender, race, disabilities, and other human characteristics. It continues throughout childhood as children observe differences and similarities in others and absorb spoken and unspoken messages about those differences. Children also learn by asking questions, especially if adults around them are comfortable talking about and exploring diversity.

As they grapple with the complex realities of diversity, children's understanding is affected by their developmental stages. Curricula that relate to these stages play a vital role in helping build strong, positive self-identities and the ability to interact comfortably with a wide range of people. At the same time, this curricula must actively challenge the impact of stereotypes, prejudices, and discriminatory practices on children's development.

The anti-bias curriculum approach challenges stereotypes by providing tools

BY LOUISE DERMAN-SPARKS

Photos: James Levin

(continued from page 44)
to foster confident and knowledgeable self-identities, empathic interactions, and critical thinking skills. To effectively use an anti-bias approach, it is necessary to understand individual feelings about diversity, the kinds of issues children wonder about, and the specifics of developmentally appropriate environments, interactions, and activities. Here is an overview of how children perceive differences and what you can do to enhance their understanding through an anti-bias approach.

LEARNING ABOUT GENDER IDENTITY

Two-Year-Olds *want to know, "Am I a girl or a boy?" They become interested in their sex/gender identity as part of a more general interest in their bodies. They begin noticing one another's anatomy and try to sort out which children are boys and which are girls.*

■ **Provide matter-of-fact, simple feedback.** Two-year-olds make comments and ask questions about gender identity naturally, during toileting time, and when changing diapers or clothes. Taking advantage of these moments is the best kind of teaching. Use words such as, "Yes, you are a boy. Your body makes you a boy. Robert is a boy just like you because his body also makes him a boy." It is also helpful to give two-year-olds real words for their body parts so that being female or male doesn't seem like a mystery. Consider holding a parent meeting to talk about children's questions and appropriate responses.

IT'S IMPORTANT FOR CHILDREN TO KNOW THAT THERE'S A PLACE, AND TIME, TO EXPLORE AND EXPRESS THEIR FEELINGS.

■ **Fill your environment with pictures of boys and girls of many different racial and ethnic backgrounds, doing a wide range of activities.** Post these pictures at children's eye level. Make small books together or put photographs and magazine pictures in Ziplock baggies for children to look at when they like.

Three- and Four-Year-Olds *think they know which gender they are, but are not yet completely sure what makes them a girl or a boy, or if they will remain the same gender as they grow. This is part of an ongoing process of figuring out what changes and what stays the same as you grow up. For example, in response to their teacher's question, "How do you know if you are a girl or a boy?" a group of threes and fours might say: "Boys wear pants." "Girls have long hair." "Boys don't cry, girls do." Children's ideas often reflect societal norms or stereotypes which, for many people, are no longer true. This can be very confusing.*

■ **Provide many experiences throughout the year to help preschoolers understand that girls and boys can do any and all of the activities in your program.** For example, three-year-old Stephanie tells her teacher, "Sara says I'm not a girl because I always play fireman with the boys." "Do you think you are a girl?" asks her teacher. As Stephanie shrugs her shoulders, her teacher remarks, "You *are* still a girl. Your body makes you a girl, not how you play. Let's explain this to Sara so she understands, too."

Encourage cross-gender play by arranging the housekeeping and the block areas near each other. Add the woodworking table to the housekeeping area to create a fix-it shop. Together, make a book that shows photographs and pictures of girls and boys engaged in activities that counter gender stereotypes with descriptive lines: "Some people think girls can't build big towers with blocks. Selina is a girl and look at the tall tower she built."

Share the book *What Is a Girl? What Is a Boy?* by Stephanie Waxman, to help children understand that their bodies determine gender identity — not their clothes, how they show feelings, how they play, etc.

Five-Year-Olds (and Many Fours) *are clearer about their gender identity. However, they try to keep each other to stereotypical "rules." This is one of the early signs of peer pressure. For example, two four-year-olds, Linda and Anita, are playing "bus." Anita is the driver. Phillip joins them and wants to be the bus driver. "Anita, you can't be the driver, only boys can do that." Anita insists equally as*

"DID YOU EVER HAVE BREAD WITH POCKETS IN IT?" "WE EAT FLAT BREAD AT MY HOUSE." BOOKS THAT RESPECT AND INCLUDE CULTURAL DIVERSITY CAN HELP TO INSPIRE DISCUSSIONS.

strongly that she can be the driver. Their teacher comes over and after hearing both sides says, "Phillip, I know you want to be the driver but Anita is right. Girls can also be drivers. She was here first. What else could you be?" The children decide that Phillip will become the driver when Anita "finishes her trip to San Francisco."

■ **Listen for "discriminatory" interactions and be prepared to step in.** Remember, children need your immediate intervention and support.

■ **Use storytelling with dolls to inspire discussions.** Stories you make up about everyday situations using dolls can help children learn how to stand up for themselves. (See "We're Different and...We're Friends," November/December 1989, *Pre-K Today*, for suggestions.)

LEARNING ABOUT RACIAL IDENTITY

Two-Year-Olds *are curious about physical characteristics such as skin color, hair texture, and eye color. This is part of a larger process of noticing what people look like and fitting them into the categories of people with whom they are already familiar, such as family. They often show their interest without words — staring, or touching a teacher's or another child's skin or hair. As they gain language, they will begin verbalizing observations.*

■ **Be sensitive to twos' nonverbal signs of interest and spoken comments about their own and others' physical characteristics.** Respond with brief, matter-of-fact feedback. For example: A teacher is reading the book *Ten, Nine, Eight* by Molly G. Bang, in which an African-American father is putting his toddler to sleep. "That's Jamal!" says a child, pointing to the toddler in the book. Their teacher replies, "Yes, the child in the book has brown skin like Jamal's, but she is not Jamal. She is a different child."

■ **Make wall collages.** Show two-year-olds from many racial and ethnic groups doing similar, familiar activities such as eating, playing, and sleeping.

■ **Make small books.** Topics might include, "Babies come in all colors," or "Grandparents come in all colors."

■ **Enjoy a variety of music.** Play music and songs of different ethnic groups and in different languages.

Three- and Four-Year-Olds *wonder how they got their skin color and hair and eye characteristics, and if these characteristics will remain constant. This is part of the "Why?" stage. They also begin to develop strong feelings, either positive or negative, about their physical appearances.*

■ **Offer explanations that respect children's thinking while helping sort out confusion.** For example, a four-year-old has heard the explanation that melanin gives us our skin color. He asks, "If I eat melon, will my skin get darker?" "No," his teacher responds. "I used the word melanin. It may have sounded like melon to you. They are not the same thing. Melanin is something inside our bodies that we get from our mommies and daddies. It's inside us when we are born. Once we are born, we can't change our skin color."

■ **Provide many activities to help preschoolers explore their skin color and hair and eye characteristics.** Provide skin-colored crayons (available from Afro-Am Educational Materials, 819 Wabash Avenue, Chicago, IL 60605). Help children choose the one closest to their skin color and draw a

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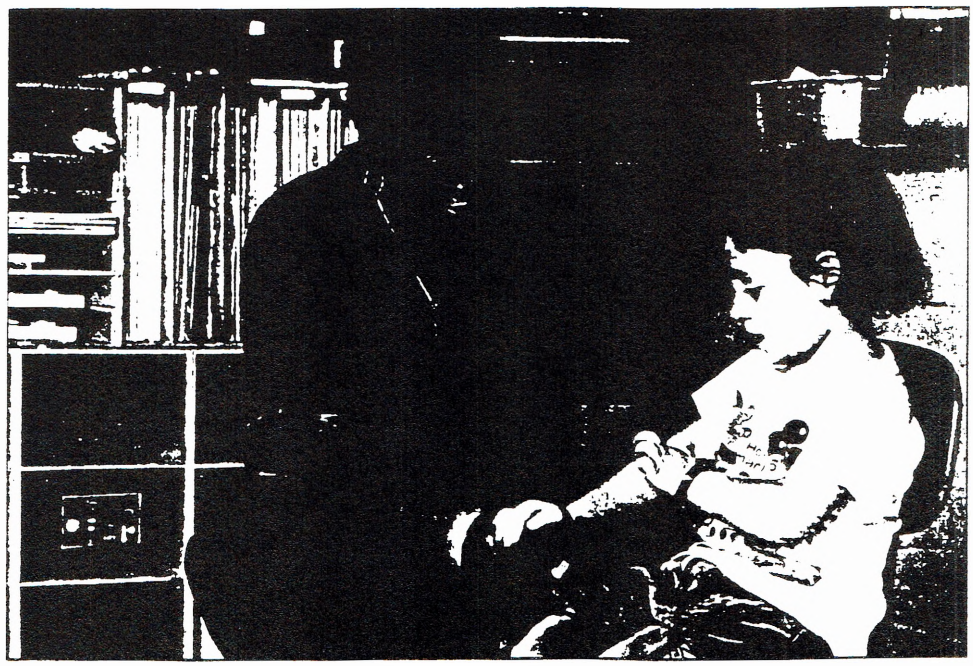

WHEN YOU ACCEPT AND ENCOURAGE QUESTIONS ABOUT SKIN COLOR, YOU GIVE CHILDREN THE MESSAGE THAT IT'S FINE TO WONDER AND TALK ABOUT DIFFERENCES

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picture of themselves on a white paper plate. Provide additional crayons so children can add other features, and mirrors so they can see themselves while they work. Tell each child that you think their color is beautiful and just right for them. Make a wall display of the drawings entitled: "We all have beautiful colors."

Another day, look at the drawings and talk about how everyone gets their color from their mom and dad. (If you have adopted children in your program, especially cross-racially adopted children, find out how their parents have explained adoption to them. It may take time for adopted children to understand that they get their skin color from their birth parents.)

■ **Encourage positive feelings about all colors.** It is important to help *all* children counter negative attitudes toward certain colors, such as black and brown, created by racial prejudice in our society. Make sure children have different shades of black and brown available in playdough, paints, and paper. Also collect black and brown cloth, yarn, and nature objects, and make collages with these materials.

■ **Intervene when a child expresses doubts about how he or she looks.** For example, four-year-old Kim tells her teacher, "I'm going to make my eyes straight and blue." "Why do you want to change your lovely eyes?" her teacher responds. "Sasha said I have ugly eyes; she likes Julie's eyes better." "Sasha is wrong to say you have ugly eyes. It's not true and it is unfair and hurtful to say. In this room we like and respect how everyone looks. Let's go talk to her about it."

Four-Year-Olds *become aware of our society's names for different "racial" groups and wonder where they fit. This is an indication that they are moving out of an egocentric stage — when they view the world just from their own experiences — to being aware of messages from their larger communities. They get confused about group names, the actual color of their skin, and why two people with different skin tones are considered part of the same "racial" group.*

■ **Clarify children's questions as they arise.**

Example One: "I'm not Mexican. I'm white." Elena announces when her teacher reads a book about a Mexican-American family. Her teacher explains, "Elena, you are Mexican-American because your family is Mexican-American. Mexican-American people have many different skin colors from dark brown to very light. All those colors are good to be."

Example Two: "Am I red?" Leroy, a Navajo child, asks in a puzzled tone. "Tom said I'm a red Indian. I don't have any red on me." His teacher responds, "You are right, Leroy, there is no such person as a red Indian. Some people think Indians are red but it isn't true. You are a Navajo and your skin is brown. Let's go talk with Tom and explain."

■ **Make a book called "Our Families."** Ask each family for a few photographs that show as many of their family members as possible. Paste each child's set on a piece of tagboard and write underneath: "This is Leroy's family: his mom, dad, aunt, brother, etc. They are all Navajo." Read the book often and ask children to tell about things their family likes to do.

Four- and Five-Year-Olds *become increasingly aware of cultural differences that reflect people's ethnic identities. How others speak, eat, dress, work, and carry out family roles are topics of interest because children are moving beyond thinking about how people look to how people act. Some children may react to cultural differences with discomfort and hurtful behaviors.*

■ **Provide activities that help children become aware of how people share similar basic needs but meet these needs differently.** Begin with the children in your group. Make a chart called *Jobs at My House*. Include cooking, washing clothes, taking out the garbage, fixing broken objects, and other typical family tasks. Under each of the jobs, write down what children say when you ask, "Who does the *cooking* in your house?" A pattern of similarities and differences will emerge. Point these out and talk about how everyone does these jobs in order to take care of their family, but not every family does the jobs the same way.

Repeat this activity with other issues such as work family members do outside of the home, what each family does to have fun, etc.

■ **Do activities that familiarize children with different languages.** Ask parents and people in your community to help you learn to say color names, family member names, and other words relevant to children's lives in Spanish, Japanese, American Sign Language, etc. Point out that everyone has words for numbers, colors, and family members, but the words are different. Use the words frequently throughout your day.

■ **Teach nonhurtful ways to learn about differences.** For example, if children laugh or make fun of a new language, stop and say, "I know that Japanese (or whatever language) is a new language for some of you. Sometimes we are not comfortable with something we don't know and we laugh to make ourselves feel better. That's not OK. It can be rude and hurtful. It is OK to say that it sounds different, or that you never heard that sound before."

If a child makes a hurtful comment about a cultural difference, handle it immediately. For example: During snack Elizabeth says to Soon-Yung, "You talk funny." Their teacher responds, "Soon-Yung does not talk funny. She is learning to speak English. At Soon-Yung's home she and her family speak Korean. She can speak Korean very well, and now she is learning to speak English. She will be able to speak two languages. We're lucky. In our class we can help each other speak different languages."

Four- and Five-Year-Olds *may use physical characteristics or ethnic behaviors as a reason for rejecting a child. This is another example of moving away from egocentrism and becoming aware of socially prevailing attitudes that exist in their communities.*

■ **Make it a group policy that it is never OK to say you won't play with someone because he or she is different.** If this happens, intervene with comfort and support for the child who has been excluded from play. You might say, "It was unfair and hurtful of Mark to say you couldn't play because your skin is brown." Try to find out the reason for the conflict by asking each child to tell you what he thinks happened. If the real cause of the problem was not a child's discomfort with differences, help them both understand that and involve them in problem-solving their conflict.

If, after listening, you believe that the child doing the excluding does have a problem with the difference, you will need another strategy. First, give the rejected child further support: "I think Mark is missing out on a great friend. I can talk to him later, but now let's find someone else to play with." Involve other staff and speak with the child's family to determine what is behind his behavior. Based on what you find out, set up activities (some mentioned in this article) to help the child feel more comfortable and understanding.

LEARNING ABOUT DISABILITIES

Two-Year-Olds *are still focused on their environments. They may show curiosity if a child or adult in their group has a noticeable physical disability.*

■ **If you see signs of curiosity, verbal or spoken, respond with simple comments.** For example: Syd stares at Mikey's foot, which has a brace on it. When Mikey walks, Syd tries to imitate his movements. Their teacher comments, "Mikey has a special thing called a brace on his foot because it is not strong enough to move by itself. His brace helps him walk." Syd says, "Like this," and limps a little. The teacher comments, "Mikey's brace does make him walk a little differently than you do. Let's see you walk like you do."

Three- and Four-Year-Olds *have many questions about disabilities, including the equipment and devices people use and what a child or adult with a particular disability can and cannot do. They may also exhibit anxieties, afraid they can catch the disability through contact with either people or their equipment.*

■ **Provide simple, accurate responses.** For example, if a child asks, "Why doesn't Malcolm paint with his hands?" (Malcolm's arm muscles are rigid, so he paints with a brush mounted on the helmet he wears for protection.) The teacher explains, "Malcolm paints differently because the muscles in his hand don't move. His brain sends a message to his hands to always be tight. This is because Malcolm

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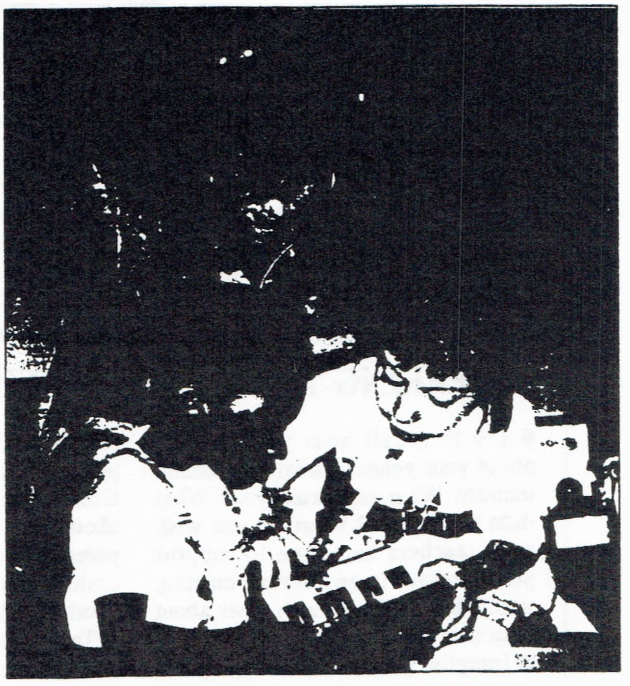

ONE OF THE BEST WAYS TO UNDERSTAND DIFFERENCES IN ABILITIES IS FOR KIDS TO GET TO KNOW EACH OTHER AS PEOPLE.

Photo: Lois Silver

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has had cerebral palsy since he was a baby. Malcolm likes to paint just like you do so we figured out a way that he can."

■ **Introduce a variety of disabilities through books and dolls.** Exposing children to a variety of disabilities and encouraging discussion will help them understand the adaptation needs involved and build awareness about shared abilities. Read books that honestly depict children and adults with various disabilities as full human beings by addressing both their disabilities and their abilities. Here are some suggestions: *A-B-C-ing: An Action Alphabet* by Janet Bellet (Crown), *About Handicaps* by Sarah B. Stein (Walker), *A Cane in Her Hand* by Ada Litchfield (Whitman), *Darlene* by Eloise Greenfield (Methuen), *He's My Brother* by Joe Lasker (Whitman), *Our Teacher's In a Wheelchair* by Mary E. Powers (Whitman), and *Someone Special, Just Like You* by Tricia Brown (Holt, Rinehart & Winston).

Use dolls to tell stories and inspire discussions. Dolls with disabilities are available from Hal's Pals (P.O. Box 3490, Winter Park, CO 80482) and patterns to make your own dolls are available from the Chapel Hill Training Outreach Project (Merritt Mill Road, Lincoln Center, Chapel Hill, NC 27514).

■ **Provide supervised times for children to explore adaptive equipment and devices.** Handling and trying equipment and devices satisfies curiosity and takes away the mystery. Provide a variety of equipment such as child-size wheelchairs, crutches, braces, walkers, Braille cards, canes, and magnifying reading glasses. These can be borrowed from hospital physical therapy departments and organizations that serve people with disabilities. Local stores that sell equipment may be willing to donate, borrow, or rent as well. Teach children how to use and take good care of the equipment. Help them think about what adaptations you would need to make in your room to accommodate a child with a specific disability. You might let children move around in a wheelchair to find out if your room is accessible, then think about the changes you would have to make. Also, teach children to sign some words, explaining how this is a language for people who cannot hear spoken language.

■ **If possible, visit work sites where women and men with disabilities are doing a variety of jobs.** This will help children understand that people can still do many things when they have a disability. After the trip, ask children to tell you what they saw and make a wall chart to "read" on other days.

■ **As your group becomes involved in activities, listen for ways you can help them sort out their feelings.** For example, some preschoolers are taking turns sitting and moving in a child-size wheelchair. Miriam refuses to touch the chair. "I hate it!" she insists. Putting her arm around Miriam, her teacher asks why she feels that way. Miriam replies, "It's too scary." The teacher asks her what she thinks would happen if she sits in the wheelchair. "I won't be able to walk. My grandpa has a wheelchair and he can't walk." The teacher explains, "When a person needs a wheelchair it is because his legs don't work *before* he starts using the wheelchair. Sitting in it will not hurt your legs. Let's watch the other children and ask them if their legs hurt after playing with the chair." Rather than pressure Miriam to sit in the chair, she lets her watch the other children. The next day Miriam does try the wheelchair out, at which time her teacher reinforces her behavior by commenting positively and assuring her once again that nothing could happen to her legs by sitting in the chair.

Four- and Five-Year-Olds *are working hard at developing social skills. If they don't have information or have fears about a disability, they may reject a child rather than try to figure out a way to play together.*

■ **Help children learn to include everyone in all aspects of the day.** Foster developing competence, confidence, and pride of children with disabilities, and teach children empathic, fair behaviors. For example, Arthur, as the spokesperson for several older preschoolers, announces, "We don't want to play with Peter. He can't catch the ball." (Peter is visually impaired.) Their teacher responds, "Peter has a right to play ball as much as everyone in our group. He can throw the ball very well, and he can catch it if you throw it right to him. Let's sit down together and figure out the best way to include Peter."

These are just some of the many ways to help children develop an anti-bias approach toward life. Natural curiosity along with their capacity for empathy makes helping children begin to clarify "Who am I?" and "Who are you?" a very rewarding process. It is up to us, their teachers, to insure that this journey is fully nurtured. In doing so, we contribute to creating a more just world for all of us.

Louise Derman-Sparks has worked for 25 years with the many-faceted issues of diversity and social justice as a teacher of children and adults, child-care center director, researcher, parent, activist, and author. She is currently a faculty member of Pacific Oaks College.

PREPARING YOURSELF TO HELP CHILDREN LEARN ABOUT DIVERSITY

■ Try to recall how you learned about your gender, racial, and ethnic identity. What supported you? What didn't feel good? What do you wish your teachers had done to support your identity? In an informal meeting with other staff, tell each other about your memories and share your ideas.

■ Imagine yourself answering the questions and handling the incidents mentioned in this article. Consider role-playing and discussing each person's way of answering the questions. The more ideas you have about how to respond, the more prepared you will be when one of your children asks a question or rejects another child.

■ Talk with your colleagues about how you would do the suggested activities. Remember that these activities are a beginning. Adapt the activities to the children in your group. Use your creativity to find ways to integrate learning about diversity and fairness into all aspects of your curriculum.

For additional ideas consult The Anti-Bias Curriculum: Tools for Empowering Young Children *by Louise Derman-Sparks and the ABC Task Force (NAEYC).* □

Diversity Action Plan

Early Childhood Multicultural Services

	next week	1 month	2 months	3 months	6 months	1 year
Program/ Curriculum Outcomes			PURCHASE MULTIRACIAL PUZZLES	Introduce first people's cultural content into language arts program.	Expand celebration of winter festivals to include Hanukkah and Chinese New Year. ⟷	
Person/ People	Talk to family and ask for assistance.		Ask family for input on materials. Ask your parents for program suggestions.	Involve family in planning introduction of materials and activities.		
Community Resources	Approach first people's organizations and request assistance, resources	Ask children's librarian to do a search for children's books - then write away for catalogues, ordering and source info.	Write or call ECMS for resources, ordering info.		Contact cultural organizations in your community.	
Materials		Review materials and shortlist items for purchase. REVIEW CATALOGUES CHOOSE PUZZLES TO BUY.	Finalize materials list.	Display posters, read stories, etc. linking topic content to children's own experience.	Develop/make materials, duplicate resources.	
Money	Approach your funding body with a tentative budget for -PUZZLES -Language arts -Festivals	COMPARE LOCAL AND MAIL ORDER PRICES AND PURCHASE/ORDER PUZZLES.	Place orders.		Place orders for materials.	
Other (Field Trips, etc.)				Invite native elders to tell stories. Encourage children to develop and tell their own stories.	Read/learn about festivals.	

Honouring Diversity Guide
Suggested Materials and Activities #7.11

EARLY CHILDHOOD
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Diversity Action Plan

	next week	1 month	2 months	3 months	6 months	1 year
PROGRAM/ CURRICULUM AREA						
PERSON/ PEOPLE						
COMMUNITY RESOURCES						
MATERIALS						
MONEY						
OTHER (FIELD TRIPS, ETC.)						

Source: *Scholastic Early Childhood Today.* Nov/Dec. 1994. (p.40-41)

Learning From Our Elders

BY ELLEN BOOTH CHURCH

When children's older relatives visit at group time, the tradition of sharing across generations is honored.

Your classroom is an exciting mixture of many cultures and varied traditions. And "elders" — grandparents and great-grandparents — are our greatest resources for connecting children with the customs and observances of the past. Before movies, television, and video games, sitting around the fireplace with an elder and listening as he or she wove stories about the "old days" was a common family activity. History, culture, and family rituals were all shared through these oral communications.

You can continue this important tradition by inviting family members to share their varied experiences with your group. There is much to be gained from contact with elders, yet some children either do not have grandparents and/or great-grandparents or don't see them often enough to understand the joy of listening to their stories. Interacting

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Handling the Excitement of Family Visits

Some children become very excited when a member of their family comes to visit. They are so proud to show their visitor off to their friends and, at the same time, proud of showing their classroom and friends off to their relative. Here are a few steps you can take to help children have a productive experience:

with older adults teaches children about the abundant wisdom, talent, and love elders possess. As their rapport develops, exchanges between child and elder become shared treasures. After Samantha's grandfather visited the classroom, one of her classmates exclaimed, "Wow, he went to kindergarten, too!"

Contact the Families

The first step in getting an intergenerational program started in your classroom is by contacting families. In a brief letter, describe the purpose of this project and invite parents to supply the names and numbers of outgoing older relatives (and friends) willing to be approached about visiting your classroom.

Take some time to prepare visitors before they arrive. Let them know that young children are visual learners who listen best when there is something to look at, and perhaps even touch. Point out that these children are part of the television generation, attuned to short snippets of information. Some possibilities are sharing photos, foods, clothing, crafts, and even old appliances. You can also ask if the elder is willing to be tape-recorded. Afterward, make these tapes available for children in the listening corner along with photos of the visit and any items the visitor has left behind. You may want to suggest repeat visits so that many different aspects of the elder's culture can be shared.

Introduce the Project

You might begin by having a discussion about grandparents and great-grandparents. Many children don't remember that grandparents are actually their parents' parents! Show pictures of your own grandparents and tell an interesting story about them. Children may be surprised to find that teachers have grandparents, too!

Invite your group to think of what they want to learn from the visitor. Children's questions can relate to a current classroom theme. For example, during a unit on transportation, children may want to find out how their guest once travelled. During November and December, visitors can be asked to share the ways they celebrated holidays when they were young and how they celebrate now. Write down children's questions ahead of time on an experience chart.

Prepare the Room

Since some older people may have difficulty with the little chairs in your room, be sure that a sturdy, adult-size chair is available for his or her comfort. If the visitor has difficulty walking, ask children to be extra careful about putting away small toys. This activity increases children's awareness of the needs of others. Keep in mind, however, that some grandparents are quite young and robust. Treating them as if they're fragile could be inappropriate.

Share the Moment

When your visitor comes to group time, you may wish to sing a welcome song. This will be a good time for your guest to share whatever he or she has brought and for you and your children to ask questions from your experience chart. During this exchange, other questions are likely to arise. Children may be amazed to realize how some of their visitor's experiences are very similar to their own lives and how others are quite different. This is a wonderful opportunity to value each person's uniqueness. If possible, invite your visitor to stay for some of your activity time. He or she can teach a craft, share personal items with a small group, or serve as an inviting lap for stories. Experiences beyond group time broaden and personalize children's interactions with your visitor.

Keep in Touch

Between visits, children may enjoy drawing pictures or writing letters to their visitors. A special thank-you note dictated and illustrated by children can make the visitor feel appreciated and more inclined to make a return visit. You never know — perhaps your children will receive a reply they can share at group time!

Talk to families in advance.

- Prepare them for the possibility of their child displaying unusual and overly active behavior on this very special and stimulating day.
- Explain the importance of acknowledging and involving their child in the visit.

Ease the transition of the visitor into the classroom.

- Invite the visitor to come to the classroom before group time so that the child has time to greet him or her.
- Ask the child to show his or her visitor around the room and introduce him or her to friends.
- Acknowledge children's feelings. "I see you're excited about Grandpa visiting today. This is a special day for you."

Make the child a part of the visit.

- Ask the visitor to make the child a partner in the group-time event by giving him or her a special job to do. One possibility might be letting the child hold the visitor's cultural items.
- Overlook small provocations.
- After group time, involve the child in an activity with his or her relative.

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PRESCHOOL ENGLISH SECOND LANGUAGE (E.S.L.) CHECKLIST

This checklist addresses two basic questions: What are E.S.L. children's needs in an Early Childhood Education (ECE) setting? And, how can teachers meet these needs? The list of "child's needs" and the corresponding teacher strategies are drawn from current education theory and cumulative, practical experience at Early Childhood Multicultural Services.

Items in the "child needs" column are listed in order of importance, not occurrence, since aspects of language and general development influence each other and proceed concurrently. However, emotional primary needs must be resolved before and/or while other needs are addressed, otherwise learning, and language learning in particular, will be hampered.

The ideas listed under teacher strategies are suggestions - examples only - of ways teachers can address ESL preschoolers' needs. Since children, teachers and ECE settings are all unique, this checklist is an "average" or general guide to consider when planning or reviewing ECE programming for ESL preschoolers.

GENERAL DEVELOPMENT:

A child needs:	A teacher can:
-to develop and maintain a sense of trust and security	-ensure adequate support during orientation and initial adjustment, e.g. encourage family members to attend the program until their child is comfortable alone. -include aspects of majority and minority culture in the classroom environment so there's a blend of "known and new", e.g. music, food, art, stories from every child's home culture.
-to develop and maintain a positive self-concept	-learn to understand and accept each child's behaviour by studying about different culture's child-rearing practices and expectations of children. -respect a child's first language and culture, e.g. encourage first language use in the classroom, learn appropriate greeting words in every child's first language, encourage parent participation, develop multicultural and anti-bias programming.

ECMS is a program of ... Westcoast Child Care Resource Centre

-to develop and maintain a sense of competence and achievement	-provide repeated physical modelling of classroom limits and opportunities - "we use a tricycle this way" - so that understanding and independence are achieved as soon as possible. -encourage children in what they <u>can</u> do with minimal English ability, e.g. be a helper during routines, lead in non-verbal games, develop physical and artistic skills. -organize events where the ESL child is the "knower" introducing the "new" to the group, e.g. toys from home, festival customs, greeting words, games.
-to develop and maintain a sense of belonging	-establish a buddy system for a newcomer, to aid the "first friend" process. -encourage the group to recognize the similarities and learn from the differences of the ESL child, (we all eat food, but some is cooked and some is raw, some is sweet and some is salty), so that an attitude of welcoming interest is extended to a newcomer. -make special note of the ESL child's efforts and progress, since the "seen but not heard" achievements may be the most invisible, and the most in need of praise and reinforcement.

<u>LANGUAGE DEVELOPMENT:</u>

<u>A child needs:</u>	<u>A teacher can:</u>
-to continue development of their first language	-support families to use their first language at home, as well as using English. -include visitors to the program that speak children's first language -encourage bilingual children to teach peers and adults their first language - such as greetings, songs, names of classroom objects.
-to feel confident about learning a new language	-show enthusiasm, patience, and willingness to adapt teaching methods to suit each student's learning style; some children may be relaxed in formal "circle time" settings, others may respond better to a "talk as you play" approach.

-to hear and understand language before using it	-create a rich language environment - talk! - thereby exposing a child to the sounds, intonation, grammar, and social customs of language use. -break language into bite-size pieces - e.g. use one word or phrase for one thing - boots - until a child learns it, then diversify - rubbers, galoshes.
-to learn language that meets an actual need	-emphasize and repeat vocabulary for classroom objects and routines, "self help" and "joining in" language - to supply the first "survival English" tools for beginners.
-to seek out learning language, without being hampered by fear of mistakes	-respond to meaning in a child's communication first, then teach form indirectly, e.g. "Mommy goed," "Yes, "Yes, your Mommy went."
-to have many opportunities to use and repeat language	-encourage a noisy classroom! - Lots of child-to-child talk provides more practice than just child-to-teacher talk. -utilize songs, puppets, and books for their repetition value, e.g. songs that repeat, than add a verse, (Going on a Lion Hunt), books with phrases or lists that repeat (Ask Mr. Bear), puppet dialogues that build on core vocabulary and phrases.
-to learn English words for what he/she already knows, and to learn new concepts in English	-translate for a child words known in the first language: glass, water, blue - and teach new concepts as well: wet, dry, sink, float, cold, ice. Teach English and teach in English.

Source: Early Childhood Multicutural Services, 201-1675 West 4th Avenue, Vancouver, B.C. V6J 1L8

HANDOUTS\PESLCHCK

GUIDELINES FOR ENHANCING DISABILITY AWARENESS

1. Awareness activities with young children need to be ongoing since children's time concepts are uncertain, specific information may be forgotten or even distorted with the passage of time, and special activities precipitated by an impending new pupil tend to highlight the "special" characteristics of the child.

2. People with disabilities should be described and handicapping conditions presented in a realistic manner. It is misleading and even potentially harmful to portray people with disabilities as uniformly possessing extraordinary courage, motivation, and other virtues. Such a view of people with disabilities would surely make them seem very different from ordinary people.

3. Discussions with young children should focus on issues and use examples that are meaningful to them, that is, close to their own experiential world in time and space. That does not mean that children cannot identify with other children portrayed in a different historical or geographic/cultural context, however.

4. Children can understand the difference between empathy and sympathy, if adults help them to clarify this distinction, and why empathy is a more helpful and supportive response than feeling sorry for someone.

5. Children need to understand the concept of **independent functioning** and why that is such an important goal for a child with a disability, in the same way it is important for themselves.

6. Discussion and examples should stress and clarify the distinction between "helpful behaviour" and "doing behaviour". Young children need to know, for themselves as well as for other children who have disabilities, that everyone sometimes makes mistakes, needs assistance, and takes longer to learn some things than others.

7. Young children can understand the concept of the **uniqueness** of each individual, although there are many factors that are common to all: **we are all different, and we are all alike!**

8. Young children can both acquire empathy and grow in self-understanding through discussing and role-playing situations involving feelings that they experience and so do others, including children with disabilities: happiness and sadness; anger; curiosity; feelings of jealousy; being frightened; being embarrassed; feeling lazy; feeling proud, glad, upset, silly, frustrated, or grouchy.

.../2

GUIDELINES FOR ENHANCING DISABILITY AWARENESS

9. Awareness activities should, at some point and in some manner, include and involve parents of the nonhandicapped children. Young children's understanding and acceptance are mainly influenced by what they sense their parents', as well as their teacher's attitudes to be. A teacher who makes a practice of communicating effectively with the parents and who invites parents to participate is both likely to have parents' confidence and support generally and to gain parental reinforcement in the area of disability awareness and acceptance.

10. The above presupposes the teacher's own understanding, both of children with disabilities and of the purposes and goals of mainstreaming.

11. The teacher's positive approach needs to include encouraging and reinforcing social interactions of nonhandicapped children with their handicapped peers.

12. The physical environment and instructional arrangement within the classroom should be planned so that social interaction is possible and is encouraged normally; thus, children are accustomed to working together, sharing, helping each other, and learning from each other.

13. In anticipating situations for imitation and modelling, the teacher can provide duplicate toys or other materials, so that children are accustomed to working and playing in parallel situations.

14. The teacher should avoid being judgmental, moralistic, or overly directive, both in preparatory awareness discussions and in actually implementing the integration process. Facilitating, guiding, and reinforcing typical children's positive initiation of interaction and appropriate helpfulness work better than coercing, punishing, or playing upon guilt, all of which are likely to be counterproductive.

15. A variety of activities can be effectively used, such as open-ended stories, class discussion, role play, and classroom guests such as people with disabilities or who know a lot about certain problems that they can share effectively with the children (Miller, 1988).

Source: Safford, P. (1989). *Integrated Teaching in Early Childhood.* White Plains, N.Y.: Longman Inc. Reprinted with permission from Longman Inc.

Teaching Respect for Native Peoples

• **Do** present Native peoples as appropriate role models with whom a Native child can identify. • **Don't** *single out Native children, ask them to describe their families' traditions, or their people's cultures.* • ***Don't*** *assume that you have no Native children in your class.* • ***Don't*** *do or say anything that would embarrass a Native child.*

• **Do** look for books and materials written and illustrated by Native people. • ***Don't*** *use ABC books that have "I is for Indian" or "E is for Eskimo."* • ***Don't*** *use counting books that count "Indians."* • ***Don't*** *use story books that show non-Native children "playing Indian."* • ***Don't*** *use picture books by non-Native authors that show animals dressed as "Indians."* • ***Don't*** *use story books with characters like "Indian Two Feet" or "Little Chief."*

• **Do** avoid arts and crafts and activities that trivialize Native dress, dance, or ceremony. • ***Don't*** *use books that show Native people as savages, primitive craftspeople, or simple tribal people, now extinct.* • ***Don't*** *have children dress up as "Indians," with paper-bag "costumes" or paper-feather "headdresses."* • ***Don't*** *sing "Ten Little Indians."* • ***Don't*** *let children do "war whoops."* • ***Don't*** *let children play with artifacts borrowed from a library or museum.* • ***Don't*** *have them make "Indian crafts" unless you know authentic methods and have authentic materials.*

• **Do** make sure you know the history of Native peoples, past and present, before you attempt to teach it. • **Do** present Native peoples as separate from each other, with unique cultures, languages, spiritual beliefs, and dress. • ***Don't*** *teach "Indians" only at Thanksgiving.* • **Do** teach Native history as a regular part of American history.

• **Do** use materials which put history in perspective. • ***Don't*** *use materials which manipulate words like "victory," "conquest," or "massacre" to distort history.* • ***Don't*** *use materials which present as heroes only those Native people who aided Europeans.* • **Do** use materials which present Native heroes who fought to defend their own people. • **Do** discuss the relationship between Native peoples and the colonists and what went wrong with it.

• ***Don't*** *speak as though "the Indians" were here only for the benefit of the colonists.* • ***Don't*** *make charts about " gifts the Indians gave us."*

• ***Don't*** *use materials that stress the superiority of European ways, and the inevitability of European conquest.* • **Do** use materials which show respect for, and understanding of, the sophistication and complexities of Native societies.

• **Do** use materials which show the continuity of Native societies, with traditional values and spiritual beliefs connected to the present. • ***Don't*** *refer to Native spirituality as "superstition."* • ***Don't*** *make up Indian "legends" or "ceremonies."* • ***Don't*** *encourage children to do "Indian" dances.*

• **Do** use respectful language in teaching about Native peoples. • ***Don't*** *use insulting terms such as "brave," "squaw," "papoose," "Indian givers," "wild Indians," "blanket Indians," or "wagon burners."*

• **Do** show Native societies as living in a delicate balance with nature. • ***Don't*** *portray Native peoples as "the first ecologists."*

• **Do** use primary source material-speeches, songs, poems, writings-that show the linguistic skill of peoples who come from and oral tradition. • ***Don't*** *use books in which "Indian" characters speak in either "early jawbreaker" or in the oratorical style of the "noble savage."*

• **Do** use materials which show Native women, Elders, and children as integral and important to Native societies. • ***Don't*** *use books which portray Native women and Elders as subservient to warriors.*

• **Do** talk about lives of Native peoples in the present. • **Do** read and discuss good poetry, suitable for young people, by contemporary Native writers.

• **Do** invite Native community members to the classroom. • **Do** offer them an honorarium. Treat them as teachers, not as entertainers. • ***Don't*** *assume that every Native person knows everything there is to know about every Native Nation.*

We're Different and...We're Friends!

Understanding Diversity Through Storytelling

"Why is my skin brown?" "Why are Yuri's eyes different from mine?" "Why is Jamal's skin so dark?" "Nikki's hair is short. Is she a boy or a girl?" "Will my feet still work if I sit in Julie's wheelchair?"

Between the ages of two and five years old, children are forming self-identities and building social interaction skills. At the same time, they are becoming aware of and are curious about gender, race, ethnicity and disabilities. Gradually young children begin to figure out how they are alike and how they are different from other people, and how they feel about those differences.

As children observe and wonder about people, they ask questions that deserve simple, matter-of-fact, accurate responses. Often adults don't know how to respond. We may feel uncomfortable with differences or mistakenly believe that noticing them can lead to prejudice. However, it is not the *awareness* of differences, but the *attitudes* children learn *about* differences that result in their either valuing or rejecting diversity. Young children are very sensitive to positive and negative attitudes and innuendos the adults in their lives attach to gender, race, ethnicity, age and disabilities. Misconceptions, fears, discomfort, and rejections can later develop into prejudice if parents and teachers do not intervene. "Girls aren't strong." "You can't play with us, your skin is too dark." "You're a baby in that wheelchair; you can't walk." How parents and teachers react to these comments greatly influences the feelings children form about themselves and others.

THE POWER OF STORYTELLING

Good stories capture children's hearts, minds, and imaginations, and are an important way to communicate values. However, even good books don't always deal with the specific events that occur in a child's or a group of children's lives. There are too few that depict people from diverse backgrounds who respect one another and live in mutually beneficial ways. As a part of our commitment to meeting the needs of *all* children, early childhood educators have long recognized the importance of addressing the issues of diversity and prejudice. To do this, we must continue to foster children's development of positive feelings about themselves and others.

One effective approach is storytelling with dolls, using stories that are centered on issues in children's lives, such as fear of going to the hospital or getting to know someone who has a different color skin. You can create these stories from situations that happen, or could happen, to your group of children. Pattern the characters after your children--each with his or her own name and identity. Together they will represent a variety of racial/ethnic backgrounds, family configurations, and personal characteristics; new friends to be met again and again as the stories slowly build on each other.

CREATING STORIES

To create your own stories, use and build on your children's experiences. Base your stories on:

Interactions, feelings, and family relationships that are part of all young children's lives, such as a new baby, going to the hospital, a grandparent dying, anger at a parent, two children squabbling over a toy.

Differences and similarities in lifestyles and cultural heritages: how Benjamin celebrates Hanukkah, or how May's family speaks and writes in Vietnamese, or how Susan's family goes to church every Sunday.

Incidents that reflect confusion and discomfort that can grow into prejudices: a child whose first language is not English or a child who wears braces on her legs when no one else in your group does.

Difficult experiences that arise in the children's larger community and affect their lives, such as a parent losing his or her job due to a layoff.

Use stories to broaden children's awareness of differences and heighten their critical thinking about biases by exposing them to new diversities. In two of the stories that follow, "Jerry's Song" introduces and explores issues about disabilities; "Mary and the Cowboys and Indians" fosters critical thinking about biases and empathy for a person who is hurt by prejudice. The topics you choose for your stories depend on what you think is important for your children to explore and what you feel comfortable exploring with them.

CHARACTERS WHO CREATE EMOTIONAL TIES

Using dolls (or actual photographs of children) to help you tell your stories enhances children's involvement in the characters' "lives" and their participation in solving problems. Creating your own stories with your own characters gives you a direct, immediate, and flexible way to help children explore their feelings about the happenings in their lives, as well as their curiosity, confusion, and discomfort with differences. Through these stories you will foster children's empathy, critical thinking, and problem-solving abilities.

"I WANT YOU TO MEET..."

Begin by involving a character who represents some of the children in your class in a story that is timely and relevant. For example, a situation most every child relates to is starting school. You might tell this story about Tasha, a four-year-old girl, if you have a new child, or it's the beginning of the year, or you have children (or a child) who are experiencing separation problems. Have Tasha, the doll or "her" photograph, next to you, and after you've enjoyed a song or a fingerplay at circle time, hold her on your lap and build a story similar to this one: "This is my friend Tasha. She's four, just like some of you. This is her first day here and she's a little bit nervous. In fact, she's scared and her stomach feels tight. That's what happens when she feels afraid. Maybe some of you know that feeling. What do you think she might be scared of or nervous about?"

Make time for each child who wants to talk, and remember to accept everyone's responses. Continue, adding, "I want to tell you what Tasha told me she's worried about. Tasha lives with her mommy and daddy, like *some* of you do. They brought

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disabled), so you decide to use Jeff, a three-year-old boy who wears leg braces. Your first story that involves Jeff may be how he feels about having a new baby in the family. Another day soon after, tell a story about how much Jeff wants to go down a slide, but isn't able to climb the ladder. Or, if there are no Mexican-American children in your group, make your introductory story focus on a character's first visit to the dentist, and your second a culturally specific issue, such as learning to speak English.

Think carefully about the messages your story gives to children. For example: You decide to tell a story about a four-year-old black girl, Louise, who misses school on Martin Luther King Day because she went with her family to a special celebration at church. If you are introducing black people as a new diversity to your group, make sure Louise doesn't live in the stereotypical family configuration of a single-parent family. If your group is mostly black, make Louise one of two black characters (the other a boy)--one from a single-parent home and one from a two-parent home.

When you're not sure about certain topics, check how they are handled in good children's books. (You'll find an excellent list in *Anti-Bias Curriculum.*) If you are not certain what to call a specific racial/ethnic group, ask children's parents.

Louise Derman-Sparks has worked for 25 years with the many-faceted issues of diversity and social justice as a teacher of children and adults, childcare center director, researcher, parent, activist, and author. She is currently a faculty member at Pacific Oaks College.
Kay Taus has been involved with parents and children for 20 years. She currently teaches in the SEEDS preschool at UCLA, directs the afterschool child-care program, and is a member of the ABC Task Force.

ADDITIONAL ANTI-BIAS CURRICULUM RESOURCES FOR EARLY CHILDHOOD EDUCATION

Order from The National Association for the Education of Young Children, 1509 16th Street, N.W., Washington, D.C. 20036-1426; Customer Service, 1-800-424-2460:

1. ANTI-BIAS CURRICULUM: TOOLS FOR EMPOWERING YOUNG CHILDREN, by Louise Derman-Sparks and the ABC Task Force (1989). This book describes developmental tasks, goals and activities for fostering children's healthy identity and attitudes about race, ethnicity, gender and disabilities, and how teachers can work with parents (new expanded version available in 1994. Item #242, $7.00.

2. **"Teaching Young Children to Resist Bias: What Parents Can Do,"** by Louise Derman-Sparks, Maria Gutierrz and Carol Brunson Phillips, is a brochure for parents of children 2-8 years old. Models appropriate answers to children's questions and comments. Item #565 or #564 (Spanish), $.50 each or $10 for 100 copies.

3. **"Meeting the Challenge of Diversity,"** (Young Children, Jan. 1992), by Elizabeth Jones and Louise Derman-Sparks, offers suggestions and ideas for teachers to consider who are trying to implement an anti-bias curriculum in their classrooms.

Order from Louise Derman-Sparks, Culturally Relevant/Anti-Bias Education Leadership Project, Pacific Oaks College, 5 Westmoreland Place, Pasadena, CA 91103, 818-397-1306:

1. **"How Well Are We Nurturing Racial and Ethnic Diversity"** (CAEYC Connections, Fall 1989), by Louise Derman-Sparks, critiques various models for addressing diversity in early childhood programs and discusses the principles of the anti-bias model. $.60 each.

2. **"Multicultural Education Reaffirmed"** (Young Children, Jan. 1992). Patricia Ramsey and Louise Derman-Sparks discuss fears and frustrations that underlie opposition to anti-bias and multicultural education. Includes guidelines for forwarding multicultural/anti-bias education work. $.55 each.

3. **"Early Childhood Multicultural, Anti-Bias Education in the 1990's: Toward the 21st Century,"** from J.L. Roopnarine and J.E. Johnson (Eds.) (1993) Approaches to Early Childhood Education, 2nd Edition. New York, NY, Merrill. Overview, history and critique of different educational approaches to diversity and a discussion of where multicultural/anti-bias curriculum fits. 50 pages, $6.50 each.

4. **"Reaching Potentials Through Anti-Bias, Multicultural Curriculum,"** from S. Bredekamp and T. Rosegrant (eds.) (1992) Reaching Potentials: Appropriate Curriculum and Assessment for Young Children, Volume I. Washington, D.C., NAEYC. Discusses developmental issues and cultural context issues as they relate to implementing anti-bias curriculum in various settings. 30 pages, $4.00 each.
Order from National School Safety Center, 16830 Ventura Blvd., Suite 200, Encino, CA 91436:

1. **"Anti-Bias Curriculum Challenges Diversity"** (School Safety, Winter 1989), by Louise Derman-Sparks, summarizes how to use anti-bias curriculum from kindergarten through high school.

Order from PRE-K TODAY, Scholastics, Inc., 730 Broadway, New York, NY 10003, 212-505-4900:

1. **"Understanding Diversity: What Children Want and Need to Know"** (PRE-K TODAY, Nov./Dec. 1989), by Louise Derman-Sparks, simply describes the developmental tasks of young children as they learn about gender, race, ethnicity and disabilities.

Order from Clearinghouse on Elementary and Early Childhood Education, University of Illinois, 805 West Pennsylvania Avenue, Urbana, IL 61801, 217-333-1386.

1. **"Implementing an Anti-Bias Curriculum in Early Childhood Classrooms"** (ERIC Digest article), by Julie Bisson Hohensee and Louise Derman-Sparks, describes the various stages teachers go through as they learn to implement an anti-bias curriculum with young children.

Order from Pacific Oaks Bookstore, 5 Westmoreland Place, Pasadena, CA 91103, 818-397-1330:

1. **"Anti-Bias Curriculum,"** a 30-minute VIDEO by Louise Derman-Sparks and Bert Atkinson. Shows four teachers working with children ages 2-5 in various early childhood settings and discusses steps for implementing anti-bias curriculum. Discussion guide included. $35.00 + $4.00 shipping (add $2.89 tax in California).

2. Deepening Our Understanding of Anti-Bias Education For Children: An Anthology of Readings, by Louise Derman-Sparks (Ed.) (1992). This anthology brings together a variety of articles discussing a range of diversity and anti-bias issues culled from a number of different publications. It is designed to be a supplement to Anti-Bias Curriculum: Tools for Empowering Young Children. $18.95 + $3.75 shipping and handling (add $1.57 tax in California).

For information about SPEAKERS and IN-SERVICE EDUCATION contact:

The Culturally Relevant/Anti-Bias Education Leadership Project, Pacific Oaks College, 5 Westmoreland Place, Pasadena, CA 91103, 818-397-1306.

A MULTICULTURAL PERSPECTIVE

Is	*Is not*
a positive attitude toward diveristy	getting children to "fit in"
acceptance that there is no one right way	a view that our way is the right way
focus on similarities and commonalities as well as differences	"colourblindness"
moving beyond differences to look at attitudes toward differences	looking superficially at differences without asking why
acknowledgement of bias and prejudice in self and others	denial of prejudice
helping children to recognize racism and discrimination and work effectively against them	assuming that children are too young to see racism and discrimination and counter them
pervasive throughout the life of the centre	a "tourist curriculum"
present all the time	present only at specific times just for children from minority cultures
enriching, fun	a problem to be solved
incorporation of a variety of aspects of diverse cultures	"doing" a culture or country
natural incorporation of other cultures	making a fuss over experiences and materials from other cultures
sensitive and meaningful treatment of diversity and aspects of other cultures	focusing on the obvious, "exotica" window dressing
attention to language as part of culture	treating language or culture in isolation

is	*is not*
acknowledging and incorporating the cultural and linguistic backgrounds of staff and families	just a matter of having people from other cultures in the centre
putting a priority on developmental appropriateness	sacrificing or compromising developmental appropriateness for the sake of being "multicultural"
encompassing families and community	just a set of activities for children
drawing on experiences from the daily lives of the people in the community	attention to times long ago and places far away
	something tacked on, something extra
	trying to get rid of difference
	a view of other cultures as deprived
	viewing difference as deficit

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PART *three*

UNIT 8

Health, Safety, and Nutrition

Health, Safety, and Nutrition

Detailed Contents

Introduction

Diversity and Health Issues in ECE Settings
- Health and Wellness
- Health and Cross-Cultural Differences
- Personal Perspectives on Health

Understanding Individual Families' Needs, Approaches, and Preferences

Porridge for Breakfast: Nutrition and Diversity

Diversity and Safety: What Is Too High, Too Far, or Too Fast?

Health Issues from a Global Perspective

Conclusion

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her to school and she felt sad and scared about being alone without them. She didn't know anybody else. She doesn't have any friends here yet and she doesn't even know where the bathroom is. She could use a special friend. Is there someone who could take care of her for a while? Someone who could show her where the bathroom is? Maybe share a favorite book or toy?"

You'll have many volunteers. Choose a child you think relates most closely to the issue and assure the others that they will have a chance to be a special friend to Tasha or to other dolls they'll soon meet. Now that all the children have met Tasha and have started to form an emotional connection to her, the stage is set for many more stories about her throughout the year. Remember, you've now created an identity. In this example, Tasha is black because many of the children in the group are black. As the stories progress you will share more about her--where she lives, what her parents do, information about her cultural heritage. Wait a day or two before you introduce another doll, one who is different in some way from anyone in your group. Include Tasha in that story as a friend children already know.

MEET JERRY

Introduce Jerry, a four-year-old boy who is hearing-impaired. (As part of learning about people with disabilities, this story explores the apprehension of a child with a hearing impairment as he adjusts to a hearing world. It enables hearing children to identify with these feelings and counters "deaf and dumb" stereotypes.) Have both Jerry and Tasha sitting with you (actual dolls or photographs) and say, "Remember my friend Tasha. Some of you helped her out the other day. She and I have another friend whose name is Jerry. Jerry communicates by making words with his hands. He does that because something way inside his ears is different and he does not hear sounds. That's called being deaf. If I talk with my mouth to Jerry, he sees my mouth move, but he doesn't hear any of the sounds. It's like this." (Silently mouth words to show children how Jerry experiences talking). "Remember how Tasha was scared about starting school? She was worried about being alone and finding the bathroom. Well, Jerry is scared too. Here's a story about him."

JERRY'S SONG

Jerry was getting ready to start school. He was nervous. What would his teacher be like? Would he make friends? How would he know where the bathroom was? Did anyone know sign language? All of this was worrying him, so Jerry and his mommy visited the school. They went into the room together to meet the teacher, who signed, "Hi, Jerry, welcome to school. My name is Kay." The teacher was nice and she knew how to sign! (If possible, sign the words or ask someone who can sign to come in and do it for your group. You can then make the teacher in the story someone who is learning to sign, too.) Jerry felt much better, but he was still worried about whether the children would like him.

Jerry's first day arrived and Jerry's mom walked with him into the room and stayed until he felt comfortable. His teacher introduced him to all the children. When they all sat together on the rug, the teacher explained about sign language and signed everything so that Jerry could understand too: "We will all have to learn to sign so that we can communicate with Jerry. It will take time, but Jerry will help us."

Build a story about Jerry and how he makes friends with Tasha. Include a situation where the teacher wants the children to sing, and Jerry learns that a song can be signed--even though he can't hear the music, he can see the rhythm in people's bodies. In the end everyone has fun, learning signs and communicating with Jerry in his own language. Here's the song that Jerry taught the class:

I have a smile inside of me. It looks like this.
(Everyone shows a smile)
I have a grouch inside of me. It looks like this.
I have a tear inside of me. It looks like this.
I have a worry inside of me. It looks like this.
I have a fear inside of me. It looks like this.
I have a surprise inside of me. It looks like this.
I have a laugh inside of me. It looks like this.

As part of your follow-up discussion, talk about deafness. You might explain that the children in the story learned that if they wanted Jerry's attention, they could just touch him lightly, or wave. Because children are curious about hearing aids and why a deaf person wears them, talk about how hearing aids help a deaf person hear noises he or she wouldn't hear otherwise, such as a car coming. You may notice that children will incorporate deafness into their dramatic play and possibly develop their own sign language. This story and their dramatic play helps make sign language, Jerry, and hearing impairments an integral part of children's awareness. You can now include Jerry in other stories.

STORIES ABOUT DISABILITIES AND PREJUDICES

Each of these stories is based on real incidents and needs, represents a different issue, and uses a different central character.

This story originated when the four-year-old girls complained that the boys weren't letting them play on "the boat" (a piece of equipment in the schoolyard). The teacher used the situation to explore attitudes about gender. She made up a simple story using three characters: May, a four-year-old who is Vietnamese-American; Marilesa, a four-year-old Hispanic girl; and Joe, a four-year-old black boy. Afterward, the group discussed their feelings. (Substitute an appropriate piece of your equipment and build a story around it.)

"THE BOYS WON'T LET THE GIRLS ON THE BOAT!"

May was angry. She told her friend Marilesa, "Joe says that girls can't go on the boat and I want to." Marilesa said that was silly, so they walked over to the big wooden boat where Joe and some other boys were pretending to sail. Marilesa told Joe what May said and he shouted, "Girls aren't sailors and captains!"

"Who says? That's not true and besides, if we want to play on the boat and sail it, we can! Even if you don't know about girls being sailors and captains, there are two girls right here who are."

Together, May and Marilesa began to pretend that they were captains and a big storm was approaching. "Wow, we're soaked! Are you okay Joe?" Before Joe knew it, he joined in their play and decided to go down below to get food for everyone. The girls sailed until the storm suddenly ended, the sun peeped through, and there was a beautiful rainbow!

Marilesa shouted, "Hooray! The sun's out. I'm wet and hungry."

"Here's some food--peanut butter and jelly sandwiches I just made." The girls thanked Joe and they were all happy they made it through the storm together. Joe asked them to sail the boat again the next time they played outside.

After you tell this story or one you make up, children may naturally comment on their own. For this story, you might hear, "I think that's dumb, girls can be on boats," or "My mommy knows how to sail better than my dad." Encourage discussion with questions such as: "What are the things that girls can do? What are the things that boys can do?" Explain that in your program girls and boys get to do everything.

MARY AND THE "COWBOYS AND INDIANS"

Preschoolers often notice differences about racial/ethnic backgrounds. This story was first told when some of the children were playing "cowboys and Indians." It's a good story to use in November when Thanksgiving television specials as well as decorations and greeting cards expose children to many stereotypical images of Native Americans. In the story the central character is Mary,

a five-year-old Navajo who lives with her mother and father in Los Angeles.
Something was bothering Mary a lot. It started two days ago on the playground. Her friend Joshua brought cowboy hat from home and asked others to play cowboys and Indians. Joshua told some of the children they had to be Indians, but they said they didn't want to because they didn't want to be "bad guys."
Mary was listening and felt hurt because her friends seemed to think that there was something wrong with being an Indian. Her daddy said Indians were really Native Americans, they first people to live in America. There was nothing wrong with being Native American. Mary noticed that the children who were the Indians started running around shooting everyone with bows and arrows, screaming and acting mean.
She told her father what had happened and he understood. He said, "The other children don't know about Native Americans like we do. They don't know that the game is hurting your feelings. Do you think you can tell them?"
The next day at sharing time, Mary took a turn to talk. "I really didn't like it when you were playing cowboys and Indians. It hurt my feelings. I am an Indian. I belong to the Navajo nation. My daddy says that we are Native Americans--the first people to live in America. When you play that game, you act like Indians are always bad. That's not true. Long ago, lots of people hurt Indians who didn't do anything to them. Indians don't act mean all the time. I don't act like that. I want you to stop playing that game."
Joshua was surprised. He didn't realize the game had hurt Mary's feelings. Neither did anyone else. They all sat quietly and listened to Mary's words. Mary said that her daddy was going to bring some Navajo things to share with them--a doll weaving a blanket at a loom and several books. (If possible share some of these items with your children).
Follow up with a discussion about Indians. Encourage children to express their feelings. Don't be surprised if they include Mary in their discussions and talk about her feelings, too. Let parents know that you are using stories and discussions to help change images some children have of Native Americans.
This type of storytelling is just one of many ideas that integrates anti-bias curriculum into early childhood settings. An anti-bias curriculum enables every child to develop a knowledgeable, confident, self-identity; comfortable, empathetic, fair interactions with others; critical thinking about stereotypes; and skills to stand up for himself or herself and others against bias. Anti-bias curriculum uses the latest understanding of how children build self-concepts, attitudes and social interaction skills to integrate diversity into all aspects of the environment and activities. Look for additional ideas and discussions of children's developmental tasks in *Anti-Bias Curriculum: Tools for Empowering Young Children*, by Louise Derman-Sparks and the ABC Task Force (National Association for the Education of Young Children, 1989).

Creating Your Character Collection

The best way to tell stories to your children is through "persona dolls"--dolls whose physical features show various racial/ethnic backgrounds and physical abilities. Dolls work very well because children can actually hold and hug them. Ask parents to join in a doll-making party. You can use a simple rag doll pattern and cloth of different skin colors and shades. Use appropriate textures for hair and specific eye colors to match each doll's identity in your stories. Make special-needs dolls with leg braces, a hearing aid, a seeing-eye dog. (Just make sure the dolls also reflect various racial and ethnic backgrounds.)
Though dolls are the most effective way for children to build emotional ties with characters, you can use photographs that are accurate and portray positive images. Laminate each one, make sure they are large enough for children to see, and attach a tongue depressor to the back so children can hold them. Think of your collection as an evolving group of friends. You might use a photograph that shows a specific character and later replace it with a doll--keeping the same name and identity. Both dolls and photographs need their own place in the room with a sign, "Our Special Friends." Keep them separate and let children know that they are different from the dolls in the dramatic-play corner because they have set identities.
Start with a girl and a boy that represent your children's racial and ethnic backgrounds and specific disabilities (if you have special-needs children).
Gradually add dolls who represent other major racial/ethnic groups in the United States, such as white, black, Mexican-American, Central American, and/or Puerto Rican, Japanese-American, Vietnamese-American or Korean-American, and Native American; and dolls with disabilities: one who is hearing or visually impaired and one that uses a wheelchair.
When choosing dolls to buy or make, or photographs to use, think about the identities of the children in your setting. Then create short biographies that reflect family organization, gender roles, socio-economic class, and cultural lifestyles. For example, if most of your children come from single-parent homes, so will most of your dolls. Other dolls will have two-parent or extended families. These families can also consist of a balanced set of one parent or two parents working outside the home. They can be wealthy, middle class, working class, on welfare. As you make your "biographies," both men and women can do child rearing and housekeeping, some moms and dads can do non-traditional jobs.
Here are three sample profiles: *Tekkai* is Japanese-American. He lives in an apartment with his mother and father who are artists, and his two sisters. *Rachel* is white. She's Jewish and lives with her father and stepmother down the street from Tekkai. *Enrique* is Salvadorian. He lives with his mother in a house near his school. He speaks Spanish and is just learning English. His father is in El Salvador bringing back the rest of his family.
Your characters will have their own mix of characteristics. (Be careful to give characters of the same ethnic groups very different family histories.) You don't need to tell everything about each character at once. Share what fits in each story as you tell it.

Keeping Your Stories Simple and True

There are so many topics you can explore through storytelling: separation; going to the hospital for surgery; fears about fire drills; problems of sharing, teasing, and crying; cultural issues, such as a child who doesn't participate in holiday celebrations (Jehovah Witness), children who can't eat bread during Passover (Jewish).

When you create stories:
Think about the topic from the child's point of view. Base the story on a problem and involve a character(s) who helps resolve the problem.
Include action and keep your story line simple.

Use colorful words, children talking, and details to make the story real and interesting. Use your voice to convey feelings and drama.

Make each character and his or her family real to life. However, don't attempt to deal with too much at once. Start with a story that explores an issue common to all young children. Then tell a story that shares something specific about a character's identity and family. For example: You want to expose your group to a diversity that is new to them (or one of your children has expressed curiosity about a child he or she saw who was

disabled), so you decide to use Jeff, a three-year-old boy who wears leg braces. Your first story that involves Jeff may be how he feels about having a new baby in the family. Another day soon after, tell a story about how much Jeff wants to go down a slide, but isn't able to climb the ladder. Or, if there are no Mexican-American children in your group, make your introductory story focus on a character's first visit to the dentist, and your second a culturally specific issue, such as learning to speak English.

Think carefully about the messages your story gives to children. For example: You decide to tell a story about a four-year-old black girl, Louise, who misses school on Martin Luther King Day because she went with her family to a special celebration at church. If you are introducing black people as a new diversity to your group, make sure Louise doesn't live in the stereotypical family configuration of a single-parent family. If your group is mostly black, make Louise one of two black characters (the other a boy)—one from a single-parent home and one from a two-parent home.

When you're not sure about certain topics, check how they are handled in good children's books. (You'll find an excellent list in *Anti-Bias Curriculum*.) If you are not certain what to call a specific racial/ethnic group, ask children's parents.

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Kay Taus has been involved with parents and children for 20 years. She currently teaches in the SHEDS preschool at UCLA, directs the afterschool child-care program, and is a member of the ABC Task Force.

ADDITIONAL ANTI-BIAS CURRICULUM RESOURCES FOR EARLY CHILDHOOD EDUCATION

Order from The National Association for the Education of Young Children, 1509 16th Street, N.W., Washington, D.C. 20036-1426; Customer Service, 1-800-424-2460:

1. ANTI-BIAS CURRICULUM: TOOLS FOR EMPOWERING YOUNG CHILDREN, by Louise Derman-Sparks and the ABC Task Force (1989). This book describes developmental tasks, goals and activities for fostering children's healthy identity and attitudes about race, ethnicity, gender and disabilities, and how teachers can work with parents (new expanded version available in 1994. Item #242, $7.00.

2. **"Teaching Young Children to Resist Bias: What Parents Can Do,"** by Louise Derman-Sparks, Maria Gutierrz and Carol Brunson Phillips, is a brochure for parents of children 2-8 years old. Models appropriate answers to children's questions and comments. Item #565 or #564 (Spanish), $.50 each or $10 for 100 copies.

3. **"Meeting the Challenge of Diversity,"** (Young Children, Jan. 1992), by Elizabeth Jones and Louise Derman-Sparks, offers suggestions and ideas for teachers to consider who are trying to implement an anti-bias curriculum in their classrooms.

Order from Louise Derman-Sparks, Culturally Relevant/Anti-Bias Education Leadership Project, Pacific Oaks College, 5 Westmoreland Place, Pasadena, CA 91103, 818-397-1306:

1. **"How Well Are We Nurturing Racial and Ethnic Diversity"** (CAEYC Connections, Fall 1989), by Louise Derman-Sparks, critiques various models for addressing diversity in early childhood programs and discusses the principles of the anti-bias model. $.60 each.

2. **"Multicultural Education Reaffirmed"** (Young Children, Jan. 1992). Patricia Ramsey and Louise Derman-Sparks discuss fears and frustrations that underlie opposition to anti-bias and multicultural education. Includes guidelines for forwarding multicultural/anti-bias education work. $.55 each.

3. **"Early Childhood Multicultural, Anti-Bias Education in the 1990's: Toward the 21st Century,"** from J.L. Roopnarine and J.E. Johnson (Eds.) (1993) Approaches to Early Childhood Education, 2nd Edition. New York, NY, Merrill. Overview, history and critique of different educational approaches to diversity and a discussion of where multicultural/anti-bias curriculum fits. 50 pages, $6.50 each.

4. **"Reaching Potentials Through Anti-Bias, Multicultural Curriculum,"** from S. Bredekamp and T. Rosegrant (eds.) (1992) Reaching Potentials: Appropriate Curriculum and Assessment for Young Children, Volume I. Washington, D.C., NAEYC. Discusses developmental issues and cultural context issues as they relate to implementing anti-bias curriculum in various settings. 30 pages, $4.00 each.
Order from National School Safety Center, 16830 Ventura Blvd., Suite 200, Encino, CA 91436:

1. **"Anti-Bias Curriculum Challenges Diversity"** (School Safety, Winter 1989), by Louise Derman-Sparks, summarizes how to use anti-bias curriculum from kindergarten through high school.

Order from PRE-K TODAY, Scholastics, Inc., 730 Broadway, New York, NY 10003, 212-505-4900:

1. **"Understanding Diversity: What Children Want and Need to Know"** (PRE-K TODAY, Nov./Dec. 1989), by Louise Derman-Sparks, simply describes the developmental tasks of young children as they learn about gender, race, ethnicity and disabilities.

Order from Clearinghouse on Elementary and Early Childhood Education, University of Illinois, 805 West Pennsylvania Avenue, Urbana, IL 61801, 217-333-1386.

1. **"Implementing an Anti-Bias Curriculum in Early Childhood Classrooms"** (ERIC Digest article), by Julie Bisson Hohensee and Louise Derman-Sparks, describes the various stages teachers go through as they learn to implement an anti-bias curriculum with young children.

Order from Pacific Oaks Bookstore, 5 Westmoreland Place, Pasadena, CA 91103, 818-397-1330:

1. **"Anti-Bias Curriculum,"** a 30-minute VIDEO by Louise Derman-Sparks and Bert Atkinson. Shows four teachers working with children ages 2-5 in various early childhood settings and discusses steps for implementing anti-bias curriculum. Discussion guide included. $35.00 + $4.00 shipping (add $2.89 tax in California).

2. Deepening Our Understanding of Anti-Bias Education For Children: An Anthology of Readings, by Louise Derman-Sparks (Ed.) (1992). This anthology brings together a variety of articles discussing a range of diversity and anti-bias issues culled from a number of different publications. It is designed to be a supplement to Anti-Bias Curriculum: Tools for Empowering Young Children. $18.95 + $3.75 shipping and handling (add $1.57 tax in California).

For information about SPEAKERS and IN-SERVICE EDUCATION contact:

The Culturally Relevant/Anti-Bias Education Leadership Project, Pacific Oaks College, 5 Westmoreland Place, Pasadena, CA 91103, 818-397-1306.

Introduction

In child care and early education, our responsibility for the physical care and well-being of children is paramount. Many of our regulations, policies, and practices are governed by health and safety concerns—keeping food and water clean; ensuring that proper sanitation is maintained in order to avoid or limit the spread of disease; making certain facilities and equipment maximize safety; and establishing procedures in the case of accidents, illness, or disasters.

As we apply our principles and goals for diversity education in other areas, we also need to consider how differing perspectives, experiences, values, and goals affect existing ECE standards and practices for health, safety, and nutrition. While there are some fundamental practices we adhere to because of rules or regulations, in many areas it is helpful to step back and reconsider, negotiate, and reconceptualize what we believe and do. With this in mind, we will focus here on information and resources that inform the following student goals:

- to gain awareness of the potential range of individual's and group's attitudes, beliefs, and practices regarding health, disease, healing, special needs, safety, and nutrition;
- to consider program and procedure implications of these differences;
- to recognize some key health-related issues that may differ for children and/or families based upon particular social/emotional/physical needs, experiences, or circumstances;
- to recognize variety in meeting children's nutritional needs and related emotional/social issues associated with food and eating;
- to identify strategies for safety practices and procedures that accommodate diversity, particularly when staff, children, and/or families do not share a common language;
- to consider health issues from a global perspective, linking environmental and third world issues to both immediate and long-term concerns.

As future ECE practitioners, students need to understand and accept their responsibility for the well-being of children in their care. Considering diversity in relation to health and safety does not mean that "anything goes," but rather that our choices and decisions are continually examined from the perspective of different possibilities and potentials. Flexibility regarding health-related issues, without abdication of responsibility, is a crucial dimension of honouring diversity.

Diversity and Health Issues in ECE Settings

Health and Wellness

"Health," as a concept, is not easily or simply understood. Among different cultures, groups, and individuals, we find many different and often contradictory descriptions and beliefs. Is health merely the absence of disease, or is wellness, soundness of body and mind, a more positive and active state? Often discussions of health focus on management of illness and on other physical influences that limit and interfere with health. Health and wellness promotion is generally less defined and is frequently limited to discussions of

hygiene or exercise. In looking at health, wellness, and health promotion from a positive and active perspective, we can consider the following questions.

- What attitudes and beliefs influence how we view, accept, and understand the physical functioning of our bodies? For example: Is care of our own and/or others' physical needs perceived as shameful or demeaning?
- Are individuals seen as actively responsible for and capable of fostering their own good health?
- What interpersonal, family, and community factors support and enhance good mental and physical health?

As we explore definitions and understandings related to wellness, we find that factors that contribute to good health are often unconscious or automatic. It is often only when things go wrong that people attempt to find out why, and then try out various possible solutions and corrective measures. As part of our role in understanding and supporting diversity, we can look critically at different beliefs and practices and focus attention on choices that promote positive outcomes—even when conceptualizations of health and wellness vary.

This focus on wellness as a starting point for consideration of health issues exemplifies critical thinking concerning "normal." Good health is generally perceived to be the norm and is taken for granted; yet in reality, many factors that support it are neither random or accidental. Rather, our attitudes, understandings, and choices are critical for promoting wellness for children, families, and the overall population.

Health and Cross-Cultural Differences

A key reference for ECE instructors and students regarding health issues and diversity is *Cross-Cultural Caring: A Handbook for Health Professionals in Western Canada*, edited by Nancy Waxler-Morrison et al. While focusing more on "when things go wrong" than health promotion, this book does, however, offer a wealth of information.

While aimed primarily at medical staff, this book's focus on eight different cultural groups is highly relevant for any social services staff, including ECE practitioners. The cultural groups that are included are Cambodians and Laotians, Central Americans, Chinese, Iranians, Japanese, South Asians, Vietnamese, and West Indians.

Each chapter begins with background information about the countries of origin; the context for immigration; special issues for immigrants once in Canada; and cultural norms regarding language, religion, family structure, child rearing, and common values and behaviour. This background informs our understanding of health issues including health care beliefs and practices; family planning, contraception, pregnancy, and childbirth; attitudes towards physical and mental special needs; practices concerning food, alcohol, and medicine; and perspectives on aging, dying, and death. In the concluding chapter, "...Delivering Culturally Sensitive Health Care," the authors caution readers about avoiding ethnic stereotypes. Individuals' beliefs and behaviors concerning illness and health will be strongly affected by such factors as class, education, religion, and family history. This warning, stated here in relation to health issues, provides a reminder for all of us about the diversity within diversity!

We have much to learn from Waxler-Morrison and her colleagues about dimensions and examples of difference, and can extrapolate from them possibilities relevant beyond culture. If, for instance, we are alerted to the cross-cultural spectrum of beliefs and

practices concerning healing, we may be more prepared to understand and accept different approaches that fall outside the standard Western medical model.

Personal Perspectives on Health

To bring this discussion closer to the ECE context, faculty may want to use ***Suggested Materials and Activities #8.1, "Personal Reflections on Health, Sickness, and Healing,"*** as a focus for in-class discussion, for a small group sharing exercise, or as an individual written assignment. In debriefing this activity, instructors can stress how very individual and personal family standards and practices are; how much judgement and circumstance are involved in health-related decision making; how different medical approaches may be either successful or unsuccessful in treating health problems; how we may all hold different ideas about what constitutes "proof" of appropriate or effective treatments; and how some circumstances may cause families "to leave no stone unturned" in trying different medical treatments. In considering question #13, individual stories may prompt a discussion of ethics, balancing respect for differences with personal responsibility for acting in the best interests of children.

With exploration of "Personal Reflections" as background aimed at increasing students' sensitivity to differing viewpoints and choices, ***Suggested Materials and Activities #8.2, "Diversity and Health Issues in ECE Settings,"*** offers a detailed review of various health issues. Information is provided on different beliefs and practices about health, illness, healing treatments and practices, safety, and nutrition.

For each of these areas, questions are posed and answers provided about the potential impact and relevance of differences within ECE settings. Instructors may want to use each section separately, as part of a more in-depth review of each topic, or use the handout as a whole to focus on a broad discussion of diversity and health issues. Information to extend this learning can be found in the ***Companion Resource, Seifert and Hoffnung***, pages 402-403, "Children's Conceptions of Illness in Different Cultures."

As we consider different perspectives concerning health issues within the context of the family/teacher relationship in ECE settings, we can return to several fundamental communication strategies.

- Seek to first understand before being understood.
- Remember that communication and mutual understanding is a process that develops over time—complex issues, such as those that concern children's survival and protection, are seldom identified and resolved in one interaction.
- Remember and reiterate your common intention of working together in the best interests of the child. Differences in health information, opinions, or experience can then be weighed and considered in this light, rather than as a confrontation or judgement.

Understanding Individual Families' Needs, Approaches, and Preferences

How are health and health-related issues affected by majority/minority dynamics? Are there "special needs" for some groups as a whole that make certain needs more likely for

particular families? In considering these questions, we can look to statistics and specific examples to further our understanding of realities for individual families. ***Suggested Materials and Activities #8.3, "Children, Poverty, and Health,"*** summarizes some general information and statistics on poverty and health; ***#8.4, "David, 4: He's Sick and Too Poor to Get Better,"*** provides a personal perspective on how this affects a particular family. These two handouts give a beginning indication of some of the ways in which class and health issues are interrelated.

For many First Nation's children and families, the legacy of cultural and family destruction resulting from the effects of residential schools, government and social policies aimed at forced assimilation, and ongoing discrimination create major hurdles to overcome. ***Suggested Materials and Activities #8.5, "What Our Children Face Today,"*** alerts us to some of the specific effects on the mental and physical well-being of First Nations people. Statistically, many of the figures in ***#8.4*** apply to First Nations children, since many families living both on and off reserves live below the poverty line.

Suggested Materials and Activities #8.6, "Providing Culturally Appropriate Health Care in B.C." and ***#8.7, "Immigrant Service Groups,"*** address cultural differences, and in particular, the needs of newcomers—immigrants and refugees—in relation to mental health care in British Columbia. Because of the complex interrelationship of cultural norms and stigmas, limited availability of culturally-appropriate services, language barriers, and inadequate service levels for the population as a whole, mental health services are not reaching all groups and communities on an equitable basis. The first article summarizes issues and concerns. The second outlines the role and function of several provincial immigrant service groups in referral, counselling, and orientation needs.

In a similar vein, ***Suggested Materials and Activities #8.8, "Post Traumatic Stress,"*** provides information about post traumatic stress disorder (PTSD) in relation to the needs of newcomers who are the survivors of abuse or torture. The work of VAST (Vancouver Association for the Survivors of Torture) is also described. The next handout, ***"Commonly Observed Behaviour Associated with Adaptational Difficulties for Refugees," Suggested Materials and Activities #8.9***, outlines difficulties for refugee children, adolescents, and adults, and alerts caregivers and educators to behavioural symptoms that may indicate unresolved issues arising from past hardship, abuse, or trauma.

Each of these handouts address serious mental health issues that may arise for newcomers. A related but milder challenge of adjustment/adaption is that of culture shock. In the ***Companion Resource, Chud and Fahlman***, pages 48-51, we learn of some aspects of adjustment that relate to culture shock. These can be described as physical, mental, and social disruption resulting from immersion in a new social, physical, and/or language environment that differs significantly from familiar and established cultural patterns. Persons exhibiting the effects of culture shock may have physical symptoms such as headaches, stomachaches, or eating/sleeping/eliminating difficulties, and may appear dazed, numb, unable to focus or concentrate, and generally overwhelmed. Culture shock represents change on a major and profound level to many of our psychological anchors. Depending on the degree of cultural difference and the personality and circumstances of those affected, it can result in difficulties that last for weeks, months, or years. For an in-depth discussion of culture shock, see pages 22-23 in ***Lynch and Hanson***, listed in ***Further Readings and References***.

Special needs related to disabilities, delays, or disorders are, by definition, health issues. For families and children faced with temporary or ongoing challenges, factors such as availability and appropriateness of social, medical, and educational support services;

family/community attitudes and support; and individual coping and adjustment skills and abilities will interact to create an overall adjustment profile. ***Suggested Materials and Activities #8.10, "Family Profile: Carly Plasteras,"*** shares the story of a child with exceptional health needs. This example helps us to understand these needs from her family's perspective and to consider what issues may arise for such a child and family as they participate in an ECE program.

Having identified examples of specific issues for some families representative of our diversity spectrum, we need to caution against both over-generalizing or adopting a "deficit approach" to health issues. Not all families within each group will have similar experiences, and extra support needs do not represent the whole story of a family's life situation. As we focus on family centred services in relation to health issues, we must recognize and support strengths as well as seek to understand and address needs. This approach is critical within our own attitude and actions and in what we convey to families, so that they, too, can maintain a balanced perspective that does not only stress difficulties.

To help students focus on these issues, instructors may want to suggest that they design a "Health Beliefs and Practices Interview" to use with each other or with families in ECE programs. In analyzing interviewees' responses, students can begin to appreciate the degree to which cultural and social considerations shape these beliefs and practices.

Porridge for Breakfast: Nutrition and Diversity

Merylie Houston's second article in the ***ECE Special Issue Multiculturalism Journal Companion Resource*** begins with an anecdote about porridge. Instructors may want to read the first three paragraphs aloud, to introduce students to the notion of how very different people's understandings and assumptions can be about food and nutrition. If, as related in this story, well meaning ECE teachers carefully plan a multicultural activity that results in children thinking that porridge is bear's food, let alone other misunderstandings, we are alerted to potential errors about food and nutrition that we may inadvertently promote!

As educators working in a diverse social environment, we need to learn about different families' norms and traditions concerning food, and then together "make a match" that reflects sound nutritional information combined with cultural, religious, class, and other family preferences. ***Suggested Materials and Activities #8.11, "Interior B.C.—Native Food Guide,"*** provides an adaptation of the Canada Food Guide in relation to a traditional First Nations diet. The newly revised Canada Food Guide is more appropriate than previous versions concerning cultural diversity. The First Nations example demonstrates how a framework of sound nutrition can be applied cross-culturally.

Suggested Materials and Activities #8.12, "What's for Supper: Sushi or Samosas?" looks at food, nutrition, and ECE from a broad perspective, highlighting social and emotional as well as nutritional implications. As families and caregivers share responsibilities for nourishing and nurturing children, we can extend snack and supper to include "sushi and samosas." In this way, diversity opens the door to expanded fun, learning, and good nutrition.

These two handouts serve as examples for developing a broader understanding of nutrition and diversity: for delivering and/or adjusting practices, expectations, and menus within

ECE programs and for providing helpful information for families.

Diversity and Safety: What Is Too High, Too Far, or Too Fast?

In ECE settings, safety issues and practices focus on the following four main areas:

- information and records about children's health;
- standards and regulations for facilities and equipment;
- policies and practices for prevention of harm or injury;
- first aid and emergency information and procedures.

As we review these areas anew from a diversity perspective, we are challenged to consider:

- assessment of what is or is not safe;
- our need for information about children from families;
- how we develop and implement guidelines for prevention practices (such as number of children allowed together on climbing equipment);
- what we do and who is responsible in emergency situations.

All of these issues involve a particular world view about broader concerns such as children's independence and responsibility, adults' role as protectors, and shared responsibility between families and ECE staff for children's well-being.

Since children's safety is one of our primary responsibilities, we must ask in light of diversity, "safe according to whom?" While serious consideration to this question may result in policy or practice changes, we do not need to "throw the baby out with the bath water!" Instead, we can consider strategies for addressing two main possibilities: first, when families think our practices are not safe enough, and second, when information required or prescribed practices and protocols are considered unnecessary or too stringent.

In the first case, we can often make changes that will better suit an individual families' priorities or needs. If, for instance, there is concern that getting wet from waterplay will result in sickness, measures for changing children out of wet things, wearing aprons, or using cornmeal as a substitute for water are all options. In the second case, we can share our rationale and beliefs as to why a practice is important or necessary. Often procedures that may seem unwarranted from the perspective of a single child and family are a priority because of the needs of the whole group.

Whether families think safety measures are too few or too many, we can, of course, reconsider our choices and options for our program, undertake discussion with other staff and families, and revise our policies and practices. Some questions that may result in changes include:

- Do our safety measures fully and appropriately address the abilities of children with extra support needs?
- Are children who have not had previous experience with our facilities and equipment adequately oriented and protected as they gain competence?
- For children who do not share a common language with staff, are our procedures

adequate when we cannot call children or warn them of danger and be sure they will respond?

Such questions, and resultant adaptations of practices, help ensure we are considering the implications of safety and diversity.

One further issue to highlight here is when staff, family members, and children do not share a language in common. We need to be sure that our emergency procedures accommodate this reality. If a child needs treatment for an injury, needs to be taken to hospital, or needs to be taken home due to illness or an accident, a person who can translate must be accessible and available for sharing information and granting/receiving permissions. Arrangements also need to include "back-up" translators in case the designated person may be unavailable. A clear understanding of roles and responsibilities is important, particularly if siblings, rather than adults, are to be involved. Details on forms, such as children's medical history, need to be available in one or both languages, so that all those potentially involved in emergency care will have access to information as needed.

Health Issues from a Global Perspective

As adults concerned about the health, safety, and well-being of children, issues that affect children around the world—as well as those immediately present in our programs or communities—deserve and demand our attention. So too, issues that gather force in the long term should concern us today—for the sake of children presently in our care and for the children of the future. From a global perspective, there are a myriad of considerations that affect children, including those that have long been with us such as poverty, malnutrition, diseases, and the impact of war and violence, as well as newer trends such as environmental destruction, pollution, and AIDS. Adults often adopt a variety of strategies to deal with these tragedies. We may limit our exposure to "the facts," creating an invisible wall in our minds between ourselves and those who are suffering or dying. We may contribute to solutions by donating money, materials, or time and energy to charities and other organizations working for change. Many of us adopt a combination of both approaches.

As television and other media bring information to us, our awareness and knowledge about problems and solutions is increasing. With this comes responsibility. We can no longer say "we didn't know and therefore we didn't help." As we take personal responsibility for awareness, knowledge, and action, we do not need to assume the weight of all the burdens of the world on our shoulders. But we can commit ourselves—a little or a lot—to staying informed and to contributing to solutions. To this end, pages 180-181 in the ***Companion Resource, Seifert and Hoffnung,*** outline the effects of serious malnutrition on children. ***Suggested Materials and Activities #8.13, "Baby-food firms still pedalling the wrong formula,"*** outlines the ongoing tragedy and criminality of infant formula misuse in the third world. ***#8.14, "The World We Give Our Children,"*** provides information from UNICEF on the state of the world's children.

As we become informed about such facts, it is important not to overwhelm ourselves into hopelessness or the inability to act constructively. Yet there is also urgency related to this information. Not only are conditions harming children as every day passes, but problems that were once beyond our horizon are now present or "coming soon" to our communities

as the world's peoples become increasingly interdependent. In this sense, adopting a global perspective is not about "the far away and the far off." For ourselves, and for the children we teach, we need to share the attitude and the knowledge that the fate of all of us is interconnected, and that we can create and participate in solutions that serve us all.

Conclusion

While at first glance, health, safety, and nutrition may represent some of the more straightforward and non-controversial aspects of early childhood work, they are, in fact, complex and often challenging when viewed through the "diversity lens." As with all other issues, we need to consider them with an open mind, respect different viewpoints, suspend our tendency to make judgements, and seek to be flexible to the greatest degree possible.

In addressing these concerns, we see how health, safety, and nutrition are issues for today as well as issues for tomorrow. As we move from concern for individual children and their families to concern for children and families of the world, child care and early education staff can consider three primary responsibilities:

- to recognize the wide variation in definitions of "the best interests of the child";
- to maintain "bottom lines" in protecting children's physical, mental, emotional, and social well-being;
- to advocate for social change that supports and promotes "children first" in setting priorities and allocating resources.

HEALTH, SAFETY, AND NUTRITION
Further Readings and References

Lynch, E. W. and M. J Hanson. 1992. *Developing Cross-Cultural Competence: A Guide for Working with Young Children and Their Families.* Baltimore: Paul H. Brookes Publishing Co.

Masi, Ralph et al, eds. 1993. *Health and Cultures Exploring the Relationships. Volume 1. Policies, Professional Practice and Education.* Oakville, Ontario: Mosaic Press.

UNICEF. 1990. *First Call for Children: Convention on the Rights of the Child.* New York: UNICEF.

Waxler-Morrison, Nancy and Joan Anderson, eds. 1990. *Cross-Cultural Caring: A Handbook for Health Professionals in Western Canada.* Vancouver, B.C.: The University of British Columbia Press.

HEALTH, SAFETY, AND NUTRITION
SUGGESTED MATERIALS AND ACTIVITIES

Personal Reflections on Health, Sickness, and Healing	8.1
Diversity and Health Issues in ECE Settings	8.2
Children, Poverty, and Health	8.3
David, 4: He's Sick and Too Poor to Get Better	8.4
What Our Children Face Today	8.5
Providing Culturally Appropriate Mental Health Care in B.C.	8.6
Immigrant Service Groups	8.7
Post Traumatic Stress	8.8
Commonly Observed Behaviour Associated with Adaptational Difficulties for Refugees	8.9
Family Profile: Carly Plasteras	8.10
Interior B.C.—Native Food Guide	8.11
What's for Supper: Sushi or Samosas?	8.12
Baby-food firms still pedalling the wrong formula	8.13
The World We Give Our Children	8.14

PERSONAL REFLECTIONS ON HEALTH, SICKNESS AND HEALING

Standards, beliefs, and practices regarding health, sickness, and healing arise from our experiences within our family, what we have been taught, and what we have observed in society. The following questions can help us understand our own perspective and develop greater openness to other points of view.

1. What habits and activities were stressed in your family that promoted good health?

2. Did you have role models outside your family that exemplified healthful habits and activities? How did this affect you?

3. In the area of mental health, what positive and negative influences were important in your childhood?

4. Think of a time when you were ill as a child. How was it decided whether you were sick or well? Was your word enough? Did a family member feel your forehead or take your temperature?

5. When were you "sick enough" to keep you home from playing or from going to daycare or school (a stomach ache, headache, fever, other symptoms)?

6. For minor ailments like colds or upset stomachs, what "treatment" was followed? Were you isolated in any way from other family members or friends?

7. For major ailments like measles or broken bones, how were you treated? When were health services such as doctors, clinics, or hospitals utilized? When and by whom was it decided that

use of resources outside the family was appropriate?

8. Can you think of a time for you or anyone in your family when health care was influenced by non-health related factors (for example: lack of money for dental care or for purchase of prescriptions or medical devices); or when you or other siblings were left at home alone because there was no one to stay with you when you were sick?

9. What experience have you or your family/friends had with non-western medical treatments, and what results occurred? (This might include examples such as the special healing powers of your grandmother's chicken soup through to acupuncture or hypno-therapy for quitting smoking.)

10. What experience have you or your family/friends had with western medical/dental treatments when they did not "work," or complications or difficulties arose?

11. Are there any healing beliefs and practices that you specifically reject? Why?

12. Can you imagine circumstances when you would be willing to try unusual or experimental treatments or procedures for yourself or for family members?

13. What disagreements have you had, or can you imagine having with others, (such as families in an ECE setting) regarding differences in healing beliefs and/or practices?

DIVERSITY AND HEALTH ISSUES IN ECE SETTINGS

Children, families, and staff in ECE settings frequently have differences in their attitudes, knowledge, and behaviour in relation to health issues. Sometimes beliefs and actions are based more on unconscious rather than conscious assessments or understandings, and they often relate to other aspects of fundamental values and belief systems such as religion. Often people can become concerned or upset because some request or requirement "feels wrong" and goes against spoken or unspoken beliefs or norms. In looking at the following samples, we can better evaluate where misunderstandings or disagreements may originate and how they might manifest in ECE settings. Once these are identified, we can then use information-sharing, negotiation, or problem-solving techniques to create compromises and solutions, or to clarify where we "agree to disagree." It is important to remember when addressing health, safety, and nutrition issues that everyone involved may have very strong feelings about beliefs and practices, since these areas relate to basic survival and/or are central to adults' sense of their role as protectors of young children. When addressing differences, we need to first acknowledge this shared intention of addressing survival and protection issues, and then examine various perspectives and choices.

HEALTH

A. **What are examples of differing beliefs about causes of health and disease?**

- Fate, "God's will," karma
- Heredity
- Imbalances of energy, such as yin/yang, both within the body and in relation to broader universal forces
- Supernatural forces—curses and spells, spirits, ghosts
- Environmental causes—hot/cold, wet/dry, pollution
- Physical/causal agents—viruses, bacteria, chemicals, vitamin deficiencies, etc.
- Interaction of physical/mental factors, including stress
- Incorrect obedience to rules or laws, punishment for "sins" or past lives, or transgressions against the earth

B. **What are examples of different types of medicine and healing treatments and practices?**

1. Areyvedic Medicine—originating in India, based on a theory of harmonizing body energy through a variety of treatments that balance hold, cold, and neutral forces.

2. Chinese Traditional Medicine—including acupuncture/accupressure based on yin/yang balancing of body and universal energy; often combined with use of traditional chinese herbs.

3. Chiropractic Medicine—including manipulation and alignment of neck and back vertebrae, as well as some joint manipulation, to treat both localized and systemic pain or disease.

4. Herbology—from various indigenous traditions, often combined with other treatments such as fasting, prayer, or meditation.

5. Homeopathy—based on administration of very small doses of substances that cause illness, as a catalyst to helping the body correct and overcome both the initial disease and the induced

symptoms.

6. Massage and Energy Balancing—various forms of massage, therapeutic touch, and physical manipulation focus on releasing muscular tension, increasing circulation, and/or assisting "energy flow" within the body.

7. Spiritual and Faith Healing—based on beliefs about the interrelatedness of mind, spirit, and body, and the potential for curing physical symptoms through changing mental or spiritual states, or "exorcizing" negative influences.

8. "Western" Medicine, Dentistry, and Psychology/Psychiatry—including a range of diagnosis and treatment practices arising from the scientific method. In psychology/psychiatry, identification of the unconscious is central to analysis of mental processes and resulting treatment options.

9. Yoga and Meditation—from various traditions, these practices encourage optimizing wellness through physical and mental exercises, techniques, and disciplines.

C. **How might differing beliefs and preferred treatments impact in ECE settings?**

- Families may have different perceptions of what constitutes sick and well, and may make decisions differently than staff about when to withdraw children, or allow them to attend a program.

- Procedures such as having separate bottles and soothers for infants, or separate bedding, towels, or toothbrushes may not be understood or adhered to.

- Standards for sanitation, including handwashing, cleaning lunchkits, thermoses, and eating utensils, and disinfecting toys and equipment may require discussion and negotiation.

- Immunizations and medical and dental assessments and check ups might not be valued, understood, or approved of.

- Non-western medical practices may be families' preferred method of health care and may involve treatments that staff are unfamiliar with.

- Staffs' concerns for children's health or development may be perceived differently by families. Suggestions for assessment and/or treatment may be rejected or perceived as blame.

DISABILITY/ABILITY

A. **What are examples of families' different beliefs, perceptions, and feelings about children's special needs?**

- Beliefs about causality of extra support needs may be perceived as random or as a mark of either special favour or punishment for the child, the family, or the mother.

- Perceptions of what constitutes special needs may vary widely. For example: when is

unintelligible speech individual variation, and when is it a sign of a speech disorder; when are behavioral issues needing serious attention and when is it something a child will "grow out of?"

- Attitudes about the need for special medical care or education may include rejection of intensive efforts, or demands for "the very best."

- Feelings of family members may include anger, sorrow, depression, resentment, or acceptance regarding a child's disability or extra support needs.

B. **What is the potential impact of these differences within ECE settings?**

- Families may persist in denial "that there's anything wrong."

- Either routine or special attempts to undertake assessment may be debated when perceptions of "normal" differ.

- Depending on beliefs about appropriate treatments and practices, trust in or compliance with western medical and educational approaches may vary widely.

- Fundamental differences in orientations towards independence, self-help, and autonomy may result in families and staff having very different educational goals for children with extra support needs.

- Family members, and children themselves, need opportunities to deal with their feelings in their own ways and in their own time. Staff need to recognize and accept differences in the process of coming to understanding and acceptance of extra support needs.

SAFETY

A. **What differences in attitudes about and practices for maintaining safety may arise because of diversity?**

- Conceptions concerning what is dangerous, what is safe, and what is appropriate protection for children—both in general and in moment to moment situations—are often very different for different adults. For some, children are to be protected as much as possible. For others, children need some direct experience of "hard knocks" to learn limits for themselves.

- Perceptions about age-appropriate expectations are likely to vary considerably due to cultural and family differences. Need for equipment such as harnesses for toddlers or safety gates by stairways may therefore be evaluated differently.

- Adults' methods for enforcing safety constraints will link to other behaviours for guiding and interacting with young children, so they will cover the range from punitive or coercive to "negotiated."

- Beliefs concerning abuse or neglect may reflect class, culture, and gender differences—it may be condoned to hit boys but not girls, etc.

B. **How might differences in attitudes and practices impact within ECE settings?**

- Adults' perceptions and expectations regarding danger and safety need to be made explicit through written policies and through discussion.

- In order to harmonize expectations between home and school, staff and family need to communicate regularly about developmental considerations for "what is now and what is next" as children progress through a program.

- Through discussion, modelling, and observation, staff and parents can share when safety constraints will be maintained by adults, and when and how adults will encourage children to take responsibility for their own and other's safety.

- Issues related to abuse or neglect—always sensitive—are sometimes a matter of sharing information. This can include information about the laws and norms for leaving children alone or in the care of other children, or standards for physical punishment and alternatives for discipline. Staff need to balance building trust with parents in order to further dialogue, with intervening quickly and directly when necessary to protect children.

NUTRITION

A. **What differences in families' approaches to food and nutrition may be linked to diversity?**

- Different cultural class and religion traditions for selection and preparation of food will shape what families provide for their children.

- Knowledge or beliefs about good nutrition may be based on limited information or a variety of different theories.

- Newcomers may adopt "Canadian" food and eating patterns as promoted through media and advertising, rather than because of sound nutritional choices.

- Class, cultural, and gender norms may influence what, when, how often, and how much children are expected to eat. These choices may be controlled by children themselves, or they may be regulated by parents and other adults.

- Economics may play a large role in food selection and availability, ranging from food bank necessities to unlimited choice.

B. **What is the potential impact of these differences in ECE settings?**

- Staff need to become familiar with cultural differences concerning food and encourage sharing and exchange of information with families.

- Sound, culturally sensitive information on nutrition should be included in all parent education programs.

- Menus should be posted or circulated to families and should include foods from a wide variety of traditions.

- Family expectations regarding eating and manners associated with food should be clarified. If staff have concerns about issues related to selection or control of food, alternatives can be discussed.

- Sensitive handling of food supplementation programs, or requirements for snacks or lunches, should include awareness of individual families' economic circumstances and religious or cultural preferences and taboos.

CHILDREN, POVERTY, AND HEALTH

Although poverty does not mean that a child will necessarily have health problems, it is strongly correlated with increased risks of illness, psychological problems and death. There are many ways of explaining this link. Lack of money affects the quantity and quality of food, and an inadequate diet prevents a child from properly developing physically, mentally and emotionally. Poverty also creates anxiety and stress which may affect the mental and physical health of parents and children. Poverty may mean playing on the street, or coming home to an empty house because both parents are at work and cannot afford adequate childcare.

from *The Health of Canada's Children: A Canadian Institute of Child Health Profile*, 1989

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Each stress factor in a child's life...magnifies the effects of every other, so the child who suffers from a multiplicity of stresses, such as overcrowding, paternal delinquency, poor schooling, or abuse, is at very high risk.

Child Poverty and Adult Social Problems, quoted from "Prevention Now," a report by the National Task Force on Preventative Strategies in Children's Mental Heath, 1984

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A quarter of a million of the world's young children are dying every week, and millions more are surviving in the half-life of malnutrition and almost permanent ill health.

from UNICEF's 1992 report on the state of the world's children

•

The infant mortality rate is 2.5 times higher for the poorest area of Toronto than for the wealthiest. For Canada as a whole, it is 1.9 times higher.
Death from birth defects is 1.5 times higher among the poor.
Death from infectious disease is 2.5 times higher.
Death from accidents is twice as common among poor children.
Death by fire, falls, drowning, and motor vehicle accidents are more than four times as common.
Low birth weight babies are twice as common among the poor as among the wealthy. Prematurity is also more common.
Poor children weigh less and are shorter.

.../2

Other conditions that have been associated with poverty include:

- Sudden infant death syndrome
- Higher suicide rate
- Obesity in girls
- Higher homicide rates
- High blood lead levels
- Increased narcotic addiction
- Iron deficiency anemia
- Increased drug and alcohol abuse
- Dental cares
- Increased antisocial behaviour
- Upper respiratory tract infection
- Increased learning disability
- Chronic ear infections
- Increased child abuse
- Mental retardation
- Decreased school performance.

Statistics gathered by Dr. Chandrakant P. Shah
of the Hospital for Sick Children in Toronto

(Source: Baxter, Sheila. A Child is a Not a Toy: Voices of Children In Poverty. Vancouver: New Star Press. 1993)

The Weekend Sun
HEALTH
Saturday, May 7, 1994 B3

David, 4: he's sick, and too poor to get better

When four-year-old David Cappell's eyes start turning red and purple, his mom runs for the Seldane. She knows if she doesn't act fast, her son will soon be choking and gasping with a full-blown attack of allergic asthma.

It's bad luck for David when the medicine cabinet is bare — something that happens at least twice a month for this family on welfare that counts pennies all the time.

In fact, being poor and being sick are often two sides of that same coin.

From birth, conditions of poverty that include poor nutrition, domestic stress and drafty and overcrowded housing will cloud a child's chances of growing up healthy, doing well in school and having a productive adult life.

Children on welfare are 1.5 times more likely to have chronic health problems than other children, according to an Ontario study. The mortality rate for respiratory illness among poor boys is twice the national rate, and for poor girls it's six times as high.

And poor health starts even before birth: study after study has shown that babies in poor families are more likely to suffer low birth weight — the single most important cause of infant death and a significant indicator of lifelong sickness.

David Cappell has been getting sick since day one, and the social safety net called the welfare system doesn't always help him get better.

"I have to use the food money for the Seldane, and that means less nutrition for my family," says his mother Mary, 27.

She is frustrated because welfare won't pay for the over-the-counter medication that wards off an asthma attack, but will pay for the prescription drug that treats the attack after it has happened.

It's that kind of short-sightedness that has B.C. chief public health officer Dr. John Millar calling for a fundamental shift in the way we think about health care.

Rather than pump ever-increasing sums into traditional after-the-fact treatment, he recommends in his first annual report that we combat the social conditions that cause poor health — factors like unemployment, low birth weight, infant mortality and unwanted pregnancies.

This approach would be cost-effective, says Millar, because it's cheaper in the long run to prevent sickness than to constantly expand a very expensive system of hospitals and treatment programs.

"The challenge is to spend smarter rather than spending more," he says.

For the Cappell family, unfortunately, there is no shortage of examples of how the system is not so smart.

David's nine-year-old brother Adam was a sick baby, too.

"He had lots of ear infections, vomiting, high fevers, he was dehydrating," recalls his mother.

"The doctor said, give him some fresh orange juice. Three weeks after (welfare cheque) payday, where do you get the extra $5 to get two tins of orange juice?"

Then there was the time the family needed a new bunk bed for the boys. Welfare told Cappell to shop around, and come back with three price estimates.

BILL KEAY

▲ **Mary Cappell fights the constant stress** of trying to raise two sick kids, and there's never enough money

The welfare worker picked the lowest estimate — $100. It was a low initial outlay, but it wound up costing more later in terms of wasted time and effort, and David's health.

"The beds were too cheap, they fell apart in eight months," she says.

"Then the boys wound up sleeping on a mattress on the floor. David was picking up dust, his asthma getting worse."

Family friends scoured the back lanes looking for a bed that had been thrown out — but it took eight months to come up with a suitable replacement.

The Cappells have lived in eight different places in Vancouver's east end in the past eight years — a familiar pattern for low-income families who have to move often because of overcrowding, unsafe or unhealthy conditions, high rent or other factors beyond their control.

"In one place, there was no electricity for three weeks. I couldn't get Hydro money. It was always damp down there, a cold cement floor. That's where David spent his first birthday. He was always sick."

The illness and family stress has taken its toll on the two boys.

David is a year behind in his potty training. Adam is now in a group home until June, trying to curb his aggressive behavior.

Millar suggests concentrating on pre-natal health to give children a better start from birth.

It would have been nice, says Nicole Deegan. When she become pregnant at the age of 17, she learned the hard way she couldn't eat for two and live as a single person on welfare.

"I was living off starch," recalls Deegan, now 21. "I was eating only packaged noodles. I bought a case of it."

Welfare allowed her a $25-a-month prenatal dietary supplement, but that didn't go very far when one bottle of a milk supplement cost $8.

Her regular food and necessities allowance was $200 a month, and Deegan says she couldn't get a balanced diet on that amount as it was.

Finally, she checked herself into the Salvation Army's Maywood Home for pregnant teens in Vancouver so she could get her three square meals.

"By the time I was five months pregnant, I just said, 'I've got to go where I can eat,' " she recalls.

WHAT OUR CHILDREN FACE TODAY

In the past, parenting focused on helping children prepare for adulthood, but the world that they faced was much different than today's. Then, the child needed to be part of the group and learn the ways of the hunter, warrior, gatherer, caretaker, and decision maker. The environment required that they learn the lessons well or they and the group would not survive. Today the adult roles differ to some extent, and the dangers and challenges of the world are definitely different. Today our children must face life in two cultures. A cash economy has replaced a subsistence lifestyle. Education has become formal, and the expectations for children are much less clear. Many of the old ways have been lost, but it is clear that the values about children are as valid today as they were 200 years ago.

Children must cope today with how to fit into the world and how to deal with racism and prejudice. They must balance the teachings of their elders with the messages of the materialistic culture that reaches into their lives via television and formal education. Our children must overcome several barriers simply because they are Indian. They must overcome negative stereotypes of Indians in the media, serious economic problems on their reservations, alcoholism as a community problem, and an educational system that often does not match their cultural values.

As adults they will face a world in which they will have to always work to prevent the loss of the culture, land, and sovereignty. They must have strong hearts and good skills if they are to be the new warriors whose weapons are the pen, the law book, and the spoken and written word. Not all will be warriors. Some will be gatherers, not of roots and berries, but of information about health, economic development, and education. Some will be storytellers, helpers, healers, and preservers of the traditions. To be these things our children need the help of their parents, and just as long ago they need strength, good judgment, social skills, self control, and something to believe in.

In each community Indian children will face different challenges to growing up strong. Peer groups may encourage negative behaviour, few positive role models may exist, there may be breakdowns in extended family, and there may be such economic problems that there seem to be no positive choices. As parents begin to look at what their children face, they can begin to get a better idea of what kind of parent they want to be. To have strong children parents must find their own strength. One place to find that strength is in our heritage.

(Source: Positive Indian Parenting Honouring our Children by Honouring our Traditions. A Model Parent Training Manual. Northwest Indian Child Welfare Institute (Portland) Parry Centre for Children 1986. p.284-5)

see mental health in a NEW LIGHT
newsletter for trustees, administrators & managers of B.C. health care

Vol. 3, No. 3; Summer & Fall 1993

Providing culturally appropriate mental health care in B.C.

Cultural pluralism is the very essence of Canadian identity.
— Government of Canada

Canada today is a country of many nations, a conglomerate of people who can trace their beginnings back to nearly every part of the world, from Eastern Europe to Vietnam. In the coming years, the population will continue to diversify under the federal immigration plan, which calls for an expected 250,000 new arrivals each year. Out of the annual influx of immigrants, about 32,000 are expected to settle in B.C.

While Canada is home to an increasingly diverse number of cultures, they have not all been equally served by our institutions and service providers. This is cause for concern in the context of mental health. Because of influences such as adjustments to a new country, language and cultural differences, new immigrants and those from established communities have unique experiences and needs requiring particular care and attention on the part of mental health service providers.

Past studies by federal and provincial governments as well as other agencies indicate that these cultural concerns have not been addressed. Mental health services have tended to embrace the mainstream, western culture, leaving the concerns of a significant portion of the population largely unmet.

Mental health services have tended to embrace the mainstream, western culture, leaving the concerns of a significant portion of the population largely unmet.

In its 1988 report, the Canadian Task Force on Mental Health Issues Affecting Immigrants and Refugees said, "Ethnic groups in Canada avoid the mental health system because they feel that barriers impeding access to appropriate services are often insurmountable. They also feel that, even if they sometimes succeed in overcoming barriers, the treatment they receive is inappropriate or ineffective. These feelings are not confined to small communities or recent arrivals. Large cultural groups who have been in Canada for generations also feel disenfranchised from care."

Suggestions are that the situation has improved in the intervening years. Are the mental health needs of these groups being addressed today? What still needs to be done? A discussion of multiculturalism and mental health begins with a look at what some of the needs are and the concerns of these communities.

"Ethnic groups in Canada avoid the mental health system because they feel that barriers impeding access to appropriate services are often insurmountable."

Settlement and integration

In Canada, negative public attitudes, separation from family and community, inability to speak English or French, and failure to find suitable employment are among the most powerful predictors of emotional distress among migrants.
— Task Force on Mental Health Issues Affecting Immigrants and Refugees

For immigrants, settling and integrating into a new society is a disruptive and stressful experience. The challenges of looking for a job, finding housing and starting school are exacerbated in a new culture where customs, language and practices are often quite different. At times, these kinds of influences can make immigrants vulnerable to mental health problems.

"Quite often because of lack of finances, lack of opportunity and lack of

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language, young men from the Latin American community will end up getting involved with people in the Skid Row area," explains Dianne Knight, a community health nurse with the Vancouver Health Department, who works with the Latin American community. "Even though they may not have taken drugs before they arrived in Canada, they start taking drugs and peddling drugs to make money. So there's the whole issue of a real deterioration of personality of young men aged eighteen to twenty-five."

In another area, Lilliane To, Executive Director, SUCCESS (United Chinese Community Enrichment Services), says that immigrant kids are vulnerable to street gangs. "Because of language difficulties, kids aren't moving ahead in school, yet they are under pressure from their parents to perform and succeed. The support is not there; the family may not be there for them, and they can become targets of gang recruitment."

Adjusting to a new society also affects family relationships. "The greatest area of conflict is between husband and wife, because the woman very often is the first person to get a job here," explains Knight. "It's harder for men to get work especially in their training or profession, while it's easier for women to get sewing or chambermaid jobs. So traditional roles have switched, and there can be family breakdown with men getting depressed and abusing alcohol, and subsequent associated problems arise."

"Another problem I see is in the reunification of families. Children may not have lived with the parents for years; they may have lived in separate homes with separate relatives. All of a sudden they have to function as a family and they don't know each other. It's quite stressful, especially for the children," says Knight.

Vanessa Lam, a community health nurse at the Vancouver Health Department, suggests that older family members too face adjustment problems. "If you look at some families that have been here for awhile, they finally get their grandparents to come over, and they come here to retire. But these kids have expectations that the grandparents will babysit for them, so this also leads to family problems. Grandparents, because they are home with the children, can experience isolation, which may lead to depression."

Language barriers

Those persons with the poorest English-language skills will have the most adjustment problems and be the least well equipped to take advantage of assistance from existing social service agencies.

— Committee on Multiculturalism and Mental Health Treatment and Education

Many new immigrants as well as older first generation Canadians don't speak English. The inability to speak the language of the mainstream culture creates barriers on many fronts. It can be alienating and isolating for those who can't communicate their needs.

The inability to speak the language of the mainstream culture creates barriers on many fronts. It can be alienating and isolating...

Since the established health service system tends to be English-speaking, those who can't communicate in the language are at a disadvantage in trying to find appropriate care. At the practitioner level, it's fundamentally important to be able to talk to the patient. Without the assistance of an interpreter, or unless the health care worker speaks the patient's language, a person seeking assistance will find it difficult or impossible to convey the nature of the health problem.

Cultural barriers

Depending on cultural background, a person suffering from depression may try to ignore it, accept his or her suffering as fate, talk to a religious leader, seek treatment from a folk healer, discuss the problem with family, or consult a family physician.

— Task Force on Mental Health Issues Affecting Immigrants and Refugees

While language is a tangible barrier for ethnocultural communities, a more pervasive concern is cultural barriers: the diverse beliefs, values and practices that divide ethnocultural groups and the western culture of medicine.

In this province, the mental health system tends to reflect the values and approaches of the mainstream, western culture. When this approach finds an appropriate 'match' with a patient from a similar culture, the common assumptions and expectations about care are conducive to dealing directly with treatment of the problem. As Nancy Waxler-Morrison suggests in the book *Cross Cultural Caring: A Handbook for Health Professionals in Western Canada*, "Negotiations between a doctor and a patient who share a common culture are often smooth and satisfying to both parties."

But for those cultures whose beliefs and values are at cross purposes, barriers to health care can be quite significant. Ron Peters, Director of Policy Planning, Evaluation and Research, Greater Vancouver Mental Health Service (GVMHS), cites an example. "It is hard enough to find family counselling, but then when you get it, it may not be at all appropriate to you and may contradict important values in the way your family operates compared to the way Western family counsellors are trained. You get into

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Mental Health Information Line
1-800-661-2121
or 669-7600 (Lower Mainland)

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therapy situations where emphasis is put on getting adolescents to see themselves as individuals and to separate themselves from the family, which is often completely contradictory to what either the adolescents or the families are expecting who come from say a Chinese or Indo-Canadian background. They are naturally out the door after one session and you don't see them again. But they still have the problem they came in with and we don't have anyone who can help them in a way that is acceptable."

"Cultural barriers are significant," explains Nadir Khan, Project Coordinator for Interpretation Services, Mount St. Joseph's Hospital. "I don't think it's just a matter of people doing things differently. I think culture is a very complex issue. Language is a barrier, but I think there is also a barrier at the conceptual level: how do you conceive of illness, how do you conceive of treatment. Our system of treatment here is based very much on a certain model, a western model. People from other cultures do not have such models; their sense of what illness is and how to treat it is quite different. And their response to an illness is different. So there is a large area to cover when dealing with culturally appropriate health care services."

The stigma of mental illness

Perhaps one of the most significant barriers for minority cultures and health providers alike is the taboo attached to mental illness. An illness such as schizophrenia or dementia can be so strongly stigmatized by cultural groups, that care and treatment is greatly impeded by reactions that range from denial to concealment on the part of family and community.

"Older people sometimes think a person with a mental illness might be possessed," says Vanessa Lam. "They would go many different routes before they would go to see a psychiatrist. They would definitely try to solve the problem amongst themselves first, in families, then with other people before considering professional help."

An illness such as schizophrenia or dementia can be so strongly stigmatized by cultural groups, that care and treatment is greatly impeded...

"I came across a case of a woman who was discharged from the hospital after she had a baby," explains Ranjit Dhari, a community health nurse with the Vancouver Health Department. "She had a severe mental illness with problems taking care of herself, never mind taking care of the baby. I couldn't get to see the woman at first because the grandmother, who was taking care of her, denied there was any kind of a problem. Eventually, I managed to make some connections with the husband, even though initially he wouldn't let me know there were problems in his home either.

"I find that when it's in its severe form and the family can't cope anymore is when they will use the health system, and they will seek help from a doctor. But because it's in such an extreme form, it is very difficult to help these people."

Addressing the needs

How can the mental health needs of ethnocultural groups be better served? The Canadian Task Force on Mental Health Issues Affecting Immigrants and Refugees concluded that it is not feasible to create parallel mental health services for each language and cultural group in Canada. The goal is to provide services that are culturally accessible to all.

Dr. K.C. Li, a psychiatrist and clinical assistant professor of psychiatry at the University of British Columbia (UBC), suggests that making the system accessible will require broader hiring practices and more training. "For satisfactory service delivery, we are talking about two groups of workers. We need competent workers who are not only fluent in the language of a particular ethnic group, but are also culturally in tune with that group. The other group would be English-speaking workers who take an interest in relating to ethnocultural populations." He adds that such initiatives require "incentive, flexibility and funding."

"We need competent workers who are not only fluent in the language of a particular ethnic group, but are also culturally in tune with that group."

The GVMHS Committee on Multiculturalism and Mental Health Treatment and Education stated in one of its reports, "staff of mental health services need cross-cultural training and knowledge of where to refer for appropriate multicultural services and consultation. Staff of immigrant service agencies likewise require additional information and training regarding mental disorders and the structure and functioning of the local system of mental health services."

Multiculturalizing the mainstream

In the established mental health care system, barriers to care still exist but there has been a growing aware-

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see mental health in a NEW LIGHT

New Light is published by the Mental Health Coordination Project, B.C. Health Association, to inform caregivers, administrators and the public of issues and developments in the mental health field.

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Contributing ideas are welcome.

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ness in recent years that procedures and ways of thinking have to change.

"I think it's getting to the point now where people are wanting to look at these issues and pay attention to them," explains Khan.

Says Merry Wood, a researcher at GVMHS, "Every professional association I can think of has at least started to address cultural issues. Twenty years ago, you didn't have inservice sessions on cross-cultural communication or conferences on different approaches to care. People are more informed and sensitized now."

Dr. Soma Ganesan, a psychiatrist at both Vancouver General and Riverview Hospitals, concurs. "I'm involved with a liaison team that is working closely with the UBC Department of Psychiatry. We are reviewing the curriculum training for resident psychiatry to include multicultural awareness. The School of Social Work and School of Nursing are also very keen to look at how medicine, social work and nursing can address this issue collaboratively under a general program for undergraduate students. I think these things are beginning to happen on a small scale everywhere."

At the same time, Ganesan is dismayed with the fact that health professionals from other countries are not given full recognition here. "We are crying for people who can care for the patient, but on the other hand, we are closing the door; we are not allowing them to requalify. I think we have to review and make better use of the resources we bring in."

Meanwhile, there is a burgeoning of interpretation services and translation of materials which mainstream agencies are utilizing to at least bridge some of the communication barriers they have with their culturally diverse clientele.

Fortifying immigrant service agencies

Ethnocultural societies and immigrant service agencies provide a variety of culturally appropriate mental health services to their clients.

According to Lilliane To, "Ethnospecific organizations and immigrant service organizations must be reckoned as an integral part of a pluralistic health and social service delivery system." But she adds, "Agencies are constrained in their attempts to plan strategically because their funding base is unstable and piecemeal. Immigrants deserve a service system with a strong operational infrastructure, clear standards, well-trained staff and a capacity for development, planning and self-evaluation."

These organizations too can play a significant role by sharing their expertise with other services. "Right now, my sense of the greatest potential is in partnership across these groups," says Wood. "It can be very fruitful when you have a mainstream agency wanting to multiculturalize and then establishing a relationship with an immigrant serving agency that wants to provide more mental health service. That kind of partnership is probably where the service gaps could get filled in."

Future trends

As the ethnocultural population continues to grow, more pressure will be brought to bear on institutions and agencies to ensure mental health services are accessible and appropriate, and the cultural barriers that exist will have to come down.

"I think the idea of 'mainstream' will eventually disappear; we will all become mainstream."

As Gosia Kawecki, coordinator of the Community Outreach Program at MOSAIC (Multilingual Orientation Service Association for Immigrant Communities) suggests, "I think the idea of 'mainstream' will eventually disappear; we will all become mainstream. The fabric of society is changing, and promoting culturally sensitive programs will become everybody's business." ❑

Source: *See Mental Health in a New Light*, Summer/Fall 1993 BC Health Association Suite 600 1333 W. Broadway, Vancouver B.C. V6H 4C7 Tel: (604) 734-2423

Immigrant service groups

"When people feel at home in their surroundings, their natural impulse is to contribute to the community positively, and experience has shown that that is precisely what they do."

— David Lam, Lieutenant Governor of B.C.

When a new immigrant or refugee arrives in Canada, the first group of service providers they usually encounter are ethnocultural organizations and immigrant service agencies. These organizations offer a range of services to assist with settlement in a new country, such as interpretation and translation, civic education, job training and placement, assistance with housing and ESL education. They further provide linkages to the country's human services, such as health care, social services and the legal system.

In terms of mental health, these groups may also provide family and marriage counselling, support services and community outreach. With their ethnocultural base and capacity to speak to clients in their own language, they have made many inroads to providing culturally appropriate mental health care, and often address needs currently unmet by the established health care system.

The Immigrant Services Society of B.C. provides training programs, ESL and settlement services for new immigrants and refugees. "We have a multicultural mandate," explains Chris Friesen, Director of Settlement Services. "We serve people from Burma to Zaire."

To serve the mental health needs of clients, the society's roster of counselling and outreach initiatives includes a program to help families deal with adjustments to a new country, and a Vietnamese youth program. "We have two youth workers working in the schools," says Friesen. "The school board is unable to provide the mental health support these youths need. The workers provide social and recreational support for the youth who are at risk because they're adjusting to Vancouver, they may have spent four to six years in refugee camps, and they may not speak English."

Another area of concern is the traumatic experiences clients bring with them. "A big issue right now is post traumatic stress syndrome," Friesen adds. "Refugees come here after spending years in refugee camps; they've fled their countries; their families are divided, and they arrive in Canada with all of this mental baggage. For example, right now we are working on a project with the Greater Vancouver Mental Health Service (GVMHS) and VAST (Vancouver Association for the Survivors of Torture) to deal with the whole issue of trauma of Bosnian refugees, men who for several months have been in Serbian concentration camps."

"It's important that we all work more collaboratively across agencies, departments and institutions."

Friesen adds that interagency collaboration, such as on the Bosnian refugee project, will better serve the needs of ethnically diverse populations. "It's important that we all work more collaboratively across agencies, departments and institutions. We can work much more effectively together than in isolation, and I think this is happening more now."

MOSAIC (Multilingual Orientation Service Association for Immigrant Communities) is another immigrant serving organization providing services such as interpretation and translation, employment training, ESL education and referrals to other more specialized services.

Among its counselling and outreach services, the association has developed a support program for the Latin American community. "It's a prevention program to help people in this community deal with health and mental health issues," says Gosia Kawecki, Coordinator, Community Outreach Program.

"We have a few different groups. One is a post partum support group for women who are depressed after having a baby. They don't speak English, and they don't have the family support here, such as mothers and grandmothers, so they get depressed. We work collaboratively with GVMHS and the Vancouver Health Department, who refer clients to us. As well, we have another group for menopausal women who speak Spanish. Because of language barriers, they can't access other assistance or support groups."

Through a range of programs and services, SUCCESS (United Chinese Community Enrichment Services Society) assists Chinese Canadians to overcome language and cultural barriers, achieve self-reliance and integrate into Canadian society.

As well as language training, referral services and job training, SUCCESS provides professional counselling services for families and youth. The counselling programs deal with issues such as abuse, runaway kids, marital difficulties and behaviour problems with youth. The society also provides a street outreach initiative for youth who are possible targets of gang recruitment, and offers parenting training programs.

"...there will always be a need for the specialized services we provide. We are in a favourable position to outreach to the community..."

"Often our clients are not able to get these specialized services in the mainstream, because of language or cultural barriers," explains Lilliane To, Executive Director, SUCCESS. "We would like to see mainstream services change, to be more receptive to the needs of the community and more accessible. But we also recognize that there will always be a need for the specialized services we provide. We are in a favourable position to outreach to the community, assess needs and provide community education, primary prevention and early detection and intervention of problems. We provide an important support network, and we help people adjust and feel comfortable before they move out into the mainstream." ❑

Source: *See Mental Health in a New Light*, Summer/Fall 1993 BC Health Association Suite 600 1333 W. Broadway, Vancouver B.C. V6H 4C7 Tel: (604) 734-2423

Post traumatic stress: An interview with Yaya de Andrade

Many men, women and children who come to this country have suffered unimaginable abuse and torture in the countries where they have lived. Those who are tortured often suffer physical and psychological effects that inhibit their long-term ability to live stable and productive lives.

Counselling and support of torture victims requires particular sensitivity, awareness and specialized knowledge, which is often outside the scope of mental health service providers. However, there is an organization which deals specifically with this issue. VAST (Vancouver Association for the Survivors of Torture) provides treatment to survivors of torture and their families. The non-profit society is also active in educating health care professionals and the public about the issue.

Yaya de Andrade, a co-founder of VAST, is a registered psychologist who has a clinical and research interest in the trauma that is brought on by torture.

What services does VAST provide?

"We provide individual and group counselling that ranges from short term intervention to long term, where we may see clients for up to four or five years. We also provide physical examination and psychiatric assessment; we have a physician and a psychiatrist who come once a week. As well, we have a community liaison worker who works with the survivors of torture and the families, and helps them if they need, say, a lawyer, or if they need to go to social services. We even provide donations of clothing.

"We also work very closely in the community and have many psychologists who provide psychological assessment for court hearings; and there are physicians who work with us in the community. It's a two-way kind of thing; people in the community refer people here and we refer people back to the community."

What kinds of psychological problems develop after people experience torture?

"When a person experiences or witnesses an event that is overwhelming, like torture, they may develop what is called post traumatic stress disorder, or PTSD. I would say about 99% of the people we see at VAST have in some way, some form of PTSD. This term is very recent; it only came into the nomenclature of psychiatrists in the last ten years or so. Before that time, people would be labelled as depressive or anxious or that they had some form of psychotic breakdown due to character or personal features, and not factual experience.

"Besides the experience of torture, PTSD has three different criteria. The first is what we call intrusive symptoms. People are walking the street here and suddenly they see a policeman or they see a person in military clothing, and they really believe that person is from, say, El Salvador. They have a kind of flashback; they are walking the street, they think they smell blood from a battle they experienced. They can't sleep; they have nightmares. This is what we call intrusive symptoms, in which it doesn't matter what the person does; once in awhile something can pop into their head, and they have no control of those thoughts or those experiences or those dreams or those kind of feelings, or perceptions.

"There is another category, which we call avoidance symptoms. Basically the person doesn't want to talk about

Continued on page 9

Yaya de Andrade, co-founder of VAST (Vancouver Association for the Survivors of Torture).

Post traumatic stress...

Continued from page 8

their experiences. They want to forget; they'd rather tell you they're from Hawaii as opposed to the Middle East, if they could. There is a lot of denial; there is a lot of numbing; they are not able to tolerate the emotions that come with those experiences. Then they just avoid. And that's a very typical symptom.

"The third type of symptom, which is probably what most physicians and professional people see, is what we call hyperarousal. These people are often on the edge. And again they cannot sleep, they sweat, they have a fast heart rate; they have somatic complaints that don't seem to fit because healthwise they are okay.

"These three categories of symptoms in many combinations and forms are present in most of the people I see who have been tortured.

"Then, among other things, these people are very depressed, they're anxious and they have other difficulties as well that may not have anything to do with the torture experience but may be related to a tremendous amount of losses that happened while they were being tortured, or because they lost people in their family, or lost their country and their citizenship.

"There is also another dimension to trauma, which I call a psychosocial event. Trauma is not just personal; trauma, in fact, is a condition in which contexts, like the place and the kind of life people live is traumatic as such. For example, being in a war or living in a place where there is already conflict is traumatic. Living in a place where people are polarized, where you are not good because of your colour or because of your political ideology or because of your religion, is traumatic. So is the experience of rampant violence, with no one being identified as to who the law makers are and who the law breakers are. In these countries, the police beat up people, the police torture; it's not just the criminals who do these things.

"Trauma is something that society not only causes but maintains, and we have to be very much aware of this so that we don't create traumatic experiences for people here through such things as racism and intolerance. That's one of the reasons why I believe the community here has tremendous power as a buffer of post traumatic conditions."

How many refugees who settle here have experienced post traumatic stress?

"Within the tens of thousands of refugees in Vancouver, we may assume at least half of these people have been tortured in their countries. But it's not easy to reach them. People usually have to feel really bad, with many problems, before they will come to a place like VAST. People have to commit themselves to wanting to do something for themselves, and then we can help them."

For further information, contact Bozena Soltys, Office Coordinator, VAST (Vancouver Association for the Survivors of Torture), Suite 3, 3664 East Hastings Street, Vancouver, B.C., V5K 2A9, telephone (604) 299-3539. ❑

Source: *See Mental Health in a New Light*, Summer/Fall 1993 BC Health Association Suite 600 1333 W. Broadway, Vancouver B.C. V6H 4C7 Tel: (604) 734-2423

COMMONLY OBSERVED BEHAVIOR ASSOCIATED WITH ADAPTATIONAL DIFFICULTIES FOR REFUGEES

Children:

- Chronic "sadness"
- Vegetative signs of depression
- Excessive fearfulness and shyness
- School phobia
- Age-inappropriate separation anxiety
- Regressive behavior
- Learning disabilities associated with undetected neurologic impairment
- Poor school performance
- Hyperalertness and/or hyperaggressivity
- Lying to gain sympathy
- Nocturnal enuresis
- Symptoms of post-traumatic Stress Disorder (PTSD)

Adolescents:

- Depression
- Suicidal ideation
- Survivor guilt
- Intergenerational conflicts
- Sexual promiscuity
- Substance abuse
- Gang affiliation
- Poor school performance
- Sexual and cultural identity confusion
- Moral nihilism
- Social isolation/poor peer relationship
- Overwhelming feelings of helplessness and hopelessness
- P.T.S.D. symptoms

Adults:

- Depression and anxiety
- Psychosomatic complaints
- P.T.S.D.
- Survivor guilt
- Obsession and/or substance abuse
- Physical and/or verbal abuse
- Adjustment disorder
- Brief reactive psychosis
- Paranoid symptoms and disorders
- Organic brain syndromes
- Other psychiatric problems: schizophrenia, mania, bipolar disorders, panic disorders, anorexia, nervosa, etc.

Source: Evelyn Lee. Richmond Area Multi-Service, Inc. 3626 Balboa Street San Francisco CA 94121 Phone: (415) 668-5955 Fax: (415) 668-0246

Carly Plasteras

Carly is a twin. She and her sister Angela were born at 25 weeks gestation. Angela "got the message" that things were happening early — her lungs were more developed than Carly's. Angela has spastic cerebral palsy. She is not independently mobile but she has full speech and is not cognitively delayed. Carly had to stay in the hospital for a year and a half. She was on life support for four months. She has a gastrostomy. If you are struggling for every breath, swallowing only complicates things.

When Carly came home, she required oxygen therapy 24 hours a day. We had assistance through nursing respite for 24 hours a week. It was a big help but it was also difficult having someone come into your home like that. Obviously, it was hard to maintain a natural family life with us taking shifts and having nursing staff in to care for Carly.

Now look at her. The "car" is called a Ready Racer. She's getting used to wheeling before she gets a wheelchair. With help from the CKNW Wish Fund, the school bought it for use in the centre by children like Carly. The other mobility device is called a Prone Walker. Staff at Sunny Hill Hospital's neuromotor program initiated that and it has totally changed her life. Now she can be upright, push up to tables, be at eye level, and she can propel it on her own. We bring it home on weekends. There has been a real independence thing happening since she started using the walker.

I should explain a little about her start at child care Angela had been attending Step-By-Step. We could see that Carly knew Angela was getting in on other things.

We were hesitant. It was scary exposing her to all the children, the colds, etc. because she was still on oxygen. There were concerns for the centre because they hadn't had a child with such high needs before. There was no policy about enrolling a child with such needs.

The health nurse visited us. She did a home visit to gather information and talk about Carly's condition. It turned out Carly fit "Level II" because her oxygen was preset by us in the morning and the staff did not have to change the flow. They needed to know about emergencies and what to do if an emergency happened.

Her oxygen therapy was the first concern, but she also required other care such as chest physio for her chronic lung condition and physio "stretches" to maintain her range of motion. The physio came in and demonstrated the technique, the staff demonstrated back and then the physio "signed them off". If the staff had any questions or concerns, the physiotherapist consulted with them.

The health nurse wrote up a care plan. I remember rolling my eyes and thinking, "There is step-by-step and then there is s-t-e-p b-y s-t-e-p". Every detail was covered. But, of course, I understood why. And obviously, I preferred that they be overly cautious about her care. They were very professional. Liability was a concern. I understood why. The only message I would reinforce for staff of other centres is to be sure that the parents are involved in all of the planning for the care of their child.

It was a smooth transition once everything was in place.

Her progress has been remarkable. I mentioned the change with the prone walker. Did I tell you about her speech? She was non-verbal when she started. Now she yells across the room to friends. There has been a dramatic change. She just brought home her class picture and she pointed out all the children name by name.

The other major progress has been with her eating. Until September, she was not eating orally. Her social contact with the other children and the examples they set for her have been a great incentive. She goes with her lunch kit and she's like everyone else at the lunch table. She is eating about half a cup of food now and that is a gigantic step. She amazes us.

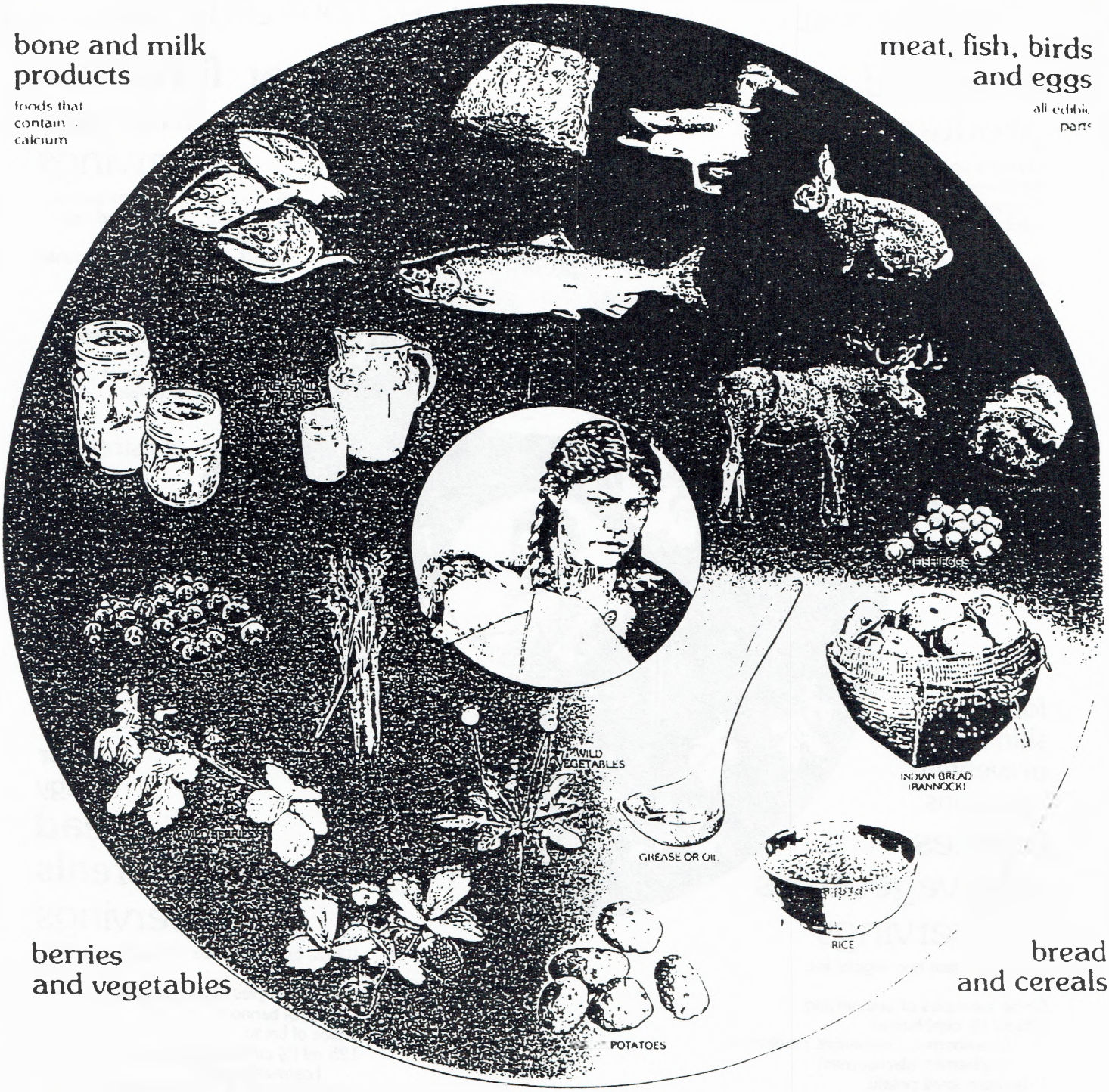
April Plasteras

Source: *Special Health Care: Recommended Practices for the ECE Field.* Fraser North Child Care Issues Society, c/o Early Childhood Educators of B.C. Vancouver, 1993. (p.31)

INTERIOR B.C.

NATIVE FOOD GUIDE

Eat a variety of foods from each group every day.



Health and Welfare Canada
Santé et Bien-être social Canada
Canada
Medical Services Branch Pacific Region
Design Charlotte Waddell
Illustrations Ian McSorley

NATIVE FOOD GUIDE

This food guide shows how B.C. native foods fit into the four basic food groups. It also shows that native foods are very nutritious. Most native people today eat both traditional and non-native foods. Because native diets are in this transition, the guide includes some foods that are not strictly traditional. This guide can be used with the *Canada's Food Guide* and *Handbook*. Please refer to *Canada's Food Guide* for non-native foods. A complete list of all native foods in each food group is found on the last page of this guide.

EAT A VARIETY OF FOODS FROM EACH GROUP EVERY DAY

bone and milk products

Children up to 11 years	2-3 servings
Adolescents	3-4 servings
Pregnant and nursing women	3-4 servings
Adults	2 servings

Some examples of one serving:
- 90 g (3 oz.) canned salmon with bones
- 250 ml (1 cup) fish head soup
- 315 ml (1¼ cup) dried seaweed
- 250 ml (1 cup) milk
- Breastmilk as needed for babies.

for strong bones and teeth

meat, fish, birds and eggs

2 servings

Some examples of one serving:
- 60-90 g (2-3 oz.) cooked organ meats (liver, heart)
- 60-90 g (2-3 oz.) cooked moose, bear, beaver, rabbit, duck, deer
- 60-90 g (2-3 oz.) cooked salmon, trout, shellfish
- 30-60 g (1-2 oz.) dried/smoked meat or fish

for strength, muscles and blood

for eyes, skin and preventing infections

berries and vegetables

4-5 servings

Include at least two vegetables.

Some examples of one serving:
- 125 ml (½ cup) berries (strawberries, blueberries, cranberries, raspberries, blackberries)
- 1 medium-sized potato
- 125 ml (½ cup) carrots, greens

for energy

bread and cereals

3-5 servings

Whole grain products are recommended.

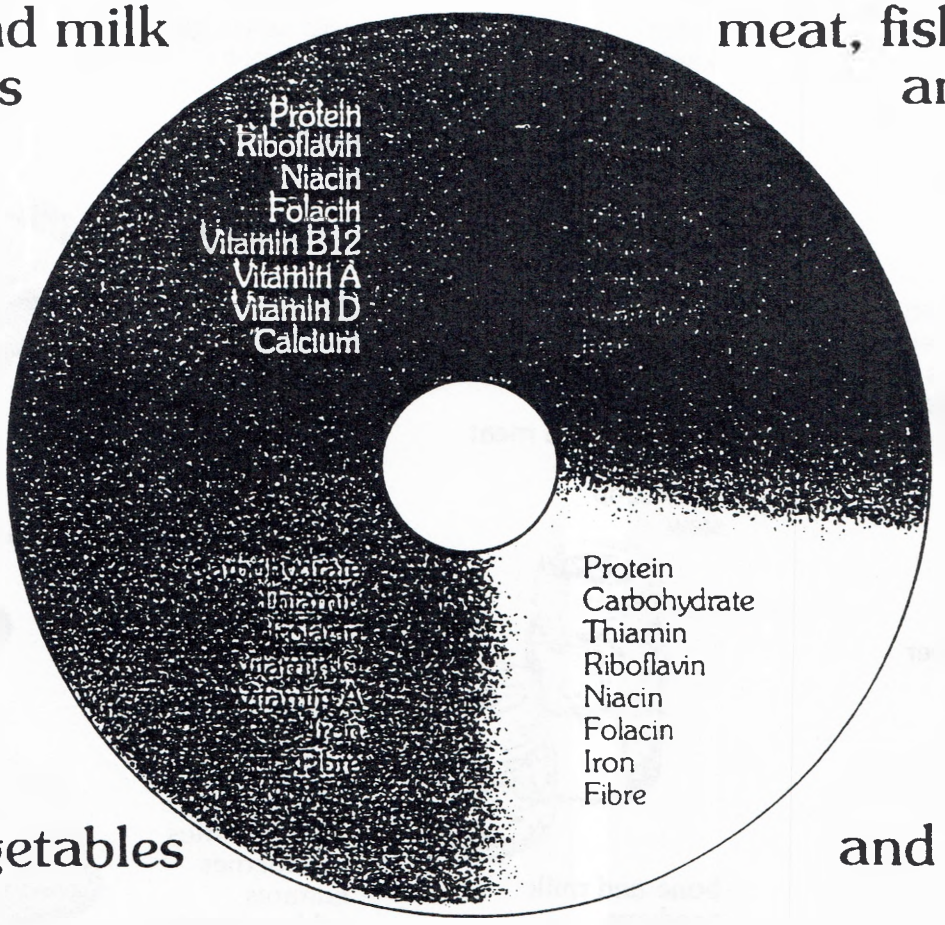
Some examples of one serving:
- 1 piece of bannock
- 1 slice of bread
- 125 ml (½ cup) cooked cereal (oatmeal/mush)
- 125-175 ml (½-¾ cup) cooked rice

USING THE NATIVE FOOD GUIDE

The native food guide follows the principles outlined in the *Canada's Food Guide*. This guide has the same four food groups and serving sizes as *Canada's Food Guide*. Choose foods from each group in the right numbers and sizes of servings every day. Each food group provides you with different essential nutrients.

bone and milk products

meat, fish, birds and eggs



berries and vegetables

bread and cereals

Variety

Choose different kinds of foods from within each group every day.

Energy Balance

Needs vary with age, sex and activity. Balance energy intake from foods with energy output from physical activity to control weight.

Moderation

Select and prepare foods with limited amounts of sugar and salt. Use grease and oils in moderation.

LIST OF NATIVE FOODS IN EACH FOOD GROUP

This page lists most native foods used in both coastal and interior B.C. If any native foods are missing please decide yourself which food group they go in. You will note that some foods fit into more than one food group.

meat, fish, birds and eggs

salmon
cod
whitefish
snapper
trout
flounder
herring
oolichans
smelts
char
halibut
smoked/dried fish
canned/jarred fish
herring eggs
salmon eggs
seagull eggs
clams
mussels
abalone
barnacles
cockles
sea prunes
sea cucumber
chitons
prawns
shrimp
sea urchin
eel
octupus
seal
sea lion
flippers
beaver meat
beaver tail
groundhog
mountain goat
moose meat
moose nose
moose tongue
grouse
ptarmigan
duck
rabbit
partridge

meat, fish, birds and eggs

pheasant
bear
sheep
squirrel
goose
quail
elk
caribou
porcupine
goose eggs
duck eggs
muskrat
heart
liver
canned meat
smoked/dried meat
fish soup
duck soup
stew

bone and milk products

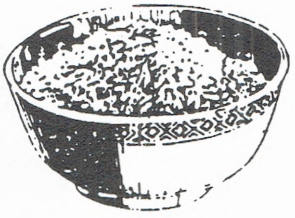
bone marrow
fish bones
fish heads
fish tails
milk
breastmilk (for babies)
canned salmon with bones
fish head soup
seaweed
shellfish
smoked/dried oolichans with bones

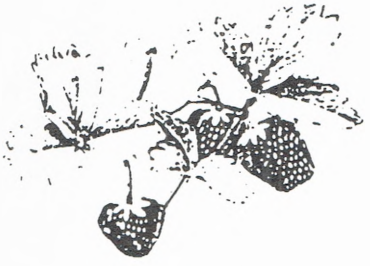
berries and vegetables

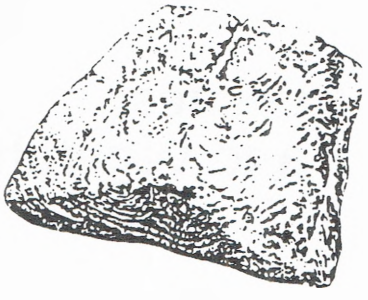
wild celery
watercress
wild asparagus
bitter root
camus
rosehips
sunflowers
onions
potatoes
carrots
fiddleheads
fern shoot
mushrooms
pigweed
stinging nettles
dandelion greens
seaweed
apples
soapberries
huckleberries
cranberries
blueberries
strawberries
wild rhubarb
raspberries
saskatoons
gooseberries
blackberries
thimbleberries
elderberries
currants
wild crabapples
oregon grape
wild cherries
wild plums
salalberries
salmon berries
bunch berries
choke berries
black caps
red caps
Indian ice cream
dried berries
canned/jarred berries

bread and cereals

rice
rice root
Indian bread (bannock)
cooked cereal (oatmeal/mush)







other foods

sap
Indian tea
cedar bark
inner bark
oolichan grease
bear grease
deer grease
moose fat
seal grease

WHAT'S FOR SUPPER: SUSHI OR SAMOSAS?

In Canadian households today, mealtime menus and manners reflect social and cultural traditions from all parts of the world. Breakfast, lunch and dinner may vary from being a set routine at a specific time of day, to mealtimes being impromptu and regulated only by the dictates of family members' appetites. Certain foods may be served only at some meals and in a particular order, or adults and children may eat sushi or samosas, soup or salad, at any time of day. Whatever habits and routines families have concerning the preparation and consumption of food, the tone or atmosphere of mealtime has a significant effect on children:

> "Mealtimes have great prominence in people's discussion of their childhood. If there had to be one simple index of judging whether a childhood had been generally happy or unhappy, I would ask how mealtimes had been: it is surprising how often mealtimes give some hint of the whole feeling of a childhood...What were family mealtimes like? Did everyone talk at the table, and if so, were the conversations expansive or brief and functional? Was a mother constantly eliciting approval for what she had provided; were the children ignored, or did they contribute to the talk; was the atmosphere tense or relaxed? Were there silences, and if so, what kind of silences were they—did they indicate unexpressed feelings of contentment? Was it a gloomy and oppressive time, were the children always being told how to behave, not to interrupt, to sit up straight? Was it a time of laughter and joking, and exchange of news, or were responses constrained and formal?"
>
> (Pg.123, Jeremy Seabrook, **Working Class Childhood**, 1982)

Food, and the customs and emotional tone surrounding the social event of mealtime, also represents one "persistent area of culture". If children's eating habits are altered significantly, such as if familiar or favourite foods are taken away, or new rules for behaviour are suddenly imposed, children can experience strong mental or physical distress. What matters most for children is not the specifics of whether they participate in fasting rituals, don't eat certain foods, or eat special foods on special occasions, but rather whether children are introduced to routines and customs gradually and if their traditions are respected:

> "Anthropologists have been able to identify those areas of culture which are likely to remain relatively stable over time and to be resistant to the disruptive affects of immigration or conquest. If cultural patterns in these areas are disturbed, members of the culture are apt to experience stress and disorganization...Murdock asked Cree teacher trainers to describe their earliest memories of school. Without exception, their unhappy memories spring form intrusions by a teacher or school into the persistent areas of culture."
>
> (Pg.27-28, John Keboe, **A Handbook for Enhancing the Multicultural Climate of the School**. 1984)

Whether children are confronted with different social norms from a single cultural tradition, or are exposed to food and mealtime customs from different cultures, caregivers can take steps to support children's positive adjustment to changes or differences. Listed below are four suggestions for goals and expectations at mealtime that relate the issues of positive tone and persistent culture to broader emotional, social and cultural needs of families and children. While values, beliefs and customs

differ from culture to culture and family to family, this list, in order of priority, is offered as a starting point for parents and teachers to examine their own goals and behaviour concerning children and mealtime:

1. Security and Emotional Well Being

For preschoolers, messiness, lateness or other "bad manners" should be considered secondary to the goal of maintaining a positive atmosphere and good feelings at mealtimes. Tension can be harmful emotionally and physically, and caregivers should attempt to avoid arguments and power struggles over food and eating. For children in settings where the social or cultural expectations differ significantly from the home, caregivers need to accommodate children's habits in order to support their sense of security and comfort. Examples of possible compromises might include serving children's favourite foods, or bringing a friend (such as a toy or doll) from home to "share" meals. All children can be encouraged to learn about and share in each others' traditions, so a general acceptance of diversity becomes the norm.

2. Nutrition

Young children generally have a very acute sense of smell and taste and can hold very strong likes and dislikes for particular foods. Since children usually broaden their tastes as they grow older, the main goal for young children is that they eat a balanced, if not highly diverse diet. Foods from different cultural traditions can be offered to preschoolers, however, so they get in the habit of trying (if not necessarily, liking) different tastes and textures.

3. Religious or Cultural Observances

Children can have great difficulty understanding the rules of, and reasons for, religious and cultural dietary restrictions or mealtime customs. If a full explanation is beyond a child's understanding, a simple explanation will sometimes satisfy, such as, "all families have special rules and this is one rule we have." If a child is in daycare or preschool or has playmates who do not eat the same foods or celebrate the same traditions, parents should consider sharing or explaining their customs. This can be more positive than leaving the task of explaining to their youngster, or risk having him or her feel like the "odd child out."

4. Manners and Expectations for Behaviour

Table manners and socially acceptable behaviour at mealtimes represent both a short and long term goal for preschoolers. Taking cues form children themselves, parents and teachers can encourage gradual mastery of physical skills, such as turn-taking, sharing, etc. In the short term, however, manners are important, but still secondary to children enjoying their food and the social aspects of mealtime. For children faced with more that one set of cultural expectations, caregivers can help them to untangle the similarities and the differences by identifying and clarifying—"at home you're allowed to, and at school you do. You're learning that people do things in lots of different ways".

For young children in Canada, mealtime offers much more than merely sushi or samosas: social and cultural growth can be a part of supper as well. Caregivers can assist this growth by supporting children' security and well being, encouraging adequate and varied nutrition, teaching about religious and cultural customs and upholding moderate expectations for manners and behaviour. Together, then, adults and children have an opportunity to enjoy the smorgasbord of tastes and learning that our multicultural society offers...bon appetit!

(Source: Fahlman, Ruth. Infant Development Programmes of B.C. Provincial Newsjournal. vol.3, no.3 Dec. 1986)

Baby-food firms still pedalling wrong formula

JONATHAN POWER
... international affairs commentator

LONDON

IT PROBABLY passed most of the world by that last week was World Breastfeed week. It almost did me, and why should you be different? Unless you were one of the mothers of 4,000 babies that UNICEF estimates die every day because they're not breastfed, but rather bottle fed with commercial baby food.

Twenty-one years ago, Derek Jellife, an expert on infant nutrition, published an article in a British medical magazine entitled *Commerciogenic Malnutrition*. At that time, breastfeeding wasn't a proper subject for dinner table discussion, much less for great campaigns.

But Dr. Jellife sparked an issue that caught alight, spread around the world and led to last week's event. It has been a 20-year campaign to try to limit the propaganda of the giant baby food companies which single-mindedly promote their milk powders in sophisticated and unsophisticated communities alike, flying in the face of a mountain of evidence that poorly educated women mixing their powders with contaminated water and using dirty bottles are feeding their children a concoction not far short of poison.

Breast is not only best, it is nature's way of providing a germ-free, nutrition-rich, product for even the poorest child. Only a small fraction of mothers can't breastfeed and only mothers who have the facilities for clean water and sterilization should even contemplate bottle feeding.

Yet 20 years of campaigning on this simple truth has not been enough to slay the commercial dragon. Every time the campaigners appear to chop off its head, it grows another one.

The first confrontation was in a Swiss courtroom 18 years ago, when a local group were taken to law for having besmirched the good name of Nestle, the world-wide food giant, with a pamphlet entitled *The Baby Killer*.

Although Nestle won the case, it lost the moral battle. The judge told Nestle to "rethink fundamentally its advertising practices," noting that its campaigns "can transform a life-saving product into one that is dangerous and life-destroying."

THE NEXT watershed was the adoption of the cause by UNICEF and the World Health Organization. They drafted, in consultation with the industry, an international Code of Marketing of Breast Milk Substitutes. This was approved almost unanimously in 1981 by governments voting in the World Health Assembly.

At the time the baby food companies appeared willing to go along with this and publicly approved the code's restrictions on direct advertising, inadequate labels, saleswomen dressed as nurses and free samples.

But the companies were only posing. They grew another head, even as the old one was mouthing reassuring words of concern as the disinterested friend of motherhood.

RYAN REMIORZ/Canadian Press

BREAST IS BEST: bottle-feeding a poor substitute

A new report published last week by the Baby Food Action Network makes for horrendous reading.

- Baby food companies continue to promote their products by donating free supplies of infant formula to hospitals. UNICEF describes this as the "most detrimental practice in inducing mothers away from breastfeeding."

Eighty-one governments have now adopted official bans against free supplies. Yet in 41 countries, 28 of which have passed legislation against it, the practice continues. Nestle, the world's largest baby food company, defies the law in 22 countries including in China, Zimbabwe and Bangladesh.

- Mead Johnson, a large American company, now labels its powder with a picture of Peter Rabbit being bottle-fed by his mother. The international code clearly states that labels should carry no pictures which idealize bottle feeding. (Someone should tell Mead Johnson that if you fed cow's milk to a rabbit, you'd kill it.)
- Nutricia owns baby milk companies in the U.S. and Europe. They win the award for the greatest audacity.

WHILE OTHER firms give free supplies on the sly while claiming the practice has ended, Nutricia brazenly announces its generosity with a photo in a Peruvian daily of its local representative with a stack of boxes of baby powder about to be donated to local hospitals.

James Grant, UNICEF's executive director and the recent winner of the Presidential Medal of Freedom, America's highest civilian honor, observes: "Reversing the decline in breast feeding could save the lives of 1.5 million infants a year."

Quite a thing to have on one's conscience, if you're a baby food company, or so I would have thought. ❑

Source: *Vancouver Sun* Aug.15/94

CHILDREN & THE ENVIRONMENT

THE WORLD WE GIVE OUR CHILDREN

"The problem of environmental degradation is essentially a problem for children, not adults. They, and those still unborn, will inherit the Earth we leave them. Their future is in our hands. Only we can protect it for them."

Children and the Environment, a report by UNICEF and UNEP

UNICEF/Marcus Rae

Children are being born into a world which is increasingly harmful to them. Industrial chemicals, pesticides washed off farm fields and ever-growing numbers of bacteria are in the water children drink and bathe in. Lead compounds in the air are inhaled with every breath. Even the food they eat may be contaminated.

The children of the poor are the most seriously affected by the abuse of the environment in which they live. They have the least protection against unclean water, polluted air and poisoned food. Even simple sanitary measures, which can substantially reduce the level of disease, are beyond the reach of most of the world's poor. The poor must often live close to their work because transportation is not easy for them. It was the poor, many of whom worked in the fertilizer factory, who were killed and disabled by the gas leak in Bhopal.

Children are particularly vulnerable to the toxic effects of a contaminated environment. Diarrhoea, spread because of poor sanitation, strikes both adults and children, but it kills the young ones. Lead in the air affects people of all ages, but the nervous systems of young children, which are still developing, are more susceptible to serious damage.

Alternative strategies

The inheritance of today's children is being squandered to meet immediate interests, some concerned purely with profit but others related to simple survival. Governments acknowledge the need to find alternative economic strategies which will make it unnecessary, for example, for poor people escaping from the cities to destroy the rainforest of the Amazon. But commitments in words are not always translated into action. Nevertheless, it is vital to find alternative development strategies which will enhance, not further degrade, the environment in which all children grow.

Since the report of the United Nations Commission on the Environment and Development (the Bruntland Commission), there has been general agreement about the need to support, even enforce "sustainable development." But there are so many divergent interpretations of this phrase that it can be used to justify a variety of actions, some of which may be considered harmful to the integrity of the environment.

What the children of the world really want the grown-ups to do is develop sustainability: create economic, industrial, agricultural and transportation systems that maintain the world we already have and enable natural processes, on which our survival depends, to sustain themselves.

Children do not want to inherit a world which they will constantly have to repair, with the risk that each "corrective" measure will cause more damage, in a different way. They ask adults to give them a world which will nurture and support them, and with which they can live in harmony.

They deserve nothing less.

Source: Communique, Unicef Canada, June 1991. Reprinted with permission of Unicef Canada.

PART *three*

UNIT 9

Practicum

Practicum

Detailed Contents

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Introduction

For students, practicum is the time and place when self, theory, and practice come together. For instructors, it is an opportunity to focus on individual student's abilities, needs, and growth. As students move from first through final placement, expectations expand for demonstration of skills, increased responsibility, and flexibility to adapt to different settings. Within the supervision and feedback process, faculty balance their instructional goals with sponsor ECE centres' priorities and strengths, and with students' needs, interests, and potential. This balancing is an active and evolving process that involves maintaining clear communication and defining and upholding "bottom lines" for acceptable practice. (As such, it is more or less successful in each partnership among instructors, students, and sponsor centres.)

Diversity and diversity issues come to the fore throughout various aspects of the practicum experience. What is the match of values, expectations, and understandings among students, sponsor educators, and instructors at conscious and unconscious levels? How does this influence perceptions and styles of communication concerning:

- standards for acceptable practices;
- ongoing communication about expectations;
- avenues and methods for feedback;
- problem-solving approaches when there are misunderstandings or disagreements?

Clarification of roles, responsibilities, and lines of authority; awareness and critical analysis regarding differences; and attention to process issues such as learning styles, time, and flexibility are all critical if diversity is to contribute to constructive, rather than destructive, outcomes.

As we review and reconsider Part One and Part Two of this Guide, information on scope, background, and the teaching/learning process bears strongly on the organization, goals, and process of practicum. This includes:

- recognizing the need for training institutions and ECE programs to respect the values, acknowledge the experience, and support the requirements of different groups within society, such as First Nations peoples, other cultural/linguistic/racial minorities, newcomers, persons living with disabilities, and families living in poverty;
- recognizing instructors' dual and sometimes contradictory roles of leader and learner, such that information and power sharing is more democratic and equitable than in traditional teaching constructs;
- recognizing the relevance of emergent and generative curriculum approaches that validate and preserve students' own knowledge and experience-base for child-rearing and educational practices.

In practicum, we often get to the heart of the matter with such issues. This raises the following kinds of reflective questions.

- How are practicum settings selected particularly when philosophy and practice of different centres may differ significantly from those of instructors?
- To what degree do we require a broad range of practicum placements for students committed to a specific area of interest such as English as a Second Language, First Nations, or specialized programs?

- How do we make the "match" between students and placement settings? What is the balance between student self-selection and instructors' choices based on assessment of students' attitudes, experience, or knowledge?
- What is the process for defining practicum assignments? How are these expectations organized, reviewed, and evaluated?
- How are students' differing child-rearing values and practices accommodated? Are they seen as problems or deficiencies acceptable within limits?
- What standards are applied for successful completion of practicum? How and by whom are these standards defined and reviewed?

These themes and issues might provide an interesting focus for discussion in practicum seminars or on an individual basis during practicum visits. While it is somewhat difficult to consider such questions only in the abstract, we have much to gain when we regularly re-examine our practicum philosophy and practice in the light of diversity goals and realities. Some outcomes of such a review might include:

- increasing students' choices for practicum placements and assignments;
- increasing flexibility of timing and organization of placements to meet students' economic and life situations, scheduling needs, and learning styles;
- increasing opportunities and expectations for discussion and negotiation of differences in order to demonstrate acceptance of differences as normal rather than problematic;
- defining clearly expectations for acceptable and non-acceptable practice and instructor, sponsor educator, and student responsibilities.

Together, these outcomes underscore the need to balance standards and flexibility. Since diversity means we often do not share common understandings or assumptions with others, faculty's expectations need to be communicated and confirmed. At the same time, students' perceptions and needs must be acknowledged and respected.

Some diversity goals for students in practicum might be:

- to identify and reflect on concrete ways in which an early childhood setting addresses the particular needs of children and families from different backgrounds;
- to identify aspects of adult/adult, child/child, and child/adult interactions that reflect diversity in communication style, experience, or values differences;
- to plan, implement, and evaluate activities that reflect anti-bias content and embody the key principles of developmentally appropriate and contextually relevant child care and early education;
- to develop a plan or model of potential strategies to extend and strengthen diversity-focused practices and programming appropriate for particular practicum settings;
- to consider one's own attitudes, knowledge, behaviour, and skills in light of diversity goals;
- to identify areas where improvement or change is desirable and to begin the change process.

The Planning Process

Program Considerations

Planning practica in a way that satisfies institutional and administrative requirements, maximizes the availability of practicum sites and supervising faculty, and meets student needs for high quality learning experiences is an intricate and challenging task.

In some cases, the degree of flexibility for planning placements may be limited by the nature of a full-time program, the realities of faculty availability, and/or the small number of available and appropriate placement opportunities. Where this is the case, it will be important to explain to students that despite our desire for greater flexibility, options and choices are restricted by necessity. Through this discussion, students will be better informed about some of the constraints that we and they must consider.

In other cases, such as in part-time, continuing studies and/or where there are sufficient placement opportunities, flexibility is enhanced. In these situations, students can be encouraged to weigh personal, family, cultural, religious, and economic circumstances in identifying their preferences or options. At the same time, we will want to broaden students' perspectives by familiarizing them with settings beyond their own preferences and experiences.

Student Considerations

Responding to Emotions

From a student's perspective, practicum usually gives rise to a mixed emotional response. Students may feel excited about the opportunity for direct involvement with children and, at the same time, feel anxious and tense about being observed and assessed.

While students will experience this anxiety and tension to varying degrees, it is likely that many students from minority positions on the diversity spectrum may experience these emotions more intensely. Whether they feel awkward about their English skill levels, accents, lack of familiarity with our repertoire of children's songs, games, or stories, or fear prejudice or discrimination based upon their race, culture, religion, sexual orientation, or disability, our role is to offer support and encouragement.

Rather than attempting to minimize or trivialize these concerns—an approach that may *seem* helpful, but in fact denies the students' reality—our support is better expressed by taking time to listen, acknowledging and reflecting these feelings and concerns, and assisting students to consider some options they have for coping with these situations. At this point, it is also helpful for students to hear, first hand, that we will be their advocates in any situations where attitudes or behaviours towards them are unjust or unfair.

We would do well to match a student who is very nervous and lacking in confidence with a particularly empathetic and nurturing sponsor staff, especially for a first practicum experience. We might also consider calling the sponsor staff prior to practicum placement

to indicate that a student is particularly tense and would especially benefit from a warm, welcoming, and non-pressured beginning.

Helping Students Prepare

Most faculty share the view that the more concrete and specific we can be about practicum expectations, the more prepared and confident our students will be. In addition to clarifying when and how often we will visit, the nature of our visits, and the ways in which we will offer feedback and support, we should pay special attention to anticipating and inviting students' questions about the experience. Particularly where students are immigrants, refugees, or newcomers through relocation from a more urban or rural community, they will likely be concerned about "fitting in" appropriately and being accepted. We can anticipate that they may be wondering about acceptable attire, procedures for lunch breaks, expectations for involvement in staff activities, and appropriate responses to parents' questions.

Where students may be shy or reticent to ask about these or any other uncertainties, we can anticipate these concerns by providing information and insight into the "culture" of our practicum settings. While we will want to avoid overgeneralization, we can offer examples of dress codes or staff room courtesies that may be similar or different in various programs. Most importantly, we should check our tendency to *assume* that students will be comfortable and familiar with these issues. Instead, we should give them as much background information as possible.

Also critical to student comfort and confidence levels will be a comprehensive review of the practicum assessment forms and procedures. Spending several sessions discussing the skills and abilities that are outlined, clarifying any questions, and offering concrete examples of the kinds of self-assessment comments students might enter in their forms or booklets will be important for all and particularly welcomed by students for whom English is a second language. From their perspective, it will be much more useful to hear us speak about talking with children in the block corner, sharing a story with an individual or small group, or taking initiative to set up or clean tables than it will for us to encourage them to "get involved." Wherever possible, films, videos, or slides can also be used to increase student familiarity and comfort levels with child care programs "in action." In the same way, guided group visits to labschools or other centres, facilitated observation through a two-way mirror, or individual observations directly in the program will also serve as an orientation and preparation for practicum.

Even for a first field placement, where students may not be expected to plan and implement children's activities, it may be helpful to suggest that they prepare a carry-all bag containing a favourite storybook, a puppet, a toy, and any other props or accessories that might be shared with an individual child or small group. Having such familiar items close at hand can be comforting and reassuring when students feel uncertain or anxious about what they might contribute to the practicum experience.

Additional strategies that can assist the planning process and help to facilitate a welcome transition into practicum include:

- a pre-practicum gathering that will provide an opportunity for the student and sponsor staff/faculty to establish shared understandings regarding policies, procedures, and expectations, as well as to socialize in a comfortable setting;
- the preparation of autobiographies or letters of introduction for practicum

staff/faculty in which students are encouraged to document whatever aspects of their heritage, culture, and experiences they wish to share;
- pre-practicum student visits to their placements to familiarize themselves with the settings and meet centre staff prior to the practicum start date;
- welcome signs or posters on the centre door or parent bulletin board introducing practicum students by name to parents.

Practicum Placements

Diversity in our classrooms will inevitably mean that students will express varying preferences, comfort levels, and perspectives regarding practicum placement. Some will prefer preschool or kindergarten settings; some will want to maximize opportunities to work with infants, toddlers, or children with extra support needs; some will be drawn to day care programs; and some will be interested in exploring specialized services for newcomer children, young parents, or programs that focus on language learning. In addition to preferences regarding the type of practicum experience, students may also request to be placed at a particular centre where they feel there is a high degree of compatibility in philosophy and approach between themselves and the sponsor staff, and where they are excited about the opportunity to observe, model, and learn from mentors.

On one hand, we want to be responsive to students' motivation and to build upon their interests in a way that can only enhance their personal and professional growth. Yet we will need to balance this with our responsibility to ensure broad and varied learning opportunities. Perhaps the best solution to practicum placements is one guided by flexibility. Within a framework that offers students a range of early childhood and child care experiences and guidance from knowledgeable and sensitive staff, we will honour diversity when we incorporate and accommodate our students' interests, needs, and desires to the greatest degree possible.

Just as some will be very vocal and articulate about placement options, other students may not be familiar with or may not have explored options in the community—especially early on in the program. Therefore, they may not express any particular preferences. Still others, based on their own cultural experiences, might consider it inappropriate to voice individual preferences and will look to faculty for guidance, advice, and decision making. In these situations, we should be prepared to offer initial suggestions and, at the same time, encourage students to take small, developmentally appropriate steps toward greater participation in the practicum placement process.

Developing Practicum Assignments

Assignments related to practicum might be considered in two groupings—those related directly to the practicum assessment tool, and those that extend beyond by involving students in journal writing, child study, and other observation-related reports and projects. To focus students attention on diversity issues, we might consider some of the following assignments as valuable learning experiences.

Practicum Assessment Tools

There are several ways in which we can integrate diversity and anti-bias work directly into our assessment forms or booklets. One way is to ask students to provide examples from

their daily experience that facilitate the development of understanding and respect for diversity. ***Suggested Materials and Activities # 9.1, "Classroom Strategies for Honouring Diversity,"*** summarizes skills and abilities that students may observe in sponsor staff or that they can practice themselves. In highlighting these "Classroom Strategies" and asking students to document real life examples, we can then stress not only their anti-bias/diversity value, but their integral importance as part of children's overall cognitive, emotional, and social development.

In a practicum experience where there are expectations for program planning and implementation, we have additional opportunities to address diversity issues. For thoughtful and excellent suggestions about the classroom environment and activities that teach children about culture and celebrations with young children, we can refer students to our ***Companion Resources, Roots and Wings,*** Chapters Four, Five, and Six, and ***Anti-Bias Curriculum*** in its entirety. ***Early Childhood Education for a Multicultural Society,*** Chapter Five, also addresses issues related to program planning.

To provide guidelines for addressing diversity issues in programs, students can be asked to identify ways in which their planned activities might:

- contribute to children's understanding of and respect for diversity;
- support the needs of an inclusive group of children;
- highlight particular aspects of diversity and anti-bias learning;
- incorporate materials and resources that are culturally sensitive and reflect diversity in an authentic way;
- stimulate children's critical thinking skills;
- promote activism and social action goals with young children.

Once students have implemented some of their planning, they could also be asked to assess the experiences in relation to their objectives and to comment on whether these were met, what they might do differently if they were to repeat the experience, and what they learned from planning and offering this experience.

Beyond Assessment Tools

1. Journals—Keeping a journal is a powerful way for students to reflect on their own experiences and think critically about them. Students can approach their journals in an open-ended way, without using a specific format. Or they can use some focus questions to serve as a guide. These might include reflective questions of the following nature.

- What insights did you gain *today* about the "culture" of your practicum setting?
- What are some of your thoughts about diversity issues in this setting?
- What are some of your own fears or anxieties about doing diversity and anti-bias work in this practicum?
- What values seem most important or highly emphasized at this centre? If you were a staff member here, might you change or add to these?
- What have you learned about diversity and anti-bias education during this practicum?
- What questions remain with you?

Questions such as these will increase students self-awareness and critical reflection. As they share their responses with us, we will gain insight into their learning journeys.

2. Child Study—In either an observation or demonstration practicum, most students are engaged in some type of child study assignment. Whether these are designed as a series of assignments focusing students on particular age groups or as an in-depth, comprehensive study of an individual child, the scope of this assignment can be broadened to integrate diversity issues by considering such themes as:

- family and cultural considerations that may influence the child's growth and development and shape the expectations of parents;
- family and cultural considerations that may result in continuity/discontinuity between home and the centre;
- family and cultural considerations that may be helpful in better understanding the child's:
  - self-esteem and self-identity
  - preferred learning style
  - adjustment to cultural differences
  - language development
  - response to centre routines
  - response to staff styles of interaction

In many cases, students will likely not have access to sufficient information and knowledge about a child's family and cultural context to answer these questions with depth and certainty. In fact, we should remind them that certainty is rarely an outcome of cultural study. Words that more appropriately address the relationship between culture and behaviour are usually tentative. We suggest a relationship, and we indicate possible, potential, or even likely connections rather than drawing any hard and fast conclusions. However, to pose these questions for consideration may challenge students to at least consider these factors and issues, as they influence so many facets of a child's being.

3. Other Observation or Research Reports—Practicum offers students limitless opportunities to investigate the relationship between theory and practice. Interviewing children enables students to conduct their own personal research and, on the basis of their findings, to consider, confirm, or query the research conducted by experts.

Students might choose to focus an interview on children's understanding of racial identity, gender issues, or disabilities; on children's perceptions of similarities and differences; or on their ability to empathize or stand up for themselves and others in the face of bias or discrimination. With consent and support from sponsor staff, students can develop four or five developmentally appropriate questions to frame their interview and discuss children's responses in relation to the knowledge others have contributed.

Other interesting observation assignments can be related to the preschool, daycare, or kindergarten environment. Here it is important to design the assignment in such a way as to avoid checklists or questions that are potentially critical of the practicum centre, particularly where placements may not have addressed cultural sensitive issues. ***Suggested Materials and Activities #9.2, "Enhancing the ECE Environment,"*** outlines a framework for this kind of assignment where hypothetically, students have an opportunity to augment or enrich the program. The goal for students in this exercise is to envision what "could be" rather than comment on "what is."

4. In-Class Assignments—As part of increasing students' awareness, sensitivity, and critical self-assessment, ***Suggested Materials and Activities #9.3, "Tuning into Diversity,"*** and ***#9.4,"Contributing to Culturally Sensitive Care,"*** outline potential in-class activities.

5. Projects—As a gesture of thanks and appreciation, students could be asked to create diversity and anti-bias materials as their gifts to the centre. This might take the form of:

- a welcome sign in many languages;
- display posters highlighting diversity themes;
- cross-cultural music or story tapes;
- culturally sensitive felt or flannel board stories;
- handmade puppets and dolls depicting diversity in terms of culture, race, or ability;
- culturally based props or accessories to enhance dramatic play;
- photograph albums portraying the diversity of children and families at the centre;
- translation of print materials for parents where students have the advantage of bilingual abilities.

While it is neither feasible nor realistic to assign all of these activities and exercises, program faculty who are committed to integrating diversity themes in students' practicum experiences may be able to select some of the ideas offered above and incorporate them into various practicum placements. The key is to acknowledge students' developmental stages in the learning process and further their interest, exploration, and practice in diversity education with young children.

Sponsor Staff Considerations

Orientation

In our verbal and written communication with sponsor staff in various practicum settings, it is important to highlight the value we attach to diversity goals and diversity education. This information is useful in terms of their own professional development and is also helpful in clearly conveying our philosophy and expectations. In this regard, a group meeting or seminar for sponsor staff provides an opportunity to describe our diversity and anti-bias goals, to begin a dialogue about these issues, to respond to questions, and to share copies of our program philosophy and policy.

Where sponsor staff express interest in further exploring diversity themes, we can offer to host several "Learning Circles," during which time there is extended opportunity to expand on some of the key principles, explain how these are integrated into our program, share some of the materials and resources we find useful, and engage in discussion about the enriching and challenging aspects of diversity work. Particularly when sponsor staff may have completed their training some time ago, such gatherings offer an opportunity to keep abreast of current developments and research in our field and provide a social, non-threatening venue for enhancing their own knowledge and skills.

Acknowledgements

If even modest funds are available, sponsor staff and centres could be treated to a children's book, poster, or other material reflecting a diversity perspective. Alternately, and especially when students have completed a course related to play-based learning, this gift could take the form of relevant student created materials. Where neither of these is possible, sponsor staff can be invited to borrow adult or child related resources that are diversity focused from us.

Conclusion

Overall, our goal with sponsor staff during this planning time is to share something about the kinds of diversity represented in the student group, the ways in which this diversity enriches the program, the sensitivities that will support students in feeling comfortable in their placements, and the value we attach to diversity themes.

Throughout the planning process, the role of faculty with both students and sponsor staff might best be described as that of a facilitator. In addition to facilitating administrative arrangements, we are also responsible for facilitating a three-way partnership among the training institution, the students, and the practicum sponsor centres. Although this role is demanding and time consuming, it is critical in setting the stage for experiences where diversity is appreciated and respected.

Practicum in Progress

Instructor's Role

Once students begin a practicum placement, our role as a facilitator expands to include that of observer and assessor. In this capacity, we must strive to observe and assess through the "lens of diversity." This entails:

- an awareness of our own predispositions and biases;
- knowledge of the personal and cultural considerations that shape students' viewpoints and behaviours;
- an appreciation of the personal and cultural considerations that shape sponsor staff viewpoints and behaviours;
- an ability to integrate and balance these similarities and differences with expectations and standards for practice.

This expanded role presents an ongoing personal and professional challenge where there are no simple answers. What is our response when we observe that a student is extremely withdrawn or overly assertive? How do we proceed when we observe personal or culturally determined student behaviours that are not in accord with generally accepted early childhood practice?

Sharing these kinds of observations with students is both delicate and difficult. We struggle to find words that preserve self-esteem, maintain dignity, and are free from judgement. The following suggestions may be helpful in these tough and tender moments.

Assume Good Intentions

Students are generally motivated by good intentions. Especially when they are being observed, most work hard to translate their classroom knowledge into positive practical application. Whether their interactions with children are hesitant or overbearing, helpful or interfering, positively or negatively worded, the fact remains that they usually "come from a good place." For example, faculty who have extensive experience working with immigrant women for whom English is a second language have observed a tendency for

many of their students to:

- plan and offer more structured, teacher directed activities in preference to discovery, play-based learning activities;
- value the need to be liked by the children over the need to set limits;
- rely on physical interactions with children that might be described as "handling" rather than "touching."

Despite the fact that these approaches differ from more commonly accepted Canadian approaches, they are neither ill-intended nor ill-motivated. They are, simply, different. Our capacity to assume good intentions helps to reduce our own frustration or disappointment at the situation and refocuses our energy on the students.

The following conversation "openers" and questions may be helpful in sharing our observations with students and encouraging them to reconsider their intentions or their behaviours.

- I noticed that you...
- I overheard you say that...
- Tell me what you were thinking when...
- I'm interested in knowing what you were hoping when you...
- Were you aware that you...
- Did you notice his body language when you...
- How do you think Elsa might have felt about that story?

These kind of comments and questions lead more easily and naturally to a discussion of other options or choices that might be more helpful or more appropriate. At the same time, they offer faculty an opportunity to assume a learner role as we gain more information from the student's perspective and reflect on differences.

Extend Flexibility

Although many students will adapt readily to the practicum setting, some may be overzealous in their involvement while others may have difficulty in "finding their place." Just as the former group will benefit from our feedback to take a more thoughtful and reflective role as observers, the latter may benefit from an extension of their transition or orientation period. Obviously, our prior knowledge of students' styles, needs, and previous experiences will help us to assess the situation from an individual perspective and offer feedback that appropriately supports their success.

Support Systems

Where students are experiencing difficulties in practicum, the following suggestions may be helpful:

- visit more frequently and perhaps for shorter time periods;
- document the primary areas of concern clearly and concisely and review these with the student and sponsor staff;
- offer concrete examples of ways in which students can address, improve upon, or remedy the situation;
- develop a written plan of action detailing a "step by step" approach to reaching

agreed upon goals;

- acknowledge progress towards these goals;
- reinforce student strengths where these are demonstrated;
- model desired behaviours;
- encourage students to withdraw from direct involvement for short periods of time to observe and record;
- arrange for students to use designated times within the day to attend to written assignments. This may be particularly helpful for students with learning disabilities, writing difficulties, or more limited English language proficiency;
- request that sponsor staff review this written work to offer constructive comments or advice;
- assess whether student difficulties may be related to personality conflicts or cultural considerations;
- determine whether student progress is being thwarted by sponsor staff insensitivity, prejudice, or discrimination;
- initiate frequent exchanges among student, sponsor staff, and supervising faculty to openly and honestly discuss concerns and generate problem-solving approaches;
- arrange for other faculty to visit, observe, and confirm or question our assessment of the student and the situation.

The effectiveness of any of these supports will clearly depend on the student's ability to acknowledge a learner role, and the student's willingness to accept suggestions, ongoing feedback, or input. It will also depend in large measure on the sponsor staff's desire to co-operate and devote additional time and energy to encourage progress and success. Without clarification and confirmation that students and sponsors can commit themselves to this process, our facilitating role in promoting student growth and development will be substantially limited.

Bottom Lines

In spite of our best individual and collective efforts, we need to be mindful of bottom lines. Even where we have assumed good intentions, extended flexibility, put a variety of support systems in place, and attempted to mediate or resolve personal and/or cultural issues, there comes a time when difficult decisions need to be made.

Our capacity to extend flexibility must be balanced with our need to convey clear expectations. Here, we can help students understand the "readiness" factors involved. If students are so intimidated or overwhelmed by the experience, it may be in their best interests to consider the practicum as an extended observation and to reschedule a "working practicum" for a later date. This may be an appropriate response to a student who is experiencing culture shock or whose language abilities are insufficient to meet practicum expectations. Another helpful solution may be to extend the practicum, acknowledging the student's need to spend more and continuous time in a centre so that they may reach a comfort level that enables them to demonstrate their knowledge and skills. In certain situations, it may be necessary to counsel students to discontinue their studies within the program and devote time and energy to academic or English proficiency upgrading, life skills, or personal growth activities. Depending upon the specific circumstances, students may be invited to re-enter the program at a later date or advised to consider another field of study. This, of course, will depend upon whether the practicum is a first, mid-point, or final placement.

If it appears that prejudice or discrimination is either a contributing or central factor to

the student's inability to gain an appropriate comfort level, it may be appropriate to make alternate arrangements for a student to begin the practicum anew in another centre. In this case, the student, with our support, should be encouraged to share with sponsor staff examples and incidents they considered to be hurtful, offensive, or insulting. This will undoubtedly be an awkward experience for all involved. Should students feel too shy or intimidated to speak up, we can choose to speak on their behalf. This option will only be effective if we are respectful, diplomatic, and non-judgemental in our approach. Since it is unlikely that we will have been present at the times the student is referencing, we will need to clearly distinguish when we are expressing our own views, and when we are summarizing those of the student.

Our primary objective should focus on problem solving. This might take the form of expressing our regret over the situation that has developed and asking if there is anything we might do to resolve things and move forward. Are the student's perspectives valid? Are personal or cultural issues a factor? Is it possible that the student is overreacting or overly sensitive? Has there been a miscommunication or misunderstanding? If it becomes clear that there is no resolution, we can suggest that perhaps the best approach is to find another placement. Whatever the outcome, we should personally thank the sponsor staff for the time they have committed to discussing the issue and acknowledge this in a follow-up note.

If we believe that centre staff have, in fact, treated students unfairly or unjustly, we may or may not continue to request their sponsorship of student practica. This decision will ultimately rest on our understanding of the situation. Was this an unintended, unfortunate single incident? Was it exacerbated by other circumstances? Was it a reflection of bias, prejudice, or racist views that staff hold? Answers to these questions will assist us in determining to the best of our ability whether or not we place future students in this particular setting.

Prior to making any final decisions—especially where cultural values, practices, and expectations appear to be central to the situation—we are well advised to read Jim Greenman's piece in the ***Companion Resource, Alike and Different.*** In this provocative article, Greenman challenges us to reflect on and possibly reconsider our assumptions about what constitutes "good" or "bad" child development. Through brief but powerful anecdotes from child care centres, he describes a number of adult interactions and behaviours that most staff in the dominant culture would define as poor or unacceptable practice. Yet to the author, they represent attempts to maintain cultural continuity, to respond to the child in a caring and meaningful way, and to reinforce certain cultural values that many of us would support and even admire.

While this article is not related to practicum per se, its implications are immediate and obvious and bring us face to face with challenging questions that have been posed at various points through this Guide. How far can we or should we adjust to honour diversity? Are all behaviours and practices acceptable by virtue of the fact that they are culturally based? What guidelines can we use to help answer these questions?

In answer to the first question, we should strive to stretch as far as we can while maintaining our personal and professional integrity. In answer to the second, we should consider the context and strive to find a balance that considers personal, program, cultural, and community needs and realities. Students may be quiet or effusive, shy or outgoing, less flexible or more spontaneous. Nonetheless, we must find within them the attributes of warmth, sensitivity, caring, empathy, and other aspects of the affective domain that are consistently identified with effective early childhood practice. In answer to the third

question, students may have differing experiences and perspectives regarding child initiated/teacher directed learning, the degree to which individual or collective needs and rights should take precedence, and the role of adults in facilitating/controlling children's growth and development. Nonetheless, we must find within them the willingness to integrate and demonstrate the body of knowledge and skills that are at the root of well established, well respected early childhood principles and practices. Within this framework, we will discover the potential and the limits of our flexibility as well as our bottom lines.

Conclusion

In many ways, practicum in and of itself is all about bottom lines, albeit in a developmentally appropriate framework. It is a time and place for students to "put it all together" in terms of their personal attributes and qualities, their knowledge of early childhood theory and skillbase, their attitudes, values, and beliefs, and their ability to translate these into effective practice with children and sponsor staff.

The paucity of ***Suggested Materials and Activities*** related to this unit reflects in many ways the difficulty in ferreting out the part from the whole. At many levels, all of the ***Suggested Materials and Activities*** in this Guide are relevant to practicum and are worthy of our consideration. At other levels, the lack of particular materials in currently available literature suggests that practicum remains uncharted territory for further reflection and research. Perhaps its nature is so individualized, so open to perception, circumstances, and style, and so complex and interactional that it inhibits opening and defies closure.

When students do well, we rejoice in their success and—in at least some small measure—take pride in our role as their teachers, supporters, and mentors. When they experience difficulty, we search for ways to be helpful and—to some degree—despair in our inability to effect change.

So it is with our learner and leader role in diversity education. Success provides us with the reinforcement and motivation to continue our efforts and move forward, while challenges cause us to step back, reflect, and reconsider. Still, both kinds of experiences offer the potential for reaffirming our commitment to honour diversity in our programs, with our students, and for the children and families whose lives they will touch.

PRACTICUM
SUGGESTED MATERIALS AND ACTIVITIES

Classroom Strategies for Honouring Diversity	9.1
Enhancing the ECE Environment	9.2
Tuning in to Diversity	9.3
Contributing to Culturally Sensitive Child Care	9.4

CLASSROOM STRATEGIES FOR HONOURING DIVERSITY

How can adults in ECE programs strengthen children's understanding of and respect for diversity? The following strategies, with accompanying examples, provide a sample of ideas:

- Focus children's attention on ways in which human beings are both similar and different. For example: "Everybody everywhere has skin to protect their bodies, but our skins are different in colour. Let's look."

- Use open-ended, non-judgmental, and non-stereotyped communication. For example: "Some children live with a Mommy and a Daddy. Some children live alone with their Mom or alone with their Dad. Some children live with two Moms or two Dads."

- Help individual children construct a knowledgeable, positive self-identity and pride in cultural heritage. For example: "Thanks for showing me how you wrap a sari. Now I'll really have to practise to do it as well as you."

- Expand children's knowledge about diversity. For example: "Did you know that roti and bagels are different kinds of bread?"

- Assist children in critical-thinking skills. For example: "Do you think everyone does it that way?"

- Foster the development of empathy. For example: "How do you think the little girl in our story felt when the other children teased her?"

- Promote non-sexist learning. For example: "I can show you how to use the vise at the workbench, Sally."

- Set limits about hurtful or offensive behaviour. For example: "In our daycare, it's not okay to use those words when you are speaking about Chinese people."

- Use teachable moments to challenge stereotypes. For example: "Do you think all grandmothers have white hair and use a cane like the granny in this book?"

ENHANCING THE ECE ENVIRONMENT

Assume for the moment that you have been offered a staff position at your practicum centre. At the time of hiring, you have been asked to present a plan to the staff and board of the centre indentifying ways that the physical environment and program can be enhanced or enriched to teach children about diversity. Using the following questions as a guide, begin to create your plan.

PHYSICAL ENVIRONMENT

1. What materials or visual aids would you make or purchase to create an aesthetically pleasing, accurate representation of family and cultural diversity?

2. What might you change or add to the Parent Corner to make it more welcoming to families of diverse class, racial, cultural, or language backgrounds?

3. What resources would you add to the:

    - library
    - dramatic play area
    - block centre
    - science tables
    - manipulative/table toy shelves
    - music/movement centre

CHILDREN'S PROGRAM

1. Are there any adjustments/changes we might make in our schedules or routines to accommodate family or cultural diversity?

2. What adjustments/changes might we make to the format or content of our group circle times that would facilitate children's comfort levels and diversity education?

3. What field trips might we consider to expand children's knowledge of diversity?

4. What projects might we initiate with the children to engage them in activism on behalf of diversity and anti-bias goals?

OTHER SUGGESTIONS

Please note any other suggestions you have for ensuring that our centre reflects and honours the diversity of our children and their families, our staff, and our community.

TUNING IN TO DIVERSITY

1. Encourage students to work in pairs or small groups to identify the various ethnic, racial, linguistic, religious, lifestyle, family composition, or other kinds of diversity represented in their practicum setting.

   Where there appears to be a high degree of racial and/or cultural homogeneity in practicum settings, encourage students to focus on other kinds of diversity such as age, educational and socio-economic background, abilities, philosophical orientation, interests, etc.

2. List the diversities identifed by students on a flip chart or blackboard.

3. Give each student a small piece of paper and ask them to write four words which reflect or express their reaction to these diversities. Ask students to fold their papers, then collect them in a basket. Redistribute the folded papers so that each student receives a paper belonging to someone else.

4. Ask students to read the four words on their papers and list these on a flipchart or blackboard.

5. Discuss the reactions/responses. Are the words primarily positive? Negative? Which words were used most often? Least often? Which words characterize a response that is open? Closed? In what ways is this list likely to be similar to/different from that which might come from the neighbourhood, community, and larger society? What does the list tell us about the class as a whole? About individuals within the class?

6. Discuss how the words in the list shape/influence/determine our interactions with staff, children and parents?

CONTRIBUTING TO CULTURALLY SENSITIVE CHILD CARE

1. Create with the class, a list of personal and professional attributes or strengths that are key to providing culturally sensitive care.

   To start, you might list:

   - commitment to diversity education
   - curiosity about others
   - willingness to take risks and learn from mistakes
   - flexibility

   Add to the list until all student ideas have been identified and recognized.

2. In pairs or in small groups, ask students to discuss those attributes or strengths which they believe they possess, and also those where they may be not as strong.

3. Encourage students to work co-operatively in developing some concrete steps or actions that would help individuals "move forward" in these areas.

PART *three*

UNIT 10

Administration

Administration

Detailed Contents

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Introduction

In ECE pre-service training programs, administration frequently receives a limited amount of time and attention. Beginning teachers/caregivers are usually focused on refining knowledge and practical skills related to program delivery for children and families. Generally, it is more experienced staff who assume administration and management responsibilities after some time in the field, often acquiring knowledge and skills in an informal, "on the job" basis. At the same time as training programs have to prioritize material that is realistic and meaningful at a pre-service level, administrative complexities have increased as ECE is becoming less marginalized within the social services/educational sector. The dual challenge of limited preparation time and increased responsibility means that administrative expertise is frequently lacking for individual educators and the field as a whole.

Traditionally, most students enter ECE with interest and skills in the program side of our work. However, understanding of and skills in administration are important for all graduates. Administration often "makes or breaks" staff's efforts elsewhere in ECE settings. Whether or not students ultimately assume responsibility for administrative tasks, appreciation of their importance is a minimum requirement for responsible practice. In brief, administration encompasses:

- philosophy
- planning
- policies and procedures
- program or service management
- financial management
- community involvement
- accountability and liability
- review and evaluation

Beyond these general themes, particular details and tasks vary according to auspice and organization. For students who will eventually work in any early childhood environments, we can identify some generic goals for understanding diversity in relation to administration:

- to understand the importance of a philosophy statement that articulates the ways we value and acknowledge staff, children, families, and community;
- to recognize the role and importance of planning for furthering diversity goals;
- to define and consider appropriate sample anti-bias policies for ECE settings;
- to identify program and financial management procedures and strategies that reflect equity, inclusion, and empowerment principles;
- to understand the role of review and evaluation in supporting diversity goals and policies;
- to recognize key accountability issues in relation to specific ECE programs and the field as a whole.

In the context of this Guide, a detailed review of diversity and administration is more likely to occur in post-basic courses and/or special in-service workshops for those already working in this area. For pre-service instructors, a general review will provide a more realistic match with the time and content restrictions that are present in current ECE training. In striking a balance between what is possible and what is needed, we can encourage a stronger focus on administrative issues, while acknowledging that detailed attention is likely to occur in a post-basic framework for some time to come.

Administration, Management, and Change

In whatever context administration is addressed, we can begin our consideration of diversity implications by exploring concepts and definitions for administration, management, and change. For this discussion, we will draw primarily from two excellent sources:

1. *INFORM Guide: An Administration Manual for Non-Profit Child Care in B.C.*, Child Care Inform, Westcoast Child Care Resource Centre. Vancouver, 1994.
2. ***Multiculturalism at Work: A Guide to Organizational Change*** (from the YWCA of Metro Toronto), one of our ***Companion Resources.***

INFORM Guide offers a step by step overview of adminstration and management. While "non-profit" and "child care" are only part of the spectrum of ECE programs, much of the *INFORM Guide* is relevant beyond these parameters and can assist and contribute to our more general discussion here. ***Multiculturalism at Work*** focuses on fostering organizational change to achieve multicultural and anti-racist goals within a social service agency and provides inspiration and concrete guidance for our exploration of diversity and administration in ECE.

From the *INFORM Guide*, the following definitions can focus our beginning discussion:

> The tasks and activities necessary to operate and deliver a child care service are commonly defined as *administration.* These tasks include keeping records of actions ranging from routine transactions to important decisions. *Management* comprises the leadership, decision making, and supervision necessary to accomplish the administrative tasks and deliver the service (p.3).

Much of administration and management is defined and organized according to the policies and procedures by which we translate our vision and philosophy into everyday reality. Again, from the *INFORM Guide*:

> Written policies and procedures are an important part of child care work, especially where the safety and well-being of the children are affected. A *policy* is a general rule that covers a particular issue or situation. A *procedure* refers to the specific steps that one must take to ensure that the general rule is followed. In other words, the policy tells you what to do, the procedures tell you how to do it (p.5).

The *INFORM Guide* outlines information for and responsibilities of non-profit child care programs in the following areas:

- organization (of a non-profit)
- regulation and licensing
- health and safety
- program planning and review
- legal liability
- personnel
- facilities
- financial management
- community relations

As we consider these areas from the perspective of diversity, we can draw on ***Multiculturalism at Work's*** analysis of steps and stages for undertaking change. ***Suggested Materials and Activities #10.1, "Multiculturalism at Work: A Process for Managing Change,"*** adapted from the YWCA's model, provides guidance on the "why

and how" of change at program, personnel, and organization/structural levels. Within this manual, extensive consideration is given to the *process* of change, along with specific *content* examples.

Suggested Materials and Activities #10.2, "Diversity and Administration in ECE," outlines priorities for and dimensions of change for people, programs, and systems. This handout provides a framework for the rest of this Unit. As we explore planning, policies, and procedures, etc. in more detail, our first focus is on children's and families' needs, then staffing, then organizational issues. ***Suggested Materials and Activities #10.3, "Addressing Diversity Issues within Administration,"*** provides students with an opportunity to identify issues and strategies from their own knowledge and experience. Further discussion or assignments can focus on specific areas of administration in general or issues related to particular areas of diversity.

Philosophy

Before proceeding with concrete plans, steps, and details of administration, early childhood educators—individually and/or within staff teams—need to reflect upon and define their philosophy. From this base, educators can then make administrative and program choices that are consistent and mutually reinforcing.

In the short term, programs can operate by attending to ongoing daily tasks and activities. In the long term however, truly successful programs are propelled by vision, philosophy, and leadership. In part, these "loftier" themes are usually reflected in program philosophy statements. For example, the following philosophy statement demonstrates the ways in which staff, children, and families are valued within a program. It also speaks to the role of the program in and for the community.

> At XYZ centre, we believe that:
>
> **Children** are entitled to environments and opportunities that foster positive emotional, social, cognitive, and physical development and that value inclusivity, multiculturalism, interdependence, and dignity.
> **Parents** are entitled to be involved in a meaningful way in their families' child care experience and deserve assurance of quality care for their children while they are involved in work commitments or educational and/or personal fulfilment.
> **Staff** are entitled to a working environment which recognizes and respects their training, skill, and commitment to child care and which demonstrates this through respectful communication and personnel policies.
> The **Centre** enhances the lives of children, their families and the community by providing a caring, supportive, and vital community service (*INFORM Guide,* p.165).

Within ECE, we can draw from a range of resources to help us clarify individual and program philosophies. ***Suggested Materials and Activities #10.4, "Guiding Principles for Quality Child Care in Canada,"*** and ***#10.5, "Ethics in Childhood Education: A Questions of Values,"*** illustrate broad philosophical perspectives that help to identify considerations and choices for individual programs and practitioners.

As we develop philosophy statements, we need to reflect on the following questions:

- How are issues of ECE quality, affordability, and accessability affected by diversity considerations?
- How do issues of culturally responsive care and respect for different family values and practices relate to questions of children's rights?
- Philosophically, how do we reconcile conflicting values and beliefs between individual, family, and group rights and responsibilities?
- How do we see our role in terms of advocacy and activism on diversity issues when parents and/or colleagues do not agree?

These questions highlight the reality of ethical dilemmas and the fact that there are no simple answers in developing and defining philosophy statements. Early childhood educators may wish to explore areas where they feel they have "bottom lines" and consider how and when circumstances and competing perspectives would affect their choices and decisions. As stated in ***Suggested Materials and Activities #10.5***, we can participate in:

> ...a shift away from the value of *being right* to a value on professionals *being aware* of the process of determining right action and taking personal responsibility for their conduct (Ricks and Griffin 1994, p.27).

While a focus on progress means that an anti-bias ECE philosophy will always include the potential for change, educators will find it valuable to define a philosophy statement. This will provide a solid base for planning and other administrative decisions.

Planning

Planning, as a function of administration, involves understanding needs, setting goals, and developing implementation strategies. It includes communicating with and involving all participants, including "clients," service providers, and/or decision-makers. To bring the planning process full circle, it also incorporates feedback, review, and evaluation. On page 48 of ***Multiculturalism at Work*** we learn about "Successful Planning for Multicultural Change," where approaches and strategies for change are identified. During in-class discussion, participants can compare these general ideas about planning with their notes from the planning section of ***Suggested Materials and Activities #10.3***.

Beyond a first look at planning, page 19, "Purposes of Needs Assessment," from ***Companion Resource, Multiculturalism at Work,*** offers information on the beginning steps in the planning process. A needs assessment grounds our planning in objective reality and may include: interviews with or questionnaires from current or potential clients; a literature review; discussion with community groups and advocates; and communication with similar programs or services already addressing diversity issues. In addition, information from staff and/or volunteers is another important component in determining needs and issues.

Suggested Materials and Activities #10.6, "Urban Child Care: Survey Responses," and ***#10.7, "Towards Exceptional Health Care,"*** provide examples from ECE literature and research on First Nations and special needs issues and concerns. In ***Further Readings and Resources, Mock (1986)***, offers a review and discussion of minority families' child care needs. Ideas and information provided in these materials can contribute to our assessment of needs and inform our planning to address diversity.

Once needs have been explored and clarified, we can then begin to define and prioritize goals and objectives. ***Multiculturalism at Work's*** page 39, "Goal Setting," identifies key questions for placing goals in context for a specific organization or program. As we articulate goals, which are general statements, and objectives, which represent measurable steps for achieving goals, we increase the likelihood of success by identifying our strengths, limitations, and potential. Goals and objectives need to be practical and realistic, as well as demonstrate our commitment to tackling "the hard issues" in both the short and long term.

In developing goals and objectives, we can consider some general guidelines for our own program or organization. Such guidelines can be found in our ***Companion Resources, Derman-Sparks (1989)***, Chapter Twelve, and ***York (1991)***, Chapter Three. Part One of this Guide also offers suggestions to consider.

In planning for change to meet our goals, it is important to examine our current practice. ***Suggested Materials and Activities #10.8, "Anti-Bias ECE Organizational Checklist,"*** can help us identify what is currently working well, what is missing, and what can be improved in key organizational and program areas. As we consider other areas of administration and management, we will identify needs and strategies in more detail. In this regard, we can use page 142 of ***Multiculturalism at Work,*** "Developmental Planning Worksheet," to specify and refine our planning and implement strategies.

Policies and Procedures

Policies and procedures should reflect a program's philosophy and arise from the planning process. The *INFORM Guide* provides the following description:

> In a child care setting, the board of directors, together with the staff, is responsible for establishing policies and procedures that govern two principal areas: the provision of the child care service and the general operation of the organization. Examples of policies and procedures governing the child care service would include those covering:
>
> - hours of operation
> - the children's program
> - child and employee safety
> - fee payment
> - admission and withdrawal
> - drop off and pick up
>
> General organizational policies and procedures would address:
>
> - personnel policies and procedures
> - finances
> - organizational and decision-making structure
>
> While staff are generally responsible for many of the daily tasks that fulfil the program's purpose, the board must keep track of the program's operations to ensure that its decisions are being properly carried out (p.17).

In each of these areas, we can consider the implications of inclusive, respectful, responsive

practice that addresses diversity issues. For instance, in relation to "hours of operation," comments from the Urban Native Child Care Survey ***(Suggested Materials and Activities #10.6)*** indicated the need for extended hours. In ***Suggested Materials and Activities #10.7***, issues related to "fee payment" are identified, highlighting both difficulties and options for improvement regarding government special needs funding. In each of these cases, both policies and procedures may be affected if a child care program implements change.

In order to facilitate a comprehensive application of an anti-bias ECE philosophy and a thoughtful review of implications, child care programs may choose to develop a general Diversity Policy statement. At different stages in the development process, such a policy can serve several purposes:

- as a catalyst for research and discussion;
- as a basis for planning and evaluation;
- as a statement of principle for informing new families and staff.

Development of a Diversity Policy is often a central goal when child care and early education programs begin to consider anti-bias issues. While unwritten procedures and practices may already be in place, this does not preclude the value of developing a written statement. Well documented policies and procedures that flow from a policy clarify commitments, expectations, and consequences, and provide consistency over time. ***Suggested Materials and Activities #10.9, "Sample ECE Diversity Policy,"*** outlines a sample policy. An example of a procedure that could be used to implement point #5 of this policy is found in ***Suggested Materials and Activities #10.10, "Sample Procedure: Addressing Discrimination."*** For each ECE program, policy and procedures will need to be tailored very specifically to suit the program's structure, setting, and overall goals. Instructors and students can review and discuss ***Suggested Materials and Activities #10.9*** and ***10.10*** from their personal perspectives and consider what modifications or refinements might be needed to suit specific programs.

Program Management

In other sections of this Guide, we have reviewed goals and strategies for addressing diversity throughout various areas of ECE program and service delivery. Here we approach program questions from the perspective of implementation and managing change. How do we put our plans into practice? Who is responsible for what by when? Are the parts working together as a whole, or are there gaps or difficulties? Management involves anticipation, coordination, communication, and responding to the unexpected—often all at the same time!

While all aspects of a program must function together to create a working whole, we will follow the outline of components of program management identified in ***Suggested Materials and Activities #10.3*** and begin our discussion with enrolment. After all, if there are no children and families, there cannot be a program!

Enrolment

Outreach and enrolment need to be considered from the point of view of equity and appropriateness. How do we inform the community of our services? Who do we and

who we attract from across the diversity spectrum, and why? How might our program change to better serve all families in the community? Key to responding to these questions is the philosophy of family-centred care. Is our attitude one of "these are our program's hours, structure, and requirements—and we can't change them." Or do we consider whether our program is the most suitable and helpful to meet the needs of families from diverse backgrounds? When we maintain our focus on families' needs as primary, we are better able to embrace a flexible and problem-solving approach within the child care reality. This, in turn, may impact on issues related to enrolment. If a certain type of program is no longer needed, we can try to adapt to new needs. Having done things one way in the past does not mean we cannot change and serve families and communities in new ways with support from the broader child care community.

Personnel

In applying a flexible and problem-solving approach to personnel issues, we can consider some key questions from our ***"Organizational Checklist"*** (***Suggested Materials and Activities #10.8***).

- Does our administrative staff, program staff, and volunteers reflect the diverse make-up of our program and community?
- Are staff and volunteers from minority groups fairly represented at all levels of our organization?
- Does our personnel policy address diversity issues such as leave for religious observances other than Christian statutory holidays?
- Does pre-service and in-service training, and ongoing staff and volunteer professional development, support all personnel in understanding and promoting anti-bias practices and programming?

Multiculturalism at Work's pages 79-80, "Affirmative Action," offer information and discussion about affirmative action. ***Suggested Materials and Activities #10.11, "Disability and Human Rights,"*** provides guidelines for considering the rights and responsibilities of employees with special needs. These materials help us understand some of the potential and some of the practical implications of hiring and promoting staff to reflect diversity on a more equitable basis.

Once there is greater diversity among program personnel—staff or volunteers—we need to review and consider our personnel policies and procedures from the perspective of equity, inclusion, and empowerment. Holiday leave, as indicated above, is but one example; differential pay rates for single parents, subsidized health benefits for employees with disabilities, and "flex-time" arrangements are further examples of areas where personnel policies can address differences in opportunity and privilege arising from diversity. While some of these examples may not be relevant in a particular ECE setting, they do, however, provide food for thought concerning personnel issues in general.

Staff training and support are critical issues in all ECE settings. Very few staff or volunteers have had opportunities for conflict resolution, cross-cultural, gender equity, or anti-racist training, let alone anti-bias training, which brings together a range of diversity issues and strategies. ***Suggested Materials and Activities #10.12, "What Should Training Do?"*** addresses training questions from a management perspective: "Honouring Diversity: Problems and Possibilities for Staff and Organization" in ***Companion Resource, Alike and Different,*** offers excellent insights on content and process considerations, not only for formal training, but for ongoing staff communication. Other references, particularly from

the "Self-Awareness and Interpersonal Skills" Unit and from "The Teaching and Learning Process" (Part Two) of this Guide, provide additional direction for training and staff development content.

Facilities and Equipment

In considering facilities and equipment, we can draw from the *INFORM Guide* for general guidelines:

> A child care (or ECE facility) should provide a setting that:
> • is functional for all occupants and makes life easier, better and more productive;
> • reflects changing conditions;
> • contributes to a sense of aesthetic harmony; and
> • provides a safe environment for children and adults (p.109).

The principles of respect and inclusion require that the physical environment of ECE programs must reflect diversity. Specific ideas for these kinds of changes are found in the "Program Planning and Implementation" Unit of this Guide.

Information and Records

Within program management, we share and gather information and maintain records. Both functions are critical to service delivery and organizational effectiveness. ***Suggested Materials and Activities #10.13, "Information, Communication, and Record-Keeping: Considerations That Honour Diversity,"*** highlights information issues concerning children and families. An additional area where diversity considerations apply is in relation to personnel record-keeping. Within ***Suggested Materials and Activities #10.10,*** we see the need to keep records of incidents of bias or discrimination and the intervention and follow-up that is undertaken. Both these materials illustrate some of the areas where we need to re-think information and records keeping in light of diversity.

Diversity and Management

Issues of diversity often cause us to challenge and rethink some of our values, goals, priorities, and practices. From an administrative perspective, this means that once we have established where we want to make changes, we then plan, manage, and monitor the changes in a manner that is respectful of the people and process involved. Without good management and monitoring, it is possible to create the opposite of our intention to support and honour diversity. Addressing diversity issues can sometimes lead to divisions and disagreements, so the management of the change process requires ongoing critical thinking and problem solving.

In ***Companion Resource, Alike and Different,*** author Jim Greenman outlines thoughts about "Diversity and Conflict: The World Will Never Sing in Perfect Harmony." As part of our understanding of and commitment to anti-bias work, we recognize that it is not diversity itself that creates difficulties. Instead, it is often our lack of skills in handling differences or the presence of deep-seated resistance to addressing inequality, unfairness, and discrimination that is the problem. Therefore, as we undertake program change, we need to recognize potential problems, challenges, and the full implications of our efforts.

Financial Management

While financial management systems are not likely to be directly affected by diversity considerations, new or expanded program priorities will have implications for income and expenses in either the short or long term.

Income implications might include:

- sliding scale fees for families with different incomes;
- different government subsidized fee rates for children with disabilities;
- fundraising and/or grants to meet the needs of specific children and families or to achieve overall diversity goals.

Expense implications might include:

- translation costs for outreach information, general forms, and notices;
- interpretation expenses for enrolment interviews, parent meetings, information sharing, and/or emergency communication;
- facilities renovation or upgrading to accommodate special needs requirements;
- materials and equipment purchases—both consumables such as food and art supplies, and permanent anti-bias multilingual, multiracial, and multicultural resources and materials;
- personnel expenses for anti-bias professional development training and related substitute costs; for other salary and benefit provisions such as extended medical leaves; or for payment bonuses for multilingual staff.

When considering income and expense implications we need to plan carefully to ensure that appropriate budgeting supports our goals and initiatives. This means that some plans will need to be "phased in" or fundraised for, while others may be implemented easily and in the short term. Overall, we need to carry our commitment to diversity into "dollars and cents" and think creatively about how to support change, rather than assuming that we cannot find funds to support what we want to do.

Community Involvement

From a diversity perspective, community involvement helps to ensure guidance, authenticity, and feedback with regard to numerous aspects of a child care service.

With regard to program content, the experience of meeting people representative of different backgrounds and perspectives counteracts stereotypes and provides "real life" learning and interaction. Such opportunities are both means and ends for diversity education—furthering children's comfort level with and understanding of human similarities and differences.

Beyond input to daily programming, we can consider ways and means to maximize community involvement. We can:

- be proactive in building relationships with a wide variety of individuals and

groups in our immediate neighbourhood;
- encourage reciprocal visits between the centre and community organizations;
- recruit board and committee members from a wide variety of backgrounds;
- participate in community events;
- seek funding for special programming initiatives.

Such efforts are vital to anti-bias work, since we do not have to have all the answers ourselves. Instead, we can draw on many partners in creating authentic, relevant, and effective diversity education. (See ***Appendix Two*** for community contact suggestions.)

Accountability Issues

Programs for children are governed by various acts, regulations, and statutes. In British Columbia, programs may come under the jurisdiction of the Community Care Facilities Act and Child Care Regulation, the School Act, various federal, provincial, and municipal building code and health regulations, and provisions for child protection under the Family and Child Service Act. In general, programs are responsible for complying with legal requirements in the areas of:

- health and safety of children, including emergency procedures;
- qualification and performance of staff;
- program content and standards;
- facility suitability and maintenance.

General and Program-Specific Accountability

Beyond broad legal requirements, accountability and liability are not just a matter of laws and rules governing programs in general. Each program has its own policies and standards that specify agreements between staff, parents, the decision-making body such as a board, and in some settings, unions or staff associations.

Diversity issues affect both the general and program-specific level of accountability and liability . How and why have legal requirements been established? Whose "vision" do they represent and serve? How and by whom are they are interpreted and administered? Within individual programs, similar questions apply. How have the overall structure, goals, policies, and practices been formulated and implemented? Where do issues of liability and accountability arise? While much within the Canadian child care and early education field reflects carefully formulated rules and policies with the intention of strengthening fair, flexible, and appropriate practice, we still need to regularly ask, whose vision and interests are being served by the status quo?

Comparative Perspectives

One avenue instructors and students can use for considering accountability issues in programs is to explore how ECE is organized and implemented in other countries. Such study will reveal a very broad range of legal and social systems, as well as program organization and implementation norms. What is and is not regulated and why reveals a great deal of comparative developmental history in our field and provides clues about the underlying values, beliefs, and priorities of different peoples. Such an international

comparison helps us to see the relative nature of our own rules and practices. It also provides us with a source of concrete choices to learn and draw from when considering alternatives.

Another obvious source of information for alternatives is families and colleagues in our programs and our communities. As the immediate constituency for our services, they can provide a voice for minority issues and concerns that may not be heard or acted upon within the mainstream of ECE, either in other countries or in Canada.

Clarifying Rights and Responsibilities

It is important to consider how effectively we communicate about issues that have accountability/liability implications. Do all families understand their rights and responsibilities? Are they familiar with regulations and standards for "quality" programs? Do they know what they can expect from particular programs and staff? Do they know how they can participate to influence change? Similarly, do our policies and procedures ensure that we are not neglecting or overlooking information or expectations that may prove vital in circumstances related to liability? An example of this would be if language barriers result in incorrect or incomplete information about a child's medical history, such as the presence of serious allergies. These pragmatic communication concerns need to be addressed as part of our overall attention to diversity and administration.

Accountability and Anti-Bias Goals

In ascribing to a proactive, anti-bias, and inclusive approach, we are accountable to a goal and an ideal—that of ensuring that our practice honours diversity. Within this framework, accountability includes addressing the following questions.

- Are we taking active steps to learn about, include, and support diversity?
- As professionals in ECE, are we contributing to our field's overall efforts towards honouring diversity?
- Beyond the borders of our immediate program, community, and place in the educational spectrum, have we found ways to contribute to human rights, anti-bias, and social justice goals?

As stated in the Unit on "Health, Safety, and Nutrition," we do not need to shoulder all the burdens of the world. However, our ability to empower ourselves and others around us to think critically and constructively about issues that affect children and families, and to resist apathy or despair while we "think globally and act locally," represents the type of practice we are trying to encourage and model for children. Whatever strategies we undertake—having a box for the foodbank in our centre, involving our children in collecting for UNICEF, adopting a seniors' home and developing intergenerational programming, participating with colleagues, parents, and children in political processes, along with our daily programming choices that reflect diversity—demonstrate the capacity to create positive change at individual, collective, and global levels. As such, this represents accountability to our anti-bias goals. As well, it constitutes leadership—a central aspect of administration.

Discussion of broad-based leadership strategies and responsibilities can be found in the ***Multicultural Journal Companion Resource*** article, "The Child as Parent to the World."

Chapter Six in the ***Chud/Fahlman Companion Resource*** speaks to these issues, as does Derman-Sparks in ***Anti-Bias Curriculum*** in the section on activism and children.

Review and Evaluation

As we plan, do, and then review and evaluate, we create a full circle in a self-renewing process. As noted in the *INFORM Guide*, a review provides information about:

- what has actually happened;
- whether previous plans were carried out; and
- whether the results were worthwhile (p.174).

Suggested Materials and Activities #10.14, "Purposes of Evaluation," considers some of the general purposes of assessment and is particularly relevant for examining our progress towards honouring diversity.

Review: Why, How, When, What, and With Whom

The reason we undertake a review of diversity issues in ECE settings is to gather data about how our intentions, actions, and results connect, and whether or not they are successful in relation to our anti-bias goals.

When we consider *how* to plan and carry out a review, process considerations are key. The more that people are involved in establishing the goals and process of a review and participate in it, the more likely they are to commit to the outcomes and follow-up. Good documentation of each step also helps to ensure that all concerned understand the relationship between diversity goals, process, and results. In choosing methodology for a review, the *INFORM Guide* suggests:

> The most efficient way of collecting information for a program review combines a written questionnaire survey and group discussion. A questionnaire can collect a breadth of information about people's perceptions of the program, while group discussions will add greater depth of analysis.
>
> Closed ended questions—such and yes and no questions, check-lists, and rating scales—make it easier to compile and report the results of a survey. Although closed ended questions limit the kind of responses possible, you can make up for this by asking for additional written comments and through discussion of the survey results.
>
> Your program's goals and objectives should form the core of the program review standards and criteria. Make sure your review questions ask for answers that can be compared to the review criteria. Break up any complex questions so that they deal with only one issue at a time. Pilot test your questions to make sure they are clear (p.177).

When a review is appropriate depends very much on individual programs. In terms of diversity, many programs may wish to develop an initial, or "pre" evaluation process, as part of establishing or revising diversity goals, policy, and objectives. The ***"Anti-Bias ECE Organizational Checklist" (Suggested Materials and Activities #10.8)*** is an example

of a questionnaire that could form part of such a review. Beyond this type of evaluation that contributes to the planning process, the *INFORM Guide* notes:

> Some programs may only begin a program review when they have a sense that something is not working as well as it should. Others conduct a routine comprehensive annual review. If you review your program only when something is problematic, the process becomes a fearful activity that everyone will want to avoid. Program review should tell you what is working well in your program, not just what needs improvement (p.175).

These thoughts have particular applicability to diversity and anti-bias reviews, since the overall topic includes such potentially loaded or controversial issues and can create significant anxiety.

What to consider in a review needs to relate to specific goals and objectives of a program, including particular strategies and, where relevant, the timelines when they were to be undertaken. Examples of general multicultural or anti-bias checklists include ***Suggested Materials and Activities #10.8***; the assessment chart in Houston's article on page 68 in ***Companion Resource, Multiculturalism Journal***; page 136A in ***Companion Resource, Developing Roots and Wings;*** and "What Are We Really Saying to Children?" in ***Companion Resource, Alike and Different. Suggested Materials and Activities #10.15, "Recommended Practices Checklist,"*** provides a checklist for programs serving children with disabilities, and ***#10.16, "Male Involvement Profile,"*** provides a way to assess how well we involve males in their children's ECE experiences. All of these help us think concurrently about goals and objectives, and about evaluation. They provide examples of dimensions of anti-bias change in all aspects of our programming, not just in materials, curriculum, or special events!

When we consider *who* to involve in a review, we can identify who might design it, implement it, participate in giving feedback, and compile, analyze, and present results. As indicated above, most reviews will combine the use of checklists with interview and discussion components. In each phase—design, implementation, participation, and analysis—many programs may wish to involve supervisory personnel/decision makers, staff/volunteers, parents, and possibly community members. Observations of children and adult/child interactions may also be part of the implementation phase. All potential participants have different viewpoints or perspectives, responsibilities and roles, and a unique "stake" in processes and outcomes. Ideally, this means that representatives from each group should be involved in each step.

Handling Differences

In the review process, we need to acknowledge and be prepared for differences or difficulties that may arise along the way. ***Companion Resource, Multiculturalism at Work,*** pages 150-151 and pages 98-106, "Principles of Addressing Criticism and Resistance" and "Anticipating Resistance," offer constructive suggestions for anticipating, analyzing, and responding effectively to issues arising in the review process, as does much of the content in the "Self-Awareness and Interpersonal Skills" Unit.

Handling Successes

It is important to stop, celebrate, and be inspired by our successes. Often we can be so busy problem solving that we do not recognize or appreciate what we are doing well! ***Companion Resource, Multiculturalism at Work,*** pages 133-35, "Naming Some Indicators of Success," helps us to recognize achievements and to consider ideas for where we may want to prioritize our next steps or goals. This brings us full circle—as our review helps us to move forward in planning and doing. As we undertake reporting and follow-up from evaluations, we can use data as the basis for creating further change and for supporting and maintaining what is working well.

Conclusion

When we link honouring diversity with administration considerations, we help ensure that our hopes and goals are supported in both the short and long term. When we embed an anti-bias perspective in planning, policies, procedures, practices, and evaluation, we make a commitment that goes beyond the diligence and dedication of individual staff or the interest and concern of a particular parent or community group. In exploring this topic with students, we can highlight this potential for making enduring, rather than transitory, change.

As we extend our understanding of diversity and administrative change both within and beyond the confines of our classrooms, ***Suggested Materials and Activities #10.17, "Multicultural ECE: From Idea to Reality,"*** (drawn from the article of the same name in the ***Multiculturalism Journal Companion Resource***) offers a framework for identifying needs, outcomes, and action. Instructors and students can review the ideas and suggestions, use the blank side of the form to create a personal blueprint for discussion, then consider projects the class might undertake individually or in groups. As a self-generated assignment, this activity parallels our goals for children in anti-bias curriculum and demonstrates that self-awareness, critical thinking, and activism are at the heart of honouring diversity.

ADMINISTRATION
Further Readings and References

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ADMINISTRATION
SUGGESTED MATERIALS AND ACTIVITIES

Multiculturalism at Work: A Model for Managing Change	10.1
Diversity and Administration in ECE	10.2
Addressing Diversity Issues within Administration	10.3
Guiding Principles for Quality Child Care in Canada	10.4
Ethics in Childhood Education: A Question of Values	10.5
Urban Native Child Care: Survey Responses	10.6
Towards Exceptional Health Care	10.7
Anti-Bias ECE Organizational Checklist	10.8
Sample ECE Diversity Policy	10.9
Sample Procedure: Addressing Discrimination	10.10
Disability and Human Rights	10.11
What Should Training Do?	10.12
Information, Communication, and Record-Keeping Considerations That Honour Diversity	10.13
Purposes of Evaluation	10.14
Recommended Practices List	10.15
Male Involvement Profile	10.16
Multicultural ECE: From Idea to Reality	10.17

MULTICULTURALISM AT WORK:
A PROCESS FOR MANAGING CHANGE

1. WHY CHANGE: Understanding & Accepting the Need for Change

- identifying external environmental factors
- identifying internal factors
- understanding the connections

2. ASSESSING THE SITUATION: What Do You Need to Know?

- clarifying purposes
- pinpointing information needs
- identifying sources
- developing approaches
- designating responsibility
- involving people

3. SETTING SOME GOALS: Changing to What?

- identifying measures of success
- identifying obstacles/ supports
- setting some goals
- identifying current and desired approach to multicultural community

4. MAKING A PLAN: Organizing for Change

- considering strategies, resources, responsibilities, accountability
- creating conditions for success
- making a plan

5. IMPLEMENTATION: Taking Action

- implementing some changes in: training, staffing, programs & services, materials & communications
- put some plans into long term practice

6. ADDRESSING RESISTANCE: Enlisting Support

- anticipating
- analyzing
- acting effectively

7. EVALUATION & NEXT STEPS

- implementing changes in: needs assessment, throughout implementation, periodic evaluations before starting anything new

Adapted from Thomas, Barb. 1987. *Multiculturalism at Work: A Guide to Organization Change*. Toronto ON: YWCA of Metro Toronto. (p.119) Reprinted with permission.

DIVERSITY AND ADMINISTRATION IN ECE

Addressing diversity within administration involves people, programs, children, and systems. As we undertake change, our first focus is on people: the needs and priorities of families, then those of staff and volunteers. Program, organizational, and systems changes flow from these needs and priorities, while also reflecting general anti-bias goals and principles.

Administrative Tasks:

Planning

Review and Evaluation

Liability and Accountability

Diversity Focus:

Services for Children and Families
- more inclusive of, and responsive to minority families' needs and priorities
- more anti-bias program content for all participants
- more information and clarification for families about program goals, structure, policies, content, and potential

Staff and Volunteers
- affirmative action for minority staff and volunteers
- anti-bias training and support for all staff and volunteers
- progressive personnel policies and procedures

Organization Administration and Management
- definable anti-bias policy and goals
- organizational change to reflect policy and goals
- regular review of progress toward goals

Policies and Procedures

Program or Service Management

Community Involvement

Financial Management

ADDRESSING DIVERSITY ISSUES WITHIN ADMINISTRATION

Pro-diversity and anti-bias philosophies impact on all aspect of ECE—including adminstration. Consider the following areas of administration and brainstorm ideas for issues and strategies under each heading.

Administration	**Issues**	**Strategies**
Planning		
Policies and Procedures		
Program Management • enrolment • personnel • facilities & equipment • information & records • program or service delivery		
Financial Management		
Community Involvement		
Accountability and Liability		
Review and Evaluation		

Guiding Principles for Quality Child Care In Canada

as developed at the National Forum on Child Care

This forum provided an opportunity to share common understandings and to acknowledge differences with regard to guiding principles for a national child care system. Participants drafted this shared understanding with a focus on what is achievable in Canada today.

There was wide agreement on broad guiding principles for a national child care system in Canada. At the same time, it is recognized that auspice, regulation and funding are contextual factors that impact on affordability, quality, availability and accountability. It is clear that these contextual factors require further discussion and work. The Canadian Child Care Federation and the Child Care Advocacy Association of Canada will continue to work together on these issues as we move towards a national child care system.

Shared Values

- Children have first call on society's resources.
- Canadians have a collective responsibility for the care and development of all children.
- Every child has a right to quality child care.
- Quality child care is good for everyone — children, families and communities. It is a social and economic investment for Canada.
- Parents have primary responsibility for their children. The child care system has a responsibility to support parents.
- Early childhood care and education are valuable contributions to society.
- The child care system has a responsibility to promote equality and diversity.
- A quality child care system reflects the needs, interests and cultures of communities.
- All levels of government have responsibility to ensure delivery of quality child care services within a comprehensive and supportive family policy framework.

Affordability

We are committed to an **affordable** child care system where:

- All children have access to high quality child care regardless of family income, parental employment status or geographical location.
- Appropriate services and funding are available so that cost is not a barrier to participation.
- Child care programs are funded from government revenues and parent fees based on a sliding scale that realistically reflects family income.
- Affordability is not attained at the expense of quality.

Quality

We are committed to a high **quality** child care system where:

- Environments for children support optimal emotional, social, spiritual, intellectual and physical development.
- The best current knowledge of ECCE theory and practice is reflected.
- Inclusivity and diversity are honoured.
- Parent involvement is encouraged and respected.
- Education and specialized training in child development are essential.
- Caring for a living is recognized as a profession.
- Salaries, benefits and working conditions reflect the responsibility of caring for a living.
- Ongoing research informs the child care system.

Availability and Accessibility

We are committed to an **available and accessible** child care system where:

- There is equitable access to a comprehensive range of high quality child care services that meets the needs of children, families and communities in each province and territory and for aboriginal peoples.
- A broader range of policies support families and allow parents to make choices that promote the harmonization of work and family responsibilities.
- National principles ensure equitable access to a range of high quality child care services and cost-sharing mechanisms that are sensitive to the provincial/territorial/aboriginal/local governments' abilities to contribute.
- A broader range of child care services is developed in partnership with parents, governments and community, education, child care and social services.

Accountability

We are committed to an **accountable** child care system where:

- Parents, families, communities, governments, training institutions, employers, unions, child care associations and child care providers share responsibility for a quality child care system.
- Federal/provincial/territorial/aboriginal/local governments are accountable to the public for their decision-making and spending and for ensuring quality in child care services.
- Provincial/territorial/aboriginal governments ensure planning and coordination of a service-delivery system, which includes regulation, monitoring and enforcement with community input.
- A coordinated federal legislative framework ensures comprehensive, high quality services that are available, accessible and affordable. ◆

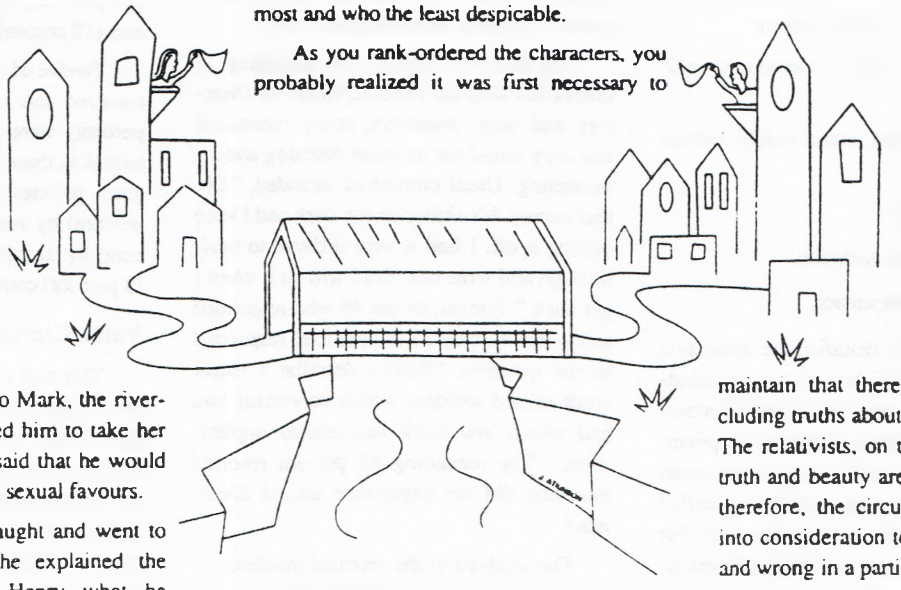
Source: *Interaction*, Summer 1994. (p.5) Canadian Child Care Federation.

Ethics in Childhood Education:

A Question of Values

by Frances Ricks and Sandra Griffin

Marion and Charles were young lovers who lived in neighbouring villages. Their villages were separated by a wide river that was spanned by a wooden, covered bridge. Each day after work they met and spent evening hours walking, talking, and enjoying each other's company while their fondness for each other grew. Eventually they proclaimed their love and pledged themselves to marry as soon as possible. In the spring as the snows were melting, the river overflowed and became so swift it washed out the bridge. Sadly, the lovers were parted; the rebuilding of the bridge was no small task or cost to the village. It would take months!!



After what seemed "forever," Marion became desperate to be with Charles. They waved at each other daily, appearing like two small dots with handkerchiefs popping on top like small kernels of popcorn. In her frustration, Marion went to Mark, the riverboat captain, and asked him to take her to the other side. He said that he would do this in exchange for sexual favours.

Marion was distraught and went to her friend, Henry. She explained the situation and asked Henry what he thought she should do. Henry, a long time friend of Charles and Marion, declared that he could not help her — that this was her decision and he did not want to be involved. He asked her to leave.

Dejected, Marion went to the riverboat captain and gave him what he wanted in exchange for being taken across the river. True to his word, Mark immediately took Marion across the river. When Marion told Charles he was outraged. He slapped her, called her a tart and left saying that he did not want to see her again.

Stranded in Charles's village, Marion went to the local pub. While emotionally upset and in a state of tears, she met Mike and spilled the whole story. Mike knew Charles from school and sports, and thought that Charles was a jerk for what he did to Marion. He went after Charles and beat him up. Upon returning to the pub, Mike reunited with Marion, and they were seen leaving the pub together, talking and laughing.

Which of the characters do you think is the most despicable? Take a moment and think through who did what, then rank the characters in terms of who you think is the most and who the least despicable.

As you rank-ordered the characters, you probably realized it was first necessary to identify and determine your priority of the values inherent in the different people's actions. For example: Marion's love for Charles and being in a relationship with him overrode the importance of remaining chaste. Charles's value for chastity and loyalty from Marion was more important than his love and loyalty to her. To put it another way, his love for her was contingent on her being chaste and loyal. This value was more important than keeping his pledge. Henry wanted to remain the objective and impartial, loyal friend more than he wanted to get involved. Mark, the riverboat captain, while true to his word, used blackmail to get what he wanted. Mike thought it important to let Charles know exactly what he thought by taking action to punish him for what he had done, even though the action taken was physically violent.

Putting the characters in order from most to least despicable is to say that love is more important than chastity, or that chastity is more important than integrity or that integrity is more important than non-violence, or that honesty is more important than dishonesty, and so on. Each person will order these values differently depending on what they hold as more or less important.

This ordering of values is the essence of ethics. Ethics are standards of conduct based on what is considered to be right and wrong in light of our values. Professional ethics are standards based on what the profession considers to be right and wrong professional conduct.

Typically, professional organizations have operated from codes of ethics designed to communicate what the profession values and considers to be more "right" and therefore more ethical. Historically, the basic approach to ethics has been either absolute or relative. The absolutists maintain that there are absolute truths, including truths about what is right and wrong. The relativists, on the other hand, posit that truth and beauty are relative to the situation; therefore, the circumstances must be taken into consideration to determine what is right and wrong in a particular case.

More recently, a third approach has emerged. This view is that being ethical is about taking the right action. Taking the right action has to do with being conscious and deliberate in assessing the current situation *and* taking right action based on that assessment.

The shift in emphasis is away from what is right or wrong and allows the individual to use an absolute or relative perspective in determining what is right and wrong. The shift demands a personal awareness of what one *thinks* and *does*, since the taking of right action must be both conscious and deliberate.

Source: *Interaction*, Spring 1994. (p.26-30) Canadian Child Care Federation.

This represents a shift away from the value on *being right* to a value on professionals *being aware* of the process of determining right action and taking personal responsibility for their conduct.

Key Principles/Values

The Early Childhood Educators of British Columbia (ECEBC) used this third approach to develop a code of ethics for early childhood educators. The first question we asked ourselves was, "What values are presently considered by ECE workers in determining right action when working with children and families?" Existing codes and the work of others in ECE were reviewed (Feeney and Kipnis, 1985; Feeney and Kipnis, 1989; Feeney and Sysko, 1986; Peterson, Young and Tillman, 1990; Rodd and Clyde, 1989). The ethical codes of 11 similar organizations were analyzed.

This analysis revealed seven core principles or values:

- health and well-being of children
- health and well-being of family
- dignity, worth and uniqueness of individuals
- rights of the child within family, culture and society
- rights of parents
- privacy and confidentiality
- professional competence.

This review also identified the distinction between ethical principles and rules or standards for practice, which are based on principles. A code of ethics identifies key principles or values. An ethical dilemma occurs when the individual experiences a conflict between two or more values in the code. For example, a worker trying to meet the best interest of the child *and* the best interest of the parent may face an ethical dilemma.

Standards of practice, on the other hand, are statements (sometimes rules) that stipulate what is important and what must be done. Such standards and rules are deemed important by the profession and dictate good practice. For example, maintaining client confidentiality is a standard of practice. The rule would be "ECE workers must maintain client confidentiality." To not maintain confidentiality is not a violation of the code of ethics, but rather a violation of what is considered good practice.

The second issue raised in the development of the ECE code of ethics was: What is the membership's experience of ethical dilemmas and what underlying values repeatedly emerge in ethical conflicts? To answer these questions, a survey (based on the work of Feeney and Sysko in the Unites States and Rodd and Clyde in Australia) was mailed to the 1,200 members of ECEBC.

Only 46 members responded. Of the 46, all were female and 80 percent had an ECE degree or diploma. All but one of the remaining 20 percent of respondents were taking or had completed post-secondary education. In addition to representing highly educated ECE workers, the respondents were also highly experienced. Fifty-nine percent had worked 11 years or more, 20 percent had worked six to 10 years and the remaining 20 percent had worked one to five years. Their work experience was reflected in their job titles. All but 13 percent were at the director, supervisor, teacher or instructor level. The respondents worked in a variety of settings, including preschools, child care centres, before/after school programs, and family day care.

The lack of response was surprising. In discussion with the ECEBC Board of Directors and some members, many mentioned that they found the exercise daunting and intimidating. Usual comments included, "Oh, that survey. It's sitting on my desk and I keep putting it off. I find it very difficult to think through and write out. But I will do it when I get back." Further, of the 46 who responded to the survey, only 21 (47 percent) responded to the question, "Briefly describe a recent work-related incident which concerned you and which you think had ethical implications." The remaining 53 percent reported that they did not experience ethical dilemmas!

Our analysis of the reported incidents revealed that most were practice issues and not ethical dilemmas. These incidents included abuse allegations/disclosures, communication breakdown, professional misconduct, union regulations, unlicensed programs, certifying developmentally-challenged persons to practice, confidentiality, family conflict, financial program cutbacks, behaviour management techniques, enforcement of centre policy, hiring and firing staff and procedural conflict between board and staff.

This told us is that many ECE workers do not know what ethical dilemmas are and many are having trouble with practice issues. The reported practice issues were situations that one would expect experienced ECE workers to be able to handle with their knowledge and training.

It became apparent that workers don't understand that an ethical dilemma is a situation where one value conflicts with another and regardless of the decision made, the other value will be violated. The struggle in ethical dilemmas is to determine which of the alternatives brings the greater good or produces the least harm. Practice issues, on the other hand, are situations that simply require choices within the knowledge of good practice. This requires knowing theory, having skills for practice, and being able to determine what to do when.

The parties involved in the perceived conflicts reported by the survey respondents included staff, parents, and children (13 percent); staff, parents, and outside agencies/professionals (9 percent); and staff (9 percent). The most frequently mentioned parties involved in conflict were supervisors/teachers (30 percent), children (18 percent) and parents (18 percent).

Twelve of the 21 reported situations were resolved and of those resolutions, five (42 percent) were through communication/consultation, three (25 percent) through new program policies being implemented, two (17 percent) by removing the child, one (8 percent) by dismissing a staff member, and one (8 percent) controlling the behaviour.

Value Clarification

This lack of understanding on the part of the workers and our need for clarification about what workers used to resolve ethical and practice issues led us to a more theoretical exercise. At the ECEBC conference in spring 1993, conference participants were asked to complete a values clarification exercise in order to answer our third question: "What are the basic values of early childhood practitioners?"

This exercise was based on the seven basic principles from the codes of ethics. Respondents were asked to rate each principle against the other. It was an exercise similar to determining which character was the most despicable: workers were asked to determine which principle they valued more when compared to another principle.

There were 400 respondents to the value clarification survey. In terms of education and training, 40 percent of the respondents had a

certificate. Nineteen percent had a diploma, 13 percent had a high school degree, 11 percent had a bachelors degree, 3 percent had a masters degree and 15 percent did not respond. The ages ranged from 18 to 60 years, with a mean age of 38. Fifteen percent were 25 years or younger, 25 percent were between 26 and 35, 40 percent were between 36 and 45, and the remaining 30 percent were over 46.

In terms of experience, 50 percent had worked eight years or less, 25 percent worked 9 to 15 years, 10 percent worked 16 to 20 years and 15 percent had over 21 years experience.

The results of this survey suggest that ECEBC workers do have preferences for values. The first value is that the interests of parents are always secondary. Whenever the best interest of the parents was put against another value, the majority would always select the other value. The second value most frequently selected was developing the profession. These top two values were very consistent responses across the entire population of workers in the sample. It is notable (although not with the same agreement as with the first two values) that workers selected those values that have to do with the children less often than other values. These results go against any intuitive sense of what ECE workers would choose and against what they would predict they would choose!

The results posed an interesting question. Should the code be written to reflect current values or should the code be written to reflect what should be valued? Discussions in ethics workshops indicated that while ECE workers were trained to care for children, they had little or no training in the area of understanding and dealing with parents and families. It was also suggested during these sessions that when children have difficulties, parents are not only held responsible, they are often blamed for the child's problems. The tendency for the worker is to protect the child rather than cooperate with the parents in resolving issues.

Model and Approach for Code of Ethics

The ECEBC Board of Directors decided that the best model and approach for developing a code of ethics for ECE workers should be educative rather than punitive or legislative. Workshops intended to raise consciousness about ethical dilemmas, practice issues, standards of practice and codes of ethics would be delivered across British Columbia and Canada.

The code would reflect key principles and values of early childhood education and demonstrate that these principles and values serve as the foundation for standards of practice and conduct of practice. The code would indicate that the worker has the challenge and responsibility for determining right action and that ECEBC is available for consultation and training.

The code of ethics that was developed will be presented to the membership for ratification in the spring of 1994. Workshops are beginning and the code is being circulated. A workshop manual is being developed and leaders of ethics workshops will be trained so that each local region has an informed member who can assist them in understanding and using the code of ethics. The code is expected to evolve as the association evolves. It is anticipated that in the future, the code can be used in conjunction with legislation to inform the membership and the public and to monitor the membership in order to protect the public.

Only by increasing awareness and understanding of the values used in daily decisions can ECEBC hope to clarify the evolution of principles for taking right action within the profession. Without such awareness, there can be no ethical behaviour or good practice — only happy accidents. ♦

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ECEBC Draft Code of Ethics 1994

Introduction

Early childhood educators work with one of society s most vulnerable groups — young children. The quality of the interactions between young children and their caregivers has a significant, enduring impact on the children's lives. The intimacy of the relationship and the potential that exists to do harm call for a commitment on the part of early childhood educators to the highest standards of ethical practice.

While individual children are the focus of the work done by early childhood educators, ethical practice extends beyond the child-educator relationship. Early childhood educators care for and educate young children while recognizing and supporting the nurturing and socializing responsibilities of the children's families. Early childhood educators accept their ethical obligations to the children and families they serve, as both represent our society's future. Early childhood educators are presently organizing as a profession. Professionalism creates additional ethical obligations to colleagues and to the profession.

ECEBC recognizes its responsibility to promote ethical practices and attitudes on the part of early childhood educators. The following principles, explanations, and standards of practice have been developed to help early childhood educators monitor their professional practice. They are intended to both guide educators and protect the children and families with whom they work.

At this time ECEBC does not have the legal authority to act as an autonomous professional body. This Code of Ethics is intended, therefore, to serve primarily an educative and supportive function. While it cannot be used at this time as a means of determining eligibility for licensing as an early childhood educator in the Province of British Columbia, ECEBC members who contravene the Code of Ethics will be subject to consequences ranging from being required to participate in coaching sessions con-

ducted by the ECEBC Ethics Committee to suspension of membership.

This code articulates the principles and standards of practice endorsed by ECEBC. Members of ECEBC undertake as a condition of membership in the association to incorporate them into their practice. ECEBC advocates the voluntary acceptance of these principles and standards by all early childhood educators, both members and non-members.

Structure and Derivation of Code

Structure. Eight ethical principles are presented. These principles are intended to guide early childhood educators in deciding what conduct is right and correct. Educators may use the principles to help them make decisions when they encounter difficult problems in the course of their work. Each principle is followed by an explanation and a list of standards of practice that represent an application of the principle in an early childhood setting.

Derivation. These ethical principles were agreed upon by ECEBC after reviewing the literature on the topic of ethics, examining and evaluating the codes of ethics of various professions, and consulting a number of experts in the field of professional ethics. These principles reflect the core values of early childhood education practice and are addressed in the codes of ethics of professional organizations in other jurisdictions.

When Principles Conflict

All eight principles are reflected in the ethical practice of early childhood educators. However, there will be circumstances in which the ethical principles will conflict and educators will feel the dilemma of having to choose between conflicting principles. In these difficult situations, it is recommended that early childhood educators carefully think through the likely consequences of giving each of the conflicting principles primacy. By evaluating the consequences it may become clear which principle ought to be given more weight.

ECEBC recognizes that the resolution of ethical dilemmas can be difficult. Educators are encouraged, if time permits, to consult with colleagues and obtain different perspectives on the problem. If this consultation does not clarify the best course of action, educators are encouraged to consult the ECEBC Ethics Committee for guidance. Although the final decision will be made by the individual educator facing the ethical dilemma, consultation with others indicates a commitment to ethical practice.

The Principles

Early childhood educators promote the health and well-being of all children.

Early childhood educators use developmentally appropriate practices when working with all children.

Early childhood educators demonstrate caring for all children in all aspects of their practice.

Early childhood educators work in partnership with parents, supporting them in meeting their responsibilities to their children.

Early childhood educators work in partnership with colleagues and other service providers in the community to support the well-being of families.

Early childhood educators work in ways that enhance human dignity.

Early childhood educators pursue, on an ongoing basis, the knowledge, skills, and self-awareness needed to be professionally competent.

Early childhood educators demonstrate integrity in all of their professional relationships.

Principle:

Early childhood educators promote the health and well-being of all children.

Explanation:

Early childhood educators are responsible for the children in their care. They create environments for children that are safe, secure and supportive of good health in the broadest sense. They design programs that provide children with opportunities to develop physically, socially, emotionally, morally, spiritually, intellectually and creatively. A healthy environment for children is one in which each child's self-esteem is enhanced, play is encouraged, and a warm, loving atmosphere exists.

Implications for Practice

In adhering to this principle, an early childhood educator would:

- ◊ Promote each child's health and well-being.
- ◊ Create and maintain safe and healthy environments for children.
- ◊ Foster all facets of children's development
- ◊ Enhance each child's feelings of competency, independence and self-esteem.
- ◊ Refrain from in any way degrading, endangering, frightening, or harming children.
- ◊ Act as an advocate on behalf of all children for public policies, programs, and services that enhance their health and well-being.

Principle

Early childhood educators use developmentally-appropriate practices when working with all children.

Explanation

Early childhood educators understand the sequences and patterns of child development. They use this knowledge to create environments and plan programs that are responsive to the children in their care. Early childhood educators implement programs and use guidance techniques that take into account the ages of the children, individual variations in their development, and their culture/race.

Implications for Practice

In adhering to this principle, an early childhood educator would:

- ◊ Be aware of child development within the context of cultural diversity.
- ◊ Recognize and use the knowledge that an individual child's development may be at different stages physically, socially, emotionally, morally, and cognitively.
- ◊ Determine where children are on the various developmental continua and use that knowledge to create programs that allow for individual differences and preferences.
- ◊ Use developmentally appropriate methods and materials in workings with children.

Principle:

Early childhood educators demonstrate caring for children in all aspects of their practice.

Explanation:

Caring is at the core of early childhood education. Caring involves both love and labour and is reflected in the mental, emotional, and physical efforts of early childhood educators in their interactions with children. Being cared for and cared about is consistently communicated to all children.

Honouring Diversity Guide
Suggested Materials and Activities #10.5

Excerpt from: URBAN NATIVE CHILD CARE: SURVEY RESPONSES

Question #2

Native People talk about cultural appropriateness in Daycare. What does this mean? Can you describe how this might be different from other types of services?

This question was designed to explore what cultural appropriateness in child care meant to key respondents. From the interviews, a number of themes were identified for culturally appropriate child care. According to respondent, T. Dokis:

> *"We must start from the centre and work our way out. We must first look to basics in order to come to terms with child care and see how it fits into the circle of things."*

Cultural appropriateness is sorely absent in present child care services.

Almost all respondents emphasized the fact that a cultural foundation in child care is a priority and a base from which any structure or program must be developed. Therefore, the central aim of urban Native child care should be the restoration and preservation of Native culture and traditions. In essence, for Native Peoples, cultural appropriateness in child care means addressing Native family systems and practices. Native methods of learning and Native languages. Urban Native child care must incorporate these rudiments within both the structure of a child care service and in all aspects of its program content, to avoid becoming a subset of existing institutions. The present child care system is lacking in that (Alcoze, Mawhiney:1988:p.3),

> *"From the beginning ...services have derived from non-Native perspectives and beliefs, they've been designed and delivered by people who live outside the communities, and they've been imposed upon Native families in an attempt to "correct" or "improve" conditions in relation to non-Native standards. As a result, the values inherent in the services provided are alien to the social structures, culture and understanding of humanity's place in the universe with which Native people identify."*

As a child is in fact a child of the community, the involvement of the Native community would be integral to the success of an urban Native child care program.

Cultural appropriateness in Native child care is a means whereby the community is strengthened.

The Native community is quite intimate with their children as the child is often raised in a home with grandparents and extended family. The child is considered to be everyone's welfare and as such, child-rearing practices are shared collectively among members of the community. This type of customary care provided the child with a strong sense of belonging. Many of the people

interviewed within the urban Native community felt that Native as opposed to non-Native child care would support traditional collective child-rearing practices. It was also expressed by respondent D. Nicols, that Native children within a non-Native environment take on the characteristics of the dominant society, and are encouraged to compete with their confreres thereby resulting in loss of the sense of collectivity as normally experienced and encouraged within a Native society.

Cultural appropriateness in Native child care is seen to strengthen and support Native identity.

Sources revealed that social prejudice still exists against Native People, and that urban Native child care would address the cultural self-image of the Indian child as being the "bad" guy. Native child care is seen as offering a supportive environment where children would learn "it's not wrong to be different" and that they are "to be proud of their Native ancestry". Urban Native child care would also provide an environment in which Native children could learn about their heritage from a Native perspective. One respondent mentioned that Native children want to learn about their culture as they feel they don't fit in a white society. Discussions further indicated that major differences exist in the cultural interpretation of child behaviour by Native and non-Native Peoples. For example, depending upon the cultural sensitivity of the staff, Native children who are quiet and shy in a non-Native child care setting may be interpreted as being resistant, withdrawn or non-compliant (Native Friendship Centre of Montreal, 1989). Communication with Native children in a non-Native environment is often misinterpreted as the two cultures differ greatly in their child-rearing practices. In Native society, a child is taught out of respect to look down to the ground when an elder speaks whereas in non-Native society lack of direct eye contact may be construed as resistance or disrespectful behaviour on the child's part. In consideration of the aforementioned, the Conseil de la Nation Huronne/Wendat Services Sociaux noted that present child care services do not meet the needs of Native children as the cultural aspect is absorbed within the larger, dominant society.

Cultural appropriateness in Native child care is a means of equipping children for the future, amalgamating the traditional and non-traditional.

All respondents interviewed concurred that an urban Native child care centre should be open to non-Native children in order to facilitate cross-cultural learning and exchange of knowledge, ultimately reducing prejudice and racism in children. Alcoze, Mawhiney (1988:p.5), described that in the past,

> *"Services have failed because Native communities have not had input into their design, their content, and their implementation. In fact, communities have been alienated from all aspects of decision-making that relate to programming - including the funding of programs and the training of service providers. As a result, programs are not based upon the needs of particular communities, and they are not culturally relevant. If programs are to succeed, those who are affected by them must have control from the initial stage of identifying community needs to the final stage of evaluating a programme's effectiveness..."*

Respondents generally agreed that urban child care should be a complement to school and incorporate history, dance, crafts, art, traditional foods, and language, in accordance with Native traditions and needs. It is imperative that curriculum address Native lifestyles. A Native method of learning would be emphasized, with children being allowed freedom of thought, movement and action, with nature and the environment being integral elements in the learning process. The program would be a means of cultural expression and the identification of the richness of Native culture. The program goal would be to develop the child's self-esteem and pride in their Native heritage.

Cultural appropriateness would be addressed by employing Native staff who would in turn transmit their culture and influence the education and learning of Native children.

It is noted that Native employees would have an understanding of the Native family network which is not well understood by non-Native Peoples. In addition, it has been strongly stated that cultural appropriateness in Native child care would involve Elders, the nuclear and extended family. It would mean recognizing the role of grandparents, aunts, uncles or significant others who have special roles in child-rearing. Furthermore, cultural appropriateness to Native Peoples implies involving Elders to pass on Native Spirituality and traditions. As stated by respondent, K. Scott: "Elders are viewed to be prominent in the role of educating youth as they transmit cultural values which would otherwise die out. Elders participating in a Native child care centre would act as a safeguard against the loss of culture."

Cultural appropriateness in Native child care means flexible hours of operation to support the family.

To facilitate a bush economy in remote and isolated communities, the child care centre would operate 24 hours a day, 7 days a week. As well, the same time frame would apply in an urban setting, for those persons on shift work and those individuals pursuing an education or requiring medical treatment. It has been reported that many parents are under considerable stress and require relief from child care duties. At the Native Friendship Centre in Montreal, it was expressed that respite care and the prevention of child abuse may be important considerations when addressing the hours of operation in urban Native child care.

Cultural appropriateness in Native child care means meeting the needs of the family within an urban environment.

The urban Native population is highly transitory, travelling from reserve, often leaving their support systems behind. One respondent in Lorretteville Quebec stated there were approximately 900 Native People on reserve and 2,000 people off-reserve residing in the surrounding Quebec City area. In Toronto, as indicated by the Native Women's Resource Centre, the hardest part for women leaving the reserve are the sacrifices (culture, language, traditions) they made in terms of loss of contact with their community and having to integrate into an environment where their ways were not understood. For these women, an urban Native child care centre would ensure the traditional ways would be taught to their children, thus, perpetuating Native culture and traditions within the dominant society. Children therefore, would learn about their culture and identity and in turn teach or reinforce

these cultural values and traditions to their parents, thus, completing the "circle".

In past history it has been well documented that numerous Native children had been removed from their families. At present there is a belief among some Native People that this practice still exists. In response to this occurrence, sources from the Montreal Native Friendship Centre inferred that Native-run child care could assist non-Native families who have adopted Native children, to understand and help the child develop his/her Native identity. Discussions with various respondents including the Regroupements des centres d'Amitie Autochtones du Quebec and Office des services de garde a l'enfance, Gouvernement du Quebec, corroborated the fact that present child care services do not take into consideration or incorporate Native culture. However, the existence of Native-run child care would facilitate the preservation of Native culture for Canada's First Peoples.

Question # 3

Could you provide some detail about how this Day Care would look. Would it be located at a house, or community centre? Would it be run by extended family, workers, or both? Describe what you would like to see.

This question provided respondents with the opportunity to describe an " ideal" Native daycare, or in other words, ideal Native child care. The comments to this question were similar in nature to many of the responses from the previous questions regarding cultural appropriateness. "Ideal" Native child care, to respondents, definitely implies "culturally appropriate" care.

The principle comments focused on the following aspects of ideal urban Native child care:

LOCATION

A Native daycare would be centrally-located and accessible to urban Native families. Most respondents felt that "home" based care would be ideal, but recognized that the size and needs of the community would be ultimate deciding factors in the type of care (eg.- home care vs centre). One respondent mentioned that a Native daycare should be designed by a Native architect. Another mentioned that a Centre should be on "neutral ground" so that both the on and off-reserve population could be served.

Inside, a centre should be as much like "home" as possible and the environment should reflect and reinforce Native cultures and traditions i.e. - to utilize teepees as learning centres, have traditional blankets as sleeping mats for children, and to display Native art on the walls. The structure, according to respondents, would be less rigid and "programmed" than mainstream daycares.

STAFF AND TRAINING

Respondents were in strong agreement of having all Native staff employed. Daycare staff would be a mixture of paid and volunteer, professional and non-professional, parents and elders. Care-givers would also include the extended family.

In regard to training, respondents felt that Early Childhood Education (ECE) may be ideal for at least one staff person, although a Native cultural component in most ECE programs does not exist. It was felt to be more important that staff have knowledge of Native traditions and have a special sensitivity towards children. (In the Province of Ontario, the Day Nurseries Act dictates that all daycare staff must have ECE training or the equivalent. In the Province of Quebec, one third of all daycare staff must have ECE training or equivalent.) T.Dokis suggest that,

> *"Workers should be trained in the ways of general society-with a knowledge of child welfare legislation etc. We need to synthesize knowledge and understanding of our own traditional ways, yet understand as well those things around us-so that we are not just outsiders."*

The Centre d'Amitie' du Quebec and the Montreal Friendship Centre suggested that the training of child care staff should be an on-going process. As occurs in Friendship Centres, staff should be hired, not according to their formal qualifications, but through a community process which involves each community choosing the best person for the job on the basis of personal qualities and potential. Unemployed persons would be encouraged and supported to seek employment in a Native daycare centre. Staff education and training should be integrated into the child care program and would be appropriate to the needs of daycare workers. Friendship Centres are viewed as being best suited to provide on-going daycare training for Native staff.

MANAGEMENT AND OPERATION

Respondents were in general agreement that an urban Native daycare or child care centre would be run by a non-profit Native Board, comprised of representatives from Native agencies, parents and community members. Depending on the Native community and the types of Native agencies in existence, any one of a number of Native agencies might be structured in such a way as to make the management and operation of a daycare feasible. A separate child care Board could be established with representatives from the various agencies, or it could perhaps develop under the umbrella of one organization such as a Friendship Centre, and when feasible, could become autonomous.

A number of respondents, particularly in Quebec, suggested the suitability of Friendship Centres in developing and operating urban Native child care programs. The central location of most Centres, the social environment, access to resources and outside support networks, and flexibility to respond to diverse community needs, would all be factors in their favour.

FLEXIBILITY AND SUPPORT SERVICES

A Native child care program must be responsive and flexible enough to meet the specific needs of urban Native families. The operating hours should be flexible rather than rigid, at least including extended hours (eg.7:30am-6:00pm) and at best, being a 24 hour service. Extended child care would serve parents who may

have varied work schedules, transportation problems, or a need for before and afterschool child care. A 24 hour service may serve parent(s) participating in substance abuse programs, attending education or training programs, or in the case of medical and health situations. Single parents may particularly benefit from this form of care. However, it was stated by one respondent that 24 hour child care could be abused by some parents and this issue must be addressed by the particular community in which a Native daycare is to be established. It would need overseers who come from and are responsible to the community (T.Dokis).

Urban Native child care could also be the centre for the development of other support services to families. The Native Women's Centre in Toronto mentioned that a Native child care centre could provide a setting where Native women could discuss child care issues and concerns. Native Child and Family Services estimates that over 50% of the 130 families they serve in Toronto constitute isolated, young single parents, cut-off from extended families and under considerable stress. In Thunder Bay, a Native child care project, initiated by the Ontario Native Women's Association, sees child care as only one part of an overall Family Development program which would also provide informal child care support services such as a babysitting registry, toy lending library, and a young mother's support group, etc.

NETWORKING

A number of the respondents indicated the importance of community meetings in order to identify the need and structure of urban Native child care, and to ensure on-going community involvement and input. It was also emphasized that liaising should take place with other daycares and with local schools or programs providing before or afterschool care. T. Dokis explains,

> *"We must be careful that...the daycare setting would not be such that we take Native children away form their family and isolate them. We need a complement of what already exists, what is the learning, care and wellness that children already receive. It is ever gets beyond this complement - we are all in great trouble. We want to avoid breeding paternalistic ways within ourselves."*

This comment was further addressed by K.Scott who warned that "Native child care should not become just another subset of mainstream institutions".

Source: Native Child Care: In The Spirit of Caring. Lee Thomas and Susan Learoyd, Native Council of Canada, Ottawa, 1990. (p.46-53)

*T*owards *E*xceptional *H*ealth *C*are

The following needs must be met before the philosophy of inclusion can be successfully implemented:

1. Placement Procedures

•Placement should be family focused. Children with special needs should have the opportunity to attend neighbourhood programs, as do their peers.

•Current policies need to be re-evaluated. For typical children who are eligible for subsidy, a space is chosen for the child and funding follows the child. For children with special needs, the opposite is true: a space for funding is chosen and the child follows the funding.

•Individual Care Plans, developed by health care professionals in collaboration with parents and caregivers, must be a part of the placement process.

2. Resources

•Funding must be responsive to the Centre's needs regarding staff, program development, and facility preparations. It must be in place before the child attends.

•Professional health care support (eg. physiotherapist) must be available to the program. The support would include training, monitoring, consultation, and in cases of high risk, health care for the child.

•Provincial networking is vital to connect programs integrating children with exceptional health care needs. Communication is essential to address current inconsistencies in policies and procedures, and to strengthen the lobby for change.

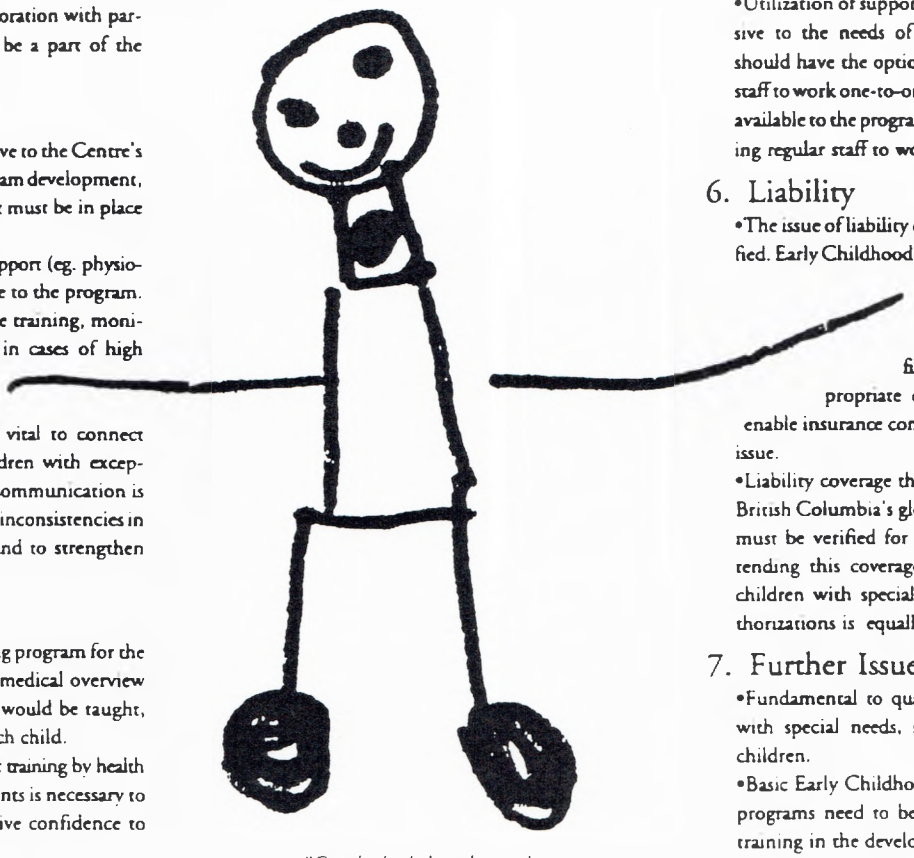
3. Training

•A paraprofessional training program for the ECE field is needed. The medical overview and basic procedure skills would be taught, then individualized for each child.

•Collaborative, child specific training by health care professionals and parents is necessary to ensure competence and give confidence to the caregivers.

•Training must be non-transferable. Each new care provider must be trained by health care professionals and parents.

•Background training and child specific training should be verified by the trainers for liability protection and for the caregivers future reference.



"Cory had a hole in her neck and she also had a cat"
—Elena (age 4)

4. Provision of Health Care

•Care levels and the appropriate caregiver must be defined for the Early Childhood Education field.

•To ensure liability coverage, there must be government "agreement and approval" that Early Childhood Educators are providing exceptional health care.

5. Staff/Child Ratios

•Staff/child ratios in a centre must be responsive to the care levels of the children enrolled and to the centre's evaluation of its needs.

•Utilization of support staff must be responsive to the needs of the centre. A centre should have the option of hiring additional staff to work one-to-one with a child, or to be available to the program in general thus, freeing regular staff to work with the child.

6. Liability

•The issue of liability coverage must be clarified. Early Childhood Educators must not be left at risk when providing exceptional health care. Policies defining care levels and appropriate care providers should enable insurance companies to address this issue.

•Liability coverage through the Province of British Columbia's global funding contracts must be verified for staff and centres. Extending this coverage to centres enrolling children with special needs by way of authorizations is equally important.

7. Further Issues

•Fundamental to quality care for children with special needs, is quality care for all children.

•Basic Early Childhood Education training programs need to be expanded to include training in the development of all children.

•Low salaries and poor working conditions in the childcare field are a major concern and frustration to staff. Addressing these issues is essential to the field in general, and in particular when considering the responsibilities of caring for children with exceptional health care needs.

•A commitment to increasing the number of licensed childcare spaces in British Columbia must be followed.

CENTRE & STAFF NEEDS ASSESSMENT

A Child Care Initiatives
Fund Project Coordinated by
the Fraser North Childcare Issues Society

Patti Schom-Moffatt, *Administrator*
Trudy Norton, *Researcher*

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ANTI-BIAS ECE ORGANIZATIONAL CHECKLIST

This checklist is intended to help early childhood educators identify anti-bias strategies, review current practices in their program, and plan for short and long term change.

Four main questions describe the program and administrative focus of the Checklist:

- Does your program address anti-bias issues and include content reflective of diversity in your program and/or your community?
- Does your program promote cross-cultural and anti-bias learning for *all* (minority and majority) children in your group?
- Does the organizational structure of your program address and support diversity?
- Since program participants change over time, do strategies and practices evolve to suit changing needs of children, families, staff, and volunteers?

ADMINISTRATIVE POLICIES AND PROCEDURES

1. Does your program have a written multicultural, anti-racist and/or anti-bias policy?

2. Does your program have written procedures for implementing such policy?

3. Does your program's financial management policies reflect diversity considerations such as sliding scale fees or budget allocations for diversity materials?

PERSONNEL

4. Does your administrative and program staff and volunteers reflect the diverse make-up of your program and community?

5. Are staff and volunteers from racial/cultural/linguistic and other minority groups fairly represented at all levels of your organization?

6. Does your personnel policy address diversity issues such as leave for religious holidays or observances, as well as or instead of Christian

statutory holidays?

7. Does pre-service and in-service training, and ongoing staff and volunteer professional development support all personnel in understanding and promoting anti-bias practices and programming?

ENROLMENT AND ORIENTATION FOR FAMILIES

8. Is your program publicized so that all families in your community will have equal access to participation? (For example: Do you advertise in different languages and send information to ethnic/cultural/advocacy organizations and media?)

9. Are your orientation and registration forms and procedures sensitive to different family needs? (For example: Do you have information in translation, use interpreters when needed, or involve extended family members when explaining the program?)

10. Do your registration forms include questions about "cultural comfort" issues for children, such as ways of handling routines, standards and expectations for self-care, experiences with separation from family members, and religious, cultural, or family issues of special significance?

11. Do you adjust your program to accommodate preferences indicated in question number ten?

12. Do you encourage family and/or friends to stay as long as necessary for a child to feel comfortable in the program?

FAMILY/COMMUNITY INVOLVEMENT

13. Are families welcomed as partners in their child's early childhood education experience?

14. Are your program's ECE goals and philosophy made available to families and the community for review and discussion?

15. Are families and community members welcomed to participate in goal setting, administration, and evaluation of the program?

16. Are families and community members welcome to contribute to and participate in both daily programming and special events in the classroom?

17. Are families active partners in planning and leading your family education events?

GENERAL ENVIRONMENT AND LEARNING CENTRES

18. Do pictures and materials on your walls equitably reflect diversity?

19. Do your library books reflect diversity within "everyday", holiday, and fantasy contexts?

20. Do your table toy and block areas include materials, pictures, and props such as images of buildings from around the world, transportation toys from different traditions, and human figures of various races and backgrounds?

21. Does your dramatic play area include dolls of different races, clothing and props from different cultures, and pictures that reflect both imaginative and realistic images from a variety of cultures, classes, and family lifestyles?

22. Do your art and music areas include instruments and music from many cultures and art materials and images from many traditions?

23. Do your math and science displays, materials, and activities include recognition of diversity, such as showing different ways of counting?

24. Do your sand, waterplay, and outdoor areas offer opportunities to explore many ways of relating to and using natural materials?

ROUTINES AND CURRICULUM

25. Do your routines allow for flexibility according to children's abilities and preferences?

26. Does your curriculum stress ways in which people are alike and share similarities?

27. Does your curriculum encourage exploration and understanding of differences?

28. Does your curriculum emphasize anti-bias and cross-cultural learning throughout themes and concepts?

29. Does your curriculum include helping children to recognize, understand, and cope with discrimination such as name-calling, exclusion, and teasing?

EVALUATION

30. Do pro-diversity initiatives within your program stress involvement of people representing their own traditions, norms, concerns, and preferences?

31. Are materials, activities, and practices in the program free of stereotyping and bias?

32. Is provision made for regular review and assessment of your anti-bias policy, procedures, and programming, preferably with members of a variety of racial/cultural/linguistic and other minority groups?

33. Is the outcome of your anti-bias policies and programming to support, reflect, and celebrate "diversity as natural human experience?"

Use of this checklist will provide a comprehensive picture of current practice within early child care and education programs. Once the checklist questions have been answered, priorities can be set for:

- supporting and maintaining effective practices
- review and discussion of areas that may require change
- plans and steps for change where there is agreement

The overall intention is to support and plan for positive change end effective practice. Identifying strengths and weaknesses, such as through use of this checklist, is a crucial step in this process!

Early Childhood Multicultural Services
#201-1675 W. 4th Ave., Vancouver, B.C. V6J 1L8 • Tel: (604) 739-9456 Fax: (604) 739-3289

SAMPLE ECE DIVERSITY POLICY

A primary goal of our ECE program, procedures and practices is to support, reflect and celebrate "diversity as natural human experience." In reflecting diversity, we refer to encouraging representation of people from all racial, cultural, religious, national, linguistic, and socio-economic backgrounds, as well as people of both genders, and of differing abilities, sexual orientations, and ages. In order to honour diversity we will:

Meet Families' Needs and Promote Understanding of Diversity

- maintain intake practices that support equality of access for families of various racial/cultural/ linguistic, and socioeconomic backgrounds, as well as for families such as bi-racial, blended, single-parent, gay or lesbian, and extended groupings
- reflect a multicultural, anti-bias approach throughout our facilities, equipment, and prepared environment; curriculum; routines; family orientation and education program; and special activities
- encourage involvement of family and community members from a variety of backgrounds to help plan, implement, and evaluate our anti-bias policy, procedures and programming

Adopt Administrative and Management Practices That Support Diversity

- undertake hiring, promotion, and personnel practices that encourage inclusion and support of people traditionally discriminated against in employment, including people of colour and cultural and linguistic minorities; people of differing religions, abilities, sexual orientations, ages, and socio-economic classes
- respond to expressions of bias, stereotyping, or discrimination in a pro-active manner, in order to (a) stop hurtful behaviour, (b) support the victim(s), and (c) educate the perpetrator(s) to change their attitudes and actions and/or, as a minimum requirement, comply with the intention and guidelines of this policy
- undertake regular reviews of anti-bias programming, procedures, and outcomes in order to revise policy and practices as needed

Honouring Diversity Guide
Suggested Materials and Activities #10.9

ECMS is a program of ... Westcoast Child Care Resource Centre

SAMPLE PROCEDURE: ADDRESSING DISCRIMINATION

As per our program's Diversity Policy, all personnel are committed to identifying and addressing discriminatory behaviour among children or adults. Our intentions are to:

- stop hurtful behaviour
- support the victim(s)
- educate the perpetrator(s)
- clarify and reinforce the intention and guidelines for behaviour as outlined in our Diversity Policy

In the case of words or actions that are seen to be, or suspected of being discriminatory, personnel are expected to intervene in order of priority listed above. Parents, visitors, or volunteers are encouraged to report to and involve a staff member as soon as possible. Staff are encouraged to report to and involve a senior staff or supervisor (a) as soon as they feel they need assistance to handle the incident, and (b) as soon as is reasonable after the incident has occurred. The staff and/or supervisor shall prepare a short written report of the incident, noting the involved parties, nature of the incident, time and setting, steps to resolution, and follow-up. The supervisor and Board member responsible for the Diversity Policy will review the report and together decide on further action, such as informing parents, sharing information and undertaking discussion with other staff (with consideration for confidentiality), or undertaking additional consultation with the Board or community members. Initial and follow-up written reports will be kept on file with other administrative records related to the Diversity Policy and will be reviewed as part of amending and updating policy and practice.

DISABILITY AND HUMAN RIGHTS

Council on Human Rights, Province of British Columbia

Am I covered by the British Columbia *Human Rights Act?*

The British Columbia *Human Rights Act* says you cannot be discriminated against because you have a disability. Your disability may be physical or mental. Some disabilities are invisible, such as brain injuries or arthritis.

The British Columbia Council of Human Rights has interpreted the concept of disability very broadly. For example, many health conditions such as heart disease, learning disabilities, asthma, HIV/AIDS and depression have been considered a disability.

EMPLOYMENT

Can an employer discriminate against me when advertising a job?

An employer cannot advertise a job in a way that discriminates against you because you have a disability.

Can an employer refuse to hire me because of my disability?

An employer cannot discriminate against you because you have a disability when he or she is deciding whether to hire you for the job.

When you apply for a job, the employer must evaluate you based on your ability to perform the essential parts of the job, rather than assuming you cannot do the job because of your disability. An employer can refuse to hire you if the job has specific requirements and you are unable to meet them. For example, the job may require you to climb ladders regularly. If you are unable to do this because of your disability, the employer may have a right to refuse to hire you.

If the employer denies you employment because of your disability, he or she must be able to prove that the job requirements are reasonable and necessary for the job.

Can an employer discriminate against me on the job because of my disability?

An employer cannot discriminate against you with respect to any terms or conditions of employment because you have a disability. This means that you have a right to the same wages, hours of work and benefits as other employees doing the same job.

Can I be fired or laid off or demoted because of my disability?

You may already be working when you become disabled. An employer cannot fire you or lay you off or demote you because of your disability, unless you can no longer perform the essential components of your job.

What responsibilities does an employer or union have to accommodate my disability?

An employer has a duty to reasonably accommodate your disability up to the point of "undue hardship" to the employer. In determining what is undue hardship, the British Columbia Council of Human Rights looks at factors such as how much the accommodation will cost the employer, the size of the work force, the impact on a collective agreement and safety considerations.

Accommodating your disability can mean different things in different situations. It may mean that your boss must provide additional training before you start the job. It may mean that your employer adjusts your work schedule to accommodate your disability. She or he may restructure the job so that you are able to do it or give you another job that you can do. The company may buy new equipment or modify equipment that they already have so that you can use it.

Your union also has to accommodate your disability up to the point of undue hardship. The union has to consider both your situation and the rights of other workers under the collective agreement when deciding how to accommodate your disability.

For more information contact:

Council of Human Rights
Second Floor
844 Courtney St.
Victoria, BC V8V 1X4
Fax: (604) 387-3643
Tel: (604) 387-3710

WHAT SHOULD TRAINING DO?

Training is not an end in itself in any far-reaching change process. However, there are three basic reasons why training may be a central strategy in the overall change effort:

1. training can actively prepare people to participate in and shape the overall changes needed in the organization.
2. training provides an ongoing forum for people who work in an organization to learn together, and to contribute their own knowledge towards the change effort. Often the training process raises new questions and issues which no one had thought of but which are crucial for the changes desired.
3. good training surfaces people's fears and insecurities, as well as their ideas and hopes for their own development. As such, training is an important source of information about supports and timing considerations which change agents must take into account as they coordinate the process.

In the context of multicultural change, there are important learnings about skills, information, and understandings which training can assist people to develop so that they can actively influence the change process. The trainer and other organizational change agents will be better able to organize the content and monitor the effects of training if some of these learnings can be articulated beforehand.

Training should equip participants to:

- understand their own cultural experiences more fully
- understand how multicultural change can benefit them
- discuss, with increasing ease, racism in all its various forms
- analyse problems where culture and racism are aspects of the situation
- raise new questions at a personal and professional level
- interact more comfortably and honestly with a greater diversity of people
- challenge racist or culturally biased statements made by clients, colleagues, or people in authority
- solve problems where racism is a feature of what is happening
- find out more information as new questions related to multiculturalism emerge
- challenge behaviours, policies and practices within the organization which consciously or unconsciously discriminate
- work together with others to challenge all forms of discrimination
- apply these understandings and skills to their work (e.g. by developing new approaches to programs or other functions performed within the organization).

Source: Thomas, Barb. 1987. *Multiculturalism at Work: A Guide to Organization Change*. Toronto ON: YWCA of Metro Toronto. (p.51) Reprinted with permission.

INFORMATION, COMMUNICATION, AND RECORD-KEEPING: CONSIDERATIONS THAT HONOUR DIVERSITY

In ECE settings, "information is power." As staff and families interact and establish a partnership in caring for children, we need to share and use information in ways that acknowledge diversity. The following examples highlight some key considerations:

ISSUES

- How do we communicate with families — formally, informally, verbally, in writing, to parents only, to "significant other" family or non-family members?
- Beyond how we communicate, what do we communicate about our organizational structure: do families understand their participation options; the legal structures (such as non-profit) governing the ECE service; roles, responsibilities, and options for decision-making; and communication channels or problem-solving or grievance procedures?
- In relation to service delivery, do all families have equal access to information and an understanding of the significance of information, such as philosophy of the value of play, child-centred learning, etc.
- How do we get information and what information do we consider relevant about children and families? In other words, are we asking the most important questions, and how do we make sure that, because of issues such as lack of a common language, we are not missing crucial information?
- Do we maintain confidentiality or explain our need to share information in ways that respect different families' preferences or concerns?

STRATEGIES

- Use a variety of communication techniques to maintain information sharing. By using both verbal and written forms, for instance, we address literacy issues for both English first and second language speakers.
- Use interpreters and materials in translation for both giving and getting information, such as in the enrolment process and in interviews and parent meetings.
- When in doubt, do not assume; explain! Many families may not be familiar with formal meeting procedures, others may only have experience with structured learning and do not understand ECE's emphasis on play.

- When in doubt, do not assume; ask! If staff are unsure, confused, or uncertain about something, they need to communicate this in an a way that does not reflect or project an "I'm right; you're wrong" attitude.

- In considering issues of confidentiality and "need to know," we should err on the side of caution — first, by not allowing access to information and records unless there is a specific reason, and second, by asking families to provide as much information about their child care as possible, since it might contribute to their care and well-being. Staff's need for specific information should be explained, and when and how information will be used should be shared with families.

PURPOSES OF EVALUATION

The goals of evaluation may be very similar to the purposes of needs assessment. These can include:

1. **Surfacing people's feelings, both positive and negative**
   The chapter on addressing resistance examined a range of possible constructive and apprehensive reactions. It is crucial to surface these informal assessments, bring them together, and analyse what they mean for future action.

2. **Involving people in determining the next steps**
   The greater the involvement, the greater the commitment people can develop to the change process. It is the people most affected who will be able to provide insights as to the impact of change efforts.

3. **Celebrating what's been accomplished**
   Communicating what has been done or accomplished is an important part of a change process. Evaluation can assemble the fragments of change efforts, so that people can see more clearly how far they've come.

4. **Assessing how well resources are being used**
   Evaluation can help shift priorities so that time, money, people, and materials are used in different and more productive ways.

5. **Problem-solving and planning for future action**
   Evaluation should identify more clearly problem areas in the change effort, so that future planning can effectively address these problems.

6. **Ensuring accountability**
   Evaluation can communicate the impact and seriousness of change efforts to:
   - the people affected by the change process inside the organization
   - the community and larger constituency
   - funding sources.

Source: Thomas, Barb. 1987. *Multiculturalism at Work: A Guide to Organization Change*. Toronto ON: YWCA of Metro Toronto. (p.109) Reprinted with permission.

appendix a

RECOMMENDED PRACTICES CHECKLIST

PHILOSOPHY

- ☐ In the decision to accept children with special health care needs, all staff should be aware of the philosophy of inclusion and be supportive of this approach.
- ☐ Staff should make a commitment to fulfil family centred service planning and delivery.
- ☐ Child care staff should follow a philosophy of culturally competent services and seek knowledge of cultural and ethnic values and beliefs.

TEAM APPROACH

- ☐ A team approach is essential to meet the goal of successful mainstreaming.

TEAM'S WORK

- ☐ To facilitate an effective team approach, child care staff should understand the roles other members play and understand their own role in the delivery of care to the child and family.
- ☐ Care must not be provided without a health assessment, which must be completed by a physician or other health professional in consultation with parents.
- ☐ An Individual Care Plan must be completed prior to the enrolment of a child with special health care needs.
- ☐ Preparation of the Individual Care Plan must be completed by a health professional in consultation with parents and centre staff.
- ☐ Issues concerning training of staff, such as who provides the training and who participates in the training, should be decided before a child attends the child care centre.
- ☐ Training should include four stages:
  - orientation training;
  - condition specific background training;
  - child specific skill development training; and
  - skill maintenance training.
- ☐ Training and monitoring must be provided by a health professional.
- ☐ Skill levels outlined in the In-School Support Program should serve as a guide for training.
- ☐ Every attempt should be made to include all staff in orientation training, condition specific background training, and, whenever possible and appropriate, in child specific training.
- ☐ Training must be specific to each child and based on the child's Individual Care Plan. Child care staff must not apply skills learned for one child to other children with similar health conditions.
- ☐ The roles and responsibilities of all staff in an emergency must be documented in the child's Individual Care Plan and clearly understood by each staff person.
- ☐ An Individual Program Plan should identify the child's strengths and the strategies that will assist the child in achieving long and short term goals.
- ☐ Collaborative planning and preparation should support transitions into, within, and out of the program.

RESPONSIBILITIES OF THE TEAM MEMBERS

- ☐ All team members should be aware of the areas of responsibility in tasks related to enrolment, attendance, and transitions.
- ☐ Parents should be informed of their specific responsibilities in relation to the centre prior to their child's enrolment.

- ☐ Parents, to the degree they choose, should be involved in all aspects of planning for the care of their child.
- ☐ Health professionals must provide child specific skill development training. Whenever possible they should assist with orientation training and condition specific training.
- ☐ Parents and centre staff should have support from community consultants.
- ☐ Community consultants should have an early childhood education background.
- ☐ Before enrolling a child with special health care needs, centre staff should have policies developed, staff trained, programs planned, and necessary environment modifications completed.

CHILD CARE PROGRAMS

- ☐ In addition to specific preparations by centre staff, all parents and children of a centre should be part of creating an inclusive, accepting centre environment.
- ☐ Centre administrators should ensure that administrative preparations are complete prior to the enrolment of a child with special health care needs.
- ☐ Centre staff should review the program's philosophy statement and operating policies to ensure enrolment guidelines for children with special health care needs are included.
- ☐ An effort should be made to keep the necessary administrative forms for parents to a minimum.
- ☐ Centre staff should budget for additional costs associated with the inclusion of a child with special health care needs, such as addressing staff issues, equipment and supplies, and facility modifications.
- ☐ Centres should be familiar with the range of funding sources and options available.
- ☐ Centre administrators must ensure that parents are aware of the inherent risks involved when enrolling their child with special health care needs in a child care facility.
- ☐ Centre administrators must ensure that consent and indemnity forms used by the centre meet the requirements of the centre.
- ☐ To reduce the risk of liability, centres must ensure that special health care is safely and appropriately provided and ensure that all documentation associated with a child's inclusion is completed.
- ☐ Centres must be in compliance with provincial child care licensing regulations.
- ☐ Centres operating with authorizations and those centres requiring additional insurance coverage should obtain written confirmation from their insurance carrier that their policy covers the centre's special health care program and all those involved in the program.
- ☐ Centres receiving global funding should obtain written confirmation from the insurance carrier of the Government Master Insurance Plan that they are insured under the policy and satisfy themselves that the coverage is adequate.
- ☐ Local licensing authorities should be informed of the child's enrolment.
- ☐ Centres should incorporate specifics on special health care (skill levels, training issues, administrative preparations, emergency procedures) into their general health policies.

STAFF

- ☐ Job descriptions should reflect actual responsibilities.
- ☐ Salary levels should reflect training, experience, and responsibilities.
- ☐ First aid and cardiopulmonary resuscitation (CPR) certifications of staff members should be current.

- ☐ Centres should encourage professional development of staff by promoting membership in a professional association, subsidizing professional development opportunities, scheduling professional development days, and/or arranging staff exchanges between programs.
- ☐ An identified process should be followed if a death occurs. Grief counselling should be available to staff as part of the process.
- ☐ To optimize mutual support among child care staff and community consultants, there should be a shared understanding of expectations and responsibilities.

PROGRAM

- ☐ Program development should begin with a focus on the unique strengths and capabilities of each child.
- ☐ Program development should start with the parent's input.
- ☐ Program development should be guided by the principles of partial participation, equal challenges, and activity based instruction and assessment.
- ☐ Program development should involve multidisciplinary goal setting and intervention planning.
- ☐ Centre staff should involve parents in identifying social competency goals in a child's individual program.
- ☐ Staff should be mindful that in their interactions with children and colleagues, they serve as models to the children.
- ☐ Because social integration may be difficult for some children with special health care needs, play equipment should be chosen for its potential to encourage socializing, and the layout of the environment should encourage peer interactions.
- ☐ The goal should be that all staff work with all children.
- ☐ There should be staff commitment to the team approach.
- ☐ All staff should be aware of general and child specific program goals.
- ☐ Behavioural management strategies should be understood and used consistently by all staff.

ENVIRONMENT AND EQUIPMENT

- ☐ There must be compliance with access and safety standards set by licensing regulations and local building by-laws and fire codes.
- ☐ Consideration must be given to the physical design of the space to ensure that the needs of the child can be met.
- ☐ Attention should be paid to eliminating barriers and encouraging exploration in the indoor and outdoor child care environments.

HEALTH AND SAFETY

- ☐ All programs must have health and safety policy and procedure guidelines.
- ☐ Following health and safety policies and procedures should be part of a daily practice.
- ☐ Staff and children should wash their hands frequently and correctly.
- ☐ Staff should practice Universal Precautions.

SPECIAL HEALTH CARE

- ☐ Special health care refers to health care not typically provided by child care staff; the need for additional information and/or training should be addressed.

SKILL LEVELS OF SPECIAL HEALTH CARE

- ☐ Centres should adopt a modified version of the In-School Support Program guidelines in determining the conditions under which a non-health professional will provide special health care.

SPECIAL HEALTH CARE CONDITIONS

- ☐ Health conditions and symptoms range from mild to severe and the duration of a disease or disability may be long or short term. It is always important to remember that each child, and each child's condition, is unique.

SPECIAL HEALTH CARE PROCEDURES

- ☐ Centres must have a medication section in their health policy and details regarding required medications should be part of the child's Individual Care Plan.
- ☐ All procedures for giving a child medication must be followed carefully.
- ☐ Medications must never be left unattended.
- ☐ Centre staff should inform parents that medications must be brought to the centre in the original container, with a pharmacist's label, and handed to a staff member immediately upon arrival at the centre.
- ☐ Special health care procedures detailed in the child's Individual Care Plan must be followed carefully.

NOTES:

Source: *Special Health Care: Recommended Practives for the ECE Field.* Fraser North Child Care Issues Society, c/o Early Childhood Educators of B.C. Vancouver, 1993. (p.139-142)

Male Involvement Profile

Rating Guide	
Haven't even thought about it	1
Good intentions, but haven't done much	2
Beginning to work seriously on male involvement	3
Working actively in some areas	4
Working actively in all areas	5

(Fill in the boxes and rate yourself on each section. Take your average rating at the end of each category.)

Name_____ Program _____

Communication

Parent Teacher Meetings

	What do you do?		How do you do it?	Rating
Does the father of the child—or another significant male-participate at formally scheduled parent-teacher meetings?		Do you actively and continuously encourage him to participate? Do you encourage some men but not others? How comfortable do you feel about encouraging male involvement?		
What message or values statement do your parent-teacher meetings communicate to families about the male's role?		When mothers and fathers are present, do you talk to both equally? Do you assume mothers care more about their children than fathers?		

Written Announcements

	What do you do?		How do you do it?	Rating
Are announcements addressed to "mother" or to "parents?" If the father is not living in the home, is he sent announcements of program activities? Is any important male invited to attend?		How active is your effort to reach men? Do you assume they are available? Do you assume they are unavailable? Do you assume the mother doesn't want him involved? Have you discussed this with her?		

Special Events

	What do you do?		How do you do it?	Rating
When you have pot-luck dinners, family outings, or celebrations, do fathers or other significant males attend? What type of communication goes on between parents and staff at these events?		Do you actively and continuously solicit the participation of men at these events? Do staff members relate differently to mothers and fathers?		

Daily Drop-Off and Pick-Up

	What do you do?		How do you do it?	Rating
What type of communication occurs with parents at the beginning of the day?		Do staff approach mothers and fathers differently? Do staff feel more comfortable approaching some men rather than others? Do some staff members feel more comfortable than others in speaking with men?		
How often during a week is there a conversation between staff and a significant male?		Do mothers and fathers seem equally comfortable approaching staff? Do some men seem more comfortable than others in speaking to staff? Are there certain staff members men feel particularly comfortable talking to?		
If children ride the bus, does the driver have regular contact with parents? With fathers — or a significant male — as well as with mothers?		Do you think of the drivers as part of your family support staff? Do your drivers think of themselves that way? How much discussion have you had about their role in your program?		

Average Rating_____
(Add your ratings in this category and divide by 7)

Participation in Child's Education

Classroom

	What do you do?		How do you do it?	Rating
Are parents welcome to visit the classroom? Do you have a regularly scheduled program of parent participation that includes the significant males in children's lives? Do you have a program to bring men from the community in as volunteers?		Do you actively and continuously encourage the participation of males? Directly with them or through their female partners? Do you expect all men to participate or just some? Do you encourage all men or just some? Does all the staff do the encouraging?		

Home Visiting

	What do you do?		How do you do it?	Rating
Does your program make home visits? Does it schedule them when both parents — or mother and a significant male — are available?		How actively do you work to determine if there is a significant male in the child's life?		

Field Trips

	What do you do?		How do you do it?	Rating
When you enlist parent volunteers as chaperones, do you seek men as well as women? Do you ask parents — including men — to suggest field trips, including places where they work or places of interest in the community?		How actively do you seek men for these trips? How comfortable do staff members feel about having them along? Do you feel comfortable having men take children to the bathroom on field trips?		

Average Rating_____
(Add your ratings in this category and divide by 3)

Other Program Activities

Transportation

	What do you do?		How do you do it?	Rating
If you have a bus or van system, do you require parents to take turns riding? Do you ask fathers as well as mothers to help out?		How well does your transportation staff know the community—and the men in children's lives? When you review individual children's behavior, do you ask for input from your drivers?		

Maintenance

	What do you do?		How do you do it?	Rating
Do you have a regularly scheduled program for parents to fix up or do odd jobs at your center? Do you make a special point to ask dads and other men to help out?		How actively and continuously do you reach out to involve men in maintenance? How comfortable does staff feel having men around to help out?		

Food Services

	What do you do?		How do you do it?	Rating
Are there opportunities for parents to join their children at lunch or snack time? Do you invite dads as well as moms?		How actively do you seek men's participation? Do you keep going back to the same few, or do you reach out to men who haven't participated?		

Average Rating_____
(Add your ratings in this category and divide by 3)

Decision Making

Parent Advisory Councils

	What do you do?		How do you do it?	Rating
Do you have male representation on your parent advisory council, board of directors, or other governing body?		Do you actively cultivate interest among men in serving? Do you tend to give men important board positions just because they are men? How does your staff feel about this?		

Representation

	What do you do?		How do you do it?	Rating
Do you send members of the parent body or staff to regional or national meetings? Do you include fathers or other men as representatives?		How actively do you try to include men? Do you save the "best" assignments for men, because you think that's the only way you can involve them?		

Special Committees

	What do you do?		How do you do it?	Rating
Do you form special committees for staff hiring, fundraising, or other activities? Do you include male representation?		How actively do you seek men's involvement? Do you tend to rely on the same few over and over, or do you seek new participants?		

Average Rating_____
(Add your ratings in this category and divide by 3)

Self-Development Activities

Parent Education

	What Do You Do?		How do you do it?	Rating
Do you offer any program or service to help parents deal with the challenges of child-rearing? Are any of these activities geared specifically for fathers?		Do you make specific efforts to encourage men to attend? How do you know you are addressing the particular concerns that men have?		

Support Groups

	What Do You Do?		How do you do it?	Rating
Do you provide occasions for parents to just get together to talk? Are any of these occasions set aside for fathers? Are any set aside for fathers not living at home?		How often do you talk to men to find out if they'd like such a support program? Do you talk to the same few, or do you reach out? How many staff members are comfortable reaching out to men?		

Job Training

	What Do You Do?		How do you do it?	Rating
Is there a component of your program to prepare parents for jobs? Does it include men?		How actively do you encourage men to participate in your program? Are you aware of the shame many men feel when they don't have jobs?		

Average Rating_____

(Add your ratings in this category and divide by 3)

Overall Male Involvement Profile Rating_____

(Add the overall average from each category and divide by 5)

Source: *Getting Men Involved: Strategies for Early Childhood Programs.* James A. Levine et al. New York: Scholastic Inc. 1993. (p.17-21)

MULTICULTURAL ECE: FROM IDEA TO REALITY

	Self	Children & Families	Program/ Classroom	Professional Organizations	Multicultural Community Groups	General Public and Government
Needs (current problems, stumbling blocks)	- where to begin?? - lack of knowledge about different cultures, languages, racism. - recognition of my own biases or prejudices.	- how can I ensure positive learning about diversity, equality and empowerment.	- lack of good age-appropriate, relevant resources. - lack of tools for assessing, implementing and evaluating materials.	- lack of knowledge, resources, policy, commitment. - too much to do, too little time!	- lack of networking, unity, common purpose, resources. - too much to do . . .	- too little support for and recognition of the importance of multicultural ECE.
Organization & Strategies (Things to do alone and/or with others)	- seek cross-cultural friendships. - practise greater cultural self-awareness with the help of others.	- initiate more contact with parents and encourage skills and knowledge sharing.	- sponsor/attend "make and take" workshops. - seek out assessment and methodology information.	- develop consensus for action. - utilize strengths and successes. - network locally, provincially and nationally.	- identify natural allies. - cooperate to achieve common objectives. - publicize your successes!	- gather information to support your case. - lobby and publicize. - stress both the positive potential, and the risks of not implementing multicultural ECE.
Timeline (Action priorities tomorrow, next week, next month, six months, one year and beyond)	- get a book from library. - talk with others. - join study groups or courses. - learn more about diversity, equality, empowerment.	- ask questions & indicate willingness to learn. - collect/develop multi-cultural/multilingual materials. - highlight positive aspects of diversity to all children & families.	- buy or make one new item for your classroom. - learn techniques for handling racism and for promoting diversity.	- talk with like-minded others and develop an action-plan. - lobby for funding and ongoing support of multicultural ECE.	- visit and exchange information with cultural/ multicultural groups. - lobby, fundraise collectively.	- write a letter to the editor. - hold open house in your classroom. - educate a politician. - raise money. - believe in your cause!
Outcomes (Success would look like . . .)	- more acceptance of many "ways to be right" for myself and others. - more knowledge about cultures. - better cross-cultural communication skills.	- greater pride in heritage and acceptance of diversity in my classroom.	- access to and use of materials/activities that are pro-active in supporting cultural, racial and linguistic diversity.	- new professional awareness of multicultural ECE. - support and resources for pre- and in-service training.	- greater trust and understanding between groups and individuals. - more cooperation on issues of common concern. - higher community profile.	- society-wide commitment to multicultural education. - research, development and ongoing support for MECE.

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MULTICULTURAL ECE WORKSHEET
FROM IDEA TO REALITY

	Self	Children & Families	Program/ Classroom	Professional Organizations	Multicultural Community Groups	General Public and Government
Needs (current problems, stumbling blocks)						
Organization & Strategies (Things to do alone and/or with others)						
Timeline (Action priorities tomorrow, next week, next month, six months, one year and beyond)						
Outcomes (Success would look like . . .)						

Chud/Fahlman

HONOURING

Diversity

within CHILD CARE *and*
EARLY EDUCATION

■

AN INSTRUCTOR'S GUIDE

APPENDICES

■

Appendix One
Honouring Diversity Guide

Glossary of Diversity-Related Terms and Concepts

Introduction

Definitions, or "shared understandings" of words and concepts, are central to successful communication. In relation to diversity, definitions can be particularly crucial and subtle: intentions can easily be misunderstood because of a turn of phrase or choice of word! The definitions below are offered to assist and promote shared understandings. They represent our meanings for words and concepts used in the Honouring Diversity Guide. Terms and concepts are grouped under the Guide's twelve diversity headings.

These definitions have been adapted from a broad range of sources and provide a general indication of word usage in contemporary writings and discourse. However, definitions are often very variable. Since meanings, preferences, and associations may be contradictory and frequently change, this Glossary offers readers guidelines rather than definitive definitions.

Anti-Bias
General Terms And Concepts Relevant To All Diversity Areas

Activism — Undertaking action to achieve social and political goals and outcomes.

Advocacy — Speaking or acting in support or on behalf of people or ideas; recommending, defending, or suggesting a particular point of view or course of action.

Affirmative Action — Policies and practices, usually in reference to employment opportunities or educational enrolment, that support increased inclusion of individuals and groups previously under-represented. In order to achieve equity reflective of overall demographics for women, persons with disabilities, etc., preferential inclusion and selection is required. Most affirmative action initiatives do this within three frameworks:
•Requirements are the same for target groups as others, but selection between equal candidates favours minorities.
•Requirements are altered or lowered for target groups.
•Additional training and supports are offered to enable minority applicants to meet standardized requirements.

Anti-bias — Analysis, policies, and practices that challenge and oppose bias and discrimination.

Assimilation — A process, usually in reference to cultural minorities, of surrendering distinctive characteristics and identity in order to become part of and accepted by the majority group. The analogy often used to describe assimilation is "the melting pot" philosophy of the United States, as opposed to the "tossed salad" or mosaic in Canada, where distinctiveness within unity embodies a multicultural approach.

Bias — An inaccurate predisposition, attitude, and/or belief for or against people, ideas, events, etc.

Bigotry — Strongly entrenched bias that is not changed by objective information; a negative position or opinion maintained in spite of evidence to the contrary.

Discrimination — Actions (as opposed to beliefs) that withhold rights, privileges, and power from some groups and individuals while granting them to others.

Diversity — Variety, difference, "unlikeness." Diversity encompasses the broad range and magnitude of experiences, needs, and strengths of individuals and groups which together make up the whole of the spectrum of humanity.

Dominant Group — In sociological terms, the group in society with the most influence, power, and control to impose its world view, norms, desires, and requirements in order to receive a disproportionate share of wealth and privilege. Sometimes also referred to as the "Majority Group," the dominant group may or may not be a numerical majority, as in the case of men and women.

Dominated Group — The inverse of the dominant group: those in society who have less influence, power, control, privilege, and wealth. Sometimes also referred to as a "Minority Group," whether or not this reflects a numerical minority.

Empower — To enable, assist, and support: to give, share and provide power, authority, influence, or strength. People can, potentially, empower themselves and/or others.

Equality — The same, equal, or balanced—in terms of access, rights, and rewards for individuals or groups.

Equity — Fair opportunities, rights, etc. that take into account current and historical contextual factors. Equity may differ from equality in that "the same" may not be "fair," given past privileges or injustices for certain peoples. Equity initiatives and approaches may therefore include redress, affirmative action, etc. to counteract other forces and imbalances.

Ethnocentrism — Belief in the superiority of one's own group—whether the group is based on culture, class, gender, intelligence, etc. Originally used to refer to belief in cultural or "ethno" superiority, the term is more widely used today to refer to broader in-group/out-group hierarchical thinking and action.

Hierarchical — Any system of thought, action, or organization that ranks one aspect as above and superior to others.

Human Rights — Both in social and legal terms, the identification, recognition, and validation of equal rights for all individuals and groups.

Inclusion — A philosophical stance and an approach to practice that assumes all individuals have equal worth and rights. In ECE settings, this means that all children will be accepted and served within a program, with the implication that "special" or minority needs will not be stigmatized or marginalized. Inclusion means to bring people in rather than exclude them—in thought, word, or deed.

Majority Group — See also "Dominant Group." In Canada, the dominant/majority group can be defined as adult, middle/upper class, male, white, European, Christian, heterosexual, non-disabled. As well as having the most power and privilege, this group determines the generally accepted standard for "normal" in terms of values, behaviour, expectations, etc.

Minority Group — See also "Dominated Group" and "Majority Group." As suggested under "Majority Group," within hierarchical social systems there is a minority role or position in all areas of diversity—female, disabled, non-white, poor, etc.

Multiculturalism — A philosophy that stresses equal rights and validation of all cultures as a starting point for negotiating social, political, and economic relationships among individuals and groups within society.

Normal — A word to be used with caution! Often, normal is used to reflect beliefs and values sanctioned by the dominant group. It can be used more neutrally to refer to average or typical, but even when normal is descriptive of a majority in numerical terms, it also frequently assumes a value of desirable, best, or more important than "non-typical" or "abnormal."

Oppression — The use of power to deny rights, privileges, and benefits. Oppression also usually involves a denial, rejection, and/or suppression of ideas, information, and experiences that challenge the basis of power, such as a belief in the inherent superiority of men, whites, etc.

Pluralism — A belief system opposite to hierarchical; a valuing of different but equal choices, perspectives viewpoints, behaviours, etc. supportive of respect and co-existence.

Prejudice — Pre-judgement; making either negative or positive choices or judgements based on previously held attitudes and beliefs, without regard for objective facts and current information.

Privilege — Access to positive benefits or rewards ahead of others and without regard for fairness.

Power — The ability to influence and direct attitudes, beliefs, choices, and outcomes. In hierarchical societies, dominant groups, and individuals from those groups, have greater power not only over their own lives, but over the systems, structures, and choices that affect and control everyone.

Redress — Acknowledgement and compensation for past unfairness, injustice, or oppression, as in redress to Japanese-Canadians for seizure of their property and internment during the Second World War.

Segregation — The separation of groups and individuals in social/economic life based upon beliefs of superiority/inferiority regarding class, religion, race, etc. Segregation can be primarily informal and undefined, or be highly visible and sanctioned by law, as apartheid was in South Africa.

Social Justice — Policy and practice that ensures respect, equity, inclusion, and empowerment for all. Social justice efforts focus on analysis and action on behalf of oppressed and disenfranchised peoples.

Stereotype — A representation of people, ideas, or things based on oversimplification or overweighing of a few characteristics. These overgeneralized assumptions and perceptions are then applied to all within a group. For example, if some women are thought to be bad drivers, every woman is assumed and perceived to be a bad driver. Exceptions to a stereotype may be admitted, but are not seen to disprove the rule.

Tokenism — The practice of providing a few opportunities or benefits for some individuals from a minority group, while systemic discrimination or oppression is maintained in favour of the majority.

Xenophobia — Distrust and/or fear of strangers, foreigners.

Appearance and Age

Ageism — Prejudice, stereotyping, and/or discrimination based on age, with dignity, rights, and privileges diminished for the young and old.

Elders — A term of both identification and respect, used primarily but not exclusively in First Nations traditions, to denote wisdom as well as age.

Fat/Thin — Words that objectively describe weight but include inferred attitudes/values about preferred appearance. In North American dominant culture, it is acceptable to call someone "thin," since this is seen as positive. "Fat" is perceived as undesirable and therefore an insult. These attitudes and preferences are different in different groups.

Lookism — Prejudice, stereotyping, and/or discrimination based upon appearance, with dignity and privileges diminished for the "ugly" and enhanced for the "beautiful." While standards for beauty differ, the dynamics of lookism are similar in different groups.

Old/Young — Words that objectively describe age but can include inferred attitudes/values about knowledge, experience, and worth. Both old and young are suspect as being less and different than adult—the age period with the most power and validity in North American dominant culture.

Seniors — While "senior" can mean "better," in current common Canadian usage, it is a euphemism for old that tends to be value-neutral rather than indicating respect.

Class

Caste — A word used largely in South Asian cultures to denote class hierarchy in societies based on social and/or religious divisions. In general, caste is perceived to be quite rigid—it is difficult to move from the group into which one is born.

Class — Sometimes used interchangeably with "socio-economic status" to describe economic, educational, occupational, and related divisions and differences of groups and individuals in society. Terms such as working class, lower class, middle class, professional class, and upper class also indicate values and meanings for worth and status within different societies.

Classism — Prejudice, stereotyping, and/or discrimination based on class differences, with "upper" class receiving more approval, validation, and privileges than "lower" class within most societies.

Poverty Line — A measure within social and economic analysis of income levels for individuals and families. The poverty line is calculated differently by different analysts, is different for rural and urban settings, and varies according to inflation and changing national and provincial average incomes. In general, however, the poverty line indicates a point below which health/education/well-being is compromised by inadequate income

relative to society at large. In Canada in the 1990s, one in five children lives below the poverty line. This ratio has remained stable for several decades.

Socio-economic Status — See "Class."

Culture

Culture — The overall way of life of a group of people, including their shared values and beliefs; their roles, expectations, behaviour, and patterns of interaction; their social systems and structures; and their creative, intellectual, and physical creations. Culture is used in the general sense to denote those who share ethnicity, but is also be used to refer to the shared experience and context of any group that has significant characteristics in common—for example: deaf culture, lesbian culture, single parent culture, etc.

Culture Shock — The physical and psychological disequilibrium which results from shifting from one cultural context to another. People experiencing culture shock are faced with differences in meaning, values, behaviours, and expectations, as well as social/institutional requirements or language differences. Shock responses to these differences can include disorientation, withdrawal, fear, and anxiety, and physical symptoms such as eating and sleeping disruptions.

Culturally Assaultive Care — Care, such as in early childhood education settings, that ignores, undermines, or transgresses the cultural practices, values, and expectations of children and their families' home culture.

Culturally Sensitive Care — Care, such as in early childhood education settings, that acknowledges, includes, and honours the home culture of children and families within all aspects of programming and services.

Ethnicity — From the Greek word "ethnos" meaning nation. Ethnicity is sometimes used interchangeably or is linked with the word culture, as in the term "ethnocultural." While definitions of ethnicity vary from user to user, it generally describes the shared racial/historical/geographical/social/linguistic background of a group of people. For example, Peruvian peoples or Finnish peoples each share a unique ethnicity, reflective of time, place, language, shared history, and social patterns. (See also ethnocentric, under Anti-bias.)

Multicultural, Bicultural — Bicultural, referring to two cultures, multicultural, to two or more cultures. Individuals who are described as bicultural or multicultural are able to understand and function comfortably and competently in more than one cultural setting. Societies that are bicultural or multicultural include two or more cultures, that may or may not have equal status, rights, etc. In general, a bicultural/multicultural philosophy supports attitudes and actions that respect and promote pluralism.

Disability/Ability

Able-bodied — Physical functioning without disabilities, delays, or disease. (See also non-disabled).

Delay — Slowed or diminished ability compared to statistical and other norms for average development and/or ability. For example, a language delay refers to comprehension,

production, and/or use of language outside the general range of typical development—such as a child who is not yet talking by age three.

Disability — A broad term for restrictions or limitations to physical, mental, sensory, and social/emotional functioning, compared to typical or average ability. The preferred way of using this term is to indicate the person first—"woman with a physical disability," rather than using an all-encompassing label like "the disabled."

Exceptional — The opposite of typical or average. A term used to indicate abilities or conditions above or below normal functioning, including gifted as well restricted or delayed. As with other terms, it is preferable to indicate a person first in reference to ability—"child with exceptional needs," rather than "exceptional children."

Gifted — Ability significantly above the average in one or more area of functioning—creative, athletic, intellectual, etc.

Handicap — A situation or condition that limits attitudes, opportunity, and/or participation. For example: lack of wheelchair ramps presents a handicap for access, whereas requiring a wheelchair is not a handicap per se. This term was once broadly used synonymously with "disability," as in "handicapped adults."

Handicappism — Stereotyping, prejudice, and/or discrimination against people with disabilities.

Impairment — Usually refers to the results of injuries or sensory or neural disabilities, such as in the case of persons who are visually or hearing impaired.

Integration/Mainstreaming — Philosophies and practices of care and education which are inclusive (see definition under Anti-Bias category). These words have largely synonymous meanings, with integration currently the preferred term.

Non-disabled — As with the term "able-bodied," refers to functioning without disabilities, delays, or disease. (In some texts and publications, non-disabled is indicated as preferable to able-bodied.) Both terms help diminish the myth of "perfect" as normal because almost all people have conditions or impairments—temporary or long term—that are in some way exceptional compared to statistical norms.

Special Needs — Commonly used within the early childhood field to refer to persons, particularly children, with non-typical needs, conditions, or abilities. In light of recent government consultations and publications, "children who need extra support," or "children with extra support needs," phrases coined by parents, are now coming into common usage and are preferred to "children with special needs."

References, Terminology, and Labelling — As with all language associated with diversity, the power of words is pervasive and important. By choosing our language carefully in relation to disability/ability, we can follow the principles indicated elsewhere in this Guide; primarily, to indicate and acknowledge the person first and their exceptionality or non-typicalness second. Some examples include:

- person with seizure disorder or epilepsy versus epileptic
- person who is paralysed versus quadrapeligic
- person with visual impairment versus blind
- person with a speech impediment versus stutterer

Supported Care/Education — Terms which focus on what children require to participate and develop fully to the best of their ability, rather than on their limitations or difficulties. "Extra support needs" and "supported care/education", is terminology that arises from several current B.C. initiatives.

First Nations

Aboriginal/Indigenous/First Nations People — Terms currently used somewhat interchangeably to refer to the First Peoples present in North America before European immigration. Different groups and individuals often have preferences as to which term to use. When in doubt, ask people what they prefer.

Band/Nation/Tribe — Words used to refer to cultural/social groups of First Nations People. Sometimes "Nation" is used to refer to a family of related groups (eg: the Mohawk Nation) and sometimes to a particular group within a broader socio-linguistic family. "Band" or "Tribe" are now used less frequently by First Peoples themselves, with "Nation" being the preferred term of self-identification.

Indian/Native — Words, which while still in use, are becoming less common. Because they did not originate from First Peoples themselves and have acquired certain negative connotations over time, they are not suggested as words of "first choice," particularly in British Columbia. In the United States, however, "Indian" or "Amer-indian" are still frequently used and are reflected in many educational materials and publications.

Inuit/Dené — Terms used almost exclusively instead of "Eskimo" to refer to northern Canadian First Peoples. As in the two preceding discussions, choice of terminology is important to indicate respect. "Eskimo" is still often used in the United States.

Land Claims — Legal challenges by First Nations Peoples to provincial and federal governments concerning land where no treaties or agreements have been negotiated. (See also Treaty.)

Metis — Descendants of First Nations and European parents, whose ancestry represents a distinct cultural group unique to Canada.

Reserve — Land set aside by the Canadian federal government for First Nations Peoples.

Treaty — Legal agreement between First Nations Peoples and Canadian governments regarding land ownership and related rights. The majority of First Nations Peoples have not signed treaties relinquishing ownership of their ancestral land.

Gender

Female Suffixes — Words that include feminine suffixes "-ette," "-ess," or "-trix" and suggest that the female version is less or different than the root word or concept. (This principle also applies with prefixes, such as with the word "fe"-male.) Language is changing to avoid feminine suffixes. For example: flight attendant is now used instead of stewardess/steward, or generic words (such as manager, sculptor, heir) are used to refer to both sexes.

Gender Neutral vs. Male-Biased Langauge — Language which addresses the issue of implied male/female roles and male as generic or universal. Examples include: chairman-

chairperson, chair, moderator; fatherland—homeland; man power—staff, workforce; maiden name—birth name; girl Friday—assistant; fireman—firefighter; mankind—humankind, human beings, people.

Parallel Language — Denotes equal respect, roles, or status—for example : man and woman, or husband and wife. Often language referring to women and men does not use parallel wording, such as in the phrase "man and wife."

Pronoun Use — English typically uses "he, his, and him" as third person pronouns: for example, "Each child must take home his belongings." Several choices can remedy this use of a male term as a "false generic." Plurals can be substituted—"Children must take home their belongings..."; both female and male pronouns can be used—"Each child must take home his or her belongings..."; or sentences can be restructured—"All personal belongings must be taken home."

Sexism — Prejudice, stereotyping, and/or discrimination based upon gender, usually referring to positive benefits for men and disadvantages for women.

Word Order — Word order in relation to gender frequently lists men before women. When speaking and writing, we can indicate women first (wives and husbands, girls and boys, females and males, etc.).

Language

Bilingual — The ability to speak two languages. "Multilingual" means facility in more than two languages.

ESL/FSL, EAL/FAL — Abbreviations meaning "English as a Second Language," "French as a Second Language," "English as an Additional Language," or "French as an Additional Language." Often, these initials are used—when instead, it would be more respectful, as with other diversity language, to acknowledge people first rather than a label only. For example: "children for whom English is an additional language" vs: "EAL class."

Heritage Language, Mother Tongue — Indicate the language or languages children learn first in their family. Mother tongue is being used less since it has a sexist connotation. Other appropriate terms include "Language of Origin" and "Home Language."

L_1, L_2 — Abbreviations, often used in research studies and reports, indicating people's first and second language. By inference, L_3, L_4, etc. can also be used.

Subtractive Bilingualism — Refers to the situation when learning a second language diminishes or interferes with the maintenance or development of a person's first language and the social/emotional connection to family and culture of origin. Researchers have investigated and documented subtractive bilingualism as a particular threat to young children.

Newcomers

Citizenship — Rights and privileges granted by law to inhabitants of a country. In Canada, newcomers are not eligible to apply for Canadian citizenship until they have lived here as permanent residents for three or more years.

Immigrants — People who are living in a country other than where they were born but who may not yet be citizens. Generally this term is used to refer to people who are in a new country on a long—term basis and intend to make it their home.

LINC — An abbreviation for "Language Instruction for Newcomers to Canada" LINC programs are an example of one of many newcomer orientation and support services provided by the federal government, provincial and territorial governments, and community agencies. In B.C., many LINC programs offer some child care services for students while they are attending English classes.

Newcomers — A generic term referring to immigrants, refugees, and landed immigrants recently arrived in Canada. While each of these groups and every individual will have a unique dimension of the "newcomer experience," there are some issues and concerns that newcomers share in common. It can, therefore, sometimes be appropriate and useful to refer to this group as a whole.

Refugees — People who have left their homeland under duress because of war, famine, political upheaval, or other conditions of danger or distress. In Canada, the process of admitting refugees is governed by different rules than for immigrant newcomers. Refugees are not expected to have the same resources, skills, or family support, but instead are evaluated in part on the basis of the dangers they face if they were to return to their country of origin or other previous home.

Settlement and Orientation Services — Community and government programs which provide settlement and orientation services for newcomers. (See Appendix Two for further information.) These services may include English classes, translation and interpretation assistance, housing and counselling aid, and citizenship classes. Immigrant settlement and orientation programs can also provide a link between receiving or host communities and newcomers, helping both to learn about each other.

Sponsorship — One avenue by which newcomers can be accepted to come to Canada. While there are several categories of sponsorship available, the most common is "family class," aimed at supporting reunification of families. In this case, someone in Canada agrees to support a family member brought from another country.

Visas — Various types of documents which provide official permission for citizens of other countries to be present within and/or undertake specified activities in Canada. Examples include visitor, student, and work visas. Visas generally stipulate conditions and timelimits with penalties imposed, such as fines and/or deportation, for violations.

(See also: Assimilation and Inclusion under "Anti-bias," and Culture Shock under "Culture".)

Race

Apartheid — An official policy, first established in South Africa, of racial segregation and accompanying power and privilege for whites.

Race — A term used to identify human groups with hereditary physical differences such as skin colour, facial features, and body characteristics. The concept of human races was developed approximately 200 years ago. Currently, "race" is seen to be a very imprecise term that combines both biological and social factors and therefore can be used

in ways that are not purely descriptive and bias-free. When the word "race" is used, it is important to maintain a critical perspective on its appropriateness and/or validity. (See also discussion in Part Three, Unit One, under "Race.")

Racism — Prejudice, stereotyping, and/or discrimination based upon racial differences that favours and legitimizes one race above others. "Racism" is also sometimes used more generically to refer to prejudice and discrimination based on other differences such as religion.

Religion and Spirituality

Anti-semitism — Stereotyping, prejudice, and/or discrimination against Jewish people.

Spirit/Soul — Words which define a non-material essence or dimension of being that animates life. Spirit/soul may be perceived as immortal and/or existing as a non-physical entity or energy with continuity separate from physical matter. This "living essence" may also be ascribed to plants, animals, and inanimate objects, such as rocks, rivers, and artistic or symbolic creations.

World Religions — The following definitions of the six major world religions are based upon *Religions of Our Neighbours*. Sid Bentley. Bentley West Publishing Co., Coquitlam, B.C. 1989.

Buddhism — Begun in the sixth century B.C. in Nepal, the first Buddha was Prince Siddartha Gautama before his enlightenment. While different sects have a variety of sacred writings, the "Poli Canon" is the standardized version of the Tripitaka, or "three baskets of knowledge." There are approximately 225 million Buddhists world-wide.

Christianity — Christianity began in the first century A.D. based upon the teachings of Jesus Christ, whom followers believe to be "the son of God" and "the Saviour of the World." The Bible is the Christian holy book, which includes the old testament and also chronicles Christ's life and teachings. About one billion people are Christians.

Hinduism — Hinduism has no known date of origin and is believed to be the oldest of the major organized religions, predating written history. Hindus believe in a single God who has many manifestations. The Vedas are the central written record of Hindu teachings. There are about 500 million followers of Hinduism worldwide.

Islam — Islam was founded by Muhammed, the last and most important prophet, born about 570 A.D. The Koran is Islam's holiest book, revealing the word of Allah. There are approximately 900 million followers of the Islamic religion, also know as Muslims.

Judaism — Abraham is considered the first patriarch of Judaism, with Moses the receiver of the "Ten Commandments" and other laws from God, in approximately 1250 B.C. The Torah is the central sacred writing of Judaism and is the basis of the old testament in the Christian Bible. There are approximately 15 million Jews worldwide.

Sikhism — Founded in about 1500 A.D. in the Punjab by Guru Nanack, the "Granth Sahib" is the holy scripture for Sikhs. Sikhism includes some aspects of both Hindu and Islamic beliefs. Sikhs number approximately 20 million worldwide.

Sexual Orientation

Bisexuality — Attraction to and/or having sexual relations with either females or males.

Celibacy — Abstinence from sexual relations.

Gay — Refers to male homosexuals, although sometimes used as a general term for both female and male homosexuals.

Lesbian — Female homosexuals: women who are sexually attracted to women.

Heterosexuality — Attraction to and/or having sexual relations with the other sex.

Heterosexism — Stereotyping, prejudice, and/or discrimination favouring heterosexuality and opposing homosexuality and bisexuality. Promoting a heterosexual lifestyle.

Homophobia — Fear, rejection, and/or persecution of homosexuality and people who are homosexual.

Homosexuality — Attraction to and/or having sexual relations with persons of the same sex.

Monogamy — Having one sexual partner at a time; being married to one person at a time.

Polyandry — For females, having more than one husband, mate, or sexual partner at the same time.

Polygamy — For males, having more than one wife, mate, or sexual partner at the same time.

Serial Monogamy — Having several spouses over a lifetime; modified polyandry or polygamy.

Sexual Orientation — Describes the general focus of an individual's or group's attraction and/or sexual activity, including bisexuality, heterosexuality, or homosexuality. This term is sometimes also used to describe more specific preferences and choices, such as celibacy, monogamy, polygamy, and polyandry.

Appendix Two
Honouring Diversity Guide

Community Contacts

Given the breadth of issues and topics included under the "honouring diversity" umbrella, a wide range of community contacts are potentially relevant for ECE instructors and students. The following list offers specific contact information with primary emphasis on provincial and national organizations. This provides a starting point for researching groups and contacts at local through international levels.

Child Care, Parent, and Education Organizations

Anti-Bias Leadership Project - c/o Louise Derman-Sparks, Pacific Oaks College, 5 Westmoreland Place, Pasadena, Calif. U.S.A. 91103 Tel (818) 397-1306; (818) 397-1392(f).

B.C. Council for the Family - 2590 Granville Street, Vancouver, B.C. V6H 3H1, Tel (604) 660-0675.

B.C. Teachers Federation - Programs Against Racism (PAR); Status of Women; First Nations; Global Education - Consultants and/or Special Programs. Also, B.C.T.F. Lesson Aids Division. For information and materials (free catalogue). 550 West 6th Avenue, Vancouver, B.C. V5Z 1A1 Tel (604) 871-2283.

Canadian Council for Multicultural and Intercultural Education (CCMIE/CCMEI) - #204 - 316 Dalhousie, Ottawa, Ont., Canada K1N 7E7 Tel (613) 241-4499.

Early Childhood Multicultural Services - c/o Westcoast Child Care Resource Centre, #201 - 1675 West 4th Avenue, Vancouver, B.C. V6J 1L8 Tel (604) 739-9456; (604) 739-3289(f).

Early Childhood Diversity Network Canada - c/o Julie Dotsch, Welcome House Nursery, 132 St. Patrick Street, Toronto, Ontario M5T 1V1 or c/o ECMS, #201 - 1675 West 4th Avenue, Vancouver, B.C., Canada V6J 1L8, Tel (604) 739-9456; (604) 739-3289(f).

Family Support Institute - 300 - 30 East 6th Avenue, Vancouver, B.C. V5T 4P4, Tel (604) 875-1119.

Infant Development Program - 2765 Osoyoos Crescent, Vancouver, B.C. V6T 1X7, Tel (604) 822-4014.

Seed Project, Vancouver School Board - 1595 West 10th Avenue, Vancouver, B.C. V6J 1Z8, Tel (604) 731-1131.

SIETAR - International Society for Intercultural Education, Training, and Research - 733 15th Street N.W., Suite 900, Washington, D.C., U.S.A. 20005, Tel (202) 737-5000; (202) 737-5553(f).

Supported Child Care Consultants - Contact through the Community Support Services Division of the Ministry of Social Services, Victoria (604) 387-1275; or through local Area Managers of the Ministry of Social Services (Services for people with mental handicaps division).

TESOL - Teachers of English to Speakers of Other Languages - 1600 Cameron Street, Suite 300, Alexandria, Virginia, U.S.A. 22314-2751, Tel (703) 836-0774.

United Nations Education Association - 101 - 1956 West Broadway, Vancouver, B.C. V6J 1Z2, (604) 732-0448.

University of Manitoba, Inclusive Curriculum Project - (Bibliography and collection available for interlibrary loan on inclusivity in College programs, administration and courses.) University of Manitoba, Elizabeth Dafoe Library, Room 134 Interlibrary Loan, 25 Chancellors Circle, Fort Gary Campus, Winnipeg, Manitoba R3T 2N2, Tel (204) 474-9873; (204) 275-2597(f).

Cross-Cultural, Multicultural and Immigrant-Serving Agencies

AMSSA - Affiliation of Multicultural Societies and Service Agencies of B.C. - 385 Boundary Road, Vancouver, B.C. V5K 4S1, Tel (604) 298-5949. Contact AMSSA for a list of its member groups throughout B.C.

B.C. Newcomers Guide - available from Multiculturalism B.C., Suite 950 - 1185 West Georgia Street, Vancouver, B.C. V6E 4E6, Tel (604) 660-2395. The guide provides extensive listings of government and non-government contacts to assist newcomers in all aspects of adaptation and settlement.

First Nations Organizations

Assembly of First Nations - 47 Clarence Street, Suite 300, Atrium Building, Ottawa, Ontario K1N 9K1, Tel (613) 236-0673.

Congress of Aboriginal Peoples - 200-384 Bank Street, Ottawa, Ontario K2P 1Y4, Tel (613) 238-3511; (613) 230-6273(f).

NARIS - Native American Research Information Service - American Indian Institute, University of Oklahoma, 555 Constitution Street, Room 237, Norman, Oklahoma, U.S.A. 73037-0005, Tel (405) 325-4127.

Native Education Centre - 285 East 5th Avenue, Vancouver, B.C. V5T 1H2, Tel (604) 873-3761.

Union of B.C. Indian Chiefs - 3rd Floor-342 Water Street, Vancouver, B.C. V6B 1B6, Tel (604) 684-0231.

United Native Nations - 800-736 Granville Street, Vancouver, B.C. V6Z 1G3, Tel (604) 688-1821; (604) 688-1823.

(See also Suggested Materials and Activities #1.23 for a listing of B.C. Tribal Councils.)

Anti-Bias, Human Rights, Advocacy and Self-Help Groups

B.C. Coalition of People With Disabilities - Suite 204-456 West Broadway, Vancouver, B.C. V5Y 1R3, Tel (604) 875-0188.

B.C. Council of Human Rights - Suite 406-815 Hornby Street, Vancouver, B.C. V6Z 2E6, Tel (604) 660-6811 or 1-800-663-0876.

B.C. Human Rights Coalition - Suite 718-744 West Hastings Street, Vancouver, B.C. V6C 1A5, Tel (604) 689-8474.

B.C. Organization to Fight Racism - P.O. Box 661, King George Hwy., Surrey, B.C. V3T 2X6, Tel (604) 583-2923.

Canadian Grandparents Rights Association - 260-3631 No. 3 Road, Richmond, B.C. V6X 2B9, Tel (604) 273-4726.

Canadian Human Rights Commission - 750-605 Robson Street, Vancouver, B.C. V6B 5J3, Tel (604) 666-2251; TTY: (604) 666-3071; (604) 666-2386(f).

Canadian Human Rights Foundation - 3465 Cote-des-Neiges Road, Suite 301, Montreal, Que. H3H 1T7, Tel (514) 932-7826.

Civil Liberties Association - 119 West Pender Street, Vancouver, B.C. V6A 1T6, Tel (604) 687-2919.

Council of Senior Citizens' Organizations of B.C. - 5131 Carson Street, Burnaby, B.C. V5J 2Z1, Tel (604) 435-1261.

Federated Anti-Poverty Groups of B.C. - Suite 3-956 Cornwall Crescent, Dawson Creek, B.C. V1G 1N9, Tel (604) 782-8484.

Gay and Lesbian Centre - Suite 2-1170 Bute Street, Vancouver, B.C. V6E 1Z6, Tel (604) 684-5307; (604) 684-6869.

Interracial Family Alliance - c/o P.O. Box 16248, Houston, Texas, U.S.A. 77222-6248, Tel (713) 454-5018.

Institute for Peace and Justice - Suite 124-4144 Lindell Blvd., St. Louis, Mo., U.S.A. 63108, Tel (314) 533-4445.

SPARC - Social Planning and Research Council of B.C. - Suite 106-2182 West 12th Avenue, Vancouver, B.C. V6K 2N4, Tel (604) 736-8118.

Syracuse Cultural Workers - Box 6367, Syracuse, New York, New York, U.S.A 13217, Tel (315) 474-1132.

UNICEF - 3 United Nations Plaza, New York, New York, U.S.A. Tel (212) 326-7000 or 536 West Broadway, Vancouver, B.C. V5Z 1E9, Tel (604) 874-3666.

VAST - Vancouver Association for Survivors of Torture - Suite 3-3664 West Hastings Street, Vancouver, B.C. V5K 2A9, Tel (604) 299-3539.

Vancouver Society of Immigrant and Visible Minority Women - Suite 204-2524 Cypress Street, Vancouver, B.C. V6J 3N2, Tel (604) 731-9108.

Vancouver Status of Women - Suite 301-1720 Grant Street, Vancouver, B.C. V5L 2Y7, Tel (604) 255-5511.

WEEA - Women's Education Equity Act Publishing Center, Education Development Center Inc. - 55 Chapel Street, Newton, MA., U.S.A. 02160, Tel 1-800-225-3088 or (617) 969-7100; (617) 332-4318(f).

Appendix Three
Honouring Diversity Guide

Audio-Visual (A.V) Resources

Films and videos offer instructors and students an opportunity to learn more about many diversity topics and anti-bias concerns. These audio-visual materials can be a key component of ECE diversity education, particularly when preceded and followed by discussion that provides context, and links content to students' lives.

Given the wide array of available resources, instructors will need to preview materials for suitability, and may also wish to involve students in researching and selecting diversity-related A.V. materials for classroom sharing. The National Film Board, Westcoast Library, and Early Childhood Multicultural Services are highlighted because of easy accessibility. Other regional sources for A.V. materials, such as public and college libraries; community advocacy, self-help, and cultural groups; and government and non-government agencies are also important sources of additional resources.

National Film Board (N.F.B.)

The N.F.B. provides a variety of publications listing videos and films available to the general public. Several of their specialized catalogues are particularly relevant for an exploration of anti-bias topics:

Face to Face Video Guide. Video Resources for Race Relations Training and Education. N.F.B. 1993 ISBN 0-7722-0475-6

Our Home and Native Land. A Film and Video Resource Guide for Aboriginal Canadians. 3rd Edition. N.F.B. 1991 ISBN 0-7722-0375X

Insight International Development Film and Video Catalogue. (Co-produced by N.F.B. and C.I.D.A.) Minister of Supply and Services Canada 1993 ISBN 0-662-20512-X

Beyond the Image: Films and Videos About Women's Culture, Politics and Values. N.F.B. 1991 ISBN 0-7722-0316-4

Within the N.F.B.'s general "Film and Video Catalogue" (c 1993, ISBN 0-7722-0472-1) there is information on how and where to rent or purchase N.F.B. materials. For instructors or students researching anti-bias topics, the following headings from the general catalogue are most relevant:

Broad Category Index

Canadian Indians
Childhood and Adolescence
Developing Countries
Elderly People
Family Life
Francophone Communities
Inuit
Multiculturalism
People with Disabilities
Regional Ways of Life
Religion and Ethics
Social Issues
War, Conflict and Peace
Women

Subject Index

Bigotry
Bilingualism
Black People, Women
Boys
Canadian Indian-Children, Men, Women
Canadian Native Peoples
Countries (also individual names)
Caregivers
Children-rights, visible minority, Canada
Communities
Conflict
Cooperation
Cultural Identity
Culture (also individual names)
Customs
Disabled Children, People, Men, Women
Discrimination
Diseases (also individual names)
Education
Elderly Men, People, Women
English as a Second Language
Equal Rights
Equality of Opportunity
Families
Family Life
Fathers
Feminism
Folklore
Food
French as a Second Language
Friendship
Girls
Health
Human Rights
Identity
Illness
Immigrant Families, Women
Immigrants
Immigration
International Service Agencies
Interpersonal Relationships
Inuit
Land Claims
Legends
Lesbian
Medicine
Men
Metis
Mothers
Multiculturalism
Northern Canada
Parents
Peace
Personal Adjustment
Personal Appearance
Physically Disabled Children, Men, People, Women
Political Refugees
Poor Families, Mothers, People
Poverty
Prejudice
Race Relations
Racial Discrimination
Racial Groups
Racism
Refugees
Religious (also individual names)
Respect
Rights
Roles
Rural Regions
Self-Determination
Self-Help Groups
Settlement
Sexism
Social Adjustment
Social Aspects
Social Changes
Social Conditions
Social Development
Social Movements
Social problems
Social Responsibility
Social Services
Society
Spirituality
Stereotyping
Stress
Third World
Unemployment
UNICEF
United Nations
UN Convention on the Rights of the Child
Values
Violence
Visible Minority Children, Groups, Women
War
Welfare Mothers
White Boys, Children
Women
Working Class
World Health Organization

Early Childhood Multicultural Services (ECMS) and Westcoast Library

ECMS and Westcoast Library, both programs of Westcoast Child Care Resource Centre, offer A.V. loan services to ECE training programs throughout B.C. For a full description of Westcoast's programs and services for the ECE field, write or phone Westcoast at (604) 739-3099, #201-1675 West 4th Avenue, Vancouver, B.C. V6J 1L8.

The list below includes audio-visual materials most relevant to diversity topics as of January 1995. Contact Westcoast for more information on specific titles and for details of borrowing procedures.

Westcoast Child Care Resource Centre Library Videos on Diversity

Apjejuanawke
(First Nations Child Care-Nova Scotia)

Access for All
(Integrating children who are deaf)

Domino
(Challenges facing interracial people)
44 min

Learning Language and Loving It
24 min

Making Friends:
(Special needs/inclusion)

Vol. 1: An Introduction to the Assesment of Peer Relations	24 min
Vol. 2: Shared Understanding	21 min
Vol. 3: Programming for Friendship	30 min

Mi'Kmaq
(First Nations Child Care)

Respectfully Yours
Magda Gerber's Approach to Professional Infant/Toddler Care
58 min

SpeciaLink
(Special needs/inclusion)

The Mainstream is the Right Stream
(Special needs/inclusion)

The Commitment Continues
20 min

...And now English
(ESL teaching techniques)
28 min

Anti-Bias Curriculum
(Companion to Derman-Sparks book)
30 min

Bilingual Staff Work
(Staff relations)

Children Are Not the Problem
(Young children and racism)
30 min

Culture and Education of Young Children: A Discussion with Carol Phillips
(Anti-bias ECE)

Educating Young Children in a Multicultural Society: An Introduction to Goals, Strategies and Resources
(ECMS video of slides on multicultural programming)
30 min

Essential Connections: 10 Keys to Culturally Sensitive Child Care
(with Louise Derman-Sparks and others)
36 min

Families and Teachers: Partners for Children
(Multicultural ECE in Canadian Context)
21 min

Guiding Children: Self Esteem and Discipline
(Punjabi with Eng. sub-titles)
18 min

Men: Caring for Young Children
31 min

Multicultural Canada
(Adult education about newcomers, racism, prejudice)
28 min

Music Makers
(Musical experiences for young children)
24 min

Play in other words
(ESL/Programming in Vancouver preschool)
18 min

Sexsmith Demonstration Pre-School/ESL Project, Part 1 and 2
(ESL and multicultural programming)
15 min each

Special Celebrations: Chinese Lion Dancing
10 min

We All Belong
(Australian multicultural ECE)
27 min

Whose afraid of Project 10?
(U.S. high school project for gay and lesbian youth)
30 min

What's the Difference!
(Multicultural ECE)
30 min

Appendix Four
Honouring Diversity Guide

Source Information for Companion Resources

There are ten recommended "Companion Resources" for the Honouring Diversity Guide which support and supplement the Guide's text. Instructors may choose to assign one or more of the Companion Resources as ECE course texts, and/or may wish to have the full set of ten for their own and student reference. The following source and purchase information is current as of January 1995. Please note that these items can be borrowed from ECMS.

1. Chud, Gyda and Ruth Fahlman. 1985. *Early Childhood Education for a Multiculutal Society: A Handbook for Educators*. Vancouver: Pacific Educational Press.

   Price: $18.95 plus tax, shipping and handling
   Source: Pacific Educational Press, (604) 822-5385; (604) 822-6603 (f); 2125 Main Mall Faculty of Education, UBC, Vancouver, B.C. V6T 1Z4.

2. Derman-Sparks, Louise. 1989. *Anti-Bias Curriculum: Tools for Empowering Young Children*. Washington, DC: NAEYC.

   Price: $7 plus shipping and handling (US funds), and customs duty
   Source: NAEYC 1509 16th Street N.W. Washington, D.C. 20036-1426; 800-424-2450; (202) 328-1846 (f).

3. Derman-Sparks, Louise and Dorothy Granger, eds. n.d. *Deepening Our Understanding of Anti-Bias Education for Young Children: An Anthology of Readings*. Pasadena: Pacific Oaks College.

   Price: $18.95 plus shipping and handling (US funds), and customs duty (order #242)
   Source: Pacific Oaks College Bookstore, (818) 397-1330; 5 Westmoreland Place, Pasadena, California, 91103 USA.

4. Gonzalez-Mena, Janet. 1993. ***Multicultural Issues in Child Care***. Mountain View, Calif: Mayfield Pub. Co.

   Price: $12.95 plus shipping and handling (US funds) and customs duty
   Source: Mayfield Publishing Co., (415) 694-2815 1240 Villa St. Mountain View Calif. USA 94041

5. ***Multiculturalism/Multiculturalisme Journal, Special ECE Issue***. 1992. vol. XIV, nos. 2/3.

   Price: $10 plus $2 postage and handling
   Source: Early Childhood Multicultural Services, (604) 739-9456; (604) 739-3289(f); Suite 201 1675 West 4th Ave. Vancouver, B.C. V6J 1L8

6. Neugebauer, Bonnie, ed. 1992. ***Alike and Different: Exploring Our Humanity With Young Children.*** Washington, D.C. NAEYC.

   Price: $8 plus shipping and handling (US funds), and customs duty (order #240)
   Source: NAEYC 1509 16th Street N.W. Washington, D.C. 20036-1426; 800-424-2450; (202) 328-1846 (f).

7. Seifert, Kelvin L. and Robert J. Hoffnung. 1991. ***Child and Adolescent Development.*** Boston: Houghton Mifflin Co.

   Price: $51.16 (Cdn) plus shipping and handling, and customs duty
   Source: Houghton Mifflin Co. Order Dept., 1-800-268-4404 Wayside Rd. Berlington MA USA 01803

8. Thomas, Barb. 1987. ***Multiculturalism at Work: A Guide to Organizational Change.*** Toronto ON: YWCA of Metropolitan Toronto.

   Price: $23.00 plus $2.50 shipping and handling
   Source: YWCA of Metro Toronto, (416) 487-7151; (416) 961-3888 (f). Publications Department, 276 Merton St., Toronto, Ontario M4S 1A9.

9. York, Stacey. 1991. ***Roots and Wings: Affirming Culture in Early Childhood Programs.*** St. Paul: Redleaf Press.

   Price: $22.95 (US funds) plus $2.95 shipping and handling, and customs duty
   Source: Redleaf Press, 1-800-423-8309. 450 North Syndicate Suite 5, St Paul, Minnesota USA 55104-4125

10. York, Stacey. 1992. ***Developing Roots and Wings: A Trainer's Guide to Affirming Culture in Early Childhood Programs.*** St. Paul: Redleaf Press.

    Price: $24.95 (US funds) plus $2.95 shipping and handling, and customs duty
    Source: Redleaf Press, 1-800-423-8309. 450 North Syndicate Suite 5, St Paul, Minnesota USA 55104-4125

Appendix Five
Honouring Diversity Guide

Photocopy Permission Information

Within the Honouring Diversity Guide, "Suggested Materials and Activities" number 1.1 to 10.17, and "Appendices" 1-5, are included for duplication. These materials have either been written specifically for the Guide, or copyright release has been obtained from original copyright holders and permissions are on file with the Centre for Curriculum and Professional Development, Province of British Columbia.

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Ministry of Skills,
Training and Labour
Province of
British Columbia

HONOURING

Diversity

within CHILD CARE *and*
EARLY EDUCATION

AN INSTRUCTOR'S GUIDE

Early
Childhood
Multicultural
Services