

The Changing Culture of Our Lady of the Sacred Heart Catholic School

An Investigation into how different schools bring their changing culture in to school life and how can I use this information to influence and support our school's changing culture

By Rosemary Kemp

Principal of Our Lady of the Sacred Heart

This Report covers a time frame from December 2016 to August 2017 during which my investigation took place.

The Changing Culture of Our Lady of the Sacred Heart Catholic School

An Investigation into how different schools bring their changing culture in to school life and how can I use this information to influence and support our school's changing culture

I am Principal of Our Lady of the Sacred Heart Catholic School in Epsom.

We are a decile 9 school (changed from 10 to 9 in 2015) which draws from a small city area. Our maximum role under the Integration Act is 240 and we cater for pupils from years 1-6. I have been principal here for 10 years. During this time when tracking March and July returns and meeting with all the new families as they enter school, statistics have shown a change in our ethnic composition.

South East Asian groups were in 2014 17% of total school population

2015 20%

2016 26%

2017 26% strongly Filipino followed by Indian as the next group

These numbers are also reflected in the school's parish.

I began to think deeply about our interactions and approaches with this changing community. Some families were involved in school events, were members of the PTFA, had been on the Board of Trustees and one is currently on the Board.

As I thought about and planned this study I realised it was wider and deeper than I had first envisaged. I realised it was important to know about and understand the two fastest growing cultures in our school. The study would involve getting to know these people on a more personal basis, what drove them to come to a new land, what dreams and aspirations they have for their children and how we can help with this development as a school, the history of their country and what shaped their thinking and beliefs.

I reflected firstly upon the culture of our school, when and where it had begun. Through my years in education I came quite quickly to the realisation that though there may be 2400 primary schools in New Zealand each and every one has its own culture. By observing this, one learns and assimilates new ideas that are of value and which can improve one's own environment.

Our school was established in 1921 by the Sisters of Mercy and has continued to be strongly influenced by the Sisters of Mercy. The Mercy Spirituality Centre is our neighbour and we have

maintained and strengthened relationship with the Order through dialogue and ongoing contact with the Centre. Our school values of Truth, Justice and Compassion come from Mercy Values and are strongly adhered to in our school culture. These values are threaded through our policies, teaching, and relationships, therefore they strongly influence the culture of our school. Visitors to our school often comment upon “ the feeling” within our school environment. For me as Principal, valuing other cultures, their beliefs and aspirations and developing sound partnerships with these emerging groups are imperative to ensure all students reach their full potential and are given every opportunity.

We have very small Maori and Pacifica components in our school, currently 3% and 3% respectively but have established strong liaisons with Maori whanau, and have worked hard on strengthening Te Reo . We have established links with a Kaumatua whose support and advice we often seek. So as a school we feel we are addressing bi-cultural aspects within the school. This will always be a work in progress. This work was acknowledged in our 2015 ERO report.

“The school shows commitment to supporting Maori students’ success. There are high expectations that staff use bi-cultural practices and acknowledge Maori perspectives. These expectations are clearly stated in the curriculum, teacher’s appraisals and the school values.”

We have a small Pacifica group, including staff members. who we can also call upon for advice .

Upon examining our changing statistics we realised we must also reach out to our other cultures, in particular the rapidly growing Filipino and Indian groups and further develop relationships and understandings about these cultures. This has been part of the Boards goals when creating our 2016-2020 Strategic Plan. We ensured that the following Strategic Goal was entered:-

“Appreciation of our bi-cultural heritage and multi-cultural society “

This is further broken down in the school’s Annual Action Plan.

<http://www.olsh.school.nz/wp-content/uploads/2016/05/Our-Lady-of-the-Sacred-Heart-School-2016-20-Charter.pdf>

I knew as Principal we had to address this and seek ways to engage these new members to our community.

What do we have in place already

- Members of some communities who contact new families on a casual basis to make them feel welcomed. (see recommendation)
- New Entrant parent meetings which take place in small groups so that new families can meet each other.
- Prior to this meeting each new family meets with the Principal where information is gained about Health, language and learning needs.
- The PTFA put on morning teas to invite all new families to the school to meet each other.
- PTFA reps for each classroom who are also a source of communication especially when help is needed in Pastoral form. Much of this is done through the generosity of the PTFA and school families.
- New families have 2-3 classroom visits before children begin school in order to become familiar with the school’s routine and expectations.

- Through school events- PTFA Christmas Market, Carol evenings, school assemblies, dance units, over past years, the Indian and Filipino communities have been involved but not necessarily on a regular basis. (See recommendation)
- Parent Information evenings
- We have begun to provide child minding opportunities where we are able and have always questioned was this enough? Did we understand groups of people at a deeper level, did we understand their dreams and hopes? Was it right to assume they assimilated easily, was it right to assume they would want exactly the same for their children as New Zealand families did?

Three simple events took place at school around the use of the word “stupid”. A complaint about a reading book entitled “Stupid Dogs”, a reference to a stupid action, a child referring to another child as stupid. When inquiring about the use of this word and the abhorrence connected to it I was informed by a spokesperson, it is an utterly insulting word to use in the Filipino culture. This feeling dates back to the time when the Philippines were enslaved by the Spanish approximately 1520 to late 1800 s. Its people were treated harshly as in slavery and degradation by the Spaniards. They were constantly referred to as “stupido”. This derogatory title still holds deeply negative connotations today.

Receiving this information enabled staff to understand the stigma attached and so it is not used within the school context, if at all possible. My reference group explained to me the oppression by the Spanish, then American rule, then occupation by the Japanese, has left huge impact on the Philippine people.

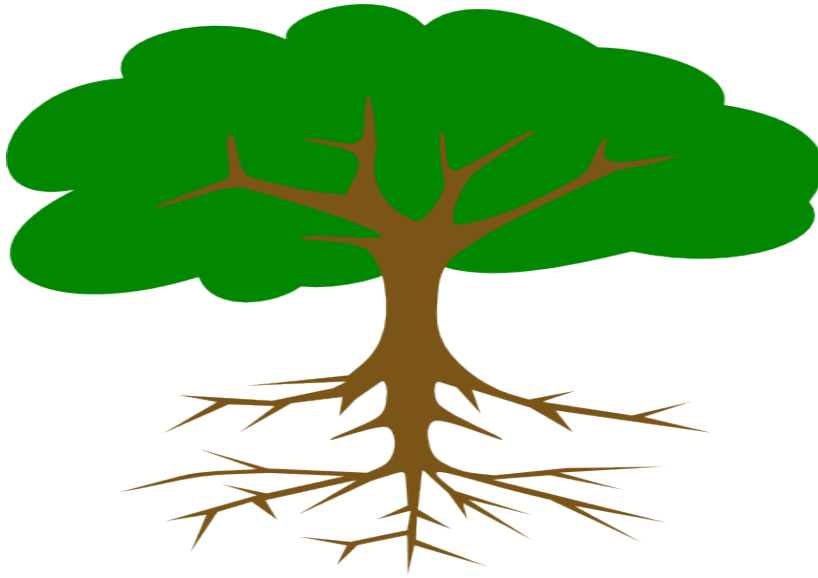
If we look at many passages of history, across many nations, the occupation of countries has been and remains a common thing. The impact on the people may not have been understood in the past until now. When we look at our media screens and see the anguish on the faces of the people, particularly children and, register the pain.

We cannot right every wrong, but an awareness and knowledge of people’s perceptions and experiences can only help to enhance relationships. Relationship is the essential key to a positive learning environment which is what schools are all about.

What is Culture?

I first reflected upon what was culture. We all make assumptions. It is music, it is food, it is language, it is many things. In the handbook- New to New Zealand published by the Ethnic New Zealand Trust is a powerful image of a tree firmly rooted in the ground. It was a starting point .

Visible culture is what we see, hear, taste and touch



Invisible culture is our attitudes, values, beliefs and assumptions.

In the introduction of this text, it reads

“We learn about our culture from early childhood, socialised into ways that are acceptable to our families and community. This cultural framework becomes the lens through which we make sense of the world. It is a set of inner rules that defines what is right and wrong, fair and unfair, even what is beautiful or ugly. What seems logical and reasonable in one culture is often incomprehensible to another.

Shared with others in our group, these rules change through the generations and as we live alongside other cultures.

Our greatest challenge in crossing cultures is to move beyond the obvious food, language and festivals, to understand the underpinning beliefs and assumptions. It is the unseen over which we frequently stumble.”

In a further chapter, “Coming to New Zealand,” page 9 the text explains the pull/push factors of migration.

“People come to New Zealand for many reasons. The “push” and “pull” factors of migration are significant: the “push” to escape overcrowding, poverty, war or persecution: the “pull” the hope of a better life for oneself and one’s children. All new migrants face the challenge of taking root in a new land.

New comers receive a variable welcome from New Zealanders. For many, isolation is an everyday reality. This is especially so for those with little or no English, for older people and for women at home. For some the better life they had hoped for proves elusive. A number return to their home country or move onto another. However, the majority of newcomers develop a sense of belonging to the host community over time.”

Piecing together findings and trends

Through the help of both communities I organised reference groups for consultation. I also sought the help of some staff members to form appropriate questionnaires to help promote discussion.

During my meetings with my reference groups from both communities, I found the above factors to be very strong. They could give me examples of friends and families who had experienced this. In incidental conversations I had with other members of the wider community, of these races, I listened to stories of disappointment, pain and courage. Life in New Zealand was not necessarily what it may have been painted to be.

A difference between the state schools and the Catholic schools I interviewed, also became apparent. Filipino migrants were definitely on the rise in Catholic schools but not so in state schools where the increase was predominately in Chinese followed by other groups. This rise and difference was driven by Religious beliefs. They may have had some of the same issues, but with different ethnic groups.

A common trend emerging amongst schools was in relation to the Indian community. Many of the Indian mothers are very highly qualified nurses. After gaining more experience in New Zealand and the correct immigration papers, some families moved to parts of Australia to seek a warmer climate and higher wages.

The strongest pull or drive of both cultures was that of families and retaining values.

Initially unknown to us, perhaps is that most migrants leave behind elderly parents and unwell family members. As a result there is a strong expectation for migrant families to send home money for medications (which are not free) and living needs at home.

I found this amongst several families in our community which of course puts all families under extra pressure, while trying to live the Kiwi dream. This can put heavy workloads on the family while also trying to educate their children within our New Zealand system, which is also a new learning curve. I also found that these families are driven by an inherent drive for good education. They come from countries with huge populations where there is always someone to take your work if you complain or do not perform. They talked also of the corruption and unfair treatment of people that goes with this issue.

During my Sabbatical I travelled overseas to various parts of Europe, where many countries are also of a great cultural mix. One part of our travel was on a cruise liner. On board perhaps one third of the staff was Filipino working in various different roles. To a lesser degree were staff from an Indian background. For many of these workers, especially Filipino, it was an opportunity to see the world but also to send money back home to finance their immediate family's education in school and higher learning institutions. One gentleman had worked in the industry for 26 years. He told me he never went ashore, as he would spend money and his money must go back to his family.

Many of the group were involved in restaurant work, cooking, serving, housekeeping as well as technical roles in the engineering field and customer services. Their gentle positive approach was obvious. So for many they worked 9 months at a time and went home for 2-3 months of the year.

During discussions with the reference groups I also heard stories of people who worked in Dubai, and Hong Kong year after year, sending money home. One comment was made to me "My girlfriend does not know her mother, she has worked overseas for 10 years and comes home annually for a visit." In the past I have personally witnessed the huge groups of Filipino nannies who worked in Hong Kong and just visiting families on an annual basis. We do have such families within our school. These family members selflessly give their time working in other countries just for a better life for their children. The partner at home carries a huge role also in the absence of the other parent. Many

of our parents in our school work two jobs, or one does a day shift and one does a night shift in order to meet every day needs and extra expectations.

Do we as community and teachers consider the huge impact these working conditions must have on the family unit? (see recommendation)

This also resonates with me having previously worked in schools previously where this was the expectation amongst Pacifica families. That is not to say European families do not have to meet such needs but extended family may already be here to share the load.

Another discovery that came to the fore, common in the school Interview and something we as a staff had identified already, is the lack of babysitting support that is available to these families when school events are held in the evening. There is a hesitancy for these groups to leave their children with other people. This also shows through when school camp comes around every two years. "Sleepovers" "pyjama parties" and school camp are a new and foreign concept. (See recommendations)

Other schools also noticed this. It is very common within these cultures to bring the whole family to an event. This was accepted as the norm by other schools. Ways to support this were to invite all families to events that we could such as the Art Evening we hold every 3-4 years, or provide babysitting facilities as we did this year for our Meet the Teacher evening. (See recommendations)

Some years ago an Indian parent addressed the BOT and staff on these points explaining the cultural value of the family. This also impacts on another New Zealand school tradition, that of involvement in the PTFA events/ school socials or even being part of the committee. (see recommendation)

We have already been lucky enough to have had members of both communities on our PTFA committees, executive and BOT. This was probably through the initial work of a school parent who personally invited a new Filipino parent to a PTFA meeting and a personal approach to others to consider BOT work. Personal approaches seem to work and initiate friendship and trust. We need to deepen our understanding of this. (see recommendation)

The visible culture is easy to recognise and it is also the easiest way of bringing on board, these cultures and fostering relationships. The reference groups expressed needs for dance, song and cultural days but did not want to be singled out – these cultural events should include all cultures.

Over time groups have been involved in events through dance, music, song and food in school events, but not consistently. I have noted in the school questionnaires that Cultural Days are very often an annual event and is another goal for us to pursue. This would involve all our cultures. (see recommendation)

This year an opportunity came through the Parish for the school and the Filipino community, to take part in the World Day of Prayer. It was dedicated to the Women of the Philippines and it was our Parish's turn to host it.

Using a core group of families, and some of our students, a memorable event took place with the community sharing their culture through prayer, dress and food

Another wonderful piece of work carried out by our Filipino parents was the resurgence of the Walking School Buses within the school. Through persistent effort along with a staff member we

now have 3 walking school buses back in action. This is of benefit to all school families who wish to avail themselves of this service.

In the lead up to writing this report I read several documents which covered brief histories of both India and the Philippines. In reading these I realised the effect of colonisation on various countries all over the world. On my recent travels in Europe I witnessed the impact of much earlier colonisation in the world. I also witnessed and listened to stories of people who were oppressed and left their native country not necessarily by their own choice.

I also pondered on the huge impact that new cultures have brought to New Zealand:-

During my childhood, to visit a restaurant was an absolute luxury- but the choice of restaurant was very limited also. There was not the variety of food that we have today. Fish and chips, and hamburgers were our only takeaways. The first impact of change in our actual household was when my mother took up Continental Cooking at night school.

Our meals began to change- lasagne, spaghetti bolognese, ratatouille, chicken chasseur came into our lives. As a teenager, Indian and Italian restaurants began to appear. Now we have Thai, Lebanese, Mongolian, and Chinese to name a few. We have interesting aisles in our supermarkets to buy international foods. We actually have Indian and Chinese supermarkets, which we can frequent and are able to try new vegetables and spices. We can frequent food markets as opposed to supermarkets, these incorporate Pacifica, Indian, Italian, Eastern and Asian spices and vegetables. All of us now can cook meals that include elements from many different cultures.

We enjoy the dance, song and stories from other cultures. We have knowledge of their festivals which are celebrated publically giving us all the opportunity to participate if we wish.

I have viewed the impact on clothing (scarves, fabrics, colour patterns, jewellery etc.), as another explosion of influence. The Arts, in particular dance have grown in many forms and opened new worlds for all to view and learn.

Our students live in a time of exciting change; they also live in a global economy, a world wide open to communication in many forms. We can be in the Aegean Sea and talk face to face with our family in New Zealand. We can order products online in New Zealand and they arrive from China. We can talk to a school in England and adapt an idea from their programme into our classroom in New Zealand.

To co-exist in an ever-changing and globally expansive world having an acceptance of and working with many cultures is now an everyday occurrence.

“Crossing cultures is far more than a list of do’s and don’ts. Go in with an open mind and you will delight in the differences and be surprised by the similarities.”

New to New Zealand Ethnic Communities in Aotearoa-a
handbook

Recommendations/ Implications

As a result of dialogue with staff, community, wider community and friends I consider the following recommendations will have an impact on our school as we go forward in extending and building relationships.

- 1) Invite parents from both ethnic groups to address the staff and the Board of Trustees about the deeper features of their culture.
- 2) Identify contact people from each group who are willing to welcome new families into the school (which is done on a casual basis now) and to also be our “information group” when we need help or guidance in different areas, and to maintain this contact
- 3) Provide staff with professional development in order to deepen their knowledge of ESOL (English Speakers of Other Languages) practices and understandings
- 4) Provide staff opportunities to complete ESOL modules online
- 5) Provide further Professional Development on the English Learning Language Progressions Ministry of Education resources.
- 6) Plan for ways to incorporate cultural days or events where we can incorporate all children’s cultures
- 7) Continue to provide childminding facilities for events where applicable
- 8) Plan events where whole families may attend ,e.g Art evenings, school / parish Mass
- 9) Continue to provide information evenings/ afternoons for families to hear about student learning
- 10) Use Ministry printed documents which are available in a variety of languages for parents to read.
- 11) Use a personal approach to invite community to be part of PTFA or consider BOT involvement
- 12) Train our Teachers Assistants in aspects of ESOL approaches
- 13) Incorporate aspects of culture in assembly, Christmas events, visits to the elderly.

Following is information shared by other schools and members of our Indian and Filipino parent communities. It is to be remembered that much personal information was shared with me and so I have been selective in what I have written, in order to respect peoples’ stories and privacy.

Summaries of interviews with Schools and Communities

Sabbatical work on “The Changing face of Our Lady of the Sacred Heart. “

How do other schools meet the needs of their communities?

Name of school various schools in the surrounding area both state and integrated

Roll No 210, 280, 232, 350, 300

Questions for Principals or ESOL teachers

1) What is the approximate ethnic makeup of your school?

(Figures take from ERO reviews)

	Sept 2013	October 2016	change
Pasifika	16%	11%	- 5%
Maori	10%	4%	-6%
Filipino	5%	7%	+2%
NZ/European /Pakeha (inc. Australian, Greek, Polish, German, Other European)	50%	55%	+5%
Other (inc. African, Latin American, Middle East, Other Groups)	19%	23%	+2%

	2014 November (280 students)	2017 March (270 students)	change
Pasifika	8.3% (23 students)	7% (19 students)	-1.3%
Maori	6.1% (17 students)	2.5% (7 students)	-3.6%
Asian (inc. Filipino)	21.6% (60 students) Filipino – 5.4% (15 students)	19% (52 students) Filipino – 4.07% (21 students)	-2.6%
NZ/European /Pakeha (inc. Australian, Greek, Polish, German, Other European)	58.2% (163 students)	66% (177 students)	+7.8%
Other (inc. African, Latin American, Middle East, Other Groups)	5.8% (17 students)	6.5% (15 students)	+0.7%

	2014 November (245 students)	2017 March (232 students)	change
Pasifika	5%	4% (9 students)	- 1.1%
Maori	1%	2% (4 students)	+0.7%
Asian (inc. Filipino)	12% (Filipino -	21% (50 students) Filipino - 10.3%	+9.6%

	6%)	(24 students)	
NZ/European /Pakeha (inc. Australian, Greek, Polish, German, Other European)	81%	67% (155 students)	-14%
Other (inc. African, Latin American, Middle East, Other Groups)	1%	6% (14 students)	+5%

2017 38% European

28% Chinese

11% Indian

5% Korean and then the rest is a mixture of races, huge growth in the Asian community
In the last 3 years

- 75% English Language learners

2) What is your fastest growing ethnic group?

As you can see we are quite consistent but probably our NZ European and Filipino are increasing slightly

- NZ European
- Pacifica and Asian no real change
- Fewer Maori - may not choose as first ethnicity on information forms
- Our Filipino and Asian Group
- Chinese and Indian, a mixture of immigrants and NZ born students
- Asian

3) What does your school do to enhance school / home relationship

Our community is very involved in the school. We have a very active PTFA and we use this group not just for fundraising but also as a communication vehicle between home and school. We meet with Maori and Pasifika whanau, separately every year. We have curriculum focused information evenings, regular newsletters, website information, social occasions for children and for adults, e.g. movie night for children, quiz night for adults. Our fair every two years, brings the whole community together. We invite parents to communicate at any time with teachers, SLT or other staff. This year we are starting a Mutukaroa-type intervention as part of our Community of Learning within School focus which will involve very close communication with our focus students' families.

- Regular newsletters including Catholic Character and learning news
- Information/curriculum evenings
- New parent meetings
- Email

- Family events organised by parent reps
- Open door policy
- Thoughtful Thursdays (assembly)
- Parent help
- Student led learning conversations
- School liturgies/masses
- Open classrooms e.g. may be a maths/literacy/ science focus and families invited to visit classes during the day and see learning in action

Fortnightly Newsletter; Class Dojo app which links students daily learning for parents to see and keeps communication open for parents. At the beginning of the Year Picnic and Year Group Learning (20 minute sessions where teachers talk to parents about the learning in each of their year groups); Parent Teacher Interviews; Class Masses where parents are invited to attend; Open door policy where parents are welcome to come and help in classes; Curriculum Evenings;

- Participate in the Eden Albert Cultural Festivals
- Celebrate festivals at school
- Hold an International Night
- Employ a Mandarin Language Assistant
- Consultation with the groups
- Have link person present to translate discussions

Build strong relationships, face to face meeting

Cultures are reflected in our environment

Evenings for parents, some teachers speak the same language of the parents

4) What does your school do to enhance school/cultural relationships?

Kotahitanga o te Heparā Pai – School A Cultural Group which involves Kapa Haka and more recently Irish Dancing group.

Celebration of Language Weeks and Matariki. Last year we had a ‘Cultural Day’ to celebrate our diversity and this year we are making this a whole week. Curriculum focuses on celebrating our diversity. The “ School Cultural Calendar” which parents and children have contributed to and which give us an opportunity to learn more about each other’s backgrounds.

- Pasifika group
- Te Reo Teacher one day a fortnight
- Participation in local cultural events
- Strong connection through the parish – our Parish Priest is Tongan and a strong partnership has been developed connecting with our Pasifika community especially

Cultural festivals; Whanau and Pacifica meetings; Filipino meetings; Kapa Haka group; Paid Te Reo Teacher one day a fortnight;

- Employ a Korean Teacher Aide and a Chinese Teacher Aide
- Enjoy that there is a mixture of BOT reps on the Board
- Principal visited China to understand the culture
- Facebook pages for the communities

Employ an MLA

Language classes after school

Cultural events and evenings

5) What issues does this changing face present to you and to your BOT?

More support for English Language Learners needed.

Engaging different communities and trying to 'give them a voice'.

Less regular communication with some families

- Ensuring that we have **balance** and reflect the diversity of our community in planning and decision making

Increase in ESOL

The percentage of school contributions went down

The BOT has a good mix of ethnicities including Filipino

Better relationships with the Parish

- Community perception
- The ESOL teaching role has gone up 50%
- How to apply the ESOL funding in the school, in school or withdrawal
- Impact on the school's National Standards Data
- Ensuring that the one way mind-set of teachers is shifted and giving support in this
- In current COL (Community of Learning), the above issues are also beginning to be highlighted

Ensure that Treaty Principals and TE Reo are to the fore

6) How do you encourage participation in school groups PTFA, BOT, school events?

Keeping a high profile for these groups and events. Encouraging people to attend meetings through information sharing, e.g. focusing on a topic of interest at PTFA meetings. Clear expectation of attendance of all children and their families at our once-a-term parish/school mass. Social events such as parents' morning teas, BOT/PTFA get-togethers, PTFA socials.

- Parents/families will always attend events where the children are involved. 100% participation at student led meetings etc.
- PTFA mainly NZEuropean. We have discussed how we can engage more widely with groups.
- BOT composition reflects ethnic face of the school. This has occurred through appointment of Bishops Reps. Challenging to get parent reps at the last election.

- My observations from my time as a Principal (20+ years!!!!) parents are now less likely to commit themselves to a group (e.g. PTFA) regular meetings etc. Happy to help out if asked but don't necessarily volunteer their time. Not really sure why – maybe busyness of fulltime working parents, sports and other extra activities their children are involved in.
- Pasifika families help out together e.g. working bee will bring everyone along.

Asian families always VERY supportive of their children but really leave/trust the school to do our job. The PTA have morning teas for new families on a Friday (twice a term) and a large number of parents attend. They then talk to them about the PTA and how they can be involved. I have been to two PTA meetings and both have been well attended.

The school events such as our Centenary day are very well attended.

- Accept that children will come to events
- Parents help with translation issues
- Chinese parent on BOT
- Translations in newsletters
- Some parents are now second generation NZ and are willing to come on board with PTFA and BOT
- Have events that involve the children

Currently we have very little participation and are working on this

Questions for Filipino Community 2017- 5 people chosen by their community

1) Can you briefly describe your background?

- All Philippine born
- All their children New Zealand born except one
- From a variety of socio-economic backgrounds
- Among the group 2 teachers, 2 accountants, ICT technician
- The influence of past oppression of both American and Spanish rule and current political, and socio economic situation (better lower cost quality education, better medical system, better opportunities rather than competing with the other 100 million people) has influenced these families in seeking change for a new and better life
- For some families, there is a need to continue to support those back home if needed especially parents or family members who need health maintenance/medication, tuition fees of family members to private schools and to keep up with cost of living.

2) In your culture what are the strongest driving forces?

- Keeping family together
- Looking after extended family, if able
- Links with extended family
- Being productive through employment, self-employment and establishing small business
- Very strong work ethic
- Quality Education

- Cost of living, competition for work
- Past oppression of the Philippine culture, by the Spanish, Japanese, Americans.

3) *Why was NZ your chosen country, Auckland your chosen city, and Our Lady of the Sacred Heart your chosen school?*

New Zealand

- Husband to be was based here
- Followed wife's occupation
- Family already here
- Influenced by colleagues
- Influenced by an American friend

Auckland

- Availability of work
- Weather
- Safe city
- Simple living, not keeping up with others

Our Lady of the Sacred Heart

- Catholic School
- Location
- ERO report
- Size of school
- Professional and supportive management and staff. They are very good example to their students (going to mass, concern for others, organised and high quality of work)

4) *What difficulties do you face as parents assimilating into NZ culture?*

- Very different education system
- Family activities e.g. sleepovers, school camps, swimming,
- NZ accent versus American accent
- English pronunciation of words e.g data, tomato, basic
- English American spelling
- Inappropriate language
- New moral standards
- Peer pressure
- Change in respect
- Divorce/ no divorce, you have to make your marriage work

5) *What is important for you to retain in your own culture?*

- Work ethic
- Resilience-working through hard times
- Love of music
- Sense of humour

- Respect for others, especially older people
- Possibly take children home to Philippines so they can understand their parents other way of life

6) Could you share or promote this through the school and how?

- Through cultural days
- Through participation at events like the Christmas Craft fair
- Sharing with the staff
- Presenting the Philippines (festivals and tourist destination) through homework, news report, etc.

7) Could you share your background / dreams with the staff?

-Yes some of the group would be willing to attend a staff meeting and help us understand their way of life and what influences their choices

8) Does the structure of your language impact upon the learning of English e.g. pronouns, tenses?

Yes, there are no male/ female pronouns in the language

9) What do we do well as a school

- A particular parent introduces herself to all new Philippine families so they have a point of contact
- The Philippine community have a Facebook page to explain school based things e.g parent interviews
- Parent meetings
- Meetings with the principal
- Everyone is approachable
- Follow up with children whether it is academic emotional or social
- Put in place child minding facilities for parents when certain school events are on e.g. meet the teacher night

10) What could we do better together as a school?

- Have more parent contact, these families are used to quite a lot of information being shared more often than NZ schools
- Cultural days with food, dance music, not just one culture, other cultures that are within the school

Through my conversations with the Filipino group who agreed to work with me, I also have drawn the following conclusions

- 1) That education is paramount in order to change the lives of their children
- 2) That those families who work in NZ are expected to send money home at times to cover medical expenses, tuition fees and medicinal expenses which is another pressure for families

to cope with, although it is not viewed this way but rather helping family and family is paramount

- 3) Families also send home a balikbayan box at times with gifts in it. Usually items which are expensive at home or rare, sometimes money is included in this also.

Questions for Indian Community 2017

1) Can you briefly describe your background?

This is a small snapshot of our community-

- Several born in India mainly Mumbai, and Kerala, and many are from the Goa area.
- Others were born in Kuwait, Uganda, Zanzibar and again others were from Portuguese backgrounds.
- Many have families now who are spread all over various parts of the world, Canada, United Arab Emirates, USA.
- The common factor was that most parents, now of course Grandparents have remained in India. This creates the big need for our families to return for visits especially as health deteriorates.
- There is a common factor of Catholic Religion being a strong part of their lives and Catholic Education for those in India was commonplace.
- Some community worked in NZ before returning home to marry, some to arranged marriages, and some to marriages of their own choice

2) In your culture what are the strongest drives / forces?

In no particular order

- Family
- Money
- Security
- Work, occupation
- Looking out for each other
- Ownership of home
- Gold
- Religion
- Education
- High pressure to achieve as there are always others to take your place
- Lots of opportunities in NZ but there is now more competition to get into schools

3) Why was NZ your chosen country, Auckland your chosen city and Our Lady of the Sacred Heart your chosen school?

There were various different answers here but what became apparent is that there have been struggles and difficulties in reaching countries of destination

- Tried Australia first but didn't qualify but met criteria for NZ

- NZ or Canada were the choices
- Initially moved to Dubai but rules made working there difficult, friends were already in NZ and so decided to come to NZ
- Met the criteria for working here
- Auckland is the commercial hub of NZ and provided the right work situation
- Auckland is a city of diversity
- Lived in the same area as the school and church
- Wanted Catholic Education for our children
- Family already in the school
- Friends in the area and school
- Began school in the state system but found there was something missing and so came to Our Lady of the Sacred Heart
- Several years ago experienced unfriendly people in the church which built hesitation about coming to Our Lady of the Sacred Heart School. However that changed over time , children have and continue to attend the school

4) *What difficulties do you face as parents assimilating into NZ culture?*

Sometimes it took a long time to get work

- Some of the men in the community have been unable to get employment in their field of expertise. This is a very difficult situation for families to cope with, resulting in money difficulties and family pressures. Some take positions in other work which can lead to a huge cut in salary. This does not just apply to the Indian Culture , I am very aware of this in other migrant groups also
- Wanting to develop own business opportunities
- Having little or no extended family to help with babysitting in order to attend events both at school and socially
- Having little or no family to help during the time of childbirth which results in some families returning home to India for this event.(The “40 days of care after childbirth” has been explained to me and as with many other cultural practices I had no idea of the importance of this. This explains why some of our families take time to go back home for the birth of their children)
- Severe winters, after life in India and United Arab Emirates it can be very cold in NZ
- Having worked in a multi-cultural society in United Arab Emirates it made it easier to settle in NZ, NZ is the best choice
- People have certain perceptions about other cultures e.g. people are surprised Indian people can speak very good English, that not all Indians are dairy owners but have other occupations
- Families often work long hours and late hours so in order to spend time with children they are quite often late to bed (this is also something we as staff have identified)

5) *What is important for you to retain in your own culture?*

- High Values
- Togetherness as a family, use of technology to keep in touch with families
- Certain traditions and holidays
- Food
- Respect for the elderly

- Celebrating festivals at home and with community
- Values came through very strongly for both cultures in my study. There was much dialogue how values have changed especially in the western world, - the impact that this may have on their children was a worry for many within the groups.
- Want children to understand how lucky they are, they do not live with corrupt practice and poverty

6) *Could you share or promote this through the school and how?*

- Our Lady of the Sacred Heart is already a small close-knit family and most parents and teachers do a wonderful job
- Through cultural days- with some of the children putting on a dance and I don't mean Bollywood dancing, more traditional
- Cultural Day Picnic

7) *Could you share your background / dreams with the staff?*

- My dream would be that that Our Lady of the Sacred Heart is a place of inclusiveness and parents feel welcome, it's definitely grown tremendously as more families from different parts of the world are becoming part of this school
- Is there room for improvement?
- The class placements of some children
- Diplomacy with children

8) *Does the structure of your language impact upon the learning of English e.g. pronouns, tenses?*

- The majority of Indian people speak English as their first language and are strongly versed in this language, it is for many their mother tongue
- Our mother tongue was Konkai which we use back home with extended family but after coming to NZ it is kind of vanishing as we do not use it with the kids at home
- A small group of our children come from Kerala where Malayalam is their first language

9) *What do we do well as a school?*

- Love that morning prayer is held every morning in the classes
- Great parent support is given for trips and events
- Produce independent students
- The care the teachers take even over little things
- Students are encouraged to give things a go to develop independence
- The confidence to do things
- Open door policy
- Catholic education
- You teach good values to the students and the students are offered a variety of experiences with visits to Mindlab, the Marae, musical groups visiting the schools
- Teaching Te Reo I think it's very important. The addition of Mandarin classes
- Many options like musical groups, sport.

10) What could we do better together as a school

- Continue the work with new families to the school to help them upon entry to school which was started by a previous Board member,
- Many of us have no parents here so our children miss the opportunity of grandparents, the grandparent adoption programme with a Mercy Sisters home would be welcomed.
- Sometimes communication, could we have a student's communication Board,
- Sports training before events
- Sharing more of the choirs talent
- Making sure Class rep/ school emails were matched

I wish to thank all communities and schools who have taken time to support me in this study.

I have enjoyed working with all the groups and forming recommendations that we as a school and a Board can take forward and action. Some of the recommendations are already underway such as the Professional Development and planning of events.

Reference material / Acknowledgement of personnel

Reference group from Our Lady of the Sacred Heart Indian Community

Reference group from Our Lady of the Sacred Heart Philippine Community

Various schools in the vicinity of our school

Friends and colleagues from both communities

Wikipedia- A Short History of India

Wikipedia- A Short History of the Philippines

Lonely Planet Philippines

English Speakers of Other Languages- Refugee Handbook for Schools MOE 2014

New to New Zealand- Ethnic Communities in Aotearoa: A Handbook 2011