



Empowering Parents and Carers to Improve Cultural Security in Early Education Settings

Research Project

Aim: To empower parents and carers who have young Aboriginal and Torres Strait Islander children enrolled in early education settings to improve the cultural security of these environments. Also, to improve early education staff and community knowledge and understanding of the catalyst for good mental health and wellbeing for young Aboriginal and Torres Strait Islander children.

- Study participants ($n = 32$) consisted of Mothers ($n = 19$), Father ($n = 1$), Grandmothers ($n = 4$), Grandfathers ($n = 2$), Aunties ($n = 3$), Uncle ($n = 1$), Older sibling ($n = 1$) and Foster carer ($n = 1$).
- Collectively, the study participants were parents or carers to $n = 55$ Aboriginal and Torres Strait Islander children, aged 0 to 7 years.
- Type of settings per family included Childcare/Home day care ($n = 10$), Playgroup ($n = 9$), Kindergarten ($n = 7$), Pre-primary ($n = 10$) and Year One ($n = 9$).

Enablers of cultural support in early education settings

Fundamental Factors

The following factors are fundamental for Aboriginal and Torres Strait Islander children's learning outcomes, and health and wellbeing:

- A welcoming and safe environment
- Integrating Aboriginal and Torres Strait Islander ways of knowing, doing, and being
- Noongar language classes, charts, posters etc.
- Celebrating NAIDOC Week and other days/weeks of national significance
- Display Aboriginal and Torres Strait Islander flags
- Aboriginal and Torres Strait Islander staff and local Elders
- Cultural awareness training
- Appropriate methods of communication

"We've got the Bannister creek running through and we're not far from the Canning river and all that sort of stuff and just knowing that background and being able to incorporate that into the teaching for the younger kids. I just think that would just be amazing if they were empowered to actually do that and incorporate all that. Local knowledge and that the little kids when they go home they can say, we quite often get pictures and little things about what they were doing that day, and they then can go home to the parents and the parents can learn about Aboriginal education or language or the local rivers and the sacred areas within our community." [ID01 Interview Participant, Armadale]

"They give them the opportunity to advocate their culture because I don't think many of the kids knew about Aboriginal culture or had even met Aboriginal people, so the boys, they did give the kids I think a different perspective and we noticed a lot of the kids were really interested in it, they weren't getting it from home." [ID02 Interview Participant, Beelihar]





There are some early education settings in urban Perth that already embrace and embed cultural learning in many ways. All of which are essential for Aboriginal and Torres Strait Islander children's cultural identity and a sense of wellbeing.

- Celebrate NAIDOC Week and Harmony Day
- Acknowledgement of Country during school assemblies
- Noongar language classes, artwork and posters
- Aboriginal and Torres Strait Islander playgroups
- An understanding of family dynamics and kinships
- Weekly homework classes
- Welcoming, safe and inclusive environment

"I think it's really important that its generally integrated in the program . . . we learnt about our body parts . . . it had the English and Noongar body parts and I think it's really important that they're just learning both of them at the same time and that not one is more important than the other . . . And I think it's important to understand that that's part of the Aboriginal children's identity, and when we look at belonging and becoming that is a key aspect of identity for Aboriginal people." [ID05 Interview Participant, Midland]

"As the culture goes, it's amazing, everything's new when you go to different places, like with NAIDOC Week they've got different activities . . . when they do the assembly, they give the speech about Acknowledgement [of Country]." [ID06 Focus Group Participant, Camillo]

"Every Tuesday we have a homework class that's for from Pre-kindy to year 6, we take everyone, siblings and then we divide them into age groups for part of it and do activities and we also have a time when we come back and teach culture, Noongar language and this term we hope to learn songs in language. we also have afternoon tea together. It is homework but it's also building community, it's an important class." [ID07 Focus Group Participant, Seville Grove]

"I'm happy with the support that my son gets here because my son use to go to . . . and there was absolutely no support what's so ever and he fell right behind in his schooling by the time I had him here and now he's finishing Year 6 here." [ID07 Focus Group Participant, Seville Grove]

"I've always taken my kids to specifically Aboriginal playgroups. Just the feeling of everyone knows everyone in the area, so all the mums know everyone. The kids, all engaging and playing with other Aboriginal kids is important for their social side, being socially aware." [ID11 Interview Participant, Hilton]

"A lot more understanding cultural. They know there are a lot of family and we have a lot of people in our house and that's something they [early education providers] are aware of." [ID12 Focus Group Participant, Midland]

"That's the main thing that I think about school that our children got to learn how to hold their head high and walk proud . . . If they get that empowerment at school, then they will be right for out there." [ID12 Focus Group Participant, Midland]

Aboriginal and Torres Strait Islander staff and local Elders

- Essential for added help and a positive impact on Aboriginal and Torres Strait Islander children.
- Viewed as advocates in supporting Aboriginal and Torres Strait Islander children and their families when discussing any recommendations and concerns with early education providers.

"They did NAIDOC activities; they've done weaving they've had Aboriginal Elders and come in to do story telling. That's at the day centre, that's great . . . I would rather every child get Aboriginal education from an Aboriginal person." [ID03 Interview Participant, Kelmscott]





"The AIEO [Aboriginal Islander Education Officer], she does a lot and they helped me get [my children to] school . . . They give me text messages if there's a form coming home for events, some coming in to teaching languages and an Elder going to school . . . the thing is there's over 50 kids I think and she's only on two days a week." [ID06 Focus Group Participant, Camillo]

"AIEO's know families. It's good having an Aboriginal worker in the schools especially when they know the family." [ID06 Focus Group Participant, Camillo]

"Maybe to see more Aboriginal people working in the staff . . . having more Aboriginal faces in the day care centres, it will make it a lot easier for the child." [ID09 Interview Participant, Beiliar]

"Even just one person supporting two or three schools at a time. They don't have to be over bearing but to know that if you're having problems with the teachers or Principals there is somebody you can go to talk to first that can represent you and support you if you do have to go and have words with the Principal or a teacher. I wish there was someone I could have went have spoken to about the way the teachers were making me feel with [oldest child], but there wasn't, and I didn't have parents to fall back on, only [partners parents]. It wasn't like I could go get support from my family or anything like that. I sort just had to figure it out on my own. I think, more support for younger families would be a big help." [ID02 Interview Participant, Beiliar]

Involvement of Aboriginal and Torres Strait Islander parents and carers

- Parents and carers who teach cultural activities observed positive results for Aboriginal and non-Aboriginal children, the setting and perhaps their families.
- Incorporating cultural learning into early education programs is vital to promote understanding of and mutual respect for diversity due to developing an inclusive environment for all children and their families.

"They asked me to come in and do stuff during Harmony week. They have in the past asked about NAIDOC week, I was too busy in that week, so I couldn't do it last year. But they do ask the parents for anything cultural, if they can come in and do anything or assist or share information that sort of stuff." [ID01 Interview Participant, Armadale]

"Even now the kids will still run up to him and say you're . . . Dad, you play the Didgeridoo, stuff like that. We can see the difference from when they were smaller and the older kids at the school, I don't think knew much about Aboriginal culture at all." [ID02 Interview Participant, Beiliar]

"The only time that they have any interaction or anything like that, is when I decide to go into the class, so I go in to do different activities and just show them there is beauty to Aboriginal culture and that is such an important thing to know because a lot don't realise that we're the original custodians of the country . . . the feedback I get back from the teachers and students when I do activities is amazing, they love it and learnt so much and they really, truly embrace it." [ID03 Interview Participant, Kelmscott]

"When I do activities with the kids, we've done weaving, bracelet weaving with Aboriginal colours they've always got Aboriginal art, we do activities around artwork and that hangs up, so the parents are seeing it . . . and the kids are going home with the bracelets and obviously talking about what I've told them about. I feel like that's exciting if the kids are going home and their parents are going oh cool, that's awesome . . . I hope it's making a positive change." [ID03 Interview Participant, Kelmscott]

"[Aboriginal playgroup] there are a lot of Wadjella mums that have Aboriginal kids and so I think it's good for them to come learn as well." [ID11 Interview Participant, Hilton]





Supportive strategies

Strategies that promote cultural support and benefit Aboriginal and Torres Strait Islander children's learning within early education settings:

- Linking early education centres with local Primary Schools for resources and AIEOs/local Elders.
- Integrate Noongar language throughout everyday activities, charts, posters etc.
- Increase staff's knowledge and understanding of Aboriginal and Torres Strait Islander family's background, dynamics and kinships.
- Appropriate method of communication between staff and parents and carers.
- Benefits of being part of the P&C Committee in order to make changes within the setting.
- Strategies to live in two worlds.
- Bus services to and from setting.

"In schools they have [AIEOs] that are local so they can go to them, they know the families, they know the local history, they know the important areas in that community, important people . . . Maybe linking [childcare centres] with the local primary school, or they're resources." [ID01 Interview Participant, Armadale]

"Especially for Aboriginal people, they care for each other's kids, grandparents and aunts and uncles all take care of each other's kids more so than white people. I think that would be the biggest help to make sure that there is support in that transition." [ID02 Interview Participant, Beeliar]

"I'm part of the P&C. They are very, you know they want to embrace whatever they possibly can, they want to integrate everything." [ID03 Interview Participant, Kelmscott]

"My cultural knowledge and just really being able to put those two together and advocate for families or speak to the Principal about things that are going on at the school . . . I found when I do it I need to go in the western way first and then be like and this is where it fits in for us or this is why we need to it because if I was to go in like with a cultural lens, I've just found that they don't really value what we're trying to say." [ID05 Interview Participant, Midland]

"There are older parents, that's what I explained to them that there are grandparents that look after their children . . . you have to give these elderly parents a week in advance to come to the school and that the schools attitude, oh well they got notified two days before." [ID11 Interview Participant, Hilton]

"The bus use to pick them up outside their door every day. Especially when you got other children to drop off. Buses picking them up outside the door, that's what we need." [ID12 Focus Group Participant, Midland]

Barriers of cultural support in early education settings

Some barriers that inhibit cultural support

- An unwelcoming physical environment
- Limited cultural knowledge and learning
- Absence of Aboriginal and Torres Strait Islander staff and local Elders
- No or limited cultural awareness training
- Mistrust of services and staff
- Educator's lack of confidence and knowledge
- Poor methods of communication
- Parents and child's experiences of bullying, racism and discrimination





“My daughters experienced racism in the school, she’s had one little girl who chants every time [my child] comes near them, they chant no browns allowed, no browns allowed because my daughter is quite dark, so yeah we had an issue and I brought it up with the Principal and the Principal basically said, they’re kids that’s what happens. So, I ended up having to go to the Deputy, which is below the Principal, and I shouldn’t have had to go to the Deputy, but I went to the Deputy and then we went through the Education Departments complaint system because the Principal just brushed it off completely. This is blatant racism and it’s only targeted at my daughter and it’s not targeted . . . at anyone else with brown skin, it’s just my daughter.” [ID03 Interview Participant, Kelmscott]

“There is a lot of racism still, but if they helped to know about it [Aboriginal culture] I reckon they will understand.” [ID08 Interview Participant, South Lake]

Limited cultural support within early education settings

- Some early education settings rarely incorporate Aboriginal and Torres Strait Islander ways of knowing, being and doing.
- Negative impact on Aboriginal and Torres Strait Islander children and their families.
- Parents and carers questioned whether early education staff respond to their children’s cultural needs.
- Lack of confidence and capacity amongst early education providers.
- Differences between own and their child’s cultural learning in Primary School.
- Australia’s education system does not integrate Aboriginal and Torres Strait Islander culture at the level that New Zealand’s education system does, where the Māori culture is included throughout the schooling years.

“At the pre-primary, they don’t celebrate NAIDOC Week, they don’t celebrate Harmony Day.” [ID03 Interview Participant, Kelmscott]

“They just got the Aboriginal flag out the front . . . homework classes and Harmony day is the only day that our kids do anything.” [ID07 Focus Group Participant, Seville Grove]

“I have not seen anything to indicate that they acknowledge or include Aboriginal culture, with the exception of NAIDOC Week celebrations and Welcome to Country at assembly.” [ID13 Interview Participant, Beeliar]

“[Early education providers] need the resources and they need to know what’s right and wrong, because sometimes they’re just so scared of doing the wrong thing and they don’t try to incorporate culture at all . . . If they’ve got the information, I have no doubt they would do more around culture, with all cultures including Aboriginal culture. It just that there’s stuff more readily available for other cultures.” [ID01 Interview Participant, Armadale]

“I think a lot of them [early education providers] get stumped for ideas because they’re like what do I do. Like I’ve got no way of and they don’t know because they’re not Aboriginal and they don’t know how they do it appropriately.” [ID03 Interview Participant, Kelmscott]

“I haven’t really experienced much group activities with Aboriginal culture or anything like that in schools. My daughter’s school across the road and she just didn’t feel confident in Harmony week to even dress up as her cultural background . . . I don’t know if the teachers ask what their needs are or what they think about them dressing up as. It’s sort of like there’s no direction for them.” [ID06 Focus Group Participant, Camillo]

“We had that in Primary School, we were doing Aboriginal dancing, and we were coming together once a week learning about our culture, embracing it. Our kids just gone over their heads and they don’t get any of that at the school.” [ID02 Interview Participants, Beeliar]





"I'm from New Zealand and in New Zealand culture is really, really big you've got a lot and it's all throughout education. You start learning language, you start learning culture, you start learning art you start learning everything, every aspect and when you come here you do four terms of Asian studies and one week of Aboriginal studies." [ID06 Focus Group Participant, Camillo]

"My daughter use to go to . . . she learnt the Maori language and then we came across. I would like to know more about Aboriginal perspective." [ID06 Focus Group Participant, Camillo]

Cultural support varies across early education settings

- Cultural learning is inconsistent across the different types of early education settings.

"With the day care centre. . . they actually send out a survey every few months and they ask you what they can do and what special events you celebrate in your culture and what things that they can do to embrace it and how can they make it known around the day care centre. So, they've done NAIDOC activities, they've done weaving they've had Aboriginal Elders and come in to do story telling. That's at the day centre, that's great. But the school, basically the only interaction they have with Aboriginal people is me and a lot of the kids as well." [ID03 Interview Participant, Kelmscott]

"I've got no issues with the day care but it's mainly the mainstream school, and I feel like it's disappointing for my twins because they went from that, into big school where it's like, little fish in a big tank type thing. So, hopefully we will get somewhere and hopefully we will start seeing a change." [ID03 Interview Participant, Kelmscott]

Limited cultural knowledge amongst Aboriginal and Torres Strait Islander parents and carers

- Limited cultural knowledge is at no fault of their own.
- Importance of improving on this, not only for their children, but for themselves and the wider community.

"I've got a lot of challenges because I don't know much about Indigenous culture, it's a pain. That's why they go to homework classes, so they learn. I only know bits and pieces." [ID07 Focus Group Participant, Seville Grove]

"Just always keep their identity, know where their mob come from because that's something, I didn't learn but as I got older. It's always been in me." [ID12 Focus Group Participant, Midland]

"Many adults have limited cultural knowledge, so it's important to make them aware of the cultural needs of young children. For example, not mentioning the name of a deceased person/funeral requirements. By adults being aware it sends a message that cultural beliefs are important." [ID13 Interview Participant, Beeliar]

Absence of Aboriginal and Torres Strait Islander staff and local Elders

- Importance of appointing Aboriginal and Torres Strait Islander staff and local Elders for added support and a positive impact on Aboriginal and Torres Strait Islander children.

"[Day care centre], . . . there's no Aboriginal person or worker or any like you would have in a school, so they're [early education providers] very wary about what to do when it comes to culture, they're not very sure what to do or where to go, stuff like that." [ID01 Interview Participant, Armadale]

"Yep, definitely need more support. We did have one [AIEO] here when [oldest child] started kindy, but she had her own problems going on and she did her best and she would visit him twice a week and he really enjoy his time with her that was good, but [middle child] didn't have any of that because she wasn't there . . . I think the role got cut, government funding sort of thing. Bring back the old AIEO . . . You don't want to go to a white person and say I'm Aboriginal you can't understand how I feel because you're not Aboriginal, but you know I want you to





understand, they still will struggle to understand. So, it would be better to have.” [ID02 Interview Participant, Beeliar]

“No funding to support this, like the AIEO they have cut them back because they feel they didn’t need them, they very rarely some of the schools got it. And this school a couple of months back were looking for Elders to come up and have a talk about things, now there is that many Elders here they should know the community. Well that’s what I reckon.” [ID08 Interview Participant, South Lake]

“Definitely that they have that goal of encouraging more Indigenous engagement and looking at getting an AIEO as well because I know that some schools don’t have those, and it is important that they do have Indigenous populations being represented and looked after in schools. But I’m not really aware of what they have at the school at the moment in terms of that.” [ID10 Interview Participant, Beeliar]

“No, it’s independent, so they don’t [have an AIEO].” [ID11 Interview Participant, Hilton]

No cultural awareness training

- Concerns about staff not participating in cultural awareness training.
- Important to make it mandatory that all staff - from cleaners to School Principals attend regular cultural awareness training to improve on their own knowledge in order to benefit Aboriginal and non-Aboriginal children and the school community.

“I think, even if the teachers do a cultural awareness course . . . I reckon for that and also for P&C members as well, if they’re involved with the school and making decisions they should be trained in cultural awareness because they’re making decisions on behalf . . . All teachers and Principals. You’re not going to do any wrong getting more understanding about a culture, it’s not going to disadvantage you. It’s only going to build knowledge, understanding, competence.” [ID02 Interview Participant, Beeliar]

“They should already do Aboriginal cultural training before they start working in day care.” [ID06 Focus Group Participant, Camillo]

“If they’re not culturally aware of our culture, then they’re not going to understand it. I think all schools, everywhere in Australia, even from Admin to the Principal need cultural awareness . . . Just more cultural awareness, from the lowest ranked person, cleaner to the highest. It doesn’t matter how long you’ve been in that position; cultural awareness needs to be put through for at least 6 to 7 months because it changes.” [ID11 Interview Participant, Hilton]

Communication

- No regular meetings between staff and parents and carers to raise any concerns or recommendation, particularly within childcare centres.
- Poor methods of communication.

“I would love to be able to give them more information and resources, you don’t get really much time to talk to them because it is a child care and it’s a quick drop off and pick up, and they don’t have staff meeting times where like a school could slip you in and say come and talk to the staff about something or give them something and then go back and then work with it.” [ID01 Interview Participant, Armadale]

“They were looking for an Elder a couple of months back. They couldn’t find anybody, I didn’t find out until two weeks later or something, and that was through Aunty because her grandson goes there . . . and she’s over in Armadale . . . How is that everyone outside the district suburb knows more than people in it . . . And because she





didn't know where I lived, she couldn't tell me and I had no phone number, but I said you could have just went to the house they have contacts to the other Elders that are here." [ID08 Interview Participant, South Lake]

"The first cultural meeting they had [advertised], they had it in the back of the newsletter, it was probably like this [tiny in size]. So, a grandfather with no glasses is not going to see that. That's my problem that I have." [ID11 Interview Participant, Hilton]

P&C Committee

- Primary School P&C Members viewed as culturally unresponsive and were unlikely to embrace change.

"No one in that P&C or no one's brave enough to face [P&C], it is true because they're like we're going to have it this way, we make the rules we're not changing it and we have the image of what we want the school to be and black people don't live in this community, type of thing." [ID02 Interview Participant, Beeliar]

Health promotion resource

Study participant's perceptions of sharing a health promotion resource:

- Of the $n = 32$ pre-intervention study participants, $n = 20$ completed the resource evaluation questionnaire and post-intervention assessment.
- Valued the initiative of sharing a resource to help them support their child's cultural needs.
- Study participants provided ideas of what to include on the resource.
- Apprehensive to share a resource with her child's early education provider due to the School Principal's unresponsiveness towards cultural education.
- Concerns of whether the resource would contribute to any changes within the setting.
- Questioned how the early education providers will accurately interpret and appropriately use the resource information.

"Having a resource that I can say these are specific things you work it into the early years' framework, so that your ticking your boxes but giving them that extra cultural component." [ID01 Interview Participant, Armadale]

"I would definitely fill [resource] out and I know that for my family particularly we would absolutely, my grandparents would be happy to go in to talk to them . . . when you think about it, if they nip racism in the butt in early childhood, we're going to have a such a better, better environment for adults as you know for generations. It's so true they're definitely going to have more accepting adults; we're going to have a better Australia." [ID03 Interview Participant, Kelmscott]

"If they knew that he was staying with me because there was stuff going on at home, then they might understand if he was in a different mood." [ID09 Interview Participant, Beeliar]

"Being able to say this is where we are from, this is who we are and just sort of say this is what we want to change. It's just showing that again, its conversation with, not to or about, it is looking at this is what Indigenous people would like to see. Yeah, it's definitely more an inclusive discussion if you do share these resources and if they take them on board as well." [ID10 Interview Participant, Beeliar]

"I sent links for one of the Yirra Yaakin plays, it's an incursion and I spoke to the teacher and she's like yeah, I will forward it to the Principal and that's when my balloon was just popped because I know it's not going to get anywhere, it's just really deflating." [ID03 Interview Participant, Kelmscott]

"Some teacher would get that information and think it's useless, but that's the information that I would like to receive, [teachers] don't really understand the significance sometimes. . . I think a lot of it is how they interpret



the information and just what they do with it, and I am also mindful that, especially here not a lot of parents can read, if we were to hand them a form, I wouldn't even expect it back unless I called them and spoke to them about the form. So, I am just really mindful of that." [ID05 Interview Participant, Midland]

Credible and evidence-based resources

- Vital to help early education providers incorporate accurate and appropriate culturally learning for the development of an inclusive environment for Aboriginal and non-Aboriginal children.

"I think that's it, just like that they need the resources and they need to know what's right and wrong, because sometimes they're just so scared of doing the wrong thing and they don't try to incorporate culture at all (ID01). I feel like Aboriginal education needs to be taught accurately, an actual credible source . . . if they have all these resources, they have no excuses to access them and if don't access them that's on them, that's their choice . . . I definitely think the resources would be great to have. I know the teachers that my kids have it will be well utilised, the resources." [ID03 Interview Participant, Kelmscott]

I think the difference is evidence-based stuff, because there is so much online and even I google sometimes and I'm like wow I would not even know what to use unless I didn't know anything else, so I think if it was evidence based then I would be more wanting to use it rather than just your "something" websites and stuff like that." [ID05 Interview Participant, Midland]

Health Promotion Resource Evaluation

- All $n = 20$ study participants agreed that sharing the resource with early education providers will help them support their child's cultural needs.
- Most study participants thought it was definitely important to use the resource ($n = 19$).
- A lower number of study participants were definitely confident ($n = 15$) in using it.
- Most study participants indicated they will definitely share the resource with other parents and carers ($n = 19$).
- $N = 18$ believed that School Principals or early education centre Managers should definitely distribute it to all Aboriginal and Torres Strait Islander families.

"I think for the educators themselves for their education, having that background of that information would really help them because they see like parents come in and then grandparents other times and they disappear and it's a new person on the list, so to have that idea of how Aboriginal families work and the structures . . . it will give them a better idea about it all and so when they're working with them it's more accepting of Aboriginal families and their structures." [ID01 Interview Participant, Armadale]

"I find all of them useful. As an Aboriginal Early Childhood Teacher all of this information is valuable to my teaching program. I think the resource section is important also as this has been a barrier when having discussions with other educators." [ID05 Interview Participant, Midland].

"I think all [questions] are important, but I would hate to assume that families can read the questions and write the answers. That's why I suggested that a discussion must be had when providing the document to the families and when receiving the document from the families." [ID05 Interview Participant, Midland]





Changes in the level of importance and confidence amongst study participants

Importance to discuss the support of child's cultural needs with early education providers, School Principals/Managers, P&C Members and other parents and carers

"Absolutely, and I think it's because my mum was like that as well. So, we went to a school, and she actually pushed for ASPA, it's not around anymore, ASPA, she actually pushed for homework classes and having an AIEO [Aboriginal Islander Education Officer] there just to have that support" [ID03 Interview Participant, Kelmscott]

"It's important because everyone should be like know about their cultural and the culture that they're growing up in." [ID04 Interview Participant, Armadale]

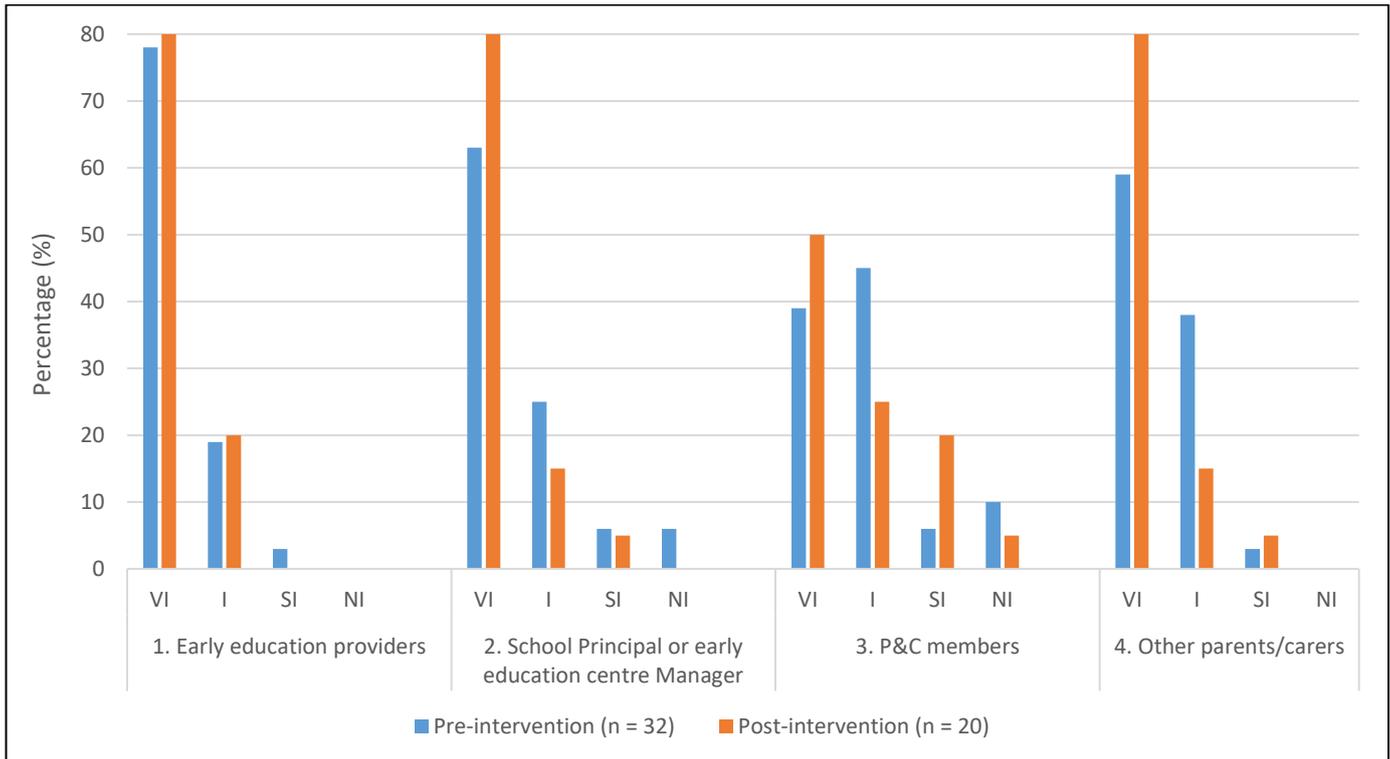
"They got to know where they come from and where their families come from . . . Well they [P&C members] need to be educated about it [Aboriginal culture] . . . because it shouldn't be all one way, they should put things on other people you know." [ID08 Interview Participant, South Lake]

"A lot. They [Aboriginal children] would benefit emotionally, physically because they would feel safe in their environment." [ID11 Interview Participant, Hilton]

Figure 1. shows:

- An increased proportion of study participants deemed it very important to discuss the support of their child's cultural needs with the health promotion resource.
- Most pronounced with School Principals or early education centre Managers (63% to 80%).
- P&C Members (39% to 50%).
- Other parents and carers (59% to 80%).
- Some pre-intervention study participants (10%) considered it not important to discuss cultural support with P&C Members; however, the number of study participants decreased once receiving the health promotion resource (5%).
- This suggests the resource contributed to an increased level of importance amongst study participants.





Note: One pre-intervention study participant did not answer question number 3.

Figure 1. Pre- and post-intervention: Level of importance to discuss the support of child's cultural needs

Confidence to discuss the support of child's cultural needs with early education providers, School Principals/Managers, P&C Members and other parents and carers

"I feel quite confident going in and working and explaining to them and talking to them about stuff, but it's having something that I can actually give to them and that they can feel confident to use." [ID01 Interview Participant, Armadale]

"I think people might be shamed to speak to the teacher . . . No one in that P&C or no one's brave enough to face [them], it is true because they're like we're going to have it this way, we make the rules we're not changing it and we have the image of what we want the school to be and black people don't live in this community, type of thing." [ID02 Interview Participant, Beeliar]

"Yeah absolutely, the day care especially I have no qualms about that and the school, yeah I'm pretty confident to speak to the teachers and just bringing it to their attention, and just offering my time and help, even though I shouldn't have to, it should be already be integrated into the year planner . . . The teacher that I actually feel most comfortable contacting, she's got Kaya Wanjoo written on the chalk board and they've different ways of saying good morning and hello and welcome in different languages of all the kids in the class." [ID03 Interview Participant, Kelmscott]

"[My] confidence has come from understanding curriculum, understanding child development and knowing the western knowledge around all of this." [ID05 Interview Participant, Midland]

"I find it easier to speak to the AIEOs but not really the teachers or Principal." [ID07 Focus Group Participant, Seville Grove]





“Me personally just because I’m not very involved in the school, being his sister, I don’t go there very often I just pick him up and drop him off, I don’t have the connection with the teachers. That is probably the biggest barrier, that I don’t know the school . . . if I knew a bit more about school I definitely would be more confident, if I knew the staff, if I knew the P&C . . . it would be a lot easier.” [ID10 Interview Participant, Beeliar]

Figure 2. presents:

- An increased number of study participants felt very confident with the health promotion resource to discuss the support of their child’s cultural needs with early education providers (34% to 40%).
- School Principals or early education centre Managers (25% to 50%).
- P&C Members (25% to 35%).
- Other parents and carers (31% to 45%).
- Some study participants remained not confident in discussing their child’s cultural needs with P&C Members, even with the health promotion resource (9% to 10%).

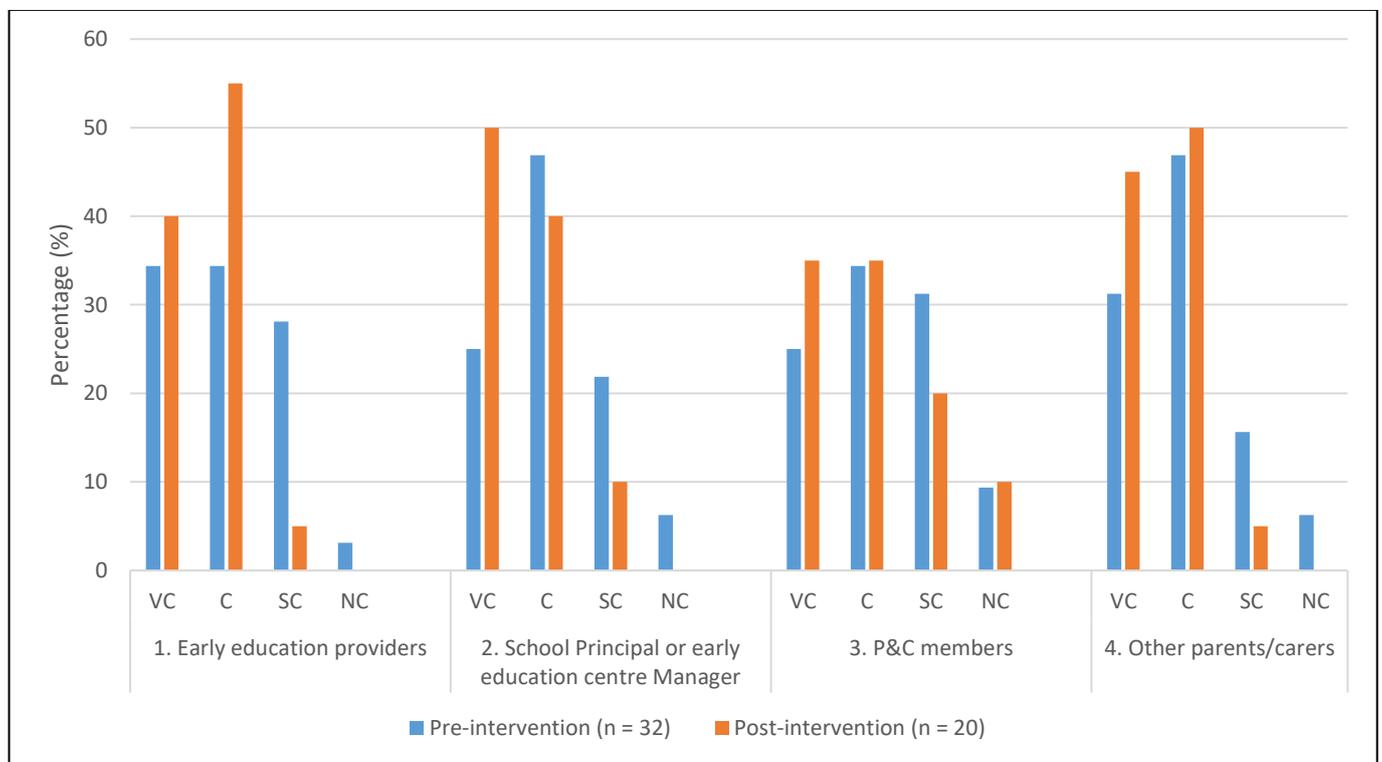


Figure 2. Pre- and post-intervention: Level of confidence to discuss the support of child’s cultural needs

