

Baddock et al. (2017) <u>LECTURE 3 — CULTURE AND PARENTING: INFANT SLEEP</u> Lecture sentence: In Lecture 3, on culture and parenting, we examined Baddock et al. (2017), who investigated culturally appropriate infant sleeping arrangements among Māori families. Method: A randomised controlled trial involving 200 pregnant women compared wahakura with standard bassinets, using follow-up assessments and home video observations. Results: At six months, 22.5% of the wahakura group were fully breastfeeding compared with 10.7% of the bassinet group. The study found no significant differences in several measured sleep-safety behaviours. Application: Recommend culturally appropriate infant sleep solutions alongside safe-sleep guidance rather than dismissing traditional Māori practices. The study did not establish that wahakura prevent SUDI.	George et al. (2021) <u>LECTURE 3 — PACIFIC FAMILIES AND CHILDREN'S SLEEP</u> Lecture sentence: In Lecture 3, on Pacific families, we discussed George et al. (2021), who explored how cultural values, family relationships and socioeconomic circumstances influence children's sleep. Method: Qualitative talanoa interviews with 17 Pacific families in South Island communities explored children's sleep experiences. Results: Sleep was shaped by family relationships, shared sleeping, faith, community obligations, shift work and housing circumstances. Families described both benefits and difficulties. Application: Recommend flexible, family-centred sleep support that considers culture and practical constraints rather than assuming one Western routine fits everyone.
Mesman et al. (2016) <u>LECTURE 4 — CULTURE AND ATTACHMENT</u> Lecture sentence: In Lecture 4, on culture and attachment, we examined Mesman et al. (2016), who investigated whether attachment patterns are universal or shaped by cultural context. Method: Reviewed attachment research across different cultural contexts, including non-Western and non-industrialised communities. Results: Found broad support for the universality of attachment relationships and the importance of sensitive caregiving, alongside cultural differences in how attachment behaviours are expressed. Application: Support responsive caregiving	Neha et al. (2020) <u>LECTURE 6 — CULTURE AND LANGUAGE SOCIALISATION</u> Lecture sentence: In Lecture 6, on culture and language socialisation, we discussed Neha et al. (2020), who investigated the role of whānau storytelling and everyday conversations in Māori children's early learning. Method: Researchers studied 41 Māori mother–child dyads, observing book-reading and reminiscing and assessing children's early learning. Results: Elaborative reminiscing and linking talk were positively related to children's early learning, including literacy, numeracy and self-regulation. Book-reading was associated with oral language.

while recognising that secure attachment can develop through culturally different practices and relationships with multiple caregivers.	Application: Encourage storytelling, shared-event conversations and whānau knowledge as valuable learning resources.
Wei et al. (2024) <u>LECTURE 6 — CULTURE AND LANGUAGE SOCIALISATION</u> Lecture sentence: In Lecture 6, on culture and language socialisation, we examined Wei et al. (2024), who explored how caregiver communication can support children's development in families experiencing socioeconomic disadvantage. Method: Researchers analysed 71 caregiver–preschooler conversations from low-income Bangladeshi families during familiar play and snack activities, coding communication and children's engagement. Results: Conceptual scaffolding was associated with children's verbal cognitive abilities, while autonomy support was particularly associated with children's engagement. Application: Recommend meaningful conversations, explanations and opportunities for children to participate, while avoiding the assumption that poverty equals poor parenting.	Melhuish (2011) <u>LECTURE 7 — IS EARLY CHILDHOOD EDUCATION WORTHWHILE</u> Lecture sentence: In Lecture 7, where we debated whether early childhood education is worthwhile, we examined Melhuish (2011), who argued that high-quality preschool can provide important developmental and educational benefits. Method: Reviewed international research on the educational and developmental outcomes of preschool attendance. Results: High-quality preschool was associated with improvements in learning, school readiness and some longer-term outcomes, with potentially greater benefits for socioeconomically disadvantaged children. Application: Consider high-quality early childhood education as a way to provide additional developmental opportunities and potentially reduce educational inequalities.
Reese et al. (2017) <u>LECTURE 9 — CULTURE AND ADOLESCENCE</u> Lecture sentence: In Lecture 9, on culture and adolescence, we discussed Reese et al. (2017), who examined how narrative identity relates to wellbeing among adolescents from different cultural backgrounds in New Zealand. Method: Interviewed 268 young people aged 12–21 from Māori, Chinese and European New Zealand backgrounds about their life experiences and assessed narrative coherence and wellbeing.	Burchinal et al. (2024) <u>LECTURE 7 — IS EARLY CHILDHOOD EDUCATION WORTHWHILE</u> Lecture sentence: In the same Lecture 7 debate on early childhood education, Burchinal et al. (2024) challenged the assumption that preschool consistently produces positive long-term developmental outcomes. Method: Reviewed more recent rigorous evidence concerning the long-term effects of early childhood education. Results: Preschool programmes showed mixed longer-term outcomes, including

Results: Greater thematic coherence was positively associated with wellbeing among Māori participants. The association between causal coherence and life satisfaction differed by age, becoming positive among emerging adults. Application: Encourage supportive conversations that help adolescents explore their experiences and identities, without assuming identity reflection is always immediately beneficial.	positive, null and sometimes negative effects. Application: Evaluate preschool quality, suitability and the child's circumstances rather than assuming that attendance automatically guarantees long-term benefits.
Myftari (2015) <u>LECTURE 9 — CULTURE AND ADOLESCENCE</u> Lecture sentence: In Lecture 9, on culture and adolescence, we also examined Myftari (2015), who investigated how Māori young people construct their identities through personal experiences, relationships and cultural connections. Method: Qualitatively analysed narratives from 12 Māori participants about important life experiences and turning points. Results: Themes included peer relationships, whānau and tūpuna connections, overcoming adversity, and both independent and interdependent orientations. Application: Support cultural connections alongside adolescents' autonomy and individual aspirations.	Sibley et al. (2020) <u>LECTURE 9 — CULTURE AND PREJUDICE</u> Lecture sentence: In our lecture on culture and prejudice, we examined Sibley et al. (2020), who investigated attitudes toward Muslims in New Zealand and how prejudice changed over time. Method: Analysed longitudinal New Zealand Attitudes and Values Study data, including self-reported warmth toward Muslims across multiple years. Results: Muslims received relatively low warmth ratings compared with other groups, although average warmth increased between 2012 and 2018. Application: Recognise that prejudice forms part of the wider social context affecting minority families. Recommend supportive school environments and responses to discrimination rather than placing responsibility solely on affected young people.