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“NGAA TAU MIIHARO: The Incredible Years (IY)”



Participants at IY Cultural Hui – Waipapa Marae 28-29 January 2010

An exploration of Six Maori parents experiences attending an IY program

A thesis presented in partial fulfilment of the requirements for the degree of
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Albany, New Zealand.

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ABSTRACT

The American Incredible Years (IY) Parent Training Series offers a suite of programs that has robust research of more than thirty years. IY studies have proven that IY can be beneficial especially for children with challenging behaviours and particular diagnoses. The IY series utilises two facilitators to guide group discussion, video tape modelling, role play and rehearsal for program effectiveness and integrity. Some international and national research about IY and other cultures exist. However, there is limited research available about indigenous cultural tailoring and the appropriateness of IY and Maaori parents. Therefore, this thesis presents an exploration of six self-identified and self-referred Maaori parent's experiences of the Incredible Years (IY) Pre-school Basic program for parents of children aged 3-8 years at two organisations known as Family Start Manukau, Auckland and Folau Alofa Trust, Wellington. None of the children represented had identified challenging behaviours or particular diagnoses. A mixed method approach with thematic analysis informed by Maaori Centred research was used. It is anticipated that the findings will capture statistics and narratives of parenting, whaanau, and identity. Measurements used were Social Competence Scale (SCS), Eyeberg Child Behaviour Inventory (ECBI), Weekly and End of Program evaluations. Pre and post interviews utilised a framework of Te Whare Tapa Whaa. Results showed that some variance of measurements was dependent upon parent's perception, environment and participation throughout the program. Parents were satisfied, social, communicative and hopeful for the future. Emerging themes of strong whaanau, individual identity, goals and aspirations were important. The concurrent range of agencies and additional supports used while attending IY was unexpected. The final themes of whaanau ora, personal ora, personal goals and aspirations ignited hope. Thus, this study's findings support the use of IY, fidelity and cultural tailoring can be appropriate for Maaori.

HE MIHI

Teenei te mihi tuatahi ki Io Matua Kore, te kaihanga o ngaa mea katoa.

Firstly, greetings to Io, the creator of all things.

Tuarua, teenei te mihi ki o tini aitua kua wehe ki te poo, haere ra koutou katoa.

Secondly, greetings to those who have passed on, farewell

Tuatoru, ki a koutou e rau rangatira maa,

Thirdly, to you the esteemed

Anei tooku mahi mo ngaa tangata whanau, hapu me ngaa iwi

i kawea teenei kaupapa rongonui

Here is my work for the people, families and communities who carried this
distinguished work

No reira, kei te mihi aroha, kia a koutou,

Therefore, love to you all

teena kooutou, teena kooutou, teena kooutou katoa.

Greetings to you all once, twice and thrice.

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He waka eke noa
A canoe which we are all in with no exception
(Ihaka, 1959)

This **whakataauki** (proverb) acknowledges this thesis as a voyage in a **waka** (canoe) of learning and sharing (Best, 2005). I would like to acknowledge the following people for their contribution in this journey.

Firstly, to the six participants, their whaanau, hapuu, iwi, and communities - I salute you. It is your courage, actions and stories that provided either the beacon of light from the shore and or the paddlers at the **Tauihu** (front of the canoe) for this adventure. You guided this **waka** (canoe) on the **moana** (sea) of life to be shared at this moment and time (Best, 2005). Secondly, thank you to the numerous Incredible Years (IY) **whaanau** (family) and organisations, as Toohunga (experts) located at the **taurapa** (back) of the waka. Your commitment provided the necessary push forward.

Thirdly, to Vaughan Park (VP), Whangaroa Pastorate and colleagues, the seasoned paddlers, **(hiwi)** in the middle of the waka who provided grace, faith and the space to 'be,' in writing and beyond. Fourthly, thanks to Massey University, Academic Support and peers who are a rich source of support and talent. My supervisors, Dr Natasha Tassell Matamua and Dr Bronwyn Campbell thanks for your patience and input. Fifthly, to my valued colleagues and friends whose interest in "is it done yet?" kept me going, despite my own fear.

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Approval for this research was obtained from the Massey University Ethics Committee.

PREFACE

Ngaa mihi nui

Ko Ohautieke, Rangitumau ngaa maunga

Ko Towai me Ruamahanga ngaa awa

Ko Mataatua, Ngaatokimatawharoa, Kurahaupo, Takitimu ngaa waka

Ko Matangirau me Te Oreore ngaa marae

Ko Karangahape me Ngaa tau e waru ngaa whare tipuna

Ko Tupe raaua ko Potangaroa ngaa tangata

Ko Ngaati Kahu ki Whangaroa, Ngaati Kahungunu, Rangitaane ngaa iwi

Ko Kaitangata, Ngaati Hamua ngaa hapuu

Ko Kevin Herewini raaua ko Helen Thorby (nee) Herewini ooku Maatua

Ko Traceyanne Herewini ahau.

My **pepeha** (formulaic expression) introduces who I am, where and whom I come from. Weaving the title, proverbs and my introduction at the start locates oneself in this study. This area of interest was due to both of my personal and professional bias of IY and Maaori culture. The relationship between this 'duality' sparked my curiosity given the recent introduction of IY into Aotearoa, New Zealand. What research and development if at all was available? Therefore, how relevant or appropriate is IY for Maaori parents? More will be said in chapters two and three in response to these key questions.

The scope of this thesis is to explore the experiences of six urban Maaori parents who completed the Incredible Years (IY) parenting program in 2011 in either Auckland or Wellington sites, both quantitatively and qualitatively. The purpose of this thesis is to prove that the IY Preschool Basic program can be a positive experience for Maaori parent participants, when delivered with IY fidelity and cultural tailoring. Since Maaori are not homogenised, mandating one parenting program over another is not appropriate (Taniwha, 2010). Rather, let the whaanau choose, then let the parenting and whaanau adventure begin.

DEDICATION

“MY LIFE”

Maaori Poet and IY parent Sarah Davis – gifted this poem to FSM IY Wednesday morning group, as a reminder about our commitment to parenting and whaanau ora. Personally, Sarah asked me to use this poem as an inscription and motivator to write this thesis.

Here are a few words
I like to say from my heart
when I look at you from afar
I feel as though I'm looking at a star

Here I hold my hand out to you
following behind I can't believe it's true
I have my words in my hand
that can't be expressed
and has no end

The meaning of our friendship
is so clear right now
that just for the fun of it
I would take a bow
and following this
I just can't describe
that a friend like you
would just pass me by

Upon a knowledge of uncertainty
we fill the bag with insecurities
our destiny is drawn close by
but the opportunity has passed us by
in our intake and outtake of life
our responsibilities have been taken
out of our rights.

Here I stand alone with a mile of road
to plead to you my understanding
and truth
Here is the hard road that's the path I take
upon that path I made mistakes
some were stupid some were wrong
Some had made me lose it all

I found myself a few years later
back where I started
Oh I knew better
here again I go around
in this big circle
that's drawn in the ground

But time withheld my desperate need
that my insecurities made me bleed
shedding my blood upon the ground
at this time I was never found
in my heart I always had
some special people that were always glad

So little and innocent
so pure and, true
I just couldn't see past
the reasons I was blue

In all life's struggles
I couldn't ask for more
cause what I had
was the best of it all
my life my babies I had it all

went to dust
when I didn't fuss
I never thought that I would ever
lose them in such a way
that it never went to court
I hurt them bad
I hurt them deep
but worst of all
I let them weep

I told them I love them
and couldn't speak
that deep down inside
I knew I hurt them deep

From now until forever
is what I say
my love for them
will never go away

So now I bow without a fuss
to them I am more than just dust
here they are in my heart
that's broken and torn
when we're apart

Can't help how I feel
It's no one's fault
my own mistakes
put me at fault
I can't blame anyone
only myself
If it weren't for that circle
I wouldn't of learnt
that time is precious

and so is your goals
of being a parent
and not a mole
but, for myself
I'd like to say
that my babies are safe
they love me still
and forever will
but I owe them my world
and my world is them
so what I do for them
I must say is true
and will never again be blue (Davis, 2012).

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GLOSSARY

Term	Definition
Aha	What
Ahakoā	Although
Aitua	Deceased
Ake	More
Aku	My
Ao	World
Aotearoa	New Zealand
Ataahua	Beautiful
Atu	Away
Aroha	Love
Aroha ki te tangata	Respect for people
E	By
E aro ke	Ignore
E tu	Stand
Haere	Go
Haere ra	Farewell
Harakeke	Flax
Hamua	Subtribe
Hapuu	Sub-tribe/smaller tribal unit
He	A
Herewini	Selwyn
Hinengaro	Head, problem solve
Hiwi	Hull
Hoki	Definitely/return
I	Past tense
Io	Supreme God/being
Iwi	Tribe
Ka	Present time
Kanohi kitea	The seen face
Karangahape	Name of marae up north

Kaitangata	Subtribe
Kaitiakitanga	Guardianship
Kauhoe	Navigator
Kaweia	Bear
Kurahaupo	Tribal canoe from the north
Kohanga	Nest
Kotahitanga	Unity as one
Kaihanga	Creator
Kaua e mahaki	Do not flaunt your knowledge
Kaua e takahia te mana o te tangata	Do not trample over the dignity of people
Kaumatua	Elder
Kaupapa	Purpose
Kauka	Stop
Ki	To
Kia	Towards
Kia marama	Explain
Kia ngahau	Enjoy
Kia tupato	Be careful
Kia whakaware	Distract
Ko	Particle
Koe	You
Kore	Nothing
Kotahitanga	Unity as one
Kura	School
Maa	Others
Maaori	Indigenous people of New Zealand
Mai	Towards
Maku	I
Mana	Dignity, status and power
Manaaki ki te tangata	Share and host people
Manaakitanga	Care
Marae	Courtyard
Matakite	Prophecy

Matua	Parent, uncle
Maatua	Parents
Mataatua	Canoe
Matangirau	Place in the far north
Matauranga	Knowledge
Maunga	Mountain
Mea	Things
Mihi	Greetings
Mo	For
Moana	Sea
Moemoea	Dream
Mokopuna	Grandchild/ren
Muriwhenua	North Cape
Ngaa	A/some
Ngaati	Prefix for tribal group
Ngaa tau miharo	The Incredible Years
Ngaatokimatawharoa	Northland canoe
No	From
Noiho	At all
Nui	Big
O	Of
Ora	Health
Ohautieke	Place of wind and birds (mountain)
Ohonga	Awakening
Paakehaa	Different
Papa	Earth
Peenaa	That
Pepeha	Formulaic expression
Puaawaitanga	Blossoming
Pupuri taonga	Capacity of guardianship
Poo	Night
Potangaroa	Prophet and ancestor
Raa	Day
Raaua	They, them two

Rangi	Sky
Rangitaane	Tribe
Rangitumau	Mountain
Rau	100
Reo	Language
Ririki	Children
Ringituu	Religion
Ruamahanga	River – twin fork
Taha	Side
Takitimu	Tribal canoe from Wairarapa
Tama	Son
Tama	Name of participant
Tamariki	Children
Tangata	Person
Taonga	Treasures
Tapu	Sacred
Tau	Year
Tauihu	Prow of the boat
Taurapa	Stern or back of the boat
Te	The
Te Kohanga	Nest egg/pre school
Te Ore Ore	Courtyard of marae in Wairarapa
Te papa/mutunganga	Consequences
Teena	That
Teenei	This
Teina	Younger relationships
Te Whare Tapa Whaa	The house of the four walls
Tika	Right
Tinana	Physical body
Tiipuna	Ancestors
Titiro	Look, see
Tohatohatia	Capacity to share
Toohunga	Expert
Towai	River

Tuu	Stand
Tuuhoe	Tribe
Tuakana	Elder relationships
Tupato	Careful
Tupe	Name of paternal ancestor
Turangawaewae	Place of belonging
Urupa	Cemetery
Waa	Time
Wairua	Spirituality
Wananga	University
Wero	Challenge
Whaanau	Family
Whaanaungatanga	Extended relationships
Whakaaro	Thoughts
Whakamana	Capacity to empower
Whakamihia	Praise
Whakairo	Ornaments
Whakatatokoto tikanga	Capacity for long-term planning
Whakatipu	Capacity for growth
Whakataauaki	Proverb
Whakapapa	Genealogy
Whakapu mau tikanga	Capacity to promote culture
Whakarongo	Listen
Whangaai	Informal adoption

ACRONYMS

Term – Abbreviations	Definition
aa (as in Maaori)	I choose to utilise the double aa in place of Ā or ā because I lived, taught and work in the Waikato rohe, where this practice is maintained
ADHD	Attention Deficit Hyperactivity Disorder
CD	Conduct Disorder
DIC	Drunk in Charge
EBP	Evidence Best Practice
FSM	Family Start Manukau
IY	As in the Incredible Years Parenting Program
IY BPP	Incredible Years Basic Parent Program
ODD	Oppositional Defiant Disorder
MMH ADHB	Maaori Mental Health – Auckland District Health Board
MOE	Ministry of Education
MOH	Ministry of Health
MSD	Ministry of Social Development
MU	Massey University
PATHS	Promoting Alternative Thinking Strategies
NGO	Non Government Organisation
PAFT	Parents As First Teachers
SKIP	Strategies for Kids
SCS	Social Competence Scale
TWTW	Te Whare Tapa Whaa
Triple P	Triple Program
UOA	University of Auckland
VP	Vaughan Park

PART ONE

INTRODUCTION and LITERATURE REVIEW

Ki mai koe ki au. 'He aha te mea nui o te ao?'

Maku e ki atu, 'He tangata, he tangata, he tangata!'

You ask – what is the most important thing in the world?

I reply, "It is people, it is people, it is people."

(Muriwhenua Land Report, 1997).

CHAPTER ONE: INTRODUCTION

Currently, popular and self explanatory terms like “helicopter parenting” or “snowplough parenting” or “bubble wrapping children” or “free range parenting” are used (Robinson, 2013). These modern terms hint at some of the challenges of contemporary parenting, while the parenting process is “as old as” time (Hoghugi, 2004, pg ix). One may argue that locating oneself within either contemporary or traditional parenting, the transition to parenting has been and continues to be one of the most challenging jobs any parent/caretaker commits to (Grant, 1999). Especially, when raising a child with challenging behaviours (Haan, 2011; Pancer et al, 2000; Reid, Webster-Stratton, & Beauchaine, 2001). In fact, parenting can be a major life challenge involving a new set of challenges, emotionally, physically, materially and practically (Haan, 2011; Wilkins, 2000). At times, ensuring confident parenting can be elusive (Green, 2006). Particularly, when reflecting upon one’s own upbringing and memories (Watson, 2009). Even more so when maintaining intergenerational cultural beliefs, traditions, and values that are successfully transferred from parent to child provides additional challenges for many (Julian, McKenry & McKelvy, 1994; Laugesen, 2009). Maaori whaanau (families) parenting roles are usually embedded within tribal cultural knowledge (Ritchie, 1992). In keeping with the spirit of such a responsibility, it does take a village to raise a child (Cowen-Fletcher, 1994; Woodley & Metzger, 2009).

Research for parenting programs is predominantly through western world views (Briesmeister & Schaefer, 1998, 2007; King, 2012). A lot of research purports parent programs are effective (Azar & Twentyman, 1986; Kazdin, 1997; Mash & Johnston, 1990; Reyno & McGrath, 2006; Treacy, Tripp, & Barid, 2005). However, defining and reporting program effectiveness can vary depending upon the participants’ attendance (Dangel & Polster, 1984; Kane, Wood & Barlow, 2007); program features and risks (Grimshaw & McGuire, 1998; Webster-Stratton & Hancock, 1998; Anderson, Vostanis & O’Reilly, 2005). Nevertheless, designing and implementing parenting programs that address the diverse needs of Maaori whaanau in a culturally sensitive, appropriate, yet effective way, is an area receiving increasing attention.

According to Rumble (2010), parenting education in Aotearoa, New Zealand is haphazard and little is known about which programs actually make a difference (Hendricks & Balakrishnan, 2008). However, there are many culturally-based parenting programs for Maaori currently operating throughout Aotearoa. Specifically, programs such as Atawhainga Te Paa Harakeke; Hei Aawhina Matua program; and Whanaau Toko I Te Ora (WTITO) are noteworthy. Atawhainga Te Paa Harakeke is an early childhood program based upon Maaori parenting and core cultural values. It has been delivered throughout Aotearoa, since 1993 and is 'child-centric' (Cargo & Cram, 2004; Elder, 2008; Turia, 2001). That is to say, the child is located at the centre, and fits within the roles of whaanau, hapuu and iwi (Suisted, 2012). This child also sits within other children and groups (Berryman, Woller & Glynn, 1999). Atawhainga Te Paa Harakeke has been delivered throughout Aotearoa for the last decade. It was based upon Maaori values, ideas and transformation of thinking (Turia, 2001). It has two strands: firstly, the Haakuitanga and Haakorotanga program that allows parents to focus on their own attitude and effective parenting skills - while reflecting on their own childhood and the influence this has on their own parenting styles (Te Koomako, 2008; Naku Enei Tamariki Inc, 2009). The second strand, He Taaonga te Mokopuna program that promotes no violence within whaanau, hapuu and iwi (Ministry of Justice, 1999). In 1999, 2001 and 2003, this program was evaluated and researched - with favourable results upon content, delivery and cultural relevance (Cargo & Cram, 2003). Thus, it has been identified as one "*Maaori model of evidence based best practice*" (The Werry Centre, 2011, p.1).

Next, the Hei Aawhina Maatua program is designed to improve behaviour, learning difficulties, co-operation and collaboration for school aged students (Glynn, 1997; Ministry of Education, 2012). This program utilizes culturally responsive approaches that ensure equitable responsibility between students; teachers, and parents. Each of these stakeholders completes a checklist from their own perspective to gather observations that identify specific behaviours and settings that need attention within the whaanau, local marae, and community resources. Initial trials found that significant changes occurred, in student behavioural and learning difficulties at home and school during the program (Berryman, Woller & Glynn, 2009). Since 1999, the Maaori Women's Welfare League has delivered Whaanau Toko I Te Ora (WTITO), a national parenting program. It uses child-centric, holistic and tikanga approaches aimed at whaanau with medium to high needs, and promotes positive parenting in

home visits; program and group support (Livingstone, 2002). An outcome evaluation reported WTITO had some success due to commitment and flexibility while being a broad program (Livingstone, 2002). The Whaanau Ora initiative was released by the New Zealand government in 2010 to ensure provision for development of further programs (Waikari, 2012).

Additionally, in Aotearoa, NZ government and non-government organisations offer some mainstream parenting programs that whaanau may opt into. Strategies for Kids – Information for Parents (SKIP) program and the Parents as First Teachers (PAFT) program are two examples. These two programs were designed in the early 1990's and are provided by the Ministry of Social Development (MSD). Two evaluation reports in 2004 and 2009 highlights cultural and social context are important (Woodley & Metzger, 2009). The SKIP program acknowledges western parenting is not normal for Maaori. Therefore, Maaori cultural values, relationships, roles and responsibilities are considered (Ministry of Social Development, 2005; Rumble, 2010). This program ensures children below the age of 5 years are nurtured and raised positively (MSD, 2011). The PAFT program has been delivered since 1993 and offers support and home visits to families with children from birth to 3 years. A fundamental belief of PAFT is that parents are their children's' first and most important teacher (Farquhar, 2003). Further, those PAFT educators who are Maaori can also train in the Maaori dimension of PAFT called Ahuru Mowai. Ahuru Mowai includes Maaori oral tradition, values and support in safety, self determination and wellness (Merry, Woulders, Elder, Guy et al, 2007). There are other programs that are being delivered nationally by agencies like - Barnados, Plunket, Family Start, Presbyterian Support Services to name a few (Ponanga, 2011).

In contrast to local and national home-grown parenting programs designed and delivered currently in Aotearoa with limited research, the Incredible Years (IY) American-designed programs developed over a 30-year period, aimed to promote social, emotional, and educational competence, and reduce behavioural problems in children aged one month to twelve years (Webster-Stratton & Herman, 2010). IY is based on a collaborative model of parent training, which promotes the parent and trainer work in partnership to modify child behavioural difficulties in positive and supportive ways (Webster-Stratton, 1998). According to Lees and Ronan (2008), no other parenting program has been extensively researched and empirically supported

as IY. To further support this view, in a comparative study, IY outcomes were maintained by support, integrity, low financial cost and behavioural gains compared to Promoting Alternative Thinking Strategies (PATHS: social-emotional learning curriculum) and the Triple-Programs (Triple-P) (Bor, Sanders & Markie-Dadds, 2002; Little, et al, 2012).

Moreover, IY has been shown to be effective for a diverse range of behavioural issues across a range of countries including the United States, Wales, the Netherlands, Canada, Norway, and Britain (e.g., Drugli & Larsson, 2006; Jones, Daley, Hutchings, Bywater, & Eames, 2007; Scott, Doolan, Spender, Jacobs, & Aspland, 2001; Webster-Stratton, 1994). Using programs that have been empirically verified for effectiveness with a diverse range of cultures from around the globe, has a high degree of valence (Webster-Stratton, 2009). Webster-Stratton (2009) argues that the IY program principles are cross-culturally generalisable, and culturally sensitive approaches to program delivery are encouraged. Indeed, several randomised controlled trials of Latino, African-American, Asian-American, and multicultural new immigrant samples in the United States, have demonstrated the cultural appropriateness and effectiveness of the IY program (Gross, Fogg, Webster-Stratton, Garvey, & Grady, 2003; Reid, Webster-Stratton, & Beauchaine, 2001; Reid, Webster-Stratton, & Hammond, 2007; Webster-Stratton & Reid, 2003).

While the IY program is clearly well-established and effective cross-culturally, borrowing or transferring parenting programs developed in another cultural context and imposing them into a new cultural context can be problematic. Such programs may not easily establish themselves in a new cultural milieu (Forehand & Kotchick, 1996). Especially where historical, social, psychological, and emotional factors may differ to varying degrees and have an impact on the culture where the program is being implemented. It has been suggested that prior to any parenting program being implemented and accepted as established practice within a new cultural context; a variety of criteria must be demonstrated. For example, “the program can be delivered effectively within that context; that program efficacy in the new context is established; and that the cultural appropriateness of the program is assessed” (Fergusson, Stanley, & Horwood, 2009, p. 76-77).

IY is the most current program adopted in Aotearoa, New Zealand for modelling positive parenting. Significantly, two New Zealand Masters of Arts theses written by Paakehaa authors about IY, recommended research in cultural exploration must be considered. Specifically, in Lees (2003) thesis, of a single Mum with Attention Deficit Hyperactivity Disorder (ADHD) sample, had no Maaori representation. Meanwhile, Wolland's (2010) thesis, an ADHD and or Oppositional Defiant Disorder (ODD) sample was used to understand the meanings parents' attribute to their children's behaviour did have one Father identify as Maaori. While the cultural diversity of the country is such that parents from a variety of ethnic groups, including Maaori, could potentially access the IY program, making the issues highlighted by Fergusson et al. (2009) particularly pertinent. The effectiveness of the IY program with New Zealand samples has already been established (e.g., Fergusson et al., 2009; Lees & Ronan, 2008). Of particular relevance, Fergusson and colleagues (2009) investigated the efficacy and cultural acceptability of the Incredible Years Basic Parent Program (IYBPP) using data from a sample of 214 participants, provided by the New Zealand Ministry of Education. Results compared Maaori and non-Maaori behavioural outcomes and parental satisfaction, which revealed significant improvements on pre and post measures of children's pro-social behaviour and high levels of parental satisfaction for both groups.

Recently, Dunn's (2012) research of enabling Maaori parents to complete the IY program in the Central North Island area, found there was value in doing so. In spite of that, those participants who withdrew before program completion identified several barriers culturally and socially that impacted upon their attendance. Many facilitators and others have also suggested that the IY program could better meet the needs of Maaori participants, by incorporating a number of cultural elements and processes, which currently do not exist within IY programs (Altena & Herewini, 2009; Berryman, Woller, & Glynn, 2009). These arguments provide the foundation for this thesis. Specifically, the aim of the research was to explore the experience of Maaori participants attending the IY program. An additional area of investigation was to assess the impact of Maaori cultural identity on outcomes of the IY program. This thesis outlines the research, and is divided into 10 chapters.

This first chapter provides a general synopsis of parenting programs, leading into the rationale for this research. The second chapter outlines the IY series, via

international literature that demonstrates program effectiveness and cultural tailoring that emphasize some of the assumptions that IY is culturally appropriate. In addition an overview of IY in Aotearoa, New Zealand; relevance of IY for Maaori and finally an overview of the present research are provided. Meanwhile, the third chapter will explore reflections undertaken during this study. These reflections are identified in three categories of 'before', 'during' and 'near thesis completion' to provide an insight into this research journey that may assist future studies.

The fourth chapter discusses the research approach chosen. The mixed-method approach of qualitative and quantitative methods with a thematic analysis underpinned by Maaori centred epistemology provides opportunities of "by Maaori, for Maaori, with Maaori" in this study (Ministry of Health, 2005). While, the fifth chapter outlines the methodology used by providing background information on the participating IY parents, organisations and facilitators. Discussion of recruitment, ethical and cultural considerations, data management and data analysis processes used is outlined. Chapters six, seven, eight and nine are dedicated to the results section. Specifically, the sixth chapter discusses the results from the pre interview data. These emerging key themes of the parents' experiences of strong whaanau, identity and individual goals and aspirations will be summarized. Next, the seventh chapter acknowledges some of the results of concurrent agencies used by the participants while attending the IY program. Some commentary of the appreciated aspects of this program and group that transpired will be considered. The eighth chapter highlights the emerging themes of whaanau ora, personal ora, personal goals and aspirations post IY program. In contrast, the ninth chapter discusses the quantitative data collected during the IY program. This set of data includes information from the parents' perceptions on two children's pre and post measurement screens. Additional information from the parents' weekly and end of program IY evaluations help provide a statistical snapshot is employed. Finally, the tenth chapter summarises the journey of this thesis by outlining the findings, limitations of current research, future research and implications for Maaori and IY in Aotearoa.

In conclusion, this research will contribute to the growing knowledge base of the IY program, in particular its cultural relevance and applicability within an Aotearoa, New Zealand context. The importance of cultural appropriateness of parenting programs

has been previously highlighted (e.g., Alena & Herewini, 2009; Berryman, Woller, & Glynn, 2009; Fergusson et al., 2009; Dunn, 2012). Therefore, this research is timely and will advance understanding of the these parents IY, and what factors may assist how this parenting program can be modified to provide the best outcomes for Maaori parents, tamariki, and whaanau.

CHAPTER TWO: INCREDIBLE YEARS (IY) PARENTING PROGRAM IN AOTEAROA, NEW ZEALAND (NZ)

Parenting comes from the Latin word '*parere*' which means 'to bring forth or develop' (Dwivedi, 1997). Parenting or caring is usually conducted by an adult "who has an awareness of being responsible for a child, unconditionally and forever" (van der Pas, 2003, p.40). This adaptation to 'parenthood' can be a challenging transition in roles, relationships, established routines and material circumstances (Haan, 2011). International parenting literature identifies key themes of child problem behaviour, neglect and abuse (Azar & Wolfe, 1989); and evolving child injuries (Peterson & Brown, 1994). Thus, the dichotomy of bad and good parenting research is prolific (Herbert, 2001). Watson (2009), purported good parents can produce children who in turn can become good parents and bad parenting does not lead to bad parenting if one is a reflective and autonomous thinker. Not surprising, interest in the impact of social and cultural factors on child, parental and family functioning is developing too (Bronfenbrenner, 1986; Garbarino & Stocking, 1980).

Nevertheless, parent training through the use of parenting programs can assist parents/caregivers to navigate the challenging, yet rewarding experience of raising a child (Holmes & Kivilighan, 2000; Kazdin, 2005). IY is the most current program adopted in Aotearoa, for modelling positive parenting, and is used across all ethnicities, cultures, families and forms, including Maaori parents, tamariki, and whaanau. This chapter will provide an overview of IY, and its utilisation within the New Zealand context. The cultural appropriateness of the IY parenting program will be examined. How IY may or may not be relevant for Maaori will be discussed by examining contemporary Maaori in New Zealand, and whether the processes and philosophies of IY map onto the diverse realities of contemporary Maaori parenting.

2.1 Overview of the Incredible Years (IY) Parenting Program

The IY series was first published in 1984 by Dr Caroline Webster-Stratton and her colleagues at the University of Washington's Parenting Clinic (US Department of Justice, 2000). Expanding on the information provided in chapter one, the purpose of this series is to prevent violence, drug abuse and delinquency, by providing cost effective, community-based Parent, Teachers and Children Training programs (Jones, Hutchings, Bywater & Earnes, 2007; Webster-Stratton, 2005). IY programs

are designed to reduce, prevent and treat conduct and behavioural problems; and increase children's social competence for young children (O'Neill, McGilloway; Donnelly, Bywater & Kelly, 2010; Reid & Jamila, 2004; Webster-Stratton, 2000, 2012).

IY History and Development

Cognitive strategies for challenging negative self talk, anger; increasing parental confidence and self-esteem, and work by three key theorists have helped IY's historical development (Webster-Stratton, 2012). First, Piaget's developmental interative learning methods and model that uses schemas (mental structures) on how children think organise and process information through age-related cognitive stages is useful (Ettinger, Crooks & Stein, 1998). Second, Patterson's 'Cognitive social learning theory,' of learning through observation in social settings and 'coercion hypothesis' of negative reinforcement are helpful. As both negative and positive changes can occur (Power, Russell, Soffer, Blom-Hoffman & Grim, 2002, Weiten, 2004) when parents implement management strategies (Berger, 1991; Pelham, Wheeler & Chronis, 1998). Finally, Bandura's theories on self-efficacy, of perceptions can influence behaviour and social learning. Additionally, personality can be shaped through observational learning, like video tape watching and modelling to improve parenting and social skills (Barlow & Durand, 2002; Weiten, 2004). These theorists' tenets are inextricably interwoven in the IY series, in purpose, design and ongoing research (Lees, 2003; Webster-Stratton & Hancock, 1998). The three interlocking programs of Children, Parents and Teachers overviews will now be briefly explained.

IY Children Program Overview

The Children IY program is also known as the Dinosaur program. There are two versions of this curriculum, one is a 'pull out' treatment program for 4-6 children presenting with conduct problems with 18-20 weekly sessions – of two hour duration. The other, is a classroom-based preventative program for all students 2-3 times a week (Webster-Stratton, 2010).

IY Parents Program Overview

The Parents and Babies Program are for babies up to 12 months, for 8 weeks – in two hourly sessions. The aims are to acknowledge becoming a new parent, developmental milestones, temperament, safety, and positive parent-child

attachment (Webster-Stratton, 2008; Webster-Stratton, Reid & Jamila, 2004). The Parents and toddler program has 12-14 week – two hour sessions for parents with children ages 1-3 years. It explores child development, parental and child relationship, praise, incentives, coping with separations, reunions and positive discipline (Webster-Stratton, 2008). The Preschool Basic Parent Training program is a 12-14 weekly - two hour session program for parents of children ages 3-6 years. The main focus is strengthening parent-child relationships, which is visually presented in the parenting pyramid (see Appendix A: Parenting Pyramid). Program goals encourage child co-operation, cooperative behaviour, positive discipline, problem solving and self regulation (Webster-Stratton, 2007, 2008). This study chose to use this program as a vehicle to explore its outcomes experienced by Maaori participants; more will be discussed in chapters 4-9 about this journey.

The School-Age BASIC Parent Training program is for parents with children ages 6-12 years, and has 14-16 weekly - two hour sessions. The Pre-School Basic Parenting Training program content is used with additional attention spent on promoting positive behaviours and discipline strategies, and reducing inappropriate behaviours (Webster-Stratton, 2008). The Advanced Parent Training program is for parents with children ages 6-12 years. It has an additional 12 weekly - two hour sessions to the BASIC or School Aged program and emphasis are on positive family communication and support (Webster-Stratton, 2007). There is a new program called Attentive Parenting Program which is a brief universal parenting group that has two protocols for children ages 2-4 years and 5-6 years aimed at all parents increasing social and emotional competence, self regulation and problem solving (Webster-Stratton, 2012).

IY Teacher Program Overview

There are two Teacher Training programs. First, the teacher classroom management program involves 14-20 weekly - two hour sessions (Webster-Stratton, 2000). IY trained Teachers meet with key stakeholders of an identified child to develop an individual behaviour plan to support the child, whaanau, teacher and staff (Wolland, 2010). Second, the Dinosaur Child Training Series is used to support emotional literacy, problem solving and anger management for children ages 4-6 years (Webster-Stratton, 2012).

IY Series Methods Overview – key elements

Each program uses a comprehensive manual with a standardised format, and associated materials. Each manual outlines session content and prompts of group discussion, vignette/videotape modelling, rehearsal/role play, intervention skills/techniques and home activities facilitated by group leaders (Webster-Stratton, 2008, 2011). Training, support, supervision and research are also interwoven within the IY series, as a means to provide a scaffold structure to the efficacy, effectiveness and differentiation (tailoring the program to meet the needs of the group) (Webster-Stratton, 2009).

IY Fidelity or Integrity

An IY group leader ensures that program ‘fidelity’ or ‘integrity’ is maintained (Mihalic, 2004; Webster-Stratton, 2004; The Werry Centre, 2010). Factors of IY ‘fidelity’ include adherence, dosage, quality, participant responsiveness, attendance and differentiation. When these factors of fidelity are maintained, these can lead to efficacy and better outcomes (Earnes et al, 2009; Webster-Stratton, 2001).

IY Group Leaders

IY Program delivery is provided with two group leaders facilitating each session. Programs have a weekly duration of at least two hours content delivery, with additional time for planning, preparation and review (The Werry Centre, 2011). The group leader role requires some clinical, and or education skills, with IY training. Additional skills of being culturally sensitive; empathic and has the ability to individualise the program to each parent in a safe reflective manner is expected (Webster-Stratton, 1998). This expectation implies that a Group Leader has both IY fidelity and cultural competencies. This duality is assumed to be relevant for their group and themselves, which leads to some interesting challenges more will be discussed in chapter 3.

IY Vignettes (video clips)

Key concepts or topics of the day are introduced in each weekly 2 hour session, using vignettes, with opportunities of rehearsal (role play) and home activities. The vignettes generate discussion, problem-solving, assist visual learners and can be generalised to a wide variety of families in culture, language and pro-social behaviour (Webster-Stratton & Taylor, 1998). Moreover, the relevance of the vignettes for

parents is that it enables reflection in lived realities and experiences that ensures learning is tailored to meet their needs and context (Lees, 2003; Webster-Stratton, 1998, 2000, 2006, 2007, 2009).

IY Rehearsal (role play)

Rehearsal or role play is another tool used to assist parents in experimenting; implementing skills and problem solve any potential barriers in application to their context from both a child and parental perspective. Rehearsal activities may arise from discussion, vignettes, topic of the day and home activities (Lees, 2003, Webster-Stratton, 1998).

IY Home Activities and Self-Management

Home activities are given at each weekly session to reinforce the topic of the day and skills explored in group and transferred into the home environment. Activities may involve reading a chapter or worksheets, and practice self identified goals during the week.

Efficacy and Effectiveness Research

According to Chambless and Hollon (1998) and Breston and Eyeberg (1998) the Parent Training programs recommended by the American Task Force need to meet two high standards for children with conduct problems. First, parent training programs must be statistically significant in randomized control group trials using reliable and valid measures. Second, the parenting programs must be replicated in at least two independent studies. IY's broad research continues to be added to by benchmarking against these two standards. Supplementary use of home and school evaluations; teacher and parent reports on psychometric tests provide evaluation, evidence and validation as collaborative evidence (Webster-Stratton, 2012).

IY Cultural Justification

Cultural identity can be defined as a subjective classification or a choice of affiliation to a specific group, that involves a sense of relatedness and sharing of certain beliefs, values, norms, and interactions (Durie, 2001; Gouveia, de Albuquerque, Clemente, & Espinosa, 2002; Gurung & Mehta, 2001). According to Reid, Webster-Stratton and Beauchaine (2001) IY programs are generalisable across diverse groups of parents. This view is justified firstly, by the vignettes used that represent

diverse ethnicities. Secondly, effective group leader guidance for personal goals, program tailoring and embedding IY principles is assumed, maintained and monitored. Further, Webster-Stratton (2009) argues that multicultural groups can foster greater understanding among parents of different cultures. Therefore, these experiences can increase tolerance and respect through affirming cultural differences. While this may be accurate for multicultural groups, it is unclear if this view is accurate for indigenous or bi-cultural groups. It is possible to argue that IY is an effective parenting program, however some cultural tailoring is required, especially if it is going to be useful for Maaori. Some existing cultural 'adaptations,' or 'responsivity,' or 'tailoring' IY research outside of America and or in indigenous populations is outlined below.

2.2 Cultural Appropriateness of IY

The IY programs have been delivered to multi-cultural groups in Australia, Canada, Denmark, Ireland, New Zealand (NZ), Norway, Russia, Sweden, United Kingdom and United States of America. Various translation versions of IY resources are used in Cambodian, Chinese, French, Finnish, Norwegian, Russian, Swedish, Spanish, and Vietnamese languages (Webster-Stratton, 2012). While a number of cultural tailoring and circumstances are now highlighted. In a Jamaican (2000) IY replication study with approximately 3,000 adolescents reported IY efficacy and recommended expert modifications to manage low access to technology, challenging social issues of murder and violence (Baker-Henningham, Walker, Powell & Gardner, 2009). Meanwhile, in another IY Jamaican study, IY was found to be effective for children in child welfare (Baker-Henningham, 2011). Similarly, a Swedish IY study, demonstrated IY effectiveness with children who had disruptive behaviour and issues, as well as preventing ODD in adolescence (Axberg & Broverg, 2012). This study further identified positive effects for children were maintained and transferred to Swedish. Moreover, a Denmark study (2006) used the IY BASIC program for parents of children with conduct disorders, translated into Danish. Findings suggested that IY fidelity needs to be maintained and future opportunities of identifying cultural differences need to be explored (Birk-Olsen & Horsted, 2008). While research in Ireland (2004) for disadvantaged Irish children found that IY was effective for their small pilot study, they too look forward to further developments in cultural tailoring (Clondalkin Partnership, 2006). Overall, these findings were concordant to many

other IY studies. Thus, consistent findings on relational, health and behaviours improved and less negative and challenging behaviours in children were reported (Gordon & Richards, 2008). Yet, limited information about translation of language, identity, ethnic culture and parental stories of success are noted in these findings.

Some of the indigenous international IY literature below outlines some of the gains made, and identify some future opportunities. Dionne (2008) works with fellow Native American, Cahuilla Indians and has provided some insights for other indigenous IY group leaders. She observed that collaborative family work, cultural values and identity could be woven into IY. In fact, Dionne has advocated for cultural tailoring and revitalisation, whilst acknowledging the impact of colonisation and historical trauma on traditional parenting. She consulted widely with local elders, and formed a focus group to consult which traditional parenting skills would be added to the IY program. Collectively, they developed a culturally appropriate video that used traditional metaphors and stories to use as a resource to aid IY access and participation. Hence, IY is offered as one holistic aspect to family strength, resilience, cultural revitalisation and healing that complements work and pleasure (Dionne, 2007). She recommends flexibility with time, and settings; encouraged presence of children and extended family members; do no harm; and 'solutions are within' attitudes and behaviours. Finally, Dionne's belief that traditional knowledge and cultural leadership is required if culturally tailoring programs with indigenous communities must be considered if the new program is to be beneficial (Dionne, 2007, 2008). The NZ IY beginnings story has been contrary to this, yet some steps of redress are underway and her points of consideration are relevant for Maaori IY groups. More will be said about this later in this chapter.

Meanwhile, in a study with 362 Portuguese preschool children, that examined parenting and children's socio-emotional development; identified implications for parenting, prevention and treatment. Uniquely, they used two of the measurement screens were translated in Portuguese (Azevedo, 2013; Gaspar & Pavia, 2001). Consequently, translating forms, measurement screens and resources into other languages poses an interesting challenge of language and cultural consistency as well as IY fidelity.

The preschool Basic IY program is used with Indigenous Aboriginal Mothers in Adelaide, Australia who has a child attending a local Child Adolescent Mental Health Service (CAMHS) setting (Gowan & Friedrich, 2010). These leaders are exploring IY fidelity and tailoring the content by the use of Nunga language, metaphors, cultural values and practices (Gowan, 2010). The many socio-economic issues, psychological and historical trauma for their parents have made their IY facilitation and fidelity challenging (Gowan & Friedrich, 2009).

Research within Immigrant Chinese families found that IY parent training can enhance engagement and tailor therapeutic processes, which in turn can address cultural concerns (Lau, Fung & Yung, 2010). A 2007 randomised control study for Korean American mothers attending IY preschool Basic program was facilitated by Korean IY group leaders who understood both culture and IY views. The differences in discipline and expectations were evident, low-aculturated mothers' significantly decreased harsh discipline. While high-aculturated mothers significantly increased appropriate discipline and results were maintained one year post group (Kim, Cain & Webster-Stratton, 2007).

More recently, Webster-Stratton (2013) shared her experience of visiting Holy Child School in West Bank about their IY delivery of the suite of programs. This school teaches Roman Catholicism with a majority of Muslim children and is not government funded. Further, through the use of an Arabic interpreter; both English and Arabic languages are utilised in resources and communication. Also robust IY staff training was provided and discussed. This experience demonstrates an interesting development of IY, culture and religion. In sum, these studies highlight that ultimately parenting answers for ethnic minorities are within; combined with cultural tailoring, whaanau strength, resilience and realised potential that anything is possible (Dionne, 2008; Durie, 2001).

2.3 IY in Aotearoa, New Zealand

IY in Aotearoa has had an interesting history that continues to develop, and adapt to meet the uniqueness of our evolving society. IY began in 2002, at Tauranga - Child Adolescent Mental Health Services (CAMHS). At this time a BASIC parenting program was delivered to single mothers of children diagnosed with Attention Deficit

Hyperactive Disorder (ADHD) (Lees, 2003; Lees & Ronan, 2005). These pioneer IY group leaders became known as the 'IY Guardian group' who continue to contribute advice, training and program delivery (Hamilton, 2005). Since 2002, IY has been implemented in 19 of the 21 national District Health Boards (DHB) - CAMHS settings as clinical interventions, within Non-Government Organisations (NGO's). Both organisations are supported by the University Of Auckland (UOA) - The Werry Centre (Altena 2011). The Werry Centre promotes child and adolescent mental health workforce development, and one of their projects is a parent management training project, funded by the Ministry of Health (MOH). The aim of this project is to facilitate inter-sectorial collaboration in IY training, supervision, accreditation and mentor status (Ministry Of Health, 2005). Some of the NZ, IY training conducted via the Werry Centre includes several milestones. In 2004, 90 clinicians were trained in the BASIC parent program. The first accredited leaders qualified in December 2006. Next, the first NZ mentor was nominated in September 2008. Then, the first set of peer coaches were appointed in November 2009.

Since 2008, the Ministry of Education (MOE) has adopted IY as a program aimed at working with parents of identified children with challenging behaviours (Collins, 2008; Burton-Konia, 2012). The MOE (2008) released a NZ fourteen minute DVD about the IY parenting program with NZ facilitators and parents on their experience and advocating positive benefits for whaanau. In 2010, NGO's and MOE entered into partnerships to deliver the IY BASIC parenting program nationally to pilot sites in Dargaville, Hokianga Whangarei, Auckland, Huntly, Hamilton, Tauranga, Gisborne, Rotorua, Palmerston North, Upper Hutt, Wellington, Christchurch to name a few. Special interest in high populations of Maaori and Pacifica participants; and high numbers of families in low socio-economic groups were encouraged. Special attention to te reo (language) me ona tikanga (protocols) in delivery was recommended (Ministry Of Education, 2009; Ministry of Education 2012).

Recent data confirms that there are now 239 trained Maaori group leaders and 12 Maaori Accredited group leaders, in conjunction with IY/Maaori resources being developed (Anstiss, 2012). These resources are designed in collaboration with Maaori Group Leaders and Kaumatua. They are used by Maaori and non-Maaori IY leaders (The Werry Centre, 2012). Resources, such as a DVD featuring Maaori Group Leaders and Maaori whaanau – Ngaa Tau Miiharo o Aotearoa; He Whiria, He

Whatu – a workbook for Maaori Group Leaders who are working towards IY accreditation and a brochure for Group Leaders which has an overview of the Harakeke (flax) model that aligns Maaori and non-Maaori world views (Anstiss, 2012). Poignantly, a report by Pipi and Paipa (2013) outlined an evaluation of the above IY Maaori resources which was highly valued. The value of cultural images, the use of te reo that was flexible in mixed groups and different settings was most treasured. Maaori Group Leaders reported that using tikanga (protocols) helped in engagement alongside IY; i.e. starting and ending in karakia and waiata (prayer and song). Messages of being aware of “Ko wai au – who am I?” as a facilitator, genealogy and community were subtle. Future recommendations from this report advocated ongoing IY Maaori resource improvement and development. Also an acknowledgement of weaving the tensions of IY fidelity, and te ao Maaori or not continue to be historical and current dilemmas continues (Pipi & Paipa, 2013; The Werry Centre, 2012, 2013).

2.4 Maaori Identity

New Zealand has a colourful history of colonisation, legislation and evolution, which continues to impact on the lives of modern Maaori (Best Practice Journal, 2008; Herewini, 2008). The word ‘Maaori’ was originally used to refer to ordinary or natural, nowadays the term is more commonly employed to refer to the indigenous people of Aotearoa New Zealand (Coates, 2008; Kukutai, 2003; Ryan, 2008). Statistics New Zealand (2012), believe ethnicity is self perceived. An individual may identify with one or more ethnic group, thus constituting a sense of cultural identity and nationhood (Cormack & Robson, 2010; Billington, Hockey & Strawbridge, 1998). Indeed, New Zealand as a nation is comprised predominantly of Pakehaa, Maaori, Pacific Island, and Asian individuals (Ministry of Social Policy, 2001; New Zealand Statistics, 2012).

Maaori are a numerical minority in their own country, constituting 14.6% of the total population at the time of the 2006 census. They are a relatively young population, with approximately 45% of Maaori being aged between 10 and 19 years. The majority of the Maaori population live in urban areas, Northland, Auckland, Waikato, Bay of Plenty, Manawatu, Wanganui, Wellington, and Canterbury being the most populated regions (Baxter, 2008; Statistics New Zealand, 2006). Maaori are often defined in deficit terms and over represented in disparities of health (Durie, 1994; Borrell, 2005). Poverty among Maaori is high in comparison to non-Maaori, which can

lead to poorer outcomes for Maaori children (Davies, Woods, & Stephens, 2002). Issues of high child abuse and violence are alarming (Munford & Saunders, 2005). There have been several high profile cases of abuse, violence, and death inflicted upon Maaori children. Other disparities and determinants of health are also a cause for concern (Ministry of Health, 2006; Waikari, 2012).

Recently and according to Kingi (2012) the profile of New Zealand Parents are adults who are aged 30 years or older; one in three live in sole parent households; one quarter of the mothers live with extended family during pregnancy; 20% of the children are born into homes where English is not the first language learnt; and 4000 grandparents are primary carers. Additional evidence of the increasing negative impact of poverty, poor education and housing, unemployment, media and technology, and incarceration are also featured. In turn, these factors impact upon Maaori whaanau and parenting roles, and future; yet are usually embedded within cultural knowledge (Collins & Wilson, 2008; Jenkins, Mountain Harte, & Te Kahui Mana Ririki, 2011). Given these factors, and the cultural variation of contemporary New Zealand society, cultural identities of modern Maaori are now as diverse as that of other New Zealanders (Bennett, 2001).

Maaori Cultural Knowledge and Parenting Roles

A popular catch phrase of “*Maaori are not homogenous*” (Durie, 2000; Taniwha, 2010), is evident by the varying effects of traditional and contemporary worldviews; rural and urban living; and an individual’s connection to things Maaori. Plus, whaanau, iwi and haapu identity express unique dialects, familiarity of vernaculars and body language (Durie, 1998, 2000). McDonald (1975) identified a schematic representation of kin-based separate community, kin-based engulfed community, migrant community with Maaori representation of over 10% and migrant community with Maaori representation under 10%. This framework had and is currently relevant in explaining Maaori identity, family and form, while offering a context of function or not (Pool, Dharmalingam & Sceats, 2007). Traditionally, Maaori knowledge was transmitted inter-generationally through myths, legends and waiata to demonstrate messages like whakapapa (genealogy) and parenting (Kingi, 2012). For instance, the creation and separation story of cosmological parenting by Ranginui (Sky father) and Papatuanuku (Earth Mother) and their children. Other role models like Hinetitama,

the whaanau anchor of the underworld; and Maui, a whaanau figure or parent are well known (Jenkins, Harte & Te Kahui Mana Ririki, 2011).

As with many indigenous cultures – factors, like language, protocols, traditions, myths, legends, models, the impact of history, colonisation, environmental and evolutionary changes can affect identity and parenting (Dionne, 2007, 2008; Kingi 2012). One such model for Maaori, known as Te Whare Tapa Whaa (TWTW), which considers an individual in their entirety and context rather than individual compartments (see Appendix B), (Durie, 2000; Kingi, 2002 2005). This model is based on the four cornerstones of holistic health and is versatile in its simplicity and flexibility (Durie, 1994; Mental Health Commission, 1998) for identity and parenting. One of the cornerstones is Taha Wairua (the spiritual dimension), which is essential for full health and not dependent upon religion, rather focuses broadly upon an individual's values, beliefs and rituals. Taha Whaanau (the family dimension) cornerstone ensures that an interdependent system of extended whaanau, hapuu and iwi, land, sea and world exists. It can be demonstrated by the capacity to care, sustain culturally, emotionally and physically (Durie, 1994). Taha Hinengaro (the mental health dimension) cornerstone includes the capacity to express clearly and not separate thoughts, feelings, mind and spirit. Finally, the Taha Tinana (physical dimension) cornerstone is about physical health, ability, reducing mortality and morbidity (Herewini, 2008). Ongoing discussion about the TWTW will be interspersed throughout the following chapters to highlight its application and reflections.

Kingi (2012) posed an interesting framework to scaffold onto the existing IY pyramid. His added dimensions included statements like 'Play and problem solving encouraged, empathy towards children, children are a Taonga, physical discipline is discouraged, the role of the father, the special place of women, tikanga for raising children developed, and parenting is a shared responsibility'. These additional dimensions are not purely Maaori and include some positive messages from yester year, from a humane values perspective. Therefore, within this context the whaanau and their roles are positive, evolving and complementary.

The work of Te Kahui Mana Ririki, E Tu Whaanau and Durie demonstrate strengths-based approaches of using te reo and tikanga in parenting. Further, these approaches offer a refreshing stance of self empowerment, tailoring and realising

potential where oral stories are told within diverse Maaori whaanau. Jenkins, Harte and Te Kahui Mana Ririki (2011) reported traditional whaanau in the 1600s saw many parental roles covered by the extended family members. Parental roles by grandparents, parents, aunts, uncles, older siblings and cousins were common. Therefore, children's strengths and skills were often identified very young and were guided in these pursuits. Homes could have up to 30 or more people living as one unit and all were committed to bring up the next generation. Additionally, children learnt through tuakana (elder) – teina (younger) relationships. Traditional practices of talking Maaori throughout pregnancy, birthing, chants, rites of cutting the cord, greeting to the infant, dedication, pure rite and waiata oriori to anchor identity, whakapapa, and personal attributes were implicit. Finally, the intrinsic belief that children were tapu (sacred) and always protected by the adults was taken for granted. Despite rankings of commoners, slaves, chiefs and high chiefs all children were treated as whaanau with no exceptions.

Mana Ririki is a national organisation established in 2008, to advocate the eradication of Maaori child abuse and has developed programs, communications and research that promote positive, violence-free (Ririki, 2007, 2011). Some of the parenting commands used include Kauaka (stop); Haere, (go); Kia whakaware, (distract); Whakarongo, (listen); Kia marama, (explain); Te papa/mutunga, (consequences); E aro ke, (ignore); Whakamihia, (praise); and kia ngahau, (enjoy). These commands are used in IY and other parenting programs. Additionally, ppositive messages like Ririki are ataahua (children are perfect), Ririki are wairua, (children are spirit); Ririki are tapu, (children are sacred); Ririki have mana; (children have status and power); Ririki need aroha; (children need love); Ririki need turangawaewae; (children need to belong); Ririki need hinengaro, (children need to learn to problem solve) are used. Utilising these commands and key phrases can help children socialise within the extended whaanau, and encourage agreed behaviours and boundaries (Jenkins, Harte & Te Kahui Mana Ririki, 2011). Appreciably, these Maaori terms bring a wairua (spirituality) that is not apparent in IY without cultural tailoring.

More recently, E Tu Whaanau Ora Program of Action for addressing Family Violence (2007, 2011), committed to producing a strong future and embracing Maaori concepts developed resources based on Maaori oral traditions, themes and simple

positive messages. Such as “Leave big footprints for your children to follow;” “Becoming a father is easy, being a Dad isn’t” and “The world and all things in it are treasures; but the most treasured of all is your Mother.” Further, six themes E Tu Whaanau (2011) promote and encourage people to ‘stand up’ and ‘take action’ by using Maaori values like Aroha (compassion, expression of love and feeling loved); Whaanaungatanga (whaanau being and doing things together); whakapapa (knowing who you are); korero, awhi (open communication and being supportive); mana, manaakitanga (upholding peoples dignity and giving of yourself to others) and Tikanga – (doing things the right way. Intrinsically), E Tu Whaanau (2011, p.2) believe “Success breeds success – it fosters pride and confidence, it grows mana, thus self belief and identity is embedded and unwavering.”

Durie (2001) offered a bi-lingual model that measures whaanau status, utilising whaanau capacities to care, share, protect, empower, plan ahead and grow. Manaakitia, the ability to host, care and be responsible for others is important (Ryan, 2008). Whaanau belonging can mean sacrifices for those geographically distant or unable to help financially. While, those nearest, with strengths and connections are accessed to ensure care and needs are met. Tohatohatia, sharing or redistributing goods and money depends upon collective responsibility. For example, exchanging children’s toys; or parents financially assisting children long term may impact on their future budget. Pupuri taonga, is the provision of trusteeship and management of resources for whakapapa (genealogy and records); taonga (treasures or heirlooms); whakairo (ornaments); land, water and environmental heritage sites. Attention to privacy, protection, and intellectual rights can ensure matauranga (knowledge) is maintained, and could minimise issues of knowledge transmission, tokenism, and racism (Consedine, 2012). Whakamana, the ability to empower and advocate whaanau and community networks, so that whaanau can move toward realising their potential. Whakatakoto tikanga includes long term planning to meet future and global needs beyond the whaanau, haapu, iwi and communities. Whakatipu, growth and Whakapuumau tikanga, promoting culture is pivotal for whaanau. It is the transmission of language, culture, stories and music where some cultural revitalisation via te kohanga reo, kura and wananga and media that bridge tradition, customs, art and spirituality (Durie, 2001).

As demonstrated, the transformation in traditional to contemporary whaanau; cultural knowledge; parenting roles and expectations has shown the worth of transmission from te reo and tikanga which in turn impacts upon identity. This impact can be noticed through positive messages and strength, to conquer violence and abuse that reveals a glimmer of the solutions within. The inverse can also be observed.

Evidence of IY effectiveness with Maaori

Many hui, presentations and reports have been generated locally and nationally around Maaori experiences delivering and participating in IY. Repetitive themes of cultural relevance; western and Maaori knowledge; the impact of colonisation; and negative over-representation of disparities of health have emerged (Cargo, 2008). At a national IY hui in 2008, approximately 30 Maaori education and health professionals discussed the relevance of whether IY could be a good cultural fit or not. Teena Butler, one of the Tauranga IY Guardian group members and the only accredited Maaori leader at the time, had been culturally tailoring IY and advocated that IY works. As a result from this hui, a report with recommendations was developed from this hui that has since informed many (Cargo, 2008). Then, at a 2009 Maaori IY Supervision day a presentation from Altena and Herewini about their experiences of IY on a Marae with a Maaori only group was shared. Principally, culturally relevant resources, and developing pre and post measures via Te Whare Tapa Whaa (TWTW) framework in collaboration with Dr Te Kani King were used to increase cultural safety (Altena & Herewini, 2009).

Webster-Stratton (2010) reviewed paperwork and videos from this experience (Altena & Herewini, 2010), and this information was assessed as being delivered with IY integrity or fidelity. Specific feedback from Webster-Stratton (2010) acknowledged the slower pacing and encouraged relevance to whaanau situations was observed and appreciated. Finally, Webster-Stratton (2010) emphasised the point of “differentiation” to each group, and in this instance that if Maaori cultural needs were not met then the program was NOT delivered with fidelity. This experience justified further exploration, and continued efforts in order to accumulate evidence and momentum in this study and beyond.

Stanley and Stanley (2005) argued that IY is an important empirically-supported program that has been delivered in Tauranga and throughout Aotearoa. Their focus

was on preventative strategies for children with complex health, social, family and behavioural needs. Their findings confirmed this focus and reported that family-focused interventions and IY programs as prevention options are available in Aotearoa and internationally. Yet, little comment about ethnicity and cultural world views were made, although some comment to social realities was noted. Further, they believe that it is the characteristics of the treatment that determines the outcome, not the client. This argument was mooted earlier by Webster-Stratton and Hancock (1998). Contrary, to this view, I believe that the program, the group leader or IY facilitator and the participant collectively contribute to the outcome. However, the weight of each aspect is yet to be explored, and there may be other or unidentified factors that may contribute to the final outcomes gained by participants.

Hamilton and Litterick-Biggs (2007) conducted a research summary of IY in Tauranga regarding popularity, efficacy and the contribution of the IY Guardian group. Sixteen of nineteen Tauranga group leaders were interviewed. Key comments about popularity included the group dynamic; IY concepts are easy to grasp and cover a wide range of parental skills for all parents were highlighted and issues of time constraints and staff training were identified. Participants reported that cultural awareness and sensitivity is dependent upon the group leader/facilitator to tailor the IY content to meet the needs of the group. Mixed reactions were captured in regards to the relevance of American vignettes and jargon, in comparison to New Zealand culture were raised. This view has and continues to be an ongoing debate. Furthermore, an ongoing concern of reducing content, fidelity and effectiveness is risky when accommodating diverse groups (Ministry Of Education, 2011). Some of these findings provide sound evidence to some of the issues and opportunities of tailoring IY to Maaori if indeed it is the right time, right place and right program.

Otago University began clinical trials to investigate effectiveness of IY within NZ, and preliminary data is consistent with this view as well as being culturally appropriate for 214 parents via MOE (Fergusson, Stanley & Horwood, 2009). IY was a recommended intervention in the prevention, treatment and management in CD. However, little comment on qualitative experiences or oral stories of changes pre and post program was noted (Advisory Group on Conduct Disorders, 2009). Contrastly, in a Ministry Of Education (2011) IY report found that 28 Maaori and 33 non-Maaori parents enjoyed IY. Withdrawers reported some of the barriers to program

completion were transport costs; isolation; unable to connect with non-Maori facilitators; parents with specific needs were not met and or disliked the Buddy system. Identified solutions are usually met by culturally responsive group leaders with a lot of conscious effort and knowledge (Altena & Herewini, 2009, 2010; Berryman et al, 2009; Incredible Years Ngaa Tau Miiharo Hui Proceedings, 2011).

In a Ministry Of Education (2011), IY Program Output Report found that overall in 2010/2011 IY programs run nationally, were successful with at least 75% parental attendance; groups that were co-facilitated by MOE and NGO agencies had the highest retention rates with Maaori representation of 37% and Pasifika representation of 4% of participants. A strong improvement between pre and post assessment screens was also indicated. The MOE is committed to getting IY right for Maaori and has identified priorities of increasing retention rates, ongoing development of a cultural enhancement framework; tailoring IY content for Maaori; increase Maaori IY group leader accreditation and deliver Maaori for Maaori groups. This commitment can add to the impetus of research and development that some Maaori IY group leaders have been doing this work for a long time and in isolation (The Werry Centre, 2012). It is my hope that we will continue to unite and share the gifts of IY statistically, moreover that we share the stories of success and cultural identity in a liberated grace.

2.5 Overview of the Present Research

The present study was an opportunity 'for, by Maaori with Maaori' approach (Smith, 1997; Ministry of Health, 2005) to explore a Mixed-Methods design. Exploring the experiences of six urban Maaori parents who participated in either Auckland or Wellington 2011 groups (see Figure 1 below).

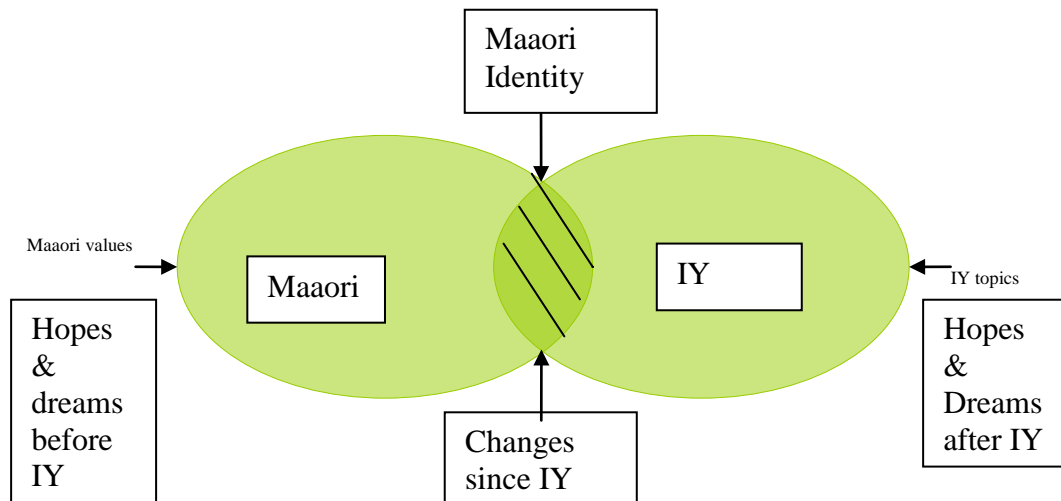


Figure 1: Thesis constructs that inform the Hypothesis

The rationale for this approach is due the dearth of literature available. Much data confirms IY program effectiveness in promoting social competence, improving parent – child relationship, parental skills, discipline and cultural tailoring (Webster-Stratton, 1984, 2009). However, less commentary about indigenous translation, values, beliefs, models and stories have been added to this effectiveness. While prevention and intervention of child behaviours and disorders is important to family wellbeing some of this western aspect has felt contrary culturally. Aspects of te reo and tikanga within a holistic view of whaanau and health captured in stories can add a depth and positive significance to parenting and IY literature that does not currently exist. Further, limited research about te ao Maaori, IY Maaori group leaders and Maaori participants exists. With some of these theoretical constructs in mind, the research question for this study became:

'How did 'identity' or culture impact upon the participation and family functioning of six urban Maaori participants in the IY parenting program in 2011?'

In anticipation, defining identity is one way of validating my hypothesis, that IY can be a positive parenting program for Maaori participant who has a sense of self and whaanau identity. Further, expectations of both qualitative and quantitative evidence in positive parent-child relationships, whaanau strengths and resilience were

anticipated by pre and post screen measurements and evaluations data. This study may promote the strengths of the Maaori participants and in a minor way to redress some of the negative media and disparities of health much research portray Maaori. Hence, it is anticipated that this study will contribute to the existing and growing body of theory, policy, practice, addressing social issues and actions as Marshall & Rossman, 1999). Further contribution regarding IY knowledge, IY fidelity, and cultural tailoring, celebrating language, culture and values are likely.

The next chapter focuses on reflection or reflexivity as some of these constructs, research question, hypothesis and assumptions culturally and IY based need exploration.

CHAPTER THREE: REFLEXIVITY

Reflexivity or reflection is pertinent to a mixed method design (Gavin, 2008). It involves a conscious process of thinking, analysing, and learning from an experience, with the aim of providing insights into self and practice (Asselin & Cullen, 2001). Moreover, reflexivity implies the researcher is aware of the world they inhabit. Or the phenomena they are researching, is a social construction informed by their own experiences, biases, judgments, and socio-cultural perspective (Berg & Lune, 2012). In having this awareness, the researcher is able to interpret the information presented and process one's own views (Gavin, 2008) and ongoing consultation with participants and agencies if required (Tolich & Davidson, 2003). This chapter outlines the process of reflexivity engaged in for this research, and provides insight into the development of the research purpose, aim, and methodology, and interpretation of the findings.

3.1 Personal Background

The purpose of this section is to extend upon the outline of who I am already discussed in the acknowledgement section, personally and professionally. This explanation will provide a 'keeping it real' context on my interest in education and in particular, the Incredible Years (IY) parenting program, self and Maaori identity, and whaanau ora (family wellness).

Personally, I am proudly of Maaori, English, Irish, Scottish and Scandinavian descent. I grew up with my two siblings in Auckland, primarily by our working mother, while our father was working overseas. My parents were brought up through economic depression and hardship. Mum went to the Mormon Church College, which she thought was for punishment, rather than maximise her future. Mum, started training as a Nurse, before marriage and birthing me. Dad was sent from the far north to an Auckland college before joining the Army and latterly became an Anglican minister. I grew up with little sense of Maaori support or identity. Many years later when the first mokopuna came along, I learnt our father was a native speaker. Meanwhile, our Mother comes from a chiefly line of tohunga in warfare and matakite and of Mormon faith.

As a teenager, I saw a lot of negative disparities of health within our own extended whaanau, hapuu and iwi which led to my own sense of self and Maaori identity crises (Penetito, 2010). A number of these defining moments of becoming bicultural were evoked (Ritchie, 1992), through observing government, media and societal evolution (Cormack & Robson, 2010). 'Being Maaori' can be expressed in many forms locally, nationally and internationally (Spoonley, Macpherson & Pearson, 2004). Significant variances of traditional versus contemporary views; Maaori knowledge versus western knowledge; rural versus urban living, healthy versus unhealthy lifestyle choices; and the evolving formation of family is also familiar (Howden-Chapman & Cram, 1998).

Professionally, I started out as a Primary Teacher, within mainstream and Maaori contexts. One of my own Paakehaa Head-Masters was surprised to discover, later, that I was a teacher. She was sure I was destined to be a mother and not amount to much. However, I am the proudest and most indulgent aunty and great-aunt of four nieces, one nephew, and two great nieces. Next, I worked in the Early Psychosis Intervention (EPI) team, Child and Adolescent Mental Health Service (CAMHS), and Maaori Mental Health Services (MMHS) within Waitemata and Auckland District Health Boards, in clinical and cultural roles as a result of a cousin receiving poor care, limited education and whaanau involvement. More recently, I have begun contract work, and working in a Not for profit, mainstream health sector with many of the parallel processes of duality expressed. Amidst the job changes and the necessity of paying bills, I have continued to be a part time student for the past two decades.

My journey into the Incredible Years (IY) parenting program began in 2005, while working in a CAMHS setting. I was an observer in an IY group and witnessed two Maaori grandparents raising their mokopuna with complex needs share their realities of tough and delightful moments of parenting. Many Maaori individuals and whaanau I have and continue to work with are affected by the impact of history, colonisation, cultural identity, and whaanau uniqueness to varying degrees. Lifestyle and health related behaviours of smoking, gambling, injuries, recreation, leisure, nutrition, alcohol and drug use to name a few can affect an individual (Durie, 2001). Additional societal and economic indicators and risk factors of housing, education, employment, income and justice may affect health, stability, stress, and coping styles which can

have significant consequences beyond the individual and also for the whaanau, hapuu and iwi (Howden-Chapman & Cram, 1998; Jones, 2006). Reflections below are categorised into 'before, during and at completion of the thesis' sub-themes. Each reflection is an opportunity of learning. I sincerely hope future readers' glean from this study which signposts not to duplicate and detour; rather which signposts and intersections to follow and extend.

3.2 Before IY and this study

Interestingly, the series are named Incredible Years (IY) because the *"social, emotional and academic development of children is an incredible process It is the Incredible Years – with all its tears, guilt, anger, laughter, joy and love"*(Webster-Stratton, 2005, p.25). This sentiment is at the core for any parent, caregiver, family member and professional involved in child development.

My experiences within IY led me to train to deliver the IY program. Despite this training, I wondered how an American parenting program was or can be relevant to Maaori world views? How can the IY program assist in realising potential for the maatua, whaanau, hapuu, iwi I serve? Can many Maaori individuals and communities in Aotearoa be served by this program? IY is one option amidst a smorgasbord of positive parenting programs on offer, and one size cannot fit all. At the start of this Masters journey I had anticipated a grandiose aspiration of changing the world. Rather, I am changing my IY and Maaori worlds. This thesis has been an opportunity for completion and being a bold stand. It is my hope that this is not a comparative and disparity exercise, rather an opportunity to promote a positive sense of self and identity in an evolving world (Kazdin, 2003).

In sum, the purpose of this background is to share significant aspects that underpin my aspiration of acknowledging and realising positive self, Maaori identity, and whaanau ora. In order to test my aspiration, some negative stereotypes, health and socio economic disparities will be considered through interaction with the Maaori IY participants. It is hoped that there will be some measurable gains from whaanau chaos or dysfunction (i.e., not achieving their potential) to whaanau ora. Ultimately, these Maaori participants will be if not already positive and amazing leaders of their own destinies.

3.3 During this study

A few of the reflexivity issues that arose during this study were about managing my own duality and roles. Thus, the dominance of which world and body of knowledge was I in at any particular moment. Be it student, researcher, accredited IY facilitator or Maaori and or other. Making sense of this became an inner battle, as the moral value of 'acceptance' and 'holism' helped. This duality conflict fuelled the fire of self worth and protection – who am I to share this journey? Countered with who am I not too? If the whaanau entrusted me to participate then I need to honour them and their truths.

Hindsight is such a precious gift, as I initially did not have robust support systems, and as an independent thinker thought I could get on and do 'it' my way. The research and editing process requires external support which meant fear, whakamaa (shame) and vulnerability were exposed. Additionally, the need for cultural supervision, face to face conversation, and being open to constructive criticism was an unfamiliar process. Further questions developed like, where do I sit, balance, and challenge the dual perspectives? How do I preserve the taonga called this thesis? How do I finish, complete and submit the taonga spiritually, emotionally, physically and with whaanau mindfully? (personal communication, Kaumatua, Rawiri Wharemate, 2013).

Many Maori IY group leaders are already aware that some of the IY principles align easily to Maori values. Accordingly, some of us have been informally tailoring and responding to cultural group relevance to the best of our ability while striving for IY fidelity and accreditation concurrently. Values like manaakitanga (care and share), whaanaungatanga (extended relationships), and kotahitanga (unity as one) are being championed as a way forward and embedding into IY in Aotearoa (personal communication, Kaumatua, Rawiri Wharemate, 2013). Wairua is fundamental to te ao Maori (Pouesi, 2011). However, IY internationally does not appear to acknowledge the spiritual dimension yet. Yet, some resurgence of Maori identity and reclamation of wairua has begun within in Aotearoa (Ritchie, 1992). Specifically, IY Kaumatua Rawiri Wharemate has begun workshop conversations at IY hui about 'personal preparation of wairua' ("*getting your own house in order so you can help others*") and cultural safety (The Werry Centre, 2012, p.4). Thus acknowledging the

seen and unseen worlds of wairua in my processes throughout this study has helped restore the out of balance behaviour that has hindered this phase (Ritchie, 1992).

Whakapapa can be a methodology of working with Maori. Core values like whaanaungatanga, manaakitanga, rangatiratanga are easily interwoven into IY. Even though Matua Rawiri has not facilitated or delivered the IY program, he is a parent and grandparent and seen the difference his son and family gained through attending an IY program. His belief is that wairua must be transformed from implicit to explicit in IY delivery to respond to IY and Maori duality (personal communication, Rawiri Wharemate, June 2013).

3.4 Prior to Completion

Professionally, I already have some of my Maori cultural competencies acknowledged through the Takarangi competency framework (Matua Raki, 2010), and live a life of duality. Yet, upon reading Bishop and Berryman's (2006) report about Maaori values such as whakapapa, whakawhaanaungatanga, manaakitanga, mana motuhake were stirred and shaken to a new level. Additionally, stumbling across other resources on Maaori values and virtues has also been illuminating (Universal Children's Audio, 2010).

Whakapapa is where relationships are begat. Indeed, it is in the act of whakawhaanaungatanga that can maintain and benefit whakapapa or not. I have questioned 'Ko wai au?' on many occasions recently. Why has my thesis gone array? In regards to manaakitanga, the opportunity to host, give out, care and share with others is easy. Rather, how does one do this for oneself? That is to be self-full and not selfish? Mana motuhake saw me ponder upon how do I assert my ability to grow and participate at a local and global level? Further, how do I develop my personal and group identities and connections? The notion of Whakapiringatanga; had me question my roles and responsibilities in order to achieve individual and group outcomes in IY, thesis completion and beyond. Waananga is a concept that I have experienced in different configurations over the years. However, as the end of this thesis is near, I missed the opportunity to embrace the space, time and location to learn and share within a rich and dynamic space. Ako – the value of acquiring, processing and imparting knowledge is innate, as I have been squirreling and processing information for a lifetime. Kotahitanga – the collaborative process towards

a common goal. Or as Ritchie (1992), suggests that kotahitanga can be a bridge for both Maaori and Paakehaa cultures which offers some hope for the future. This thesis has not been simple or easy, and the inner processing has brought many thoughts, feelings, and behaviours to the fore.

Taniwha (2010) used an interesting term “Bi-cultural Practioners” that sparked my curiosity. I have felt that in Aoteaora those interested in Maaori and IY are currently busy getting on with developing and maintaining these dual competencies (which is no mean fete that comes with a sense of responsibility and burden). This term is worth considering exploration in the future. In conclusion, by outlining the reflexivity undertaken during the research process, key questions and discoveries were stated. More importantly, the next chapter will outline the method and reflexivity undertaken as a rationale of this study.

PART TWO

METHODOLOGY

Mo te waa, he wero ahakoā pena e kore noiho

Cannon Wi Te Tau Huata, personal communication (02 January 1987)

Life is either a daring adventure or nothing at all

H. Keller in (Giardina, 2002)

CHAPTER FOUR: RESEARCH APPROACH

According to Davidson (2005) a theory/concept driven research approach can be used to identify processes and conclusions to test a theory and concepts. This study is interested in testing the theory that IY can be an appropriate program for Maaori participants. Therefore, the concepts of IY and Maaori worldviews directed the questions, design, and analysis (Cozby & Bates, 2012). Sequentially, a mixed-method approach of both qualitative and quantitative methods was used (Tolich & Davidson, 2003). By using this approach broad and rich data will seek consensus and norms, while eliciting similarities and differences as well as test and generate theory or concepts. Consideration to objectivity, subjectivity, stability and flexibility is also anticipated (Gavin, 2008). Further, factors of credibility, transferability, dependability, and confirmability feature in qualitative research, which can be identified in-depth interviews (Guba & Lincoln, 1981). Quantitative research uses numbers to describe behaviour, hence the use of evaluations and measurement screens were used (Gavin, 2008). A thematic analysis approach underpinned by grounded theory identifies theoretical concepts grounded in the meaning. Meaning is elicited by coding, memoing, identifying categories and integrative diagrams of the interviews shared (Gavin, 2008; Glaser, 1992; Glaser & Holton, 2007; Pouesi, 2012). Exploring meaning is important in order to explore shared understandings and themes (Hayes, 1997). Thematic analysis was then underpinned by Maaori centred epistemology which guided the methodology. This chapter provides an overview of this research approach, by first describing thematic analysis, then identifying the tenets underlying the Maaori-centred approach.

4.1 Thematic Analysis

Thematic analysis is widely used to help make sense of individual meaning, experiences, messages and worlds being explored (Ponanga, 2011; Tuckett, 2005). This type of analysis is “*a method for identifying, analysing and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail*” (Braun & Clarke, 2006, p 79). A theoretical thematic analysis was employed, as it allowed for a process of encoding the data to generate a list of initial codes, themes, indicators and qualifications, as opposed to a rich description and interpretation of the entire data set (Boyatis, 1998). There were no attempts to interpret the ideas, assumptions, and ideologies underlying the explicit content

initially made (Braun & Clarke, 2006). However, acknowledging the bias and role of a researcher organising emerging themes in this process (Hayes, 1997; Smith & Osborn, 2003). This process also fits within Maaori centred methodology. Braun and Clarke (2006) identified six phases of thematic analysis:

1. Familiarise yourself with your data
2. Generating initial codes
3. Searching for themes
4. Reviewing themes
5. Defining and naming themes
6. Producing the report

These phases were adopted in the present research to analyse the qualitative interview data. A more detailed overview of each process is provided in the following chapter.

4.2 NZ Maaori Research

Maaori research attempts to incorporate indigenous knowledge alongside academia (Durie, 2005). Various approaches to Maaori research have been identified. Notably, Durie (2005) identified four types of research:

1. Research not directly relevant to Maaori (i.e. quantum chemistry)
2. Research involving Maaori (i.e. research team)
3. Maaori centred research (i.e. Maaori participants and researchers using mainstream research standards)
4. Kaupapa Maaori research (i.e. Maaori participants and researchers utilise Maaori knowledge systems in their analysis)

Kaupapa Maaori and Maaori centred research are two key approaches commonly used by researchers, which can be located on a continuum (Boulton, 2005). The difference between these two is in the research standards and control (Cunningham, 1998). Both approaches recognise Maaori knowledge and understanding (Cram, 2001; Pononga, 2011). Therefore, promoting Maaori ownership and control, and *te reo me ona tikanga* is important (Haenga-Collins, 2011). Additionally, Maaori values are important. Selected values have already been mentioned and throughout this study (Matua Raki, 2010, 2012). The quality of relationships and roles of participants,

interviewers, supervisors and community, can facilitate reclamation and benefits for the individual and the collective when weaving shared values and strengths (Irwin, 1994; Hudson, Milne, Reynolds, Russell & Smith, 2010). Therefore, by acknowledging strengths and resilience via Maaori narratives, narratives can add to a rich tapestry of data (Mertens, 2009; Smith, 2005).

According to George (2010), Kaupapa Maaori research is an over-arching body of knowledge that has meaning and purpose in all areas of Maaori life, and is a familiar approach that is sensitive and validates Maaori communities, world views, values and culture (Smith, 1999). In this umbrella approach, Jahnke and Taiapa (1999) advocated upon Durie's work (1997) that outline three principles of Whakapiki tangata (Maaori control their own futures), Whakatuia (integrating linkages with a Maaori worldview), and Mana Maaori (autonomy over the research process) as integral to Maaori research. A desire for Maaori to control and benefit from the research process places equality with the researcher and the researched, ethically grounded in Maaori values that locate Maaori at the centre of the research (Boulton, 2005; Perkins, 2009). In contrast, Maaori centred research can weave western research within Maori culture and is the chosen approach to presence the duality of both bodies of knowledge (Powick, 2003; Ponanga, 2011). Further, the capacity to "tie all aspects of Maaori experiences back together in a purposeful manner" resonates well personally and professionally (Ruwhiu, 1999, p.37). Additionally story-telling and oral-histories are considered by many to be a part of indigenous research (Rangahau, 2010).

Maaori research is underpinned by a set of ethical processes and principles, which have been explicitly identified by Tuhiwai-Smith (1999, 2005, p. 120) and considered in this study.

- Aroha ki te tangata (respect for people);
- Kanohi kitea (the seen face);
- Titiro, whakarongo, korero (look, listen, speak);
- Manaaki ki te tangata (share and host people);
- Kia tuupato (be careful);
- Kaua e takahia te mana o te tangata (do not trample over the mana of people)
and
- kaua e mahaki (do not flaunt your knowledge).

Aroha ki te tangata, was established in time and space in all encounters for those involved in the study no matter their contribution or roles. Respect was demonstrated through invitations to participate in the study through to completion. Actions of titiro, whakarongo, and koorero were easy to maintain. Due to respect, natural curiosity and interest in providing manaaki ki te tangata in the exchange of sharing resources, time and koha is personally engrained. Kia tupato meant acknowledging biases and reflections; ensuring ethics and safety for all in accordance to university requirements and the desire to do no harm. This has been acknowledged in chapter 3. The value of Kaua e takahia te mana o te tangata, was paramount due to the generosity of knowledge and experiences anticipated and shared. IY is based upon collaboration and equality, which can work in conjunction with whakawhaanaungatanga, positions balance, humility and respect. Thus, Kaua e mahaki, did not come into play, rather the notion of tu atu and tu mai (reciprocity) is encountered (Matua Raki, 2010).

In conclusion, the research approach used a mixed method methodology. This approach ensured both quantitative and qualitative data through thematic analysis informed by Maaori-centred research principles was considered. While being mindful of IY and Maaori worldviews. The next chapter entails information about the participants, organisations and facilitators from the two participating sites. As well as some of their unique contexts that forms the foundation of the narratives outlining their past, present and future aspirations. Also an outline of ethical and cultural considerations, data management and data analysis is discussed.

CHAPTER FIVE: METHODOLOGY

This study was interested in exploring the experiences of urban Maaori parents attending an Incredible Years (IY) parenting programme in Auckland and Wellington. A mixed-method approach was used to provide a framework that added meaning and value to the study from different perspectives (Marshall & Rossman, 1999; Tolich & Davidson, 2003). This method reflects my personal belief that an individual's values, meanings and truths are important and may impact on the social constructs in this study (Grbich, 1999; Cozby & Bates, 2012). Therefore, utilising reflection and acknowledging assumptions are crucial skills for qualitative researchers (Cresswell, 1994). Accordingly, I have attempted to demonstrate reflexivity and acknowledge assumptions intermittently in my planning, preparation, and implementation.

5.1 Background to Participating IY Organisations and Facilitators

Some Incredible Years (IY) participants are referred by agencies such as Child Youth and Family Services, or attend due to their own interest. The IY program is not just for those parents and carers who have come to the notice of social services, but also those who wish to improve their parenting skills. Therefore, parents participating in this study initially were self referred through two 'not-for-profit,' Non-Government Organisations (NGO). These organisations were Family Start Manukau (FSM) in Manukau, Auckland and Folau Alofa Charitable Trust in Lower Hutt, Wellington. These organisations were selected for their shared aims of self sufficiency and Incredible Years (IY) parenting programme delivery.

Family Start Manukau (FSM)

Family Start Manukau (FSM) is a not for profit, Non-Government Organisation (NGO) based in Manukau, South Auckland. It was established in 2005 and is government funded. FSM provides a free, confidential, intensive home based support service for pregnant mothers and families with newborns, or a baby aged less than one year. Parents and families, who meet the referral criteria, can voluntarily participate and work with FSM for up to five years. The main aim of FSM is to "enable young families to overcome barriers which prevent their children from enjoying a successful future" (Webhealth Counties Manukau, 2011). The organisation works to fulfil this aim by encouraging family self sufficiency and utilising additional skills. Some of these additional skills include promoting positive parent-attachment; supporting family

plans; accessing existing community resources; encouraging immunisations and health checks. By utilising these skills family owned outcomes and self sufficient success opportunities are increased (Family Start Manukau, 1995).

Ethnicity among staff includes Maaori, Paakehaa, Indian, Chinese, English and Pasifika. Professional backgrounds include social work, nursing, and education. FSM began to provide the Incredible Years Parenting (IY) programme in 2010 as an adjunct to their service delivery. I began facilitating the Incredible Years groups at FSM in 2011 as an independent facilitator, and co-facilitated with a Samoan woman of Matai (chiefly) status and a Tongan Male Minister. These two people both hold roles of Kaumatua (elders) at FSM and have attended an Incredible Years Basic Training course. All three of us speak both English and our indigenous languages, and are familiar with protocols from our own cultural paradigms.

During June to October 2011, FSM provided three Incredible Years (IY) groups with transport, by providing taxi shuttles, child minding, lunch and refreshments. The venues of Clendon Recreation Centre, Manurewa Methodist Church and Te Puke Otago Community Centre were chosen due for geographical access to FSM families. These groups were facilitated in a large room for parents. A smaller room for onsite child minding and kitchenette were used at the three locations. The groups ran weekly on Tuesday, Wednesday, and Thursday respectively from 10.00am until 12.30pm over 14 consecutive weeks (excluding school or statutory holidays) with an additional session for celebration at the end of the programme. There were two weekly draws for a meat pack or vegetable pack. One draw acknowledged attendance and the other for independently getting to and from group (to the value of \$20 each). Both female group leaders were primary leads, and our male colleague initially had an observer role and developed his confidence and competence over time. All three facilitators received external IY supervision and training opportunities to ensure reflexivity, development and efficacy was possible. Incredible Years (IY) participants were required to sign consent forms for the sessions to be videotaped so that facilitators could use the footage in supervision and training.

Folau Alofa Charitable Trust

Folau Alofa Charitable Trust is also a non-government organisation (NGO) based in Lower Hutt, Wellington. It was established in 1988 and is government funded. The

main aim of the Trust is to support their participants and community in self sufficiency with a focus on cultural approaches to stop violence among Pacific People. The Trust strives to achieve this aim by providing health, social and training services for Pacific people. In meeting this aim, individuals and communities can build social, economic, financial and cultural capacity for successful and happy lives (2CLtd, 2012). Some of the specific supports offered by the Trust include individual or family counselling, stopping violence programmes for men, and group therapy. Additional support to youth services in schools, child and youth mental health support, community education, and professional training are provided (Folau Alofa Trust, 1988).

Ethnicity among Folau Alofa staff includes a diverse skill-mix of Pacific community leaders, Justices of the Peace, Counsellors and Social workers (Folau Alofa Trust, 1988). Reverend Elam Maea, the Trust Manager saw the inclusion of offering the Incredible Years (IY) Parenting programme to their community as vital. His vision is that IY is a supportive initiative that promotes non-violence, and was introduced in 2010 to their organisation and communities (M. Pouesi, personal communication, January 10, 2011).

The Trust offered one Incredible Years (IY) group during June to October 2011. Financial assistance of train or bus passes, onsite child minding, lunch and refreshments, were made available. The group was facilitated at Great Start community centre, Lower Hutt. Great Start has a crèche, community garden, play group, support groups and a variety of programmes onsite. This venue was chosen for its location and community credibility. This IY group was facilitated in a large room for parents; children accessed the crèche, and a kitchenette for refreshments and food was available. There was a draw for a meat pack for those who had attended 12 or more sessions at the final session. The group was run on Friday from 9.30am to 12.00pm for 14 consecutive weeks (excluding school and statutory holidays). The primary group leader is of Maaori and Samoan ethnicity and is also the collaborative interviewer of this present study. Meanwhile, her peer is a Samoan born woman who speaks and utilises both English and Samoan language and practices. She works as a counsellor in a Child and Adolescent Mental Health Service. Both are experienced IY facilitators, currently in the IY accreditation process, and provide Pasifika guidance within IY in Aotearoa, New Zealand.

IY Facilitators in Present Study

Auckland Facilitator/Primary Investigator – Traceyanne

I have been facilitating IY programme in CAMHS, Adult Mental Health and community settings since 2005 and sought accreditation during this study. Hence, I am able to deliver the Incredible Years (IY) parenting programme effectively and with fidelity of strict guidelines. In terms of this research ethically it could have been unfair and disempowering for me to interview the Auckland participants. The idea of germinating two participant sites began. Thus, an invitation and good will of my IY colleague Marina coming to Auckland and I would go to Wellington to interview participants minimised these concerns.

Wellington Facilitator/Collaborative Interviewer – Marina

Marina has also been facilitating IY programme in CAMHS and community settings since 2005. She is currently seeking accreditation and supports both Maaori and Pacific development within IY when able. She proudly identifies as Maaori and Samoan descent, and is a proud partner, Mother and Grandmother. Her professional life has been as a Nurse, Social worker, Counsellor and Incredible Years parenting programme facilitator. More recently Marina started up her own company to utilise her diverse skills and interests. Marina was able to support this study, by following up recruitment confirmations, interviewing, reflexivity and debriefing was invaluable.

5.2 Recruitment

Promotion and recruitment into FSM and Folau Alofa Trust IY groups was provided by staff invitation and brochures. Parents who accepted this invitation, then met with a staff member to complete an IY registration form. During this IY registration meeting, staff provided information about the programme delivery and logistical details, while, parents discussed their aspirations and any questions in attending the programme. This study used criterion sampling as the preferred process for identifying potential participants (Rice & Ezzy, 1999). Some of the specific criteria chosen included either a parent, caregiver or whaanau member self identifying as a Maaori, adult; registered and completed the June 2011 IY groups via Family Start Manukau (FSM) and Folau Alofa Charitable Trust.

At the brief introduction in session one, I gave an overview of the study and Information Sheet for Participants (Appendix C) to those who expressed interest. The

potential participants who self identified as Maaori adults and were attending the IY programme had a week to decide whether to voluntarily participate in the study or not. Developing rapport, during the weekly support phone call made by either the principal investigator or collaborative interviewer to potential participants was established (Grbich, 1999). The IY participants were asked for their decision to participate in this study or not and reminded that their participation was voluntary and could withdraw from the study at any time. If participants declined then no further enquiry was made, and there were no consequences upon their group participation. Agreeing participants were invited to a semi-structured interview at either sites or home at session 2, which was guided by the Interview Schedule (see Appendix G).

Auckland participants were interviewed by the collaborative interviewer, Marina who interviewed one at their home and five at the IY venues, before or after attending weekly sessions 2 and 14. Meanwhile, Wellington participants were interviewed by the principle investigator, one at home and two at the venue before or after the weekly session 2 and both at the venue in session 14.

5.3 Participants

Due to group composition, life circumstances, scheduling and time constraints there were initially five participants who started in Auckland, one withdrew from the programme and project due to giving birth. Meanwhile, in Wellington there were three participants who completed the IY programme; however one participant was unavailable for post interview due to depression. Therefore, six participants completed the project as designed. A description of the participants in each IY group is provided below.

Auckland Participants from Family Start Manukau (FSM)

Participant A – Tama

Participant A is a 23 year old Maaori and Niue father in a committed de-facto relationship and has 3 children, with another baby due. His eldest son is 5, daughter is 4 and youngest son is 3. All have attended the local Te Kohanga reo (early childhood nest), and continue attending until school age, then transition to the local Primary school. Tama is of Ngapuhi and Niue descent, was raised and continues to live in Auckland. Tama spoke proudly about his family. His father is a Social worker and has a Masters degree and teaches. Meanwhile, his Mum works and his sisters

are working in the public services. Tama was raised around significant leaders of the Black Panther and Tama Tu movements and does not consider this exposure, unique. However, Tama is strongly connected to his family, heritage, languages and practices. He has been a gang member, used and sold drugs, had convictions for burglaries and on home detention for another ten months. Tama has worked as a Life guard and Builder and hopes to become a Fireman or a Policeman in the future. He is also contemplating relocating his whaanau to Australia to create a better and new life, in work and opportunities. Additionally, Tama hopes that he can return to Niue to build his Nan and parents in law's homes in the future. He aspires to be the best Dad he can be while his children have opportunities to succeed. Tama is currently in a Housing NZ house and a beneficiary.

Participant B – Tania

Participant B is a 31 year old Maaori Mother is in a domestic violent de-facto relationship and has one son of 3 years of age. She grew up in Hastings before her family shifted to Auckland 15 years ago for school and work opportunities. Tania is of Ngati Porou descent and is the eldest of seven siblings to the same father and three different mothers. Tania has a close relationship with her Mum, who works, and provides emotional and physical support, as Tania self reports and believes that she has had a difficult life. Another significant and positive role model in Tania's life is her Grandmother who she visits and is in regular contact. Tania's son has been attending the local Early Childhood centre. She is currently involved with Corrections Department for a Drunk in Charge (DIC) of a vehicle offence and has conditions of attending an Alcohol and other Drug counselling and parenting programme. Her aspirations are to be a good parent and to get a job in hospitality. She is a beneficiary and lives in a private rental property, with her Mother and step-father as well as her own immediate whaanau in Auckland.

Participant C – Wiki

Participant C is a 24 year old Maaori Mother in a domestic violent de-facto relationship of two children, one son 4 years and one daughter of 6 months. She is of Tuuhoe descent, proudly identifies with her Ringatuu faith and has grown up in Auckland. Her son attends the local Te Kohanga reo, and her daughter is on the waiting list. Wiki has no current formal qualifications and aspires to get her truck licence in the future. Wiki is fortunate in that she was raised by her Grandparents

and feels she has had the best of both rural and urban worlds. She is comfortable in both worlds as she spends a lot of time commuting to and from family events. Wiki reports having strong, positive parenting role modelling from both her grandparents and parents and hopes to pass these values onto her children. She hopes her son will learn to respect her and others, and for both her children are culturally confident, independent, happy and successful. She is a full time Mum, and lives with extended whaanau in Auckland. Wiki is hoping to relocate into private rental property shortly for her immediate whaanau, and is a beneficiary.

Participant D - Hariata

Participant D is a 28 year old Maaori Mother in a de-facto relationship of three children and awaiting the birth of a new baby. She is of Ngati Whatua descent and was raised by her Mother in Auckland. Hariata considers her Mother's role modelling, exceptional and she aspires to model her own behaviour upon these memories and example. She intends to be the best Mum she can be. Hariata has worked as a barmaid prior to the arrival of her children. She has had a lot of experience with caring for older Aunties and Uncles. More recently, in the last year Hariata has been caring for two nephews and her sister affected by the death of partner and father and methamphetamine use. Due to these experiences Hariata is aware of gang culture and considers her helping and caring role is a given and necessary. Hariata has recently moved into a housing corporation home in a new town and is a beneficiary.

Wellington Participants from Folau Alofa

Participant E - Rangi

Participant E is 49 year old Maaori and Samoan Lesbian woman, in a committed relationship, as a blended family of six children, and three mokopuna. She is of Te Aati Haunui-a-Paaparangi and Samoan descent residing in Wellington due to work opportunities. Rangi proudly identifies with her cultural heritage and is active in maintaining relationships via visits, facebook, technology etc. She has experienced issues with drugs and alcohol and continues to receive support from Alcohol Anonymous. While her children are not her biological births, she does consider herself their whangaa Mum and Nanny (by informal adoption). Biological parents and grandparents are also involved in care of the children. Rangi's eldest son to a previous relationship is 21 years old and has one child. While, in Rangi's current relationship her partner has three children ranging from 23, male; 21 female with two

children; and an 18 year old daughter. Additionally, Rangi and her partner have two whaangai children, a son - 4 years old and a daughter- 3 years old, and both attend Montessori School. Rangi has been a full time Mum, more recently, she is a volunteer for Woman's Refuge and Play Centre and a facilitator for a children's domestic violence group. Rangi is intending to study and work in the Drugs and Alcohol area. Rangi aspires for her "*whaanau to be happy, honest and true to them.*" Rangi lives in a housing corporation house and partial benefit and pay.

Participant F - Aroha

Participant F is a 27 year old married woman of two children. One daughter of 8 months is deceased due to birth medical complications, and one son of 3 years of age. She is of Ngaati Raukawa descent and was raised by her Paternal Grandmother and has lived in Auckland, Waikato and Australia. She returned to Wellington as a young adult with her immediate family. Aroha is currently a full time Mum, receives counselling for grief and follow up with her General Practitioner (GP). At times Aroha has experienced panic attacks, anxiety and fleeting delusions. She has addiction tendencies that may include excessive running and or alcohol binge drinking. Before having her children, Aroha had started a law degree, relocated to another city and did not enjoy that law department so she decided to change to a Nursing degree. This rationale for this career choice is due to her belief that nursing will fit around her family life easier than law would have. Aroha intends to return to University next year to complete her Nursing degree and work in Sexual health promotion and or work with teenage Mums. Aroha hopes that she and her whaanau will come to accept collectively the loss of their daughter, sister and mokopuna. Further, she hopes that the pain and grief of this loss will become manageable. Aroha lives in her own home and is financially supported by her husband.

5.4 Ethical Considerations

Consent was sought and obtained from the Massey University Human Ethics Committee: Northern (MUHECN) 11/026. This study was conducted within the MUHEC code of ethical conduct for research, teaching and involving human participants and Te Are Taka: Guidelines for Maaori research ethics (2010). Discussions prior to the project with my Supervisors and colleagues mitigated issues of conflict of interest, roles and sample population. Additionally, preliminary discussions with the agencies Chief Executive Officers (CEOs) and facilitators

ensured a Maaori centred approach that reflected the Treaty of Waitangi, te reo and tikanga was provided.

All participants received an Information package that included Information Sheet (see Appendix C) and signed the Participant Consent Forms (see Appendix D and E). Anonymity of real name and identifying details were maintained through allocation of non-deplumes and coding. The principal researcher and collaborative interviewer ensured privacy, confidentiality and safety were upheld by ensuring boundaries and code of conduct was clear and maintained. Collection and distribution of study materials was limited to the participants and interviewers (Corey & Corey, 2006).

5.5 Cultural Considerations

Ensuring the needs of cultural appropriateness to all Maaori involved in this study were considered in relation to the Treaty of Waitangi, te reo and tikanga. Therefore, te reo, mihi (greetings), karakia (prayer), koha (gift), kia (food), kamahi ki te kamahi (face to face), encouragement of bringing a support person or whaanau to the interviews and choice of language either in English or Maaori was offered (Counties Manukau District Health Board,2012). Conflict or roles and personal interest as a practitioner, cultural leader within IY, and possibly related by whakapapa were possible. Access to supervisors, mentors, kaumatua and kuia in work and academia ensured raised concerns were mitigated. In order to ameliorate possible ethical conflict, Marina interviewed the Auckland participants while I interviewed the Wellington participants. We both are part of action research communities which requires social and cultural sensitivity. Respect for participation, partnership and protection were conducted through cultural mores. Mutual benefits for research participants, the researcher, interviewer and wider community, and an ethical base founded on cultural and institutional guidelines helped ensure no exploitation for personal or financial gains was sought.

5.6 Data Management

Consent forms, weekly and 'end' of program evaluations and children's measurement data were stored in a locked filing cabinet at work, for convenience, location and access. Each interview was recorded and downloaded onto an external hard drive for secure storage. Interviews were transcribed verbatim with coding and non-deplumes assigned. Protection of participants was viewed in terms of anonymity of real names.

However, some of the personal details and context were important to maintain as they embedded lived experiences and narratives. Due to the nature of the topic there was the potential for participants to experience stress and trauma which may cause undue stress. A compiled list of supports which was given at the pre interview with the information pack was offered (see Appendix C).

5.7 Data Analysis Strategies

Qualitative interviews draw on individual “meaning,” action and experience (Rice & Ezzy, 1999) and allow flexibility in interpretation (Creswell, 1994). Pre and post interview semi structured questions survey were developed (Bowling, 2009; Peat, 2001), to explore the two thematic intersections of IY and Maaori worldviews using Te Whare Tapa Whaa visual image and literature (see Appendix G and H). This visual cue was used as an “action frame of research” (Radley, 2011, p27). It was possible that the participants may have experienced emotional discomfort as they were recollecting personal details of their lives and this impact on their parenting experiences. This included discussing the impact of whaanau and culture connection, cohesion, practices and values or the lack of, or disparities of health and or aspirations for change. While I did not anticipate any participant would suffer emotional discomfort, all participants were given contact details of counsellors and social supports first, prior to interviews. As well as contact information of the research team and a list of appropriate services to support them, should any issues arise (see Appendix C). Additional probing questions were asked to elicit more descriptive information when appropriate. Information from the pre interview may have been revisited at the post interview in order to reflect responses and then gain more specific data (see Appendixes G and H).

These interviews were recorded onto a digital dictaphone with participants consent. Participants were encouraged to exchange whakawhaanaungatanga with the interviewer, give detailed accounts of their experiences of parenting and participation in the IY programme, in an open-ended style, and at their own pace. Participants were asked to give a maximum of three hours during this project. These recorded interviews were then transcribed verbatim by the Principal Investigator in order of familiarity with the data (Braun & Clarke, 2006). Transcriptions were organised into pre and post files where each transcript was typed onto separate word documents

and identified and filed by Participant letter and non de plume. Data collection and analysis occurred concurrently in this study due to pre and post schedules. The time taken to transcribe varied from two hours to thirty hours individually. This variability was partially due to depth of response, and unfamiliarity with the transcribing process. Utilising manual coding rather than using a software programme like NVivo ensured that I stayed engaged in the data and analysis process (Braun & Clarke, 2006). Accordingly, I had read and listened to the interviews at least four times each to be familiar with the interview content. Then, I searched for initial codes from the transcripts by using butcher paper and highlighted key words from each transcript (Boyatzis, 1998; Braun & Clarke, 2006) (see Table 1).

Table 1: Initial Coding

Initial Code	Definition/Explanation/example
Te whare tapa whaa	What understanding or concepts known?
Other program	E.g. Alcohol and Drugs
Aspiration	Goal for self (personal); Goal for children, family (whaanau aspiration), Goals for others (other aspiration); Goals for parents
IY experience/structure	
Parenting experience	Lived
Parenting role	What are they currently doing for children
Identity	Maaori – personal, growth, development, construction Whaanau – construction Community – connection, integration, access Change – reconnection, development Religion

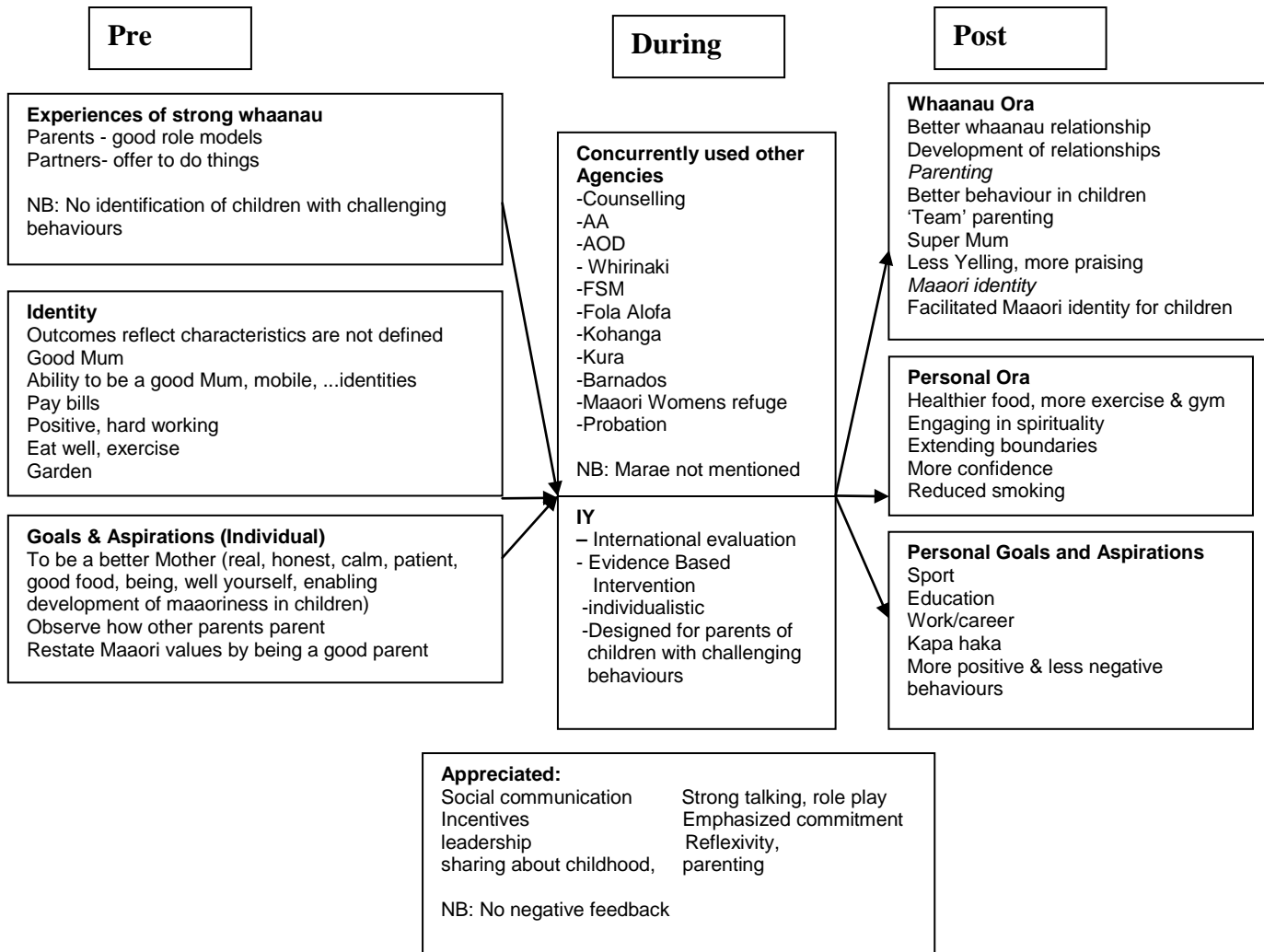
Next, reviewed themes were ‘data driven’ and elicited in order to identify further internal and distinct codes or emerging groupings (Tucket, 2005). Several segments of text were coded into more than one category, and were anticipated. Due to assumed holistic and collective Maaori values and beliefs (see Table 2). Specific participant excerpts that support the above themes will be discussed further in the results and discussion section. Riessman (2008, p.4) noted that “just as interview participants tell stories, investigators construct stories from their data.” During the

analysis process, consideration was given to the narrative and numeric data (Charmaz, 2000).

Quantitative data was also collated, then arranged into tables and analysed (Cresswell, 1994). Child behaviour was assessed from parent rating scores on the Social Competence Scale (SCS) Parent (P-Comp) and the Eyeberg Child Behaviour inventory (ECBI), during the initial and final sessions (see Appendix J and K). The SCS (P-COMP) tool consists of 12 items that assess parents' perceptions of pro-social behaviours, communication and self control skills (Reid, Webster-Stratton & Beauchaine, 2001; Fastrack, 2012). Responses are recorded in a five-point Likert scale (see Appendix K).

The ECBI is a 36-item inventory for conduct problem children aged from 2-16 years (Robinson, Eyeberg & Ross, 1980) (see Appendix K). Responses are recorded in a seven-point Likert scale. The intensity score is a frequency estimate of problem behaviours. The problem score indicates if this behaviour is a problem to the child. The cut of scores are 131 or 60T or higher for Intensity and 15 or 60T or higher for intensity score (Eyeberg & Ross, 1978). If scores are on or above this range, specific behaviours and issues need to be targeted for intervention (Eyeberg & Ross, 1982). Exploring options like having a whaanau hui, therapy, additional support and groups like 'Triple P' or "Hippy programs or attending an early childhood centre may provide more home support before a referral to the Ministry of Education, Special Education may be indicated (personal communication, Linda Marieskind, IY Supervisor, 2011). The ECBI tool is considered useful in identifying diverse ethnicities, socio-economic status, living environments and illness. According to Eyeberg and Ross (1978) both of these instruments indicate a high internal consistency; test-retest and interrater reliability; discriminant and convergent validity.

Table 2: Pre, during post coded themes



Secondly, considerations to measuring individual change and outcomes during the course of the program included parents setting a goal in session one, related to an aspiration in family functioning that they individually wished to achieve was reviewed in session 13 or 14. Also at each session all participants completed a weekly evaluation form that evaluated parental responses to the content of the session, DVD examples used, facilitator teaching, group discussion and additional comments. Responses were rated by a 1-4 Likert scale from not helpful, neutral, helpful and very helpful (see Figure 4). Additionally, at session 14, all participants completed an IY satisfaction questionnaire. This form evaluated parental satisfaction for the overall programme in teaching format, usefulness of skills, facilitator input, group interaction and personal satisfaction. Responses were rated by 1-7 Likert scale (see Figure 3) (Webster-Stratton, 1999).

In sum, this chapter has provided an overview of method and rationale undertaken in this study. Firstly, background information of participants, facilitators and organisations involved is now explicit and provides a 'reality snapshot' of those involved. Secondly, consideration given to ethics, culture, data management, qualitative and quantitative approaches were outlined. By detailing the mixed method approach and underpinning considerations used in conjunction with the six Urban Maaori participants/parents indicates uniqueness's undertaken and identified.

The next chapter will utilise the pre interview data by exploring emerging key themes of experiences of strong whaanau, awareness of individual identity, goals and aspirations shared to illuminate these rich and diverse gems.

PART THREE

RESULTS AND DISCUSSION

Ko te ohonga ake o aku moemoea, ko te puaawaitanga o ngaa whakaaro.

The awakening of dreams and aspirations comes from the blossoming of ideas,
thoughts and innovation

-Na Te Puea Herangi (Counties Manukau District Health Board, 2005).

CHAPTER SIX: RESULTS

It was proposed that by exploring the experiences of six Maaori parents attending an IY program some narratives of parenting, whaanau, and identity would be developed. Additionally, measurement screens and evaluations could add to this tapestry to elicit similarities and differences. Therefore, the results and discussion section is divided into five chapters, utilising tables, figures and excerpts from the transcripts to support the themes and categories that emerged from the data. Chapters 6-8 explore qualitative data of pre, during and post information shared and coded. Meanwhile, chapter 9 explores the quantitative data collected.

6.1 Experiences of strong whaanau

Overtime, the structure of whaanau has changed, from an extended whaanau which included kaumatua, maatua, tamariki and mokopuna living under one roof to smaller nuclear family units (Penetio, 2008). While iwi, haapu and whaanau grouping is still important (Mead, 1997), the whaanau can be the smallest and vulnerable social group. Assumptions of kinsfolk, identity of Maaori whaanau are hoped; by providing mutual moral and economic support, while sharing and caring with children and taaonga (Coney, 1993). Yet, media and history has skewed and positioned Maaori unfavourably. Durie (2001) identified a framework of Patterns of Whaanau Dysfunction. Within this framework, Laissez-faire, marginalised and isolated families terms could apply to these participants in terms of their pre - current limited access and low societal cultural participation. However, the lived realities of the participants are, that none of the children represented were identified with challenging behaviours or diagnosis. While, these families do function as smaller nuclear family units in the city, they do have some connection to their extended whaanau members and hau kainga. They are 'strong' whaanau in terms of good role modelling and identity.

Parents as good role models

Contrary to the broad literature of bad parenting available, these parents have had good role models, whether they were raised by Grandparents or by single mothers. In fact, these roles models/leaders had special functions of promoting social skills, building self confidence through praise (Coney, 1993). Much time in group was spent anecdotally reflecting on their upbringing and in turn the experiences they create for their children. Yet, it was the positive skills, attributes or mannerisms that were

intergenerationally transmitted or learnt were upheld. Values or virtues like bravery, courage, unity, and knowledge of the arts, the ability to lead the community, and know their own traditions were passionately discussed. Even though these leadership skills are typically not valued until the person died, this was not the case for this group (Mead, Third, Jackson & Pfeifer, 2005). Interestingly, conversational Maaori, karakia, waiata and experiences were used ongoingly, yet there is little evidence of this in any of the data. However, IY video recordings of each session would prove this to the contrary.

“I learnt from the best, my Maamaa. So, she was a person who could cook out of nothing. I got it from her” (Hariata).

My Dad, gave a lot of the encouragement, a lot of me encourages other people ... because he wasn't there very much, but he was still very encouraging and he was always the person who told me not to sell myself short and that I could settle for this or I could go there” (Aroha).

Old gender stereotypes or assumptions that a man's roles were outside the home and the provider; while the woman's roles were inside the home were once popular. However, as an evolving society these divisions of roles are less defined. In fact, these fathers were happy to take an active, meaningful and parental role in their children's life.

“He's just painting new doors, and hanging ...we're finding a lot of things to decorate our house... Oh he's an awesome Dad, the most patient Dad in the world. After coming home after a long day at work, has a cup of tea and some little guy is jumping all over him, and wants to play. Yeh and he copes well. He offers to takes us driving to shops on Saturdays” (Aroha).

“He helps change the nappies and plays when he can” (Wiki).

6.2 Identity

Identity can be described as an absolute sameness or oneness considering individuality and personality (Coulson, Carr, Hutchinson & Eagle, 1975), formed through narratives and roles (Durie, 1997). Identity can be categorised by being

Maaori; a Mum or Dad or Parent; self, whaanau and community identity. Moreover, the impact of grief on identity was a surprise.

Maaori Identity

Cultural identity can provide a fluid, social commonality of beliefs and values of another different cultural view especially in iwi, haapu and whaanau (Mead, 1997). According to Cunningham (2008), Durie (1995) identified the three faces of Maaori. First, some will have strong links to conservative Maaori networks. Second, some will have limited association and third, those who are unlikely to access Maaori institutions. These parents related positively to the first group and they celebrate their 'Maaori identity' of whakapapa, being, growth, te reo, tikanga and calendar events. This optimistic societal view may be enhanced due to the introduction and positive experiences of Te Kohanga Reo, Kura, Whare waananga and learning institutes (Cunningham, 2008). Additional factors such as tattooing, kapa haka, design, music and sports have helped Maaori pride. Despite two contrary narratives listed, there was a process of individual acceptance and growth for all.

"I am all 100% Maaori. I'm trying to get back into my Maaori mmm. I'm actually sending my son to kohanga because I want him to um to know Maaori language, to to know our Maaori tikanga and just knows, you know... and then I'm going to send him to a Maaori kura and then when he gets to high school I am going to let him choose what high school he wants. I'm gonna let him that his first language is Maaori" (Wiki).

"I have been more interested in my Maaori identity it's been really good. Um especially during te wiki o te reo, ah, then Tama (son) and I and I'ved been making more of an effort to teach him quite a few, quite a few Maaori words and we have... But in the past few months I have been more interested in and Tama's been more interested in I guess, not reclaiming Maaori identity but showing, but telling him that pin-pointing parts of his identity. He was asking me about the haka a couple of weeks ago, I told him that we only do it here in Aotearoa and was telling him um a lot of the Maaori myths and what else um teaching him about the marae" (Aroha).

“ ... I want him to grow up up, yeh, I want him to grow up to be proud and to be Maaori as opposed to him being like a lot of people have told me. I don't want him to think that is nothing more to be some sloth or a rag of muffin who is going to work at the meat works and you know what I mean? “We have a lot of examples in our whaanau with um successful Maaori. You know I want to tell him you can be Maaori and you can be a Civil Engineer like your Koro... this or this or this, you know, you don't have to, you don't have to be bad or whakamaa if you, I don't know, about being Maaori or you know I don't want him to grow up a Hori, that's it ... Just because you're Maaori you don't have to run around with a snotty nose or ... both his whaanau are people who are proudly Maaori and are going places and just... yeh, who have this sense of self worth and are wonderful people who do wonderful things not Maaori stereotype Bro town” (Aroha).

“I love being Maaori, before I used to be ashamed ... that's when I was younger, because everyone was um a different ethnic, ethnicity to me.... yeh Maaori is just me! Especially, cos through growing up I used to be in kapa haka. I like kapa haka ” (Hariata).

A good dad or mum or parent

Creating categories through the shared role and responsibility an individual may have in relation to the care of a child or children include Dad and Mum or parent. Being a parent for many comes with guilt, pressure to work and responsibility to keep the home fires burning. These views are certainly the case for working mums, like Rangi. A father's role is equally as important as mum's. Attitudinal changes such as paternity leave; fathers in the birthing suites and assisting with child delivery, and some fathers are primary care givers or house husbands have helped promote positive fatherhood. Yet, for some fathers the need to work and provide financially, or be preoccupied in gangs or with peers can take dads away from their families. Whereas mum's roles continue to be about nurturing, both of these roles can be both pleasurable and painful either a responsibility or a delight.

”Yeh, part of the reason why I want to have the, you put, you know like put my whaanau before my career is because my Dad did not really have that

choice... I mean he didn't raise me but a lot, I see a lot of my um parenting is from him... I want to get a job around my children" (Aroha).

"Really, I still see all the downside fathers, that can't be fathers or can't focus or not showing their kids how to be a father or anything else. It's just the way they are, aye, Man! I see a lot of those people and as well as I see the good in people as well. I may be judgemental cos a lot of them are little, and sometimes I can be like that. Yeh, it's just about history, and your values and where you want to lead your whaanau. Incredible Years still got to do ... but it's showing me different ways in English and for us Maoris who probably know everything and about aroha" (Tama).

"I've had a hard life, and I'd like to learn how to deal with my Father. He's naughty sometimes. Since I'm emotional ... I certainly think emotionally, I wanted to get emotional last week and wanted to cope, but I was like, I learn a lot from the other Mums there and the other parents" (Tania).

"I am a good mum; umm I'm a good mum" (Tania).

"Yeah, I know I can be good and can be positive and hard working" (Hariata).

"I want to be a good mum" ... "I have been going through different coping ... and the ability to be a good by mum. I have mobileidentities. Behaviours such as pay bills; be positive, hard working, eat well, exercise and garden." My strengths would be making sure everything is organised. Um, I'm assertive. Very um, I um am committed to my whaanau, yeh, um; coming to IY for me is like a tangible commitment to my son" (Aroha).

"Being a Parent is a hard job" (Tama).

Self and whaanau Identity

Identity of self and whaanau can change over time and can be shaped by ones ethnicity and environment (Moeke-Pickering, 1996). The impact of politics and societal expectations can be challenging, especially if living a life of duality, where additional support and opinions offered by whaanau is often valued whilst living away

from the hau kainga. Much is said about the fast paced world of technology, changing employment, environments and worlds we now live in and its impact. Often the voice of mothers and children are heard first and clearly when outlining hopes and aspirations for the whaanau. This sense of community and belonging promotes the notion of the collective success rather than the individual success.

“Oh Hori (son), he has a lot of connections to Mt Paerangi, Matahiwi and Koroniti. He has more to do with Matahiwi, umm which is to do with ummm his real Mum’s side, and his Dad’s side and a lot to do with Ngaa Paerangi as well.... Um, I don’t go to Wanganui, um not as much at the moment. But I still keep in touch with a lot of them on facebook (laughter). Yeh, see what mischief they get up to, yeh we have um events that are happening over in Wanganui. Yeh we get Iwi panui” (Rangi).

“Um, my Mum and her partner is set/laid back. It’s what I want – really relaxed. I find that me and my Mum are really close and she helps me a lot when I struggle” (Tania).

“Yeah, the other week my Dad was saying that cos, I’m a good Mum, it’s sort of been how him and my Mum brought us up, he was quite surprised that I actually look after my children” (Wiki).

Community Identity

Whaanau identity can easily extend into community identity and participation where meaning and belonging can be nurtured (Moeke-Pickering, 1996). Sometimes knowing what is in one’s local neighbourhood is helpful. Especially, those activities that free or low cost and can fit in with family life no matter family size, form of function. Both Wiki and Hariata are interested in the local Kohanga and events that benefit their children and whaanau. Rangi and Aroha are interested in ‘community mindedness’ and their contribution to their local community. Yet, Tania appears isolated. Participating in a community can be an anchor to whaanau ora and promote shared resources. In addition, accessing social services that are available for Maaori by Maaori can also encourage development of self, whaanau, iwi and community (Moeke-Pickering, 1996).

“Just the Maaori Kohanga Reo, cos my Aunty goes. She’s actually the thing, Kaiako for the Kohanga” (Wiki).

“Um, actually now and then we get letters, there’s park events and stuff like that. I am ... sorta know South Auckland. I’ve been around for probably 12 years” (Hariata).

‘Yeh, Barnados, um the Domestic Program – DVP. Footsteps with 0-13 Years old. I work with mmm, and I run the play group at Great Start, there On a Wednesday, which I’ve been doing for like three years, oh nearly four. Umm, oh yes the Maaori Women’s’ Refuge, I’m a volunteer there at the crèche and um, um I just go in now and then to help them with their lunches. You know for Mere’s group. So Yeh, I’m there once a week” (Rangi).

“I really want to work in the community and I really like coming to Great Start House. So I’m finding that coming here actually is helping with with my Community mindedness, yes – in me, it’s really good” (Aroha).

“Oh gosh, um, I don’t know a lot of people around me. I don’t know why” (Tania).

Grief

Identity can be a fluid expression of oneself in any given moment. Some feelings and behaviours can test how robust and resilient our identity is or is not. Factors such as grief, whaanau culture and communication emerged for Hariata and Aroha as they were starting their IY program. They acknowledged their stages of loss and grief during the program and were hopeful to heal in time.

“I’m the youngest of 6 ... my sister who’s like two years older than me and she’s just a crack head, she drinks, she smokes, she does everything. She goes out and partying and has got two kids, which she leaves with me... It’s only since her, the kid’s Dad passed away which was last year, September, and I’m hoping she’ll learn a lot ... it’s our strength aroha. My relationship with my partner is, our relationship is better than a lot of families facing the grief” (Hariata).

“He’s (husband) not as grief stricken as me, no it doesn’t mean he didn’t love her (baby daughter died) any less, he’s better at coping than I am. It’s a different way of expressing it – um I am ok with that because, the kinda grief I have or this disconnection I have, ... has nothing to do with him. I don’t have a problem with him.” ...’I um need to see someone about figuring out if I have PTS – oh that’s only because I had anxiety attacks earlier in the year ... and in the past few weeks they have been coming back.” My friends and whaanau are not hoha, they’re just worried about me. Everyone knows what I’ve been through in the the past year, since the beginning of the year, everyone knows that I have been withdrawn and they’ve accepted it, and honoured it, aye” (Aroha).

6.3 Goals & Individual Aspirations

Identified goals to be a better mother or father can include reasons such as being real, well, honest, calm and patient. The ability to provide and eat good food can benefit the whaanau and community. Each of the parents listed and achieved their goals quickly. In contrast, Aroha identified her health and work aspirations below that demonstrate her ability to goal set in order to be a good role model, parent and professional.

“I am supposed to be running up um the duathalon/triathlon next month ... I would really really like to go back nursing, but I would like to really avoid, I don’t know Paediatrics. But, the good thing was I didn’t want to go to Paediatrics before this happened anyway, because I don’t like other people’s children (chuckles). So I think I would be more interested in Diabetes, Primary care, or at least just trying to help my whaanau from eating rubbish. I think I am more interested in nutrition ... If I chose law as a career, then it would be harder for me to have the life balance... I’m very um picky about what we eat anyway ... we eat a lot of fruit and veges, so heaps...I don’t let junk food in the house and I have platters of fruit I can just see the long term impact of diabetes, heart disease and yeh, I rather we weren’t in that picture” (Aroha).

IY Goals

Individual goals for self and child are made at session one and reviewed at session 13 or 14. Meanwhile, some people are involved in multi-agencies as a result of their actions, and want to conform to the authority in order to prove or complete their requirements out of the government system. This demonstrates some inner motivational drivers for change.

“Oh I would just like to finish this program Incredible Years, and learn a lot more cos it’s gonna help me and my kids to be good cos times are hard. Yeh, and I just want to be like my Dad – Yeh, he’s a Teacher himself. He has his Masters degree and he’s now training me which way and to go and find innocence instead of following others journey or going to jail or getting into mischief. Yes, you know you’re just, just like keep looking up. Yeh, well observing and listening sometimes I don’t listen. Yes, well that’s what Dad’s always telling that, come on, alright. Uuum, yes, I’m on restrictions, yeh, I’m on home d, it’s detention, home detention being stuck 24/7. It really gets to me, and I’m trying to sort that out as well. IY is something that will help as well as Probation and helping the day go fast” (Tama).

“I’m not here because there is one particular area or several areas. Um like I need to see how other people mmm run their lives and how they work with their children compared to my own. Something ... cos at home, I’m like.... is this normal for me to do this? Like is this boy normal? To be yelling all the time? So at home I’m thinking ok, like it’s all up hill. Yeh, see that I’m like, so I’m not thinking I’m not crazy, it’s not thinking it’s just me, that I’m not going insane. There have been other people who actually say things I do. When I saw that, oh cool, it’s not just me. I think for myself that sometimes, sometimes it feels like you are in a baby brain program and it’s not that” (Hariata).

In sum, having experiences of strong whaanau was important for these parents. Their lived positive role modelling experienced by their Grandparents and Mothers provided a positive experience for them to enact and replicate with their children. Identity was categorised through role and grief.

CHAPTER SEVEN: RESULTS

In this phase of data collation and analysis, it was surprising the concurrent range of agencies used in conjunction with attending the IY program. This was an unexpected discovery, and it is hard to quantify the effects of agencies upon IY participation and outcomes.

7.1 Concurrent Agencies used

During the pre and post interviews, Te whare tapa whaa (TWTW) model was used as a visual aid, and as an approach to glean a snap shot of the whole person, in a identified moment and time (see Appendix B). The TWTW model is widely used as it encapsulates a holistic Maaori world view and has equal weighting of the four domains (Ihimaera, 2008). Furthermore, the interview sheets were modified specifically for IY, and were guided by the Hua Oranga Maaori measure of Mental Health Outcome tool (Kingi, 2005). It was not until the coding process that the emerging themes of concurrent agencies used while attending the IY program was identified.

Te Whare Tapa Whaa (TWTW) model

These parents had different experiences and understandings of the TWTW model. Initially, Wiki did not connect to the TWTW model and Hariata required an explanation. Both Aroha and Rangi were aware of the model and their comments reflected their life experiences and differences. Tama talked about learning the model at Kohanga. Each of his family members was able to identify themselves on that framework anytime. Either individually or collectively, even though there are no explicit statements recorded to confer this. The TWT dimensions discussed appear to be from an initial deficit stance of loneliness, health and beliefs - in the hope to restore and attend to these domains at the time.

“I’ve dunna um drug and alcohol course and learn about it” (Wiki).

“Oh, ok, yeh that’s alright (laughter) got it now. Oh dumb idiot. Got it (laughter). This is a cool one, oh my hauora is my health aye” “It’s just the social side of me I have to pull back. ... um several years ago I used to work in a pub, so liked for 3 years, then I had my son... 7 years I haven’t done

nothing” (Hariata).

“I’ve turned off or shunned God” (Aroha).

‘The wairua is the spirit, ... the hinengaro is the head ... yes, and tinana is the body and the whaanau is the family.’ “I have my own spirituality and I have to keep my body, well you know my body my tinana um in good health cos when I do start on V (energy drink) you know it’s hard to stop ... it’s affecting my health” (Rangi).

Agencies

The agencies used concurrently by the parents were for additional support and or education opportunities. Each of the Auckland participants had a Whaanau Advocate from FSM. Tama received counselling via the local Community and Alcohol Drugs Service (CADs), and support from his Probation Officer. Similarly, Tania had support from Corrections Department during this time. Notably, both Aroha and Rangi were pro-active to get their individual needs met. Aroha had attended counselling for loss and grief at Great Start and Rangi attended a Social service, aka Alcoholic Anonymous.

“Yeh, I’m getting support from Te Atea Marino I did CADs (Community Alcohol Drugs) as well. Unless this is off (Probation ankle bracelet) and I have to stay here (same address) for another two years once this is off. If I move, I move and I still have to report to Probation” (Tama).

“Yes (Family Start), they help me a lot Justine (Whaanau Advocate). Yeh, I probably have to go back to court because I forgot to report yesterday” (Tania).

“Yes, Family Start is the only one” (Hariata).

I don’t know if I told you that, did I tell you that I go to Alcohol Anonymys. I was just a mess. I was um, I used and abused people, places and things, and anyway I found Alcohol Anonymous 15 months ago and I’ve been going since then, and um at that time would have lost Maraea and the kids um through my

own stupidity of picking up that drink and drinking it and doing other stuff” (Rangi).

“I go to counselling here, at Great Start here” (Aroha).

IY experiences

The participants IY experiences at this stage were less about being Maaori or cultural inclusivity. Rather, more value was placed upon the shared identity of parenting and the structures of the IY skills and topics. Valued skills and topics were home activities and play.

“You learn a lot from other Mums’ there and other parents there. Just that the IY homework I learnt a lot how children play and can be naughty and I’m not the only one” (Tania).

“Just in two weeks been going and I can’t talk for anyone else but for me it’s helped me to ... see me play with my children. You know and learning those um techniques of playing with your children” (Rangi).

IY venues and community

There was some consideration to the location of IY group venues, and community access. Would IY on a marae be useful? What mattered for these parents were the community credibility and close distance from home to venue. Tania did not want to go to the FSM site as the Police occupied the bottom floor of the two story complex, at this time. IY on a marae was not a priority for the majority at this time and will be discussed in the next chapter. However, these parents already had a strong sense of self and being Maaori which was a pleasure to witness, read about and enjoy. This response is not always the case in different IY groups.

“Yeah, it’s actually down the road from where I live now, cos I can walk. It’s really good too, cos it’s only once a week, and its only two hours a week and I’m really busy with my new baby and son” (Wiki).

“Yes I really like the venue, as there are a lot of people from around here who won’t go to Dalgety (street where FSM office is located) and there wouldn’t be

that many who would go too far” (Tania).

“I find it helpful, cos Great Start has a great reputation within the community anyway. So ummm I know a lot of the families that need it, or more the priority whaanau are here in Taita, Pomarie area anyway. It is because it is a whaanau house, like a lot of their programs are delivered, I know that a lot of whaanau um, everyone knows Great Start, it’s easy to get to, and it helps that it’s got that bigplay room, yeh next door. So people don’t have to worry about their kids, cos I don’t think people would be coming here if they didn’t have somewhere, and if they have to bring their kids into the program it’s hard” (Aroha).

7.2 Appreciated factors

The parents appreciated the opportunities of social communication, incentives, leadership, sharing about their own childhood, strong emphasis on commitment, reflexivity in parenting and role play. There was no negative feedback within the evaluation forms and interviews. This finding is curious, given my own reflective process. This point may suggest some generosity, good will and value added for one and all.

In sum, concurrent agencies utilised in conjunction with the IY group was unexpected. Yet, this finding indicates that these parents are open-minded to utilise support as needed. In fact, this is a strengths based approach, and is worthy of celebrating in relation to whaanau ora. Moreover, these parents comply with the laws and consequences of Aotearoa. As illustrated by two parents working with government agencies as a result of their behaviour and another two parents accessing support for their personal issues of resilience and change. Finally, all of the Auckland participants were involved in FSM due to similar family needs within a the local area.

CHAPTER EIGHT: RESULTS

This phase of the post data showed three emerging themes of whaanau ora, personal ora and personal goals and aspiration.

8.1 Whaanau ora

There is a growing body of resources developing for Whaanau ora, thanks to government involvement (Ministry of Health, 2007). Family wellness now represents a significant investment in whaanau that includes health, education and employment goals (Te Puni Kokiri, 2014). Dahlgren and Whitehead (1991) identified some health determinants that can keep us well, like individual lifestyles; social and community networks; general socioeconomic, cultural, and environmental conditions. Some of these determinants have anecdotally already been mentioned depending upon the individual parent and their circumstance. Whaanau wellness can exist when established; improved and maintained by relationships that operate no matter the family size, form and connection.

Further, the use of virtues such as unconditional love, trust, reinforcing cultural identity through kapa haka and socialisation can be uniting. Thus, combining values and striving for goals, realising potential through achievement can be amazing. The use of te reo and tikanga has not been strongly anchored, and the interchange of values and beliefs is understated thus far. Moreover, the use of Toohunga as a guide, active relationships with iwi and duality is not evident in this study (Waikari, 2012). However, anecdotal conversations have shown that each parent has a fluid and meaningful relationship with their elders, haapu, iwi and duality. Whaanau rangatiratanga, maximising leadership and autonomy are demonstrated by Hariata's whaanau.

“Within the community and within themselves they are siblings, um you know they fight, they argue, they snatch stuff. Uum but um as, as when they come together as siblings when the three of them come together you can tell there's just love, love. It's keeping the kids safe. There's love there” (Hariata).

“I want them to trust me too, to know that I will always be there for them and they can ask me for anything” (Wiki).

“I think I will try and bring these ones up, I don’t know doing something that not just benefits me but the kids and the whaanau. I think kapa haka is the only way, Yeh, cos I want to take these kids to oh Southern Cross where they can keep using their Te reo” (Tama).

“I mean my family is in this awesome space at the moment and I feel really bad about feeling good... I want my husband to be a Project Manager; our family is moving forward and fulfilling its potential. I’ve decided that my son was going to Montessori earlier in the year, but now I am very sure he is definitely going to the Whaanau unit which is a huge shift for me. Maaori is becoming more integrated into our lives. He is even preferring ... he loves those Peter Gossage books. I know I don’t have to take him to the park or the millions of Parks in the Hutt anymore. It took me three years to realise you don’t have to take your kids everywhere” (Aroha).

Te Whare Tapa Whaa (TWTW) model

Despite this model being popular throughout the country in different settings, it did not appear to make a significantly radical difference for these parents. Rangi was the only one able to extend upon her conversation between interviews in a meaningful way.

“ Um, like I’ve heard of Te whare tapa whaa before you brought it in, but I didn’t really know, but this time it is really helping because I could implement that into the program that I am doing as well. “I had started at the gym and but I got sick, and it did help bring my blood levels down and stuff, as for fizzies and v’s, I’ve had about half a bottle of V since I last saw you. I haven’t cut down on the takeaways fully; it’s cut down and improved probably because of my Diabetes and probably because my priorities have changed. I went to Alcoholics Anonymous because I knew I was mentally and physically and emotional sick and I was also spiritually sick. So I had to find my own concept of Io Matua. Who we are and how strong we are, not just more physically but more mentally and as a whaanau. What stands out for me the most is um, how happy our whaanau has become” (Rangi).

Maaori identity

Much has been said about ethnicity, whakapapa, blood quantum, and relationships to people and places. The thrust of this thesis is about IY, ethnicity, parenting and in turn, how are the parents enriching their childrens' world. The role of a Maaori parent, descent and cultural practices can further assist self and whaanau (Moeke-Pickering, 1996). Thus, creating an environment where Maaori wellbeing is fostered is paramount, no matter the IY venue, or group construction, or providing IY on a marae. The notion of being a parent was most meaningful for the majority. This finding was contrary, as it has been an assumption that IY on a Marae can be advantageous for all Maaori and whaanau identity.

“Well as a Maaori, well I think that um at the program there were a few Maaoris there’s really no difference like whether I’m a Maaori, whether, I’m a Paakeha or I’m a Samoan or an Islander. I think we all work together as one, and we do the same, like there’s no difference. Yeh, we still feel the same. struggles, yeh my Maaori tikanga is still strong, but I can’t like, I can’t say in this program, there’s quite a few races there so in this program I don’t see myself sticking out as a Maaori. I see myself the same as everyone around me. But, still in the back of my mind, my Maaori tikanga is always there. Yeh, I am strong in who I am, it’s just in this program we are all one, same same” (Hariata).

“... the IY program is cross culturally neutral, yeh and I guess it has too ... not really, all culturally neutral. When I say culturally neutral I mean it’s also Inclusive, yeh, that’s it, rather than absolutely” (Aroha).

Yeh, it would be a better venue at a marae and that’s because I’m Maaori, i would feel more relaxed or something, but anywhere would be good as long as it’s not so far from home” (Wiki).

“No I don’t think going to a Marae would matter, as we are all human and we all go through the same stuff. Yeh, we are all Mums and Dads that’s what I think” (Tania).

Parenting

Some of the themes that emerged from the post interviews included factors that aided parenting, such as better communication and relationships. One gem shared

by Hariata, was about the way, that they as parents meet their children developmentally where they are at was significant. This shift in communication hinted at increased trust, relatedness and the unsaid. Further, utilising body language demonstrated her attention to parenting, emotional regulation and relatedness. This suggests that the household has become calmer, more loving and accepting than before. Furthermore, virtues like unconditional love, acknowledging stress, ignoring and self care were discussed.

“Um, we’ve learnt to um communicate with our kids, yeh um even though it’s a kids way of communicating it’s still like the same. This program helped us to understand what they’re saying. Even though it’s not words that are coming out of their mouth. It’s either frustration or just a look on their faces” (Hariata).

“It’s so unconditional and I think that has brought me closer to our eldest girl, cos um cos the connection of these two Mokopuna are great, you know the feeling the love from the Moko before feeling the love for the children. I accept her for who she is and how she is and her behaviour – I close my mouth, cos I know they are her children and I know I can’t hurt her feelings” (Rangi).

“Oh I think life altogether is more enjoyable now, now that we’ve actually picked up some skills for the IY program. We have less stress, we do less screaming, and our faces are less red” (Hariata).

“I’m, I’m less stressed (shared laughter), yeh I’m less stressed and I’m hardly angry. I used to always be angry because, because my son, don’t listen to what I say. Little simple things makes you really frustrating. But now, most of us in my whole house is less stressed. Because Tu (son), the little one he used to do things like that made us really really made us angry, But we we approached him in a different way – the courses way. I’ve tried to ignore on Mum, because we always argue. Cos she bickers with me and I can just block her out, and just let her bicker by herself. She doesn’t really bicker anymore, she’s probably noticed that I’m not really listening to her. But other than that, there has been some things that I’ve done to help is going to Housing NZ to look for a home, it’s amazing how confident I am to do it on my own. Cos I used to be really really shy and not say anything, and but now I feel

like a real Mum, I feel like a real Mother, I've got to put myself out there before, I'd never do that. I'm going to go on a Truck driver course next year" (Wiki).

"I am enjoying pulling back, so I am not concerned with being super organised anymore, not because things are coming naturally because I am not fighting to have a busy life – that's it. It's not fighting to keep busy but fighting to not have to yeh, fighting have, I am not trying to run myself exhausted anymore, so I have a blank mind at the end of the day, and I am good at saying no" (Aroha).

8.2 Personal Ora

Personal health is everyone's business and can be achieved successfully with identified aspirations and experiences. These parents have acknowledged some positive changes since the start of the program in lifestyle choices, healthier food, and more exercise and gym. Both Aroha and Rangi have provided some evidence in these changes. In particular, Rangi emphasized her raised engagement in spirituality and extending boundaries. While Hariata talked about improved confidence and Aroha reduced her smoking.

Parenting Experience

Some of the parenting experiences developed over the program is demonstrated on less negative behaviours such as yelling, threats and smacking being reported. Thus, there is an increase on patience. Unfortunately, there is no evidence of the increased smiles, hugs, and less put downs observed in the groups. Indeed, all of these factors can add to parenting experiences that can indicate success.

"I've got more patience now" (Wiki).

"I'mm not yelling or threatening them because in the past" (Rangi).

"Yeh, I don't smack my son as much as I used to..." (Tama).

8.3 Aspirations

Aspirations can be expressed in many different ways. Such as personal goals, sport, education, work/career, kapa haka.

I will probably be a Social worker; hum hopefully I'm not 60 by then. ... I will be super Mum by then, but also a better person. In five years time, hopefully I will be playing touch, um probably for the Masters. Oh I will have a better relationship with my whaanau, way better, what do you call it, a stronger relationship and probably more communication" (Rangi).

"Yes, cos next year I'm starting the truck licence course, I was supposed to start this the beginning of this year, but I probably couldn't manage everything this year, cos my son was so naughty I couldn't manage him, it's hard to explain. I think I can feel more better going to do my course, cos I trust that he will be a good boy. It was the only downfall, because he was always naughty and nobody wanted him, nobody wanted to look after him, my Mum didn't want to look after him, she didn't mind looking after him if he was asleep. You know kids eventually wake up" (Wiki).

"I think it's better to get into sports, league. So it just goes on, lots of balancing aye. I want to join the Fire Brigade. It's something where I can be physically challenged as well as mentally. Yeh, good adrenaline! Too, what would have been gang mode is now safety and prevention, it's pretty cool, aye. I could have served the force, I don't know what it was, I didn't want to be look at as a 'Pig' as everyone that was around me was into the drug scene" (Tama).

IY Experiences

Overall, more positive behaviours were reported and less negative behaviours were observed through IY experiences. These parents were reflective about their IY journey. Therefore, successful IY topics and ingredients like play and ignoring were signposted with humour and excitement. In fact, Wiki used ignoring with her Mum.

"I think it is praise, is the one that works more so for um, and it helps me not just with my children but the children I work with. I find that they listen more, and they enjoy more, of the program when I praise them with the stuff they are

doing. Um, whether it's just the colours they're using or just the drawing they're doing or a word they say, just real simple stuff yeah. This is the stuff that makes a difference though" (Rangi).

Like pretty much the whole program is actually enjoyable. Just hearing about it and knowing that there are people like you to support people like me. It's Actually the only program I've ever heard off, that actually supports Mothers and Fathers and their little ones. Like it's actually um, yeh, I like it, I like this program" (Hariata).

Like before I could not ignore my son when he is playing up and having a tantrum, but now I can do a lot of self control. I've got to the point I just, basically I don't even hear him. Yeh, it's a good technique, the ignoring, yeh, yeh that's right – the ignoring thing. We actually do family things now, instead of me being hung over, we actually go places. I used to take him to the park, but now we go to way more places than the park now" (Wiki).

"Yeh, cos it really worked, through this course, he'd (son) probably be always getting smacked for ... Um, he listens, it's just the way that they, we know, we know all of that, but we just don't know how to do it. I've got more patience, but now I don't really need patience because my son really really listens. He nearly listens all of the time. He's really positive now, he does, he's much happier, like he um, he um expresses his happiness. He didn't used to do that, he talks a lot about, about how he's feeling and just all the things he never ever talked about. I didn't think it could be so easy. I didn't know there was a different way. Yeh, yeh my Mother in law, she reckons that you're gone, into a good boy now, you know because they call him, hon. They say why are you being a good boy? And I told her that I was doing this course and she said it has really worked as he's really changed a lot. He was a good boy but there were bits of his behaviour that was really bad. No I used to hit him, that's how I used to manage it. I didn't know what else to do. He doesn't have a foul mouth anymore. He um doesn't run rings around everybody and when it comes to eating he'll stay at the table and eat until he's finished then he'll go and he's really clean now and washes his hands before eating. Whereas, before I used

to have to tell him to do these things and tell him over and over and then actually force him and stress” (Wiki).

“He cleans his room and picks up the rubbish and he listens sometimes. I was using, if you do this, and then you will get...A lot of ignoring, myself distraction and focus on these ones and wait until he’s finished and then he will come back and play. It’s a lot about distraction and redirection. I don’t smack my son as much as I used to, awesome. Because they say if you smack them or give them attention for negative behaviour they’re gonna keep on doing it because you’re gonna keep giving attention for their bad behaviour. We’ve got a sticker chart in the room; we’ve just started him on it” (Tama).

CHAPTER NINE:

Due to the design being mixed-method and much has been said about the qualitative data, now it is timely to revisit and discuss the quantitative data.

9.1 Children's Pre and Post Screens

Below outlines the pre and post measurement screens completed by the parents for their children (see Table 3 and Figure 2). The age range of the children represented is within the defined age range of the Pre- BASIC program, except for Hariata's son. No child was identified as having challenging behaviours or a diagnosis of CD, ODD, ADHD, or similar conditions.

Table 3: Children's Measurement Screens Scores

PARENT	CHILD's AGE	Eyeberg Pre Intensity (I) (T score)	Eyeberg Post Intensity (I) (T score)	Eyeberg Pre Problem (P) (T score)	Eyeberg Post Problem (P) (T score)	Social Competence Scale (SCS) Pre	Social Competence Scale (SCS) Post
A - Tama	3 year old son	67	55	68	67	23	26
B - Tania	3 year old son	68	71	76	75	15	32
C - Wiki	4 year old son	64	45	60	49	16	22
D - Hariata	1 year old son too young to do screens						
E - Rangī	3 year old daughter	56	45	58	41	24	36
F - Aroha	3 year old son	47	34	49	41	30	35

KEY:
A,B,C,D,E,F = Participants
I = Intensity (T score)
P=Problem (T score)
SCS= Social Competence Scale

Figure 2: Children's Pre and Post Measurement Scores

Participant A – Tama's son

The ECBI Pre Intensity (I) T score was above the threshold of 60 and did reduce below 60 in the post screen. Improved behaviours in compliance with rules and fighting with others, due to Dad's increased attention, rules and polished routines during the program. The Pre Problem (P) T score was also above 60 and the post score was reduced by 1. This highlights improved behaviour in getting ready for bed. Additional support with chores, parenting roles and emotional regulation could be advantageous. The SCS scores showed both pre and post scores were within the normal range, with an increase in score by 1. This improvement was due to Tama's son being more able to give and receive suggestions without being bossy, and can listen to others points of view. Yet, his son's pro-social ability to control his temper a little when there is a disagreement had remained the same. His son's thinking perception before acting had shifted. These two findings suggest that some focussed attention on these topics may help.

Participant B – Tania's son

According to the ECBI, all T-scores were above the threshold of 60 for Tania's son. An increase in Post Intensity (I) and reduction in Post (P) T- scores by 1 were noted. His inability to emotionally regulate was high in both screens. Verbal and physical fights with his peers worsened. Also his preparation for meals and getting dressed

routines deteriorated. Meanwhile, the post (P) -T scores identified most statements as a problem for Tania, except for entertaining himself. According to the SCS pre score which was within the normal borderline range, and the post score had improved to a normal range. This indicated a significant improvement in his sensitivity to others. Overall, his scores show that with additional support such as the Hippy parenting program, reconnecting with childcare may help his independence, emotional regulation and socialisation while being mindful of his family and home context.

Participant C – Wiki’s son

According to the ECBI, both Pre (I) and (P) T-scores were on or above the threshold of 60 for Wiki’s son. Areas of concern initially included sassing adults, whining, hitting parents, yelling and screaming and destroying toys and other objects. Yet, these were also most improved. Meal routines, emotional regulation and hitting parents continued to be an issue. His initial SCS score was borderline and then improved to normal range, due to his improved sense of self, and social skills. Mum had shared a lot about his improved listening, calmness and pleasure to be with experienced by the family.

Participant D – Hariata’s son

Hariata’s son was only one year old during the IY program and was too young to do the screens.

Participant E – Rangī’s daughter

According to the ECBI, all T-scores were below the threshold of 60 for Rangī’s daughter and showed some improvement in getting dressed, bed routines; chores and temper tantrums. Whining remained a problem between the scores, and may suggest her temperament or personality. Both of the SCS scores were within the normal range, with a marked improvement in social and emotional skills.

Participant F – Aroha’s son

According to the ECBI, all T-scores were below the threshold of 60 for Aroha’s son. Scores showed some improvement in dawdling, eating and obeying house rules. Whilst, his SCS scores were normal in both screens, with a noticeable increase was observed in his ability to calm down and socialise with others.

Interestingly, it was the Auckland participants whose children's scores were above the T-60 threshold in both or either of the Intensity (I) and Problem (P) scales. Does this mean that living in Auckland city is more stressful or problematic? Or are these three families not as independent and resourceful as the two Wellington parents? Another interesting observation from this section is the dominance of sons than daughters in this small sample.

9.2 Participant Attendance

Attendance was recorded and demonstrates a high attendance (see Table 4). Some of the interesting dynamics that affected attendance was Tama, would often change day groups to suit his parole conditions. He participated fully and attended all sessions at both venues. Wiki also had full attendance. Tania missed 3 sessions due to family stress. Meanwhile, Hariata, Rangi and Aroha missed one session each due to illness, either themselves or their children. IY protocol has confirmed that participants who attend 12 sessions or more 'got the program' in regards to efficacy and fidelity (Ministry of Education, 2012). Certificates and prizes were presented to those at the final session or celebration at both venues.

"I attempted to come but had breakfast got sore puku and went home"
(Tania).

"Last week I did not attend, because my daughter had an asthma attack Wednesday nite therefore spending a night in Middlemore hospital. Sorry!"
(Hariata).

Table 4: *Participant Attendance*

SESSION	A	B	C	D	E	F
1	Y	Y	Y	Y	Y	Y
2	Y	Y	Y	Y	Y	Y
3	Y	Y	Y	Y	Y	Y
4	Y	Y	Y	Y	Y	Y
5	Y	Y	Y	Y	Y	Y
6	Y	N	Y	Y	Y	N
7	Y	Y	Y	Y	Y	Y
8	Y	Y	Y	Y	Y	Y
9	Y	Y	Y	Y	Y	Y
10	Y	N	Y	N	Y	Y
11	Y	Y	Y	Y	Y	Y
12	Y	Y	Y	Y	N	Y
13	Y	Y	Y	Y	Y	Y
14	Y	N	Y	Y	Y	Y
TOTAL	14	11	14	13	13	13

KEY:
 Y= Yes (attended)
 N= No (did not attend)

As illustrated attendance is a key component to participation and satisfaction. Thus, significant comments of weekly sessions are also noteworthy. Surprisingly, no comments were noted for sessions 4, 6 and 12

9.3 IY Parent Program Satisfaction Questionnaire

A. The Overall Program

Figure 3 shows section A of the IY Parent Program Satisfaction Questionnaire Basic Parent Program 1-4 data. This graph shows the parents honest response once the program had finished. The overall program was felt greatly improved. Confidence for the future and approach was appreciated. Meanwhile, the rest of the experiences were rated improved and greatly improved. Tania had recorded the improved scores; and this was a reflection of where she was at during the program, given her environmental stresses.

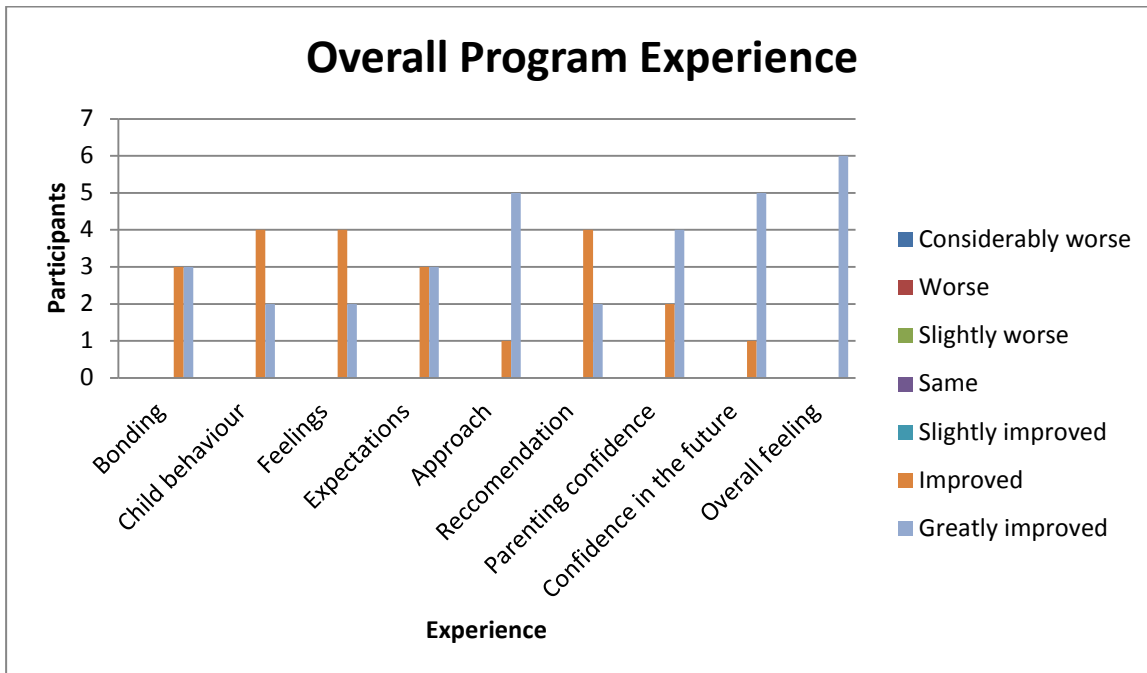


Figure 3: The Overall Program

B Teaching Format Usefulness

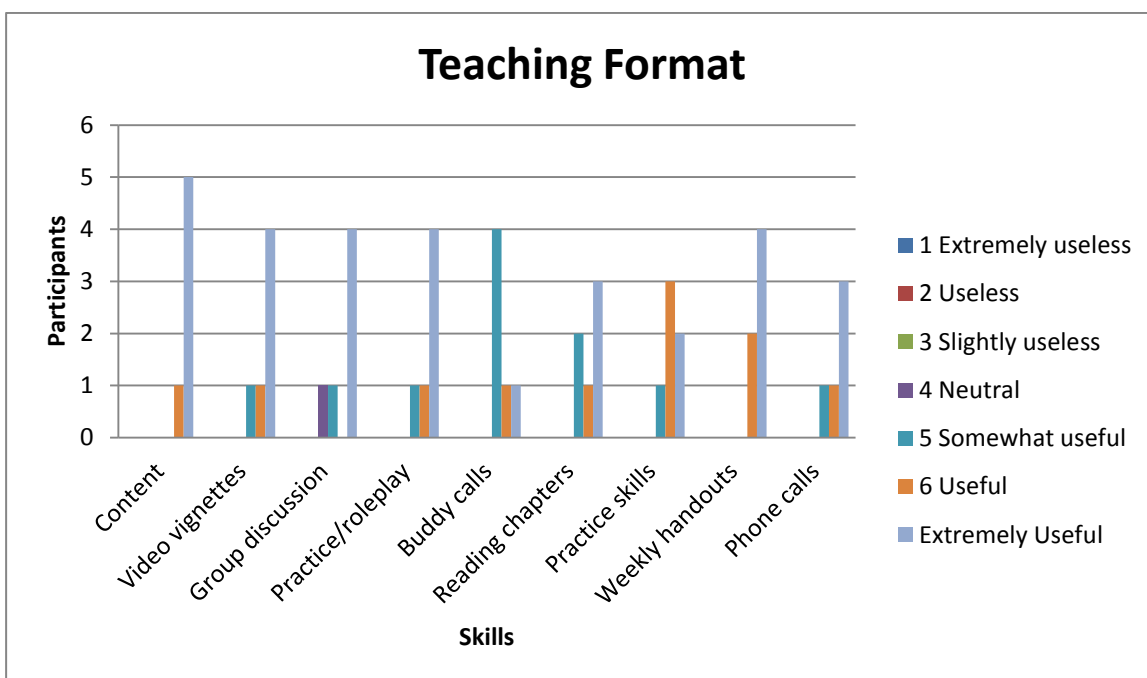


Figure 4: Teaching Format Usefulness

Figure 4 data demonstrated how useful each of the teaching components was for each parent. The range of satisfaction was from neutral to extremely useful. Key

findings were that Aroha found group discussions neutral this is reinforced by her comment in 9.5. Overall the content of information extremely useful, most found the demonstration of parenting skills through video vignettes; group discussion of parenting skills; use of practice role play and weekly hand outs were extremely useful. Buddy calls were somewhat useful due to the high use of cell phones, cost, and lack of land line phones. However, creative and alternative options were explored, such as meeting up, before or after IY group, at a library, park or cafe. Alternatively, the use of email and facebook was used. Reading chapters was useful for some parents, however one did not enjoy reading, or would read the chapters while in transit to group. The weekly handouts were valued due to the flexibility of reading it again in their own leisure and a tangible resource for the future. Role-play was not enjoyed by everyone. Sometimes the 'reality' of the role plays was challenging. Some clarity and scaffolding was required to ensure topics were understood and discussed. Phone calls from the facilitators were supportive reminders, and a forum to acknowledge home experiments attempted.

9.4 Weekly Evaluation

C. Specific Parenting Techniques -usefulness

From Figure 5 some interesting trends are indicated in the IY Parent program satisfaction questionnaire. This graph shows some visual trends in teaching format, useful skills and personal satisfaction. In conjunction, some of the weekly evaluation comments are used to provide some insight into processing and integrating topics if at all.

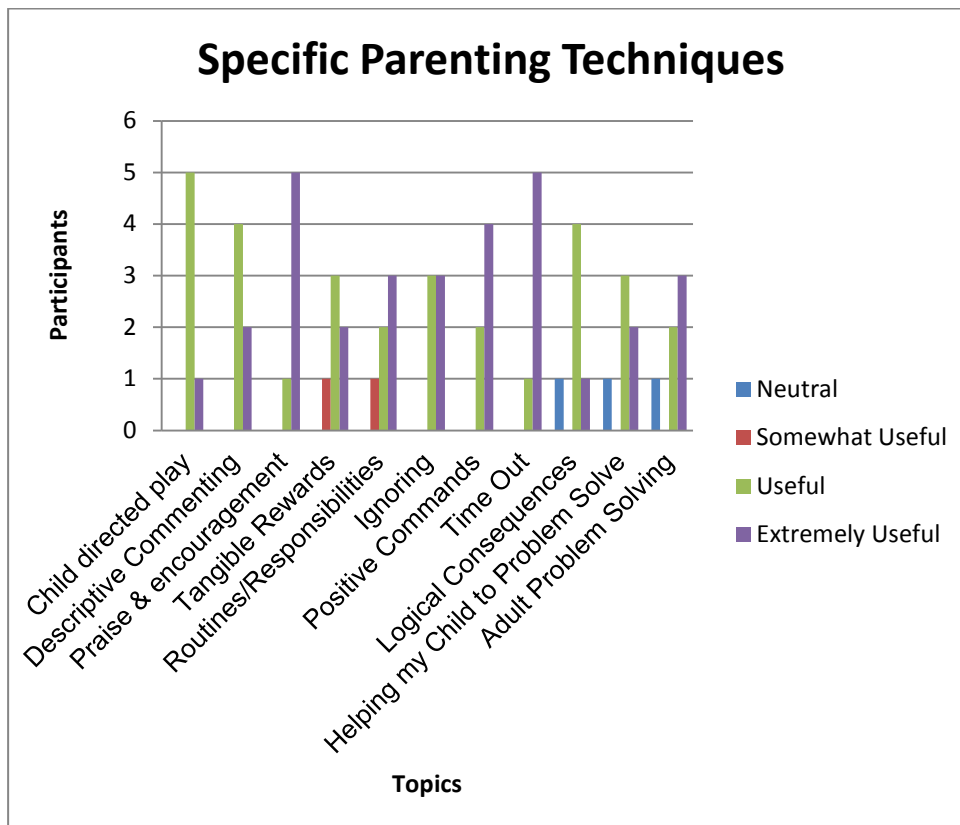


Figure 5: IY Specific Parenting Techniques

Child directed play was useful and extremely useful. Key comments from the participants reflect the enjoyment of meeting, connecting and sharing. Little comment about the space to talk about child directed play was noted.

“Me being me, I would never think to have come to Incredible Years. But since being here this morning has really changed my mind and got to take home the knowledge that I need to proceed with my family” (Tama).

“I learnt more by others in the class experience it was awesome to meet everyone and to listen about being a parent” (Hariata).

Descriptive commenting was useful for four participants and extremely useful for two. The skill of being a commentator and lavishing language while interacting with their children was practised. Again, no evidence in comments reflects this skill, rather the benefit of attendance and socialisation was recorded.

"I'm glad I came" (Wiki).

"Good class and good seeing new faces" (Rangi).

Praise and encouragement was extremely useful for five participants and useful for one. Comments hint at the practice and sharing of using positive affirmations with encouraging statements.

"This session was especially helpful: To approach skills that can be used on a wide range of ages" (Aroha).

"Good day" (Tania).

"I enjoy being here, some things I know and others I'm learning" (Wiki).

"Very good to see and hear new voices good day" (Hariata).

A mixed result for tangible rewards was noted while no comments were recorded. This may be due to the innate/automatic behaviour that this skill is for some, and yet a new skill for another. Roles and responsibilities results were also mixed. Again, comments reflect more of the enjoyment and cohesiveness of the group and personal values and practices.

"Good day, and good communication throughout the group" (Tania).

"From an early age in my children's life & have already set routines" (Rangi).

"Very good work and listening to others' realities stories is a good learning"
(Tama).

Ignoring was both useful and extremely useful for three parents each.

"Fantastic parenting skills" (Aroha).

"I understand most of what's been written and said in the video tapes"
(Hariata).

“Awesome day even with a small group we still managed to learn what we needed to achieve at home” (Tania).

“The video tape explained ignoring very well” (Rangi).

“Good ignoring tactics today” (Tama).

Positive commands showed it was useful for two parents and extremely useful for four parents.

“Best day ever got more facts from other parents which was very good. Awesome whanau ...FSP...” (Tama).

Time out was useful for one parent and extremely useful for the other five.

“I enjoyed this lesson. Thank you” (Rangi).

“Good tactics to ignoreing with the time out sessions” (Tama).

Logical consequences session was neutral for one, useful for four and extremely useful for one parent. This range may reflect the diversity of individuality and experiences.

“Awesome day, cool role plays and useing the tools to set a better living and lifestyles sharpening b.11.v.” (Tama).

Helping my child to problem solve was neutral for one, useful for three and extremely useful for two parents. Again this may show diversity and individuality of experiences and there are no comments to substantiate this. Adult problem solving was neutral for one, useful for two and extremely useful for three parents.

“Was awesome parenting course I learnt so much thankyou Tracey-Ann, Fia, Loma I really appreciated your time” (Wiki).

“I enjoyed this programme, thank you” (Rangi).

The commentary adds to the scores collated in the graph, an interesting observation is the neutral responses recorded. Aroha reported two neutral responses, in logical consequences and helping children learn. While, Rangi reported one neutral score in adult problem solving, both of these Mothers have innate beliefs and practices that do not consider these topics a priority. Time out and Descriptive commenting was extremely useful overall. One could argue that due to the New Zealand anti-smacking law and searching for positive strategies coping with naughty behaviour, much was discussed, debated and experimented. Descriptive commenting is a term used to lavish or flood language especially when getting children ready for school emotionally, academically and socially. Also the realisation that parents are coaches and provide physical and emotional scaffolding amidst their other duties of care was a new and enjoyable concept for the participants. Finally, child directed play was found to be useful. Discussion about labelling skills to play was novel for some, yet automatic for others. The challenge was for consistent play or special time i.e. finding up to 10 -15 minutes per day to play. These weekly session comments provide a link into the end of program satisfaction questionnaire.

9.5 Group Leader Evaluations

D Evaluation of Parent Group Leaders

This section asked parents to express their opinions about the group leaders, using a 7 rating Likert scale ranging from very poor to excellent. Overall, the range for all five facilitators was between above average to excellent (see Figure 6 and 7). There were no comments to indicate if identity, relatedness or location was a factor to parental responses.

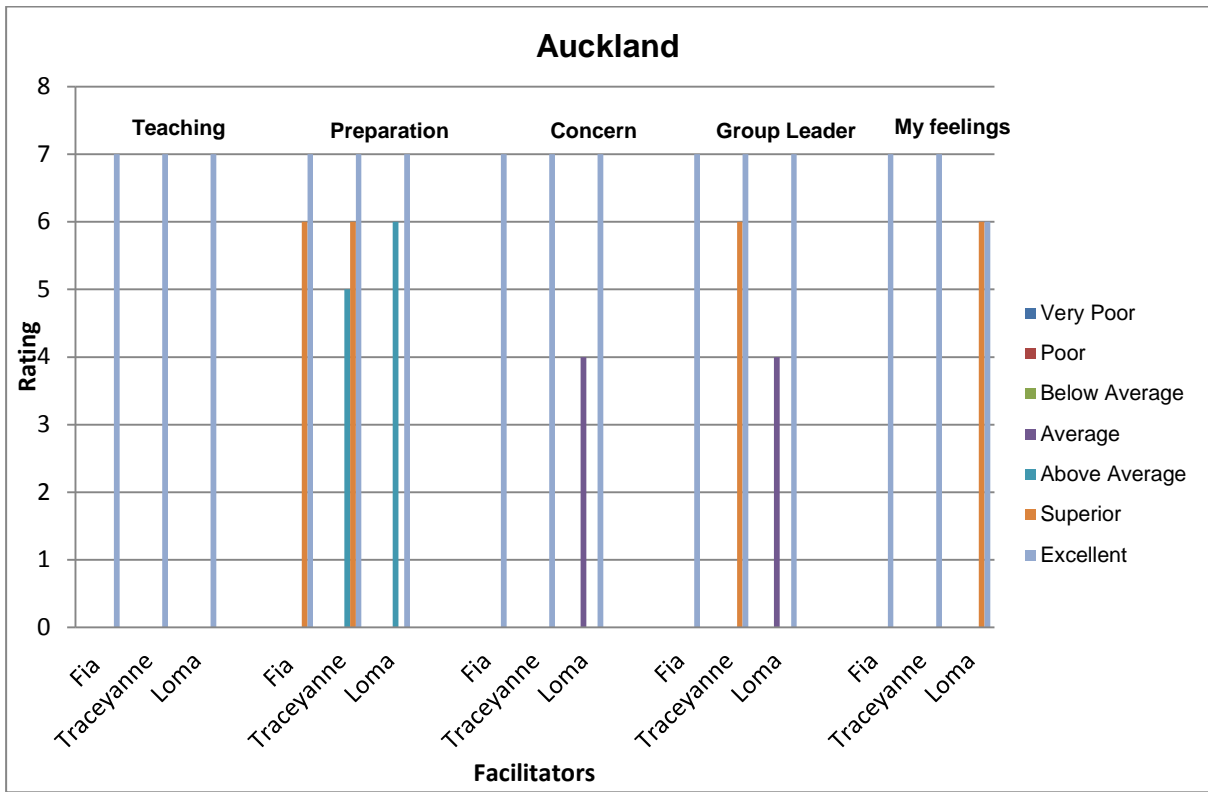


Figure 6: Evaluation of Auckland Parent Group Leaders

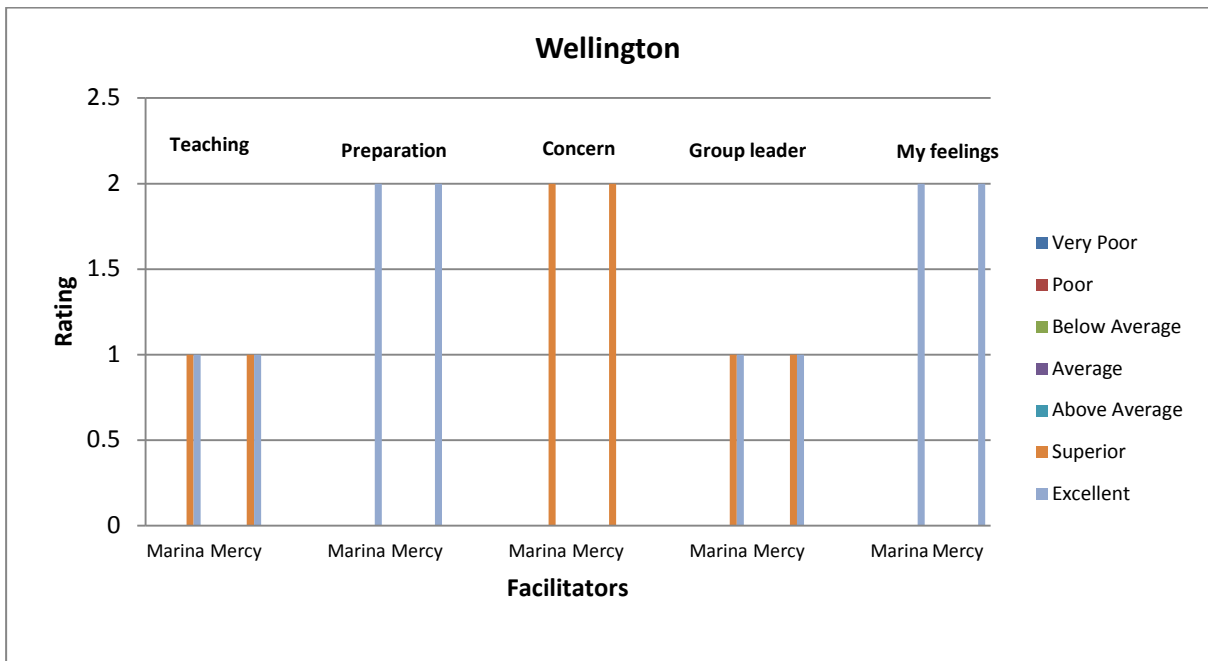


Figure 7: Evaluation of Wellington Parent Group Leaders

E Overall Program Evaluation

This questionnaire gave participants an opportunity to expressed what they liked, did not like and offer suggestions that may improve the IY program.

“I would love to recommend this programme to all new mothers & fathers to pass on the good knowledge that is provided by Incredible Years and that it was very good to work with Loma as another good father figure that I would love to be ...Thank you for your awesome helpfull tools ..” (Tama).

The most helpful parts of the program were the group discussions, community and stories shared.

“Praising, ignoring and paying full attention to my son” (Hariata).

“Group discussions” (Rangi).

“Group discussions, role plays, video” (Wiki).

“The stories from different backgrounds” (Tania).

“Communal group discussions re: problem solving onsite with our kids” (Tama).

“All of it” (Aroha).

The most liked aspects about the program were learning and sharing.

“Learning all these easy ways. I needed to know on how to discipline my son in a easier way and be effective” (Wiki).

“Knowing I’m not alone” (Rangi).

“Awesome tutors there were very helpfull and understanding. Loma was awesome as well thanking him so much for our lunches and participating” (Tama).

“Sharing each others challenges” (Tania).

“Positive discipline and bullet point discussions re: pros/cons” (Aroha).

“Praising and sharing similar stories” (Hariata).

The least liked aspects about the program were overall nothing, one comment about group dynamics.

“Nil” (Tania).

“Loved everything” (Wiki).

“The continuous chatter about trivial things and gossips used up ALOT of time (not Mercy’s and Marina’s fault)” (Aroha).

“None really” (Rangi).

Comments on how the program could be improved to help them more were varied.

“Let me do it again ...LOL I enjoyed it.” Tama

“Stay the same” (Rangi).

“It was awesome as it is” (Wiki).

“Felt there needs to be a section i.e. separated parents, half of us are separated parents” (Aroha).

Additional support for children and parents accessed during the program was Aroha’s son who received counselling. Both Rangi and Aroha commented on additional individual and group therapy.

“Not yet?” (Rangi).

“Yes please to refresh my memory” (Aroha).

In sum, much personal satisfaction was expressed. Specific comments about attendance, the overall program, teaching format usefulness, specific parenting techniques usefulness, evaluation of parent group leaders and overall program evaluation endorse this view.

CHAPTER TEN: CONCLUSION

10:1 DISCUSSION

Some of the discussion, findings, limitations and implications of this study are outlined below. IY is a pertinent area for inquiry, as Maaori parents are charged with the most important responsibility of raising our next generation of leaders. The IY program has specific features that may account for the positive interactions between parent and child as seen in this study.

Program Structure and Order of Topics

Program structure and order of topics are sequential; therefore there is flexibility in time, language and tailoring. Starting with a karakia, mihi, waiata, whakawhanaaungatanga dependent upon the group leader and group consensus was encouraged. The ability of being able to use other languages like Maaori, Samoan and Tongan to reinforce concepts was helpful. Especially in explaining difficult concepts or topic of the day, kai, and closing the group in karakia. While some parents did not enjoy the 'Americanism' and 'jargon', in the content, all did enjoy the tailoring, or transferring the concepts from America to their homes and whaanau raised awareness and participation.

Effective Behaviour Modification Strategies

Utilising the IY pyramid and reinforcing these strategies can work best when a strong positive parent-child relationship exists. The freedom of being able to use te reo, tikanga, interspersed with content was valued. Additional use of positive mana, Maaori enhancing stories, language, metaphors and world views can assist with identity (individual, parent and community) too. Furthermore, positive reinforcements like stickers, lollies, poi brooches, proverb cards, song sheets and resources assisted Maaori identity.

Coping Model and Personal Skills

IY encourages parents to experiment and practice new skills and topics, while parents use positive statements, to reframe negative thoughts to coping thoughts and strategies. For example, "I can stay calm, he will stop crying soon." Opportunities for explaining Maaori values and virtues and role modelling were maximised through new words and concepts via the topic of the day was explored. Due to the social

nature of these groups, parents were able to share holistic coping and personal skills that keep their identities safe and valued. I.e. eat well, exercise, make time to visit whaanau. Attempts at improving communication, problem solving skills and staying calm would often bring a lengthy home activity discussion. The participants preferred face to face and verbal communication. Once parents realised that, only they, themselves control their own thoughts, feelings and behaviours, then they had a choice to decide what to do next.

Variety of Learning Techniques

The ability of weaving two or more cultures into IY content meant much consideration for language; protocols, world views, learning styles, technology, frameworks and IY fidelity. Especially, when aligning group leader input, group discussion, vignettes, role play, home activities and the length of time in the group to make changes. The vignettes were not always enjoyed as there was no Maaori representation or similar situations these parents could relate to. In fact, they thought the children on the vignettes were too well behaved and not as naughty as their kids.

Group Leader Input

Group leaders are often creative in managing their dualities or bodies of knowledge. Their ability to respond in different situations of working 1:1, small group and large group, sharing, supporting, leading and evaluating the process was dynamic. In fact these skills can take time to master. Parents were encouraged to ask questions, share their world views as a way of engaging in time and space whether in English or Maaori or other.

Rehearsal and Feedback

Role play for many was initially anxiety provoking, when considered from probable/actual scenarios. However, the benefit to 'pretend' and possibly experience a situation from their child's perspective could be insightful. Their own emotional and physical literacy improved. Often small group role plays worked better than one large role play in the centre of the room. Perhaps, there is less whakamaa if not so many eyes are on you in a role play. The opportunity to try again, practice again or do the scenario different was appreciated.

Home Activities and Follow up

Each weekly topic had notes and assignments. Some parents were more diligent than others. Typing up their class notes from the week before, tailored their material to them and validated their contributions. Mid-week calls encouraged parents to experiment with their weekly goal or activity of the week. If a parent started to have positive experiences with their children and the skills, the more practice and creativity would arise. Those parents and children, who appeared to flourish the most, were the families that invested time and energy together.

Community

The IY venue location was important, more for convenience rather than a marae for these parents. Overall, it appeared that their community awareness and participation grew larger during the course of the program. Some of this was due to parents striving for meaningful occupations, hobbies or work opportunities for themselves. Meanwhile, for their children access to local resources increased, one child had their own library card, another goes swimming regularly, another starts at kohanga, kura etc.

10.2 Findings

The encouraging results suggest significant short term intervention effects, where decreased negative behaviours at school and home were reported. There was some improvement of positive parenting in confidence and identity. The findings of this study confirm that IY was an effective parenting program for these urban Maaori parents who have a sense of self and whaanau. Their gained outcomes related in minor ways to culture and in major ways to personal aspirations. These families had no children with identified or diagnosed challenging behaviours at the time of attending IY, which is a criteria that IY was designed to meet. IY drew on a 'strong identity' and social engagement process that allowed strong peer positive role modelling that provided a safe place to experiment, expand confidence and skills within their home. This sense of strong self identity is belied by the fact that all participants were involved with agencies for additional support and draws on strong peer modelling. Furthermore, IY affirmed these parents as the experts within their whaanau. As they hold positions of self authority and lived experiences. Hence, communication and sociability was noted. Themes like Maaori identity, whaanau construction and parental aspirations were raised. The children's' measurement scores demonstrated that during the programme the quality of relatedness between

parent and child improved. The intersection of IY and Maaori are at an exciting cross road. Therefore, more research and development is required to ensure fidelity, and innovation is ongoing. This work may be forwarded by addressing some of the limitations and implications listed below.

10.3 Limitations

The main limitations in this study highlight learnt gems that may polish and scaffold future research. These gems include, familiarity, imposition of own bias and emerging researcher skills, costing, sample size and communication.

Personally and professionally, I have a broad and biased knowledge of the Incredible Years parenting programmes. This over-familiarity made filtering important information of theoretical concepts, argument, evidence and roles difficult. As an emerging researcher there were many challenges. Firstly, the research question was too broad for the scope of a Masters thesis. Secondly, while Te Whare Tapa Whaa model is a good theoretical framework, the data was unconvincing and suggests the need to scratch below the surface. There were little changes noted in this model, this may be due to the participants' lack of understanding and relevance of this model, and or the interviewers' explanations or assumptions. However, exploring all four domains in meaning, relevance and parenting are valuable and complex. Piloting the pre and post questionnaires and study question before intervention may have revealed my bias or this complex consideration earlier. Whilst analysing the emerging themes from the data they fitted better into thematic analysis rather than grounded theory which was original approach chosen. Both interviewers' professional backgrounds initially made the pre interview conversations therapeutic rather than impartial. This practice shaped these interviews, and occasionally did not allow the participants to say more about their personal context. Cultural tailoring was not overtly measured as intended, while a lot of consideration to te reo and tikanga is woven, more explicit evidence and testing for these moderations could be useful in the future. There is no post intervention data collection included due to time constraints which would be interesting to explore further.

Thirdly, self funding the associated costs for this project was higher than anticipated. However, ensuring minimal costs of travel and koha were used, provided

opportunities of creativity and time constraints. Yet, these factors in turn affected the sample size in recruitment, and eligibility. Fourthly, the impact of funding and time constraints upon communication, with participants, supervisors and limited engagement with outside agencies is noteworthy. This study was unable to measure or weigh individual agency contribution in the whaanau aspirations and developed relationships affected. Finally, the scope of my argument does not extend to discussing the views of significant others, Kaumatua, Kuia, psychologists, psychiatrist, facilitators, and other experts who are part of the net that supports Maaori parents within or outside of IY.

Participants

Some of the interesting participant factors of change in personal circumstances, gender imbalance, small sample size and diverse iwi representation indicate that these findings cannot be generalised to the general population. However, these factors hint at the rich diversity within. For example, one single parent withdrew from the group and project due to giving birth. Another parent was unavailable for the post interview and did not complete the programme while working through depression. All participants did not have a significant other such as a spouse, parent or friend attend the IY programme with them. This may have been beneficial in providing additional support, opportunities of experimenting and implementing new and developed skills, consistency and collaboration. Yet, Tama and Rangī's life partners have attended IY prior to this group and study. Typically more Mums attend IY than Dads so having a gender balance did not occur at this time.

Children

Due to the time and resource constraints there were no independent child observations, ratings or educational assessments beyond the identified measurement screens carried out. Therefore, future child or children data inclusion may provide some rich information on family functioning and environmental outcomes as well as share their voices and views.

These limitations of personal and professional roles and participant representation can provide further areas for research. Additionally, the implications can provide the basis for future relevant work that can extend beyond where this thesis ends.

10.4 Implications for future research

The Incredible Years Parenting Series is a pertinent area for inquiry, and has been trialled in the United Kingdom, Canada and multicultural settings in the United States of America (Lees, 2003). Further, Maaori research that explores continuums of Maaori language, protocols and resources could be useful in ensuring IY tailoring fits for Maaori no matter their role, as facilitators, participants and whaanau. Parents are charged with the most important responsibility of raising our next generation of leaders. Facilitators strive to deliver bi-cultural world views. Researchers and funders are tasked to ensure efficacy. Therefore, not only can it take a village to raise a child, there is a lot to be said about training, learning, sharing, community development and future proofing for the next generations. Close attention to all of these multi-faceted worldviews is required to ensure that we continue to evaluate and evolve in a meaningful way that is responsive and tailored to meet the stakeholders.

As group leaders or researchers, noticing attendance, parent satisfaction, pre and post screens, evaluations and collaborative information is important. These key items can indicate engaged and or vulnerable parents, existing gaps, acknowledge cultural components that ensure a New Zealand dynamic. In the hope that connectivity, holism and community may be reflective in IY groups as in the general population. There are several implications for future research that go beyond methodology, clinical and cultural diversity.

In regards to methodology and design factors, consideration of larger sample size, gender balance, child behaviour and or diagnosis, representation of different professional voices, post interventions and additional quantitative research may address generalisation and contribute to strengths based studies. Further consideration to broader regional or agency inclusion and other cultural ethnicities representation may highlight similarities and differences in urban and rural settings. For example, intersecting research that includes partners and children's' voices, or investigating other indigenous and spiritual contexts may be useful. Or more specifically, the bicultural focus of Maaori, Pacifica and Asian communities as reflected in the Auckland demographics (Statistics NZ, 2012). These implications may hint at family roles, culture, diverse parenting practices, and other factors that could affect positive parenting (Lees, 2003).

This study supports the benefit of Maaori parents participating in IY. Furthermore, benefits can be gained from both the western parenting knowledge and the Maaori values and language. They are not mutually exclusive. Thus, weaving these two bodies of knowledge can be dependent upon the facilitators' skills. The narratives, positive outcomes and examples shared by the parents who attended are unique taonga for us to learn, reflect and find new and exciting adventures of promoting positive parenting, identity and whaanau ora to journey near and far.

Whaanau Ora – Maaori Ora

Kia whai kaha, whai mana painga ki ngaa kawenga oranga iwi ki tua o rangi

Whaanau inspired, enabled, resourced and in control of their own health

(Counties Manukau District Health Board, 2005)

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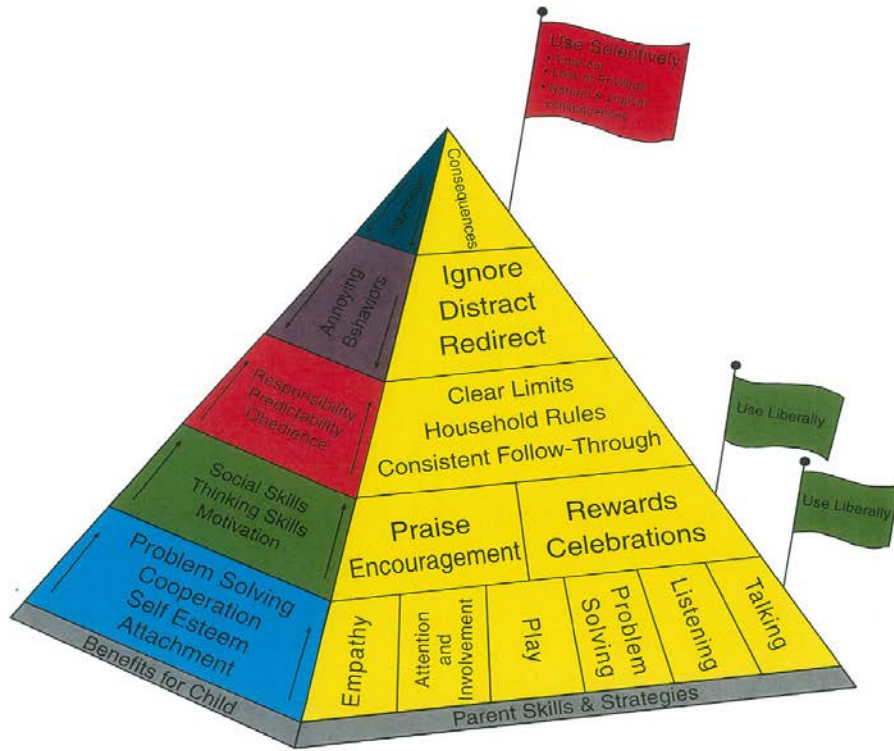
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Appendices

Appendix A: Parenting Pyramid



Parenting Pyramid

Appendix B: Te Whare Tapa Whaa Model



Appendix C: Information Sheet



MASSEY UNIVERSITY
COLLEGE OF HUMANITIES
AND SOCIAL SCIENCES
TE KURA PUKENGA TANGATA

Ngaa Tau Miharo: The Incredible Years

In what ways does the cultural responsiveness of the Incredible Years (IY) parenting programme intersect with the principles of the Whaanau Ora Initiative in increasing family wellbeing for Maaori?

INFORMATION SHEET

Teena koe,

Kei te mihi ki a koe. Ko Traceyanne Herewini taku ingoa; no Ngati Kahu ki Whangaroa, Ngaati Kahungunu, Rangitane, England, Ireland, Scotland, Scandinavia ngaa iwi.

My name is Traceyanne Herewini and I am proud descendant of the above affiliations. I am an ex-primary school teacher; current Mental Health worker and Incredible Years (IY) facilitator, as well as currently completing my Masters of Arts degree in Psychology. This research is being conducted through Massey University, School of Psychology (Auckland). My supervisors are Dr Natasha Tassell and Dr Lily George.

The role of parenting is one of the most challenging jobs one may face. While there are many culturally-based parenting programmes for Maaori, Western programmes like IY also offer useful tools for encouraging positive parenting. This research project seeks to achieve two key aims: firstly to use IY evaluations of invited participants to look at how Whaanau Ora can come together with the IY parenting programme. Secondly, by using this information we can add robust information to build future frameworks, planning and group delivery for current and future generations. This will be based on the principles of Whaanau Ora; a model of health that is useful from a Maaori perspective, in conjunction with IY evaluations. It is hoped that these developments will result in an improvement of Maaori participants and their whaanau to achieve maximum health and well-being (whaanau ora).

You are invited to participate in this project.

For this part of the project, I am interviewing 12 Maaori parents or whaanau who are attending an IY programme, in either Auckland or Wellington. Marina Pouesi, a collaborative interviewer will interview potential participants in Auckland and I will interview the Wellington participants, all who will be over the age of 18 years. You have been identified as a possible participant through either Marina or me. Your knowledge and participation will contribute to this project in significant ways, such as giving a voice to the parenting experiences shared for future mokopuna, hapuu, iwi and communities.

If you agree to participate, we will interview you at a place you feel comfortable in. There will be two interviews, with the first interview to establish whanaungatanga and give us a chance to get to know one another, and complete an interview before the IY group starts. The second interview will take place on completion of the programme. Each interview will take approximately 1 hour, although if you require longer, that can be arranged. You may have whaanau and or other support people there if you wish. A koha of a \$25 food or petrol voucher will be given in appreciation of your time, as well as a koha of kai for those present.

Te Kunenga
ki Pūrchuroa

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List of Social Supports

The lists are not exhaustive, further investigation for local marae, PHO, additional supports and research team details will be included on the working lists of social supports below:

AUCKLAND					
Contact	Postal Addresses:	Phone Numbers:	Contact	Postal Addresses:	Phone Numbers:
Wendy Ballard	25 Whitford Road Howick Auckland	(09) 535 7855	Strengthening Families		
Jennifer Carpenter	92 East Tamaki Drive Papatoetoe Auckland	0800 211 088	Turuki Health		
Carole Carr	39 B Abercrombie Street Howick Auckland	09) 537 2376	Raukura Hauora o Tainui		09 2638040
Anthony Croxford	1 C Counselling 4/166 Pakuranga Road Pakuranga	027 218 4520	Te Unga Waka Social Services	1 Clyde St, Epsom	09 5221419
Padraig Delaney	488 Great South Road Papatoetoe Auckland	(09) 444 2828	Whitiki Maurea - WDRB		
Robert Francesco	Pakuranga Counselling Centre 207 Ti Rakau Drive Pakuranga Manukau	(09) 576 4248	Papakura CYFs	49 Opaheke Rd, Papakura	
Pamela Glyn	Glyn Psychology Unit E Fencible Chambers Cnr Fencible Dr & Moore St Howick Manukau	(09) 535 2224	Papakura Support Counselling Centre	40 Opaheke Rd, Papakura	
Mary Harrison	16A Hamilton Road Papatoetoe Auckland	(09) 277 7250	Te Aho Tapu Trust	Massey Homestead, 351 Massey Rd, Mangere	09 275 5610
Ann-ita Harrison	Conifer Grove Takanini	(09) 297 7637	Barnados Parent Helpline		0800 4 Parent
Frances Lea O'Shea	St Johns Community Centre 120 Great South Road Papatoetoe Onehunga	(09) 828 0201	Healthline		0800 611116
Deborah Heays	798 Chapel Road Howick Auckland	(09) 535 6891	Youthline		09 376 6645
Janette Parkyns	Howick Counselling Services Selwyn House 16 Selwyn Road Howick	(09) 533 4453			
Puawai Solo	671 Great South Road Otahuhu Auckland	(09) 270 2631			
Fia Turner-Tupou	Malu I Uo Paatuatua 12 Waterlea Avenue Mangere Bridge Auckland	(09) 636 1181			
Sue Ushaw	Takanini Villa 3 Manuia Road Takanini Auckland	(09) 299 7656			

WELLINGTON					
Contact	Postal Addresses:	Phone Numbers:	Contact	Postal Addresses:	Phone Numbers:
Sue Adams	Assurance Counselling Mediation Services Level 4 Suite 7 Chamber of Commerce House 20 Daly Street Lower Hutt	(04) 570 0820	Itay Lahav	Upper Hutt Psychology & Psychotherapy Clinic Level 1 Office 1 CBD Towers 84 Main Street Upper Hutt	(04) 528 9699
Graz Amber	Stokes Valley Lower Hutt	(04) 563 7575	Pamela Linham	Pamela S Linham Child & Family Therapist Upper Hutt	(04) 526 8150
Allison Andersun	Ally Andersun Counselling Level 1 New Zealand Post Building Cr High St & Andrew Ave Lower Hutt	(04) 586 4101	Judith Perrin	Judith Perrin Counselling Service Epuni Street Epuni Lower Hutt	021 293 2667
Brent Cherry	Brent Cherry Counselling 127 Queens Drive Lower Hutt	(04) 569 4566	Kahungunu Social Services		04 384 6252
Grant Conway	Te Waipuna Trust 16-22 Lane Street Upper Hutt	(04) 528 4542	Atereira		04 499 1062
Marion Cudby		027 662 2128	Barnados	85-87 Ghuznee St	04 04802 3538
Carolyn Finch- Vermeulen	CKV Counselling Services Lower Hutt	(04) 569 2942	Wellesy Mission		04 384 7695
Anne Horrill	Women's Centre 186 Knights Road Lower Hutt	(04) 562 7544	Wellington's People Centre	Lukes Lane	04 385 8596
Marilyn Jeffery	Presbyterian Support Central Upper Hutt Family Support Centre 4 Exchange Street Upper Hutt	(04) 528 4164	Relationship Services	15; 61-65 Taranaki St	04 385 1729
			Awhina Wahine	Tawa Community Centre, 4 Cambridge St	04 232 9817
			Catholic Social Services	152 Broughton St	04 385 8642

Ngāu Tau Miharo: The Incredible Years
Traceyanne Herewini

Appendix D: Consent Form for Evaluation Forms



MASSEY UNIVERSITY
COLLEGE OF HUMANITIES
AND SOCIAL SCIENCES
TE KURA PŪKĒNGA TĀNGATA

Ngāa Tau Miharo: The Incredible Years

In what ways does the cultural responsiveness of the Incredible Years (IY) parenting programme intersect with the principles of the Whānau Ora Initiative in increasing family wellbeing for Māori?

PARTICIPANT CONSENT FORM – INTERVIEWS

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being sound recorded.

I wish/do not wish to have my recordings returned to me.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: _____ Date: _____

Full Name – printed: _____

Te Kōwhiri
ki Pūrehuroa

School of Psychology – Te Kura Hinengaro Tangata
Private Bag 102904, North Shore Mail Centre, Auckland 0745, New Zealand T +64 9 414 0800 extn 41244 F +64 9 414 0831
www.massey.ac.nz

Appendix E: Confidentiality Form



MASSEY UNIVERSITY
COLLEGE OF HUMANITIES
AND SOCIAL SCIENCES
TE KURA PUKENGA TANGATA

Ngaa Tau Miharo: The Incredible Years

In what ways does the cultural responsiveness of the Incredible Years (IY) parenting programme intersect with the principles of the Whaanau Ora Initiative in increasing family wellbeing for Maaori?

CONFIDENTIALITY AGREEMENT

I _____ (Full Name – printed)

agree to keep confidential all information concerning the project *Ngaa Tau Miharo: The Incredible Years*.

I will not retain or copy any information involving the project.

Signature: _____ Date: _____

Appendix F: Interview pre-schedule



MASSEY UNIVERSITY
TE KUNENGA KI PŪREHUROA

Ngaa Tau Miharo – The Incredible Years

In what ways does the cultural responsiveness of the Incredible Years (IY) parenting programme intersect with the principles of the Whaanau Ora Initiative in increasing family wellbeing for Maori?

Interview Schedule

Session One:

- Mihi and project introduction;
- Information sheets and consent forms handed out;
- Invitation to participate;
- Any questions before we start?
- Karakia

Session Two (Pre-programme interview):

- Karakia and whakawhanaungatanga;
- Are you familiar with Te whare tapa wha & the Hua Oranga tools?
- In these domains of Wairua, Hinengaro, Tinana and Whaanau, what do you anticipate happening while attending the IY programme?
- How helpful do you think it will be having the IY programme at this venue?
- How helpful do you think this programme will be in adding to your sense of identity as a Maaori?
- How much do you think your wairua will be uplifted by the programme?
- What are your relationships with your tamariki currently like?
- What are your relationships with your whaanau currently like?
- In what ways do your beliefs as a Maaori person influence your whaanau on a daily basis?
- How connected are you to your communities, especially Maaori communities?
- In what ways, if any, does collective support from your communities help your whaanau wellbeing?
- Do you have any roles of leadership in your communities?
- What are your strengths, and those of your whaanau, that helps your overall wellbeing?
- What are those factors that are important to you and your whaanau for sustaining wellbeing?
- If you have any interactions with social services, how well do you think these services are delivered to you and your whaanau?
- Do those social services work together to support the integrity and goals of your whaanau?
- Do you think there are enough resources on offer to help you and your whaanau maximise your whaanau wellbeing? Karakia

Appendix G: Interview post-schedule

Session 14 (Post-programme interview):

- Karakia and whakawhanaungatanga;
- In the domains of Wairua, Hinengaro, Tinana and Whaanau, what has happened since attending the IY programme?
- Are there other venues that you think would be more helpful to hold the IY programmes?
- Has this programme been helpful in adding to your sense of identity as a Maaori?
- How much do you think your wairua has been uplifted by the programme?
- How have your relationships with your tamariki changed over the course of the IY programme, if at all?
- How have your relationships with your whaanau changed over the course of the IY programme, if at all?
- Has it helped you to see the ways in which your beliefs as a Maaori person influence your whaanau on a daily basis?
- Have you been able to make stronger connections to your communities over the course of the programme?
- In what ways, if any, has the collective support from your communities increased over the past 14 weeks?
- Have your leadership roles in your communities increased in any way?
- Has this programme helped you and your whaanau identify further the strengths of you and your whaanau?
- Have you identified any further factors that are important to you and your whaanau for sustaining wellbeing?
- If you have any interactions with social services, how have your relationships with the service agencies changed in any way?
- Do you see any ways in which those social services can work together better to support the integrity and goals of your whaanau?
- Have you been able to access and/or identify further resources to help you and your whaanau maximise your whaanau wellbeing?
- Karakia

Appendix H: IY Weekly session evaluation forms



INCREDIBLE YEARS PARENT PROGRAM PARENT WEEKLY EVALUATIONS

Name _____ Session _____ Date _____

I found the content of this session:

not helpful neutral helpful very helpful

I feel the videotape examples were:

not helpful neutral helpful very helpful

I feel the group leader's teaching was:

not helpful neutral helpful very helpful

I found the group discussion to be:

not helpful neutral helpful very helpful

Additional comments:

(continue on back)

Handout 7

Appendix I: End of IY programme evaluation



Incredible Years *Parent Program Satisfaction Questionnaire* *BASIC Parent Program (1-4)*

(Hand out at end of the program)

Participant's Name _____ Date _____

The following questionnaire is part of our evaluation of the Incredible Years parenting program that you have received. It is important that you answer as honestly as possible. The information obtained will help us to evaluate and continually improve the program we offer. Your cooperation is greatly appreciated. All responses will be strictly confidential.

A. The Overall Program

Please circle the response that best expresses how you honestly feel at this point.

1. The bonding/attachment that I feel with my preschooler since I took this program is

considerably worse slightly the same slightly improved greatly improved
worse worse improved improved

2. My child's behavior problems which I/we have tried to change using the methods presented in this program are

considerably worse slightly the same slightly improved greatly improved
worse worse improved improved

3. My feelings about my child's social, emotional and academic developmental progress are that I am

very dissatisfied slightly neutral slightly satisfied greatly satisfied
dissatisfied dissatisfied satisfied satisfied

4. To what degree has the Incredible Years parenting program helped with other personal or family problems not directly related to your child (for example, your marriage, your feelings of support in general)?

hindered much more than helped hindered hindered slightly neither helped nor hindered helped slightly helped helped very much

5. My expectation for good results from the Incredible Years program is

very pessimistic pessimistic slightly neutral slightly optimistic optimistic very optimistic
pessimistic pessimistic optimistic optimistic

6. I feel that the approach used to enhance my child's social behavior in this program is

very inappropriate inappropriate slightly neutral slightly appropriate appropriate greatly appropriate
inappropriate inappropriate appropriate appropriate

Handout 7-1

7. Would you recommend the program to a friend or relative?

strongly not recommend not recommend slightly not recommend neutral slightly recommend recommend strongly recommend

8. How confident are you in parenting at this time?

very unconfident unconfident slightly unconfident neutral slightly confident confident very confident

9. How confident are you in your ability to manage *future* behavior problems in the home using what you learned from this program?

very unconfident unconfident slightly unconfident neutral slightly confident confident very confident

10. My overall feeling about achieving my goal in this program for my child and family is

very negative negative slightly negative neutral slightly positive positive very positive

B. Teaching Format

Usefulness

In this section, we would like you to indicate how useful each of the following types of teaching is for you *now*. Please circle the response that most clearly describes your opinion.

1. Content of information presented was

extremely useless useless slightly useless neutral somewhat useful useful extremely useful

2. Demonstration of parenting skills through the use of video vignettes was

extremely useless useless slightly useless neutral somewhat useful useful extremely useful

3. Group discussion of parenting skills was

extremely useless useless slightly useless neutral somewhat useful useful extremely useful

4. Use of practice/role play during group sessions was

extremely useless useless slightly useless neutral somewhat useful useful extremely useful

Handout 7-2

5. I found the "buddy calls" to be						
extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
7. Reading chapters from the Incredible Years book or listening to the CD was						
extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
8. Practicing skills at home with my child was						
extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
9. Weekly handouts (e.g., refrigerator notes) were						
extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
10. Phone calls from the group leaders were						
extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful

C. Specific Parenting Techniques

Usefulness

In this section, we would like you to indicate how useful each of the following techniques is in improving your interactions with your child and decreasing his or her "inappropriate" behaviors now. Please circle the response that most accurately describes the usefulness of the technique.

1. Child-Directed Play						
extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
2. Descriptive Commenting/Social, Emotion, Academic, and Persistence Coaching						
extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
3. Praise and Encouragement						
extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful

Handout 7-3

4. Tangible Rewards (charts)

extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
----------------------	---------	---------------------	---------	--------------------	--------	---------------------

5. Routines, Responsibilities, Rules

extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
----------------------	---------	---------------------	---------	--------------------	--------	---------------------

6. Ignoring

extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
----------------------	---------	---------------------	---------	--------------------	--------	---------------------

7. Positive Commands (e.g., "when-thens")

extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
----------------------	---------	---------------------	---------	--------------------	--------	---------------------

8. Time Out to Calm Down

extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
----------------------	---------	---------------------	---------	--------------------	--------	---------------------

9. Loss of Privileges, Logical Consequences

extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
----------------------	---------	---------------------	---------	--------------------	--------	---------------------

10. Helping My Children Learn to Problem Solve

extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
----------------------	---------	---------------------	---------	--------------------	--------	---------------------

11. Adult Problem-Solving Strategies

extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
----------------------	---------	---------------------	---------	--------------------	--------	---------------------

12. This Overall Group of Techniques

extremely useless	useless	slightly useless	neutral	somewhat useful	useful	extremely useful
----------------------	---------	---------------------	---------	--------------------	--------	---------------------

Handout 7-4

D. Evaluation of Parent Group Leader(s)

In this section we would like you to express your opinions about your group leader(s). Please circle the response to each question that best describes how you feel.

Group Leader #1 _____

(name)

1. I feel that the group leader's teaching was

very poor poor below average average above average superior excellent

2. The group leader's preparation was

very poor poor below average average above average superior excellent

3. Concerning the group leader's interest and concern in me and my problems with my child, I was

very dissatisfied dissatisfied slightly dissatisfied neutral slightly satisfied satisfied greatly satisfied

4. At this point, I feel that the group leader in the program was

extremely unhelpful unhelpful slightly unhelpful neutral slightly helpful helpful extremely helpful

5. Concerning my personal feelings toward the group leader, I

dislike him/her very much dislike him/her dislike him/her slightly have a neutral attitude toward him/her like him/her slightly like him/her like him/her very much

Handout 7-5

If more than one group leader was involved in your program, please fill in the following. (Go to Section E if only one leader was involved.)

Group Leader #2 _____

(name)

1. I feel that the group leader's teaching was

very poor	poor	below average	average	above average	superior	excellent
--------------	------	------------------	---------	------------------	----------	-----------

2. The group leader's preparation was

very poor	poor	below average	average	above average	superior	excellent
--------------	------	------------------	---------	------------------	----------	-----------

3. Concerning the group leader's interest and concern in me and my problems with my child, I was

very dissatisfied	dissatisfied	slightly dissatisfied	neutral	slightly satisfied	satisfied	greatly satisfied
----------------------	--------------	--------------------------	---------	-----------------------	-----------	----------------------

4. At this point, I feel that the group leader in the program was

extremely unhelpful	unhelpful	slightly unhelpful	neutral	slightly helpful	helpful	extremely helpful
------------------------	-----------	-----------------------	---------	---------------------	---------	----------------------

5. Concerning my personal feelings toward the group leader, I

dislike him/her very much	dislike him/her	dislike him/her slightly	have a neutral attitude toward him/her	like him/her slightly	like him/her	like him/her very much
---------------------------------	--------------------	--------------------------------	--	-----------------------------	-----------------	------------------------------

Handout 7-6

E. Overall Program Evaluation

1. What part of the program was most helpful to you?

2. What did you like most about the program?

3. What did you like least about the program?

4. How could the program have been improved to help you more?

Handout 7-7

Appendix J: Eyberg measurement screen

ECBI™ Eyberg Child Behavior Inventory™

Parent Rating Form by Sheila Eyberg, PhD

Your Name _____ Relationship to Child _____ Today's Date / /
 Child's Name _____ Child's Gender _____ Child's Date of Birth / /

Directions: Below are a series of phrases that describe children's behavior. Please (1) circle the number describing **how often** the behavior **currently** occurs with your child, and (2) circle either "yes" or "no" to indicate whether the behavior is **currently a problem for you**.

For example, if seldom, you would circle the 2 in response to the following statement:

	Never	Seldom	Sometimes	Often	Always		Is this a problem for you?		
1. Refuses to eat vegetables	1	2	3	4	5	6	7	YES	NO

Circle only one response for each statement, and respond to all statements. **DO NOT ERASE!** If you need to change an answer, make an "X" through the incorrect answer and circle the correct response. For example:

1. Refuses to eat vegetables	1	2	X	4	5	6	7	YES	NO
------------------------------	---	---	---	---	---	---	---	-----	----

	How often does this occur with your child?							Is this a problem for you?	
	Never	Seldom	Sometimes	Often	Always			YES	NO
1. Dawdles in getting dressed	1	2	3	4	5	6	7	YES	NO
2. Dawdles or lingers at mealtime	1	2	3	4	5	6	7	YES	NO
3. Has poor table manners	1	2	3	4	5	6	7	YES	NO
4. Refuses to eat food presented	1	2	3	4	5	6	7	YES	NO
5. Refuses to do chores when asked	1	2	3	4	5	6	7	YES	NO
6. Slow in getting ready for bed	1	2	3	4	5	6	7	YES	NO
7. Refuses to go to bed on time	1	2	3	4	5	6	7	YES	NO
8. Does not obey house rules on own	1	2	3	4	5	6	7	YES	NO
9. Refuses to obey until threatened with punishment	1	2	3	4	5	6	7	YES	NO
10. Acts defiant when told to do something	1	2	3	4	5	6	7	YES	NO
11. Argues with parents about rules	1	2	3	4	5	6	7	YES	NO
12. Gets angry when doesn't get own way	1	2	3	4	5	6	7	YES	NO
13. Has temper tantrums	1	2	3	4	5	6	7	YES	NO
14. Sassses adults	1	2	3	4	5	6	7	YES	NO
15. Whines	1	2	3	4	5	6	7	YES	NO

Page 1
subtotals

OVER →

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	How often does this occur with your child?							Is this a problem for you?	
	Never	Seldom	Sometimes	Often	Always			YES	NO
16. Cries easily	1	2	3	4	5	6	7	YES	NO
17. Yells or screams	1	2	3	4	5	6	7	YES	NO
18. Hits parents	1	2	3	4	5	6	7	YES	NO
19. Destroys toys and other objects	1	2	3	4	5	6	7	YES	NO
20. Is careless with toys and other objects	1	2	3	4	5	6	7	YES	NO
21. Steals	1	2	3	4	5	6	7	YES	NO
22. Lies	1	2	3	4	5	6	7	YES	NO
23. Teases or provokes other children	1	2	3	4	5	6	7	YES	NO
24. Verbally fights with friends own age	1	2	3	4	5	6	7	YES	NO
25. Verbally fights with sisters and brothers	1	2	3	4	5	6	7	YES	NO
26. Physically fights with friends own age	1	2	3	4	5	6	7	YES	NO
27. Physically fights with sisters and brothers	1	2	3	4	5	6	7	YES	NO
28. Constantly seeks attention	1	2	3	4	5	6	7	YES	NO
29. Interrupts	1	2	3	4	5	6	7	YES	NO
30. Is easily distracted	1	2	3	4	5	6	7	YES	NO
31. Has short attention span	1	2	3	4	5	6	7	YES	NO
32. Fails to finish tasks or projects	1	2	3	4	5	6	7	YES	NO
33. Has difficulty entertaining self alone	1	2	3	4	5	6	7	YES	NO
34. Has difficulty concentrating on one thing	1	2	3	4	5	6	7	YES	NO
35. Is overactive or restless	1	2	3	4	5	6	7	YES	NO
36. Wets the bed	1	2	3	4	5	6	7	YES	NO

Page 2 subtotals		
Subtotals from page 1		

Scores	Raw score	T score	Exceeds Cutoff (✓)
Intensity			
Problem			

Comments:

Appendix K: Social Competence Scale screen



The Incredible Years Project
University of Washington Parenting Clinic (206) 543-6010

T1 CID
Office Use Only

SOCIAL COMPETENCE SCALE PARENT (P-COMP)

Parent completing form:

Mom/Other Dad/Other

Sex of Child

Male
 Female

PARENT QUESTIONNAIRE

Please use a black pen and fill in the bubbles completely to mark your choices. Indicate how well each of the statements describes your child.

1. My child can accept things not going his/her way.
2. My child copes well with failure.
3. My child thinks before acting.
4. My child works out problems with friends or brothers and sisters on his/her own.
5. My child can calm down by himself/herself when excited or all wound up.
6. My child does what he/she is told to do.
7. My child is very good at understanding other people's feelings.
8. My child controls his/her temper when there is a disagreement.
9. My child shares things with others.
10. My child is helpful to others.
11. My child listens to others' points of view.
12. My child can give suggestions and opinions without being bossy.

Not at all
 A little
 Moderately well
 Well
 Very well