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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

ACRONMYMS

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