



Ngā Tau Mīharo
Incredible Years Aotearoa

Ngā Tau Mīharo | Incredible Years
Aotearoa New Zealand

Practice guidelines for group leaders and managers



Te Mahau



**Te Tāhuhu o
te Mātauranga**
Ministry of Education

This guideline is a collaboration between Te Tāhuhu o te Mātauranga | the Ministry of Education, Ngā Tau Mīharo | Incredible Years group leaders and mentors, the Ngā Tau Mīharo | Incredible Years Māori Advisory Group and The Incredible Years® Seattle.

For sharing your practice knowledge and wisdom, our thanks to Dianne Lees, Jens Andersen, Lisa Christensen, Lisa Herewini, Lisa Maughan, Michele Jones.

For embedding mātauranga Māori, and the many hours committed to wānanga, our thanks to Amanda Hita, Iwi TeWhau, Lisa Herewini, Marina Pouesi, Michele Jones, Stacey Porter, Te Aroha Devon.

For your partnership in honouring our obligations to Te Tiriti o Waitangi and the mokopuna of Aotearoa, our thanks to Carolyn Webster-Stratton and Whāraurau.

Published by Te Tāhuhu o te Mātauranga | Ministry of Education, New Zealand, January 2024.

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PO Box 1666, Thorndon

Wellington 6140, New Zealand.

www.education.govt.nz

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ISBN: 978-1-77697-380-4 (Online)

Contents

PART ONE — The way we do things in Aotearoa New Zealand **Page 11**

About Ngā Tau Mīharo o Aotearoa. Page 14

Tailoring with confidence Page 26

He whiria he whatu, weaving the strands Page 37

PART TWO — Preparing for and delivering your programmes **Page 45**

Administration Page 49

Summary of the programme journey Page 56

Ngā Tau Mīharo | Incredible Years group leader pathway Page 59

Accreditation. Page 63

APPENDIX 1: He Pikorua tailoring inquiry Page 66

Online forms and checklists

Find online forms and checklists for your programme at:

>> <https://wharaurau.org.nz/parentandteacher.org/incredible-years-resources>



Kupu Māori used in this section

āta whakarongo	listen to
awhi rito	the outer leaves of the harakeke that shelter the inner leaves
haere mai	welcome
hāpori	community
harakeke	flax plant
kaiako	used in these guidelines to refer to teacher/s who attend our programmes, but generally kaiako are those who hold knowledge, impart wisdom and nurture potential
kaimahi	staff
karakia	incantation or prayer
kuia	female elder
kupu	word/s
mahi	work
mana	intrinsic value and potential passed down inherently through whakapapa
manu/ngā manu	bird/s
mauri	wellbeing
mīharo	amazement, wonder
Ngā Tau Mīharo	a translation of The Incredible Years®
noa	the opposite of tapu – unrestricted, normal, free from tapu
rito	new growth at the heart of the harakeke
tamariki/mokopuna (we use these kupu interchangeably)	children/young people/the generations to come
tapu	sacredness maintained through protective practices
taonga	a gift, something that is treasured
tau	to be settled
tūpuna	ancestors
ture	expected behaviours
waiata	song
wānanga	to meet and discuss
whānau	parents and family members
whaka	cause
whakapapa	genealogy, a line of descent from ancestors down to the present day – links people to all other living things, and to the earth and the sky
whakataukī	proverb or saying where the person who first said it is not known
whakatauākī	proverb or saying where the person who first said it is known

Karakia

Ngā Tau Mīharo

Kaea: Ngā kupu a kui
a koro mā

Koutou: Kia rere te reo mōhio
Arahina mātou kia tōtika
Manaakitia mai o tātou whānau
Hutia te rito o te harakeke
Kei hea rā te kōmako e kō
Kī mai koe he aha te mea nui
Kia tipu ai tātou,
ngā tau mīharo
Kia puawai tātou, ngā whānau katoa.

Leader: From the words of those
who have gone before us

Everyone: We flow with understanding
As we journey
With care and support to our families
Like the pēpi growing within the harakeke
And from where the birds sing
You are the most important of all
As you grow and thrive through these
incredible years
So too, will the generations to come blossom.

Karakia

Karakia acknowledge all the forces that influence our coming together – values and beliefs, emotions, feelings, things from the past. Karakia can bring strength and clarity to assist everyone on their learning journey.

Traditionally karakia had many uses – preparing a tapu space to become noa, preparing a particular space for wānanga, blessing the birth of a mokopuna, preparation before a gathering or harvesting harakeke. Over time, karakia have been used in different forms, such as within churches for prayer. In all its forms, it's important that you understand that a karakia is a way of preparing oneself and the hāpori for a particular purpose so that all those involved are kept safe.

Whakataukī and whakatauāki

Whakataukī and whakatauāki are both types of proverb or significant sayings that symbolically convey messages. They can teach valuable lessons about the past or the world around us. They cause (whaka) us to be settled (tau).

Whakatauāki are written by a person or have a story behind them. For example, this from Sir James Henare: *Tawhiti rawa tō tātou haerenga te kore haere tonu, maha rawa wā tātou mahi te kore mahi tonu.* We have come too far to not go further and we have done too much to not do more.

Whakataukī are common sayings that may not have a person or story behind them. For example, *Mā te huruhuru ka rere te manu.* Adorn the bird with feathers so it may soar.



Haere mai

ki te whānau o Ngā Tau Mīharo,
welcome to The Incredible Years® Aotearoa whānau

Becoming a group leader Ngā Tau Mīharo | Incredible Years can be both exciting and daunting. You're coming on board with a programme that we know makes a huge difference to the mauri or wellbeing of whānau and kaiako for the benefit of tamariki/mokopuna.

You will in turn receive immense satisfaction, grow your own knowledge and skill and make lasting connections with the communities you serve.

You're embarking on a journey that has a well-trodden path. That said, there are opportunities for you to decide how you wish to travel that path. In these guidelines we share how others have travelled this path. We also outline the various systems, supports and people who walk alongside you.

Managers of group leaders

Thank you for making your kaimahi available to deliver this important mahi.

The programme asks a lot of group leaders in training, preparation and delivery. Group leaders need your backing. They need adequate time to do their preparation and delivery well and with their wellness in mind.

To help you support your group leaders, and to help you with planning and reporting, we've included tasks for managers in [Part Two](#) of these guidelines.

Group leaders

Thank you for your commitment to your communities. Below is some advice from other group leaders.

*Believe in what
you're delivering.*

Have respect.

*Believe in your
whānau and kaiako.*

*Have a good sense
of humour.*

*Be open to and listen to
your whānau and kaiako.*

*You've got this! You don't
have to know everything
- just help whānau and
kaiako to know the mīharo
or wonder of what already
lies within them.*

*Nāu te rourou,
nāku te rourou
ka ora ai te iwi.*

With your basket
and my basket
the people
will thrive.

The heart of Ngā Tau Mīharo

He taonga te mokopuna, our children are a gift. They are like the rito, the new growth at the heart of our harakeke flax plant. They're embraced, protected and nurtured by the awhi rito, the outer leaves of the harakeke – the **love** of their kaiako and whānau and the **care** of their tūpuna.

The harakeke flower is pollinated by ngā manu, or birds of the forest. Ngā manu spread the words of mīharo, wonder, and guide us with **care, respect** and a **belief** in the potential of what already lies within us all.

The songs of ngā manu remind us that, even in the hard times, there is in our mokopuna and ourselves love, joy and endless potential.

The songs of ngā manu call us together to **learn** and laugh, to **share** and play, to be thoughtful and attentive.



Our inspiration

Whānau and kaiako experiences

By focusing on the positive aspects with my girls and ignoring the negative, I have started to really apply this to my own life. I had a situation arise yesterday that I found extremely hard to deal with, but as soon as I ignored the negative aspect, things became easier to deal with and the situation started to fizzle away – as in I had nothing to worry about.

I feel less stressed, and I feel worthy.

A teacher talked about their child's behaviour having completely changed. They worked on the relationship with the parents so that the strategies could be used at home as well. This was a fundamental milestone in their planning for children and a shift in their confidence in working with parents.

*Mā te ngākau
aroha e ārahi.*

**Let a loving heart
guide your
decisions.**

One teacher, who felt her child would need the pointy end of the pyramid, was pleased and amazed to share that the other strategies have been working so well that she didn't need 'time to calm down'.

My kid has friends and is happy at school.

It is so nice to have that validation for our feelings and difficulties and to feel heard.

Kids are loving chores and rules at home.

After learning more about the importance of praise, one mother was surprised that her child started praising her – she then understood how nice it felt to be praised and realised the power of positive role modelling.

When I āta whakarongo, my mokopuna āta whakarongo too.

Just recently I realised that I couldn't remember when I last yelled. I still have crappy times . . . But even then, I can take a breath and think, "It's OK, I can do it . . ."

My daughter with autism asked me to dance for the first time.

I am a better parent.

Coming from a violent background this course, together with some counselling, has helped me not to be scared of my feelings and to talk about them and to model my behaviour to my children. I am now able to use the problem-solving skills I've learnt with my children to encourage pro-social skills when they are angry or upset.

He used to just bash people, including me. Now he will stand there and clench his fist and say "Mummy, Mummy, I am really angry right now!"

Attending this course has helped me to find a way to cope with everything.

I have a safe environment where my kids can grow up.

Our motivation

The rewards for group leaders

Being able to help whānau with the struggles of parenting and to teach better ways of parenting while holding the mana of our tamariki and whānau.

To be able to support whānau to be the best they can be with and for their children.

Passion to see our whānau thrive and build resilience whilst encouraging aspirations for their own journey.

System-level influence rather than individual case work.

*Mā te huruhuru ka
rere te manu.*

*Adorn the bird
with feathers so it
may soar.*

I love the light-bulb moments for teachers.

The massive potential to make genuine, impactful change for children and teachers.

I believe in systems intervention.

Supporting teachers who are finding the art of teaching tricky.

It gives teachers an opportunity to see that others are also struggling, and that makes them feel less alone, as well as providing peer support to one another.

The changes in parents' attitude after the first session, when they actually play with their child/ren and see the relationship rewards.

The very well-organised resources and behavioural content is so well researched I can trust it.

Working alongside the many different teachers and experiencing their journey as they assimilate changes to enhance their classroom management practice. Seeing them enjoy teaching.

Helping teachers become better teachers of all their children.

Seeing real change.

About these guidelines

These guidelines look at how we deliver Ngā Tau Mīharo | Incredible Years here in Aotearoa New Zealand.

- We've already introduced through metaphor the [values and principles](#) that guide the way we do things.
- We provide you with guidance on how to [tailor](#) your programmes to your local context while maintaining fidelity.
- We introduce *He whiria he whatu, weaving the strands* – competencies for understanding and connecting with whānau and kaiako Māori.
- We outline the [processes](#) for working together to keep things going smoothly.
- Find the forms and checklists for your programme at:

» <https://wharaurau.org.nz/parentandteacher.org/incredible-years-resources>

Group leaders

You can use these guidelines to plan your programmes and:

- make wise tailoring decisions
- build your confidence in working alongside whānau and kaiako Māori
- learn from those who have gone before you.

Managers

You can use these guidelines to plan, monitor and report on Ngā Tau Mīharo | Incredible Years programmes.

- Set realistic caseloads for and expectations of your group leaders.
- Check in with them regularly.
- Look for the growth of your teams and the positive upstream impact on the services you deliver.



PART ONE

The way we do things in Aotearoa New Zealand



Kupu Māori

used in this section

ākonga	learner
awhi	nurture
harakeke	flax plant
hui	meet, meeting
kaiako	used in these guidelines to refer to teacher/s who attend our programmes, but generally kaiako are those who hold knowledge, impart wisdom and nurture potential
kaumātua	elder (some iwi use koro/koroua for male elder and kui/kuia for female elder)
kaupapa	topic, programme, theme
kawanatanga	governance (Article 1 of Te Tiriti o Waitangi)
kōrero	talk
kui/kuia	female elder
kupu	word/s
mana	intrinsic value and potential passed down inherently through whakapapa
manaakitanga	care and respect
manu/ngā manu	bird/s
manuhiri	visitors
mātauranga Māori	Māori knowledge
mīharo	wonder, amazement
Ngā Tau Mīharo	a translation of The Incredible Years®
ōritetanga	equity (Article 3 of Te Tiriti o Waitangi)
pūrākau	stories
rangatira	leader
rangatiratanga	sovereignty (Article 2 of Te Tiriti o Waitangi)
tamariki/mokopuna (we use these kupu interchangeably)	children/young people/the generations to come
tangata Māori	Māori peoples
tangata whenua	local people, hosts
te ao Māori	the Māori world view
te ao Pākehā	the Pākehā world view
tikanga	correct procedure, custom, practice
tuākana-teina	reciprocal peer learning
tūpuna	ancestors
ture	expected behaviours
waiata	song
wairuatanga	belief systems (Article 4 of te Tiriti o Waitangi)
whānau	parents and family members
whakamanawa	encouraging and instilling confidence

whakapapa	genealogy, a line of descent from ancestors down to the present day – links people to all other living things, and to the earth and the sky
whakataukī	proverb or saying where the person who first said it is not known
whakatauāki	proverb or saying where the person who first said it is known
whanaungatanga	understanding and connecting
whenua	the land



About Ngā Tau Mīharo o Aotearoa

Whānau and kaiako the world over have similar aspirations for their tamariki/mokopuna. But there's no doubt the modern world is impacting on the resilience and wellbeing of our tamariki/mokopuna, whānau and kaiako in numerous ways.

You're part of a team of group leaders and managers from across education, health and community sectors who are committed to seeing whānau, kaiako and their tamariki/mokopuna flourish in that world.

Through Ngā Tau Mīharo, you support whānau and kaiako to build strong emotional, social and academic foundations in the lives of tamariki/mokopuna.

You're also part of an international team of group leaders from more than 24 countries who have a similar vision for our next generations and who have experienced first-hand the impressive improvements in tamariki/mokopuna (and adult) wellbeing that have been shown to result from The Incredible Years® programmes.

Find out more about the research into The Incredible Years® at:



www.incredibleyears.com/research/library

You'll find evaluations of the programmes being delivered in Aotearoa New Zealand on the Whāraurau website at:



<https://wharaurau.org.nz/parentandteacher.org/incredible-years-resources>



In this section we look at:

- the history of The Incredible Years® and its founder Carolyn Webster-Stratton
- how the spirit of Te Tiriti o Waitangi is embodied in Ngā Tau Mīharo
- what's behind our Māori name, Ngā Tau Mīharo
- the support structure you have around you and where to go when you need help
- broader connections with Aotearoa New Zealand strategies and frameworks.

The history of The Incredible Years®

The Incredible Years® has a legacy that goes back more than 35 years.

The series of programmes for whānau, kaiako and tamariki/mokopuna were first developed by Carolyn Webster-Stratton.

Find out about Carolyn Webster-Stratton at:

>> <https://www.incredibleyears.com/founder>



Carolyn is a clinical psychologist and professor emeritus at the University of Washington. She is also a nurse-practitioner with a masters in nursing and public health. In her work she saw the struggles that whānau were having, and The Incredible Years® was her way of helping whānau to practise new and affirming ways of engaging with their mokopuna.

Theoretical foundations

Those new and affirming ways are based on a number of theories.

- 1. Cognitive social learning.** Gerald Patterson's social learning model has strongly influenced the training programmes. This model is based on the theory that negative reinforcement develops and maintains those behaviours we don't wish to see in tamariki/mokopuna. If whānau and kaiako give more attention to positive behaviours than negative behaviours, scaffolded with proactive discipline and appropriate problem-solving, tamariki/mokopuna can develop social competence and emotional regulation.
- 2. Modelling and self-efficacy theory.** Albert Bandura's theories form the basis for the training, which is centred on principles of live and video modelling, rehearsal, self-management, cognitive self-control and self-reflection.
- 3. Attachment relationships.** John Bowlby's attachment theory emphasises the importance of the affective nature of the parent-child relationships. The Incredible Years® programmes focus on building warm and nurturing parent-child and teacher-child relationships through child-directed play, social and emotion coaching, praise and incentives.

Ngā Tau Mīharo | Incredible Years in Aotearoa New Zealand

Some keen New Zealanders working in the education and health spaces came across Carolyn's work in the early 2000s. They undertook the basic training and promoted and delivered programmes here in Aotearoa New Zealand.

In 2010 Te Tāhuhu o te Mātauranga | Ministry of Education (Te Tāhuhu | the Ministry) saw the potential of the programmes and resourced wider delivery across Aotearoa New Zealand. This was under the umbrella of Positive Behaviour for Learning (PB4L). PB4L is a suite of programmes that collectively support whānau, schools and early learning services to address behaviour, improve tamariki/mokopuna wellbeing and increase educational achievement.

Find out about Positive Behaviour for Learning at:

>> <https://pb4l.tki.org.nz>

Programmes funded by Te Tāhuhu | the Ministry in Aotearoa New Zealand

Six Incredible Years® programmes now intersect across whānau, kaiako and tamariki/mokopuna in our communities.

Funded by Te Tāhuhu | the Ministry, these programmes are delivered by a team of Te Tāhuhu | Ministry staff, resource teachers: learning and behaviour (RTLb) and non-governmental, health and social organisations.

Cumulatively this suite of programmes touches the lives of more and more communities who are struggling to cope.

We encourage you to find out through your Te Tāhuhu | Ministry coordinator who else in your community is delivering Ngā Tau Mīharo | Incredible Years or PB4L programmes. Look to connect with these people. Look for intersections in timing, impacted mokopuna, promoting and targeting programmes and the cumulative benefits for your community.

Incredible Years Parenting Programme®

For parents and caregivers of mokopuna aged 3-8. A series of weekly 2.5-hour sessions over 14-16 weeks.

Parents and caregivers work on strategies for:

- child-led play to connect with their mokopuna
- praise to build their self-esteem
- motivating through incentives
- boundaries to create a sense of security
- selective consequences to develop lifelong skills.

Incredible Years Toddler Parenting Programme®

For parents and caregivers of mokopuna aged 1-3. A series of weekly 2.5-hour sessions over 12-14 weeks.

Parents and caregivers learn how to:

- help their mokopuna feel loved and secure
 - encourage language, social and emotional development in their mokopuna
 - establish clear and predictable routines
 - handle separations and reunions
 - use positive responses to help their mokopuna work through tricky or challenging situations.
-

Incredible Years Autism Parenting Programme®

For parents and caregivers of mokopuna aged 2-5. A series of weekly 2.5-hour sessions over 14 weeks.

Parents and caregivers work on strategies for:

- engaging and playing with their mokopuna on their level
- supporting language development in their mokopuna
- encouraging emotional self-regulation
- growing empathy in their mokopuna to form positive relationships.

Incredible Years Teacher Programme®

For kaiako of tamariki/mokopuna aged 4-8. Six full-day sessions each month with a follow-up session three months later.

Kaiako learn with and from others strategies for:

- building positive relationships with and in tamariki/mokopuna
- proactively preventing problems
- attention, encouragement and praise
- motivating through incentives
- increasing the behaviours that are helpful to learning
- social skills, empathy and problem-solving.

Incredible Years Autism Teacher Programme®

For kaiako of tamariki/mokopuna aged 2-5. Six half-day sessions held fortnightly.

Kaiako learn with and from others strategies for:

- engaging and playing with tamariki/mokopuna on their level
- supporting language development in tamariki/mokopuna
- encouraging their emotional self-regulation
- supporting their social and communication skills
- growing empathy in tamariki/mokopuna to form positive relationships.

Incredible Beginnings Programme®

For kaiako of tamariki/mokopuna aged 1-5. A series of seven one-day sessions held every three weeks.

Kaiako learn with and from others strategies for:

- developing warm, affectionate and respectful relationships with tamariki/mokopuna in their care
 - growing tamariki/mokopuna skills in self-regulation, empathy and expressing emotions
 - nurturing resilience and child-directed play
 - growing language
 - play-based practices.
-

How the spirit of Te Tiriti o Waitangi is embodied in Ngā Tau Mīharo

“Te Tiriti o Waitangi affirms Māori sovereignty and positions Māori aspirations at the heart of ethical practices.” (Berghan et al., 2017, p10)

The whakapapa of Ngā Tau Mīharo

Since The Incredible Years® began to be delivered in Aotearoa New Zealand, Māori have worked with the founder, Carolyn Webster-Stratton, to locate the ethical practices embodied in The Incredible Years® within te ao Māori.

Guided by our special connection to whenua and our commitment to Te Tiriti o Waitangi, The Incredible Years® in Aotearoa New Zealand became known as Ngā Tau Mīharo.

Five members of the Werry Centre Incredible Years project team, including Kaumātua Rāwiri Wharemate and Incredible Years mentor Tania Anstiss, led the development of an accreditation workbook for parent group leaders Māori, *He whiria he whatu, weaving the strands*. This was released in 2011.

In 2024 we feel ready to extend the mātauranga Māori in *He whiria he whatu* to all group leaders (see page 37 of these guidelines). *He whiria he whatu* now guides the competencies we encourage you to develop as you come to understand and form connections with whānau and kaiako Māori.

*It is right that we acknowledge matua **Rāwiri Wharemate**. As our kaumātua and rangatira in te ao Māori, he was committed to finding ways for Māori to see their world view more easily within The Incredible Years® programme. We carry forward your legacy through Ngā Tau Mīharo.*

Titiro te muri kōkiri te mua. Look back and reflect so you can move forward.

Building on our harakeke metaphor, we come to harvest and weave together the leaves of the harakeke.

This weaving embodies unity and togetherness.

As we weave together the strands of the harakeke, we connect people and places. We bring The Incredible Years® and Ngā Tau Mīharo together to heal and strengthen the bonds between mokopuna and their whānau and kaiako.

Whanaungatanga

He whiria he whatu respects the different meanings and understandings within te ao Māori and te ao Pākehā. *He whiria he whatu* acknowledges the shared experiences and connections between both worlds.

Embodying the articles of Te Tiriti o Waitangi

Through shared experiences and connections, Ngā Tau Mīharo | Incredible Years group leaders and its founder, Dr Carolyn Webster-Stratton, have developed a partnership that embodies the spirit of Te Tiriti o Waitangi. They embrace partnership, equity and cultural heritage.

Kawanatanga, governance (Article 1)

When you train to become a group leader, you'll notice that the Ngā Tau Mīharo | Incredible Years collaborative learning strategies align with the aspirations of Te Tiriti. They do so through promoting a sense of shared responsibility in nurturing mokopuna to grow and flourish.

Rangatiratanga, sovereignty (Article 2)

Through *He whiria he whatu*, Ngā Tau Mīharo is an embodiment of the cultural aspirations and heritage of tangata Māori.

Ōritetanga, equity (Article 3)

You'll notice that equity is central to the ethos of Ngā Tau Mīharo | Incredible Years. The programmes promote equity and fairness for all whānau and kaiako irrespective of their cultural origins. The Ngā Tau Mīharo | Incredible Years curriculum embraces Māori language, stories and customs. The way the programmes are designed facilitates a holistic and culturally affirming space for whānau, kaiako and group leaders to learn and grow.

Wairuatanga, belief systems (Article 4)

When you train as a group leader, the approaches used in Ngā Tau Mīharo | Incredible Years naturally guide you to create a learning environment that embraces reciprocity and respects and uplifts the cultural heritage of all whānau and kaiako. You'll find diverse viewpoints are cherished and open dialogue is encouraged.

Incorporating Te Tiriti o Waitangi directly into your practice

Through becoming a Ngā Tau Mīharo | Incredible Years group leader, you have a unique opportunity to incorporate Te Tiriti o Waitangi directly into your practice.

1. **Engage in personal exploration:** Come to know your own whakapapa. Seek to understand how it influences your own beliefs and practices.
2. **Educate yourself:** Seek to understand the differences between the English and Māori texts of the Treaty. Explore the origins of the Treaty in the Declaration of Independence of 1835.
3. **Engage in cultural competency:** Invest time in learning about Māori culture, history and language to better understand the context in which you're teaching. Listen and read to understand Māori beliefs and aspirations.
4. **Collaborate with Māori communities:** Partner with local Māori organisations, elders, whānau and kaiako to ensure cultural relevance and authenticity in your programmes. Work with and value kaumātua and kuia engagement and participation in supporting whānau and kaiako.
5. **Infuse Māori perspectives:** Weave Māori stories, language and cultural elements into activities and create a diverse and respectful learning experience.
6. **Foster inclusion:** Ensure that teaching strategies cater to the diverse needs of all whānau and kaiako, respecting and valuing their unique backgrounds.
7. **Reflect on historical contexts:** Encourage critical reflection on the impact of colonisation and the ongoing journey toward equity, justice, reconciliation and decolonisation.



Our name

You'll notice we use Ngā Tau Mīharo and The Incredible Years® interchangeably. Guided by our special connection to whenua and our commitment to Te Tiriti o Waitangi, The Incredible Years® in Aotearoa New Zealand has become known as Ngā Tau Mīharo.

Ngā Tau Mīharo was initially a literal translation of The Incredible Years® – mīharo meaning wonder or amazement. Over the years it has evolved to embody the elements of the harakeke, which have given it more meaning and depth. It will continue to evolve and change over time.

We have our own waiata and harakeke metaphor (used at the beginning of these guidelines) that symbolically convey messages about how we do things in Aotearoa New Zealand. They embody our vision for how we'd like the world to be for whānau, kaiako and mokopuna.

Our logo

The harakeke in our logo portrays the cycle of life: new flower forms growing, some fully opening, with the root system drawing nutrients from the soil. We sometimes use imagery of a tūi feeding on the flowers of the harakeke. This symbolises the harakeke supporting life as part of a wider ecosystem.

Visit the below link for advice on how to use our logo in your own materials.

>> <https://wharaurau.org.nz/parentandteacher.org/incredible-years-resources>



Your support structure

You'll find there's a solid structure of people and processes to support you as a group leader or manager of group leaders. These people and processes help you to deliver your programmes with confidence and fidelity. Mentors and peer coaches support group leaders to grow your knowledge and achieve accreditation.



The Incredible Years® in the United States developed and owns The Incredible Years® programmes and materials. They're a key reference point for your course materials and new developments. Visit their website:

- to understand the accreditation process
- to download checklists that shape your sessions
- for useful delivery tips
- to access the research and understand the methods behind The Incredible Years®.



<https://www.incredibleyears.com>

Whāraurau supports a community of practice around Ngā Tau Mīharo | Incredible Years.

They provide mechanisms for bringing all of us together. Visit their website to:

- find and book group leader training
- find and book consultation days
- organise accreditation
- let them know of any training needs you have
- keep up to date with any practice-related issues particular to our contexts (for example, framing “time out” and “praise”).

>> <https://wharaurau.org.nz/parentandteacher.org>

Te Tāhuhu o te Mātauranga | Ministry of Education oversees the delivery of Ngā Tau Mīharo | Incredible Years programmes in Aotearoa New Zealand. They:

- fund programmes and all the resources and print-offs required for each programme
- provide coordination and support
- promote the fidelity measures required for successful delivery
- monitor the national impacts.

Contact your Te Tāhuhu | Ministry coordinator:

- for support to set up and run your programmes
- for practice advice
- to connect with a peer coach
- for programme handouts
- to cover disbursements
- for anything related to your contract
- to report on progress.



Broader connections

For simplicity we've limited the use of frameworks and strategies in these guidelines. As you become familiar with Ngā Tau Mīharo | Incredible Years, you'll likely discover natural connections with strategies or frameworks you use in your work, some of which are outlined below.

Child and Youth Wellbeing Strategy

Overall, the outcomes we notice from Ngā Tau Mīharo | Incredible Years make a strong contribution to the vision of Aotearoa New Zealand's Child and Youth Wellbeing Strategy and to the outcomes that "children and young people are loved, safe and nurtured" and "children and young people are learning and developing."



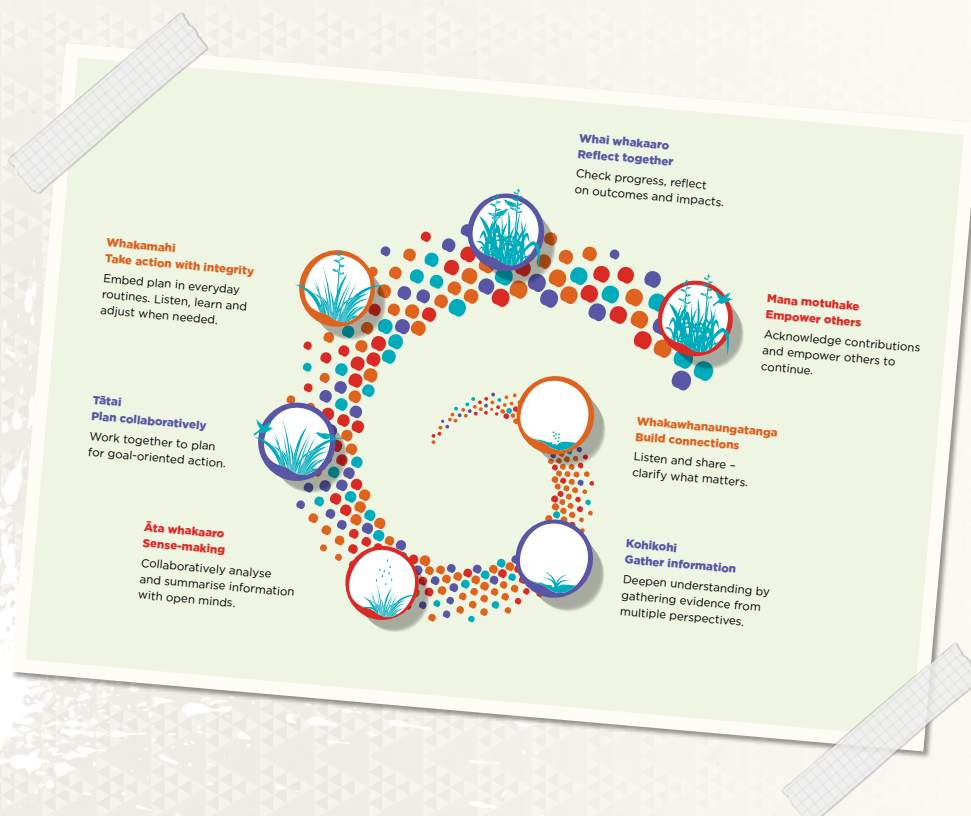
<https://www.chilyouthwellbeing.govt.nz>

He Pikorua common practice framework

He Pikorua is a common practice framework that's used by Te Tāhuhu | Ministry staff and RTLBs. It's focused on supporting mokopuna and the adults around them in ways that build on their strengths. In [Appendix 1](#) we demonstrate how you can use He Pikorua to deepen your tailoring inquiry.



<https://hepikorua.education.govt.nz>



Te Mātaiaho | the refreshed New Zealand Curriculum

For those who work in education, Ngā Tau Mīharo | Incredible Years delivery approaches align nicely with Te Mātaiaho | the refreshed New Zealand Curriculum and its vision, “whakamaua te pae tata kia tina: take hold of your potential so it becomes your reality.”

You’ll find that the processes and methods of Ngā Tau Mīharo | Incredible Years model the curriculum progression framework of ākonga deepening their understanding of the big ideas (understanding), as they explore the context (knowing), using critical practices (doing).

Similar to Ngā Tau Mīharo | Incredible Years, the Te Mātaiaho model puts ākonga voice, wellbeing and aspirations at the centre of learning.

- Seeing themselves as learners, encourage kaiako to explore how the methods and processes used in Ngā Tau Mīharo | Incredible Years model the Te Mātaiaho progression framework.
- Examine how kaiako learnings enact the principles of Te Mātaiaho.
- Discuss how the work kaiako do contributes to the vision that young people express for their own learning on page 16 of Te Mātaiaho.

» <https://curriculumrefresh.education.govt.nz>

Te Whāriki | Early Childhood Curriculum

For those who work in early childhood, you’ll find the metaphors (harakeke) and whakataukī used in Ngā Tau Mīharo | Incredible Years align with those in *Te Whāriki* and *He Māpuna te Tamaiti*.

» <https://education.govt.nz/early-childhood/teaching-and-learning/te-whariki>

» <https://www.education.govt.nz/early-childhood/teaching-and-learning/he-mapuna-te-tamaiti>

- Examine the symbolic messages the metaphors and whakataukī convey.
- Examine with your kaiako how the work they do in Ngā Tau Mīharo | Incredible Years contributes to the strands of *Te Whāriki*.
- Discuss how Ngā Tau Mīharo | Incredible Years learnings help kaiako to confidently support mokopuna to develop social and emotional competence as well as to identify and make use of teachable moments.

Tailoring with confidence

The Incredible Years® has a wealth of evidence and research behind it. Its impact is well known. Ensuring your programmes have the same success means honouring the content, methods and processes used in The Incredible Years.® This is fidelity.

Group leaders can feel nervous about maintaining fidelity and tailoring The Incredible Years® to our Aotearoa New Zealand context.

In fact, tailoring is an essential element of fidelity. The success of the methods and processes used in Ngā Tau Mīharo | Incredible Years relies on relational trust.

Whanaungatanga, or the ways you create bonds and connections with and between those in your groups, is tailoring. It's the base on which understanding, sharing and rich learning conversations occur.

The Incredible Years® is a programme that respects the circumstances that participants come with. It's a programme that's honouring of who they are and what they bring to it.

In this section we look at:

- which components of the programme need to be preserved for fidelity
- the main principles of tailoring
- how fidelity and tailoring weave together
- how to make decisions about tailoring
- tailoring ideas from other group leaders
- ways to use the vignettes as conversation starters
- aligning terminologies.



Tailoring competencies

The tūi is one of the Ngā Tau Mīharo puppets (used to model feelings, social skills and problem-solving) and also appears on our Ngā Tau Mīharo harakeke logo.

The tūi is one of the most important pollinators and seed distributors in the forest, restoring and sustaining plant growth. For Māori, the tūi symbolises spiritual growth that comes through ancestral knowledge that is seen, heard and felt. With two voice boxes and the ability to imitate, the tūi is an important messenger, taking knowledge from one world into another. The tūi is a reminder of how beauty can be found all around us.

Ngā manu embody your role as a group leader and the tailoring competencies that make you good at what you do.

Like ngā manu:

- you take what The Incredible Years® founders have created and carry it into Ngā Tau Mīharo o Aotearoa
- you're a learner who encourages the sharing of wisdom and insight
- you're an expectant guide, thoughtful and attentive as you empower whānau to set their own direction and goals
- you bring joy, courage, inspiration and song into the lives of whānau, kaiako and mokopuna.

*Mā te huruhuru ka
rere te manu.*

Adorn the bird with
feathers so it may soar.



Delivering with fidelity

Fidelity means:

- delivering the programme content in its entirety
- delivering the content in the correct sequence
- using all the programme's methods and approaches (for example, practice opportunities, role plays, vignettes, collaborative process, goal setting, brainstorming, and home activities)
- using The Incredible Years® resources, such as the vignettes
- constantly reflecting on how best to meet the specific needs of your whānau and kaiako and their tamariki/mokopuna.



Collaboration implies a reciprocal relationship that uses the leaders' and parents' knowledge, strengths, and perspectives equally. In this non-blaming and non-hierarchical model, the leader promotes collaboration through reflection, summary of points made by parents, reframing, reinforcement, support and acceptance, humour and optimism, encouragement of each member's participation, teaching of important concepts, and role-playing exercises. By using a collaborative process, the program becomes culturally sensitive as each individual's personal goals and values are respected and "connections" with the past are relevant to current perspectives and attitudes.

Webster-Stratton, C. (2008). *The Incredible Years: Parents and children series: Leader's guide: Preschool version of BASIC (ages 3-6 years)*. Seattle: Incredible Years

Tailoring with confidence

Tailoring means weaving together the content, methods and processes of The Incredible Years® programme with your own unique approaches for creating a welcoming, safe and collaborative learning environment.

Tailoring embodies the ethical practices of:

Whanaungatanga

Connecting. This is about forming connections and relationships with each other.

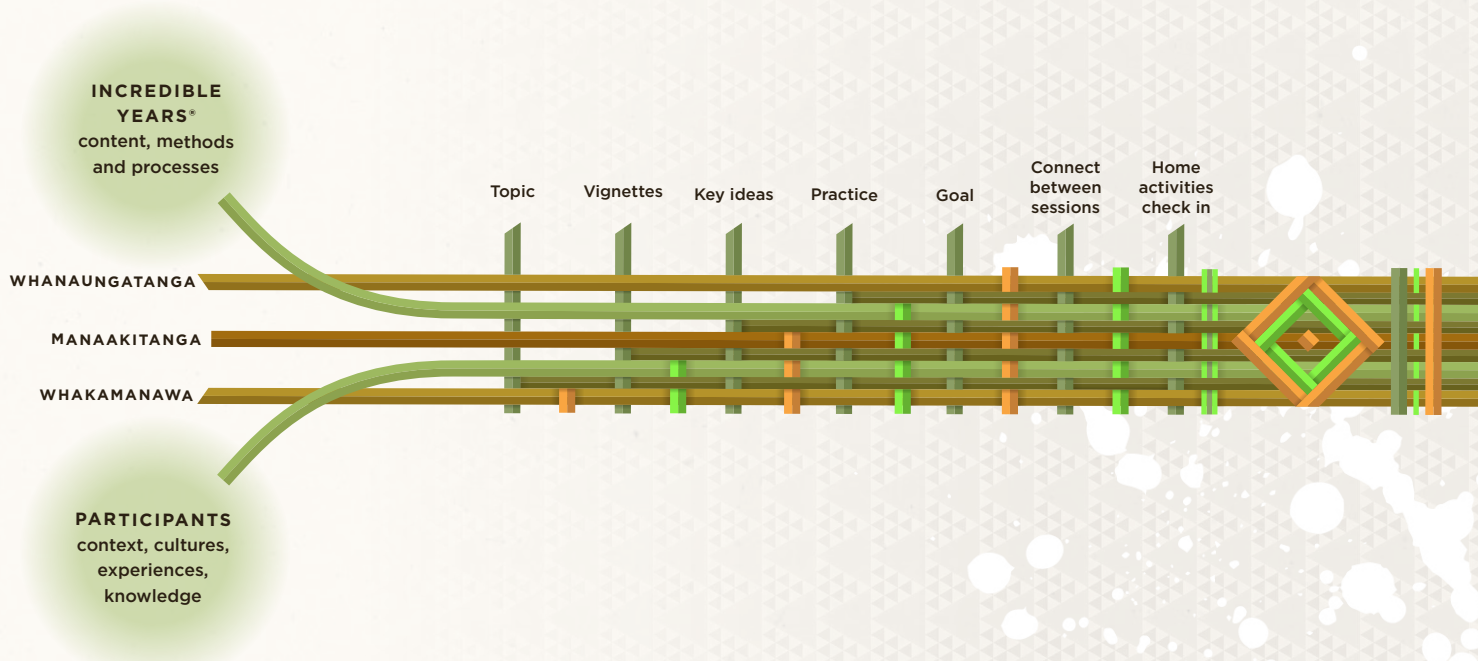
Manaakitanga

Care, respect, reciprocity. This is about creating a caring and sharing space where those in your group know they're safe, are seen, will be heard and will be respected for who they are.

Whakamanawa

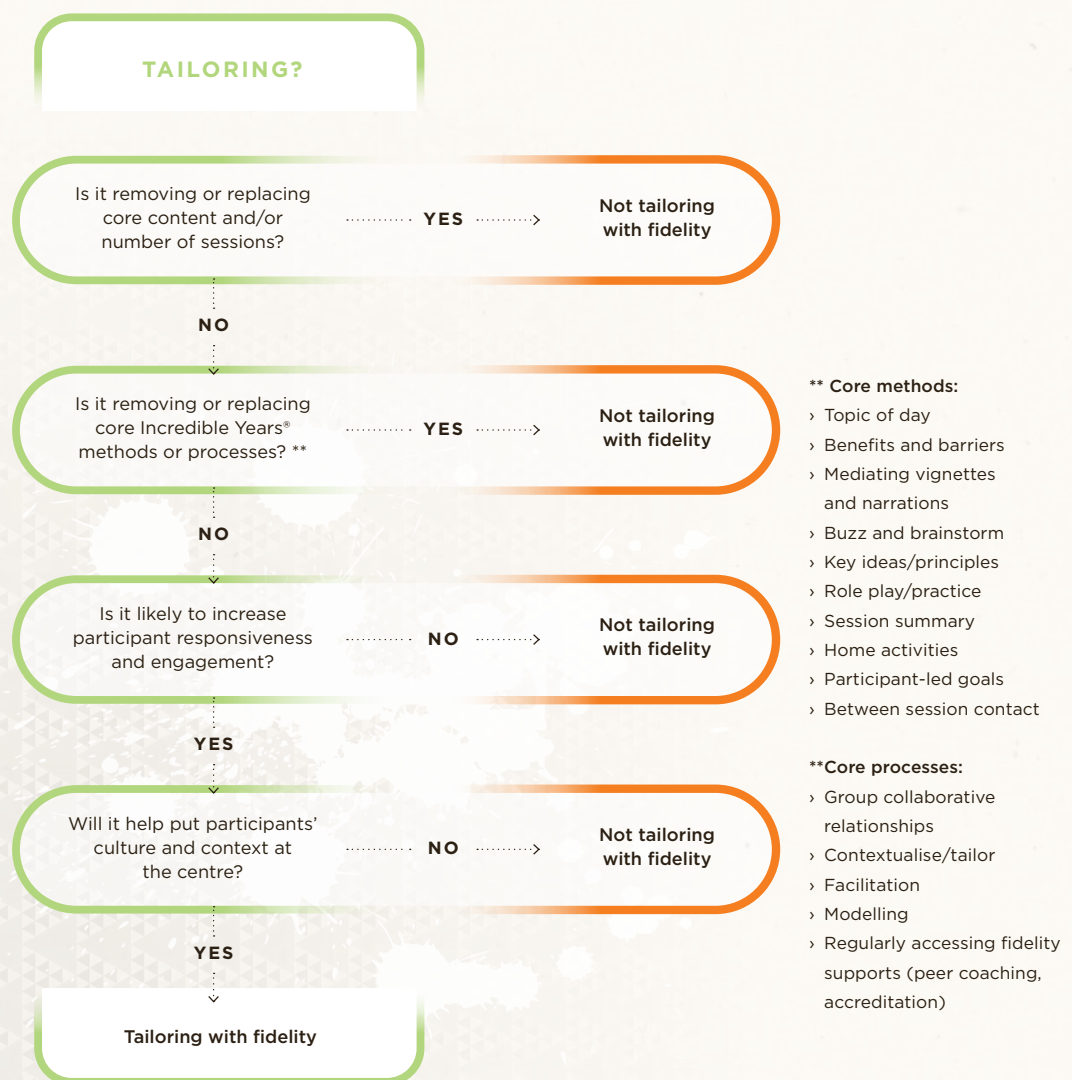
Encouraging and instilling confidence. This is about supporting the aspirations of whānau and kaiako, addressing barriers to their success and harnessing their individual and collective world views, strengths and knowledge to build endeavour and resilience.

Once you've built relational trust with and amongst your group, a collaborative learning process will naturally occur as you deliver The Incredible Years® content. The content, methods and processes will spark rich learning conversations and a sharing of ideas amongst those in your group. With coaching and encouragement, whānau and kaiako will test out and practise key ideas, set their own goals and try things out at home and in class.



Making good tailoring decisions

Use this flow chart to check that you're tailoring with fidelity. Confirm that you're maintaining the core components known to result in the desired change for whānau and kaiako. Tailoring is by nature the result of a collaborative process. While tailoring is done in the moment, as you're delivering the programme, tailoring with fidelity is also something you continuously plan and reflect upon. Use this flow chart when you're planning your sessions and as part of your peer-coaching reflections.



Tailoring examples from other group leaders

Whanaungatanga

Forming connections and relationships with each other.

Embrace and celebrate culture and tikanga – things we've tried

- We find out about the ethnicity and culture of those in our groups to affirm their mana, be respectful and non-judgmental, and celebrate diversity.
- We are humble enough to learn and take initiative for our own learning.
- We encourage sharing of perspectives throughout the programme.
- In session openings and closings, we invite and provide those in our groups with the opportunity to share their culture and their school culture – karakia, waiata, whakataukī.
- We ensure the correct pronunciation of people's names.
- We greet people in their language.
- We use te reo Māori in context.
- We find whakataukī appropriate to the session content and the group.
- We have resources visually displayed, for example, pyramids and coaching scripts in te reo Māori, Samoan and other languages.

We use greetings, prayer, proverbs, religious quotes, and asking about their cultural norms in relation to a particular topic, for example, praise.

The role of the group leader is to get the answers from the group. We're not there to stand up and tell them how to be a parent! We're there to give them all these new tools, be encouraging, be supportive and take the good with the bad.

Be there for each other – things we've tried

- Before the first session, we contact those in our group to get to know them more and build relationships.
- We remember unique details about those in our groups, their children/students and contexts.
- We keep in touch between sessions with visits, check-in phone calls, texts, emails, or coaching.

The first role play in your first session is a real comfort tester for your whānau and kaiako participants. So, put energy into getting this right so that they can come to know and trust you, the programme methods and their group.

Provide individualised support – things we've tried

- Personalising is about remembering that every parent/teacher and every child is unique, as are their experiences and backgrounds.
- We make ourselves available for individual support before, during, after sessions and during coaching visits – additional visits as required and when requested.
- We plan for varying needs that may require one-to-one support or additional guidance that can sometimes sit outside what we can cover in session to maintain fidelity – for example, how to connect with agencies.
- We're always aware of individual needs and tuned in to everybody's uniqueness.
- We share and respond to parent/teacher feedback or evaluations of each session and alter our practice to meet the needs of the individuals and the group.

Trust in time. As you become more practised as a group leader, you'll have the headspace and confidence to collaborate more with your whānau and teachers. And as your participants get to know you and the group during your first few sessions, the dynamics and relationships will change.

Manaakitanga

Creating a caring and sharing space where those in your group know they're safe, are seen, will be heard and will be celebrated for who they are.

Model values – things we've tried

- We model kindness.
- We model inclusion, being transparent and communicating effectively.

Extend hospitality – things we've tried

- Through sharing kai, we extend hospitality.
- Provide food (we do this at the beginning of our sessions because parent sessions usually happen at dinner time), and the food needs to be good quality and nutritious.
- We're especially thoughtful about food choices – checking if there are any cultural or religious norms around food and any preferences or allergies.

I make sure that we have healthy food to feed the parents. I guess that's why my group is so popular. Because we feed them well.

Create an inclusive, safe space – things we've tried

- We check and discuss any cultural needs, expectations, and preferences with each person in our group and the whole group, both before and during the programme.
- We collaboratively establish group ture (expected behaviours).
- Those in our group feel they can share personal information and support each other (both in and out of session) through us creating a sharing and caring environment.
- Tuākana-teina – we always look to learn with and from each other.
- We listen to everyone, ensuring everyone has a voice and has been heard.
- We accept people where they are at.
- We make the environment safe for people to share their experiences and self-reflect.

For some parents we've had to buy grocery packs. We've used grocery items as incentives.

Each week I present a Pasifika opening quote for the group members to read out. We sing, share meals and lots of laughter.

Whakamanawa

Supporting the aspirations of whānau and kaiako, addressing barriers to their success, and harnessing their individual and collective cultures, strengths and knowledge to build endeavour and resilience.

Identify and remove barriers – things we've tried

- We're always looking out for any cultural barriers (kai, language, conceptual understanding).
- We encourage visible diversity in language and identity.
- We provide kai, childcare and transport for parents.

Ascertain where people are at – things we've tried

- We get to know our teachers through posing buzzes/questions that help us work out where they're at.
- We informally assess/observe during discussions, join groups together and ascertain different levels of teacher knowledge and understanding.
- We always session content back to the parents' lived experiences – it's personalised to them and to their child, their child's stage of development and age, and their child's behaviour.

Support goals and aspirations – things we've tried

- We learn about participant's goals for themselves and their children/students, revisit these each session and set new goals that we support them with during visits.
- We regularly refer to parents'/teachers' goals throughout sessions to tailor to their needs.
- We discuss their goals, one-on-one, and make a copy of them; we're mindful of the goals by reflecting upon them as part of each session preparation. We bring meaningfulness to the goals by discussing in the group how a certain strategy, principle or video clip relates to their goal.
- During break time, we kōrero with participants to find out their goals and focus so that we can tailor appropriate and better approaches to their needs and wants.
- We display and refer to the overall goals of the programme when content is coming up that's relevant to that parent/teacher.
- We refer to individual parent's/teacher's overall goals and carefully select and link these to a particular vignette or activity.

So, I ask, in the Cook Islands culture, what does child-directed play look like? And do we have a proverb that goes with child-directed play? So, a lot of them will tell me and then I write up a Cook Islands one.

Make links to te ao Māori values and to resources unique to Aotearoa – things we’ve tried

- We select culturally appropriate analogies and metaphors to “translate” or interpret the core principles.
- We clarify cultural definitions and meanings by asking teachers/parents to think how they apply strategies in or to their culture – sharing those ideas through discussions with the group creates learning for all.
- We make links to Aotearoa New Zealand resources – for example, *He Māpuna te Tamaiti, Te Kōrerorero*. This strengthens the message and increases teacher’s confidence that The Incredible Years® fits with the Aotearoa New Zealand documents that they use and value. It also gives them confidence to share The Incredible Years® message with their colleagues.
- We talk about how we adapt that strategy for our Aotearoa New Zealand context, for Māori and for Pasifika.
- We ask teachers how that may look in their learning spaces and for their focus student.
- We explain the rationale for practices – that they have meaning/relevance and value to members of the group.
- We have a plan for how a practice should look, sound and feel for everyone.
- We have a robust post-practice kōrero about the learning for whānau and how this will impact upon their parenting, and ultimately upon their children and whānau members.
- We take it back to “What would this look like in your home context? What does playing with your child look like for you, for example, outdoors in the New Zealand environment?”
- We ask, “What resonates and relates to you – what’s your key learning?”
- We tailor the role plays for different developmental levels using the How I Am Incredible profiles.

Carolyn Webster-Stratton has spent years researching the delivery of The Incredible Years® in diverse cultural contexts around the world.

Read her chapter “Affirming diversity: Maintaining program fidelity while achieving cultural sensitivity,” in *Collaborating with Parents to Reduce Children’s Behavior Problems*.

We use relevant toys that represent Pacific cultural games or figures – even a booklet that has activities that can be used by a parent that’s relevant to their culture.

It’s such a collaborative process. . . I definitely wouldn’t claim to be the expert and we’re always learning from each other. That’s what I enjoy the most. I myself am learning from every session.

Contextualising and mediating the vignettes and narrations

The strength of the vignettes lies in providing a platform for starting rich learning conversations that you can contextualise.

The way you present the vignettes impacts how they're received and what your whānau and kaiako get from them. Pause the video frequently to check understanding, pull out the adult-child interactions and discuss how the principles apply to whānau and kaiako goals and their own settings.

Ideas from group leaders

- We refer to individual parent's/teacher's overall goals and make links to a particular vignette or activity.
- The pre-assessments and the discussions during the sessions can tell you the similar themes the parents are having problems with. This will help you decide which vignettes will address these.
- I usually tell teachers they will see different styles of clothes, glasses, and so on, but we are concentrating on the skills the teachers are using and discussing what best practice now looks like in their settings. Keeping it brief is important and not getting into any discussions about negative aspects helps everyone. We very rarely have any negative feedback regarding the vignettes.
- Acknowledge what is going to be shown without dwelling on the negative. Be positive and confident about what you are showing.
- When we have parents from the Rainbow community, we'll acknowledge that our families are diverse and that our focus is on taking the observations, discussions and learnings from the vignettes into our own family context.

We say, "We love these vignettes. Even though we see different cultures and different settings, their purpose is to provide opportunity for discussion. Our job is to look beyond the surface features to consider how the strategies used can be applied and adapted to our own unique settings. We get to see real teachers sharing their real practice - they have been very gracious to have themselves filmed, for the benefit of others and us."

Aligning terminologies

There may be occasions when some kupu, or terminologies used in The Incredible Years® don't align with the world views of whānau or kaiako, or our Aotearoa context. For example, “praise”, “time out to calm down” or heteronormative thinking (assuming couples should be male and female).

- Use the language that those in your group use.
- Work with your group to reframe kupu in ways that work for them, acknowledging that the understandings that sit behind the kupu are what's important.
- When you're having catch-up sessions or home or kaiako visits, observe your whānau and kaiako closely, looking for opportunities to relate in-the-moment activities or discussions to an element of the pyramid.
- Call upon the lived experiences of your whānau and kaiako to make meaning and interpret elements of the programme. Lived experiences include what they've experienced in their pasts, including family myths or cultural legends, and what they're experiencing now.



Pacific parents, especially Samoan, will say that when they were growing up, we only praised God. . . They don't praise their children because when they were growing up that wasn't a cool thing to do. We rename praise and we call it encouragement.

He whiria he whatu, weaving the strands

Harvesting and weaving together the leaves of the harakeke is steeped in tikanga, or customary practices handed down from tūpuna. This weaving embodies unity and togetherness. As we weave together the strands of the harakeke, we connect people and places. We bring The Incredible Years® and Ngā Tau Mīharo together to heal and strengthen the bonds between mokopuna and their whānau and kaiako.

In this section we expand our harakake metaphor to encompass *He whiria he whatu, weaving the strands* by:

- illustrating how the core skills or strands of The Incredible Years® weave together with te ao Māori
- inviting you as group leaders to consider your levels of confidence in the practices we outline and take steps to grow your confidence
- inviting you to reflect on how you can enact the six strands of *He whiria he whatu*.

We honour every group leader as being on your own journey towards cultural competency. Relax! You don't have to know everything!

- Use the tikanga practices outlined in this section to identify the essential knowledge needed to work alongside whānau and kaiako Māori. Work with your managers and colleagues to seek this out.
- Use the strengths-based approach to Ngā Tau Mīharo to naturally surface and nurture mātauranga Māori.
- Embody respect through thoughtfulness, generosity and patience.
- Have faith in the naturally embedded principles of reciprocity that support group leaders, whānau and kaiako to learn from each other.
- Enjoy the richness of the resulting relationships while accepting their and your limitations.
- Stand in the moment when natural tensions do occur. Seek out your peer coaches, mentors or colleagues to supportively reflect on these moments.

*Tawhiti rawa tō tātou haerenga te kore haere tonu,
maha rawa wā tātou mahi te kore mahi tonu.*

We have come too far to not go further, and we have done too much to not do more. (Sir James Henare)

Te ao Māori

Te ao Māori (the Māori world view) is about the ways Māori interact and relate in the world.

In acknowledging and understanding key culturally based principles (tikanga) central to te ao Māori, you honour your obligations under Te Tiriti o Waitangi to affirm Māori sovereignty and to position Māori aspirations at the heart of the ethical practices in Ngā Tau Mīharo.

Responding and tailoring to the specific needs and aspirations of whānau and kaiako Māori is central to you maintaining programme fidelity.

There are four core principles, or tikanga, that guide your connections and relationships with whānau and kaiako Māori.

Tikanga, guiding principles

KAWA RITENGA – welcome rituals

Karakia (prayer, blessings)

Pōwhiri (protocols of welcoming)

Mihimihi (introduction and acknowledgment to the people, space/environment)

Whakapapa (identity – sense of belonging, iwi, hapū, whānau links)

TIAKI WHĀNAU – hosting, service, care

Kotahitanga (bringing together, unifying)

Whanaungatanga (collaborative relationships)

Manaakitanga (caring, sharing, hosting)

Rangatiratanga (leadership)

TE IPURANGI – bowl of knowledge

Mōhiotanga (knowledge)

Mātauranga (skilful knowledge)

Tohungatanga (area of specialty)

Waiata, haka (songs and dance with a message)

HANGA TE WHĀNAU – roles in the whānau

Kaumātua, koro, kui (elders)

Mātua (parents)

Tuākana, teina, tuāhine, tungāne, mātāmua, pōtiki (siblings of varying status in relation to each other)

Mahi o ngā kaiwhakahaere, group leader competency strands

Core competencies sit at the centre of the ethical practices in The Incredible Years®. Here we explore these core competencies, or strands, within te ao Māori. We encourage you to consider your own levels of confidence in these core competencies and to seek out ways to read, watch, learn and grow in these areas.

STRAND ONE

Ngā tikanga o whanaungatanga – Relationship-building skills

- › **Pōwhiri, karakia** (whānau from both tangata whenua and manuhiri meet physically/spiritually)
- › **Whakapapa/whanaungatanga** (identify links with each other, agree the kaupapa)
- › **Whakangahau** (celebrate and have fun through song, speech, humour, spirit)
- › Engagement, rapport
- › Reducing barriers to attendance
- › Maintaining safety
- › Being 'real', using humour appropriately
- › Maintaining hope
- › Validating whānau contributions



My confidence level with this strand of tikanga Māori:

Emerging

Developing

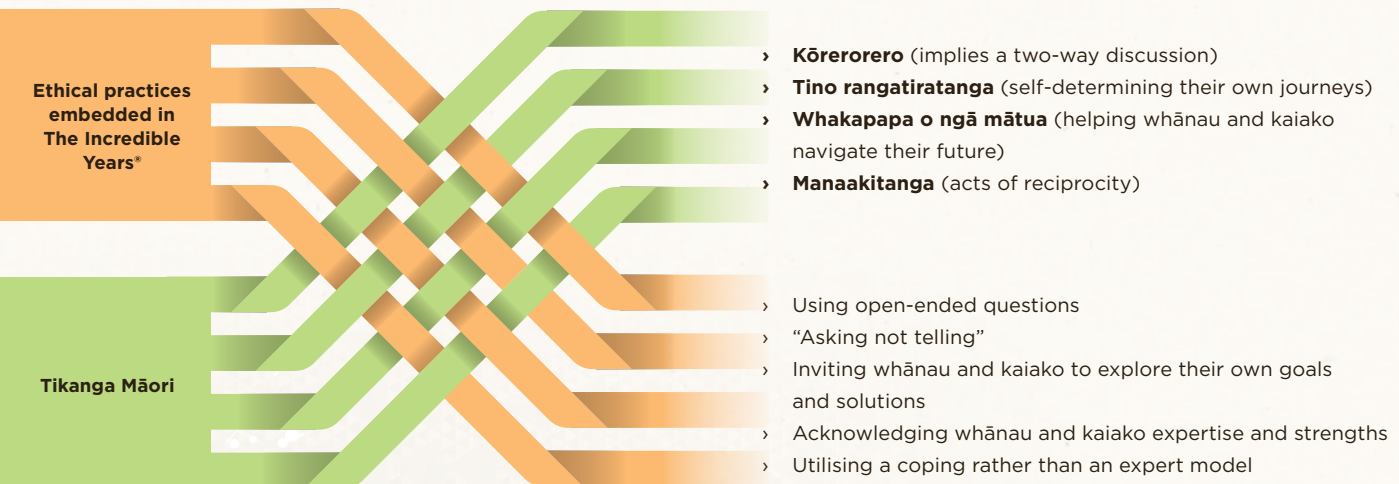
Consolidating

Reflective questions for practising ngā tikanga o whanaungatanga, relationship-building skills:

- How do we as group leaders understand ourselves – who we are, our own beliefs and biases, what we bring with us?
- How do we support whānau and kaiako to understand where they've come from and recognise what they bring with them – culturally, spiritually, emotionally?
- How do we discover what and who is important to whānau and kaiako (pace, place, people, protocols/tikanga)?
- What protocols or tikanga are needed to settle whānau and kaiako and ready them for the kaupapa of the day?
- How can we establish an environment where concerns and worries can be shared, including possible barriers to change?
- How do we deepen group connections over time?
- How do we support whānau and kaiako to build their own ongoing support or social networks?
- How often do we visit or connect with whānau and kaiako in their contexts/ environments, where relevant?
- How do we share relevant and appropriate personal experiences for learning or normalising, conveying a sense of a shared journey?
- Where and how can we inject fun, celebrations, humour?

STRAND TWO

Ngā tikanga o manaakitanga – Collaboration skills



My confidence level with this strand of tikanga Māori:

Emerging

Developing

Consolidating

Reflective questions for practising ngā tikanga o manaakitanga, collaboration skills:

- How do we as group leaders come to learn about the lived experiences of whānau and kaiako – both the experiences of their past and their present?
- How do we learn about the different world views that whānau and kaiako might be bringing with them?
- Using the tuākana-teina model, how do we demonstrate that being a group leader and a learner are interchangeable?
- How do we support and awhi, or nurture, whānau and kaiako to support each other?
- What do we notice about the demeanour of whānau and kaiako, and how will we identify what's behind that demeanour?
- How do we tune into whānau and kaiako strengths, interests and needs? How do we harness their unique qualities?
- How do we develop and deepen our understanding of whānau and kaiako goals for themselves and their mokopuna?
- How do we recognise that kai nourishes and sustains the body and soul through our planning for morning/afternoon tea or supper?
- How will we notice and respond in real time to what we see and hear in the group?
- How are we as group leaders taking the time to plan together, and how do we model collaboration in our delivery?
- How do we as group leaders work to our respective strengths and relationships with whānau and kaiako?
- How do we model with each other a collaborative process in which we respect each other and problem-solve together?
- How do we use feedback from whānau and kaiako to inform our planning?
- How do we apply our learning from collaborative review to tailor future sessions and practice?
- How do we support whānau and kaiako to reflect on their progress towards their goals?

STRAND THREE

Whiria te aho – Guiding new learning using vignettes and parenting and teaching principles

- › **Kanohi ki te kanohi** (face to face, discussions of vignettes)
- › **Ngā taonga tuku iho** (knowledge handed down directs our journey)
- › **Hangahanga te tikanga** (whānau and kaiako responsible to set future tikanga)
- › Using open-ended questions to encourage discussions
- › Supporting whānau and kaiako to relate their experiences to DVD models
- › Supporting whānau and kaiako to relate their goals to DVD models
- › Capturing key parenting and teaching principles
- › Using focused questions to direct the learning as needed



My confidence level with this strand of tikanga Māori:

Emerging

Developing

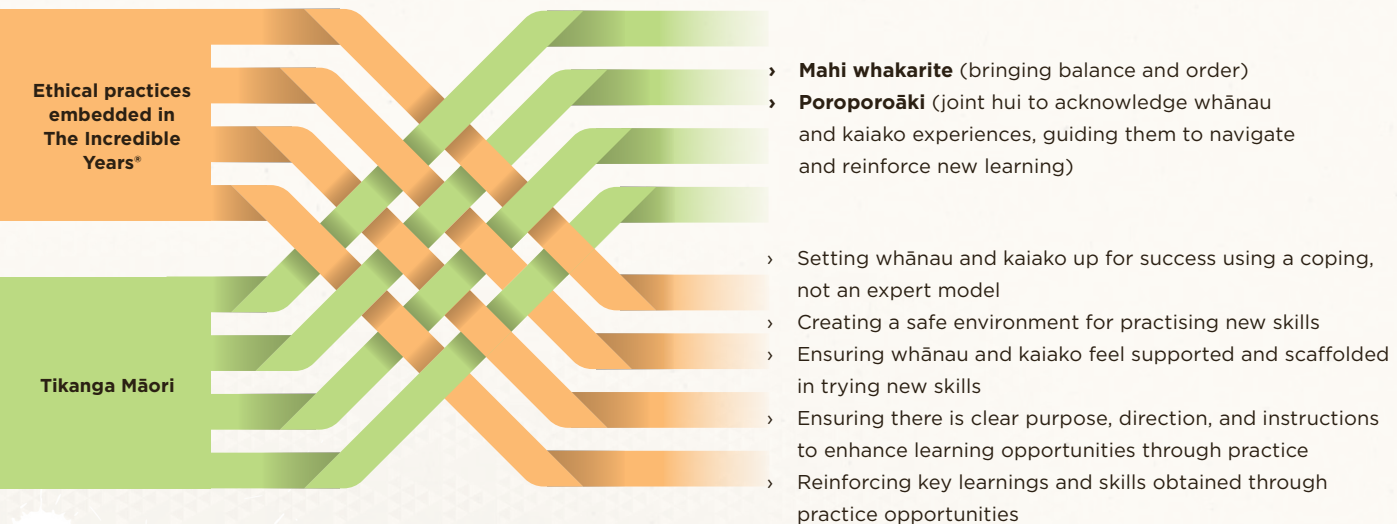
Consolidating

Reflective questions for practising whiria te aho, guiding new learning using vignettes and parenting and teaching principles:

- How does the information we've gathered from whānau and kaiako help us to be responsive to their goals and aspirations?
- How do we as group leaders support whānau and kaiako to identify and articulate goals that are relevant to their context and realistic and achievable?
- How are we selecting vignettes, examples and role plays that will be most relevant and useful to whānau and kaiako?
- How do we select culturally appropriate analogies and metaphors to translate or interpret the core principles (symbolism, whakataukī/whakatauākī)?
- How do we connect kōrero from whānau and kaiako with local pūrākau, or stories?
- How do we support whānau and kaiako to consider how the vignettes might relate to their own mokopuna?

STRAND FOUR

Mahi whakatauirā – Guiding new learning by providing practice opportunities



My confidence level with this strand of tikanga Māori:

Emerging

Developing

Consolidating

Reflective questions for practising mahi whakatauirā, guiding new learning by providing practice opportunities:

- Kākahu manaaki – how do we create a safe and settled space for practice opportunities?
- How do we exercise and model safety when setting up practices?
- How do we support whānau and kaiako to reflect on cultural and personal pūrākau, or stories, to make meaning and bring balance or validation to their learning experience?
- How do we continuously notice, respond to and adjust to group dynamics and interactions?
- How do we talk with whānau and kaiako about their learning during our work together and the implications for the future?
- How do we celebrate the small and big shifts toward self-determination?
- How will we respond to the needs of the group and the individuals?
- How do we support whānau and kaiako to tailor what they've learnt to the developmental status, language and social skills of their mokopuna?
- How do we as group leaders settle and support each other after each session, particularly if things didn't go perfectly or to plan?

STRAND FIVE

Te whakakaha i ngā mahi ako mā ngā ngohe mahi kāinga – Strengthening learning through homework activities

- › **Te ara poutama** (process of review and evaluation)
 - › **Kōrero, titiro, whakarongo** (discuss, see, listen)
 - › **Wairua, hinengaro, tinana, whānau** (evaluating spiritual, emotional and physical relationships)
 - › **Titiro ki muri, moemoeā a mua** (look to the past, envision the future)
-
- › Reviewing homework each week
 - › Providing opportunities for whānau and kaiako to develop their own goals
 - › Addressing barriers to achieving homework goals
 - › Highlighting key principles
 - › Keeping focused on key ideas and learning



My confidence level with this strand of tikanga Māori:

Emerging

Developing

Consolidating

Reflective questions for practising te whakakaha i ngā mahi ako mā ngā ngohe mahi kāinga – strengthening learning through homework activities:

- How are we ensuring the ideas and strategies developed by whānau and kaiako are being integrated into their everyday interactions, activities and routines?
- How do we understand whānau and kaiako readiness to try and persist?
- How do we continuously build on and circle back to key principles and learning?
- How do we call upon the past and present lived experiences of whānau and kaiako to make sense of their experiences with home activities?
- How do we awahi, or nurture kind self-reflection about home activities and how they worked?
- How do we surface the physical, emotional and spiritual responses to what they tried out at home?

STRAND SIX

Ngā tikanga rangatiratanga – Group leadership and programme knowledge



My confidence level with this strand of tikanga Māori:

Emerging

Developing

Consolidating

Reflective questions for practising ngā tikanga rangatiratanga, group leadership and programme knowledge:

- Whakanuia te kōrero – how do we uplift whānau and kaiako contributions by capturing and displaying their key ideas?
- How do we connect kōrero from whānau and kaiako with local pūrākau, or stories?
- How confident are we that progress will be sustained? What else might be needed?
- How do we support whānau and kaiako to further their work and learning beyond the group?
- How do we harness the individual and collective world views, strengths and knowledge of whānau and kaiako to build endeavour and resilience?
- How are we as group leaders taking the time to reflect on each session independently, together and with others? Do we feel we've given this the time each of us needs?

PART TWO

Preparing for and delivering your programmes



Kupu Māori

used in this section

kaiako	used in these guidelines to refer to teacher/s who attend our programmes, but generally kaiako are those who hold knowledge, impart wisdom and nurture potential
kaimahi	staff
kaitiaki	guardians
kōrero	to talk with
kupu	word/s
maemae	injury, wound
mahi	work
manaakitanga	care and respect
manu/ngā manu	bird/s
mauri	wellbeing
Ngā Tau Mīharo	a translation of The Incredible Years®
tamaiti	child
tamariki/mokopuna (we use these kupu interchangeably)	children/young people/the generations to come
whānau	parents and family members
whakamanawa	encouraging and instilling confidence
whanaungatanga	understanding and connecting



Working together to keep things running smoothly

Ngā Tau Mīharo | Incredible Years requires a lot of group leaders in training, preparing, facilitating and following up with those in their groups.

In this section we provide details of the programme journey to help things run smoothly.

Of course, we can't cover every eventuality. There will be nuances specific to each programme that aren't covered in these guidelines. This is where the person coordinating Ngā Tau Mīharo | Incredible Years at your local Te Tāhuhu | Ministry office comes in. Group leaders and managers, introduce yourselves to your local Te Tāhuhu | Ministry coordinator.

- Walk through these guidelines with them when you first set up.
- Collaborate on how you'll decide who to take into your programmes to best meet local needs.
- Ask them to take you through how the national Register of Participants works.
- Ask them to connect you with a peer coach or with the right person for practice advice.
- Set diary notes for the times you need to provide information to them.
- Check your understanding of the specifics needed for your particular programme.
- Check in with them regularly to let them know how things are going.

Your Te Tāhuhu | Ministry coordinator is only a phone call or email away to help with any questions or issues that you have along the way.

In this section we:

1. outline reporting requirements and timings for each programme, how the national Register of Participants works and how to ensure participant privacy
2. provide a summary of the programme journey
3. outline the group leader pathway and accreditation process.

*Me mahi tahi tātou mō
te oranga o te katoa.*

We work together
for the wellbeing
of everyone.

How to use this section

Group leaders:

We've tiered this guidance in the form of:

1. a summary of administrative elements you need to know
(*You should only need to read this once.*)
2. an outline of the flow of tasks for delivering a programme
(*You might occasionally come back to parts of this to check your understanding.*)
3. detailed checklists for each type of programme, which are on the Whāraurau website at:

>> <https://wharaurau.org.nz/parentandteacher.org/incredible-years-resources>

(*You'll need to use these for every programme you deliver.*)

Managers:

We outline your role alongside the group leader tasks in the summary of the programme journey. You'll likely need to refer to that summary once and the administration details every now and again.

Come together regularly as group leaders and managers to:

- discuss how the programmes are going – successes and challenges
- check how group leaders are managing within the time allocation – you might need to negotiate workload based on the needs of a particular group
- check if there are any concerns about whānau or kaiako who need more intensive support
- check that group leaders are receiving the supervision and support they need, particularly if whānau or kaiako bring some challenging issues with them
- share the good stories and celebrate successes and milestones.

We have a gift and the moments to have a window into other people's worlds. It's a privileged position. Sometimes it's not all beautiful and wonder – it is painful, and it is sad. As a group leader it's about holding all that mamae as well as their happiness.

Administration

Managing your time commitments

Two trained group leaders deliver each Ngā Tau Mīharo | Incredible Years programme. You work in partnership on all aspects of the programme and are involved in all activities and tasks. (Your two group leaders don't have to be from the same organisation – organisations and agencies collaborate to deliver programmes.)

The time commitment for each programme is:

- Parenting programmes (including Autism and Toddler) – 2.5 days per week, or two days if you're accredited.
- Teacher and Incredible Beginnings programmes – one day per week.
- Autism Teacher programme – 2.5 days per week, or two days if you're accredited.

Those time commitments generally include:

- preparing your sessions
- delivering your sessions
- reviewing your sessions with your co-lead and looking at the Collaborative Process Checklist for your programme
- calls or visits to whānau and kaiako
- peer coaching and professional development
- reporting and evaluating
- meeting individually with those who have signed up
- any clinical support needed.

Managers, peer coaching is usually included in the allocated hours.

As part of their ongoing professional development, group leaders are expected to attend at least one fidelity workshop and/or one consult day each year. This sits outside their weekly allocation.

TIP:

Each programme has a standard number of home or school visits ([see your online checklists.](#)) Group leaders usually divide their group members between them. You may find you need to swap people on the list as you get to know them and find that one of you has skills better matched to a participant's particular needs and characteristics or has built a stronger relationship with that person.

Support to set up your programmes

Printed materials

Te Tāhuhu | the Ministry meets the cost of all the printed materials that you need. These include:

- participant folders
- session handouts
- pre- and post-assessment forms
- the relevant Incredible Years® book for the programme you're delivering.

Confirm numbers with your Te Tāhuhu | Ministry coordinator and they'll order the resources and send them out.

Your organisation is responsible for purchasing any other resources you need, such as a video camera and tripod, laptop and data projector, TV and DVD player, and data sticks.

Te Tāhuhu | the Ministry audits the orders for each programme against the number of people who've been funded to participate.

Expenses

Te Tāhuhu | the Ministry also covers programme expenses. These are intended to help remove barriers to anyone attending your programme.

Provide your Te Tāhuhu | Ministry coordinator with an estimate of expenditure as soon as possible so that they can approve it and include expenses in your Statement of Work.

Expenses include:

- a suitable venue
- kai (food)
- small treats to reward and motivate throughout the session
- contributions towards childcare and/or transport
- things that you identify as helping address barriers to attendance.

If whānau or kaiako don't attend and you've underspent, talk to your Te Tāhuhu | Ministry coordinator about your options.

TIP:

Follow *The Basic* manual and DVDs when planning your programme. The manual outlines the agenda for each session. When planning, always refer to the manual before looking at the records of those who will be attending. And look through planning notes from previous groups you've facilitated. This helps you to keep true to the programme while tailoring it to the new group. The more you use the manual, the more you'll become familiar with the content.

TIP:

Only offer contributions towards transport or childcare if there isn't any alternative. Support whānau to think of the resources they would typically draw on if they needed to be somewhere and couldn't take their mokopuna.

Promoting and recruiting to your programmes

Whānau and kaiako will find their way into a programme in many ways, such as:

- through your own promotional activities
- through others who have previously attended a programme
- as part of working with Te Tāhuhu | the Ministry, an RTLB or a health service
- self-referral
- referrals from other agencies.

While some regions have criteria, there is flexibility for you to respond to the needs of your local community. Talk with your Te Tāhuhu | Ministry coordinator about this.

Have a process in place to acknowledge referrals and let whānau or kaiako know if they can't be placed in a programme immediately.

If whānau or kaiako can't attend your programme, let them know what other Ngā Tau Mīharo | Incredible Years programmes might be running in your area throughout the year. Fill out a referral form and note any specific preferences, such as daytime or evening. If Ngā Tau Mīharo | Incredible Years isn't the right fit for them, let them know what other types of programmes might be available in your area.

Managers, have a process for managing whānau and kaiako needs if they can't get on a programme – for example, other programmes or referral to wrap-around support from other agencies or other parts of your agency.

A note about observers and supporters

Having people observing sessions and not participating is not appropriate to the collaborative environment. So, if you have someone wanting to learn about how to deliver a programme or support a member of the group, have them join a group and participate wherever possible. They can be in addition to your maximum number, but you don't need to register them.

A note about online programmes

Te Tāhuhu | the Ministry is looking to contract a national provider to deliver some programmes online to support people in isolated areas.

TIP:

Talk through your proposed approach with your Te Tāhuhu | Ministry coordinator - they'll have a feel for what others in your community are also doing.

Reporting and attendance

Reporting, evaluations and attendance data are vital parts of fidelity. These checks and balances:

- demonstrate we care about how things are going for whānau and kaiako
- give us a sense of what's working for whānau or kaiako and if they need more support
- show respect for the years of research behind Ngā Tau Mīharo | Incredible Years
- trigger any administrative requirements, such as teacher release payments
- mean group leaders can get support if and when you need it
- mean we know our impact.

Group leaders will regularly witness the small and big shifts happening for your whānau and kaiako.

Reporting and attendance data give all of us a broader view of the benefits our mahi is having for our communities. We can see the intersections between programmes happening across communities. And we can see the cumulative effects over time.

Reporting and evaluating for fidelity

You need to report regularly to your Te Tāhuhu | Ministry coordinator or through the national Register of Participants.

Group leaders, you're jointly responsible for all reporting and evaluations.

Managers, you're responsible for making sure your group leaders meet the reporting deadlines.

Your Te Tāhuhu | Ministry coordinator will let you know what the reporting and evaluation requirements and timings are for your specific programme. They'll help set you up with the national Register of Participants.

Reporting and evaluation usually cover the likes of:

- details of group members
- attendance
- pre- and post-assessments
- satisfaction questionnaires
- group leader reflections.

Register of Participants

Group leaders, or someone you delegate, can put all participant details and reporting data into the Register of Participants. Your Te Tāhuhu | Ministry coordinator will provide you with the current version of the register.

Reporting is done through electronic forms. Keep these forms secure because they ask you for personal information about those in your groups and their tamariki/mokopuna.

Each programme has a unique programme identifier (UPI) that Te Tāhuhu | the Ministry will provide and that you need to put into the Programme Information section.

NOTE for group leaders of autism programmes: Your groups fill out their own information through an online app.

Manage participation

Positive engagement with those in your group is powerful in maintaining their commitment. Begin constructing supportive relationships during your initial home and school visits and continue to invest time and energy throughout the programme.

As group leaders, you model partnership and support the therapeutic process in the way you collaborate and co-deliver your programme.

- Make use of all the programme's methods, content and processes.
- Phone those in your group weekly to talk about their progress towards their goals, discuss any issues and encourage them to persist.
- Ensure that programmes are culturally responsive.
- Monitor barriers to participation and work together to problem-solve these.
- Offer catch-up sessions when someone can't attend.
- Contact those in your group within two working days of a missed session. If needed, provide support for them to attend sessions.
- With the agreement of a group member, consult other agencies who might be able to help work through barriers to them attending sessions.



Attendance and catch-up sessions

Attendance is part of fidelity. If whānau or kaiako attendance drops off, this impacts the effectiveness of the programme for them and their tamariki/mokopuna.

The programmes build cumulatively on the pyramid, so it's important for those in your group to catch up on sessions they've missed.

Catch-up sessions are individual sessions to see the vignettes, role-play situations and engage in directed discussion. It's important that you cover the key content and key concepts.

Ngā Tau Mīharo | Incredible Years is not an individual intervention. The programme is based on social learning theory. So, group sessions are essential for success. One or two catch-up sessions are usually fine.

If **parents** miss sessions, do everything you can to encourage attendance, reduce any barriers and offer catch-up sessions. If parents have missed multiple sessions by the end of your programme, you can offer for them to repeat the (full) programme at the next available date (some parents have found this useful).

For **teacher-based programmes**, if the first session (which is a key set-up session) is missed, we recommend you look to enrol kaiako in a new course.

TIP:

Encourage the person or agency who referred the whānau or kaiako to remain involved if they can and share ideas about how the whānau or kaiako might be supported to achieve their goals.

Maintain the therapeutic group dynamic

Ngā Tau Mīharo | Incredible Years is a therapeutic group process. Its success depends on whanaungatanga, positive relationships within the group and with group leaders.

For parenting programmes, we don't recommend anyone join a group after the first two sessions because the group dynamic is well formed. For a teacher programme, we don't recommend anyone joining the programme after the first session. Non-attendance can also impact the group dynamic.

Ensure privacy

You'll be gathering very sensitive information. Before they start, you'll ask those in your group to give their informed consent (the informed consent form is with your [online checklist](#)) to use information and to record your sessions.

- Keep all whānau, kaiako and tamariki details, forms, letters and data secure.
- Store your electronic information in a secure file with restricted access that is password protected.
- Don't ever use home computers. Only use computers that are approved by your organisation as secure.
- Keep paper files secure and name them using your programme's UPI.
- You need permission from Te Tāhuhu | the Ministry to use documentation for anything other than delivering and reporting.
- Follow your organisation's policy around any concerns you have about the safety of a tamaiti.
- Check out your obligations for privacy and disclosure under:
 - The Privacy Act
 - The Children, Young Persons and their Families Act.



Summary of programme journey

	Group leaders (see your online checklist for details)	Managers
1. Before you start	<ul style="list-style-type: none"> » Negotiate and manage your time commitment (this differs depending on which programme you're delivering). » Start planning your programme 4-6 weeks out. » Set programme dates, allowing for school and public holidays. » Book your venue. 	<ul style="list-style-type: none"> » Ensure a new group leader is paired with an experienced group leader. » Release group leaders for required days each week. » Help ensure group leaders have a peer coach. » Ensure group leaders are connected with your Te Tāhuhu Ministry coordinator.
2. Promoting your programmes and bringing people on board	<ul style="list-style-type: none"> » Promote through flyers, community events, information sessions, advertising, social media. » Aim for your ideal group size (this differs according to which programme you're delivering). » Let people know that they're placed on a programme – look for other supports if they can't be placed. 	<ul style="list-style-type: none"> » Explore how group leaders plan to connect with potential members of their group, including harder to reach ones.
3. Connecting with your whānau or kaiako people	<ul style="list-style-type: none"> » Both group leaders meet with whānau or kaiako before the programme starts. <ul style="list-style-type: none"> › Build connections and understanding of each other and the programme. › Check with whānau or kaiako that the programme fits with the developmental level of their tamariki/mokopuna and is what they're looking for. › Explain the information you'll gather, what will happen with it and where it will be stored. › Identify any needs (for example, transport) that could be covered by the Te Tāhuhu the Ministry and seek funding approval from your Te Tāhuhu Ministry coordinator as soon as possible. › Provide and explain informed consent forms. › Help them understand and complete the pre-programme assessments. › Provide your contact details and programme details. 	<ul style="list-style-type: none"> » Allow for flexible working conditions (for example, early start or late finish). » Consider petrol vouchers for group leaders to travel to and from visits if you don't have company vehicles.

	Group leaders (see your online checklist for details)	Managers
4. Preparing your sessions	<ul style="list-style-type: none"> » Start preparing your programme 4-6 weeks before its start date. » Let Te Tāhuhu the Ministry know attendance numbers and the printed materials you need. » Order food or snacks. » Purchase treats as rewards and motivators. » Make contributions towards childcare, transport. » Four weeks before your session starts, complete your pre-programme checklist. 	<ul style="list-style-type: none"> » Provide administrative assistance. » Ensure group leaders have an appropriately sized room with technology to play and view video clips. » Ensure group leaders are not personally out of pocket. » Ensure group leaders have approved disbursements and understand how to access and account for funds.
5. Delivering your sessions	<ul style="list-style-type: none"> » Manage participation through whanaungatanga, manaakitanga, fidelity, connecting with whānau or kaiako between sessions, cultural responsiveness, offering catch-up sessions, monitoring barriers to participation, providing support for continued attendance. » Get those in your group to fill out the session evaluation at the end of each session. » Film your sessions for self- and peer review. 	<ul style="list-style-type: none"> » Check in on group leader wellbeing. Have they been able to reduce other work commitments to allow for the time needed? » Ensure group leaders have a video camera that they can download from to record group sessions.
6. Between sessions	<ul style="list-style-type: none"> » Keep in contact with members of your group between sessions. » Make home or school visits across sessions to cement your relationship (the number differs according to your programme). » Provide catch-up sessions if needed and drop off or send handouts from the missed session. » Reflect and make any changes based on evaluations. » Provide feedback and encouragement with homework activities. » Complete the Collaborative Process Checklist for your specific programme after each session. » Identify excerpts and time stamps from the video recording of the session that you wish to take to peer coaching. 	<ul style="list-style-type: none"> » Check how group leaders are going with connecting with those in their group between sessions. » Ensure group leaders have met their milestone reporting.

	Group leaders (see your online checklist for details)	Managers
6. Between sessions (cont.)	<ul style="list-style-type: none"> » Rehearse and plan how you'll share leadership of the next session. » Prepare resources, for example, props for tailored role plays. » Work through the session checklist for the next session. » Ask your Te Tāhuhu Ministry coordinator when you need to complete the national Register of Participants with attendance and non-attendance information and to send the delivery protocols and reflection checklist to them. This timing is different for each type of programme. » Print off the Certificate of Completion for those in your group. 	
7. After sessions	<ul style="list-style-type: none"> » At the final session, ensure those in your group fill out the final session evaluation form, post-assessments and a satisfaction questionnaire. » Arrange professional follow-up if any assessment results are within a clinical range. » Carry out a formal reflection and fill in the Programme Reflection Form. » As agreed with your Te Tāhuhu Ministry coordinator, complete the national Register of Participants with attendance data, satisfaction questionnaire data and any post-perception measures. 	<ul style="list-style-type: none"> » Support a celebration or special food for the final session. » Debrief with group leaders, exploring what's gone well, lessons learnt and any follow-up required with those in their group. » Consider setting up a community of practice for those delivering programmes in your region.

Ngā Tau Mīharo | Incredible Years group leader pathway

Coming on board as a Ngā Tau Mīharo | Incredible Years group leader and delivering your first few programmes can be daunting at first. You'll soon find your own way within the processes and procedures.

There's a solid structure of personal and professional support that goes with being a group leader. You'll find Ngā Tau Mīharo | Incredible Years is a safe place for sharing and learning – for whānau, kaiako and group leaders.

As with our whānau and kaiako, we show whanaungatanga, manaakitanga and whakamana to each other as group leaders.

In this section we look at:

- **where to go for support**
- **the group leader progression pathway**
- **the accreditation process.**

*Ehara taku toa
i te toa takitahi,
engari he toa takitini.*

My strength is not
mine alone, it comes
from the group.

Having these opportunities [consult days] to learn from others is awesome. Having a safe place to share parts of your practice is really helpful in the development of your delivery. Videoing your sessions for further learning is hard at first and could be intimidating, so it takes time to be able to watch yourself and learn from the process.

Where to go for support

Ngā Tau Mīharo | Incredible Years has an impressive network of peer coaches and mentors to train, supervise and help problem-solve.

Your Te Tāhuhu | Ministry coordinator will connect you into a peer-coaching network and you'll have regular group and peer-coaching sessions.

You'll also find many opportunities to network with other group leaders at forums and regional get-togethers.

There's a list of peer coaches on the Whāraurau website at:

>> <https://wharaurau.org.nz/parentandteacher.org/incredible-years-parent-latest-news>

Contact Whāraurau if you want them to notify you about any updates to the list.

Preparing your programmes

- Where available, you'll be paired with an experienced and accredited group leader who will work alongside you and co-deliver with you.
- Your Te Tāhuhu | Ministry coordinator can support you with preparing for your programme, providing books and handouts, familiarising you with the reporting requirements and national Register of Participants.

Managers, find people in your organisation to help with administration and technology support.



Delivering your sessions

- Your co-group leader, peer coaches, mentors and other group leaders are all available to bounce around ideas, work through issues and problem-solve.
- All your sessions will be recorded, and you'll be asked to choose excerpts to show at your supervision sessions. It takes time to be able to watch yourself and to have others watch you and provide feedback. Be open to learning from the process and from those who have likely experienced much of what you have.
- Those in your group will fill out session evaluations for each session, and you will regularly fill out a Collaborative Process Checklist.

Ongoing development

- Stay connected with those you trained with to share experiences and learnings.
- Connect with other group leaders to share ideas and resources that they use.
- You're required to undertake regular formal supervision.
- Visit the Whāraurau website for forums, consult days and development days you can be part of.



[https://wharaurau.org.nz/parentandteacher.org/
incredible-years-upcoming-events-category](https://wharaurau.org.nz/parentandteacher.org/incredible-years-upcoming-events-category)

Peer coaching

Peer coaching is a key part of programme fidelity and whakamanawa – encouraging the aspirations of our whānau and kaiako and of each other. It's key to personal and professional growth.

Managers, ensure you allow time for the required peer coaching on top of programme planning and delivery.

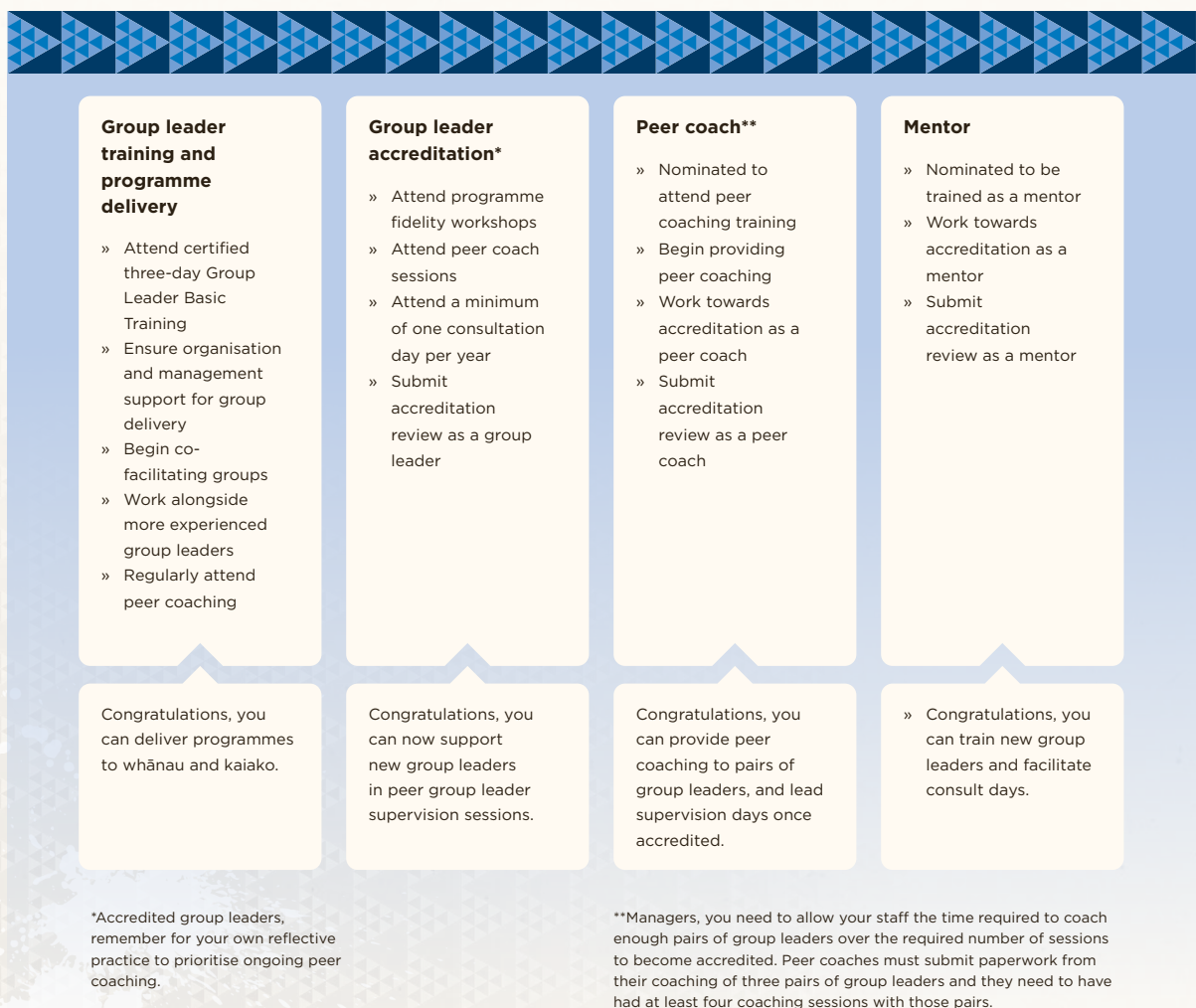
Group leaders take part in the following:

- regular peer- and self-review sessions where you'll problem-solve, set goals and work through your recordings and programme evaluations with a peer coach
- attending an annual consult day and/or fidelity day – these are in groups and focus on practice-related topics, such as managing challenging people, cultural responsiveness and vignettes.

The group leader pathway

In joining the Ngā Tau Mīharo | Incredible Years whānau, you'll also have the opportunity to progress personally and professionally through ongoing goal setting, reflection and development.

The Incredible Years® International has developed a pathway for group leaders that sets out progressive levels of expertise and a system of accreditation that reflects its practice and standard programme delivery.



Accreditation

Because accreditation is a key element of fidelity and whakamanawa, all group leaders should work towards it.

Accreditation is a reflective, experiential learning process that parallels the process group leaders use with whānau and kaiako.

To become an accredited group leader, you need to complete two programmes and to present a recording of at least one session (or Zoom a certified mentor into a live session as you deliver).

The accreditation process starts as soon as you're assigned to deliver your first programme.

By the time you've delivered two programmes, you should have all the materials you need to seek accreditation.

You can sign up for accreditation through:

1. The Incredible Years® Seattle. There is a fee for this. **Te Tāhuhu | Ministry and non-government organisation** group leaders go through this pathway.
2. Whāraurau also offers an optional accreditation pathway for **Māori and Pacific group leaders**. This pathway includes an added component of cultural support and incorporates marae-based accreditation hui, Māori and Pacific consultation days and an online review of your accreditation footage.

Your peer coach and/or Te Tāhuhu | Ministry coordinator can support you through the accreditation process.

Managers, your organisation needs to pay any associated accreditation costs, including fees to The Incredible Years® Seattle. Discuss these costs with your Te Tāhuhu | Ministry coordinator first in case there are other options, such as accessing a mentor in Aotearoa New Zealand.

Building your own confidence

Through the process of accreditation, you build your own reflective practice and sense of endeavour.

- The strengths-based process will help you fine-tune and increase your competency in delivering your programmes.
- You can be confident you're offering a well-evidenced programme and delivering it with fidelity.
- You get early feedback on what's going well, along with different things to try – so you can be confident you're giving the best to whānau and kaiako while you learn and grow.
- You'll achieve an internationally recognised group leader/facilitator qualification.
- You can be confident the benefits experienced by whānau and kaiako are similar to those found in the research literature.

TIP:

It's a good idea to have your peer coach look at your tape with you before you set up an accreditation review with The Incredible Years® Seattle.

TIP:

If you have peer coaching, your accreditation review process is more likely to be faster.

The accreditation process

Your first video review

You'll need to send the following with your first video recording:

1. Application for Certification form
2. letter describing your session and the make-up of those in your group
3. one self-evaluation corresponding to the session you're sending for review (This counts as one of the four total peer/self-evaluations you'll send with your complete paperwork set.)
4. one Collaborative Process Checklist corresponding to the session you're sending for review
5. the Session Checklist from the session you're sending for review (Indicate the vignettes you showed in that session.)
6. certification application fee.

TIP:

It's rare for your first accreditation video review to be accepted – it will most likely take a couple of video reviews. If you need a third or fourth video review, there will be additional costs from The Incredible Years® Seattle.

Set up a system to ensure you have all these items organised and stored in a safe place.

Source a camera and tripod for your first few sessions to record yourself. Submitting excerpts from your first few sessions means you can get early feedback to support your goal setting around accreditation. Make sure you've planned with your co-lead to take a lead role in one of these recorded sessions.

Visit The Incredible Years® website for more information on the accreditation process and talk with your peer coach or Te Tāhuhu | Ministry coordinator.

After you've passed your video reviews

You'll need to submit the following for two sets of different groups:

1. session checklists for the complete programme
2. participant evaluations for each session
3. the passing video review report of a group session by an Incredible Years® certified mentor or trainer
4. attendance lists for both groups
5. peer evaluation and self-evaluation forms (total of two of each).

Post accreditation

So that you continue to deliver the programme with fidelity, we highly recommend you lead at least one programme every 18 months and that you participate in regular peer coaching and a fidelity check every 18 months.

Peer coaching and fidelity checks ensure you're doing the very best for your whānau and kaiako. They're also a chance for you to network and hear about new materials and innovations to the programmes.

Steps to accreditation



APPENDIX 1: If you wish to take your tailoring inquiry deeper. . .

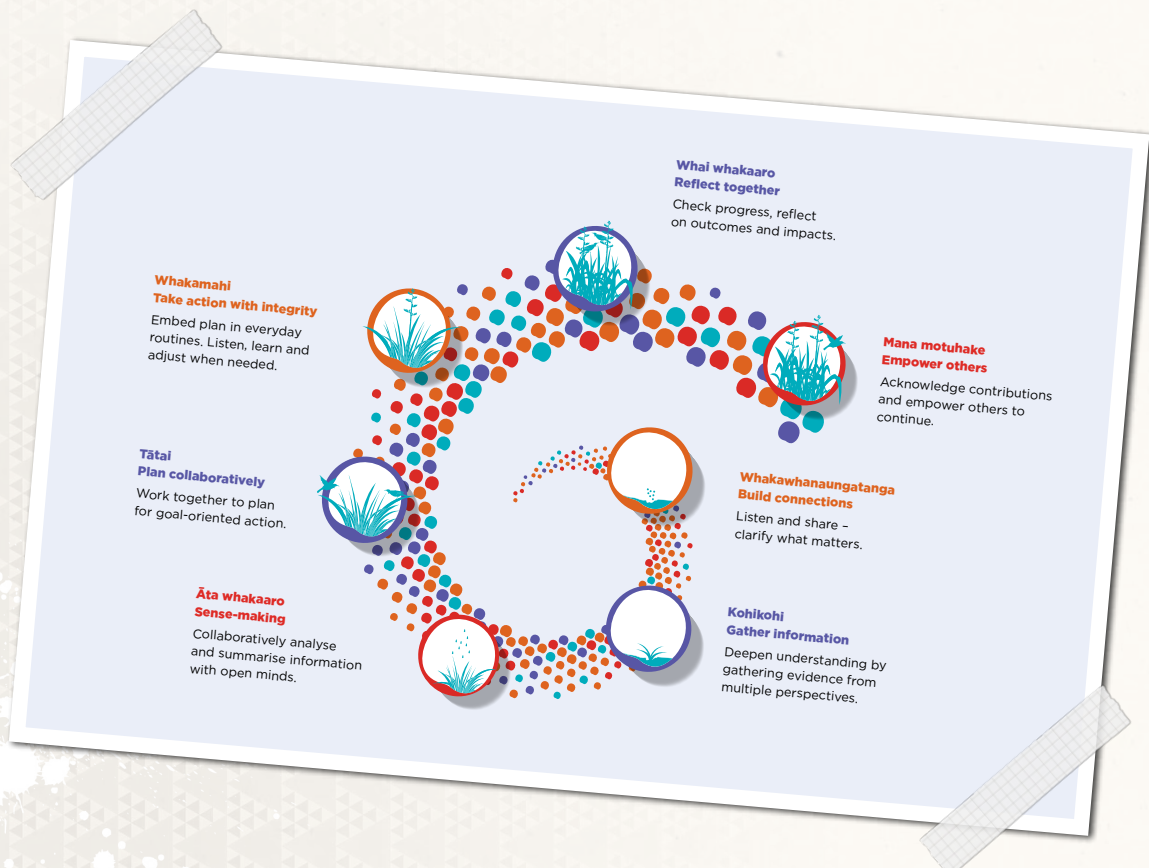
Te Tāhuhu | the Ministry and RTLBs are already familiar with He Pikorua. This is a practice framework that's focused on supporting mokopuna and the adults around them in ways that build on their strengths.

>> <https://hepikorua.education.govt.nz/he-pikorua>

He Pikorua includes a collaborative relationship action cycle that aligns well with the reflections in each of the six strands of *He whiria he whatu*. We've taken the reflections from *He whiria he whatu* and located them within the seven elements of He Pikorua in action. You'll find these below. You can use this as a personal or group inquiry.

Dr Wayne Ngata, Raukura | Chief Advisor, Te Ao Māori, Te Tāhuhu o te Mātauranga | Ministry of Education set the foundation and visual direction for He Pikorua.

He purapura ora, the healthy seeds, represent the uniqueness of our mokopuna. Whānau, educators, practitioners and community are the kaitiaki who nurture and support the growth and wellbeing of mokopuna.





Whakawhanaungatanga
Build connections

Listen and share –
clarify what matters.

- How do we as group leaders understand ourselves – who we are, our own beliefs and biases, what we bring with us?
- How do we support whānau and kaiako to understand where they've come from and recognise what they bring with them – culturally, spiritually, emotionally?
- How do we discover what and who is important to whānau and kaiako (pace, place, people, protocols/ tikanga)?
- How can we establish an environment in which concerns and worries can be shared, including possible barriers to change?
- How do we deepen group connections over time?
- How often do we visit or connect with whānau and kaiako in their contexts/environments, where relevant?



Kohikohi
Gather information

Deepen understanding by
gathering evidence from
multiple perspectives.

- How do we as group leaders come to learn about the lived experiences of whānau and kaiako – both the experiences of their past and their present?
- How do we learn about the different world views that whānau and kaiako might be bringing with them?
- What do we notice about the demeanour of whānau and kaiako, and how will we identify what's behind that demeanour?
- How do we learn about whānau and kaiako strengths and interests?
- How do we develop our understanding of whānau and kaiako goals for themselves and their mokopuna?



Āta whakaaro
Sense-making

Collaboratively analyse
and summarise information
with open minds.

- Has what we've learnt from whānau and kaiako led to a deeper understanding? Is it enough to inform our planning? What other information might help with this?
- How have we as group leaders used our knowledge and understanding of culture and context to make sense of the information collected? Do we need anyone else's perspective to help with this?
- How are we as group leaders taking the time to make sense of the information we've gathered?



Tātai
Plan collaboratively

Work together to plan for goal-oriented action.

- How does the information we've gathered help us to be responsive to the goals and aspirations of whānau and kaiako?
- How do we as group leaders support whānau and kaiako to identify and articulate goals that are relevant to their context and that are also realistic and achievable?
- How are we selecting vignettes, examples and role plays that will be most relevant and useful to whānau and kaiako?
- How do we use feedback from whānau and kaiako to inform our planning?
- How are we as group leaders taking the time to plan together, and how do we model collaboration in our delivery?
- How do we as group leaders work to our respective strengths and relationships with whānau and kaiako?
- How are we ensuring the ideas and strategies developed by whānau and kaiako are being integrated into their everyday interactions, activities and routines?



Whakamahi
Take action with integrity

Embed the plan in everyday routines. Listen, learn and adjust when needed.

- What protocols or tikanga are needed to settle whānau and kaiako and ready them for the kaupapa of the day?
- How will we notice and respond in real time to what we see and hear in the group?
- How are we ensuring the ideas and strategies whānau and kaiako have developed are being integrated into their everyday interactions, activities and routines?
- How will we respond to the needs of the group and the individuals?
- How do we support whānau and kaiako to tailor what they've learnt to the developmental status, language and social skills of their mokopuna?
- How are we engaging with processes that support our capacity to deliver the programme with fidelity – for example, attending peer coaching, consult and fidelity days, pursuing accreditation?



Whai whakaaro
Reflect together

Check progress, reflect on outcomes and impacts.

- How are we as group leaders taking the time to reflect on each session independently, together and with others? Do we feel we've given this the time each of us needs?
- What are we noticing about our group and those in the group, and what are we noticing about each other?
- How do we settle and support each other after each session, particularly if things didn't go perfectly or to plan?
- How do we apply our learning from collaborative review to tailor future sessions and practice?
- How do we support whānau and kaiako to reflect on their progress towards their goals?



Mana motuhake
Empower others

Acknowledge contributions and empower others to continue.

- How do we harness the individual and collective world views, strengths and knowledge of whānau and kaiako to build endeavour and resilience?
- How do we talk with whānau and kaiako about their learning during our work together and the implications for the future?
- How confident are we that progress will be sustained? What else might be needed?
- How do we support whānau and kaiako to further their work and learning beyond the group?
- How do we support whānau and kaiako to build their own ongoing support/social networks?
- How have we celebrated the small and big shifts towards self-determination?



Ngā Tau Mīharo
Incredible Years Aotearoa

