

**TIKANGA HAUORA**

**The Hauora Homies: An evaluation of a Kaupapa Māori  
Weight Loss and Lifestyle Change Model**

**By**

**Nicola Elizabeth Grace**

A thesis

submitted to Victoria University of Wellington

in fulfilment of the requirements for the degree of

Master of Arts in Social Policy

Victoria University of Wellington

**2016**



## He Mihi

*E tika ana kia tuku mihi ki a rātou mā kua wheturangitia, rātou kua mene atu ki te pō, moe mai rā koutou. Ka hoki ngā mahara ki tōku pāpā ki a Anthony Grace, ki tōku kuia ki a Maora Te Hahaeora Grace, ki tōku koroua ki a Bill Grace me te toka tū o te whānau ki a Donald Comeskey, koutou i wāwāhi i te ara ki a pai ai taku tipu i roto i tēnei ao, kei te apakura tonu. Kāti e kore e warewaretia koutou ngā whanaunga maha kua huri ki tua o te ārai, e kore rawa a mamae e mutu, a hūpē e heke, a roimata e maringi. Koutou katoa, moe mai rā, moe mai rā, moe mai rā.*

*Ko Hikurangi te maunga*

*Ko Waiapu te awa*

*Ko Horouta te waka*

*Ko Te Whānau-ā-Ruataupare te hapū*

*Ko Ruataupare te marae*

*Ko Ngāti Porou, Ko Te Whānau -ā- Apanui, Ko Ngāi Tahu ōku iwi, ā, nō Niue hoki ahau*

*Ko Nicola Grace ahau*

*Nā reira, tēnā koutou ki te hunga ora, tēnā koutou katoa*

## Abstract

*Tikanga Hauora – The Hauora Homies: An evaluation of a Kaupapa Māori Weight Loss and Lifestyle Change Model* provides an understanding about how tikanga was practised during the implementation of the Hauora Homies and Kick in the Butt programmes, specifically the cultural principles of whanaungatanga (relationship, kinship, sense of family connection) and manaakitanga (kindness, generosity, support, hospitality). The thesis looks at how participants understood tikanga and if they believed the programmes were kaupapa Māori in approach. The thesis then examines how these principles supported participants to achieve programme outcomes and the immediate impact of the programmes. Finally, this thesis explores the use of Facebook as the main mode of communication during the programmes to provide insight into how tikanga is transformed into an online space.

The evaluation is positioned within a kaupapa Māori framework, since the Hauora Homies programmes was initiated by Māori, benefited Māori, and represented and legitimised Māori experiences and worldviews on the issue. Both the programmes and the evaluation are accountable to Māori participants. Continuous engagement with the participants of the programmes and the support of a whānau network were key aspects during the thesis process.

In total there are 31 participants in this sample, 26 females and five males. Thirty participants identified themselves as Māori and one participant as Samoan. Interviews were conducted with 10 participants and one administrator. Facebook data representing 31 participants was utilised and personal observation notes provided further insight into the programmes.

Interpretive analysis and descriptive statistics analysis, with an underlying ethnographic approach, were used to analyse the collected data. A kaupapa Māori approach facilitated an analysis from a Māori standpoint and Te Pae Mahutonga provided a Māori health framework to identify the health promotion outcomes of the Hauora Homies model.

The evaluation found that tikanga played a significant role within the programmes and was a critical component which provided a whānau approach and platform for participants to express themselves as Māori where Māori culture and values were the social norm. Whanaungatanga and manaakitanga were found to be fundamental and were embedded and practised in the model and programmes by creating, maintaining and strengthening relationships by actively engaging with participants online and offline.

The evaluation also found the programmes had a positive impact on participants' knowledge, attitudes, behaviour and awareness, which supported them in reaching their weight loss and lifestyle change goals. The changes included increased nutritional knowledge, increased fitness, and confidence and leadership skills amongst others.

This evaluation will contribute towards evidence-based research into what works and what does not for Māori in a tikanga Māori, kaupapa Māori setting. This can contribute towards the design and implementation of lifestyle programmes at a whānau (family), hapū (sub-tribe), iwi (tribe) and national level, as well as open a forum for indigenous people from other areas in the world.

## Acknowledgements

Tēnā koutou. I would like to acknowledge the participants, co-developer and challenge master of the Hauora Homies One and Kick in the Butt programmes for supporting this evaluation by sharing your experiences. I am extremely grateful for the privilege of being able to tell 'our' story. You all inspire me and I am proud of the efforts you all put in towards your hauora lifestyle. I thank you for the consistent support shown during the challenges, this thesis and in life. I am thankful for the whānau that we have become. Tēnā koutou.

To Aunty Sally and Uncle Carl Goldsmith, thank you for all that you do for the Hauora Homies participants, the TriPōneke whānau and for my whānau. You are fine role models to us all and I appreciate the support, the guidance, the texts and emails and the love you have to share. Thank you Aunty Sally for being my kaitiaki during this thesis. Tēnā kōrua.

Jenny Neale. I can honestly say this work would not have been done if you had not taken me under your wing, mentored me and believed in what I could do. I appreciate all the times you came to my office door asking how I was and the emails you sent to just check in. You always apologised for 'being on my case' but I loved that you were. Thank you. He taonga, he rangatira koe.

Tēnā koe e te whanaunga. He mihi aroha tēnei ki a koe. Thank you Dr Chelsea Grootveld for absolutely everything. I truly appreciate the advice and time you gave to this thesis and the time you gave as the challenge master of the Hauora Homies. I appreciate all the support and love you always give. I look forward to lining up with you to take on the New Zealand Taupo Ironman on 5 March 2016 and from there continue on with our hauora goals. Tau kē! Tēnā koe.

I would like to thank my supervisors Professor Kevin Dew and Dr Sandra Grey for their support of this thesis. You made me feel at ease and I enjoyed working with you.

He mihi nui ki a Kirsten Smiler rātou ko Hiria McRae, ko Tania Te Whenua, ko Maraea Teepa. Thank you for your constant support and ‘checking in’ to see how I was going. You always offered your time and listening ears and humoured me and my ideas. I feel so lucky to be surrounded by such intelligent, focused wāhine. Tēnā koutou.

Many thanks to my colleagues at the Health Services Research Centre, Victoria University of Wellington for supporting me during this time, especially Professor Jackie Cumming and Maggy Hope. To my good friend Dr Marianna Churchward, thank you for always supporting my work, hauora goals and all the events I find myself signing up for. Thanks suga!

I would like to acknowledge the Health Research Council for their financial support of this thesis. I truly appreciate it and I have developed as a researcher because of this process. Thank you.

To my TriPōneke and IronMāori whānau, thank you all for the support you have shown over the past year. Many of you are part of the Hauora Homies and others who were not have all contributed to making a healthy lifestyle the ‘norm’ for our whānau here in Wellington. Special thanks to Heather Te Au Skipworth, Lisa Davies, Mani Crawford, Natalia Edwin, Linda Clay, Helen Potiki, Noni Kahumoana, Anne Nicholls and Jo Kelekolio for regularly checking in on the progress of this thesis, particularly during the last few weeks and extra special thanks to Vanessa Broughton for emailing articles of interest and keeping me informed of community activities that are supporting our whānau to lead healthier lives. Tēnā koutou.

To Ngarama Milner-Olsen - my personal trainer, good friend, counsellor and inspirator. Thank you for being there to support my healthy lifestyle goals and for always providing advice for the Hauora Homies programmes. Forever grateful. Arohanui e hoa.

Finally, I would like to thank my whānau for their support over the past year, to Earl and Waimarino for encouraging me to work on this thesis and for making sure our home life was as unchaotic as possible and to my mum, brothers and sisters for your continuous support in everything I do. To my dad, wish you were here everyday. Tēnā koutou.

# Table of Contents

He Mihi .....	i
Abstract .....	ii
Acknowledgements .....	iv
Table of Contents .....	vi
Glossary .....	xi
Chapter One – Introduction .....	1
Background – The Need for Health Initiatives .....	1
Creating Change through Social Policy.....	3
Conventions .....	5
Chapter Two – The Whakapapa of the Hauora Homies Weight Loss and Lifestyle Change Model .....	6
Introduction .....	6
Aims and Objectives .....	6
Motivating Factors and Rationale .....	7
Modes of Communication.....	8
Roles and Responsibilities .....	8
Implementation.....	9
Specific Programme Goals .....	9
Summary .....	12
Chapter Three – Methodology .....	13
Introduction .....	13
Evaluating a Kaupapa Māori Programme Using Kaupapa Māori Theory.....	13
Kaupapa Māori Principles .....	14
Whanaungatanga .....	15
Manaakitanga.....	16
Whakawhanaungatanga.....	16
<i>Engagement with Participants</i> .....	16
Evaluator’s Position – Participant Observation.....	17
Kaitiaki Support .....	18
Evaluation Approach .....	18

Stages of Evaluation .....	20
Methods .....	22
The Sample .....	22
Information Sheet and Consent Form.....	24
Interviews.....	25
Facebook Data.....	27
Observation.....	27
Demographic Data.....	28
Visual Methods.....	28
Literature.....	28
Ethical Considerations.....	29
Whānau Support Group .....	29
Data Analysis .....	30
Kaupapa Māori Health Framework .....	31
Dissemination of Results .....	32
Summary .....	33
Chapter Four – Tikanga Findings .....	34
The Hauora Homies – The Co-developers’ Perspective .....	34
Understanding a Kaupapa Māori Approach – A Participants’ Perspective.....	35
Providing an Understanding of Tikanga in Theory and in Practice .....	39
Whanaungatanga .....	40
Manaakitanga.....	44
Other Key Māori Principles Identified by Participants.....	49
Tino Rangatiratanga .....	50
Rangatiratanga .....	50
Significance of Tikanga to the Participants’ Experiences .....	52
Tikanga Māori – Critical for Future Success? .....	56
Whakapapa, Connections and Māori Realities .....	56
Support.....	57
Crucial... Or Not Crucial... .....	58
Key Findings.....	59
Summary .....	61
Chapter Five – Evaluation of the Model.....	62

Introduction .....	62
Background – Getting Involved .....	63
Examining Participants’ Motivators .....	63
Participants’ Background in Healthy Lifestyles .....	70
Weight Loss and Weekly Challenge Results .....	70
Hauora Homies Cohort.....	71
The Kick in the Butt Cohort .....	73
Participants’ Retention Rates.....	74
Participants’ Experiences – The Impact .....	76
Health and Wellbeing.....	76
Fitness .....	77
Nutrition .....	80
Whānau (Benefits and Challenges) .....	85
Relationships .....	88
Sustainability – Long-term Outcomes .....	90
Habit-forming Principles .....	90
Relationships .....	92
Catalyst for Other Opportunities .....	93
Facebook – The Impact .....	94
Access.....	94
Engagement .....	96
Information-sharing .....	97
Privacy .....	98
Negative Aspects of Facebook .....	98
Other Weight-loss Programmes.....	100
Implementation Improvements.....	100
Key Findings.....	104
<i>Increased Knowledge</i> .....	105
<i>Increased Positive Attitudes</i> .....	105
<i>Increased Positive Behaviour</i> .....	106
<i>Increased Awareness</i> .....	106
<i>Strengthened Relationships</i> .....	106
<i>Outcomes</i> .....	107

<i>Sustained Change – Nutrition Principles Practised and Continued Physical Activity</i> .....	107
Summary .....	110
Chapter Six – Discussion and Conclusions.....	111
Introduction .....	111
Identified Strengths and Limitations.....	111
Te Pae Mahutonga – Māori Health Promotion Framework.....	112
Ngā Manukura – Community Leadership.....	113
Hauora Homies and Kick in the Butt Leadership.....	114
Te Mana Whakahaere – Autonomy .....	115
Mauriora – Access to te ao Māori – Promoting a Secure Cultural Identity .....	116
Kaupapa Māori-Based Health and Wellbeing Models and Programmes.....	116
Waiora – Physical Environment .....	119
Toiora – Healthy Lifestyles .....	121
Te Oranga – Participation in Society .....	123
Facebook .....	125
Conclusion .....	128
Recommendations for further research .....	129
References.....	130
APPENDIX A: Information Sheet (1) .....	138
APPENDIX B: Consent Form (1) .....	140
APPENDIX C: Information Sheet (2) .....	141
APPENDIX D: Consent Form (2).....	143
APPENDIX E: Masters Research Questions .....	144
APPENDIX F: Key Demographic Survey .....	145
APPENDIX G: The Hauora Homies Cohort Challenge Data.....	146

## Tables and Figure

Table 1: Example of the weekly challenges: Week Four .....	10
Table 2: Implementation tasks .....	11
Table 3: A sample of the participants in the programmes and in the sample group .....	23
Table 4: Gender and ethnicity of participants .....	23
Table 5: Ages of participants .....	24
Table 6: Participants' place of residence .....	24
Table 7: Kaitautoko/the support roles: challenge master and mentor .....	24
Table 8: The Hauora Homies sample .....	25
Table 9: The Kick in the Butt sample .....	26
Table 10: Participants' reasons for getting involved with the challenges – and individual goals .....	64
Table 11: The number of kai and physical challenges completed over 12 weeks.....	72
Table 12: The Kick in the Butt participants' weight loss and weekly challenge data, including the participants' overall weight loss percentage .....	73
Table 13: Hauora Homies and Kick in the Butt cohorts: participant retention rate.....	75
Table 14: Participants entered into endurance events 2015/16.....	107
Figure 1: Te Pae Mahutonga (Māori Health Framework) .....	31

## Glossary

Ahau	Me/ I
Hauora	Health
Hapū	Kinship group, clan, tribe, subtribe
Hunga ora	The living (people)
IronMāori	The brand for the events and lifestyle programme run by Te Timatanga Ararau Trust. People who train for IronMāori often refer to belonging to training towards IronMāori and belonging to the 'IronMāori' whānau.
Iwi	Extended kinship group, tribe, nation, people, nationality, and race
Kai	Food
Kaiāwhina Māori	Mentor (who is Māori/has Māori knowledge)
Kaimahi	Workers
Kaimoana	Sea food, shellfish
Kaitautoko	Supporter
Kaitiaki	Guardian, minder; custodian over natural resources
Kanohi ki te kanohi	Face to face
Kapa haka	Māori cultural performing group
Karakia	Say grace. Prayer(s); chant(s) and incantation(s).
Kaumātua	Elder, elderly man, elderly woman, old man - a person of status within the whānau.
Kaupapa	Goal, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative. Topic, basis; guiding principles.
Kaupapa Māori	Māori approach, Māori based topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology – a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society.
Kaupapa-based whānau	A group who are connected through a shared purpose.
Kawa	Protocol derived from mātauranga Māori.

	Professional practice and ethical practices
Koe	You
Koha	Gift
Māmā	Mum
Mana	Prestige, status, authority, influence, integrity; honour, respect.
Manaakitanga	Respect; hospitality, kindness; mutual trust, respect and concern.
Manuhiri	Visitor(s)
Māori	Indigenous people, belonging to Aotearoa/New Zealand
Māoritanga	Māori culture, Māori practices and beliefs, Māoriness, Māori way of life. The very essence of being Māori.
Marae	Courtyard - the open area in front of the whareniui, where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae.
Mauri	Life essence, life force, energy, life principle
Mokopuna	Grandchild/descendant
Mōrena	Good morning
Paku	Small, little
Pāua	Abalone
Pīki mihi	A big thanks
Rangatahi	Younger generation, youth
Rangatira	Chief, supervisor, qualities of a leader, a weaver of people
Rangatiratanga	Autonomy, independence, ownership. Self-determination, autonomy, the right of Māori to be self-determining.
Reanga	Generation
Reka	Sweet, tasty, palatable, flavour
Rōpū/roopū	Group, party of people, committee, organisation
Tamariki	Children
Taonga	Tresure
Tauparapara	Introductory comments, a type of karakia
Tautoko	Support, prop up, verify, backing
Te Ao Māori	Māori world/view

Te Ao Pākehā	Pākehā (European/English) world/view
Teina	Younger brother/sister/cousin
Te reo Māori	The Māori language
Te reo Māori me ōna tikanga	Māori language and customs
Tikanga	Correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol
Tikanga Hauora	Tikanga has been described as "doing things the right way for the right reasons." Not only is this evaluation concerned with determining whether tikanga Māori is applicable to the Hauora Homies Weight Loss and Lifestyle change model - this title also cuts to the heart of the ethos of the model itself. The Hauora Homies Model aims to achieve hauora, improve health and wellbeing, the right way for the right reasons.
Tino	Exact, true, really
TriPōneke	A group of greater Wellington region-based whānau (ngā hau e whā) who are passionate about creating healthy whānau through the medium of triathlon and endurance sport ( <a href="http://triponeke.webs.com/Kaupapa">http://triponeke.webs.com/Kaupapa</a> )
Tuakana	Elder brother/sister/cousin
Tūrangawaewae	Place where one has rights of residence and belonging through kinship and whakapapa.
Tūpuna	Ancestors, grandparents
Tūrangawaewae	Place where one has rights of residence and belonging through kinship and whakapapa
Wahine	Woman, female
Wāhine	Women, females
Whakaiti	Belittle
Whakamā	Ashamed/embarrassed
Whakamana	To give authority to, give effect to, give prestige to, confirm, enable, authorise, legitimise, empower, validate, enact, grant
Whakapapa	Genealogy and connections

Whakapapa-based whānau	A group who are connected through blood ties
Whakawhanaungatanga	The process of establishing relationships, relating well to others
Whānau	Extended family, family group. A familiar term of address to a number of people – the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.
Whānau whānui	Extended family
Whanaunga	Relative
Whanaungatanga	Relationship, kinship, sense of family connection – a relationship through shared experiences and working together which provides people with a sense of belonging
Wero	Challenge

## Chapter One – Introduction

This thesis will describe how tikanga Māori (Māori custom/protocol) was practised during the implementation of the Hauora Homies and Kick in the Butt programmes, specifically the cultural principles of whanaungatanga (relationship, kinship, sense of family connection) and manaakitanga (kindness, generosity, support, hospitality). In particular, this thesis will look at how participants understood tikanga and if they believed the programmes were kaupapa Māori (Māori value and principle based) in approach. It will examine how these principles supported participants to achieve the intended programme outcomes and how they also contributed to the immediate impact of both programmes. Finally, this thesis will explore the use of Facebook as the main mode of communication during the programmes to provide insight into how tikanga is transformed into an online space. In essence, this evaluation is about creating positive change for Māori health through whānau-based initiatives by exploring how whānau initiate their own interventions based on their aspirations and values to create healthy lifestyle change with the goal of informing future health programmes and policies.

### **Background – The Need for Health Initiatives**

Improving the health and wellbeing of Māori and all New Zealanders is critical, not only as a means to achieve a greater quality of life for our country's citizens, but also as a way of managing the significant costs faced by government as a result of poor health outcomes, many of which are preventable. Māori are over-represented in statistics reporting on preventable diseases, such as obesity-related diabetes, heart and many other chronic life-threatening diseases (Ministry of Health, 2009; Ministry of Health, 2013), and overall have the poorest health outcomes in New Zealand (Ministry of Health, 2002, 2013). Reducing obesity and increasing the quality of life for Māori is a priority area for government (Ministry of Health, 2000) and whānau community groups (Grace & McRae, 2013). Although a priority, recent key findings from the Ministry of Health 2011-2012 and 2012–2013 Health Surveys report that obesity rates for Māori children (18%) and adults (46%) are approximately twice as high as that of non-Māori, and have increased since 2006/07.

While Māori are as active as non-Māori, non-Māori were more likely to eat the recommended servings of at least three vegetables and two servings of fruit compared to Māori (Ministry of Health, 2014b).

Negative lifestyle patterns underscore obesity. Understanding the nature of these lifestyle patterns as they exist for Māori is critical to promoting 'alternative' positive lifestyle patterns. While this has been acknowledged by those concerned with primary health care (Voyle & Simmons, 2003), less is understood about how whānau Māori can 'grow their own' initiatives guided by tikanga Māori. Some programmes, such as Green Prescription, Active Families and advice from Ministry of Health websites, aim to support Māori with the expectation that Māori will 'engage with them' (Ministry of Health, 2014c, 2014d). Other initiatives, such as IronMāori<sup>1</sup>, TriPōneke<sup>2</sup> and Hauora Homies, work from the premise that a social network of support must be created to encourage personal individual transformation within a collective tikanga-based environment to promote sustainable lifestyle changes. These initiatives are based on an understanding that personal transformation is positive for whānau on the periphery, and within the group other support needs, such as sharing childcare while others can train and training together, is a critical part of responsibility to the collective (Grace & McRae, 2013; Kerr, 2013; TriPōneke Website, 2015). These initiatives are positive contemporary examples of whānau-orientated and kaupapa Māori-based interventions (Grace & McRae, 2013; Kerr, 2013; Smith & Reid, 2000; TriPōneke Website, 2015).

---

1 Te Timatanga Ararau Trust has developed Half Ironman and Triathlon events, and lifestyle programmes to support whānau in making sustainable long-term healthy lifestyle changes. The brand for the events and the lifestyle programmes is IronMāori.

2 TriPōneke is a Wellington based whānau group supporting whānau in training towards endurance and other sports and living healthy lifestyles.

## **Creating Change through Social Policy**

As part of the Crown's obligation to the Treaty of Waitangi, health and social policy in New Zealand attempts to address inequalities by developing national strategies aimed at providing quality, easily accessed, culturally appropriate care (Ministry of Health, 2000, 2002; 2014a) and by supporting the development of the Māori workforce (Ministry of Health, 2014b).

As noted by the Social Policy Evaluation and Research Committee (SPEaR), it is important that policy-makers are informed by a robust, relevant and up-to-date evidence base (SPEaR Website, 2014). The improvement of health outcomes for Māori will be achieved through Māori and policy-makers working together to ensure the conditions for Māori to succeed are in place (Ministry of Health, 2014b). To eliminate health disparities and achieve health equity for Māori, policies and services must be developed with regards to the needs of individuals and whānau. These policies must ensure Māori participation in the design, implementation and evaluation of high-quality services for Māori (Durie, 1999; Ministry of Health, 2014e).

It's about getting the right people making the right decisions – we need Māori who have the skills to be making the decisions not just people who are 'Māori' (Dr Kiri Bird, Māori GP<sup>3</sup>).

The Ministry of Health's 'Equity of Health Care for Māori: A framework' outlines how to deliver effective services for and with Māori to reach Māori aspirations of health and wellbeing (Ministry of Health, 2014e). The framework places importance on the leadership, knowledge and commitment within the health system, health organisations and health practitioners as crucial to the wellbeing and needs of Māori in delivering high-quality health care (ibid).

---

<sup>3</sup> Personal communication with Dr Kiri Bird, in Palmerston North, 2014.

The 'one-size-fits-all' model previously used for designing social policy (Williams, 1992 in Cunningham & Cunningham, 2012) does not, however, take into account the individual needs or realities of a population (Cunningham & Cunningham, 2012; Durie, 1999). Tailored policies to find local, effective solutions for different communities within New Zealand need to be developed (Dr Kiri Bird, Māori GP, 2014). Social and public policy must be developed with appropriate representation by the target group to contribute towards services providing equitable health outcomes for Māori (Durie, 1999; Ministry of Health, 2014e).

People in parliament who are making the decisions don't understand... those who are poor are judged, 'why do people have 'coke' and 'moko'<sup>4</sup> when they can't feed their kids?' Increase the workforce, so that those who have an understanding of poverty and social inequalities can be making the decisions. (Dr Kiri Bird, Māori GP, 2014)

Frameworks, such as the Ministry of Health's 'Equity of Health Care for Māori: A framework', and Māori models of health and wellbeing, such as 'Te Pae Mahutonga' (Durie, 1999) and 'Te Whare Tapa Whā' (Durie, 1998), are a few examples of tools designed to help guide Māori and non-Māori to effectively engage with and deliver high-quality health care (Ministry of Health, 2014e). 'Ngā Manukura' (community leadership) and 'Te Mana Whakahaere' (autonomy) signify the importance of Māori participation at all levels of governance of social policy, health care and health promotion services and interventions (Durie, 1998, 1999).

This evaluation will contribute evidence-based research that shows what works and what does not work for Māori in a tikanga Māori and kaupapa Māori-based setting. The intent is that this evaluation will contribute towards the design and implementation of lifestyle programmes at a whānau, hapū (sub-tribe, where one is from), iwi (tribe, where one is from) and national level, as well as providing a forum for indigenous people from other areas in the world. The dearth of

---

<sup>4</sup> Moko – Māori tattoo, usually has a connection to whakapapa (genealogy) or an important story to the person who has it.

current literature on Māori weight loss and lifestyle programmes suggests an evaluation of this type of programme will contribute towards filling a knowledge gap that currently exists. Furthermore, since this evaluation positions itself among already established kaupapa Māori health initiatives, there is an opportunity for networking with other like-minded protagonists.

This thesis has seven chapters. Chapters One and Two provide the context in which the Hauora Homies Weight Loss and Lifestyle Change Model was developed. This includes the history behind its inception, how weekly challenges were included as a critical component of the model, how the programmes worked, discussion on the rules for engagement, and how the Facebook page was used as a platform for communication and whakawhanaungatanga (the process of establishing relationships, relating well to others).

Chapter Three provides an outline of the methodology that was used to carry out the evaluation, the methods used to gather data, ethical considerations, an overview of the way in which the data was analysed and the proposed dissemination of results. This evaluation is positioned within a kaupapa Māori context. Therefore, it begins by outlining kaupapa Māori theory and key Māori principles that have guided the evaluation process, and provides insight into why a kaupapa Māori approach was utilised.

Chapters Four and Five present the findings of the evaluation. Chapter Six discusses how the findings align with the Māori Health Promotion Framework, Te Pae Mahutonga and other relevant literature. It then draws conclusions about what the evaluation has found and makes recommendations for further research.

## **Conventions**

Translations of Māori words have been provided in the text and as footnotes where a fuller explanation is required. A comprehensive glossary of Māori terms that have been used in this thesis has also been included.

## Chapter Two – The Whakapapa of the Hauora Homies Weight Loss and Lifestyle Change Model

### **Introduction**

This chapter provides the context in which the Hauora Homies Weight Loss and Lifestyle Change Model was developed. This includes the history behind its conception, how challenges were included as a critical component of the model, how the challenges worked, discussion on the rules for engagement, and how the Facebook page was used as a platform for communication and whakawhanaungatanga.

### **Aims and Objectives**

The Hauora Homies model was developed by Hiriā McRae and I in 2012 as an initiative designed to bring whānau together to build healthy lifestyles and create positive behavioural changes. The main goal was to create healthier, stronger and fitter individuals to increase the quality of life for themselves and their whānau. Lifestyle and positive behavioural changes were aimed to be achieved through building relationships, increasing the knowledge of healthy food options and encouraging regular physical activity. The literature shows that in order for exercise and weight loss programmes to have positive sustainable outcomes, the programme must support behavioural changes (Ministry of Health, 2009). The Hauora Homies model was designed to support participants to build positive exercise and eating habits over a 10 to 12-week period so that these habits became embedded and led to changes in exercise and nutrition behaviours that would become the norm. This approach is congruent with best-practice exercise and weight loss literature (Ministry of Health, 2009). The model was developed by whānau for whānau to share the knowledge and skills using tikanga Māori, such as whanaungatanga, manaakitanga and te reo Māori (the Māori language), to help individuals reach their goals and potential with their health and wellbeing.

## Motivating Factors and Rationale

The idea to create the Hauora Homies model was initiated through discussions had between Hiria and I after we completed an RPM<sup>5</sup> class on Christmas Day 2012.

For me, it was coming out of, I think my second Half Ironman through the IronMāori event and a lot of things had changed in my lifestyle and how I viewed things both eating and activity which made me go to my first ever class on Christmas Day and I'd never ever done that before and I think being part of the IronMāori movement got me to do that and I had been thinking about, I'd known in the past that over Christmas time I put on, I'm not playing rugby, I'm not training so I put on a lot of weight (laughs) and I must've been thinking about it a bit and so when I saw you at the class as well I think I think that's how it happened, on Christmas Day, I'd really like to do something in the New Year to keep this up, not that I hadn't been active, but keep up that momentum. (HH<sup>6</sup>, Co-developer, 2015)

Hiria and I were and continue to be involved with the IronMāori movement, which supports and encourages whānau to train towards and participate in Half Ironman<sup>7</sup> and other events run by Te Timatanga Ararau Trust and others. We are founding members of TriPōneke, a whānau group who support Wellington-based whānau training for IronMāori and other multisport events. Hiria and I had just completed the IronMāori Individual event<sup>8</sup> on 1 December 2012 and were relatively fit and healthy. However, we were aware of the patterns of weight gain that occurred over the holiday period and were keen to reduce the likelihood of weight gain by creating a weight loss and lifestyle change programme. We had both struggled with weight loss in the past and had experience with weight loss programmes. I had done a number of weight loss challenges. These

---

<sup>5</sup> RPM is the name of the indoor spin/bike class at Les Mills gym, New Zealand (<http://www.lesmills.co.nz/exercise-options/group-fitness/rpm/>).

<sup>6</sup> HH is an abbreviation for Hauora Homies and is only used for references and in identification of quotes.

<sup>7</sup> A Half Ironman consists of a 2km swim/90km bike/21.1km run.

<sup>8</sup> IronMāori events include Half IronMāori distances where participants can compete as an individual or in a team.

proved to be encouraging, supportive, fun and inclusive of building and maintaining relationships with others striving towards the same goal.

## **Modes of Communication**

After initial discussions on 25 December 2012, it was decided fairly quickly the programme would be opened to our whānau and friends via Facebook and word of mouth, creating a whānau whānui (extended family) support setting. Text messages, emails and Facebook messages were exchanged between Hiria and I and the model was developed over a period of three weeks.

Whakawhanaungatanga was created and maintained through using the mode of Facebook. This online community of support helped manage and monitor lifestyle and behaviour changes. The page was a 'secret' page. This means that the public could not see or access the site without the permission of the co-ordinators. However, when recruitment began the page was open to the public (those with connections to the administration team) and participants could join the page to read the brief (the rules) to see if they were interested. Potential participants were required to let the co-ordinators know by a given date if they were taking part and all other people were deleted the night before the programme started. Each programme had a new page created.

## **Roles and Responsibilities**

There were key roles in the model that ensured the programme was implemented effectively: the 'Co-ordinator' oversaw the running of the programme; the 'Committee' supported the co-ordinator in decisions that needed to be made when issues arose or in regard to the development of 'rules' for the programme; the 'challenge masters' set the weekly challenges; other skilled personnel were used for their personal training and motivational skills; and the participants themselves. The model was designed to evolve over time to suit the needs of those in the programme.

## **Implementation**

The 12-week Hauora Homies Weight Loss and Lifestyle Programme was implemented twice in 2013. The first programme was from Monday 14 January until Monday 8 April and the second was from Monday 6 May until Monday 29 July. The 10-week Kick in the Butt Weight Loss Programme was completed from Monday 6 January to Monday 17 March 2014 and started again on Monday 31 April until Monday 6 June 2014. The model guided both programmes. However, this thesis will focus on the first Hauora Homies Weight Loss and Lifestyle Change Programme and the Kick in the Butt Weight Loss Programme due to time and size constraints.

Each participant paid a joining fee and this was decided by the committee as different groups preferred different fees dependant on the kaupapa of the group. For example, the motivation for one group may have been winning money. However, the motivation for another group may simply have been to be a part of a support group and buying in on a programme gave participants more ownership of their commitment. This will be discussed later. The joining fee went towards the 'prize' at the end of the programme. The Hauora Homies programme participants paid \$60 (\$5 per week) and the Kick in the Butt programme participants paid \$20.

## **Specific Programme Goals**

The goal was the same for both programmes. However, the objectives varied. The objective of the Hauora Homies 2013 programme was to lose 500gm per week (national guidelines for a healthy weight loss per week (bpac, 2012)). If the participant was successful, they received 1 point. If the participant lost up to 400gm they got 0 points and if the participant gained or did not weigh in, they lost 1 point. However, participants were able to buy the lost point for \$10 and that money went into the prize kitty. The participants were also expected to complete the weekly food and exercise challenge and if they did they gained 1 point per challenge (see Table 1).

Table 1: Example of the weekly challenges: Week four

Physical challenge – Level 1	Physical challenge – Level 2	Kai challenge
Cycle 20km in total over the week	Complete 50km in total over the week	<b>Basic:</b> Minimum 8 glasses of water/1x bowl of vegetables/2x piece of fruit per day.
Complete 15 minutes of relaxation and breathing	Complete 15 minutes of relaxation and breathing	Extra: Use brown rice in x1 meal this week.

*NB: this is a condensed example of the challenges.*

The focus of this was to introduce participants to new foods and exercises every week, creating healthy nutritional and physical activity habits. The participant with the most points at the end of the programme won a share of the prize, which was split between the first and second place getters, 70% and 30%. However, there was another bonus where the body weight percentage was monitored and the top three participants who lost the most body weight percentage got bonus points to go towards winning the prize. This point system was to ensure participants lost weight at a healthy rate over the full period of the programme. The second round of the Hauora Homies programme split the prize between the top five participants to take into account feedback from participants from the Hauora Homies one programme.

The objectives for the Kick in the Butt Weight Loss Programme were to lose weight *Biggest Loser*-style; that is, participants were able to lose weight as they pleased. However, the ‘aim of the game’ was:

...to lose weight, reduce fat, tone up, learn and make healthy food and physical choices a habit to set us up for a great year with the individual goals we’ve set for ourselves and do it with the support of this roopu (group) – and as we do, throw some competitiveness into the mix. (Kick in the Butt 10 week Hauora Challenge Brief, 2014)

The point system was applied to the weekly food and exercise challenges; that is, participants received 1 point per challenge completed. The two participants with the most challenge points at the end of the programme received a bonus 1% or 2% added to their final weight loss percentage total. This encouraged participants to complete the challenges, which would benefit

them by building healthy long-term habits. The *Biggest Loser*-style system was applied solely for the reason of trying a different weight loss method of measurement. Participants were encouraged to lose the recommended weight of 500gm per week. However, this differed from the Hauora Homies programme as no points were allocated for participants' weekly weigh-in results.

Each participant was required to weigh in on a Monday, at the same time, wearing the same clothes and on the same scales to ensure consistency and fairness for other participants. Their photo was then posted to the 'secret' Facebook page as evidence of their weigh in and to celebrate or gain support where needed. Participants' individual needs were assessed dependent on their circumstances. For example, if participants were traveling they were encouraged to weigh in before they left town or they were able to use public scales when absolutely necessary. There was a prize at the end of the programme, therefore monitoring the weight loss was an important component of this programme and was developed to be fair for all participants. The programme was based on trust and participants were aware of this expectation.

The design of the model and the implementation tasks are shown in Table 2.

Table 2: Implementation tasks

<ul style="list-style-type: none"> <li>• Discussing and confirming the purpose of the programme</li> </ul>
<ul style="list-style-type: none"> <li>• Discussing and confirming the rules of engagement</li> </ul>
<ul style="list-style-type: none"> <li>• Discussing the roles, inviting and confirming the Implementation team (challenge masters, the committee, personal trainer)</li> </ul>
<ul style="list-style-type: none"> <li>• Confirming the design of the model with the committee</li> </ul>
<ul style="list-style-type: none"> <li>• Creating the Facebook page</li> </ul>
<ul style="list-style-type: none"> <li>• Posting the 'rules for engagement' – the purpose of the programme</li> </ul>
<ul style="list-style-type: none"> <li>• Inviting participants</li> </ul>
<ul style="list-style-type: none"> <li>• Answering potential participants' questions</li> </ul>
<ul style="list-style-type: none"> <li>• Recording confirmed participants' names in the weekly update datasheet</li> </ul>
<ul style="list-style-type: none"> <li>• Removing those who were not taking part</li> </ul>

<ul style="list-style-type: none"> <li>• Beginning the programme i.e., posting on the first day and continually throughout the programmes</li> </ul>
<ul style="list-style-type: none"> <li>• Administration responsibilities i.e., managing the weekly datasheet</li> </ul>
<ul style="list-style-type: none"> <li>• Posting the weekly challenges</li> </ul>
<ul style="list-style-type: none"> <li>• Posting the weekly results</li> </ul>
<ul style="list-style-type: none"> <li>• Motivating whānau and sharing of information</li> </ul>
<ul style="list-style-type: none"> <li>• Posting the final results and confirming the 'winners'</li> </ul>
<ul style="list-style-type: none"> <li>• The final tips from the challenge masters</li> </ul>
<ul style="list-style-type: none"> <li>• Follow up posts to see how the whānau are doing</li> </ul>

## Summary

This chapter provided the context in which the Hauora Homies Weight Loss and Lifestyle Change Model was developed. This included providing an overview of the aims and objectives of the model, the modes of communication, the roles and responsibilities, the implementation process, specific programme goals, and a brief outline of the implementation tasks to provide insight into how the model was developed and implemented in practice.

## Chapter Three – Methodology

### **Introduction**

This chapter provides an outline of the methodology that was used to carry out the evaluation, the methods used to gather data, ethical considerations, an overview of the way in which the data was analysed and the proposed dissemination of results. This evaluation is positioned within a kaupapa Māori context. Therefore, it begins by outlining kaupapa Māori theory and key Māori principles that have guided the evaluation process and provides insight into why a kaupapa Māori approach was utilised.

### **Evaluating a Kaupapa Māori Programme Using Kaupapa Māori Theory**

This programme evaluation specifically examines the impact and outcomes (intended and unintended) that emerged as a result of the Hauora Homies initiatives<sup>9</sup>. The Hauora Homies model was specifically designed to incorporate tikanga Māori.

Kaupapa Māori has its genesis in the context of Māori education (Smith, 1997). However, the principles are now expressed in other contexts of Māori development, including health (Durie, 2006; Kerr, 2013). Bishop (1998) discusses the basic tenets of kaupapa Māori in relation to research and these principles can be applied to evaluation (Kerr, 2012; Moewaka Barnes, 2009). Bishop (1998) differentiates kaupapa Māori research from traditional research (this analysis can be applied to the context of evaluation). He writes:

There are a number of significant dimensions to kaupapa Māori research that set it apart from traditional research. One main focus of a kaupapa Māori approach to research is the operationalization of self-determination (tino Rangatiratanga) by Māori people (Bishop, 1991b; G. Smith, 1990; Smith, 1991). Such an approach challenges the locus of

---

<sup>9</sup> The Hauora Homies initiatives include the Hauora Homies and the Kick in the Butt programme

power and control over the research, issues of initiation, benefits, representation, legitimization, and accountability as outlined above, with the latter being located in another cultural frame of reference/world-view.

Kaupapa Māori research and evaluation has a collective approach as opposed to a traditional individualistic approach (Walker, Eketone & Gibbs, 2006). Kaupapa Māori ensures research and evaluation is undertaken from a Māori perspective using appropriate methodological and theoretical approaches and practices (Grootveld, 2013), thus ensuring research and evaluation benefits Māori with a focus on positive outcomes for Māori and a conscious focus on doing no harm (McRae, 2014). Kaupapa Māori provides a platform for developing Māori researchers and a space to normalise and voice Māori research from a Māori perspective (Smith, 1999).

This evaluation seeks to understand:

- the relationship between the tikanga practised during implementation of the programmes, specifically the cultural principles whanaungatanga and manaakitanga (definitions are presented in the following sections);
- how these principles supported participants to achieve programme outcomes; and
- the immediate impact of the programme.

The evaluation is positioned within a kaupapa Māori framework, since the Hauora Homies programme was initiated by Māori, benefited Māori, and represented and legitimised Māori experiences and worldviews on the issue. Both the programme and the evaluation are accountable to Māori participants.

### **Kaupapa Māori Principles**

As a Māori evaluator working with Māori participants, it was important that this evaluation was guided by theory that privileged and prioritised tikanga that stemmed from te ao Māori (Māori world/view), in order to normalise Māori research (Smith, 1999). The intent was to create a space to work alongside a Māori community, provide a voice for Māori and contribute to knowledge that is positive and beneficial to Māori communities. Māori kaumātua and scholar

Hirini Moko-Mead (2003) describes tikanga as governing principles (based on Māori worldview/s) that influence Māori behaviours. He writes:

Tikanga are tools of thought and understanding. They are packages of ideas which help to organise behaviour and provide some predictability in how certain activities are carried out. They provide templates and frameworks to guide our actions.... They helps us to differentiate between right and wrong in everything we do, and all activities that we engage in.

Given this, it is appropriate to explore how tikanga was used in the model to help evaluate the model in action (G. Smith, 1997). Two principles are highlighted – whanaungatanga and manaakitanga – which underscored behaviours exhibited by participants during the programmes and the evaluation process itself. Both principles are recognised as key tenets of kaupapa Māori approaches and methodologies (Bishop, 1996; Jones, Crengle & McCreanor, 2006).

### Whanaungatanga

Whanaungatanga (connectedness, engagement, establishing relationships) was paramount in this evaluation. I, the evaluator, held a position within a participatory context (Bishop, 1996) due to relationships I shared with the participants on the programmes. I was a participant and model co-developer. Whanaungatanga ensured the relationships within this evaluation were maintained, respected and not taken for granted by sharing the power and control of this evaluation within the whānau. For example, this evaluation belongs to the participants and was implemented with care, ensuring all relationships were respected and any concerns were acknowledged and addressed (Mane, 2009). Whanaungatanga is described as:

...the Māori term for connectedness and engagement, *whanaungatanga*, is one of the most fundamental concepts within Māori culture, both as a value and as a social process. Whanaungatanga consists literally of kin relationships between ourselves and others and is constituted in ways determined by the Māori cultural context. A key element, however, is that it is not just a matter of kin connectedness and task engagement but it is also a matter of there being a focus on the group rather than on the self (Bishop, 1996).

## Manaakitanga

All tikanga are underpinned by the high value placed upon manaakitanga – nurturing relationships, looking after people, and being very careful about how others are treated (Moko Mead, 2003).

Manaakitanga was applied to ensure participant support was gained before the official process for this evaluation went ahead. Manaakitanga guided the way in which the cultural and social responsibilities were applied to ensure the participants were engaged throughout the process and had opportunities to voice their views on the design and implementation of the evaluation (Hudson, Milne, Reynolds, Russell, & Smith, 2014). Manaakitanga allowed participants to be involved at all stages of this work and was also applied by the participants who consented to being part of this evaluation and positively supported my professional development by encouraging me throughout the evaluation process (Blundell, Gibbons & Lillis, 2010).

## Whakawhanaungatanga

### *Engagement with Participants*

Positive engagement is crucial when researching with and for Māori (Hudson, et al., 2014). Accountability needs to be clear from the outset (Moewaka Barnes, 2009), ensuring participants give permission for the evaluation process to go ahead, are involved during the process and that the participants' aspirations are the key benefits of the evaluation. My interest in weight loss, healthy lifestyles and Māori meant evaluating the Hauora Homies programme was a dream research project. However, this was irrelevant without the support of the participants. Initial discussions were held with those who had key roles in the development and implementation of the programme gauging interest and support for this research, particularly as the research was in part retrospective, for example, exploring and examining what participants had done and said throughout the programme. Discussions were then opened up to all participants involved in the Hauora Homies and the Kick in the Butt programmes.

## **Evaluator's Position – Participant Observation**

My role within the programmes meant I held a participant observation role in the evaluation underpinned by an ethnographic approach (Scott, 2009). Participant observation is commonly used in data collection for a range of disciplines, such as anthropology and sociology amongst others (Kawulich, 2005; Silverman, 2006). In qualitative research, this approach is used to gather data to gain a thorough understanding about people and how processes and different cultures are formed and function by being fully involved in the group being studied (Kawulich, 2005; Silverman, 2006). As already discussed, my primary role was model co-developer and co-ordinator of the programmes. I also participated in both of the programmes. My personal experiences of weight loss and lifestyle changes have shown people that I 'talk the talk' and 'walk the walk', an important element in the participant observation approach (DeWalt and DeWalt, 2011). Therefore, I had an established connection within the Hauora Homies and Kick in the Butt whānau by positioning myself in a leadership role from the outset. Kaupapa Māori concepts, such as whakawhanaungatanga and manaakitanga (Durie, 1998), as described earlier underpin the model and thus naturally created opportunities to develop relationships, friendships and gain respect from participants and their whānau. These concepts are important to the participant observation approach as discussed by Howell (1972). As a participant observer of this whānau I have observed first-hand the experiences of those utilising the Hauora Homies model, and the relationships formed and the trust gained within the whānau enabled quality data collection (DeWalt and DeWalt, 2011; Howell, 1972).

As outlined by Howell (1972), Kawulich (2005) and Schwartz and Schwartz (1955), there are drawbacks to the use of participant observation, particularly around perceived 'bias' in the way the participant observer directs and interprets conversations, situations and experiences within the group being observed. To counter any unintentional bias I have worked closely with my kaiāwhina Māori (mentor) to ensure my views of my interpretations were challenged and my understanding enhanced; a summary of the interview notes were sent to the interviewees for them to review their contribution and a group of participants, selected through systematic

sampling from the participant database<sup>10</sup>, were sent a summary of findings throughout the writing process and before submission of the thesis and were asked to provide feedback (Guion, Diehl and McDonald, 2011).

### Kaitiaki<sup>11</sup> Support

As discussed by Glover (2002), having the support and guidance of a kaumātua, kaitiaki or a well-respected community leader plays a significant role in Māori research by providing advice and ensuring the evaluation is implemented following the approach that was intended (Hudson et al., 2014). Sally Goldsmith, a participant from the Hauora Homies, held this leadership role for this evaluation. Aunty Sally is a person of mana (status) within the TriPōneke and IronMāori whānau (community) and wider communities, a member of the TriPōneke Committee, a kaitiaki of TriPōneke and fluent in te reo Māori and tikanga Māori. Aunty Sally and I have a relationship that developed over a number of years through training together for IronMāori. I hold Aunty Sally in high regard and regularly seek advice about life issues. As the kaitiaki of TriPōneke, Aunty Sally guides the whānau, ensuring protection, spiritual guidance and cultural practices are appropriately upheld. Aunty Sally ensured the same practices and protection were maintained in this evaluation (Hudson et al., 2014).

## Evaluation Approach

This evaluation looks at the intended (as stated specifically by the programme objectives/goals) and unintended (as expressed by the research participants) impacts and outcomes of the programme. Scriven (1991 cited in Davidson, 2005) describes evaluation as the “systematic determination of the quality or value of something”. Formative, process, and impact and outcome<sup>12</sup>, evaluation methods are the most commonly used in programme evaluation

---

<sup>10</sup> The participant database is in alphabetical order. Every second person on the list received the summary of findings and were asked to provide feedback to enhance and support my interpretations.

<sup>11</sup> Kaitiaki – guardian/caregiver.

<sup>12</sup> Impact and outcome evaluation is also known as Summative Evaluation (Davidson J, 2005).

(Moewaka Barnes, 2009). These provide in-depth information about a particular stage of a programme or intervention (McKegg & King, 2014; Moewaka Barnes, 2009). Identifying the evaluation goal or aim ensures the appropriate evaluation method is utilised (Davidson, 2005; Moewaka Barnes, 2009). Helen Moewaka Barnes (2009) describes the purpose of impact and outcome evaluation as:

**Impact evaluation** looks at more immediate effects (short term or intermediate) and what progress has been made towards meeting the programme's objectives. Impact may include changes in awareness, knowledge, attitudes and behaviour and in social and physical environments (sometimes called proxy measures) that may be short or intermediate steps towards the programme aim or goals.

**Outcome evaluation** looks at longer-term programme effects, particularly in terms of achieving the programme's goals; for example a change in health status.

Kaupapa Māori is based on gaining an understanding of knowledge from a Māori worldview (Jones et al., 2006), grounded in a holistic approach (Awatere & Harmsworth, 2013), thus this evaluation seeks an understanding of "what is happening?" as well as "why"? Both quantitative and qualitative approaches (Durie, 2004) to data collection and analysis were used to achieve a fuller picture.

The impact of the programme was examined by looking at how and whether participants met the specified goals of the Hauora Homies and Kick in the Butt programmes. These programmes worked toward mobilising participants to an overarching goal of the programme which was 'Bringing whānau together to work toward healthier lifestyles and behavioural changes that support this'. As a participant evaluator I had identified tikanga, whanaungatanga and manaakitanga as cornerstone principles which supported participants toward specific goals, but also identified a number of unintended positive consequences.

The finding and initial analysis were explored further with participants, using a number of qualitative methods addressing the following questions.

1. What were the intended and unintended consequences of using particular tikanga (social practices)?
2. Were these tikanga practices crucial to the success of the model?
3. How did the model contribute to programme goals?
4. Were weight loss goals and lifestyle changes met?
5. What impact did the methodology of the model, such as the use of social media and technology, support systems, knowledge and advice, have on medium- to long-term outcomes?
6. What were the participants' views and experiences of the challenge?
7. How did participants' experiences of this model compare with other 'generic' weight loss programmes?

Further, we identified how the model related, in practice, to Te Pae Mahutonga (Durie, 1999), a Māori health promotion framework. (This is discussed further on in this chapter).

Before being able to address the intended and unintended consequences of using particular tikanga and examining whether these tikanga practices were crucial to the success of the model, the following aspects were also explored to provide the appropriate context.

1. What specific actions and practices were recognised in terms of tikanga Māori, whanaungatanga and manaakitanga?
2. How did whānau understand the tikanga and were there any differences in people's thoughts of what particular tikanga meant?
3. How significant was tikanga to the participants' experiences?

### Stages of Evaluation

This evaluation is concerned with understanding the social practices underpinning the model, and the process employed in the model and how that related to outcomes achieved. There are nine stages to it.

- **Stage one:** construction of a whakapapa of the model (the history behind its conception), how the programmes worked, the rules for engagement, and how the Facebook page was used as a platform for communication and whakawhanaungatanga.
- **Stage two:** literature reviewed to contextualise the evaluation and outline existing Māori models for weight loss and lifestyle change, many of which reported using social media.
- **Stage three:** collation and cleaning of data sets already existing on the Hauora Homies and Kick in the Butt Facebook page in preparation for analysis.
- **Stage four:** analysis of existing quantitative data that had been gathered from the weekly weigh-in results from the challenges.
- **Stage five:** qualitative interviews undertaken with 10 participants who had completed one of the programmes. These participants were chosen on the basis of their quantitative data results to allow for a wide representation of views, for example, those for whom the model worked and those for whom it did not.
- **Stage six:** qualitative interviews with three Māori women who had key roles in supporting the programmes. These interviews focused on identifying how processes in the model contributed to programme goals.
- **Stage seven:** interpretive analysis (Elliot & Timulak, 2005) and descriptive statistics analysis, with an underlying ethnographic approach (Scott, 2009), were used to analyse the collected data. A kaupapa Māori approach (Bishop, 1996) facilitated an analysis from a Māori standpoint and Te Pae Māhutonga provided a Māori health framework to identify the health promotion outcomes of the Hauora Homies model.
- **Stage eight:** writing completed and thesis submitted.
- **Stage nine:** dissemination of the findings.

## Methods

A multi-methods approach was applied to gain a wide range of perspectives, enabling corroboration of data, thus enhancing the legitimacy of this research (Denscombe, 1998). The methods are organised in the following sections: the sample; interviews; Facebook data; observations; demographic data; visuals and literature.

### The Sample

Thirty-three participants took part in the Hauora Homies programme and six participants in the Kick in the Butt programme. Twenty-five participants from the Hauora Homies group agreed to take part in this evaluation. All six participants from the Kick in the Butt programme agreed to participate. In total there are 31 participants in this sample, 26 females and five males. Thirty participants identified themselves as Māori and one participant as Samoan. Twenty-seven participants are Wellington-based, three are based in Rotorua and one is based in the Hawke's Bay. There were two challenge masters<sup>13</sup> for the Hauora Homies programme. One of them was asked to support this evaluation by being interviewed about her role and accepted. The Hauora Homies also had a mentor who has a background in personal training (sports and nutrition) and her consent was requested to have access to her information on the Facebook page to which she agreed. These kaitautoko (supporters) both reside in Wellington. A brief description of the sample group is outlined overleaf.

---

<sup>13</sup> The role of the challenge Masters was to provide the weekly physical and kai (nutrition/food) challenges and to support the participants, providing advice when necessary.

Table 3: A sample of the participants in the programmes and in the sample group<sup>14</sup>

	Hauora Homies	Kick in the Butt	Total no. of participants in programmes
No. of people who participated in the programmes	33	6	39
No. of participants who consented to participate in the evaluation (sample)	25#	6	31

# Of the eight participants who did not give consent, one said 'yes' but did not fill and return the consent form and seven did not respond to the consent request.

Table 4: Gender and ethnicity of participants

	Hauora Homies (n=25)	Kick in the Butt (n=6)	Total number of participants in sample
No. of females	22	4	26
No. of males	3	2	5
No. of Māori participants	24#	6	30

# One participant is of Samoan descent.

---

<sup>14</sup> Please note the 'participants' refers to those who took part in the challenges as participants only. See Table 6 to refer to the information about the kaitautoko.

Table 5: Ages of participants

Age group of participants	Hauora Homies (n=25)	Kick in the Butt (n=6)	Total number of participants in age group
30-39	13	5	18
40-49	5	1	6
50-59	7	0	7

Table 6: Participants' place of residence

Place of residence	Hauora Homies (n=25)	Kick in the Butt (n=6)	Total number of participants
Wellington	25	2	27
Rotorua	0	3	3
Hawke's Bay	0	1	1

Table 7: Kaitautoko/the support roles: challenge master and mentor

	Challenge master	Mentor
Ethnicity	Māori	Pākehā
Place of residence	Wellington	Wellington

*Note: the Pākehā mentor has extensive relationships and experience with Māori whānau and communities.*

#### Information Sheet and Consent Form

The information sheet (see Appendix A) and consent form (see Appendix B) requesting access to the Facebook data was posted to the programme Facebook page. The information sheet (see Appendix C) and consent form (see Appendix D) for the interviewees were sent privately to reduce confusion within the group. The participants who were not being invited to be interviewed were told of the opportunity and were asked to make contact if they wanted to be included in the interview sample or have access to the interviewees' information sheet. All participants were kept informed of progress throughout the research via the Programme Facebook pages and were encouraged to make contact if they had any questions or concerns at any time. No participants asked to be excluded from the updates or from receiving any information via the Facebook page. Participants had access to my Facebook private message

account, email and phone number. The co-developer and the challenge master for the Hauora Homies programme played a supportive mentorship role throughout this thesis. These two wāhine<sup>15</sup> held key roles within the programmes and had not long completed their PhD studies, therefore their knowledge and guidance was invaluable.

## Interviews

Eleven semi-structured interviews were undertaken between 29 March and 12 May 2015 to gather the views and experiences of participants (see Appendix E). This included seven participants from the Hauora Homies programme, including the co-developer of the model who was also a participant on the programme and including the kaiāwhina (supporter<sup>16</sup>) of the Kick in the Butt programme; and one of the Hauora Homies challenge masters.

The sample included four participants who reached the Hauora Homies goal to lose 500gm per week and three that did not, including one participant who withdrew before the programme was completed. The Kick in Butt programme had no rules around the expected amount of weight loss per week, therefore the sample (see Table 8) included participants who had lost varying amounts of weight, including one who had lost more than 10kg over the period. The weekly food and exercise challenges played an important role in building healthy long-term habits. The Hauora Homies participants generally completed these challenges while the Kick in the Butt participants did not. Therefore, this factor is also represented in the sample of those interviewed.

Table 8: The Hauora Homies sample

Sample selection	Hauora Homies (n=7)
Lost >6kg	4
Lost <6kg	3#
<b>Total number of interviewees</b>	7

# This included one participant who withdrew before completion of the programme.

<sup>15</sup> Wahine means woman, wāhine means women

<sup>16</sup> Kaiawhina (supporter) – this person supported the co-ordinator of the programme to recruit participants and worked with the co-ordinator in setting the rules of the programme and helped with issues when they arose.

Table 9: The Kick in the Butt sample

Sample selection	Hauora Homies (n=7)
Lost >10kg	1
Lost <10kg	1
Participant withdrew <sup>17</sup>	1
<b>Total number of interviewees</b>	<b>3</b>

Interviews took place at a time and location convenient to the participant. One interview was held at the gym; one at a local sports centre; two interviews were at a café; three interviews were at participants' homes; one interview was at my home; one interview was at the participant's workplace; one interview was at my workplace; and one via a teleconference. Interview times ranged from about 10 minutes to just over an hour.

While the Information sheet and consent form were sent via Facebook private message or by email at the time of organising the interview, participants were also given a hard copy of the information sheet and the consent form at the interview. This was discussed, questions were answered and consent was obtained before the interview went ahead, this included consent for audio recording of participants' interviews. Each interviewee was given a koha (gift) in the form of a voucher and a small kai (food) in recognition of those contributing knowledge to the evaluation (Jones et al., 2006).

Interviews were transcribed and sent to the participants, ensuring transparency and validity of the data. Interviews were then imported into NVivo<sup>18</sup> and coded and categorised into broad themes relating to the research questions such as: kaupapa Māori approach and tikanga; challenge goals and outcomes; personal goals and outcomes; involvement in the Hauora Homies

---

<sup>17</sup> Participant withdrew at week 7 of the 10 week programme.

<sup>18</sup> NVivo is a computer-based tool that assists in understanding and undertaking an analysis of qualitative data (Bazeley and Jackson, 2013).

programme; participants' views; programme implementation and continuous improvement; challenge master; co-developer and IronMāori general. The data was then coded into sub-themes.

### Facebook Data

The weekly challenges and weight loss updates were posted to the programme Facebook page every Tuesday in the form of an Excel spreadsheet. The Facebook page was also used as a 24/7 support page where participants posted their celebrations, their challenges, helpful tips and advice, recipes and weight loss pictures. These sources have been used to complement the views and experiences of those who were interviewed and also captures the views and experiences of those who were not interviewed.

In sections where quotes are presented I have used codes to represent the participant and their data. For example, the code is made up of the name of the programme (HH = Hauora Homies) and (KIB = Kick in the Butt), the initials of the participants' first and last name (Nicola Grace = NG) and the year of the quote, for example, 2015 (HH, NG, 2015). Furthermore, I have used pseudonyms to replace the people's names of those mentioned by the participants to protect their anonymity, for example, names of participants' children, partners or friends.

### Observation

Personal observation within a natural setting was undertaken to explore the actions of participants within the programmes (Denscombe, 1998). As this evaluation was developed after the programmes had taken place, observation was from a retrospective perspective. The observation data was gathered from the Facebook pages of the programmes, allowing a review of participants' actions as they happened on the programmes, as opposed to their actions in a situation where they knew they were part of a research project (Denscombe, 1998). The observation data was then reviewed against the interview data, providing a picture of what participants said they were doing, what they were doing and how they were doing it.

## Demographic Data

Key demographic data was collected from all participants who consented to taking part in this research. This was to allow us to describe the population that utilised the programmes underpinned by the model. There were three basic questions which asked the participants to identify their age bracket, gender and ethnicity. Participants were asked to fill in the specific key demographic data form at the same time as they completed the consent form (see Appendix F).

## Visual Methods

Photographs from the Facebook page have been used to demonstrate the weekly food and physical challenges participants took part in and also show examples of healthy lifestyles.

## Literature

Rather than create a separate literature review, I have woven relevant literature throughout the thesis. The review sourced documents from 2000 to the present, with the exception of methodology and research items which dated back to 1972. The focus was on keywords, such as Māori weight loss, Māori lifestyle programmes, Indigenous weight loss New Zealand, Tikanga Māori AND weight loss, Māori AND Facebook communication, Māori relationships AND trust, Māori interventions AND culture frameworks, and Māori Weight Loss AND Policy.

The material was sourced through search engines, such as ProQuest Central, Medline, Google Scholar, Google, and libraries, including Victoria University of Wellington, the Health Services Research Centre and the Ministry of Health. Material was also sourced from colleagues and personal contacts with an interest in this topic area. 'Grey' literature was included as well to provide a further perspective on the issues. This included a review of the TriPōneke and IronMāori website, Facebook pages and public health organisations' annual reports.

## **Ethical Considerations**

An application to the Human Ethics Committee, Victoria University of Wellington was made at the outset of the research process. Ethical approval was requested for three datasets: the first and second was ethics approval to utilise retrospective quantitative data gathered from the weekly challenges and qualitative data from the Facebook page used during the challenges; and the third was to undertake qualitative interviews with a selected group of participants post-programme.

A number of critical relationships had been made as a part of the co-ordination efforts undertaken when participating in the Hauora Homies and Kick in the Butt programmes. Participants had already indicated (informally) interest in and support for this evaluation and sharing of their personal datasets before ethics approval was sought. Formal 'signed' consent was gained once ethical approval had been given.

All material gathered was kept confidential and was stored in a locked cabinet and a secure computer at the Health Services Research Centre, Victoria University of Wellington. No other person besides me and my supervisors, Dr Sandra Grey and Professor Kevin Dew, and my mentors, Dr Jenny Neale and Dr Kirsten Smiler, saw the data. The data will be stored for three years after the research is completed. Participants were able to decide whether their identity was anonymised in the text and were asked for consent for the use of any visual materials they were part of.

## **Whānau Support Group**

This research was by Māori, working with and for Māori. Therefore, having Māori advisors and mentors was important to help understand cultural norms, empower whānau through self-determination and ensure accuracy and quality of the research (Irwin, 1994; Walker et al., 2006). Dr Kirsten Smiler (Te Aitanga a Mahaki, Rongowhakaata, Te Whakatōhea) a colleague of mine at the Health Services Research Centre, and who I consider a good friend, has a vast knowledge of

and experience in te ao Māori and in Māori health research. Dr Chelsea Grootveld (Ngāti Porou, Ngaitai, Te Whānau a Apanui, Te Whakatōhea, Tūhourangi), a relation of mine from the East Coast, and Dr Hiria McRae (Te Arawa, Tuhoe, Ngāti Kahungunu), a good friend, had significant roles within the Hauora Homies programme and have expertise in te ao Māori, higher education, researching, teaching and evaluation. These three wāhine made up my whānau support group for this thesis (Selby & Moore, 2007).

## **Data Analysis**

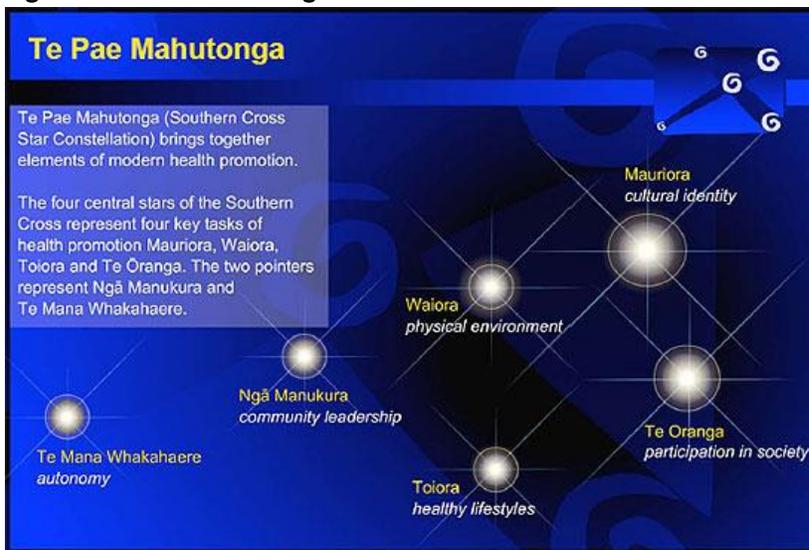
Interpretive evaluation as outlined by Elliot and Timulak (2005) is a method that works well for the analysis process of qualitative research and evaluation. Elliot and Timulak advocate the use of interpretive analysis as a way of abstracting the general and specific meanings of the phenomena under study from the viewpoint of the participants. Processes include the preparation of data, such as transcribing the interviews and organising observation notes and memos; having a systematic approach ensuring auditing processes are clear, allowing the researcher to be able to check the meanings and the context of data as the analysis proceeds; and the coding and interpretation of data. This method was used to explore and understand in depth the use of tikanga Māori within the model, drawing out why and how whānau did things the way they did in the weight loss programmes, whether and why tikanga was important in the design and implementation of the model, and to discuss how whānau behaviour may have changed over time (ibid).

The qualitative data compared themes and ideas from three main datasets to find patterns, similarities and differences, and in coding and categorising the information gathered (Boeije, 2002; Elliot & Timulak, 2005). The first dataset included qualitative data collected from the group Facebook page; the second dataset included qualitative data from participant and key informant interviews post-programme; and the third dataset included personal reflections recorded throughout this evaluation process. Quantitative data was also collected during the Hauora Homies and Kick in the Butt programmes and has been analysed using a descriptive statistical analysis describing and presenting the data in a basic form (Rangahau Website, 2014).

## Kaupapa Māori Health Framework

Te Pae Māhutonga is a Māori Health Framework (see Figure 1) designed to describe and “bring together the elements of modern health promotion” (Durie, 1999) that are important in identifying and providing for the needs of Māori (and others’) health and wellbeing (ibid). Te Pae Mahutonga is based on the constellation of stars known as the Southern Cross and has successfully been used as a navigational tool and guide for Māori and New Zealanders for a number of years (ibid). This framework has four stars in the shape of a cross with two pointers directly pointing towards the cross representing the elements of health. The four stars represent Mauriora (cultural identity), Waiora (physical environment), Toiora (healthy lifestyles) and Te Oranga (participation in society), whilst the two pointers represent Ngā Manukura (community leadership) and Te Mana Whakahaere (autonomy). It is believed that when Māori (and others) have access to all elements they will have more positive health outcomes (ibid). The intent is to explore and recognise strengths, gaps and opportunities for future development to help improve the Hauora Homies and Kick in the Butt programmes, as well as inform future initiatives. Therefore, provides an analytic framework to ensure important components of Māori health were included.

Figure 1: Te Pae Mahutonga



Source: Ministry of Health 2015a

## Dissemination of Results

I was invited to report on my personal journey of lifestyle change by 'Tahi', a health and wellbeing programme in Wellington, the New Zealand Qualifications Authority (NZQA), a Māori sport and recreation hui (gathering/meeting) hosted by the Wellington City Council and Green Prescription, a Government initiative which helps low-income people and overweight people to access recreation and education on healthy lifestyles.

In line with the tikanga of kaupapa Māori research, I talked with Māori experts and participants to identify opportunities for disseminating the findings of this evaluation. It was important that those involved in this research had control of their knowledge.

Based on this advice, I would like to disseminate the findings first and foremost to those who participated in the Hauora Homies and the Kick in the Butt programmes. This will be done via presentation at a marae-based hui, using Facebook as a contact point for invitations.

The second set of dissemination will focus on kaupapa Māori organisations who are already working and supporting whānau, such as IronMāori and TriPōneke. This would include iwi representatives of Te Atiawa<sup>19</sup> (mana whenua<sup>20</sup>) and Ngāti Porou<sup>21</sup> (tōku iwi<sup>22</sup>). Again, this would involve presentation at hui reporting the findings. Facebook will be used as a medium for invitation and, where appropriate, kanohi ki te kanohi (face to face).

---

<sup>19</sup> Te Atiawa – a local iwi in the Wellington area.

<sup>20</sup> Mana whenua – having traditional authority over an area of land.

<sup>21</sup> Ngāti Porou – a tribe from the East Coast of New Zealand.

<sup>22</sup> Tōku iwi – my tribe, where I am from.

The third set of dissemination would focus on my professional colleagues at the Health Services Research Centre and the School of Social and Cultural Studies. This will be implemented via hui at Victoria University of Wellington. Funders of this evaluation would be invited to this hui.

In addition to producing a Master's thesis, I aim to publish one journal article in *AlterNative: International Journal of Indigenous People*. This is a kaupapa Māori initiative and evaluation.

## **Summary**

This chapter has positioned the evaluation within a kaupapa Māori theoretical approach to provide an understanding of the context behind the evaluation, the programmes and the relationships of those involved in this work. The methods section has outlined how the evaluation took place, followed by a brief explanation of the way in which the data was analysed. An outline of the proposed dissemination is provided because it is an important component of this evaluation. A kaupapa Māori approach demands research and evaluation to provide positive outcomes for those involved – the researcher and the researched. The intent is that this evaluation will provide useful information to inform the future development and implementation of initiatives aimed at improving Māori health and wellbeing outcomes.

## Chapter Four – Tikanga Findings

This chapter will begin by discussing the findings that have emerged from the analysis of the interviews and Facebook page data to gain a deeper understanding of how tikanga worked in practice. The analysis showed there was no significant difference in participants' views of tikanga between those on the Hauora Homies programme and those on the Kick in the Butt programme, therefore the tikanga findings will be reported as one group. However, the groups will be identified where relevant. This chapter is divided into six sections. Section One begins with a brief introduction of the co-developers' perspective, discussing why the Hauora Homies model was developed and the guiding principles. Section Two will discuss the participants' views on kaupapa Māori, the importance of tikanga and how this was expressed through whanaungatanga and manaakitanga. Section Three will examine participants' views on tikanga in theory and in practice and identify any similarities and differences of views. Section Four will examine the participants' views on the significance of tikanga to their experiences. Section Five will examine the extent to which participants believe tikanga Māori guidance and practice was critical to providing a positive experience on the Hauora Homies and Kick in the Butt weight loss and lifestyle change programmes. Section Six provides a summary of the key findings. Participants' quotes from the interview data have been used throughout the Findings chapters which are displayed as '(the challenge the participant was on, the initials of the participant and the year of the interview),' for example, (HH, NG, 2015). Where quotes have been taken from the Programme Facebook page the code will include FB for Facebook (HHFB, NG, 2015).

### **The Hauora Homies – The Co-developers' Perspective**

The Hauora Homies model was developed to support participants' weight loss and lifestyle change goals in a motivating, safe and supportive setting guided by tikanga and, in particular, through practising whanaungatanga and manaakitanga. Facebook was utilised as the main communication tool to implement the model. The use of tikanga to guide practice within a

Facebook environment is a key feature that defines the implementation of the Hauora Homies and Kick in the Butt programmes.

The co-developers were both experienced in losing weight and making long-term changes through practising healthy nutrition and committing to physical activity goals, particularly with the support of a close network of whānau and friends. The co-developers had experienced a small weight gain over the Christmas holiday period when there was no event to train towards and were keen to reduce the likelihood of that happening again. The development of the model was part of continuing the healthy lifestyles that had been created. The co-developers had also experienced 'dieting' when younger and understood that if the programme was to be beneficial and worthwhile, the main kaupapa<sup>23</sup> had to promote healthy lifestyle changes by increasing participants' knowledge of nutrition, encouraging regular physical activity in the lives of the participants and having a focus on losing only a small amount of weight each week compared to other diets that promote quick fixes and 'fad diets' (Ministry of Health, 2009). The programmes were developed and were referred to initially as the 'challenge'.

### **Understanding a Kaupapa Māori Approach – A Participants' Perspective**

Participants were asked to describe their understanding of a kaupapa Māori approach. The intent was to gauge their understanding and use this as a starting point to discuss how tikanga was practised during the challenge. Participants had a range of ideas about what kaupapa Māori meant. However, all strongly agreed that the programmes were kaupapa Māori-based.

Three participants discussed diverse Māori realities; that is, Māori are not homogenous with one way of thinking, and acknowledged the importance of Māori being able to define, interpret and practise kaupapa Māori within their own context.

---

<sup>23</sup> Kaupapa in this context means 'goal'.

I think the whakaaro [kaupapa Māori] was put out there and then it was left up to the individual how they would interpret that into their programme or the way that they were going to approach their tasks or their kai because you know even in real life you can't tell somebody else what Kaupapa Māori is... I'm Māori, you're Māori, Rana is Māori... we have every right to define that for ourselves. (HH, QS, 2015)

From what I can tell there is such a broad understanding of kaupapa Māori... we collaborate together and that's what I see as that whether that is it or not. (HH, CW, 2015)

While acknowledging diverse Māori realities, the analysis highlighted the emergence of similar perspectives about key Māori concepts. Tikanga underpin these concepts. Tikanga promotes cultural norms by guiding processes and protocols based on Māori values and beliefs (Durie, 2001). The first kaupapa Māori concept discussed was whanaungatanga. When describing what defines a kaupapa Māori approach, participants referred to engagement of Māori with Māori, creating, maintaining and strengthening personal connections, and working collectively towards making a positive difference in the lives of those on the programmes and those in contact with participants, for example, the wider whānau. This emphasis on relationships and reciprocity speaks directly to how whanaungatanga is fundamental to a kaupapa Māori approach, but more importantly how whanaungatanga was embedded and practised in the model, as expressed in the following quotes.

In my understanding of kaupapa Māori – it's Māori engaging with other Māori, making a positive difference in our communities and I've seen that overlap into other areas, for example, our training squads. (HH HM, 2015)

This one was a group, a collective thing and I think that's very 'Māori', that whānau-whānau thing and that's where it was at with this and I think that's why it worked so well, mates, whānau always encouraging. (HH, NC, 2015)

Back to the kaupapa Māori approach, so whakawhanaungatanga – so sharing everything together so that although the group/Facebook page was closed, people could have open conversations with anybody that was in the group. (HH, HP, 2015)

Furthermore, participants viewed kaupapa Māori as a holistic approach guided by tikanga, whereby whānau supported and cared for each other to ensure wellbeing was nurtured. This was fostered by striking a balance between te taha whānau (family health), te taha tinana (physical health), te taha wairua (spiritual health) and te taha hinengaro (mental health) (Durie, 1999).

Personally tikanga to me is a spiritual expression... once you have something that has a spiritual connection to it too, it sits in that other part of you that doesn't easily erode so I think it's very important, I think that's been the reason I was able to get the results that I did and that it's lasted this long. I represent my family so what I do and don't do will reflect on what my family is about but also I didn't want to let my roopu down and then not making it so business-like and having that tikanga, making it more soulful meant that I was able to approach what we were doing in a more holistic way that was respectful of who I am. (HH, QS, 2015)

Participants talked about support, reciprocity and mutual care for collective wellbeing, which reflected the importance of manaakitanga as a concept underpinning the model, as exemplified by the statement below.

Everyone giving their feedback was a huge help for me and with my little sister she always encouraged me, every time she spoke to me on the phone even though I was putting myself down she was always 'oh that's alright', just 'tomorrow' and then she'll you know make me get on with the next day and that was awesome. (KIB, VT, 2015)

Most participants described a kaupapa Māori approach as strengths-based. Practical examples of this included utilising the skills and the knowledge of te ao Māori within the whānau to enhance the experiences of the participants in working towards their goals. For example, te reo Māori was used on the Facebook page, at training sessions and during other gatherings where participants met to engage. Some participants spoke about the importance of sharing stories of

our tūpuna<sup>24</sup>, specifically discussing the healthy kai our tūpuna had access to and the way in which that kai was prepared.

We spoke in Māori, we talked about Māori kai as well, we talked about wellbeing. I know there was lots of references to that, I know one time I said we were cooking flounder and I said 'well I had to cook it in butter because that's the way my nanny cooked it.' (HH, SG, 2015)

Yummy, was tino reka our kai i tēnei pō. Kua oti ngā wero katoa. Happy weekend whānau<sup>25</sup>. (HH, SG, 2013)

That's Māori, that's being Māori – remembering what your tūpuna did and bringing it into the current situation so you know because our tūpuna, ...one of those challenges “meditation” – our tūpuna did that way back in the day, they always meditated so I believe that it is all wairua Māori-based. (HH, SG, 2015)

The strengths-based approach included mana-aki, which was described as enhancing the wellbeing of participants and in ensuring the mauri (life force) and the mana (esteem/prestige) of individuals was cared for.

I've already talked about strength-based, so a positive, so I might see that as manaakitanga – so not manaakitanga in the sense of hospitality but mana-aki so to enhance people's wellbeing and this programme did that because it was really positive. (HH, HP, 2015)

You know everyone has mana and everyone has mauri and that when we deal with each other [no matter what the context so in this context] we're dealing with one another around eating behaviours and stuff and everyone is treated with care and respect and you always did that and I also felt that when we talked to each other on FB page that we were treating each other with care. (HH, HP, 2015)

---

<sup>24</sup> Tūpuna – ancestors, grandparents.

<sup>25</sup> Translated as 'Yummy, our kai was very nice tonight. All our challenges are completed'.

One participant discussed ako as another kaupapa Māori concept, which was described as learning from each other regardless of the role participants held, for example, participants learning from the co-developers, the challenge masters and vice versa. Ako contains aspects of whanaungatanga and manaakitanga and was described as some participants feeling privileged by being in the presence of, and having access to, the support of participants who were seen as having mana and kaitiaki roles within the wider whānau.

Just because we had created this thing, it wasn't 'ours', we were learning from it too.... Ako is about the consideration of the teacher and the learner... I got to hang out with older members who I usually wouldn't hang out with..., and I saw that as a privilege... I thought 'if they are doing these challenges, I better push myself as well' and that probably really built the foundation of our relationships that we have now. (HH, HM, 2015)

In summary, participants' perspectives on kaupapa Māori were similar. Most participants discussed the concept of whanaungatanga and manaakitanga, while one participant highlighted the importance of ako. Four participants used whanaungatanga and one participant used manaakitanga in their description of 'kaupapa Māori'. The use of te reo, the importance of sharing the stories of our tūpuna and caring for the mauri and the mana of participants were also highlighted as important concepts. Therefore, participants overwhelmingly agreed the programmes were underpinned by a kaupapa Māori approach and guided by tikanga.

## **Providing an Understanding of Tikanga in Theory and in Practice**

The purpose of practising tikanga was to do things the 'right way' in accordance with te ao Māori, and in being able to adapt tikanga, which was traditionally practised on marae<sup>26</sup>, into a modern context. Furthermore, practising tikanga allowed knowledge to be passed from one reanga (generation) to another while role modelling to future generations the right way of doing things,

---

<sup>26</sup> Marae - a courtyard - the open area in front of the wharenuī, where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae

thus contributing to keeping tikanga alive. Many participants expressed that tikanga was exercised as the 'norm' and was often taken for granted.

Whanaungatanga and manaakitanga were key concepts underpinning the design of the Hauora Homies Weight Loss and Lifestyle Change Model. One of the aims of this study was to identify what tikanga practices the participants experienced. It was found that whanaungatanga was significant to all participants, and manaakitanga was experienced strongly by all but one participant. This confirmed the programmes were implemented in the way they were designed to be. To gather a deeper understanding of participants' perspectives and to identify similarities and differences in participants' views of these social practices, participants were asked 'What does whanaungatanga mean to you?' and 'What does manaakitanga mean to you?' Participants shared their views of these concepts reported in the kaupapa Māori section above. However, a deeper look into what these concepts mean and how they were practised will be discussed below.

### Whanaungatanga

The participants' views of whanaungatanga mainly related to the relationships, both whakapapa-based<sup>27</sup> and kaupapa whānau-based<sup>28</sup>, connections and the way in which participants engaged within the whānau.<sup>29</sup> The concept of tautoko (support) and reciprocation was also highlighted as a key concept of whānaungatanga within the Hauora Homies programme.

### *Whanaungatanga and Whānau*

The programmes were based on the participants working together as a whānau towards the same goal. At the start of the programmes, some participants knew of each other, some had never met and others knew each other well. Some participants were whānau in a whakapapa-

---

<sup>27</sup> Whakapapa-based whānau – a group who are connected through blood ties.

<sup>28</sup> Kaupapa-whānau based – a group who are connected through a shared purpose.

<sup>29</sup> Whānau - family group, a familiar term of address to a number of people (<http://www.maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&keywords=whānau&search=>).

based sense in that they were genealogically related and connected. This included siblings, cousins, husbands and wives. Others were connected through other kaupapa-based whānau, such as IronMāori, TriPōneke, children's schools, university and workplaces. The expectation that the programme group would operate in a whānau setting was taken for granted for those who were used to kaupapa-whānau groups, while others were introduced to the setting by using basic phrases such as 'Kia ora whānau' when messages were posted on the Facebook page. The 'whānau' setting, culture and expectation was developed, and as a result whanaungatanga was practised. Participants described whanaungatanga as having those shared connections, working towards the same goal and caring for each other on a deeper level. This meant moving beyond just knowing each other to taking a personal interest in the wellbeing of participants and the responsibility of upholding the mana and the mauri of those within the whānau.

So it was about doing this project as a roopu [group] and being whānau at the same time. (HH, QS, 2015)

We know each other on more of a personal level, we know what we're trying to achieve, we know each other's families, we engage socially. (HH, HM, 2015)

We became our own little 'family'... and it was like we got to be a part of ourselves and be a 'whānau' but in another context [online social media]. (HH, QS, 2015)

One participant spoke of whanaungatanga contributing to her motivation to do well in the programme because of her connection and sense of belonging to the programme whānau.

...that was what kept me motivated actually, I belonged to this group of people that have the same commitment as me, we're part of this group and I don't want to let this group down and because I don't want to let them down I'll make sure I give them my best. (HH, QS, 2015)

Another participant described whanaungatanga as the creation of a safe environment. The focus of the whānau was to support all participants and some participants felt this was a more comfortable situation to be in rather than focusing solely on an individual or oneself.

That whanaungatanga was already prevalent right at the start before the programme even started, it had that, ok this is a social thing but it's also going to be a safe thing. (HH, QS, 2015)

I think that whānau approach is more inclusive and it doesn't mean you can't be an individual within that approach, you can but we're all about the whole rather than the one and when you think about the whole rather than the one I think that kind of changes the way that everything is delivered and framed and the way you do things so I think it was critical, the whānau approach is what makes it unique and I think is what made it so successful and that's what attracted people to it. (HH, CG, 2015)

Whanaungatanga was also described by participants as particularly important to the way in which they engaged with each other. For example, one participant described this as 'respecting what is going on with each other and always being supportive' (HH, QS, 2015). In practice, this meant daily messages were sent on Facebook to check in with participants and ask how others were doing, or sharing challenges and achievements by posting updates. On most occasions responses were made by participants in the form of a 'comment'<sup>30</sup> or simply 'liking' a post or update<sup>31</sup>. This was one way to acknowledge and show support. If a participant posted they were having a difficult time, other participants would respond with suggestions, offers of help, organise to meet up, or simply provide a word of encouragement and support. At times whanaungatanga went 'off line', for example, participants made contact in a private message, via text or in person.

---

<sup>30</sup> On Facebook there is an option to make a comment in response to a person's post.

<sup>31</sup> There is an option on Facebook to 'like' a person's comment.

Participants shared how whanaungatanga was expressed by congratulating peers on their achievements. There were numerous instances where participants posted on the Facebook page telling the whānau that ‘their mate just did the exercise challenge and they were awesome’ or that they had seen a participant running up the Ngauranga gorge<sup>32</sup>. This helped uplift individuals’ spirits and strengthen connections by recognising and relating to the achievements of whānau members. Participants would post photos of themselves and those they were exercising with (the whānau) to the page, which provided visual insight into the concept of whanaungatanga. Photographs such as the one below was often described as ‘whanaungatanga at its best’.



*Some keen Hauora Homies Programme participants. A mixture of whakapapa- and kaupapa-based whānau (l-r) Carl Goldsmith, Marina Ordering, Sally Goldsmith, Hiria McRae, Maryanne Swinburne and Jo Harrison. They had just finished doing the weekly challenge exercise session (reproduced with permission of the participants).*

### ***Whanaungatanga and Tautoko***

One participant described whanaungatanga as simply being about ‘togetherness’. This participant talked about how privileged she felt in having access to a shared ‘private’ page where participants could share what they were eating and provide information that at times seemed basic to her, such as what to have for breakfast. Others described whanaungatanga as motivating each other, pushing each other along when it got tough and giving freely of their time by sharing tips and advice.

So whakawhanaungatanga – so sharing everything together so that although the group/Facebook page was closed people could have open conversations with anybody that was in the group. (HH, HP, 2015)

---

<sup>32</sup> The Ngauranga gorge is a steep section of Highway between Thorndon Quay and Johnsonville, Wellington.

The challenge master and co-developer spoke of whanaungatanga as helping the whānau by being able to give back. They identified that many of the whānau had different strengths and skills and discussed the importance of supporting each other without an expectation of gaining anything in return.

Whanaungatanga for me is reciprocation – most importantly is giving without any expectation in return and not thinking about an outcome for yourself, it's being able to contribute because you can. (HH, HM, 2015)

The co-developer talked about the support she had received from others along her hauora journey and wanted to help others as others had helped her and the challenge master talked about how rewarding it was to be able to help the whānau.

I think it is that whanaungatanga aspect too, we all help each other and give back and we all have different strengths and skills and it's important to keep giving back to the whānau so it's rewarding for us. (HH, CG, 2015)

The participants described whanaungatanga in much the same way: as having a strong focus on the whānau setting, the importance of the relationships and connections that were developed and strengthened throughout the programmes through belonging to the same 'whānau'. Caring for each other, knowing each other personally and taking an interest in each other were key aspects of whanaungatanga, as was sharing the strengths and skills of those within the whānau and helping with the sole purpose of contributing towards whānau and their hauora goals.

### **Manaakitanga**

The participants defined manaakitanga as the way in which people care for and support one another. Participants identified four general definitions of manaakitanga that are underpinned by mana-aki (enhancing the wellbeing of a person). First, manaakitanga was described as being considerate, flexible and open to participants' differences in views and situations. Secondly, it

was recognised as participants being generous with their time and providing information and practical support to help people reach their goals by training together, sharing recipes and nutritional information and acknowledging others' posts. Thirdly, manaakitanga was seen as the act of being responsible and appropriate in all communication with each other online or in person, and respecting the confidentiality of participants' contributions to the whānau whilst upholding the trust that was created within the whānau context. Finally, manaakitanga was described as the way in which participants welcome others into their environments, otherwise known as the act of hospitality.

### *Manaakitanga – Being Considerate, Flexible and Understanding of Diversity*

Manaakitanga was described as caring for each other by being considerate, flexible and open to the individual needs of participants. Participants joined the programmes at different stages of their hauora lifestyle journey. Manaakitanga was about understanding these differences in experiences and supporting participants by providing information and opportunities relative to the individuals' needs.

Manaakitanga – we were open to going 'ok then, maybe this doesn't fit, we don't have to have it this way, we can have it differently' – we're trying to meet everybody's needs, not just our own. (HH, HM, 2015)

Considering the needs of individuals meant providing different levels in the weekly physical challenges and alternative options for the kai challenges or for those with injuries, ensuring all participants were cared for and able to participate.

For those with injuries, please aqua jog x 2 this week and x2 20-minute meditation (breathing exercises). (HH, challenge master, 2013 Facebook post)

Participants were encouraged to meet up offline to complete the weekly exercise challenges together which many did. Participants were able to experience manaakitanga kanohi ki te kanohi at these times. Many participants experienced manaakitanga on the Facebook page through posting encouragement to one another. However, one participant who did not meet up with other participants offline to exercise or socialise found that manaakitanga in the sense of caring for one another was not so strong within the programmes. The participant explained that she saw manaakitanga as relating to the physical presence as opposed to caring in an online forum. This was interesting as the participant described manaakitanga as asking others 'Oh, how was your run today, are you alright?' which was done online on many occasions. This indicates the difference of views and experiences of manaakitanga within the programmes and highlights the need to cater for the diversity of participants in the future, ensuring they all experience manaakitanga.

For me manaaki is that you are with that person in that presence and you are giving of yourself to manaaki, but I think distance meant that I wasn't able to experience it in the same way that another person who can translate that into an online forum could. (HH, QS, 2015)

### *Manaakitanga – Support*

Manaakitanga was seen as caring for one another by taking the time to share information and knowledge that would help other participants with their healthy lifestyle goals. The challenge masters created and shared weekly exercise and food challenges, which allowed participants to experience exercises and food they may have never tried before. One challenge master was also available at all times to answer questions about the weekly challenges and regularly commented on participants' posts, which was seen as encouraging. The co-ordinator administered the weekly weigh-in updates and ensured regular communication took place on the Facebook page. The participants shared recipes, personal updates on how their exercise and food was going and asked how others were getting along. The time, knowledge and practical help shared by the whānau helped motivate participants to exercise and choose healthy foods at times when they did not feel like it.

Manaakitanga is us sharing recipes, sharing exercising, that's all manaakitanga, because you know when you're not quite feeling yourself or you're tired... and when you see someone else doing something, it's like 'yes, I'll go and do it too'. (HH, SG, 2015)

Manaakitanga [is] about supporting each other online, on Facebook and then also when we meet face to face. (HH, challenge master, 2015)

Manaakitanga was identified by the challenge master as a principle that was an extension of the values held by TriPōneke. That is, the goal was to support the whānau by sharing information and skills without presuming to know everything. Manaakitanga was a principle that guided the way in which participants supported each other.

#### *Manaakitanga – Communication, Respect and Trust*

A few participants discussed the importance of caring for each other, showing manaakitanga in the way they engaged. Like whanaungatanga, manaakitanga ensured participants' communication via the online forum and in person was positive and enhancing, which consequently strengthened relationships. One participant described manaakitanga as being mindful of how participants treated themselves and others in the way they communicated and highlighted the importance of being responsible in regards to the advice being shared and the way posts were written.

Manaakitanga is about how you take care, it's mindfulness – am I taking care of me, am I taking care of others, am I being responsible in how I'm posting, am I being responsible for what I'm sharing? (HH, QS, 2015)

I know what it looks like when people don't care about each other so actually for example 'you shouldn't eat that, come on harden up, do the thing' so with the Hauora Homies that was never there. It was always encouraging and positive so in terms of tikanga, the right way of doing things is to treat one another with respect and manaaki and we did that. (HH, HP, 2015)

Participants were encouraged to focus on what they could do to help their situation rather than focus on what they did not do.

It's [manaakitanga]... about not belittling anyone for what they have or haven't done that day, and then yeah being able to share our knowledge and what we know that helps others. (HH, HP, 2015)

### *Manaakitanga – Caring for Each Other, Being Generous and Kind*

Participants expressed how manaakitanga was also about creating a safe space to develop trust and enable others to grow within the whānau. For example, participants posted how much they weighed to the Facebook page and they were encouraged to share their strengths and weaknesses. This was a very personal and private thing to do. There was an understanding that what was shared within the programmes was confidential to those on the programmes. This allowed participants to feel safe in contributing to the programmes without worrying about being judged or talked about in other spaces.

There was no whakaiti<sup>33</sup> or anything in there, and probably the more personal you got, the more it opened up others to know 'oh I can share those sorts of things, no one is going to judge me, no one is going to go and tell so and so down the road'. (KIB, SB, 2015)

---

<sup>33</sup> Whakaiti – belittle.

### *Manaakitanga and Hospitality*

A few participants described manaakitanga as the act of hospitality. This was mainly in reference to the clothes swap get together that was hosted by one of the Hauora Homies programme participants. This participant initiated the get-together and welcomed everyone on the programme into her home. Participants were greeted with kindness and generosity, and relationships were strengthened through spending time together in person.

I'll go back to the Helen thing you know, opening your home to everybody and getting us all together and there was no pressure. You know that's another thing, we're going to give all of this to everybody and if you've got stuff bring it along. (HH, NC, 2015)

In summary, participants described manaakitanga in the same way with a broad definition of caring for each other as whānau. Mana-aki, enhancing the wellbeing of participants, was a key aspect of the Hauora Homies model. Manaakitanga was demonstrated by participants sharing time, providing information and practical support, by training together, sharing recipes and nutritional information, and acknowledging participants' posts. Communicating appropriately, being trustworthy and hospitable represented manaakitanga to the participants.

### **Other Key Māori Principles Identified by Participants**

Participants provided many examples of tikanga in practice while discussing whanaungatanga and manaakitanga. To capture any other tikanga that was important to their experiences during the programmes they were asked 'Can you identify any other specific actions and practices of tikanga used throughout the programmes – what was done and by whom?' In responding to this question, participants identified tino rangtiratanga (autonomy, control, independence) and rangatiratanga (leadership).

## Tino Rangatiratanga

Tino rangatiratanga was seen to be exercised in a number of ways. The ownership of the programmes belonged to the participants. This was reflected by privileging participants' voices by having the freedom to initiate conversations, support and determine the level of their involvement. The programmes were independent from external groups, allowing decisions to be made by those who had volunteered on the committee and in consultation with participants. Participants were encouraged to communicate with the co-ordinator or challenge master if they had any concerns with the programme, their health or the weekly challenges to enable changes to be made to suit individual needs. For example, some participants did not have access to Facebook, so participants were able to update the Facebook page on their behalf. The key was to allow participants access to the programme regardless of their situation.

## Rangatiratanga

Rangatiratanga was expressed by a number of participants. One participant described leadership as being 'organic', for example, spaces were created for all participants to have the opportunity to lead. Leadership showcased those who had experience in healthy cooking and exercising.

You started seeing online who the cooks in our roopu were and who the really active people were.  
(HH, QS, 2015)

The co-ordinator was described as having the role of 'steering the waka' and 'keeping the waka moving forward'. Another participant described this as rangatira (weaving the people together). The co-ordinator practised leadership qualities by ensuring participants were okay, updating the weekly tally, and providing motivation and support. Participants expressed how the ability to lead by example was a key aspect of leadership. For example, leadership included having

experience and an understanding of making long-term lifestyle changes; an understanding and lived experiences of a kaupapa Māori approach, experience in co-ordinating weight loss challenges, and good people and communication skills.

You've got to have the right person in there driving, pushing the waka. I think that's important.  
(HH, CG, 2015)

In implementing the programmes, the co-ordinator worked with the challenge masters, the co-developer and those who made up the committee team. Those who were in these roles volunteered their time and were focused on and had experience of healthy lifestyle change.

The thing about the leaders was that they led by example as well and they have walked the walk themselves, so that was not a dictatorship, it's pure leadership, it's people saying here's something that can help and I've done it and I know and I will walk the journey with you. (HH, HP, 2015)

## **Significance of Tikanga to the Participants' Experiences**

The participants were asked if tikanga was significant to their experiences on the programmes and, if so, in what ways. Participants believed tikanga was 'always important, very important, definitely important, fundamental and critical'. The reasons tikanga was important related to the whānau approach, being Māori, caring and treating each other well, being able to joke around and, for some, the link and extension of the values between the Hauora Homies programme and TriPōneke.

Many of the participants spoke about the relationships that were established and the way in which participants treated each other as a positive factor which contributed to their initial and ongoing involvement in the programmes. Three participants mentioned they probably would not have joined the programmes if there was not a whānau approach underpinned by tikanga.

I couldn't imagine being involved in a programme like this that was about individuals' success and setting stuff for individuals because we're so used to the whānau. (HH, CG, 2015)

Tikanga is very important, I probably wouldn't do it [the programme] otherwise. (KIB, VT, 2015)

The whānau approach provided a sense of safety, encouraged participants to communicate openly without being judged, contributed towards a sense of trust and allowed participants to be who they were as Māori. This included taking into account the diversity of Māori and the one non-Māori on the programmes, ensuring those who were not comfortable or able to understand te reo or tikanga were supported by creating a space where participants were able to feel connected and not intimidated, for example, reciting karakia in both Māori and English. Furthermore, this was shown in the Facebook posts where participants would write in both Māori and English. Many of the participants expressed that these aspects made the programmes unique.

I want to live my life in terms of the person that I am, I happen to be a Māori person, and I want to live my life like that and express myself like that. (HH, HP, 2015)

Being with other Māori, I think it gives, like a safe, a sense of freedom, a sense of safety, being with other Māori, a sense of trust, it's ok to share certain stuff. (HH, HM, 2015)

One participant in the Hauora Homies programme described the spiritual connection gained by practising tikanga as significant to her experience. Participants had opportunities to connect with nature while performing the weekly exercise challenges outdoors and partaking in kōrero<sup>34</sup> relating to the way tūpuna did things in the past. Having a spiritual connection was seen to help participants hold onto the knowledge they gained throughout the programmes by having a profound, holistic approach.

I think we shut our souls down a lot, our spirit a lot and as Māori we are incredibly spiritual people in my opinion and having a project that recognised that and respected that, I think that's why it's been such a success with my family because we were able to be a part of ourselves that is not acknowledged generally at schools, generally. It's not acknowledged at work, you're not there to be spiritual, and you're there to do your work. It's nice to be part of something that did include that. (HH, QS, 2015)

One participant spoke of take (issues) that arose during the programmes and although there were minimal issues, tikanga within the whānau approach guided the behaviour and the way in which these were resolved. Issues were dealt with offline and with open communication and respect for all those involved.

These are our principles, this is how we behave, we behave with respect. That concept of we were a whānau you know and embracing each other, supporting each other through the good and the bad. (HH, CG, 2015)

---

<sup>34</sup> Kōrero – discussions.

Participants described the whānau approach as allowing them to joke around and at times have each other on. The Kick in the Butt whānau were openly competitive with each other. This was found to be because many of the relationships were based on long-term friendships from their childhood.

It's just who we are, this approach works for us, we can joke, we can have each other on but it's not 'hurting each other's feelings sort of thing'. (KIB, SB, 2015)

When you know them, you get a bit more competitive and then you know what they're like so you can sort of be cheeky and that sort of thing whereas if you don't know them you don't know how to treat it or how to be. (KIB, KH, 2015)

Humour was also part of the Hauora Homies programme. One participant spoke of the importance of humour, indicating that if the programme was serious nobody would be interested and would most likely think 'Oh serious, this is boring'. This participant spoke of humour being transferred from the online forum into face-to-face situations, such as training sessions, which strengthened whanaungatanga. Only one participant from the Hauora Homies spoke of the competitive nature of the programme and this was acknowledging that the whānau approach meant participants were moving forward together and encouraged success from everyone. The participant did express that some participants may have been there to win, but most were not.

The tikanga that underpinned the Hauora Homies and Kick in the Butt programmes were the same tikanga that underpin the TriPōneke whānau. Many participants on the Hauora Homies programme are TriPōneke members, therefore participants were able to transfer the tikanga they practised in TriPōneke to the programme setting and the experience of practising tikanga was often referred to as an extension of their involvement in TriPōneke, although the programmes were a separate initiative. Many relationships were already established and the goals of helping whānau in the programmes were consistent with the goals of TriPōneke. Tikanga

was seen as being fundamental to the programmes and significant to many participants' experiences on the programmes.

There are fundamental principles that can be reinterpreted into the context that we're living in today. Look at where TriPōneke has come from and I know this is outside of the programme, the Hauora Homies but that came out of TriPōneke, I think. (HH, HM, 2015)

## **Tikanga Māori – Critical for Future Success?**

Tikanga guided the programmes and contributed positively to the participants' experiences. To further understand whether participants believed tikanga is crucial to this type of programme (intervention), they were asked 'Do you feel the use of tikanga/kaupapa Māori approach is crucial to the success of this type of programme for the targeted group of participants?' In responding to this question they identified three main themes: whakapapa and connections, Māori realities, and support. Half of the participants referred to the TriPōneke whānau as an example of where a tikanga-led, whānau-based initiative has worked well. One participant suggested that a tikanga approach was not necessarily crucial, while all the other participants strongly agreed that it was.

### **Whakapapa, Connections and Māori Realities**

Participants expressed the safety they felt by being connected by whakapapa and kaupapa-based connections and friendships. This managed communications and eliminated the likelihood of whakaiti being present in the programmes and encouraged empowering others. Having these connections also meant participants were genuinely supportive of each other and the majority of participants were not there solely to benefit themselves. However, one participant did acknowledge that she was there for herself and as a result did not connect with other participants and withdrew from the programme part way through, which on reflection was something she would change if she was involved again.

It [the programme] caters for diversity of Māori that are still learning about what does whanaungatanga mean, what does manaakitanga mean and if we're looking at the wider TriPōneke as well and we're still figuring that out but we have the safety of whakapapa too and all of those whānau connections for us to manage how we manage whakaiti and whakamana [empowerment], I think. (HH, HM, 2015)

The participant (HM) spoke about the relationship between the diversity of Māori involved in the Hauora Homies programme and related that to Māori in TriPōneke. Whānau within both groups come together with different experiences and understandings of who they are and what that means in terms of their Māoritanga (Māoriness, Māori culture, Māori way of life). Having a

whānau context with relationship connections enables participants of the Hauora Homies and TriPōneke to support each other in learning about their Māoritanga without any pressure and certainly without being made to feel inferior. Whānau connections allow participants to grow and learn about Māoritanga and tikanga in their own time. For example, the casual use of te reo Māori on the Facebook pages saw participants grow in confidence and include te reo Māori within their posts and the sense of whānau was shown by the common greeting 'Kia ora whānau'. One participant described it as 'not everyone wants to be a super Māori like me' (HH, HP, 2015) and that is accepted within the programmes.

However, the majority of participants indicated that tikanga is crucial as it allows the realities and norms of Māori to guide how things are done. Nearly all participants expressed this by saying 'It's just how I was brought up' and it's just 'our values and beliefs'. As mentioned above, the programmes provided a safe environment to support those who were still learning about tikanga. The importance of spirituality and incorporating tikanga was identified as helping Māori to perform well.

If you want Māori people to do well in anything, try and get some tikanga or spiritual aspect in there, get it below all the other layers that we perform at and get it down there, almost to the roots, to the core of who we are. (HH, QS, 2015)

## Support

The support from the participants themselves was seen as crucial. Furthermore, participants acknowledged the involvement of the participants' own whānau as a positive aspect of the whānau-based initiative. Many participants' children, partners and wider whānau took part in the weekly challenges. Many of the wider TriPōneke whānau would ask how participants were going and some attended the training sessions and other gatherings in support.

Personally I like to do things that I know that's not just going to benefit me but my whole whānau and it did that to a tee. That's why we ended up on Mt Kaukau one time because I needed to get

something done. Rana had already done it but he wanted to come for a walk anyway so as a whānau we did that challenge together (HH, QS, 2015).

A few participants talked about the programmes being 'fun', which they saw as a crucial component of the programmes and many others acknowledged the feedback that was often given.

You get quite good praise and that's another part of it too 'yeah man, that was really choice' so you get praised for your weight loss. (HH, NC, 2015)

### Crucial... Or Not Crucial...

One participant was unsure if tikanga was crucial to this type of programme. The participant had interest in another Facebook weight loss page 'Yummy Mummies' that was not kaupapa-Māori based. She saw the empowerment that came from Māori working together guided by tikanga and understood the benefits and the challenges that Māori face, but was unclear in her thoughts on the importance of programmes being underpinned by tikanga.

I know what getting us all together as Māori does for us like with the TriPōneke whānau. I think it's really powerful and amazing because we have so much. I don't think the Yummy Mummies have stigma like Māori do to have to combat and we are a group in a healthy organic natural empowering way, it does so much more than just give yourself that individual fitness and it gives an image for Māori really, what it should be – authentic, rather than what others think it is. I don't know if that kind of alludes to it being critical, I'm not sure. (HH, CW, 2015)

This participant spoke about her experiences in the Hauora Homies programme, which was underscored by tikanga and her experience in a non-Māori based initiative. She identified the stigma Māori face in some circumstances and articulated the differences she experiences in both groups. However, after discussing these differences she was still unsure of the critical need for tikanga to underpin Māori health initiatives, such as the Hauora Homies programme.

## **Key Findings**

A number of key findings have emerged from the analysis of the interviews and Facebook page data, providing a deeper understanding of how tikanga worked in practice underpinned by a kaupapa Māori approach.

***A Kaupapa Māori approach*** – all participants overwhelmingly agreed the programmes were kaupapa Māori in approach. Participants viewed this as a holistic approach whereby whānau supported and cared for each other to ensure participants' physical, mental and spiritual wellbeing was nurtured. This was identified as a strengths-based approach with a focus on the positive outcomes for participants and their whānau.

***Whanaungatanga and manaakitanga*** were found to be fundamental to a kaupapa Māori approach and were embedded and practised in the model by creating, maintaining and strengthening relationships, both whakapapa- and kaupapa-whānau-based, by actively engaging with participants on- and offline. These principles provided a sense of whānau and belonging for those within the programme groups. Participants saw sharing information, knowledge and providing ongoing support while working towards a common goal as a natural practice and an expectation of whanaungatanga and manaakitanga. The mana and mauri of participants was cared for by taking an interest in each other's lives and empowering individuals with skills to provide positive outcomes for them and their whānau. Whanaungatanga and manaakitanga also meant recognising the diversity of individuals and catering for that by providing a safe environment where participants were able to learn by experience by being exposed to tikanga as a norm within the programme groups. Providing quality leadership, embracing the leadership skills and other skills of all participants was key in the Hauora Homies and Kick in the Butt programmes.

***Tikanga was found to play a significant role*** in the experiences of the participants by providing a whānau approach whereby everyone was respected and cared for. The nature of the environment allowed participants to express themselves proudly as Māori and do things the 'Māori' way. Tikanga provided a platform whereby spiritual connections were formed and appreciation of the natural environments were gained during the weekly challenges. Tikanga encouraged the use of humour without having a negative impact on participants, such as 'having a laugh without putting someone down', and humour was indicated as important in keeping participants engaged. Many participants spoke of the values of the programmes as an extension of those practised by the TriPōneke whānau, thus encouraging the 'norms' of the group and the wider community.

***Tikanga was found to be crucial*** for this type of programme by all but one participant. Tikanga was seen as a critical component because it provided whakapapa- and kaupapa-based connections. Tikanga was found to provide a positive approach with the goal of empowering participants by providing support to help participants succeed in their goals seen as significant in the participants' experiences. Tikanga was found to allow the social norms of the group to lead how things were done and there was an understanding of why they were carried out in a particular way; that is, based on Māori values and beliefs. Participants identified tikanga as encouraging healthy lifestyles by sharing the knowledge gained with the wider whānau and by encouraging participants to have fun while expressing themselves as Māori.

***Differences in views*** – 10 out of 11 participants believed manaakitanga was a strong component of the programmes. The one participant who did not find manaakitanga played a strong role acknowledged she preferred to keep her distance from others, which meant she did not meet others to complete any weekly challenges. However, she did find whanaungatanga was very present and she regularly engaged on the Facebook page. Another one felt that she had not

perpetrated manaakitanga as well as she could have. She acknowledged her focus was on herself rather than the whānau. Therefore, although there were differences in views of the strength of whanaungatanga and manaakitanga in practice, those with different views were able to articulate why their views were different from the majority.

## **Summary**

This chapter showed the findings that emerged from the data analysis. Participants provided their understanding of key Māori principles and how they worked during the programmes with a focus on whanaungatanga and manaakitanga. Tikanga played a significant role in the positive experiences of participants and participants believed tikanga was a critical component for future Māori health initiatives.

## Chapter Five – Evaluation of the Model

### Introduction

Two groups, one from the Hauora Homies and one from the Kick in the Butt programme, made up the cohort for this evaluation. The cohort comprised 31 participants aged between 30 and 59. The weigh-in and weekly challenge data of the 31 participants will be examined in this section. Seven participants and the challenge master from Hauora Homies, and three participants from Kick in the Butt, provided their views on the impact and outcome of the model, giving insight into how and whether the programme goals were met<sup>35</sup>. Data from the programme Facebook pages provides examples about the programme from the full cohort.

There are seven sections to this chapter. Section One begins with a brief description of how the participants heard about the programmes, why they joined – what their motivations were and their previous experience in terms of a healthy lifestyle. Section Two presents the weekly weigh-in and challenge results for the 25 Hauora Homies programme participants. It then presents the results achieved by the six participants who participated in the Kick in the Butt programme. Section Three examines participants' changes in knowledge, attitudes, behaviour and awareness and explores the impact this has had on participants' lives. Section Four discusses how the model contributed to the programme goals and whether participants found the model contributed towards sustainability of healthy lifestyles and weight loss. The strengths and weaknesses of the model will be discussed. Section Five presents participants' views on the use of Facebook as the main mode of communication and the impact of Facebook towards achieving their goals. Section Six compares the participants' experiences of the Hauora Homies and Kick in the Butt programmes to other weight-loss and lifestyle programmes they have experienced. Section

---

<sup>35</sup> Seven out of 25 (almost a third) of Hauora Homies participants and three out of six Kick in the Butt participants (half) commented on the impact and outcomes of the programmes.

Seven provides participants' views of ways to improve the implementation of the programmes for future initiatives.

### **Background – Getting Involved**

All 31 participants heard about the programmes through word of mouth. This included talking to the co-developers in passing, during training sessions, reading posts that promoted the programmes on Facebook and being told about them because they were targeted participants. For example, the Kick in the Butt programme was made up of a small group of close whānau and friends and they chose to discuss it between themselves, whereas the co-developer of the Hauora Homies programme developed a Facebook page from the outset and invited participants to join. This resulted in people inviting others who may have been interested and had a snowball effect.

### **Examining Participants' Motivators**

For most of the 10 interviewees there were not only multiple reasons for joining, but the combinations of reasons differed (see Table 10). For example, most participants wanted to lose weight by learning how to make healthier eating choices and wanted to do this by taking a sustainable approach. Others wanted to focus on fitness and a couple were concerned about their physical appearance.

Table 10: Participants' reasons for getting involved with the challenges – and individual goals

	P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	Total
<b>Weight loss</b>	√	√	√	√	√	√	√*		√	√	9
<b>Hauora lifestyles</b>	√		√	√	√	√		√	√		7
<b>Nutritional changes and information</b>	√	√	√	√		√		√		√	7
<b>Fitness (increase)</b>		√					√				2
<b>TriPōneke influence</b>	√	√	√			√					4
<b>IronMāori<sup>^</sup> and sporting goals</b>	√		√	√							3
<b>Whānau support</b>		√					√	√	√		4
<b>Inspiration and experience</b>		√			√						2
<b>Physical appearance</b>					√	√					2
<b>Maintenance of weight</b>								√			1

\* Weight loss was a bonus, fitness was the first goal.

<sup>^</sup> Participants were training for IronMāori and triathlon events.

### *Weight loss*

Weight loss was the main motivator for all but one participant. Some participants spoke of the post-Christmas holiday weight gain and saw the programmes as an opportunity to focus on weight loss in a group setting.

We were leading into Christmas and I mean that's an easy 5kg gain and then when I was talking with you and you said 'we're thinking of doing this' and I thought that's a bloody marvellous idea and I needed something to keep on track really, keep motivated to actually have a goal in mind. (HH, NC, 2015)

I came back from Christmas holidays overweight, again, like I always do and I just thought 'oh god, help me, somebody help me', I needed help and then somebody said 'oh you know we're going to start this Hauora Homies' and the key to it for me was the healthy living aspect. (HH, SG, 2015)

I would be lying if I didn't say I had a weight loss goal and that was my primary goal but the other goal was to learn and remind myself and somehow retain it actually put it into practice. (HH, SG, 2015)

### *Weight Loss, Sports and a Lifestyle Approach*

Three participants wanted to focus on weight loss to help support their performance goals in triathlon and other sports. Participants acknowledged that to reach their goals they needed a lifestyle approach.

My main focus was the weight loss coming into rugby season. (HH, HM, 2015)

My long-term goal was to complete the 2015 Ironman. To do this I needed to get myself into the right frame of mind, body and soul. The first step was to shed 20kg and I had to undergo a lifestyle change meaning change my eating habits by introducing a healthier diet. More exercise made me think more about what food I ate that would help me with endurance training. (HH, CG, 2015)

The bigger goal was sustainable weight loss, sustainable for the purposes of performance [in triathlon] and I was quite clear that all I wanted to do was lose the amount of weight that I needed to start getting 'faster', performing better. (HH, HP, 2015)

However, the lifestyle approach was not only important to participants who were training, but also to those who wanted to make long-term changes as opposed to a quick fix. For some, this meant having trust in those who were co-ordinating the programmes and their involvement was based on seeing results individuals had already made, for example, the co-ordinator losing a lot of weight and keeping it off over a five-year period.

I remember you saying that to me, 'it's a lifestyle choice' and I thought 'I can trust in this' because I know Niki is passionate about it and she wouldn't get people to be a part of something that didn't work for them. (HH, QS, 2015)

### *Whānau Support, TriPōneke Influence, Inspiration and Experience*

Whānau support and social interaction in a group setting was a motivator for many participants to get involved in the programmes. Having access to the Facebook page allowed participants to support and share their achievements and challenges with confidence that it was only seen by those in the group.

I got involved because it was just a group of whānau getting together to have a secret page for ourselves so we didn't have to share it with the whole world (laughs) and we could help and support each other through what we were about to do. (KIB, KH, 2015)

One participant spoke about feeling safe because the initiative was whānau-based with other Māori.

I liked the social part of it too but that it was safe as Māori as a side note. (HH, QS, 2015)

Supporting whānau was the main reason another participant got involved. She joined mainly to help whānau and was focused on maintaining her weight as opposed to weight loss. Those she was supporting had seen the transformation she had previously been through and were interested in the changes she had made.

My goal was maintenance and... then of course it would complement the marathon training and then, yeah to support the others, you know sort of show them what I was doing too, let them see what I was doing because they would always ask. (KIB, SB, 2015)

Although the Hauora Homies was not a TriPōneke initiative, some participants made a connection between the programme and the TriPōneke whānau. This was because the co-developers, the challenge master and those on the committee were TriPōneke members. Naturally, the relationships between those who held key roles and the wider TriPōneke whānau meant many other TriPōneke members joined the Hauora Homies programme.

I believe a couple of the TriPōneke whānau came up with the idea and we totally supported it. (HH, SG, 2015)

I'm into anything the [TriPōneke] whānau are doing. (HH, CG, 2015)

Two participants spoke of their desire to join the Hauora Homies programme because they had observed the lifestyles of those who were co-ordinating and supporting the programme on the TriPōneke Facebook page. One participant spoke about seeing the programme as an opportunity for her to participate in an initiative supported by those who she saw as inspirational.

I saw it as a really great opportunity to be with a group of people and Māori women... I'm always conscious of my fluctuating weight or my desire to be healthier... as you always knew for me you were really inspiring and so to be a part of something that could've assisted my own growth because of that inspiring connection I wanted to see how I would kind of go in that space. Yeah. That was the biggest motivator I think. (HH, CW, 2015)

Prior to joining TriPōneke and Hauora Homies I did want to have a healthier lifestyle... when I met all the TriPōneke crew over 3 years ago now, I realised other people were exactly where I was and were progressing on their journey and I knew I had some good role models that shared the same values as me and yep it was full on after that. (HH, HP, 2015)

## *Nutrition*

For most participants, nutrition played a significant role in their decision to join the programmes. They identified changing their eating habits and being more consistent with their healthy food choices as key goals.

I needed to do something about my weight and my eating. (KIB, VT, 2015)

A few participants had spent the previous year/s training towards IronMāori events and although they trained well they realised they needed to work more on their nutritional intake, what they were eating and why. One participant described this as wanting to 'change my eating habits, reducing the fats and sugars and introducing a healthier diet' (HH, CG, 2015). Another wrote:

That was my first IronMāori. Individual, and we'd done all the training for 2012 and my weight hadn't really changed much and I think that came down to the fact that my food hadn't changed. Although, I did all the training, the kai never really changed so it was a bit disheartening. (HH, NC, 2015)

These participants were experienced in training for endurance events and understood the benefits of eating well for their performance and their overall health and wellbeing. They saw joining the programmes as an opportunity to learn more about nutrition to support their goals.

Others described learning to cook and be creative with different kai, and having access to recipes, as an incentive in joining the programmes. The range of participants in the groups meant there was a lot of knowledge to share in terms of what could be done with kai. The participants who mentioned these reasons were those who knew the background of the co-ordinating team and had seen the way they ate and prepared kai in earlier settings.

I wanted to learn more recipes and stuff and I knew that you had lots of recipes. I'd actually lost some weight and done some events by then, but my food side had been inconsistent. I didn't really have an eating plan or anything so wanted to get tips on that. (KIB, SB, 2015)

### *Fitness*

Two participants specifically mentioned increasing their level of fitness as a key motivator in joining the programmes. They talked about weight loss as part of the incentive but saw that as a bonus outcome.

Fitness [was the main goal], like the old weight was a bit of a bonus. (KIB, KH, 2015)

Well, I wanted to get fit.... I was always comparatively living a healthy lifestyle, just without the consistency of exercise that it needs to maintain for this type of body. (HH, CW, 2015)

'This type of body' was in reference to the participant's history of weight fluctuation and the necessity for her to exercise to at least maintain her weight. She had a desire to have a healthy lifestyle and had just overcome a series of injuries pre-programme, thus resulting in her focus on increasing her fitness.

Most other participants spoke of already having fitness goals and how they saw the programme complementing those goals. They were not joining specifically to increase their fitness but to support what they were already doing in terms of exercise and training.

### *Physical appearance*

Two participants spoke of joining the programmes because they felt uncomfortable about the way they 'looked'. For one participant, this related to her reaction to photos she saw of herself from a holiday that she had recently been on. She spoke of not recognising the person in the photos and that was the catalyst for interest in the programmes.

I just didn't want to look like that in the photos anymore (HH, QS, 2015).

Although wanting to change the way she looked was the main trigger, she liked that the message was focused on making 'lifestyle changes' and this encouraged her to give the programme a go. The other participant did not feel comfortable in how she looked in her clothes. However, this was not a major reason for her joining the programme; feeling fit and healthy was.

### **Participants' Background in Healthy Lifestyles**

All participants had struggled with healthy eating previous to starting the programmes. They described their challenges as regularly eating too much fried foods and takeaways, fat and sugar, alcohol, chips, dips and peanuts, and portion control. Seven participants spoke of having problems with weight gain throughout their young adulthood. The majority, nine out of ten participants, were very active with seven participants having participated in the IronMāori Half Ironman events before the programmes started and three participants played competitive sport when they were younger. However, one participant did say although he played competitive sport there was a lack of focus on nutrition or a focus on being healthy. Two participants spoke of needing to exercise to maintain weight and one participant struggled with health issues that created barriers to exercise.

### **Weight Loss and Weekly Challenge Results**

As part of both programmes, participants were expected to weigh themselves and post a photograph of their weight every Monday before 8pm. This was to the 'secret' Facebook page which meant only participants in the programmes had access. Each week the challenge master would also post the weekly kai and physical challenge and participants were expected to complete the challenge and update their progress on the page. The results were collated each week and posted to the page. These results have provided measurable outcomes for this evaluation. The Hauora Homies and Kick in the Butt programmes had different goals, therefore they will be reported on separately, beginning with the Hauora Homies programme.

## Hauora Homies Cohort

Twenty-four of 25 participants lost some weight (see Table A, Appendix G for full details) with 11 participants reaching the goal of losing 6kg or more over the 12-week period and three participants were within 1kg of the goal. The data shows there is not a big difference in weight loss between those who completed all or close to all of the weekly challenges and those who did not.

Not all participants reached the 6kg goal that was proposed at the start of the programme. However, the individual weight loss ranged between 0 and 12.4kg with a total weight loss of 143.9kg for this cohort. The average body weight percentage loss was 6.39 with a range between 0 and 12.3. Three participants withdrew from the programme, one in week four which was unexplained, one in week five because of self-identified disengagement, and one in week eight for personal health reasons. The participant who left in week five took what she learnt and created her own support group and said 'I'm glad I did it, I have maintained loose connections'.

I just think if anything it was myself, my own mind power. I think it was really great, we had a programme every week, there's a weigh-in, there's different things, different styles trying to blend to make it fit for a whole diverse group, yeah – nah it was. (HH, CW, 2015)

The majority of participants took part in most of the challenges (see Table 11) and commented that the point's incentive was a motivation for them. The focus of the weekly challenges was to introduce participants to new kai and to try new recipes. The focus of the physical challenges was to increase the fitness and activity levels of participants and provide exercises that participants may not have tried before. There were 12 challenges in total (one per week). Table 11 shows seven participants completed 12 of the weekly kai challenges and 10 participants completed 12 of the physical challenges. Two participants completed no kai challenges and one participant completed no physical challenges.

Table 11: The number of kai and physical challenges completed over 12 weeks

Number of kai and physical challenges (n=12)	Number of participants who completed the kai challenges (n=25)	Number of participants who completed the physical challenges (n=25)
12	7	10
11	2	2
10	4	4
9	2	2
8	3	-
7	3	2
6	1	1
5	-	-
4	1	1
3	-	2
2	-	-
1	-	-
0	2	1

*Note: the symbol ‘-’ is used to show no participants completed the number of challenges*

When asked, all participants said they met their goals. They described losing weight, increasing fitness, learning to eat well, creating a healthy lifestyle for their whānau, building new relationships and strengthening existing relationships, and meeting performance or sport expectations as some of the goals that were met. All participants have continued with their healthy lifestyle two and a half years later.

I was in the 90s (kilograms), oh my goodness and I got down to around 80kg that was awesome and I increased my exercise, from zero. (HH, QS, 2015)

Yes I completed the 2015 Ironman and yes I lost over 20kg and yes again my eating habits changed dramatically because my regimental Ironman training demanded all what I could muster up and more so I needed to help the cause in the best way I could. (HH, CG, 2015)

Some of those changes are portion size, thinking a bit more innovatively about what I cook, so having grain and rice every day, that is unsustainable so variety, managing sweet foods so I'm not nearly as sugary as I used to be. Throughout the Hauora Homies programme I examined what I ate and how I felt in my performance so I knew that eating the amount of sugar I used to eat used to make me feel bad, it didn't make me perform that well either so all that learning came to me from Hauora Homies and I've hung onto that. (HH, HP, 2015)

### The Kick in the Butt Cohort

All six participants lost weight (see Table 12). Participants were able to decide what their weight loss goals would be and the range varied between 0.7kg and 11kg. The total weight loss for the group was 36.7kg and the average total body weight loss percentage was 5.31 with a range between 1 and 8.59 percent. Participant KIB04F and KIB06F took part in the programme to support others, and this is reflected in their weight loss results. Their focus was on maintenance.

Table 12: The Kick in the Butt participants' weight loss and weekly challenge data, including the participants' overall weight loss percentage

Participants (n=6)	Total number of kai challenges completed (n =10)	Total number of physical challenges completed (n=10)	Total weight lost in kilograms	Participants' total body weight loss %
KIB01M	4	6	11.0	8.59
KIB02M	3	4	10.9	8.54
KIB03F	1	6	8.2	6.89
KIB04F	5	8	2.7	4.00
KIB05F <sup>#</sup>	0	1	3.2	2.95
KIB06F	10	10	0.7	1.00

<sup>#</sup> Participant withdrew in week six from weighing in. However, she watched the page and had access to information.

The data shows participants took part in fewer kai and physical challenges compared to the Hauora Homies cohort and this is partly explained by participants saying they were already committed to training and increasing their fitness through external avenues, so were less interested in the physical challenges and did not provide a reason for not completing many of the kai challenges.

Two out of three participants who were interviewed said they met their goals of weight loss, increased fitness levels and, although they did not do many of the kai challenges, they did say they tried many of the new recipes that were shared and have changed their eating habits.

I mean I didn't have much weight to lose at that time I don't think but I did lose some weight which was more a bonus I suppose, I got down to somewhere I'd never thought I'd get down to before. My training for the marathon, like I did a really good marathon time as well. (KIB, SB, 2015)

I can't speak for the others but in terms of what I could see, yes but for us personally, oh god, absolutely they were [goals met]. (KIB, SB, 2015)

The participant who said she did not meet her goals felt her participation in the programme lacked personal effort. Although she did not complete all the weigh-ins and challenges, she did continue to 'watch' the page to see what others in the group were doing and this helped her to become more aware of the healthy choices she made.

No [I did not meet my goals], because I didn't complete it – well actually I didn't listen... I wasn't achieving, doing what I was supposed to be doing but in saying that every day I was more aware. (KIB, VT, 2015)

### Participants' Retention Rates

The participants' retention rate was over 80 percent (see Table 13). The reasons provided for this were that participants were motivated by the daily Facebook posts and gained inspiration from those in the group. Only two participants from the Hauora Homies left the programme and

one from Kick in the Butt stopped reporting in, but still accessed the information on the Facebook page.

I didn't even want it to finish coz even though I wasn't there I was there. Even though I wasn't commenting I was watching. And I just really enjoyed it, I did. And like I said it was just myself. (HH, VT, 2015)

The Kick in the Butt participant who withdrew spoke about how she struggled being in an environment that was not supportive. She was the only participant who was physically isolated from others in the programme and, although she received one-on-one support from her sister, she suggested getting that support from someone outside of her whānau may have helped her to be more accountable. In response to ‘What could we have done to help you stay engaged in the programme?’ the participant responded with:

Ah, it was myself actually – it was nothing to do with being a part of the team on there, it was just me, I think because I was at home and I wasn't with everybody else and I always kind of need a kick in the butt when I do stuff, you know what I mean, like motivation. My sister was ringing me up asking how I was going and all that and trying to keep me on track, yeah. (KIB, VT, 2015)

Table 13: Hauora Homies and Kick in the Butt cohorts: participant retention rate

Challenge group	Number registered	Withdrew from the programme		Retention rate (%)
		Left the programme page	Stopped weighing in but accessed the programme page	
Hauora Homies	25	3	0	88%
Kick in the Butt	6	0	1	83%
Total challenge participants	31	3	1	87%

Another participant who met her goals in the programmes suggested a shared responsibility in supporting those who were struggling on the programmes. This was to reduce or share the workload of the co-ordinators and is in line with a whānau-based approach of everyone supporting each other.

## **Participants' Experiences – The Impact**

This section will look at participants' changes in knowledge, attitudes, behaviour and awareness and explore the impact this has had on participants' lives, both in the short and long term. Those interviewed spoke of these impacts in terms of positive changes in their health and wellbeing, and benefits and challenges for their wider whānau and relationships. The programmes provided a structure, which was seen by some as the kick start they needed, particularly after the Christmas and New Year holidays, and information and encouragement which supported most of them in reaching their weight loss and sustainable lifestyle goals.

Yeehaa, 3 points this week please. Haven't been 85kg for about 4 years. Next goal maintain 85 for rugby season then out of the 80s for IronMāori. My goal this year is to do sub 7 hours. That's coming from someone who said she wasn't doing it again this year haha. This Hauora Homies kick start has helped me believe I can meet that goal. Thanks heaps my Homies (HHFB, HM, 2013).

Oh the positive things out of the challenge was that it got me on track. It set me up to look at some goals, mid- and long-term goals and it kept me on track. Week in, week out. Each week we had to be honest with ourselves and post up our results and that kept me really honest to myself, yeah, I think that was a positive thing. (HH, CG, 2015)

### **Health and Wellbeing**

Participants identified what was 'good' about the programmes and what helped them reach their goal of weight loss and maintenance, healthy lifestyles, sports performance and looking good. Fitness and nutrition improvement and confidence were the key themes. One participant shared why she wanted to lose weight:

*Why did you want to lose weight?*

I felt fat, tired and a wee bit unmotivated. I was busting out of my clothes and refused to go up another size! I didn't like the way I looked.

*Now that you have – what are the positives, the benefits?*

I'm healthier, fitter and slimmer.

I no longer have to shop from the big girls' clothes racks.

I feel alive and can do so much more with my moko, riding bikes, walking, swimming in the ocean and wearing togs without feeling ashamed. (HH, SG, 2015)

## Fitness

Most participants indicated they had increased their fitness and they would regularly post pictures of their fitness data online showing they were running, walking, swimming or biking faster or increasing their distance. Participants spoke about changes in their attitude and behaviour towards being physically active. One participant spoke about doing things she would never have done if it was not part of the programme, such as hill repeats<sup>36</sup> in the rain after work.

You know we did that run up Ironside road because we had to do so many uphill steps and that was wet (laughs) and cold and we wouldn't have done it by ourselves. We knew that we had to get it done. (HH, NC, 2015)

Another participant shared the impact of seeing other participants completing the changes and how that inspired her to do them by telling herself 'if they can do it, so can I'. Some participants set their own goals. For example, they wanted to run 10km in under an hour and worked towards doing that, updating the Facebook page as they went. Another participant spoke about the barriers that stopped her from doing the physical challenges and realised that if she wanted to

---

<sup>36</sup> Hill repeats are a form of exercise when a person runs up and down a stretch of hill more than once with a rest in between each set.

progress badly enough she would make things work. This was in reference to not having a bike to do one of the weekly challenges. On reflection, she thought she would try harder next time to source a bike and this also highlighted how the co-ordinators could have helped her get access to one.

I knew that there was a wall that had been created by myself that I needed to push through and other people were going to hit this wall and it's emotional and it might be clothed in the fact that I didn't have a bike – I'm sure I could've found a bike if I really wanted to. (HH, CW, 2015)

On many occasions participants thanked the challenge master for encouraging them to push outside their comfort zones in the physical challenges. Most participants pushed their boundaries and found they were able to do more than they knew they could. This increased their fitness levels and gave them confidence in their abilities.

Physical challenge done, ran up Whitford Brown 2x yesterday to get in my 1000 uphill steps in during my lunch break (even got a shout out from MS<sup>37</sup> on my way down the first time) and just completed my 100 sit-ups with my love after our spin class and treadmill run. Who knew you could get 100 done in one sitting? Not me that's for sure... thanks heaps challenge masters for pushing us outside our comfort zone 😊. (HHFB, NC, 2013)

Many participants travelled often and most participants would complete their physical challenges while they were away. The co-ordinators and challenge master encouraged participants to do this to show them that being physically active was part of their lifestyle, regardless of where they were or what they had going on in their lives.

I'm back in Ruatoria this weekend... I managed to complete the exercise challenge with my auntie after the Hukurangi verses Hicks Bay rugby game which Hiku won of course lol. Anyhow my auntie and I walked up the Manutahi Hill, 1.5 hours up and 30 mins down over no actual steps but we walked way over 1000 footsteps up, finishing off at home with my last 40 sit-ups. Yay I was worried

---

<sup>37</sup> MS – another participant

I wouldn't get my exercise challenge in this week but thanks to my auntie we managed to catch up on all the talk at the same time ☺. (HHFB, MH, 2013)

Mōrena from a stunning day in the Hawke's Bay. A paku<sup>38</sup> loss for me and Pops celebrates a healthy 10kg milestone. A piki mihi<sup>39</sup> to our Hauora Homies inspirators Nicola Grace, Chelsea Grootveld and Timoti Brown. Carl was chuffed when his rugby mates told him he looked as fit as he was 37 years ago. Thanks you guys, we love you to bits. All other challenges completed. We're missing out on your brick session Miss Hi but we have a date with the mokos catching up with the Easter bunny! (HHFB, SG, 2013)

Participants learnt how to deal with injuries, enabling them to still be active in some way. The challenge master provided exercises, such as meditation, when participants could not take part in the challenges that were set for the group. There was a shift in attitudes for some participants who may have in the past not done any activities when barriers, such as injuries, arose and participants were taught there was always another option. For example, the challenge master suggested aqua jogging instead of running.

However, a few participants struggled with motivation to exercise at times and would post to the page asking for suggestions and support.

I need to swim and run! But I don't know how, where, when or with who? I am feeling a bit demotivated and I'm starting to think the Half Individual<sup>40</sup> is too hard for me! Any suggestions whānau? Arrrrrrrgggggggggg..... (HHFB, RM, 2013)

---

<sup>38</sup> Paku – small.

<sup>39</sup> Pīki mihi – a big thanks, acknowledgement.

<sup>40</sup> The 'Half Individual' is in reference to the IronMāori Half Ironman event. The participant had registered to do the Individual event, which means she was to do the 2km swim/90km bike/21.1km run by herself.

Participants responded to posts like this by telling them they should keep an eye on the programme page and go to the group sessions that were being regularly organised. The cohort for both groups had participants who were experienced in regular physical activity. These participants supported those who were new to exercise, freely giving advice and tips about what to do. Knowledge-sharing was a key aspect of the programmes and participants were offered information about running applications to how they can incorporate exercise into their daily lives.

Including whānau in the weekly challenges was done by a few participants. Their children would go on walks or to the pool with them and this helped behavioural changes develop in the whānau which then helped the participant on the challenge by being in a supportive environment.

Wowza, I was so desperate for my challenge point this week I left Wellington two hours late so I could fit it in. Glad I did. Waimarie [daughter] came so that was cool too. (KIB, NG, 2015)

Did the stairs this morning with Mass, Taylor and the aunties and Atiata. Good workout to wake up the body. Straight after brekky we set out for whānau duathlon, 5km bike and 2km walk/jog all at [son] pace. (KIB, SB, 2015)

## Nutrition

Nutrition was an important focus in the programmes and participants spoke about how the weekly challenges helped them reach their nutritional goals. The Kick in the Butt participants shared their kai diaries every day and the Hauora Homies shared theirs occasionally. This provided ideas for other participants and also gave the poster an opportunity to reflect on their choices. For both cohorts, behavioral changes included participants reducing their portion sizes, preparing meals the night before, and following the basic principles that were based on water, fruit and vegetable intake and was described by one participant as ‘the basic principles were easy to do’. Participants shared recipes and meal ideas and this increased their knowledge base as some considered they did not know what to eat.

Thanks for the idea Nicola Grace. I found some more mountain bread at New World Metro (barley ones this time). Spinach egg and capsicum pies made with mountain bread "pastry" quite yum.

Found asparagus too – who bought out all the broccoli though??? Ka pai to all my HH brothers and sisters, this group is tino [very] fabulous alright! (HHFB, JH, 2013)

As well as posting recipes, participants shared pictures of their kai. This gave everyone else an idea of what the kai looked like. The kai was always acknowledged as looking good and this encouraged others to try it out.



Mountain bread spinach, egg and capsicum pie with vegetables and salad. (HHFB, JH, 2013)

The weekly challenges meant participants were encouraged to try new kai and be creative. However, not all participants thought their recipes were successful. On most occasions participants were able to provide suggestions to make the recipe better which in turn had an impact on the knowledge of participants. Most participants were excited about their new kai creations and shared it with the whānau.



Boom! There it is lol... looks like there's enough room for my eggs too... I'll see how this portion goes when I actually tip it out, then I can get a better idea how much I can put in for one person.... but I'm sure it's gonna be too much if I try squeeze it in there... Salad dressing, I don't usually use but I just chucked it in there lol.... Already made my one for lunch.... lettuce was looking a bit sad so thought I'll chuck them in the jars lol. (KIB, KH, 2014)

Other knowledge was gained by understanding how to deal with eating out on social occasions with advice recommending checking the menu before going out for a meal and providing options for healthier takeaways. It was suggested to pack kai to take while traveling to help reduce the likelihood of choosing unhealthy options while away. Having knowledge also helped many participants to make healthier choices at times like Easter, at school galas and when hosting manuhiri (visitors). These changes included sourcing dark chocolate instead of chocolate eggs, taking kai to the gala and making healthy baking for manuhiri. The knowledge had an impact on participants' attitudes towards making healthy choices and behaviours in sourcing healthy kai.

Another couple of examples specifically around the kai so, all the learning I took from it, some basic nutritional principles that I already knew about because I had read about them but then having the recipes and the instructions on how to make things married the general principles that I knew about with really practical solutions. I know that having grains as part of your meal is a good thing but one can only eat so many rice's and other kinds of grains so I learnt about quinoa which I didn't really know that much about and when I had seen it in the shops I was like oh that's some fancy stuff that I'd never have time to do but actually when Chels/our challenge master put that recipe up and it was really, really simple I was ok, eating grains everyday doesn't need to be 1) boring and 2) hard so that was a learning, the basic principles, I can carry those out quite easily when you've got people who have been there and done that. (HH, HP, 2015)

However, even with the support and strategies a few participants did struggle with making the healthy choice and changing behaviours while on trips or on social occasions. These participants would post what their challenges were to the page and they were sometimes self-identified as a 'confession'. Others would acknowledge the post, talk about the positives and encourage the participant/s to carry on.

eeeeoowwww, STINK!! Only 100g loss this week! Oh that's right, thank you puku burger, fruit cake, choc cake, rewana bread (several types!), paua, wontons, kina on rewana, those damn frozen fruity things, man it was hot at the St Jo's gala! AUE AUE! (HHFB, RM, 2013)

Hey whānau not a good week all round for me. No points at all as I didn't achieve weight loss, kai or exercise. Didn't get a pic either but think it was 94.8. Back to grindstone, doesn't take much distraction to get off track. (HHFB, AN, 2013)

Oh no, the hot cross buns are coming to get me (the toasted ones with melted butter)... happy Easter whānau! (HHFB, HP, 2013)

The key was to encourage participants to keep making small changes and not feeling like they were 'falling off the wagon', but dealing with situations that will happen in life and learning from them by using strategies and the support of those around them.

The Kick in the Butt cohort decided they needed a 'cheat' day. This was because some found it hard to reduce the amount of treats they were having. Introducing the cheat day worked for them as it allowed them to know on that day they could have something that they considered a 'treat'. The Hauora Homies cohort did not have a 'cheat' day as on the whole treats were less of a concern as they created healthy versions of their favourite foods.

This was a change in behaviour for the Kick in the Butt whānau and made them more aware of their choices.

Homemade banana and berry ice cream. Looks like ambrosia aye? Much better and kinder on your hips. Blend frozen banana and frozen berries. That's all. This is 3 tablespoons so one serving – reka!<sup>41</sup> I might try bust out some banana choc chip ice cream for this weeks challenge. (HH, HP, 2013)

---

<sup>41</sup> Reka means 'yum' in this context.

Participants gained a sense of awareness by watching how other participants were cooking and baking for their whānau and providing for themselves. One participant spoke about being more alert of her lifestyle behaviours.

During that time, I was with you fullas, I was very aware because usually I'd wake up and I'd be eating first thing as soon as I opened my eyes and wouldn't stop until I closed my eyes so when I jumped on that programme that all stopped and I was more alert about what was going on with me. Being more aware and looking at our own lifestyle within our house – that was a big eye opener. (KIB, VT, 2015)

Another participant spoke about being aware of providing healthy options for other people's children and the value of being able to see the photos of people's kai.

She did all this baking for her whānau and there was this big table full of hauora cakes and biscuits and I kept thinking 'you can do hauora baking?', and it's those kind of things when I'm shopping, I'm thinking ok, I have to make something for the immersion strand<sup>42</sup> lunch and I look at all the food and I think 'do I want to do this to people's kids?'. I think about Helen and I try and go and make something else. You know all those visual aids during the time were awesome, that I got a lot of value out of that. (HH, QS, 2015)

Changes in attitudes and awareness came with participants learning more about healthy lifestyles. Many participants spoke about being able to appreciate all of the positive changes they were going through by eating healthy kai and exercising regularly. One participant spoke about not focusing solely on the scales, celebrating the way clothes fitted better and noticing the differences in body tone and in fitness levels. For many participants who have spent a lot of years focusing on the scales, learning about non-scale-based celebrations was an eye opener. One participant also spoke about how her attitude changed from thinking about wanting to be skinny

---

<sup>42</sup> The immersion strand is the Māori total immersion unit at a local school.

to wanting to be healthy and another on how her focus from looking 'good' changed to feeling clean and fresh.

I joined up to look good but by the end of it, it was how I felt was the most rewarding part of it all. I felt so good and clean, I felt clean and fresh all the time because of the kai and the water because I wasn't drinking water prior to the programme. Water was poison (laughs). (HH, QS, 2015)

Kia ora my HHers<sup>43</sup>.... so this week is the second week of full time mahi for me and due to this challenge and my declining waist line, combined with the generosity of those that donated clothing at the clothes swap and being able to fit into some of my sister's hand-me-downs as well as purchasing some "essentials" I have managed to wear a different outfit every day. I just wanted to put it out there that this would have been the most terrible time for me prior to this challenge as finding/buying/wearing clothes was such a chore when nothing seemed to sit/fit right. BIGGEST HUGEST gratitude to all of you on here who have helped me to achieve something that I thought was impossible... last two days whānau... we've got this xoxox. (HHFB, NE, 2013)

### Whānau (Benefits and Challenges)

The positive of that was our lifestyle, not only for myself but for Sally and the kids, we certainly changed our eating habits because we used to eat a lot of chops, sausages, you know fried stuff and as soon as we got on this we changed completely. I don't think we've looked back. It's all positive. (HH, CG, 2015)

Most participants changed behaviors that benefited their whānau. Participants role-modeled healthy behaviours in their homes and in most cases this had a positive impact on their children and mokopuna (grandchild/descendant). One participant spoke about how her son dropped enough weight to get into the rugby team he wanted to be in because of the nutritional and physical changes they had made and another participant spoke of his mokopuna training and eating well because they were role-modeling these behaviours at home.

---

<sup>43</sup> 'HHers' was in reference to the Hauora Homies participants.

We were able to watch Thomas shrink because we weren't just making kai for ourselves, if we were going to go hauora, the whole whānau was going to. So Thomas because he's such a big boy he was able to drop some weight for his rugby which was really good for him because then he'd have to play with high school kids. (HH, QS, 2015)

What you practise should be handed down to the next generation like we train every week and now our kids are doing that and it's not only our training, it's our eating, it's our thinking you know we think healthy and now our kids are doing that. (HH, CG, 2015)

Although the tamariki (children) and mokopuna were seeing their parents and grandparents exercising and learning to make healthy choices many of the 'māmā' still felt guilty in taking time out to exercise particularly when they were juggling work commitments as well. One participant posted on the Facebook page seeking strategies and advice to deal with the guilt of being away from the whānau.

Guilt sucks. I am just finishing work and feeling very uneasy about heading to the gym having not seen any of my kids today and most of yesterday. Not looking for sympathy whānau – I can sort this out but be nice to know if any other Mamas or Papas have strategies or justifications to share. The choice should be so simple – my family is the most important thing in my life. So why am I thinking about it so much? Doh! Chelsea Grootveld you must have some pearls of wisdom having just ploughed through a PhD x. (HHFB, HP, 2015)

Time away from the whānau is one of many balancing acts those in the programmes dealt with because of the range of commitments they had. There were a number of responses that shared the common theme which was described by the challenge master as 'a healthy mama is a happy mama'. The participants reassured their mate that they did share that guilt, but being healthy for their kids and role-modeling a healthy lifestyle as the norm was important for the kids to see.

Participants spoke about being able to still spend quality time with the kids and also the importance of taking care of themselves mentally, emotionally and physically. Some suggested exercising early in the morning before the kids woke up, during lunchtime while they were at school or taking them to exercise if they were able to.

All the mamas will know exactly what you're talking about mate, but my mantra is a healthy mama is a happy mama. My kids know when I haven't had a work-out because I am grumpy as.... & now they are the ones who tell me to get to the gym or to go for a ride! Guilt does suck, so don't own it, you are a beautiful healthy mama being the best mama you can be by keeping yourself fit & healthy & showing your kids being healthy is the norm. I bet the kids are sweet & post work-out you will go home and spend 'quality' time with them because you feel good about having done your work-out. He paku whakaaro noa iho<sup>44</sup> 😊. (HHFB, CG, 2013)

Awesome. A happy mama has a happy whānau! My time with my kids is precious and I'm happier if I'm not stressed. My kids use to come with me while I did my training and sometimes still do, most of the time now they rather not come and are happy to wait till I get home then we spend quality time together, sometimes they help with cook tea and cleaning up. (HHFB, MH, 2013)

Sharing these concerns on the Facebook page allowed participants to discuss their worries, which was particularly helpful as many were parents and facing the same challenges. The outcome of the post was that the participant was able to spend time with her kids and get her exercise in.

On the mark Chels. Thank you. I came home, talked with everyone about their day, left them to eat dinner with the rest of the whānau, did 7.3km, came home and everyone's happy – and things feel different. Better. And we'll all survive – without guilt. Precious x. (HHFB, HP, 2013)

---

<sup>44</sup> Meaning just an idea/small bit of advice

## Relationships

One of the goals of the model was 'Bringing whānau together to work toward healthier lifestyles'. It was found this was a strength of the programmes with most participants identifying strengthened relationships as a programme goal that was met and as a positive outcome. Participants' regular engagement was described as allowing others to see what made them 'tick' and 'to get to know them well by watching what they were eating and their choices'. Another participant spoke of how relationships were strengthened because of the connection of the challenges and how this then opened up the opportunity for strengthening relationships in the wider TriPōneke and IronMāori whānau.

I think initially we trained with everybody but with this we shared ideas, we got to talk to different people about food and what sort of challenges they have in life and how we could help them or how I could help them or them help me but yeah we have built up a lot of relationships within our group and within the wider sector too. (HH, CG, 2015)

The relationships were strengthened because of the care participants gave each other and this was seen as a support tool that enabled participants to stay focused and to work hard.

I love this roopu too. Keeps me engaged and focused on the kaupapa and crikey, what a power house of brains, talent, inspiration, goodness, integrity and manaaki we have right here. I'm gushing now. Can't help it. Pomarie and thanks ladies. Mauri ora! (HHFB, HP, 2013)

Thanks heaps ladies it's not easy but made easier with everyone's support, (HHFB, HM, 2013)

One participant who withdrew from the programme mid-way through spoke of maintaining loose connections with those she knew before the programme and also strengthening relationships with people she knew in different arenas, such as the netball circles.

Most participants have stayed connected nearly three years later and consider each other whānau and others really good friends. This in part is due to the participants' involvement in TriPōneke where the relationships have continued because of the common goal of triathlon and healthy lifestyles. However, these relationships are more intimate because of their experiences on the programmes.

External relationships have also been developed because of the involvement of the committee in the Hauora Homies programme. Outsiders have heard about the work of the Hauora Homies and have contacted the co-ordinator for support and mentoring with their programmes.

## Sustainability – Long-term Outcomes

That was the key, it was long term and because it was a slow process, we did it. (HH, SG, 2015)

### Habit-forming Principles

The goal of the Hauora Homies model was to create sustainable lifestyle changes. All participants agreed the habits they formed were long term with one participant crediting the visuals<sup>45</sup> and storytelling as an aspect that helped them hold on to the information shared. They spoke of practising the basic kai principles when they did feel they were struggling.

I'll still have a bottle of water every day depending on training, like if I have a big training I'll have 3 or 4. (HH, CG, 2015)

I've always got my water bottle with me and if it's not with me it's like my phone, I think where is it? (HH, NC, 2015)

There are times where we're busy in our household, we don't have your grains in our fridge – we have some meat and possibly some bread and then I think to myself 'oh my god' we haven't had any greens so yes we go back to those principles and we try and adopt them as much as we can but as I said I never have problems with water and fruit, it's an everyday thing for me. (HH, SG, 2015)

Part of a lifestyle change is being able to normalise healthy choices into everyday life but also deal with the tough times. The difference between a lifestyle change in the participants' view and a diet is that they are able to keep reflecting on their choices and practise what they were taught, not give up or 'fall off the wagon' as per a typical diet mentality.

The thing is they always ask us what 'diet' we've been on and I say to them, because I can remember in the Hauora Homies – 'diet' was a 'dirty' word. We did not like that word and I tell them it's not a 'diet', it's about a balance, it's healthy living. (HH, SG, 2015)

---

<sup>45</sup> The visuals relates to the photographs shared on the Facebook page.

A few participants discussed the difficulties in maintaining a healthy lifestyle because of having celebrations to attend, family gatherings, a busy household and stress. Participants were given tools and advice to deal with these situations during the programme and a number of participants put in place strategies to further help them in these situations. One participant had adopted the 80/20 rule during the programme which meant making the healthy choice 80% of the time and allowing for treats 20% of the time. Another participant does not have chocolate in her home because she is a social person and allows for treats in social situations. A few participants use the online My Fitness Pal food diary to monitor their food intake and physical exercise and others are part of support groups. These strategies have helped to strengthen the habits formed during the programmes which has supported participants in adopting a healthy lifestyle.

Yeah, I'm 80/20 so there'll be some days where it doesn't happen but 80% of the time it does and when you couple that with training it is easy because you need to re-hydrate and 2-3 pieces of fruit is easy as well because it's stuff that you grab and take. (HH, HP, 2015)

We definitely are in a better space with the whole 'ok this is a treat and that's ok, you're allowed your treats' and it's not going to be every day and it's not going to be all day and I remember having a conversation with you about 'you can have the treat and then.... because it's quite easy to think 'ok I'm going to write off the whole day and start back again tomorrow', where as you should just have the treat and start back at the next meal. That's a mind-set change and you've got all of these snippets that come back to you every time, it's not so much you fall off the wagon, because it's a lifestyle, you know moderation kind of stuff and you're allowed these things. (HH, NC, 2015)

All of the participants are still physically active with many focused on endurance sport, such as triathlon. A few participants have done, and are training for, the New Zealand Ironman event which consists of a 3.8km swim, 180km cycle and 42km run. Others have completed the Rotorua marathon and one is training towards an ultra-marathon. Many others are training for the IronMāori Quarter and Half Ironman 2015 events and the two participants who are not involved in triathlon are consciously looking after their physical and mental health by exercising regularly.

The programmes have helped participants particularly with their nutrition which has supported their fitness goals long term.

I wouldn't be anywhere without them [goals], I'm the type of person where I do have to set goals or I'd be totally off the programme. (HH, SG, 2015)

Setting short-, medium- and long-term goals has helped the majority of participants to incorporate physical activity into their lifestyle.

### Relationships

The data showed that relationships were key in enabling lifestyle changes to occur. The support within participants' homes was a key factor in making changes long term. When asked if a participant thought the changes he made were long term he replied 'Yeah, I've got Shontelle there to say 'look' (laughs)' meaning that his partner, who had also participated in the programme, was there reminding him to make the healthier choice which was consistent with other participants' views, thus highlighting the importance of support within the home.

Many of the relationships in the programmes were pre-established which is important when looking at the long-term outcomes of this model, because these relationships were more likely to continue when the programme had finished. The majority of participants have kept in contact and continue to message and talk to each other about their hauora goals and this supports long-term lifestyle changes.

An advantage of the programme – so I talked about developing good relationships so now I check in with people who did the Hauora Homies, so Karina for instance, I get in touch with her and say 'hey, how's your kai going?', I check in with you 'how's your kai going?', this is what I'm struggling with'. I chuck the odd post up every now and then so you have those residue conversations with people so that's a part of the programme that is sustainable too, relationships are sustainable too. (HH, HP, 2015)

## Catalyst for Other Opportunities

The Hauora Homies model has been a catalyst for other initiatives focused on encouraging whānau to learn about nutrition and to eat well, and be physically active in a whānau-based online setting. One in particular was the Swim – Bike – Run (SBR) Fundraiser that was established to support a TriPōneke whānau member who had made it into the New Zealand World's Triathlon team. The Hauora Homies model framework guided the development of the SBR challenge. For example, whanaungatanga and manaakitanga underpinned the programme, a 'secret' Facebook page was set up, participants were encouraged to engage and exercise together, relationships were developed and strengthened and there were weekly kai and physical challenges. Participants from the Hauora Homies programme in 2013 role-modeled healthy behaviours and leadership qualities in the 2015 SBR programme. The unofficial findings from this evaluation were able to guide the co-ordination of the SBR programme.

I think it definitely was a catalyst for all the things we're seeing now and I think there is a whakapapa there that if we look back to, for example Ngapera's challenge (SBR) and we trace back and because that's on Facebook, it links to it [Hauora Homies programme] and a lot of the same people are involved and now they're kind of leaders in that and the role models like Papa Carl who went from struggling to drink water and do stretches to having done an Ironman – that's the Hauora Homies I think, I shouldn't assume but I know he's told us that it had a real positive impact on them and there's a link between where they're at now and to what happened in the Hauora Homies and I'm pretty sure they'd be others who are the same. (HH, CG, 2015)

Another participant who withdrew from the Hauora Homies mid-way through the programme spoke about taking what she had learnt from the programme and developing a Boot Camp with her work friends. The Hauora Homies did not work for her but she had access to the information and confidence to use that to guide her own group. She mentioned this as a positive outcome of her involvement in the programme.

But great things came out of it after for me like the Boot Camp that I co-ordinated at the Ministry of Health because I knew how important all of it was, I had to find an 'in' to get me doing what I needed to do every day and I really wanted to exercise every day, 'how am I going to do it' and

that did give me the confidence to go out to other people because I like exercising in groups and all of that. (HH, CW, 2015)

Other participants have since created their own 'secret' Facebook pages that focus on supporting each other to reach their healthy lifestyle goals. They are based on whanaungatanga and manaakitanga. Some participants have requested another programme. However, at the moment there are no resources and/or time to support a programme. Participants are encouraged to set up their own support groups online.

This model has the potential to create long-term sustainable outcomes. There needs to be a focus on creating habits that are based on nutrition choices and regular exercise. Relationships are key to support those who struggle in these areas. There are many opportunities for people to support each other in creating healthy lifestyles as shown.

## **Facebook – The Impact**

Facebook was used as the main mode of communication for the development, recruitment and implementation of the programmes. This section will look at the impact Facebook had on participants reaching their goals. Participants identified positive and negative aspects of this tool. The positives were identified as providing access and engagement, a platform for sharing information easily, and privacy. Time consumption, for example, spending too much time on the Facebook page, was seen as a negative.

### **Access**

Facebook provided access to the programmes which allowed participants to have daily communication from any location at any time. This was identified as beneficial by most participants as it saved time for participants, who were busy people and used Facebook regularly. When asked if they would have preferred a face-to-face weekly meeting, all participants said they would not. This was because many had opportunities to exercise together, removing the need to meet.

The benefits [of Facebook] – it's a way that we communicate daily anyway. (HH, HM, 2015)

I think with everyone's trainings it might be too much [having a weekly physical meeting]. (HH, CG, 2015)

It was good being able to just put it all out there when you've got it, when it's in your mind to say it... because [in other weight loss programmes] you have to think about it for a week or hold onto it for a week before you get to go and see this person or pick up the phone or whatever, but I think you know here it is, this is it – how's everyone's day going? How'd you all go, had a crap day today, kind of all that stuff was immediate and you could do it all the time. (HH, NC, 2015)

NC spoke about her experience attending weight-loss groups where she had to wait until the meeting to talk about what was on her mind. She compared that experience to the Hauora Homies and indicated that having access at any time was more helpful for her progress as she could share and receive advice quickly. The challenge master found this access helpful in her role which included responding to participants' questions.

It was easy, you could check on your phone about how people were progressing or if people did need help or did have questions that was easy. (HH, challenge master, 2015)

Most participants were happy with the way their questions were answered and the timing. One participant indicated that her question went unanswered on one occasion. In this case she sent the message as a private message. As a result, the administrative team has learnt that messages sent to people who are not connected as friends go to a folder called 'other' and intended recipients are not notified about these messages. This is possibly what happened in this case as answering questions was a key priority of the committee and other participants answered questions on the page when they could which was often.

A few participants also highlighted that there were opportunities for participants to meet, for example, at the organised clothes swap. However, there was a suggestion that the participants meet before the challenges start as an opportunity to meet *kanohi ki te kanohi* to put a face to names and create connections. This would be possible for the programmes that are based in the same town. However, this would be more difficult for those who are from different regions.

### Engagement

Tikanga, including *whanaungatanga* and *manaakitanga*, was transferable and practised online as discussed in Chapter Four. Participants spoke about how Facebook was a powerful medium for communication, engagement and empowerment. Participants were able to post to the open page or use the private message 'chat' option. One participant indicated that she used the private message option at the beginning of the programme to ask a question as she felt *whakamā* (ashamed/embarrassed) in the first instance. As the programme went on, she was able to experience the support and realised no question was a silly question and regularly posted on the group's page.

Facebook – when people post that they've done something it's reaffirming that and saying 'that's awesome, that's wicked' because that's actually what people are looking for and they need that reinforcement and that works well for our *whānau*. (HH, challenge master, 2015)

A few participants spoke about how they found it hard when others did not engage on Facebook as much as they did and identified that as a negative of the programme. One participant suggested it was the participant's obligation to engage with others and offer support as she saw this as a chance to motivate by sharing information. Another participant said she found the non-motivational posts difficult at times. However, she also saw this as an opportunity to support the individuals who were struggling. One participant who identified her own engagement as less than satisfactory in her own eyes indicated she would put more of an effort in if she was to do a programme again.

## Information-sharing

The sharing of information was an extremely important component of the programmes. All weekly challenges were posted on Facebook and the challenge master indicated this was an easy process, particularly as she spent a lot of time on Facebook. There were a few participants who did not have access to Facebook. However, they were connected to the groups through someone who did. In this instance, it was the responsibility of the person who registered them to forward on the weekly challenges and to post or update that person's weigh-in. Health advice via websites, Word documents and photos were posted to the page which allowed participants easy access to information that could help them with their goals. Most participants indicated Facebook was easy and a perfect and powerful mechanism to use.

I always use Facebook and look on it and so it was easy for me to post challenges on Facebook so the access made it easy and ease of use. (HH, challenge master, 2015)

Yeah, it's a perfect medium, you can post photos up there, and you can use chat as well as having the open forum. I can't really think of any better mechanism right now to run a programme like that because it's inclusive but you can go offline on the chat messaging and have private conversations too, you can post photos, you can chuck documents up and having all of those mediums of communication must be good practice if you are promoting healthy lifestyles. (HH, HP, 2015)

Facebook notifications were helpful at times as it reminded others of what they should be doing.

How do I put this delicately? You know walking around your day doing your thing and you get a post from someone and you think 'crap' (laughs) – a bit of a reminder and then I'll text Richard, 'Richard, do you remember we have this task to complete today by tomorrow?' because I've seen someone just post it and the notifications come up on my phone. (HH, QS, 2015)

## Privacy

The Facebook page was set up as 'secret' page and most participants indicated this worked well as it allowed participants to share in confidence their achievements and challenges in a private space.

It was perfect. So it was a closed group so there was privacy there for those of us who are into privacy. (HH, HP, 2015)

## Negative Aspects of Facebook

There were three aspects of Facebook that were identified as being negative. The first was the time involved with engaging online, the second was having to scroll down the page to find posts and recipes, and the third was seeing everyone else doing well when someone was not. Three out of 10 participants spoke on these matters.

Two participants indicated that the time spent on Facebook was too much. One participant saw it as a 'chore' at times. This may have been because the participant was there to support as opposed to work towards the programme goals. However, she did recognise that the daily kai diaries were helpful. The other participant spoke about the time she spent engaged in the Facebook page when she should have been spending time with her children. However, she did acknowledge this was more about personal self-management. Both participants expressed that, although these were negative aspects of using Facebook, they thought it was still the best tool to use.

I mean it's still the best tool for everyone to communicate on so I wouldn't get rid of Facebook, maybe it's the frequency with which you post or something, yeah – I don't know because actually those daily posts were good for us too. (KIB, SB, 2015)

This isn't about the programme, just how invested you become in something when you see it working so there'd be times where I'd just Facebook for an hour with the people on the programme because we were all so engaged and all so positive and obviously that hour and again this is about discipline not the programme that hour might encroach on say [son's] bed time or meal time but that's about self-management so if I'm pressed to say anything about my own experience that were a little adverse it was that. (HH, HP, 2015)

Two participants discussed the set-up of Facebook and how scrolling to find posts was frustrating. The 'files' function on Facebook held attachments. However, most posts would disappear as new posts were updated.

Sometimes the function of having to scroll down Facebook, that gets hoha [annoying] aye, to see different people's comments – I remember people saying I can't find the challenge, 'oh you just need to scroll up the page', that sort of stuff, so if there was a space or a domain, or a pin board where you can just pin it and people can see it. (HH, CG, 2015)

However, Facebook does have a 'pin board' option that could have been used.

One participant mentioned how difficult it was for her to see everyone doing well when she felt like she was struggling. This participant withdrew part way through the programme. When asked if she thought Facebook worked well for her. She replied:

It mostly it did but obviously when you hear everyone's smashing it and you're not that's like 'oh'.  
(HH, CW, 2015)

The negative aspects of using Facebook as a tool have been highlighted and will help in the implementation of future programmes as they can be taken into account and worked through.

## **Other Weight-loss Programmes**

Five out of 10 participants who were interviewed had experienced or taken part in other weight-loss programmes. The data showed the point of difference between the Hauora Homies model and other weight-loss programmes was tikanga, both as a practice and a guiding principle. This thesis argues that tikanga was the significant contributing factor which led to the success of this initiative and the achievement of intended goals and positive outcomes for participants. For example, participants spoke about the importance of whanaungatanga and indicated there was a lack of whanaungatanga in other weight-loss programmes. One participant jokingly said ‘so you know like Weight Watchers – you don't really know them and you don't really care [laughs]’. This was in reference to relationships and accountability. She spoke about how she tried her best when participating in the Hauora Homies because of the support she received from those she considered whānau and friends. This was supported by another participant who found her experiences with other programmes were less effective because of the lack of support, space to develop and create friendships and ongoing access to other participants. Tikanga played a significant role in the programmes and this was the key point of difference. The weekly kai and physical challenges also contributed to the positive experiences because they encouraged participants to meet and set short-term goals that focused on building long-term habits.

I done weight loss programmes, definitely, all of them I think the Hauora Homies was different because it was your mates and it was really supportive and you had the online thing. (HH, TC, 2015)

## **Implementation Improvements**

Participants were asked if there were any issues or barriers in regard to their ability to participate in the programmes. Three participants identified having access to scales as a minor issue. One participant weighed in every week at the gym which she did indicate she got used to, another at a local shop by her workplace which at times was hard because she felt embarrassed to stand on the scales in a public place, and the other spoke about having to take her scales when she went out of town or forfeit her point. Participants were able to use public scales in these circumstances.

Therefore, to implement this programme in the future, participants would be expected to purchase or borrow scales, use the local gym or chemists. If funding was available, the budget could include the purchase of scales.

All participants were expected to source their own equipment to complete the weekly challenges. However, most challenges were based on activities that could be completed at home or at the local parks and swimming pools, and those who had access to gyms often offered to take those who were not members to their gyms for free. There was one instance when a participant mentioned she could not access a bike. Another participant mentioned she was unsure about how to perform some of the challenges. YouTube clips were often used to demonstrate the exercises. In future, the committee would further find out who did not have the resources and help source and ensure all participants understood how to do the challenges.

As discussed in the Facebook section, two participants mentioned they would have liked everyone to engage on the Facebook page. Two others spoke of introducing a 'buddy' system to help engage participants and to reduce the likelihood of them withdrawing from the programmes. The buddy system would also help participants with resource issues. Another participant suggested training in different areas to engage those who were out of the main region, thus encouraging whanaungatanga and helping those who were not fully engaged.

Although the Facebook tool worked well to implement the programmes, four participants suggested having a hui before the programme began to allow participants to make face-to-face connections before meeting online. This would benefit those who did not know many people in the group and be a fun exercise for everyone else, while also practising a kaupapa Māori approach of kanohi ki te kanohi. A mid-way and end-of-programme celebration was also

suggested. The challenge master mentioned that participants undergo a detailed baseline test to enable her to have a better understanding of participants' activity levels and health history to tailor the weekly challenges more appropriately. The introduction, mid-way and end-of-programme hui and baseline tests could be factored in to future initiatives.

The two cohorts were made up of participants who had a common connection with someone in the group. One participant mentioned this type of programme would benefit a cohort who had common goals and were likely to continue friendships when the programme was completed. She suggested this would support participants in continuing with a healthy lifestyle because they would still be in contact with each other and have support. For example, this programme may work well with groups of whānau and friends, such as marae groups, sports groups and kapa haka (Māori performing group) groups.

Participants offered suggestions to help improve the administration and implementation of the programmes. One participant suggested supplying a document at the start of the programme which consisted of key tips and advice for participants who were new to healthy living. The document could provide examples of menu plans, how to cook and recipes. Another participant suggested a separate recipe page and/or using the 'File' option to store recipes as it was time-consuming and frustrating scrolling to find them. The weekly weigh-in photos were posted and the co-ordinator would write down participants' weigh-in result and if they had completed the challenges. This was a difficult process because the posts would continue to move during the day as participants commented on each post. This was time-consuming. There were no solutions suggested. However, the process and system will need to be looked into for future initiatives.

All participants mentioned the duration of the programmes worked well. Both groups had a follow-up challenge and the data showed these were beneficial as they had extra time and support to create long-term habits. This should be taken into account for future initiatives.

The participants all paid a joining fee. They agreed it was value for money and four participants said it was too cheap for what they received. The money went into a kitty which was won by the participants depending on the goal of the programme. One participant thought it could have been spread out between more participants, three could not remember what happened to the money, and two were not interested in the prize but more interested in gaining fitness and learning to eat well. The participant who came first in the Hauora Homies programme was surprised the prize money was the amount it was and mentioned the money was not important to him, losing his weight was. Two participants stated administration costs should be incorporated into the budget to compensate the kaimahi (workers) for the work they did as they saw it as time-consuming. The kaimahi helped because they could and were not wanting money. Again, this is something to be discussed when developing future initiatives.

## **Key Findings**

Key findings have emerged based on analysis of interview and Facebook page data. These findings highlight how the model contributed towards participants' short-, medium- and long-term goals. Support in the form of whanauangatanga and manaakitanga played a significant role on the impact and the outcomes participants experienced.

**Motivating Factors** – Participants' motivations varied. However, weight loss was the main reason. To reach their weight loss goals participants wanted a lifestyle change approach providing theoretical and practical support to increase their knowledge about healthy nutrition and increase their fitness levels. TriPōneke and IronMāori played a significant role in participant recruitment because of the existing relationships and connections participants had with both groups and kaupapa. Participation and performance in sports was a motivating factor for some participants. Physical appearance was not cited as a main motivator.

**Results** – Twenty-four of 25 Hauora Homies participants lost between 0 and 12.4kg over a period of 12 weeks. The total weight loss for the cohort was 143.9kg. The average total body weight percentage loss was 6.39 with a range between 0 and 12.3 percent. The total weight loss for the six participants from the Kick in the Butt programme was 36.7kg over a period of 10 weeks. The average total weight loss percentage for the Kick in the Butt cohort was 5.31 with a range between 1 and 8.59 percent.

More than half of the Hauora Homies cohort completed 10 or more kai and physical challenges. Over half of the Kick in the Butt participants completed half of the physical challenges and two participants completed over 50 percent of the kai challenges. All Hauora Homies participants met their personal goals of weight loss and/or increasing their fitness and/or learning to eat well and/or creating a healthy lifestyle with whānau involvement and/or strengthening and creating relationships within the whānau and meeting their performance and sporting goals. Two out of three Kick in the Butt participants met their goals of weight loss, increased fitness and nutrition

knowledge. Four participants withdrew. However, one continued to access the page and information.

**Impact** – All participants overwhelmingly agreed that their positive experiences on the programmes contributed towards changes in their knowledge, attitudes, behaviour and awareness of their weight loss and lifestyle change goals.

### ***Increased Knowledge***

Participants identified increased knowledge about nutrition and physical activities as a key contributing factor towards eating more healthily and increasing their fitness levels. This enhanced their knowledge base and enabled small changes to be made which were sustainable. For example, this included having access to recipes, learning about portion sizes and how to prepare fast, healthy and easy kai, and access to a structured exercise plan. These practical tools supported participants to make long-term and sustainable positive changes.

### ***Increased Positive Attitudes***

Positive attitudes increased when participants pushed their physical and mental boundaries during the weekly challenges. Participants talked about how they gained confidence in their abilities once they experienced what they could actually achieve, beyond their original expectations. Moreover, participants spoke about the benefits that emerged with increased knowledge and how this helped to change their attitude towards their own behaviours and promote increased self-awareness. For example, learning to manage injuries by keeping active when injured and trying new foods which they previously thought were too foreign or strange to eat, let alone cook. Although weight loss was the main measure of success, participants were encouraged to celebrate how they felt, how their clothes fitted, check measurements and reflect on their fitness progress. In short, a range of success measures were promoted and encouraged. This was best evidenced by participants who identified a change in attitude from thinking they wanted to be 'skinny' to being 'healthy', and from wanting to 'look good' to appreciating the feeling of being clean and fresh from the inside out because of the change in eating choices.

### ***Increased Positive Behaviour***

Positive changes in attitude contributed to positive changes in behaviour. For example, the 'healthy lifestyle' message encouraged participants to exercise while they were traveling for work or on holiday, at any time and any location. Participants role-modelled healthy behaviours and this benefited the wider whānau and helped children and grandchildren train more effectively and choose to eat well which created a healthy and supportive environment in the home. Appropriate and healthy portion sizes, practising the basic healthy kai principles and sourcing healthier options has become the norm for participants.

### ***Increased Awareness***

The Facebook page allowed participants opportunities to see inside the lives of others. For example, awareness was gained through seeing what others ate, how they cooked, how they exercised and how they dealt with difficulties in their lives. This was expressed as contributing towards participants becoming more aware of their own lifestyles and environments and contributed towards positive change in their homes. For example, choosing to cook instead of buying takeaways and becoming aware of the need to balance whānau time with exercise schedules, and being shown practical strategies to achieve this.

### ***Strengthened Relationships***

Participants' relationships within the group were strengthened through the engagement and practice of whanaungatanga and manaakitanga, both on- and offline. For example, participants took time to share feedback, motivate others and inspire with personal achievements. Furthermore, these enhanced relationships created a space where social needs were fulfilled and lasting relationships forged. This is exemplified by participants who now consider each other life-long friends.

The strengthened relationships also extended outside the participant group to include participants' whānau (children, grandchildren, siblings and partners). Most participants involved their whānau in the weekly challenges. This helped to broaden participants' fitness and nutrition

knowledge base to help create healthy lifestyle norms for their household and wider whānau. This sharing with whānau also enabled participants to put into action the knowledge gained online into the offline ‘real’ world.

### **Outcomes**

#### ***Sustained Change – Nutrition Principles Practised and Continued Physical Activity***

All participants have reported that they have continued to practise the key nutritional principles learnt during the Hauora Homies and Kick in the Butt programmes. Moreover, all continue to be physically active 12-24 months post-programme.

Most participants are still in contact with other participants which they identified as being a contributing factor that has supported sustained change. Six participants are working towards IronMāori, Ironman and other event goals (see Table 14).

Table 14: Participants entered into endurance events 2015/16

<b>Events</b>	<b>Number of participants</b>
IronMāori Duathlon <sup>46</sup> 2015	3
IronMāori Quarter Ironman <sup>47</sup> Individual 2015	5
IronMāori Half Ironman Individual 2015	4
IronMāori Half Ironman Team 2015	2
Tarawera 50km run 2015	1
Full Ironman <sup>48</sup> New Zealand Taupo 2016	3

Note: the number adds up to more than six because some participants are doing more than one event.

---

<sup>46</sup> The IronMāori Duathlon consists of a short course option: 5km run/walk, 20km cycle, 2.5km walk/run, and a long course option: 10km run/walk, 40km cycle, 5km run/walk. There is also a run/walk option: a 5km run/walk, a 10km run/walk and a Tamariki event: 500m walk/run or a 1km walk/run.

<sup>47</sup> The IronMāori Quarter Ironman consists of a 1km swim/45km bike/10km run. This can be done in a team of three people or as an Individual (one person).

<sup>48</sup> The Full New Zealand Ironman consists of a 3.8km swim/180km cycle/42.2km run.

### **Model Adapted to Support Other Māori Healthy Lifestyle Programmes**

The Hauora Homies model framework has been used to guide three other healthy lifestyle programmes. Two of these programmes were follow-ups to the Hauora Homies and Kick in the Butt programmes and were implemented in the same way. The third was a fundraiser called the Swim – Bike – Run (SBR) programme.

I was approached because of my work on the Hauora Homies and Kick in the Butt programmes to help support the SBR programme. The SBR was based on a kaupapa Māori approach underpinned by whanaungatanga and manaakitanga. The programme included weekly challenges, encouraged information-sharing and participant engagement on- and offline. Furthermore, the SBR programme used Facebook as the main mode of communication. The aim of the SBR programme was to collectively swim, bike or run as many kilometres as participants could to contribute towards the group's goal of reaching Motala, Sweden, which is 17,636.14 km from Wellington.

There was an individual component where participants were rewarded for contributing towards the most kilometres. The number of participants was the main point of difference. The SBR programme had 99 participants (74 adults and 25 children<sup>49</sup>) compared to 25 and six in the Hauora Homies and Kick in the Butt programmes respectively. The administration and implementation roles were shared between two people. Collating the weekly data was a time-consuming task. A recipe book was developed and offered to participants. The SBR programme has not been evaluated. However, participants were actively engaged during the programme and spoke of their positive experiences afterwards. This would be another useful model to evaluate given the larger cohort size and different goals, particularly to explore how whanaungatanga and manaakitanga operated in this programme.

---

<sup>49</sup> Children participated in the SBR challenge. Their goals were less intensive than the adults.

**Facebook** – was found to be useful as the main mode of communication and the vehicle for implementation. It provided a space that was accessible at any time which was important for participants who were time-poor. Most participants used the tool and understood it. Whanaungatanga and manaakitanga were found to be transferable to an online space where participants were able to engage by providing and receiving support and creating, strengthening and maintaining relationships. The ‘secret’ page provided privacy which provided a safe and comfortable setting. The administration processes need further consideration, particularly the use of ‘files and pin options, and the collation of weekly weigh ins’. The data showed how Facebook is a useful and preferable method (for participants and administrators) to implement future programmes. However, a combination of Facebook and regular face-to-face activities would enhance future implementation.

**Comparison to other weight loss programmes** – the guidance and presence of tikanga, such as whanaungatanga and manaakitanga, was the main point of difference between the Hauora Homies model and other programmes.

**Implementation improvements** – access to scales and sports equipment was identified as a minor resource issue. Introducing a ‘buddy’ system to reduce the likelihood of participants withdrawing from the programme, and to share the responsibility to motivate participants, as well as carrying out more intensive baseline tests to allow the challenge master to better tailor the weekly challenges, were two suggested improvements made by participants and the challenge master.

Both improvements would be more resource- and time-intensive, and may require funding. However, this investment could be worthwhile.

To achieve long-term outcomes, this type of programme should target established cohorts that have common goals. This could help to ensure the cohorts continue to support each other after the programme is completed. However, the concepts and practices used are transferable to other non-targeted initiatives.

Ten to 12 weeks is a good timeframe for a programme of this nature, and a follow-up programme is beneficial to support participants to gain long-term habits and changes. For future programmes, the joining fee could be spread between more participants. The administration of the programmes is time-consuming. Therefore, a discussion upfront about koha or payment would be useful, but is dependent on the kaupapa of the programmes and resources available.

## **Summary**

This chapter highlighted the key findings that emerged from the data analysis. It discussed the key motivating factors for participants' involvement in the programmes and outlined the measurable outcomes. The impact of the participants' experiences was examined and was found to have had a positive effect on their health and wellbeing. The outcomes were found to be sustainable with ongoing support from each other and their whānau in the form of sharing information, advice, mentoring, practice of basic principles and goal-setting. Facebook is a useful tool as the main mode of communication and whanaungatanga and manaakitanga were transferable into that space and were highlighted by participants as the main point of difference from other weight loss programmes and initiatives. The programmes and model provided positive results and experiences for this cohort. However, a number of implementation improvements for future programmes were identified.

## Chapter Six – Discussion and Conclusions

### **Introduction**

This evaluation has shown what kaupapa Māori and tikanga mean to those who participated in the Hauora Homies and Kick in the Butt programmes. The data highlighted how a kaupapa Māori approach based on tikanga was practised during both programmes and how these were a critical and significant part of participants' experiences. Furthermore, the evaluation showed the positive impacts and outcomes that emerged for participants' health and wellbeing. Kaupapa Māori underpinned the programmes ensuring a Māori worldview and cultural practices were privileged and encouraged. All participants experienced some positive changes as a result of participating in each programme, and have continued to develop healthy lifestyles 12-24 months post-programme.

This chapter consists of a discussion and conclusions drawn from the evaluation. It is divided into five sections. Section One begins by outlining the strengths and limitations of the evaluation. Section Two introduces Te Pae Mahutonga, the framework that will lead the discussions by using the six elements of health promotion as discussion points. Section Three discusses the use of Facebook and relates the Hauora Homies and Kick in the Butt programmes experience to other literature. Section Four presents the conclusions. Section Five provides recommendations for further research.

### **Identified Strengths and Limitations**

One of the strengths identified in this evaluation was the fundamental role that relationships played in all facets of programme design, implementation and subsequent evaluation. For example, the established relationships between the participants and me as co-developer enabled the engagement and data collection process to run smoothly.

Moreover, the Hauora Homies model has been adopted by other Māori groups in different locations and has provided practical support for other health programmes that are currently in action. Therefore, this evaluation will contribute practical ideas and suggestions for whānau- and community-based initiatives.

The caveat around this evaluation is that the data does not represent the full cohort of participants in the Hauora Homies programme. Eight participants out of 33 did not consent to take part, which means their experiences and voices have not been heard. However, the qualitative nature of this research means those who contributed have provided a rich and detailed account of their experiences. This evaluation has attempted to give voice to these.

The socioeconomic status of participants was not collected which leaves a gap in understanding about their financial position. This would be an interesting future research topic, for example, the impact that social class and socioeconomic status have on Māori ability to access and participate in similar health and wellbeing initiatives (Grootveld, 2013). It may be that Facebook provides a more cost-effective medium for participation and to administer programmes of this nature. Interestingly, all Hauora Homies and Kick in the Butt participants had access to the internet.

### **Te Pae Mahutonga – Māori Health Promotion Framework**

The following discussion will identify components of both programmes that align with the Te Pae Mahutonga framework as well as those that do not. This will provide an understanding of what tasks should be addressed when working towards positive health and wellbeing outcomes for Māori and other people (Durie, 1999).

## **Ngā Manukura – Community Leadership**

Effective leadership plays a critical role in the provision of successful health promotion programmes (Durie, 1999; Henwood, 2007). This ensures the right skills and strengths are used to implement programmes effectively, creates relationships of trust and encourages engagement within communities.

According to Durie (2011), leadership skills must include being able to communicate with a number of different stakeholders, such as iwi, hapū, whānau and other professionals and health workers, and the ability to provide mentorship to empower others into leadership roles (Durie, 2011). Leaders must have the knowledge to plan and deliver relevant programmes for the community they are working with and have the willingness to share skills and knowledge to benefit others. The knowledge of te reo Māori me ōna tikanga (Māori language and customs) is critical when providing kaupapa Māori-based programmes. Moreover, leaders must have an understanding of Māori health frameworks and local knowledge to ensure Māori health programmes are relevant. Māori are a diverse people and, as such, leaders must be able to recognise how to plan for diversity, thus working with a range of leaders within the community (Durie, 1999).

Henwood (2007) discusses the leadership experience that is required for effective health programmes. She refers to a Māori health initiative in the Far North, the Korikori-a- Iwi project, funded by the Ministry of Health. Effective experience was seen in leaders who were able to walk the talk and had passion and a commitment for the kaupapa (goal, programme). Whakapapa links and relationships with communities provided a sense of connection which brought communities together to work towards their hauora goal.

### Hauora Homies and Kick in the Butt Leadership

The leadership qualities highlighted in the literature correspond with those that emerged through this evaluation of the Hauora Homies and Kick in the Butt initiatives. For example, there were a number of leaders who engaged to ensure the programme was well implemented and issues were discussed as they arose. The leadership team, known as the 'committee', had a range of skills that served the diversity of participants in the group. Kaumātua held kaitiaki roles which evolved as the programmes progressed rather than being 'appointed' as such. Participants were mentored and encouraged to initiate training sessions and provide advice to the wider whānau which empowered them to role-model leadership qualities in their whānau and wider communities. Leadership was also sourced externally as a result of connections with the TriPōneke whānau. On occasion, advice was acquired from a personal trainer when further information was needed.

The co-ordinator and challenge master had a passion to support participants in achieving wellbeing by sharing information and 'walked the talk'. For example, being physically active and choosing healthy food was their norm, which was noted by one participant who saw the results and lifestyles of the committee and this inspired her to get involved. The leaders had pre-established relationships with most of the participants and this contributed towards the ease in which the 'whānau' environment was created and the respect participants had for each other.

In summary, the Hauora Homies and Kick in the Butt programmes provided space for a range of leadership roles to be actioned. In line with the literature, the programme evaluation data demonstrated examples of the leadership qualities that contribute to successful Māori health outcomes for Māori communities. Relationships, connections and the ability to work with others are critical leadership success factors that help to create an effective programme. Existing relationships were an important factor that added to the success of the programme as these continued once the programme was finished.

## Te Mana Whakahaere – Autonomy

Research indicates that Māori initiatives are more likely to have sustainable outcomes when Māori have more control and ownership of them, and when these are based on Māori cultural values and practices (Hamerton, Mercer, Riini, Mcpherson & Morrison, 2012; Roberts & Armstrong, 2015). Pohatu (2014) describes this as self governance as seen in initiatives such as IronMāori, who have no government support (IronMāori Trustee<sup>50</sup>). Participants of IronMāori indicate whānau play a critical role in empowering each other to take control of their health and wellbeing aspirations. Many whānau only have to watch the IronMāori events to get inspired by the atmosphere and the supportive environment before they decide to sign up for an event. The cultural values of IronMāori are effective in promoting healthy and sustainable outcomes (Kerr, 2013).

The Hauora Homies model was developed, owned and controlled by Māori. The challenges were holistic and guided by tikanga to ensure whanaungatanga and manaakitanga were at the forefront in the way the challenges were implemented and tuakana-teina roles<sup>51</sup> practised. This ensured the mana and mauri of each person was empowered and nurtured by sharing and increasing the skills and strengths within the whānau. A tikanga and whānau approach was critical to the positive experiences and successful outcomes for participants. This is congruent with other programme evaluation findings targeting a Māori population, which indicate Māori are more likely to value an initiative that is kaupapa Māori-based (Durie, 2011; Hammerton et al., 2012; Kerr, 2013).

---

<sup>50</sup> Personal communication

<sup>51</sup> Tuakana-teina is a support system where an elder (brother, sister, cousin) supports and guides a younger brother, sister or cousin.

## **Mauriora – Access to te ao Māori – Promoting a Secure Cultural Identity**

### **Kaupapa Māori-Based Health and Wellbeing Models and Programmes**

Kaupapa Māori initiatives provide an opportunity for whānau to be part of programmes that prioritise Māori cultural values and norms, with the use of te reo Māori and where cultural expression and endorsement is encouraged (Henwood, 2007), thus promoting and strengthening participants' cultural identity and relationship connections, which Mason Durie (1999) describes as being a critical factor towards good health.

Research suggests whānau-centred, community-led, 'bottom-up' initiatives are increasingly more successful than an individual approach determined by health authorities and funders (Hammerton et al., 2012). Whānau-led initiatives have the potential to benefit a group of people and can have a flow-on effect within whānau communities, particularly as they have the power and control to determine their own aspirations (Kerr, 2012). The Hauora Homies and Kick in the Butt initiatives exemplify this approach where cultural practices and the use of te reo Māori underpinned the programmes.

While there are a lot of such community programmes taking place because of their voluntary nature there is very little written about them and how they operate. In this context we do have literature about IronMāori and TriPōneke which set out the ethos under which they operate and this is explored further below.

#### *IronMāori*

IronMāori showcases how a whānau-led, kaupapa Māori initiative has successfully encouraged Māori nationally and internationally to become active and lead healthier lifestyles by increasing physical activity, learning about nutrition and creating relationships with those working towards the same goal (Kira, 2013; Pohatu, 2014).

Over 3800 participants took part in the IronMāori 2012 events (Kerr, 2013). IronMāori is a social network for Māori (and others) that is facilitated by Māori, underpinned by a kaupapa Māori approach based on kanohi ki te kanohi, whanaungatanga, manaakitanga and tino rangatiratanga (empowering individuals to make informed decisions) (Kerr, 2012).

Māori values are normalised (Pohatu, 2014) and provide an environment where Māori are encouraged to push their own personal boundaries and support one another by practising manaakitanga (ibid). Durie, Hoskins and Jones (2012) write about the health outcomes and the awareness of individual and whānau wellbeing that have resulted from the IronMāori movement because of its kaupapa Māori approach. Many participants get involved with IronMāori because it encourages whānau to give it a go and where the aim for many is to complete, not compete.

I think there are some really great health outcomes that have come about from a kaupapa Māori approach. A recent example is the Iron Māori event in Napier 2011 in which 1500 people took to swimming, cycling and running. Some of them did it as elite athletes and they like doing that sort of thing, but a large number did it because it was a Māori environment and was organised with a sense of being Māori. It was about getting better health outcomes, not necessarily about winning the race. (Durie, Hoskins & Jones, 2012, pg24).

The IronMāori movement has strengthened relationships within whānau and also created opportunities for new relationships to be developed because of the kaupapa Māori approach (Kerr, 2012). Regional whānau triathlon groups have been developed as a result of IronMāori. As mentioned earlier, there is only research available about TriPōneke. However, Team Bros have a Facebook page where they state:

Our vision is Mauri Tu, Mauri Ora, perseverance and resilience, draws us together from all walks of life, cultures and places throughout Aotearoa, the Pacific and Australia. (Team Bros whānau, 2015).

Further:

Team Bro's is a multisport group committed to the pursuit of whānau and individual well-being - 'Te Whai Oranga' (Team Bros whānau, 2015).

### *TriPōneke*

TriPōneke, a whānau-based group was established to support Wellington-based whānau training towards IronMāori and has since expanded to support other events and healthy lifestyles (Pohatu, 2014; TriPōneke Core Group Member, 2015). Lisa Pohatu (2014) indicated TriPōneke is the biggest 'regional support group' of IronMāori. This roopu is whānau-led and the main goal is to support positive whānau aspirations. The TriPōneke values are whanaungatanga and manaakitanga which connects members, strengthens relationships and as seen on the Facebook page brings whānau together to train, celebrate achievements and share and provide resources, such as giving away of wetsuits and bikes (TriPōneke Facebook Page, 2015). This roopu has 206 registered members<sup>52</sup> and a total of 719 members on the Facebook page and is a direct result of the IronMāori movement and the relationships that have been created (TriPōneke Core Group Member, 2015; TriPōneke Facebook Page, 2015; TriPōneke Website, 2015).

There are other programmes that support a kaupapa Māori approach which have been successful in providing healthier lifestyle outcomes for Māori. For example, Patu Aotearoa provides a healthy lifestyles programme with the aim of supporting whānau to become more active and to reduce their waistlines in an environment that promotes a sense of belonging, empowerment and a secure identity (Roberts & Armstrong, 2015). The programme is community-led, delivered by Māori for Māori and underpinned by a kaupapa Māori approach (ibid).

---

<sup>52</sup> TriPōneke has 206 registered members as of 4 October 2015 (TriPōneke Core Group Member, 2015).

In summary, there are a number of community-based, whānau-led programmes, groups, initiatives and challenges that provide Māori with access to their language and knowledge, culture, Māori services, networks, whānau and societal domains where Māoritanga is the norm. The literature reviewed overwhelmingly showed how this results in positive connections and change in the health and wellbeing for Māori communities (Durie, 1999; Hammerton et al., 2012; Kerr, 2012; Wham, Maxted, Teh & Kerse, 2015).

## **Waiora – Physical Environment**

Research has found how significant the relationship between the physical, spiritual and natural worlds is and the impact this has on Māori health and wellbeing outcomes (Durie, 2004). Meihana Durie (2011) indicated kawa (protocol derived from mātauranga Māori) guides and influences how human behavior interacts with the natural world. These protocols are acknowledged formally and informally through cultural practices and activities, such as recognising the natural environment through tauparapara (introductory comments) when speaking on the marae or at hui and/or in the form of karakia. A practical example of this is how IronMāori events begin with a wero (challenge) and karakia to ensure whānau safety in the water, on the roads and throughout the event (Kerr, 2013).

An example of the connection to the natural and spiritual environments is seen in my mihi (refer to He Mihi). I acknowledge my whānau members who have passed on to the spiritual realm, my mountain, my river and my land before I introduce my name which expresses the importance placed on the spiritual and natural environments and the importance of having access to and caring for these environments because of the connection to ancestors who have passed on and the connection to wellbeing (Durie, 2004; Durie, 2011).

Research carried out by Kerr (2013) provides examples of how some IronMāori participants have connected with the natural environment because of their experiences training for the events. Participants who trained outside spoke of gaining an appreciation for the weather elements, having the opportunity to breathe fresh air and experience the scenery and beauty of the land while working towards increasing their physical and mental wellbeing. In a practical sense, respect for the environment was shown by ensuring litter went into rubbish bins. An IronMāori trustee spoke about the desire to encourage more whānau to be confident in the water. This was in reference to reconnecting whānau with the sea and the skills of our ancestors, for example, the ability to gather kaimoana (sea food, shellfish) and to enjoy the sea as opposed to being scared as some participants are (ibid).

This evaluation found the Hauora Homies kaupapa Māori approach provided a platform for participants to connect with the natural environment and reflect on and share the stories of the way tūpuna did things in the past, such as gathering kaimoana from the sea. The weekly exercise challenges were regularly based outside providing opportunities to exercise in the fresh air, by the sea and in the forests. For example, one participant went diving and collected pāua (alalone) as part of her weekly exercise challenge and another took her whānau on a mountain walk. Others walked, ran and scooted along the waterfront, embracing the beauty of the environment in front of them.

The range of activities provided a positive opportunity for participants to experience the natural environment and because of the spiritual connection, this was seen to help participants hold onto the knowledge they gained throughout the challenge.

In summary, the literature and evaluation findings support the need for Māori to have opportunities to experience and protect the natural environment to increase positive health and wellbeing outcomes. Experiencing the natural environment was seen as significant. However, on reflection, there is potential for this aspect to be expanded and incorporated more fully into the

model and programme. For example, a focus on creating vegetable gardens and activities that involve cleaning up the beaches and roads could be added to the programme.

## **Toiora – Healthy Lifestyles**

Research indicates the need to focus on healthy lifestyles, provide activities and healthy environments to reduce the experience of and access to risk-laden activities, which will benefit individual and whānau health (Durie, 1999; Kerr, 2013; Ministry of Health, 2002). Toiora focuses on the personal behavior and responsible choices that individual's make and the health outcomes that result from those choices. However, the inequalities that exist particularly for low socioeconomic communities contribute towards factors that are beyond an individual's or communities' control (Ministry of Health, 2002).

Researchers lobby the Government to create healthy environments (waiora) (Durie, 1999; McRae, 2015) by restricting the marketing and sale of unhealthy food, implementing tax on unhealthy food and drinks and committing to health food policies within schools (McRae, 2015). The Government has implemented 'Healthy Families NZ' (HFNZ), a policy which aims to provide community leadership to improve the health in all areas of life – at work, at home and in social places (Ministry of Health, 2015). The goal of HFNZ is to create environmental change within community groups by providing an experienced health promotion workforce to work alongside community leaders (ibid).

In 2000, the New Zealand Health Strategy prioritised 13 health objectives. Improving nutrition, increasing the level of physical activity and reducing obesity were three key priorities (Ministry of Health, 2000). One initiative reported as successful for Māori was the REPLACE project. The project targeted Māori communities, was based on Māori values and a holistic approach, and provided education tools that people could use in the long term, such as cooking skills, portion

control tips and physical activity tips. Leader's role-modelled healthy behaviours and encouraged fun, laughter and socialisation in the community (Hamerton, et al., 2012). The use of a Māori framework which was underscored by whanaungatanga contributed towards the success of the project.

This evaluation has shown the co-ordinators and participants chose to get involved in the Hauora Homies programme to increase their health and wellbeing and overall quality of life. The need to provide an initiative to support whānau to reduce obesity and increase healthy lifestyle habits was identified and the skills within the whānau were used to deliver a programme based on the cultural values of the group all done in a voluntary capacity. This allowed the development team and participants to have control over the implementation of the programmes which is an element of Te Mana Whakahaere – Autonomy. The Hauora Homies model promoted healthy eating and healthy action, and whānaungatanga and manaakitanga, which resulted in participants supporting each other, role-modeling positive behaviours and reducing over-eating and inactivity.

Food and exercise challenges provided participants with small changes to work on each week which resulted in many changes in habits by the end of the programme. An example is the basic kai principles of having at least eight glasses of water, two or three pieces of fruit and one or two bowls of vegetables or salad each day. This was a 'policy' in the programmes that participants worked towards every week and continue to follow. The findings show positive developments in the lifestyles of all participants.

Bidgood and Buckroyd (2005) indicated participants in their research who had attempted to lose weight and were unsuccessful expressed a need for a community-based group who could help guide their exercise sessions and provide nutrition advice, and a counselling service. The Hauora Homies provided this type of programme. The whānau support could be seen as counselling as participants referred to the group as a whānau and provided advice and support on all life matters. The difference between our programmes and other health promotion programmes

(Cavallo, Tate, Ries, Brown, DeVellis, & Ammerman, 2012; Gorton, Dixon, Maddison, Mhurchu, & Jull, 2011; Resnick, Janney, Buis & Richardson, 2010) are the cultural values including the ongoing nature of the relationship both those that were already established and those created by being part of the whānau.

In summary, researchers are calling for more support from the Government which is needed to implement effective interventions to increase healthy lifestyles (Ministry of Health, 2002; 2015). In the meantime, rather than wait for Government support and funding, community-led groups are taking the initiative to provide access to programmes that are culturally relevant, providing positive developments, managing risk and minimising harm. The Hauora Homies and Kick in the Butt programme outcomes were achieved on a voluntary basis and the possibility of accessing funding could be looked at. However, Government support has the potential to impose compliance and contract management philosophies which run counter to what the programmes are about – the kauapapa – so any Government support would need to be carefully managed.

## **Te Oranga – Participation in Society**

He Korowai Oranga, the Māori Health Strategy 2014, has three elements (Mauri ora, Whānau ora and Wai ora<sup>53</sup>) to support Māori access to health services and increase whānau capabilities and capacity to meet their health needs and aspirations. Mauri ora focuses on the health of individuals and their access to and appropriate delivery of care. Whānau ora supports families to become self-managing, live healthy lifestyles and confidently engage in society. Wai ora focuses on healthy environments to ensure Māori have access to clean water, healthy homes and resources necessary for healthy lifestyles (Ministry of Health, 2014a).

---

<sup>53</sup> Mauri ora, healthy individuals, Whānau ora – healthy families, Wai ora – healthy environments (Ministry of Health, 2014).

IronMāori provides a framework that enables Māori participation in society. Te Timatanga Ararau Trust (IronMāori Trust) is an independent organisation and was developed and implemented by Māori with a vision to provide a platform to build capabilities and capacity within whānau. IronMāori participants are encouraged to support each other by sharing skills within the whānau. This has created an opportunity for whānau to access employment within the trust and others have developed skills through voluntary work. IronMāori participants have a range of skills and this has resulted in role-modelling and the creation of opportunities for others to witness the IronMāori whānau work towards and be awarded degrees, including PhDs, access education opportunities and take up new employment, thereby contributing to Māori participation in society, te ao Māori and te ao Pākehā (the Pākehā/European world) (Kerr, 2013). The positive role-modeling within the IronMāori whānau sets expectations and norms for tamariki and rangatahi (younger generation, youth), and the aspiration is that this will help to create healthier lifestyle outcomes for Māori in the future.

The Hauora Homies model was underpinned by the same cultural value system as IronMāori and TriPōneke (Kerr, 2013; TriPōneke Website, 2015). This provided Māori participation in a targeted programme designed to improve Māori health outcomes, at all levels. Māori led the design, development and implementation of the programmes, which determined how these would operate, such as choosing to practise whanaungatanga and manaakitanga and the benefits of this. Whanaungatanga and manaakitanga ensured participants shared the skills they had to increase the knowledge in the Hauora Homies whānau. As per IronMāori, participants were involved in the education and employment system and used their skills to support others to achieve their healthy aspirations. For example, the challenge master developed the weekly challenges, sharing her skills in a way that would increase healthy outcomes for participants. Relationships and engagement were key aspects of the programmes and supported social engagement and increased participants' quality of life by feeling healthier, fitter and having gained knowledge and community support.

In summary, the Hauora Homies programme provided a platform for participants to experience and participate in society (te ao Māori and te ao Pākehā). This is important because in order for Māori to create and build healthier lifestyles for themselves and future generations, Māori must be involved in the development, design and implementation of these initiatives. It was clear from what the participants said they would not have taken part if it was not kaupapa Māori based.

## **Facebook**

Social networking platforms, such as Facebook, are a source for people to keep in touch with whānau and friends, which strengthens and creates relationships online (O'Carroll, 2013b) by sharing content and social links (Viswanath, Mislove, Cha & Gummadi, 2009). This is an extremely useful way to keep connected with whānau regardless of where they are situated. Facebook can be accessed worldwide which provides a communication tool for whānau who are living away from their tūrangawaewae<sup>54</sup> to connect with their marae and whānau and for whānau to keep connected to those living overseas. Furthermore, Facebook provides a platform for social groups to form pages to keep connected around a common interest and these pages are becoming more common every day. For example, there are a number of pages for my iwi, Ngāti Porou, and a number of health-related support groups (Facebook, 2015, personal Facebook page).

O'Carroll (2013a) reported that Facebook has one billion users. Moreover, further research indicates 86 percent of Māori are accessing the internet (Smith, Gibson, Crothers, Billot & Bell, 2011). In relation to tikanga and Māori Facebook use, it is no surprise that research has found that whanaungatanga is transferable into a virtual space and this contributes towards whānau access to old and new connections with whakapapa- and kaupapa-based whānau (O'Carroll, 2013a).

---

<sup>54</sup> Tūrangawaewae – place where one has rights of residence and belonging through kinship and whakapapa.

Furthermore, O'Carroll provides practical examples of how virtual whanaungatanga is used in networking sites to attain and maintain relationships, for example, whānau sharing photos, meeting a whanaunga (relative) by identifying a family name, membership of groups with a common purpose and being able to build relationships without the more common face-to-face interaction of whanaungatanga. Although face to face has been seen as the most preferred way of maintaining whanaungatanga, research has shown that emotion is expressed online (O'Carroll, 2013b).

Research has indicated computer-based weight-loss interventions are effective for weight loss and maintenance compared to no interaction or minimal interaction. They are found not to be as effective as regular face-to-face interventions. Wieland and colleagues (2012) state the reported weight loss outcomes between computer-based and face-to-face interventions are too small to determine any level of significance.

Two International (United States) computer-based online interventions focused on bringing together people to form a community to support each other to increase their physical activity, healthy eating habits and wellbeing suggest an online community has potential to do well (Cavallo et al., 2011; Resnick, Janney, Buis & Richardson, 2010). Gorton, et al., (2011) also found in a New Zealand based study the use of mobile phones was effective in providing support to people in a weight loss intervention, particularly as the use of phones ensured easy access to feedback and regular engagement. The Hauora Homies and Kick in the Butt participants regularly used their mobile phones to update the Facebook page and it was indicated that receiving notifications about other participants completing their weekly challenges was a reminder to do theirs. This shows the potential computer-based interventions and mobile phones have in creating supportive environments for effective weight loss and lifestyle interventions.

The evaluation found Facebook was the main mode of communication and the preferable tool for the implementation of the Hauora Homies and Kick in the Butt programmes. The main benefits of the tool was that it was accessible and allowed relationships to be strengthened by the ease of communication. Whanaungatanga was found to play a significant role in the programmes and this was seen to be practised online and then transferred into a face-to-face forum which was identified as being ideal in creating, strengthening and maintaining relationships and meeting challenge goals in a kaupapa Māori context.

Therefore, utilising Facebook as a tool to support a health promotion initiative is beneficial as it allows a range of people to come together, connect and work towards the same goal. Māori are able to uphold tikanga and whanaungatanga online by practising cultural social norms in a virtual space. A flexible programme and established relationships between organisers and participants, and among participants, allowed tikanga and whanaungatanga to move between an online and offline space.

## Conclusion

This thesis has described how tikanga was practised during the implementation of the Hauora Homies and Kick in the Butt programmes. Whanaungatanga and manaakitanga were key cultural principles that set the expectations of the programme context. Tino rangatiratanga and rangatiratanga were also considered to be key concepts. Tino rangatiratanga ensured the programme was owned by the participants and the committee which allowed it to have the flexibility to tailor the challenges, the implementation and the expectations. Tino rangatiratanga empowered individuals to practise and gain leadership skills. Rangatiratanga was an important element in keeping the programme participants motivated and engaged. Rangatiratanga was not just about the leaders, it was also seen in individuals when they shared their cooking and exercise skills for example. Participants' understanding of tikanga was much the same and they believed the programmes were kaupapa Māori in approach. The use of tikanga supported participants to achieve the intended programme outcomes and contributed to the immediate impact of both programmes. Finally, Facebook was the preferred tool in providing a platform of communication and implementation of the programmes. Tikanga Māori was transformed into an online space. Embedding cultural values and principles into health policy gives Māori the flexibility to develop other aspects of tikanga within their programmes, dependant on the group composition and goals. In essence, this evaluation has provided an insight into how to create positive change for Māori health through holistic whānau based initiatives by exploring how whānau initiate their own interventions based on their aspirations and values to create healthy lifestyle change with the goal of informing future health programmes and policies.

### Recommendations for further research

This evaluation has highlighted research that could provide further insight into Māori involvement in whānau led health initiatives. Māori and indigenous researchers could consider these:

- 1) Research focusing on the impact that social class and socio economic status have on Māori ability to access and participate in similar health and wellbeing initiatives.
- 2) Case studies about whānau led groups that are actively supporting whānau with their health and wellbeing, for example, TriPōneke, Team Bro's and Taranaki Toa.
- 3) Case studies about whānau led weight loss and lifestyle change groups that are based on Facebook and/or other social media platforms.

***Nāku te rourou nāu te rourou ka ora ai te iwi***<sup>55</sup>

---

<sup>55</sup> *With your basket and my basket the people will live.* This whakataukī reflects the positive outcomes that can be achieved when whānau work together as seen in the Hauora Homies and Kick in the Butt Programmes.

## References

Awatere, S., & Harmsworth, G., (2013). Indigenous Māori knowledge and perspectives of ecosystems. In J. Dymond (Ed.), *Ecosystem services in New Zealand - conditions and trends*. Lincoln, New Zealand: Manaaki Whenua Press.

Bazeley, P., & Jackson, K. (Eds.). (2013). *Qualitative Data Analysis with Nvivo* (2nd ed.). Los Angeles, London, New Delhi, Singapore, Washington DC: Sage.

Bidgood, J., & Buckroyd, J. (2005). An exploration of obese adults' experience of attempting to lose weight and to maintain a reduced weight. *Counselling and Psychotherapy Research: Linking research with practice*. 5(3), 221-229.

Bishop, R. (1996). *Collaborative Research Stories – Whakawhanaungatanga*. Palmerston North, New Zealand: The Dunmore Press Ltd.

Bishop, R. (1998). Freeing ourselves from neo-colonial domination in research: A Maori approach to creating knowledge. *International Journal of Qualitative Studies in Education*, 11(2), 199-219. doi: 10.1080/095183998236674

Blundell, R., Gibbons, V., & Lillis, S. (2010). Cultural issues in research, a reflection. *New Zealand Medical Journal*, 123(1309), 97-105.

Boeije, H. (2002). A Purposeful Approach to the Constant Comparative Method in the Analysis of Qualitative Interviews. *Quality and Quantity*, 36(4), 391-409. doi: 10.1023/A:1020909529486

bpac nz better medicine. (2012). Addressing Weight Issues in Young People and Families in New Zealand. *Best Practice Journal* (45), 38-45.

Cavallo, D. N., Tate, D. F., Ries, A. V., Brown, J. D., DeVellis, R. F., & Ammerman, A. S. (2012). A Social Media–Based Physical Activity Intervention: A Randomized Controlled Trial. *American journal of preventive medicine*, 43(5), 527-532. doi: 10.1016/j.amepre.2012.07.019

Cunningham, J., & Cunningham, S. (2012). *Social Policy and Social Work: An Introduction*. United Kingdom: Learning Matters.

Davidson, E. J. (2005). *Evaluation Methodology Basics: The nuts and bolts of sound evaluation*. California: Sage.

Denscombe, M. (1998). *The Good Research Guide: For Small-Scale Social Research Projects*. Buckingham, Philadelphia: Open University Press.

DeWalt, K., & DeWalt, B. (2011). Participant Observation (pp. 47-61). Walnut Creek, CA: AltaMira Press.

Durie, M. (1998). *Whaiora: Māori health development* (2nd ed.). Melbourne: Oxford University Press.

Durie, M. (1999). Te Pae Mahutonga: a model for Māori health promotion: Health Promotion Forum of New Zealand Newsletter 49.

Durie, M. (2001). *Mauri Ora. The Dynamics of Māori Health*. Auckland, New Zealand: Oxford University Press.

Durie, M. (2004). Understanding health and illness: research at the interface between science and indigenous knowledge. *International Epidemiological Association*, 33(5), 1138-1143.

Durie, M. (2006). *Measuring Māori Wellbeing*. Wellington: New Zealand Treasury. Guest Lecture Series.

Durie, M. K. (2011). *He Kawa Oranga: Māori Achievement in the 21st Century*. (Doctor of Philosophy), Massey University, Palmerston North.

Durie, M., Hoskins, T. K., & Jones, A. (2012). Interview: Kaupapa Maori: Shifting the social. *New Zealand Journal of Educational Studies*, 47(2), 21-29.

Elliot, R., & Timulak, L. (2005). Chapter 11 – Descriptive and Interpretive Approaches to Qualitative Research In J. Miles & P. Gilbert (Eds.), *A Handbook of Research Methods for Clinical and Health Psychology*. Oxford University: Oxford University Press.

Glover, M. (2002). A literature review and commentary on the use of a Kaupapa Māori approach within a doctoral study of Māori smoking cessation. Auckland: University of Auckland.

Gorton, D., Dixon, R., Maddison, R., Mhurchu, C. N., & Jull, A. (2011). Consumer views on the potential use of mobile phones for the delivery of weight-loss interventions. *Journal of Human Nutrition and Dietetics*, 24(6), 616-619. doi: 10.1111/j.1365-277X.2011.01163.x

Grace, N., & McRae, H. (2013). Hauora Homies 2013 - 12 Week Weight Loss Challenge. from <https://www.facebook.com/groups/448464288541676/>

Grootveld, C. (2013). *Critical perspectives on the transformative potential of higher education in Aotearoa New Zealand*. (Doctor of Philosophy), Victoria University of Wellington.

Guion, L., Diehl, D., & McDonald, D. (2011). Triangulation: Establishing the Validity of Qualitative Studies. (Y. a. C. S. Department of Family, Florida Cooperative Extension Service, & U. o. F. Institute of Food and Agricultural Sciences, Trans.): University of Florida.

Hamerton, H., Mercer, C., Riini, D., Mcpherson, B., & Morrison, L. (2012). Evaluating Māori community initiatives to promote Healthy Eating, Healthy Action. *Health Promotion International*, 29(1), 60-69.

Henwood, W. (2007). Māori Knowledge: A key ingredient in nutrition and physical exercise health promotion programmes for Māori. *Social Policy Journal of New Zealand* (32).

Howell, J. T. (1972). *Hard Living on Clay Street: Portraits of Blue Collar Families*. Prospect Heights, Illinois: Waveland Press.

Hudson, M., Milne, M., Reynolds, P., Russell, K., & Smith, B. (2014). *Te Ara Tika. Guidelines for Māori research ethics: A framework for researchers and ethics committee members*: Health Research Council of New Zealand.

Irwin, K. (1994). Māori Research Methods and Practices, in *Sites*, 28, Autumn, pg 27. In L. Smith, *Decolonizing Methodologies. Research and Indigenous Peoples*. New Zealand: University of Otago Press.

Jones, R., Crengle, S., & McCreanor, T. (2006). How tikanga guides and protects the research process: Insights from the Hauora Tāne Project. *Social Policy Journal of New Zealand* (29).

Kawulich, B. (2005). Participant Observation as a Data Collection Method. *Forum Qualitative Sozialforschung/Forum: Qualitative Social Research*, 6(2).

Kerr, S. (2012). Kaupapa Māori theory-based evaluation. *Evaluation Journal of Australasia*, 12(1), 6-18.

Kerr, S. (2013). *IronMāori Evaluation Report*, February 2013. New Zealand: TMG Associates.

Kira, G. (2013). *Enabling Community Physical Activity Strategies: Seeking Inspiration from Indigenous Peoples*. Paper presented at the International Council for Physical Activity and Fitness Research, Hamilton, New Zealand.

[http://www.ejssjournal.com/phocadownload/anno2013/supplement\\_to\\_volume\\_1june\\_2013.pdf](http://www.ejssjournal.com/phocadownload/anno2013/supplement_to_volume_1june_2013.pdf)

Mane, J. (2009). Kaupapa Māori: A community approach. *MAI Review*, 3(1).

McKegg, K., & King, S. (2014). "What is Evaluation? A brief Introduction". ANZEA: New Zealand.

McRae, H. (2014). *Ngāti Whakaue Iho Ake – An Iwi Science Education Exploration*. (Doctor of Philosophy), Victoria University of Wellington.

McRae, A. (2015). Intervention vital to curb Māori obesity. *Radio New Zealand News*. Retrieved from <http://www.radionz.co.nz/news/te-manu-korihi/281014/intervention-vital-to-curb-maori-obesity>

Ministry of Health. (2000). *The New Zealand Health Strategy*. Wellington, New Zealand: Ministry of Health.

Ministry of Health. (2002). *Reducing the Inequalities of Health*. Wellington, New Zealand: Ministry of Health.

Ministry of Health. (2009). *Clinical Guidelines for Weight Management in New Zealand Adults*. Wellington: Retrieved from <http://www.health.govt.nz/system/files/documents/publications/weight-management-adults-guidelines.pdf>.

Ministry of Health. (2013). Annual Report for the year ended 30 June 2013 including the Director-General of Health's Annual Report on the State of Public Health. Wellington, New Zealand: Ministry of Health.

Ministry of Health. (2014a). *He Korowai Oranga: Māori Health Strategy 2014*. Wellington: Ministry of Health.

Ministry of Health. (2014b). *The Health of Māori Adults and Children, 2011-2013*. Wellington, New Zealand: Ministry of Health.

Ministry of Health. (2014c). Green Prescriptions. Retrieved 29 July, 2014, from <http://www.health.govt.nz/your-health/healthy-living/food-and-physical-activity/green-prescriptions>

Ministry of Health. (2014d). Active Families [Press release]. Retrieved 29 July, 2014 and 10 October, 2015, from <http://www.health.govt.nz/your-health/healthy-living/food-and-physical-activity/green-prescriptions/active-families>

Ministry of Health. (2014e). *Equity of Health Care for Māori*. Wellington: Ministry of Health.

Ministry of Health. (2015). Healthy Families New Zealand. Retrieved 6 October 2015 from <http://www.health.govt.nz/our-work/preventative-health-wellness/healthy-families-nz>

Ministry of Health. (2015a). *Māori Health Models: Te Pae Mahutonga*. Wellington, New Zealand: Ministry of Health. Retrieved from <http://www.health.govt.nz/our-work/populations/maori-health/maori-health-models/maori-health-models-te-pae-mahutonga>.

Moewaka Barnes, H. (2009). *The Evaluation Hikoi: A Māori overview of programme evaluation*: Massey University: Te Ropu Whariki.

Mead, H. M. (2003). *Tikanga Māori. Living by Māori Values*. Wellington, New Zealand: Huia Publishers.

Moorfield, J. C. (2015). Te Aka Online Māori Dictionary (2003-2015). Retrieved June-October 2015 from <http://www.maoridictionary.co.nz/>

O'Carroll, A. D. (2013a). *Kanohi ki te kanohi – a thing of the past? An examination of Māori use of social networking sites and the implications for Māori culture and society*. (PhD), Massey University, New Zealand.

O'Carroll, A. D. (2013b). Virtual Whanaungatanga. Māori utilizing social networking sites to attain and maintain relationships. *Alternative: An International Journal of Indigenous Scholarship*, 19(3), 15.

Pohatu, L. (2014). *IronMāori: A Kaupapa Māori Driven Hauora Initiative*. (Masters of Public Health), University of Otago, Otago.

Rangahau Website. (2014). Analysis of Quantitative Data, Description, Descriptive Studies. Retrieved on 3 December 2014 from <http://www.rangahau.co.nz/analysis/89/>

Roberts, J., & Armstrong, L. (2015). *PATU UP! FIGHTING MĀORI HEALTH INEQUITIES*. Paper presented at the Public Health Association Conference.

Resnick, P., Janney, A., Buis, L., & Richardson, C. (2010). Adding an Online Community to an Internet-Mediated Walking Program. Part 2: Strategies for Encouraging Community Participation. *Journal of Medical Internet Research, 12*(4).

Roberts, J., & Armstrong, L. (2015). PATU UP! FIGHTING MĀORI HEALTH INEQUITIES. Paper presented at the Public Health Association Conference.

Schwartz, S., & Schwartz, C. (1955). Problems in participant observation In F. Diaz (2005), *Participant Observation as a Tool for Understanding the Field of Safety and Security Or How I Learned the Ethnographic Approach in an Attempt to Encompass the Complexity of Social Situations*. (Vol. II). Varia.

Scott, S. (2009). *Making Sense of Everyday Life*. London: Polity Press.

Selby, R., & Moore, P. (2007). Māori Research in Māori Communities. *Alternative: An International Journal of Indigenous Scholarship, Special Supplement 2007*.

Silverman, D. (2006). *Interpreting Qualitative Data* (3rd ed.). London: Sage.

Smith, G. (1997). *The Development of Kaupapa Māori: Theory and Praxis*. (PhD), University of Auckland, Auckland, New Zealand.

Smith, L. T. (1999). *Decolonizing Methodologies, Research and Indigenous Peoples*. London & Dunedin, New Zealand: Zed Books Ltd and University of Otago Press.

Smith, L., & Reid, P. (2000). Māori Research Development. Kaupapa Māori Principles and Practices. A Literature Review. International Research Institute for Māori and Indigenous Education (IRI): University of Auckland with Te Rōpū Rangahau Hauora a Eru Pōmare, Wellington School of Medicine.

Smith, P., Gibson, A., Crothers, C., Billot, J., & Bell, A. (2011). World Internet Project New Zealand. The Internet in New Zealand 2011. Auckland, New Zealand: Institute of Culture, Discourse & Communication, AUT University.

Social Policy Evaluation and Research Committee. (2014). From <http://www.spear.govt.nz/>

Team Bros whānau. (2015). Team Bros Multisport. Retrieved 9 October 2015 from

<https://www.facebook.com/groups/101001003373932/?fref=ts>

TriPōneke Core Group Member (2015). Personal Communication: Re: the number of current TriPōneke members. Wellington.

TriPōneke Facebook Page. (2015). TriPōneke – supporting Wellington IronMāori whānau. From

[https://www.facebook.com/groups/277606818987316/889225084492150/?notif\\_t=group\\_comment\\_reply](https://www.facebook.com/groups/277606818987316/889225084492150/?notif_t=group_comment_reply)

TriPoneke Website. (2015). TriPōneke: Supporting the Wellington IronMāori whānau. Retrived 1

February 2015 from <http://triponeke.webs.com/Kaupapa>

Viswanath, B., Mislove, A., Cha, M., & Gummadi, K.P. (2009). On the Evolution of User Interaction in

Facebook. <http://conferences.sigcomm.org/sigcomm/2009/workshops/wosn/papers/p37.pdf>

Voyle, J, & Simmons, D. (2003). Reaching hard-to-reach, high-risk populations: piloting a health promotion and diabetes disease prevention programme on an urban marae in New Zealand. *Health Promotion International*, 18(1), 41-50.

Walker, S., Eketone, A., & Gibbs, A. (2006). An exploration of Kaupapa Maori research, its principles, processes and applications. *International Journal of Social Research Methodology*, 9(4), 331-344. doi: 10.1080/13645570600916049

Wham, C., Macted, E., Teh, R., & Kerse, N. (2015). Factors associate with nutrition risk in older Māori: a cross sectional study. *New Zealand Medical Association*, 128(1420), 45-55.

Wieland, L., Falzon, L., Sciamanna, C., Trudeau, K., Folse, S. B., Schwartz, J., & Davidson, K. (2012). Interactive computer-based interventions for weight loss or weight maintenance in overweight or obese people. *Cochrane Database of Systematic Reviews* 2012(8).

## APPENDIX A: Information Sheet (1)



### Participant Information Sheet for Data Set Access

#### An Evaluation of the Hauora Homies Weight Loss and Lifestyle Change

#### Model: Unpacking Tikanga Māori and Participant Experiences

Tēnā koe. As you may know I am a Masters student at the School of Social and Cultural Studies at Victoria University of Wellington. As part of this degree I am undertaking a research project leading to a thesis. The project I am undertaking is evaluating the Hauora Homies Weight Loss and Lifestyle Change model with a particular interest in the experiences, impact and outcome of participants and the use of tikanga Māori practice and understandings in this context. *This research project (application #21450) received ethics approval from the Victoria University Human Ethics Committee on 8 March 2015.*

There are three parts to this project in terms of data collection:

- 1) **interviewing up to 12 participants and up to three kaitautoko (committee members/challenge masters)** from four Hauora Homie Model based Challenges (Hauora Homies 2013, Hauora Homies Take Two (T2), Kick in the Butt Weight Loss Challenge and Hauora, Hauora – Ready Set Go!) and participants have been selected to gain a wide representation of the group;
- 2) **analysing the datasets** that hold the information from the weekly weigh ins and challenges; and
- 3) **analysing the comments and discussion on the challenge Facebook pages.**

I am seeking your permission to use your **weekly challenge information**. I will also look at what was being discussed and what roles people played in the challenge by **analysing the topics of discussion online**.

Taking part is entirely voluntary (your choice). You may decide not to take part or you may pull out of the study at any time before May 2<sup>nd</sup> 2015. If you decide to withdraw, your information will be deleted from the datasets. You have the opportunity to request a summary of the thesis when it is finished and you will be invited to a hui at either Te Ako Pai or Te Herenga Waka marae to discuss the findings of this research.

The Hauora Homies weekly datasets, Facebook responses (and interview responses) will form the basis of my research project and will be put into a written report. You may choose to be anonymous or personally identified. I would also like to include photos to showcase the types of information that was shared and motivational photos that were used. All material gathered will be kept confidential and will be stored in a locked cabinet and a secure computer at the Health Services Research Centre, Victoria University of Wellington. No other person besides me and my supervisors Dr Sandra Grey and Professor Kevin Dew, and mentors Dr Jenny Neale and Dr Kirsten Smiler will see the data.

The thesis will be submitted for marking to the School of Social and Cultural Studies and deposited in the University Library. It is intended that one or more articles will be submitted for publication in scholarly journals, and presentations to the Hauora Homie, TriPōneke and IronMāori whānau will take place to support the work they do helping whānau Māori create and maintain healthy lifestyle changes. Data collected will be destroyed after five years from the end of this project. Within this time the material may possibly be used for a potential PhD, however consent will be sourced if this occurs.

If you have any further questions or would like to receive further information about the project, please contact me on 04 463 6949 or [nicola.grace@vuw.ac.nz](mailto:nicola.grace@vuw.ac.nz) or my supervisor Prof Kevin Dew, at the School of Social and Cultural Studies at Victoria University of Wellington on (04) 463 5291 or [kevin.dew@vuw.ac.nz](mailto:kevin.dew@vuw.ac.nz).

Nāku noa, nā

Nicola Grace (Niks)

## APPENDIX B: Consent Form (1)



### **PARTICIPANT CONSENT TO ACCESS PERSONAL DATA SET And FACEBOOK DISCUSSIONS THE HAUORA HOMIES MODEL BASED CHALLENGES**

#### **An Evaluation of the Hauora Homies Weight Loss and Lifestyle Change**

#### **Model: Unpacking Tikanga Māori and Participant Experiences**

I have been given and have understood an explanation of this research project. I have had an opportunity to ask questions and have them answered to my satisfaction.

***I agree and can confirm:***

- I understand that giving consent to Nicola Grace to 1) use my personal weekly challenge data information and 2) access my discussions or comments made on the Challenge page is my choice (voluntary). This means I have not been pressured by any person to allow access;
- I can withdraw my consent or any information I have provided at any time before May 2 2015.
- The data will be analysed, and written up;
- If I want, I will be sent a copy of my notes (gathered from the Facebook page) and will advise on whether I am happy for the notes to be used.
- I will provide permission before any images are used in this thesis, in any articles and/or presentations.

**Please circle which challenges you allow access to**

- |   |                                |
|---|--------------------------------|
| 1) Hauora Homies One                      | 2) Hauora Homies Two           |
| 3) Kick in the Butt Weight Loss Challenge | 4) Hauora Hauora Ready Set Go! |

**I would like my identity to be anonymous in text: Yes  OR No**

**I agree to my images of food or activities to be used in this thesis: Yes  OR No**

**Please send me a summary of the findings: Yes  OR No**

**Signature:** \_\_\_\_\_

**Name: (please print)** \_\_\_\_\_

**Date:** \_\_\_\_\_

**Address:** \_\_\_\_\_

**Email:** \_\_\_\_\_

**Phone/mobile:** \_\_\_\_\_

## APPENDIX C: Information Sheet (2)



### Participant Information Sheet for Interview and Data Set Access

#### An Evaluation of the Hauora Homies Weight Loss and Lifestyle Change

#### Model: Unpacking Tikanga Māori and Participant Experiences

Tēnā koe. As you may know I am a Masters student at the School of Social and Cultural Studies at Victoria University of Wellington. As part of this degree I am undertaking a research project leading to a thesis. The project I am undertaking is evaluating the Hauora Homies Weight Loss and Lifestyle Change model with a particular interest in the experiences, impact and outcome of participants and the use of tikanga Māori practice and understandings in this context. *This research project (application #21450) received ethics approval from the Victoria University Human Ethics Committee on 8 March 2015.*

I am inviting up to 12 participants and up to three kaitautoko (committee members/challenge masters) from four Hauora Homie Model based Challenges (Hauora Homies 2013, Hauora Homies Take Two (T2), Kick in the Butt Weight Loss Challenge and Hauora, Hauora – Ready Set Go!) to participate in this study. I am also going to analyse weekly data sets collected during the challenges. If you are happy to take part in sharing your experiences of any of the above challenges, I will arrange to come and meet you at a place and time that best suits you or if you are based out of town I will call you at a time that suits. The interview will take between 30-45mins. I would like to know what kind of experiences you had while participating in the Hauora Homies Model based challenges and if those experiences have contributed towards mid to long-term lifestyle change. For example questions will focus on what worked and what did not work for you as well as discussing whether tikanga Māori played a role in the challenges/the model and if it did, how and why. If you are also happy to release your personal weekly weigh in and challenge information that is stored on a database on the challenge Facebook page, I will provide you with a consent form to be signed. I would also like your permission to analyse the comments

and discussion on the challenge pages to look at what was being discussed and what roles people played in the challenge.

Taking part is entirely voluntary (your choice). You may decide not to take part or you may pull out of the study at any time before May 2<sup>nd</sup> 2015. Just let me know at the time. If you decide to take part, you have the right to not answer any particular question; and you may ask any questions about the study at any time. I will ask to record the interview and you have the right to have the tape recorder turned off at any time, including for the whole interview. You have the opportunity to request a summary of the report when it is finished and you will be invited to a hui at either Te Ako Pai or Te Herenga Waka marae to discuss the findings of this research.

Responses will form the basis of my research project and will be put into a written report. You may choose to be anonymous or personally identified. I would also like to include photos to showcase the types of information that was shared and motivational photos that were used. All material collected will be kept confidential and will be stored in a locked cabinet and a secure computer at the Health Services Research Centre, Victoria University of Wellington. No other person besides me and my supervisors Dr Sandra Grey and Professor Kevin Dew, and mentors Dr Jenny Neale and Dr Kirsten Smiler will see the interview transcripts.

The thesis will be submitted for marking to the School of Social and Cultural Studies and deposited in the University Library. It is intended that one or more articles will be submitted for publication in scholarly journals, and presentations to the Hauora Homie, TriPōneke and IronMāori whānau will take place to support the work they do helping whānau Māori create and maintain healthy lifestyle changes. Data collected will be destroyed after five years from the end of this project. Within this time the material may possibly be used for a potential PhD, however consent will be sourced if this occurs.

If you have any further questions or would like to receive further information about the project, please contact me on 04 463 6949 or [nicola.grace@vuw.ac.nz](mailto:nicola.grace@vuw.ac.nz) or my supervisor Prof Kevin Dew, at the School of Social and Cultural Studies at Victoria University of Wellington on (04) 463 5291 or [kevin.dew@vuw.ac.nz](mailto:kevin.dew@vuw.ac.nz).

Nāku noa, nā, Nicola Grace (Niks)

## APPENDIX D: Consent Form (2)



### CONSENT TO PARTICIPATE IN RESEARCH

#### An Evaluation of the Hauora Homies Weight Loss and Lifestyle Change Model:

#### Unpacking Tikanga Māori and Participant Experiences

I have been given and have understood an explanation of this research project. I have had an opportunity to ask questions and have them answered to my satisfaction.

*I agree to take part in an interview, allow access to my weekly data information (if relevant) gathered during the challenge/s and allow access to any comments or discussions I took part in on the Hauora Facebook page, and can confirm:*

- During the interview I can stop the interview at any time and/or refuse to answer any question without giving a reason;
- I can withdraw myself or any information I have provided at any time before May 2 2015, including any information on the Hauora Facebook pages.
- The interview will be recorded, and written up;
- If I want, I will be sent a copy of my transcript or notes and asked to return them with any corrections or changes I wish to make.
- I will provide permission before any images are used in this thesis, in any articles and/or presentations.

Please circle which challenges you allow access to

Hauora Homies One

Hauora Homies Two

Kick in the Butt Weight Loss Challenge

Hauora Hauora Ready Set Go!

I would like my identity to be anonymous in text: Yes  OR No

I would like my transcript sent to me for checking: Yes  OR No

Please send me a summary of the findings: Yes  OR No

Signature: \_\_\_\_\_

Name: (please print) \_\_\_\_\_

Date: \_\_\_\_\_

Address: \_\_\_\_\_

Email: \_\_\_\_\_

Phone/mobile: \_\_\_\_\_

## APPENDIX E: Masters Research Questions

The aim of the research is to deepen our understanding of how these concepts worked in practice, with the goal of informing Māori lifestyle change and community development programmes. To gain a deeper understanding of these concepts a number of questions will be explored in relation to the data (outlined below) including:

1. What specific actions and practices were recognised in terms of tikanga Māori, whanaungatanga and manaakitanga?
2. Why were practices undertaken that were understood in these terms?
3. What were the intended and unintended consequences of using particular social practices?
4. Were these practices crucial to the success of the model?
5. How did whānau understand the practices and were there any differences in people's thoughts of what particular practices meant?

This research will also identify other key principles that support the model with an emphasis on;

1. How the model contributed to challenge goals;
2. were weight loss goals and lifestyle changes met;
3. and what impact did the methodology of the model such as the use of social media and technology, support systems, knowledge and advice have on medium-long term outcomes;
4. what are the participant's views and experiences of the challenge;
5. how did participants' experiences of this model compare with other 'generic' weight loss challenges/programmes; and
6. Identify how the model relates, in practice to Te Pae Mahutonga (Durie, M. 1999), a Māori health promotion framework.

## APPENDIX F: Key Demographic Survey



### KEY DEMOGRAPHIC SURVEY

#### An Evaluation of the Hauora Homies Weight Loss and Lifestyle Change

##### Model: Unpacking Tikanga Māori and Participant Experiences

To allow the research to discuss the target population of participants of the Hauora Homies can you please let me know which age bracket you fall within, whether you are male, female or other and what ethnicity/ethnicities you identify with?

#### Age group

- 20-29
- 30-39
- 40-49
- 50-59
- 60+

Male  OR Female  OR Other

**Ethnicity – which of the following ethnicities do you belong to? (Mark ALL the spaces that describe you).**

- a. Māori
- b. New Zealand European (or Pākeha)
- c. Samoan
- d. Cook Island Māori
- e. Tongan
- f. Niuean
- g. Chinese
- h. Indian
- i. Don't know
- j. Other, such as Dutch, Japanese, Tokelauan (please state)

## APPENDIX G: The Hauora Homies Cohort Challenge Data

Table A: The Hauora Homies Challenge participants' weight loss and weekly challenge data, including the participants' overall weight loss percentage

Participant's code (n=25)	Total number of kai challenges completed (n=12)	Total number of physical challenges completed (n=12)	Number of times participants lost the weekly goal (n=12)	Total weight loss in kilograms	Participants' total body weight % loss
HH01M	12	12	9	-12.4	12.03%
HH02F	12	12	10	-10.6	11.92%
HH03F	12	12	10	-9.6	10.24%
HH04F	11	10	9	-9.3	10.78%
HH05M	9	10	8	-9.3	9.83%
HH06F	10	12	6	-8.5	10.70%
HH07F	10	10	8	-8.3	8.70%
HH08F	7	7	5	-8.3	8.61%
HH09F	12	12	7	-7.7	9.48%
HH10F	12	12	8	-7.6	6.36%
HH11F	7	12	7	-6.3	8.88%
HH12F	11	10	6	-5.8	6.62%
HH13F	8	11	7	-5.4	5.52%
HH14F	12	12	5	-5	6.36%
HH15F	12	12	6	-4.9	6.75%
HH16M	8	9	3	-4.5	4.11%
HH17F	8	7	3	-4.2	3.11%
HH18F	4	3	3	-4.1	3.83%
HH19F	9	11	4	-3.6	5.30%
HH20F	10	9	5	-2.8	3.75%
HH21F	0	3	2	-2.2	2.61%
HH22F	10	12	4	-2.2	3.02%
HH23F	7	6	2	-0.8	0.96%
HH24F <sup>#</sup>	0	0	2	-0.5	0.39%
HH25F <sup>^</sup>	6	4	1	0.0	0.00%

<sup>#</sup> Participant withdrew in week four

<sup>^</sup> Participant withdrew in week eight

Table A presents the quantitative data in regard to the challenge goals. The data was sorted to report participants' results by order of the greatest weight loss to the least lost. Participants have been given a code to represent their data. For example, the code is made up of the name of the challenge (HH = Hauora Homies), the participant number (01–25) and the participant's gender (M = male and F = female). Tables 11, 12 and 13 provide further analysis of the data provided in Table A in relation to the challenge goals.