

# Whānau Whanake

RCG Group Grace Training NZ

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Impact Report for Wave 7  
Whānau Commissioning Initiative for  
Te Pūtahitanga o Te Waipounamu



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# Whānau Whanake

## RCG Group Grace Training NZ

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### Investment

Medium

### Location

Ōtautahi

### Brief description

Since 2009, RCG Group (2010) Limited (trading as Grace Training NZ) has evolved from a single-brand business, to a multi-branded company. Its strengths are making a difference in the lives of whānau (clients) and providing culturally responsive health-based practices. The business grew from an identified need when the founders of Grace Training faced their own health challenges. Cate, Riwei and their niece Lou McLeod, along with their support crew of Navigators, are professionally and personally committed to maintaining a whānau-led and socially minded business that encourages healthy living, the enjoyment of exercise and eating well. By encouraging whānau to get involved in a wide range of activities tailored to various ages or abilities, Grace Training NZ achieves positive outcomes through participation targeting the whole whānau.

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# Introduction

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Te Pūtahitanga o Te Waipounamu is the Whānau Ora commissioning agency in Te Waipounamu, a partnership between the nine iwi of Te Waipounamu; Ngāi Tahu, Ngāti Apa ki te Rā Tō, Ngāti Tama, Ngāti Kuia, Ngāti Koata, Te Ati Awa, Ngāti Toa Rangatira, Rangitāne and Ngāti Rarua.

The Whānau Ora movement in Te Waipounamu is unique as the strategic direction is informed by values and aspirations of the nine iwi o Te Waipounamu.

It was formed in March 2014 as a legal partnership to reflect the aspirations of the Te Waipounamu iwi for whānau. A participants' council, Te Taumata, was established to act as guardians for the kaupapa of Whānau Ora in Te Waipounamu. In 2015, Te Taumata appointed an independent governance board.

The organisation is the realisation of an iwi led model that invests directly in whānau for social impact to bring about positive change.

## The whānau commissioning model

Since establishment in 2014, Te Pūtahitanga o Te Waipounamu has employed a social innovation model to promote entrepreneurial social investment in Te Waipounamu. The overarching objectives of this approach are to stimulate a Māori social enterprise network in Te Waipounamu and to achieve positive social outcomes for whānau through targeted innovation (Investment Plan, 2017 – 2018).

Te Pūtahitanga o Te Waipounamu operates a capability development model of commissioning. The capability development model aims to build the ability of whānau to respond positively to the challenges and opportunities within their lives. Traditional models of social intervention for Māori have been heavily institutionalised, determined by knowledge and expertise external to the whānau. The purpose of commissioning whānau directly is to enable whānau to be self-reliant rather than dependent on state intervention. The model aligns with Māori values supporting transformation through self-determination.

The commissioning model is economically efficient and capable of generating long-term transformative change with a lower investment than traditional service delivery (Savage, 2017; Dalziel, Saunders, & Guenther, 2017). Service delivery tends to produce few immediate outcomes and minimal long-term outcomes, while capability development produces comprehensive outcomes over a longer period. However, developing capability is much more complex than traditional service delivery models (Investment Plan, 2017–2018).

Commissioning allows for the devolution of funding and decision making from central government so that the response to real whānau aspirations is genuine and effective. Not only does commissioning allow for a more direct relationship with whānau in the context of Whānau Ora, it places whānau at the centre of their own pathways towards prosperity (Leahy, 2018).

### Whānau Ora Outcomes

The commissioning approach for Te Pūtahitanga o Te Waipounamu is designed to achieve the Whānau Ora outcomes.

The outcomes are based on the work of the Taskforce on Whānau Centred Initiatives that carried out extensive consultation in 2009. An additional element has been added to recognise the importance of the natural and living environments.

The Outcomes Framework confirms that Whānau Ora is achieved when whānau are:

- self-managing
- living healthy lifestyles
- participating fully in society
- confidently participating in te ao Māori
- economically secure and successfully involved in wealth creation
- cohesive, resilient and nurturing
- responsible stewards of their natural and living environments.

## Wave 7

The first wave of applications was called for in August 2014, since this time another 6 waves have funded over 140 whānau initiatives.

This evaluation is part of the seventh investment wave.

The initiatives were commissioned in July 2018. This case study report for RCG Group Grace Training NZ, Whānau Whanake is part of a wider evaluation of ten initiatives commissioned in Wave 7 by Te Pūtahitanga o Te Waipounamu.

## Method

The following section describes the evaluation methodology, data analysis and ethical protocols for all ten case studies completed as part of the Wave 7 evaluation.

Te Pūtahitanga Te Waipounamu employs a

Results Based Accountability (RBA) framework as a way of monitoring projects and their outputs. The commissioned initiatives have been collecting and reporting data throughout the length of the funding. In order to limit evaluation fatigue and avoid repetition, the evaluation team reviewed the proposal and monitoring information for each initiative identifying knowledge gaps and determining their evaluability (readiness for evaluation). Ten project profiles were developed by the evaluators that incorporated existing data such as whānau surveys and milestone reports.

An interview schedule was co-constructed with Te Pūtahitanga o Te Waipounamu. The interviews were designed to provide:

- An opportunity for initiatives to clearly state their purpose, aspirations and contribution to the Whānau Ora outcomes
- A space for reflection for whānau involved in the initiatives, either directly as architects or kaimahi, or as whānau who have contributed to the outcomes
- An opportunity to discuss the role of cultural connection in their initiative and the contribution this has made to wellbeing
- An opportunity to involve whānau, staff and other key stakeholders in a whānau orientated way that reflects the values of Te Pūtahitanga o Te Waipounamu and Whānau Ora

### Ethical protocols

Ethical and interview protocols were created by the evaluation team to ensure that the evaluation protected the rights of everyone who contributed to the evaluation. The researchers followed the guiding principles for working respectfully with indigenous peoples nationally and internationally. These are articulated by Kennedy and Wehipeihana (2006, p. 1-2):

**Self-determination** - including the right to make decisions about all aspects of their lives. Clear benefits to those being researched.

**Acknowledgement and awareness** - refers to respect and due recognition and appreciation for indigenous culture, values, customs, beliefs and rights, including an acceptance of a worldview that may not be consistent with Western ideologies.

**Cultural integrity** - relates to the validity of indigenous knowledge and ways of being, and that cultural knowledge must be protected from misuse, misappropriation and must be preserved for future generations.

**Capacity building** - enabling indigenous peoples to participate actively in the research, with the aim to ultimately drive their own research.

An information sheet was developed that was distributed to the ten whānau initiatives prior to the evaluation. The evaluators also provided the information sheet to whānau who participated in the interviews. Whānau were given the opportunity to sign or record verbal consent. They were assured that the information that they shared would not be identifiable. Where whānau voice has been used in response to the evaluation questions the evaluators have ensured that this is non-identifiable by removing or changing identifying features. However, in some initiatives where the whānau are easily identifiable they were made aware that their identity would be identifiable and gave consent on this basis. All whānau who were identified were able to read the report before publication.

Several of the initiatives are developing social enterprises with their own intellectual property tied to the success of their innovation. The evaluation process was particularly sensitive to this and only captured what was required without compromising the intellectual property of the whānau.

Te Pūtahitanga o Te Waipounamu has taken a whānau empowerment approach to investment. The evaluation planned to support this kaupapa by building capability through evaluation; specifically ensuring that whānau were at the center of the evaluation, that the data was returned to the participants and that whānau could exercise control over their own narrative. These processes

enabled whānau to retain ownership of their kōrero and how it is presented in the evaluation. Photographic images have been used in this report to demonstrate the activity and achievements of whānau. Whānau who are in these photographs have given permission for their image to be used in this report.

### Data Collection and Analysis

Five evaluators collected data from ten initiatives over a period of five weeks. Data collection included semi-structured interviews; as well as review of whānau surveys, documents associated with each initiative and produced resources. Where possible both whānau who were architects of the initiatives and whānau that had benefited from the initiatives were interviewed. In all cases at least two whānau were interviewed from each initiative, for larger initiatives focus groups of whānau were interviewed. Feedback was obtained from contract managers from Te Pūtahitanga o Te Waipounamu. In addition, the researchers analysed other data including whānau surveys and documents supplied to Te Pūtahitanga o Te Waipounamu so that triangulation of data was achieved. The data that was collected from monitoring whānau surveys was collected by Te Pūtahitanga o Te Waipounamu and has been labelled as whānau survey.

All interview transcripts were transcribed verbatim and copies were returned when requested. All interviews were analysed using an inductive process to classify the interview data. This is a ground up analysis, creating categories from the interview data rather than imposing a deductive sorting method. This ensures that the findings are built from the voices of the whānau. After a full inductive analysis, the categories were sorted into responses under each of the report headings.

To distinguish roles in this report whānau who were leading the initiatives are referred to as kaimahi, whānau who were involved in the initiative as recipients or volunteers were referred to as whānau. Analysis took a strengths-based approach, focused on identifying the aims of each project, the activities involved and the nature of impact in relation to whānau capability development and the positive outcomes achieved.

The characteristics of impact and their alignment to identified Whānau Ora outcomes are highlighted. Analysis has emphasised capability development as a process of progression as whānau were starting in different places, as to their knowledge of social enterprise. Each case study highlights the aspirations of whānau; the contract expectations and activities employed, as well as the types of impacts that were realised through the work. Key learnings are identified along with processes for sustainability. The case studies provide unique evidence of the different ways whānau have realised Whānau Ora and in doing so 'to lead the lives they value and have reason to value' across Te Waipounamu (Sen, 1999 cited in Dalziel, 2018).

The following case study tells the story of one initiative funded through the Te Pūtahitanga o Te Waipounamu Wave 7 Whānau commissioning round. This case study presents a snapshot of the social innovation approximately 7 months into the funding period.



# Background



In 2005 Riwai Grace and his wife Cate, were both diagnosed with chronic health conditions, they were informed by health professionals that exercise and significant lifestyle changes would dramatically improve their health. Upon seeking help, it soon became apparent to Riwai and Cate that many of the mainstream health providers were not equipped to work with the whole whānau, or in a Māori whānau-centric context guided by tikanga Māori values. Riwai and Cate felt estranged from their own Māori heritage and culturally ill-equipped to reach out to Māori health providers. This influenced their decision to establish a business that could cater for others with similar health challenges and sharing the same goals and aspirations toward living a healthier life. Cate explains why this kaupapa and mahi is so important to them;

*“This kaupapa is about a way of life for us, ‘Whānau Whānake’ came about because Riwai and I, as founding members of Whānau Whānake, had health conditions and are also urban Māori and we knew there were some connections with other whānau in the same situation and things missing in the mainstream health sector.” (Kaimahi)*

*“This kaupapa is about a way of life for us...”*

Following the establishment of RCG Group Grace Training NZ (Grace Training NZ) in 2010, directors Cate and Riwai, continued to explore pathways that catered for a wide range of health needs for whānau (clients) and developed relevant programmes. At its core, Grace Training NZ is whānau owned and focussed on supporting the whole whānau. Having quality staff is key to achieving and maintaining this commitment to whānau. Cate describes the immense privilege it

was to have their eldest niece Lou join the team. Their commitment and dedication was influenced by whānau who took part during the early days. Through their involvement they have helped shape the initiative and created a legacy for future generations;

*“We have the privilege of having our eldest niece Lou work with us. Lou has been with us for six- years. The three of us all have health conditions and we all thought there was now a place for us to support other whānau. During those early days, whānau were teaching us more than we were guiding them, so that was pretty enlightening for us, and emotional as we all embraced the parts of connection that were missing for us and explored our own health.” (Kaimahi)*

The inspiration behind Whānau Whānake is the constant connection Riwai, Cate and Lou have to their tūpuna and the love for their nannies;

*“Our nans have been a huge part of how we do what we do. The aroha and strength they gave us is reflected in the manawa (heart) of our tohu. Our mahi is to pass that aroha onto the next generations and the heart is open, symbolising that our services are not lineal and our whānau can come and go as they need to.” (Kaimahi)*

This sense of aroha is imbued in the symbolism surrounding its tohu/logo. The interwoven depiction of koru embraces how whānau are at different stages of growth and all interconnected as an accessible and non-judgemental tribe. The colour purple used in the design was chosen because it represents inclusiveness to uplift, empower, calm nerves and encourage creativity of all whānau, regardless of their age, gender, ethnicity and culture.

# Aspirations

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Grace Training NZ describes its primary objectives when working with whānau as: *“To inspire a future of hope and happiness, to encourage our world to be healthy, fit, strong and happy and to empower individuals to discover and share their good news.”* (Kaimahi)

With a long-running business philosophy, Grace Training NZ is not afraid to be disrupters and creators of opportunities for whānau. Their focus is on future growth as a sustainable business that will contribute to the development of future generations. However, with the growing demand from whānau seeking its services and support, Grace Training NZ is doing its best to manage expectations, particularly the capacity challenges as the numbers exceed contracting targets.

The meaning that sits behind Whānau Whanake is to ‘Grow and Develop Whānau.’ Cate goes on to explain how this became a core part of their business and a commitment to all whānau, regardless of age, cultural heritage or ethnicity,

*“It’s based on manaakitanga and the journey has been as large and awesome for us as it has for the whānau who have joined us. We were really, really, ‘staunch’ on saying this was for all whānau, regardless of their cultural heritage or ethnicity. We have a nice balance because our own heritage was mixed, we could use this as a basis to include anyone, those with chronic health issues or whānau finding their way and being open for everybody who would like to follow our kaupapa.”* (Kaimahi)

Grace Training NZ leverages off previous successes, their aspirations include creating an intergenerational impact that transforms the lives of whānau, developing opportunities for whānau to access, participate and enjoy a wide range of whānau related activities that encourage healthy living.

The Grace Training NZ Vision Statement reads;

*“To transform communities to become an inclusive society where anybody, regardless of what challenges or adversity they may be facing, have access to dream, act and participate in all they desire in life.”*

(Vision Statement – Grace Training NZ)

# Contract expectations

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Grace Training NZ is a Whānau Ora commissioned initiative that has received funding via Te Pūtahitanga o Te Waipounamu for the Whānau Whanake component of the initiative. Whānau Whanake is key to Grace Training NZ conducting core business and maintaining a whānau-centric focus and commitment to delivering a cultural values-based programme. Whānau Whanake is a wayfinding experience where whānau can thrive. Guided by the vision to see whānau gain optimum access and have a sense of acceptance in a world that's more diverse and inclusive. Grace Training NZ is dedicated to positively changing whānau narratives and reducing negative health indicators for those who are impacted by chronic health. It also creates opportunities where whānau feel supported toward becoming self-managing and prosperous in their communities and society.

Grace Training NZ mentors and supports whānau holistically, drawing from kaupapa Māori values and principles consistent with: hauora; oranga wairua; oranga tīnana and oranga whānau kotahitanga. Grace Training NZ emphasises the importance of whānau from pēpi to kaumātua, in the belief that everyone has something valuable to offer. Key performance objectives contracted by Grace Training NZ align to physical activity and planning that's led by whānau for whānau. Access to professional advice is available to assist with this level of intensive planning to meet a broad range of lifestyle, health, physical, emotional, spiritual, cultural, whānau, environmental, mental and community needs. Long-term sustainable outcomes are generated in the fact that ownership and having 'skin in the game' is a significant contributor to improving whānau wellbeing, creating self-determining healthy role models and leaders in their own whānau, hapū and iwi.

Grace Training NZ is contracted by Te Pūtahitanga o Te Waipounamu to:

- Provide Whānau Ora plans that create more opportunities for whānau and whānui to access, participate and enjoy activities that encourage healthy living and promote tinana, hinengaro, wairua and whānau while also increasing whanaungatanga and manaakitanga
- Empower more than 500 Waitaha Urban Māori to access and participate in an activity that is meaningful to them and promotes healthier lifestyle choices for at least 100 whānau
- Provide at least five whānau-based physical activities around our motu that increase tikanga and knowledge of our local taonga and introduce second language learners to the concepts of te reo Māori
- Reduce health indicators for chronic disease, by providing a Whānau Ora approach and framework to be connected to their Māoritanga and increase health indicators for healthier lifestyle choices
- Set up foundations for intergenerational change around uptake of physical activity and healthy lifestyle choices
- Using resources that promote bilingualism that can showcase our tikanga, te reo and connect whānau to their whenua
- Work towards a sustainable model

Further to its contractual obligations to Te Pūtahitanga o Te Waipounamu, Grace Training NZ is required to report on the outcome objectives for the following activities:

- Number of individuals taking part
- Total number of whānau whakapapa (families)
- Number of wellbeing plans developed for individuals
- Number of wellbeing plans developed for whānau whakapapa (families)
- Number of individuals who complete their goals on time
- Number of whānau whakapapa (families) who complete their goals on time
- Number of sessions by mode
- Number of sessions delivered by topic

To achieve these Whānau Ora outcomes over the next five years Grace Training NZ will be guided by a Strategic Plan 2018-2022 and influenced by the Moemoeā (vision) that's aimed at supporting whānau to thrive in an accessible, acceptable, diverse and accepting world. The Hoaketanga (purpose) for Grace Training NZ is driven by a commitment to creating wayfinding pathways for whānau to thrive by way of: manaakitanga; inclusiveness; collaboration; compassion and whanaungatanga.

Grace Training NZ aligns with four of the seven outcomes (Pou) as part of the Whānau Ora Outcomes Framework providing a central foundation by which whānau aspirations are measured within its contractual responsibilities with Te Pūtahitanga o Te Waipounamu. These four Pou are:

**Pou Tahi:** Whānau in Te Waipounamu are self-managing and empowered leaders

**Pou Rua:** Whānau in Te Waipounamu are leading healthy lifestyles

**Pou Toru:** Whānau in Te Waipounamu are participating fully in society

**Pou Ono:** Whānau in Te Waipounamu are cohesive, resilient and nurturing

# Project activities

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Staff, Riwai, Cate and Lou share similar goals and aspirations that align with the philosophy underpinning Grace Training NZ, and they have a common bond through whakapapa. This is a key factor contributing to the strength and success of Grace Training NZ and its ability to meet the needs of a diverse client-base and whānau needs. As a result of renovating their home, Cate and Riwai have enabled Grace Training NZ to carry out studio work to support additional programmes such as Ngā Taonga Whakapeke and Tāne Whanake. These programmes are complementary to the Whānau Whanake initiative and are crucial to meeting specific needs of whānau. Although these additional components are unique in service delivery, the principles and values are imbedded and interwoven across each work stream, as they describe here;

*“We did the first five-week programme and from that we started listening to whānau and really understanding what Whānau Ora meant for the three of us, and that I think was the biggest significant change.” (Kaimahi)*

Once registered with Grace Training NZ, whānau are given assistance to develop individualised Whānau Ora plans, which are co-developed with help from staff. Through one-on-one personal training sessions, or the choice of group initiatives, these options provide a wide selection for whānau to choose from, participate and enjoy activities that encourage healthy living and promote tinana, hinengaro, wairua and whānau while also increasing elements of whanaungatanga and manaakitanga. Cate and Lou explain the importance of leading by example;

*“We lead by example always sharing healthy kai, we make sure the babies are cared for, that everybody’s dietary requirements are cared for, always role modelling. This is a tohu (sign) for us and we realise we need to make sure we are doing an awesome*

*job and that we are thriving as staff and as a strong whānau and role models, before we can actually think about stepping and standing beside other whānau expecting them to do it.” (Kaimahi)*

Through its Whānau Whanake initiative Grace Training NZ deliver extensive wayfinding and personal training sessions that are supported by passionate and capable staff who provide training advice and support for whānau to reach their goals. The kaimahi is aware that no one size fits all, and they take the time needed to get to know their whānau so they can better cater to a wide range of needs to better assist whānau. The philosophical approach, as outlined on the organisation’s website, aims to educate whānau to participate positively in their world; have an appreciation of themselves and their surroundings; live a life while embracing the importance of hydration; rest and nourishment; to enjoy movement and exercise. Grace Training NZ aspires to establish and maintain a global community through inspiring, empowering and encouraging whānau participation. The organisation’s Mission Statement claims:

*“To inspire, encourage and empower people to participate positively in their world, appreciate themselves and their surroundings, live their lives and embrace the importance of hydration, rest and nourishing, and enjoy movement and exercise.” (Mission Statement – Grace Training NZ)*

*“We lead by example always sharing healthy kai, we make sure the babies are cared for, that everybody’s dietary requirements are cared for, always role modelling.”*

The activities Grace Training NZ undertake are consistent with the principles the founders have identified as being part of their unique approach

to supporting wellbeing, these include:

1. Creating opportunities for whānau
2. Empowering whānau to lead their health journey
3. Immersed in a kaupapa Māori context
4. Focused on improving whānau health outcomes
5. Influencing whānau intergenerational change
6. Promote an inclusive and diverse whānau environment

The Strategic Plan 2018-2022 for Grace Training NZ aims to achieve several strategic objectives, these are presented under the following headings:

#### **Mission 1 – Positively change whānau narratives:**

- Follow the cornerstones of Te Whare Tapa Whā
- Educate by example and offer alternative ways of wellbeing
- Provide opportunities to discover and share with others

#### **Mission 2 – Reduce negative health indicators for whānau impacted by chronic health:**

- Encourage whānau to build physical activity into family and recreation time
- Collaborate and explore initiatives to reach more people with relevant support
- Support awareness and understanding of the impact conditions

#### **Mission 3 – Create opportunities where whānau feel supported to become self managing:**

- Embrace intergenerational participation from pēpi to kaumātua
- Foster and empower growth and self-awareness
- Provide an environment where whānau can share and explore challenges outside their comfort zones

## **Creating opportunities for whānau**

Grace Training NZ work with whānau to construct personalised Whānau Ora or Wellness Plans. The aim is to set achievable goals that have whānau buy-in that will provide greater opportunities for whānau to access tailored programmes that meet specific needs. Cate and Lou confide that this approach improves long-term participation and brings joy for those whānau who take part. From the time Grace Training NZ first utilised a holistic approach through the four health dimensions of Whare Tapa Whā (Durie, 1982): 'Tinana, Hinengaro, Wairua and Whānau', staff soon realised the impact on whānau, and the organisation in terms of how it delivers its programmes and meeting contractual outcomes to Te Pūtahitanga Te Waipounamu. Cate reveals how following the holistic approach of Te Whare Tapa Whā better enabled Grace Training NZ to work the individual or the whole whānau by using the concept of a birdhouse to promote its commitment to Whānau Whanake:

*"Our mahi is based on the Māori health model of Mason Durie's Te Whare Tapa Whā and our experience tells us that without considering each cornerstone of Te Whare Tapa Whā, we are not looking at the person as a whole being. Many of our whānau are urban Māori and for a range of different reasons are not connected to their marae. The birdhouse represents Whānau Whanake, being an urban movement and a place of belonging for anyone." (Kaimahi)*

The learning opportunities provided by Grace Training NZ through engaging whānau had a profound effect on how the organisation operated. A focus on whanaungatanga and manaakitanga, engaging with whānau and operating holistically led to an adapted business model which improved their influence. Cate goes on to describe the learning gained and the important role whānau played and the value they bring:

*"It was actually the whānau who made all the difference and did the work like meeting the objectives and the reporting that we set up with our contract*





provider (Te Pūtahitanga o Te Waipounamu) at the start would definitely have been met, but it was us who changed.” (Kaimahi)

## Empowering whānau to lead their health journey

A key focus for Grace Training NZ is meeting the targeted numbers of empowering more than 500 Waitaha Urban Māori to access and participate in an activity that is meaningful to them, and to promote healthier choices to at least 100 whānau. The organisation’s overarching ethos is to work in a whānau-centric manner through the use of kaupapa Māori principles and values that significantly changed how Grace Training

NZ worked within a ‘Whānau Ora’ context. This has been empowering for staff and shifted their perspective toward gaining a clearer understanding of what Whānau Ora means. As a whānau owned business, this self-reflection has positively influenced how Grace Training NZ operates moving forward and affirming its commitment to why it started this journey. Cate explains:

*“We impacted more than just numbers, we started listening to whānau and really understanding what Whānau Ora meant for the three of us, and that I think was the biggest significant change.”*

This change in approach has led to whānau feeling more empowered to take control of their own

health and wellbeing. Rather than a traditional training approach that starts with the trainer motivating the client, the approach is to listen to the needs of whānau first and support their aspirations for their whānau.

## Immersed in a kaupapa Māori context

Grace Training NZ is commissioned to provide at least five whānau-based physical activities. The aim is to support whānau to increase their understanding of tikanga Māori through cultural customs and protocols, including knowledge of local taonga and introducing second language learners to the concepts of te reo Māori. With the various marathon events held across the takiwā of Te Waipounamu and a growing number of whānau wishing to participate, Grace Training NZ had to create innovative ideas to accommodate large groups of whānau. In one instance, after successful consultation with Waikawa Marae in Picton, the group was given the opportunity to stay at the marae. This gave many whānau their first experience at a noho marae and for others it was about reconnecting with their iwi. Exposure to tikanga and kawa, whakawhanaungatanga, pūrakau and learning about local pakiwaitara was also a highlight for whānau. Cate explains:

*“The noho marae, the idea was to go through a tinana event where whānau learnt to walk, then run, then do Pae Ora and then onto the half-marathon. Along the way, and at the end of the events, all the support crew joined in, families and babies and so our numbers grew, but thanks to Waikawa Marae we were able to find a place for us all to stay. The wife of one of our whānau rang me and said my husband has to go home to Picton and asked what our accommodation options were and I’m now panicking as we don’t have enough houses for everybody, we can’t do this. We got hold of Waikawa Marae, we went up there and it cemented all our values because we were able to take someone home, all whānau were able to come and stay on a marae.”*

## Focused on improving whānau health outcomes

Grace Training NZ is focused on reducing health indicators that correlate with chronic disease experienced by some whānau and utilise a Whānau Ora methodology to connect whānau to their Māoritanga. The organisation sees this approach as instrumental to improving health outcomes and supporting whānau to make healthier lifestyle choices and flourish in their identity. Cate reflects on her own life story and what motivated her, and husband Riwai, and niece Lou, to invest in Grace Training NZ and how for the past 12-months they had reached out to other whānau and helped others overcome health challenges and connect more with Māoritanga:

*“Well I think you just have to look at us, like we wanted all of us to have better lives, feel better, move better and all of us are doing that. Neither of us have done a triathlon, neither of us could swim six-months ago. In our team we had five other people who helped us get there, but also did amazing things that they might not have done. I think the success of it is because we were whānau even though we did an individual event, we all did it as a whānau. We aim to better the lives of those with chronic health and we know that we’ve done that. We know that we’ve taken off the chart blood pressures and have them back in a normal range. We know we’ve saved lives, GPs and Specialists have told us that.”*

The impact of improving whānau health outcomes is not constrained to just physical ailments, injuries or chronic related disease. Maintaining the positive mental wellbeing of whānau is also an important factor, as described by a whānau member:

*“Before I met these guys, I was in a pretty bad way mentally. I was going through custody battles with my daughter, my mum had passed away, I was finding somewhere to live at the time, it was yeah, I was not coping at all and a complete mess. You guys were completely unaware of any of that, but with your support and actually completing that half-marathon while doing it, I was able to overcome mentally. This has actually changed me and helped me to be where*



*I am today.” (Whānau)*

Through physical fitness, whānau have regained their confidence and a reinvigorated determination to pursue goals and aspirations. This whānau member explains how through improved health outcomes she has a better outlook on life:

*“For me, getting my fitness back brought back myself and my self-esteem and I went back to study. I did pre-health, and although I didn't get into the course I wanted, it gave me the drive to go ‘okay well I know this is where I need to be but obviously I'm not quite looking in the right direction and I know nursing’ I just finished year one with an A average and that was from having the confidence in myself again.” (Whānau)*

Staff with Grace Training NZ are committed to continuing their personal endeavours of further self-discovery of their cultural heritage and aspirations that complement and support the ethos of Whānau Whanake. Building capability in this area, although relevant to enhancing professional development, is seen by staff as a personal commitment of affirming and learning about their self-identity, and in doing so it reinforces the dedication of staff to whānau and stakeholders. Cate explains how her journey of self-discovery had been influenced by her nan and the important role she had in her life inspiring Cate to connect to other whānau who perhaps feel displaced from their cultural identity:

*“My nan thought she was Spanish, but her pāpā was Māori. I grew up knowing we were Māori, because my nan was Māori, you could see it when looking at her. When I met my husband, it was interesting because he looks Māori with a Māori name but still English and I look very Pākehā with a Pākehā name, but I felt Māori. So, the journey we went on together was quite different and we kind of, we're just both urban Māori. So, this year I discovered a whole lot of other values that make me feel more connected to being Māori, and from there this allowed me to share my journey with others like me, who were feeling displaced and urban.” (Kaimahi)*

## Influencing whānau intergenerational change

The use of a whānau-centred approach has proven to be an invaluable asset for Grace Training NZ, providing a foundation for whānau intergenerational change by making physical activity for whānau more accessible and tailoring to individual needs and catering for all ages. With a deep sense of achievement and pride, Cate and Lou talk about their own experiences and observations of whānau and the impact of change and positive results:

*“We want to create the next leaders, whether that is the two-to-eleven-year olds who we're watching now, but even more importantly for me, the tāne and wāhine who didn't realise they were leading their own whānau and just needed a little bit of ‘you're doing cool girlfriend’ or ‘that's awesome what you're doing’. They had four generations of one whānau come and three generations of another whānau come and even they would come in and their kaumatua, their nanny.” (Kaimahi)*

The Grace Training NZ emphasis is a Whānau Ora approach to living a healthier life through intergenerational participation. When developing activities, even if it is an individual event, consideration is given to ensure all whānau can participate in some way, such as ensuring the tracks are accessible for prams or wheelchairs.

## Promoting an inclusive and diverse whānau environment

Celebrating and promoting Māori culture is a unique feature of Grace Training NZ and for Cate, Riwai, Lou and their wider whānau, this has been the catalyst for starting the business. Whānau registered with Grace Training NZ come from diverse ethnic backgrounds and the organisation is committed to maintaining an inclusive whānau environment. For non-Māori the aim is to create an awareness of how all whānau are valued and included when sharing cultural knowledge and

values. Cate and Lou discussed how moving it was to see the impact Grace Training NZ had on whānau and the importance of ensuring whānau always feel welcome, supported and included:

*"It deeply affected the immediate whānau and the wider whānau, so often people have been excluded and we talked early on in this kaupapa that it would be accessible, but we didn't realise what the impact of that would be."* (Kaimahi)

Grace Training NZ has taken into consideration the needs of whānau and developed relevant, creative, fun and inclusive activities. For example, the 'Ngā Taonga Whakaeke' event was free for children aged 5-11 years and their whānau. It also includes a short discovery treasure hunt around Victoria Park's Tawhairaunui Trail in Christchurch. Young walkers and their whānau explored the forest to meet the creations of Tāne Mahuta. During which whānau were introduced to manu (birds), ngārara (bugs), rākau (trees), plus a few special taonga (treasures) along the way. Whānau were introduced to the narratives about Ranginui and Papatūānuku and each child under 12-years of age received a finisher's medal. Each whānau received a resource to prompt further learning of the area. Grace Training NZ designed this

activity to suit all age groups, and the course was also suitable for prams toddlers walking and wheelchair access.

During the contract period Grace Training NZ has undertaken a variety of activities and delivery models, these include:

- Online Support (whānau Facebook rōpū)
- Tō Tātou Oranga – Long term conditions group
- Oma – 5km Series
- City2Surf (Pae Ora)
- Hikoi – Ngā Aarapiki (stair challenges in the Port Hills)
- St Clair – Half-Marathon
- Noho Marae – Waikawa & Rāpaki
- Wā Mokopuna
- Mahi Toi – Arts & Crafts
- Who's Coming for Kai?
- Educational Whānau Hui
- Iron Māori – Napier
- Marae Hauora Days
- Ngā Taonga Whakapeke (hidden gems around Vistoria Park & Ōtākaro, see above)
- Tri-Sequential Squad Training
- Swimming Roopu



# Impact for whānau

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The following feedback was gathered during a group interview with a large number of whānau and drawing from survey and evaluation data, including information contained in milestone reports to Te Pūtahitanga o Te Waipounamu. The evidence clearly indicates a significant impact on whānau directly and indirectly. The whānau-centred approach used by Grace Training NZ is guided by whānau and community values, which resonates with whānau who describe how Grace Training NZ has changed their lives, helping them to achieve personal health related goals and overcome adversity. As an example, this whānau member describes his personal health and wellbeing journey guided by Grace Training NZ:

*"For me it's been like a long journey. When I started a number of years ago, it was at a time when my brother got me into this and to think about making a lifestyle change. Together we started off with a 20-week challenge which included running a five-kilometre series and then we did a ten-kilometre and then we set a goal to do a half-marathon." (Whānau)*

## Whānau reporting impact

Cate and Lou explain how through their work as part of Grace Training NZ they get to observe first-hand the impact of this in lives of whānau, not just the adults also the children. By catering for all ages and providing a wide range of activities to meet the diverse needs of whānau, their approach meets the challenges of whānau seeking to access a relevant programme that fits their needs. Measuring this impact can be difficult, but as Cate describes, it is first evident in the changing attitudes of whānau and their tamariki:

*"How do we know we impact whānau? We know ourselves when you observe that in others. When I see tamariki joining karate when they used to be called lazy, when I see kids who have got their hearts*

*enlarged and told they could never run, run through the surf, when I see the kids all playing as a whānau, when I see the two-year-olds who we had carried on our back at the first events. I can see the mums particularly, the fathers too but the mums who see their kids being active and I'm like wow they've only seen us active, so we've done something collective as a couple, but being part of this bigger unit means it's okay to be the healthy couple in the family and that keeps them going." (Kaimahi)*

For the Grace Training NZ kaimahi the first indicator of change is participation as a whānau. A key aspiration for the kaimahi is making changes that can be sustained as a whānau, and lead to long-term lifestyle changes for the whole whānau. Participating in activities where there is no judgement, lots of support, and knowing you can set your own goals has been key to their success. This whānau member explains how he would encourage others to participate:

*"I would say come down and have a try, there are no expectations, you can set your own goals, there's nobody who is going to say to you you're not doing the right thing, you're not looking the right way. And everybody's accepting and then there's a lot of support, that's the main thing. It's not like you're going to go in there and here's your piece of paper, this is what you've got to do, off you go. You know there's always somebody there to help you and always somebody there to encourage you." (Whānau)*

*"I would say come down and have a try, there are no expectations, you can set your own goals..."*

## Unintended outcomes

The impact on whānau is also seen in non-tangible indicators of success and unintended positive outcomes that are a consequence of being



involved in the kaupapa. Cate and Lou explain how participation impacts the whole whānau, creating a ripple effect that influences other areas of the lives of whānau:

*"It's the things you don't see or report on that makes me the proudest and know that we've done a good job. You know when the mum rings me up and says like 'I've graduated, I don't need to come to the sessions anymore but I'm still running'. Or 'my mum's doing such and such' so there's always at least one whānau member active in that wider ripple, that power of 10, and yeah that's the legacy we leave."* (Kaimahi)

An example of this is the impact on the self-esteem and identity of the whānau involved. Whānau members explained how achieving personal health related goals has had wider implications such as increasing confidence, self-esteem and self-acceptance. For this whānau member the connection to the marae and the sense of empowerment through culturally connected activity has ensured they have a sense of achievement and pride:

*"You're achieving a goal and you then become empowered, I can get over my anxiety. Every time you get anxious, you'll remember the feeling of being on the marae and that empowers you to move on, that makes me feel really proud."* (Whānau)

## Impact of connecting with others

Through the whānau activity there is a strong sense of connection with one other and the motivation that it takes to stay on their own personal health journey. Whānau expressed a camaraderie, because of their similar backgrounds and challenges, as described by this whānau member:

*"For me it's the honotanga, it's the connection. It's all about the trust, it's all about the care that's shown. It's also about the challenge too, you know when you reach a ceiling it's always going to be notched up. It's more from a personal perspective you actually understand you have other role models around you, that you actually want to aspire to be like."*

*Some may be able to run faster but it's not about the running faster, it's actually about what is the effort emotionally, physically, you know what the other person's putting into it and that's what for me personally it just drives me, I just watch the whānau here overcoming their own personal taniwha."* (Whānau)

*"... it's the honotanga, it's the connection. It's all about the trust, it's all about the care that's shown."*

Social connection is key to transforming health outcomes. In previous evaluations, social connection was identified as a key lever for positive change, health and wellbeing (Savage, 2017). The whānau involved in Grace Training NZ discussed how important the connection to one another, and the wider group impacted positively on their wellbeing.

## Impact of inclusion

Grace Training NZ engages whānau as a partnership and collaborates with whānau to encourage the sharing of ideas. This is done through various platforms such as the 'Kai Time' hui that focusses on sharing healthy kai and kōrero. These activities highlight the importance of connection, inclusion and role modelling, not just physical activity. A whānau member discussed how being involved with Grace Training NZ was a defining moment that changed his life in terms of leading a healthy lifestyle and gaining a greater understanding of who he is and the importance of connecting with others for support:

*"It's been a defining couple of years, when we started, I wasn't where I am now. It's not just health-wise, but it's the greater understanding of who I am and I'm Māori, and my Pākehā side it's acknowledging both sides. That's the exercise to think about, where we are and you know one of my best mates over there, he's Pākehā but he's been on this journey the whole time, so I say he's like my brother you know, that's what this is about for me and it's connectedness. You don't have to be the fastest, it's just about having fun and giving it a go and that's the beauty of what I think we do and the inclusiveness."* (Whānau)

# Cultural connection

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Culture has a significant role and plays an integral part in supporting the achievement of the goals, objectives and aspirations for Grace Training NZ. Cate and her husband Riwai have shared openly about their experiences as urban Māori who were once estranged from their heritage. They discussed how Māori culture has been the catalyst and driving force behind developing their 'Whānau Whanake' model of coaching/training and mentoring from a holistic approach including; hauora; oranga wairua; oranga tīnana; oranga whānau and kotahitanga. Cate explains the space in which they occupy sits between the mainstream and Māori providers:

*"It soon became apparent, however, that mainstream health providers were not equipped to work with the whole whānau, and the couple felt too estranged from their Māori heritage to reach out to Māori providers. This kaupapa is about a way of life for us, 'Whānau Whanake' came about because Riwai and I, as founding members of Whānau Whanake, had health conditions and we're also urban Māori and we knew there were some connections and some things missing." (Kaimahi)*

For many urban Māori their journey to health and wellbeing is about reconnecting to a culture that has been lost to them through urbanisation and colonisation. Grace Training NZ founders see their role as supporting all whānau, regardless of ethnicity, age and situation, to health through a kaupapa values model. Their approach is driven by personal experiences and understanding their own cultural identity as urban Māori. The connection with Māori culture through this kaupapa underpins the activity of Grace Training NZ. In this section we explore how whānau view this experience and the impact reconnecting with their identity has on their success.

## Kaupapa Māori

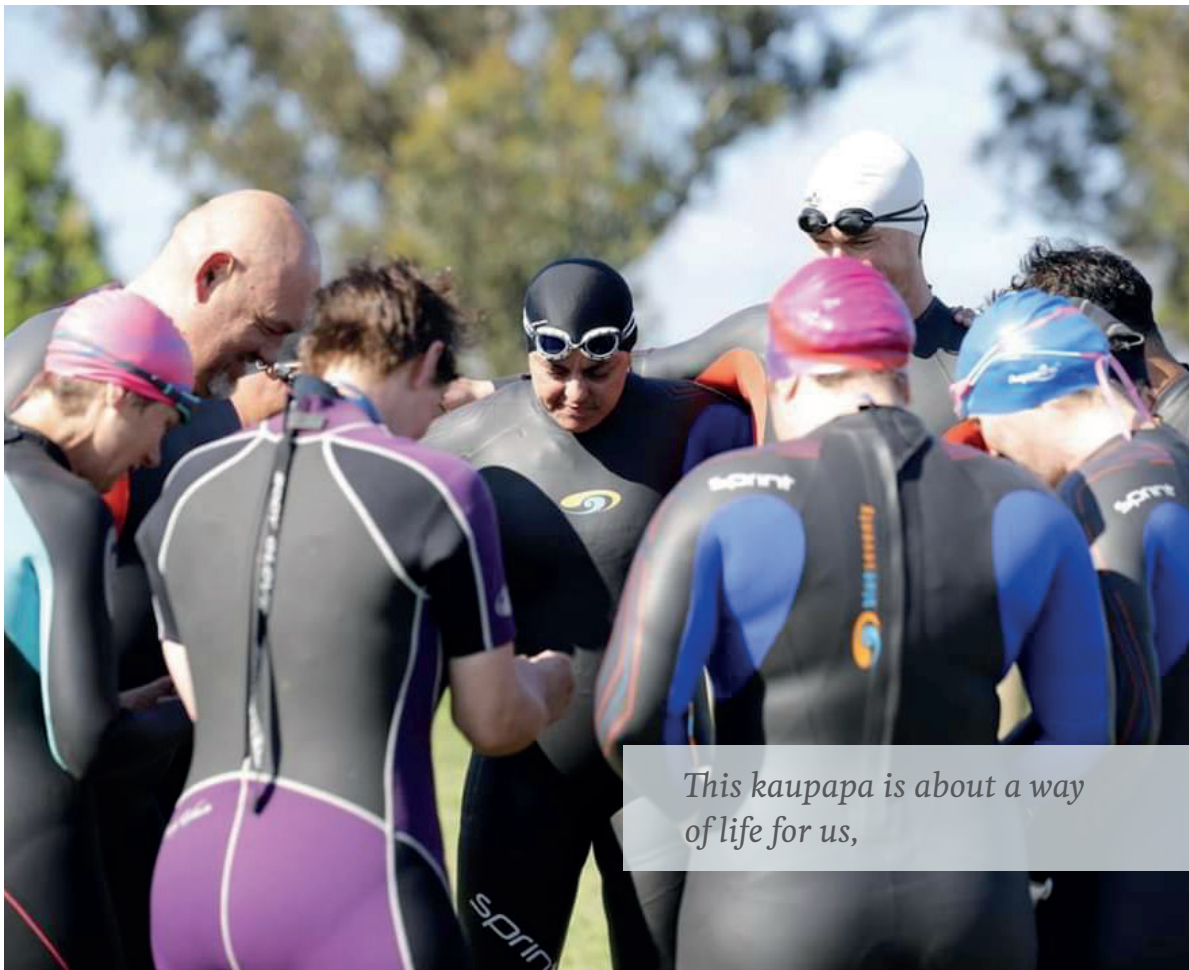
Grace Training NZ operates from an ethos based on 'Whare Tapa Whā' (Durie, 1982) a health and wellbeing model of practice that takes a holistic approach grounded on Māori traditional holistic concepts of wellbeing. The concept of 'Whare Tapa Whā' suggests there are four walls that support the structure of a whare: Te Taha Whānau (family health); Te Taha Tīnana (physical health); Te Taha Hinengaro (psychological health); Te Taha Wairua dependent upon an interrelationship with each other to maintain symmetry and strength. During a recent visit to Picton for a marathon event (Tīnana Event), participants were able to stay on Waikawa Marae, which came about due to the high numbers of participating whānau, and the difficulty of finding appropriate accommodation. Following strategic discussions between manawhenua and Grace Training NZ they each recognised an immediate connection through shared values such as manaakitanga and the principle of building more inclusive communities. For one particular whānau this opportunity allowed them to return home and reconnect with their heritage and marae. Grace Training NZ, through Te Whare Tapa Whā, acknowledge that the road to health and wellbeing is through a holistic and inclusive approach that is driven by the needs of whānau. For some whānau the activity is a way of connection with other Māori whānau in a safe and supportive environment, providing an opportunity for them to learn more about their culture and themselves. An example of this is expressed by a whānau member who describes the impact of manaakitanga:

*"We got to stay at Waikawa Marae, we went up there and that was a real cementing for all of those values because we were able to take someone home and we have whānau who weren't brought up around Māori culture and didn't really understand what this might*

*be like and they were very nervous visiting Waikawa Marae, but manaakitanga was everywhere on the marae.” (Whānau)*

Utilising kaupapa Māori concepts as a platform to engage whānau, such as learning and sharing their pepeha, waiata, local cultural history, has impacted positively on whānau. The noho Marae was an experience that was especially moving for whānau:

*“We had our other beautiful couple who cried as well and they had been brought up around Māori but didn’t understand what that meant. They were very nervous going to marae, they’ve always been with us but we’ve always called them you know, our nanny and koro, and she works around Māori children and they have this big heart but they felt it and they both practised doing their pepehā, they stood up for the first time.” (Kaimahi)*



*This kaupapa is about a way  
of life for us,*



# New learning

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The benefits gained through self-reflection and regular monitoring of internal practices, systems and processes have created invaluable learning opportunities for Grace Training NZ. The kaimahi critically review the organisation's strategic objectives to maintain growth and manage capacity issues. The demand for Grace Training NZ has grown over time and through their interactions with whānau the kaimahi have evolved their model of practice to be whānau-led rather than trainer-led.

Over the past year Grace Training NZ has focused on developing a sustainable business model and as a result the organisation now has a strategic plan that will lead it through to 2020. This has required ongoing learning about themselves, managing expectations, and the importance of strategic planning.

## Prioritising personal wellbeing

It is challenging to run a successful and sustainable business. For Cate, realising she needed to place her needs first and recognise the importance of checking-in on one's own personal health and wellbeing, was a key learning over the period:

*"There were two key learning outcomes for me. One was in a growth period of the organisation, my health had to come first, it took me all year to say that out loud. To address this, we needed to bring on another kaimahi, who would become part of our whānau and the stress of not being able to feed them or pay them was too much for me. So, I said that sustainability comes with growth and there was a time, about the end of quarter three, where I was completely depleted and really reached out to Te Pūtahitanga o Te Waipounamu for assistance."*

She acknowledges that the demands of scaling up and meeting the expectations of whānau was too much for one person.



## Managing expectations

Grace Training NZ experienced a significant influx of whānau seeking to register with the organisation, which was over and above the contracted target numbers set by Te Pūtahitanga o Te Waipounamu. Managing future growth and internal capacity issues to meet this challenge is a priority for Grace Training NZ. Cate explains the importance of learning about the development and growth of the organisation, building capacity and managing expectations that come with this level of demand:

*"Initially I hadn't set-up for us to grow and I didn't know what to do and I'd taken it all on myself. Through support from Te Pūtahitanga o Te Waipounamu, I could see what was needed, otherwise for me it was like we're shutting it down, the whole works, we're out which was the only outcome I could see."*

## The importance of strategic planning

Grace Training NZ has developed a Strategic Plan 2018-2022 and a Communication Plan 2018 to better meet the needs of whānau and the demands that come with growth and expansion. The key objectives are to understand the long-term sustainable outcomes and communicating this. From their perspective the ownership of whānau wellbeing is derived from self-determination and building healthy role models and leaders within whānau, hapū and iwi. The Communication Plan will assist Grace Training NZ to track and monitor its target enrolments of 100 whānau and its broader focus of empowering 500 whānau across the Waitaha rohe. Grace Training NZ aim to use the whānau plans to understand the impact of transformational change within whānau over that twelve-month period. It's important the communication plan extends beyond the term of the funding and is aligned to a long-term strategic plan.





# Sustainability

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At the helm of Grace Training NZ is award-winning social entrepreneur Cate Grace. The organisation is committed to maintaining a socially minded business that encourages living life, enjoying exercise, appreciating activity and promoting positive participation:

*“To do our tinana justice and do this sustainably and to be able to get healthy we had to connect first with something to have a purpose for that healthy life and changes. It was quite powerful. The challenge was that we set out to be sustainable and we were creating products and services that were saleable and that has been a change and that’s where we are going forward, we know now what the kaupapa is, it’s about still tinana based chronic health based with a whānau approach.” (Kaimahi)*

Grace Training NZ has developed specific packages and workstreams tailored to meet the needs of its clientele group. Due to the growth and demand for its services, staff capacity, operational resources and facilities will need to be expanded to meet supply and demand. Grace Training NZ has requested assistance to develop a Sustainability Plan (Milestone Report, third Quarter). The organisation has put applications for further resources on hold until it has sourced future funding to carry it beyond Jan 2019. Grace Training NZ is awaiting responses from Te Puni Kōkiri and the Rātā Foundation regarding advice and support on how to access sustainable funding.

## Staff integrity and commitment

Managing capacity challenges and meeting demand is a significant issue. Cate and Lou shared how emotionally confronting it was when had to turn away whānau due to the high interest and the programme reaching capacity. Grace Training NZ places its values top of the list and promotes

these as the basis of how it operates. Staff are resolute in their commitment of delivering a quality service that leads toward achieving positive outcomes. Cate and Lou explain why they see Whānau Whanake as a movement of change that’s transformational for whānau:

*“Whānau Whanake is here forever, it’s a movement, it’s not an organisation.”*

*“Whānau Whanake is here forever, it’s a movement, it’s not an organisation. I feel we know who we are for sure, and we know what we’re doing, but we don’t know what waka we will be on. Financial sustainability is an area of growth that we all know we need, but we must figure it out because otherwise what happens to all these people, and now they’re not just people, they’re actually our whānau so we can’t just not have them in our world anymore.” (Kaimahi)*

## Strong leadership

Grace Training NZ is clear in its vision and purpose moving forward and is in the capable hands of a strong leadership team. Staff and whānau bring a wide range of skills, knowledge, experience and business acumen. Maintaining sustainable outcomes and assuring a prosperous future for Grace Training NZ is a top priority for Cate and Riwai. The organisation takes pride in the commitment from a wide range of stakeholders and their ability to network. Grace Training NZ has implemented its Communication Plan for 2018 however, to effectively monitor progress, meet any emerging needs and engage with whānau to understand what impact it is having, future strategic planning will be needed. The increased demand of whānau seeking to join Grace Training NZ, has meant managing growth in client numbers and ensuring the organisation

has capacity to meet this demand has been a substantial challenge. Cate explains:

*“Sustainability and growth are just like how we approached our Māoritanga journey. It’s something I know I need but I have to make sure that it’s not just left up to me, Riwai and Lou. That we’re sustainable not just getting some funding to make a job up. That’s where the tinana stuff will keep going but Whānau Whanake as a movement needs some time and lots of advisors and helpers to get us to where we need to go.”*

The same level of perseverance and staunchness that motivated founders Cate and Riwai to overcome personal health challenges and establish Grace Training NZ continues today. With a commitment to the future via a Strategic Plan 2018-2022, Grace Training NZ will resume its dedication to finding ways for a growing number of whānau who are seeking to better confront their physical, health and wellbeing needs. Whānau Whanake is the embodiment of whānau and a

place where anyone can belong. The success of Grace Training NZ is testament to the devotion of its staff and whānau.

*“Whānau Whanake is the embodiment of whānau and a place where anyone can belong.”*



# Whānau Whanake

## RCG Group Grace Training NZ

Grace Training NZ provides culturally responsive health-based practices. The business is a whānau-led and socially minded business that encourages healthy living, the enjoyment of exercise and eating well. By encouraging whānau to get involved in a wide range of activities tailored to various ages or abilities, Grace Training NZ achieves positive outcomes through participation targeting the whole whānau.



## Impact

### Whānau Whanake Mātauranga

Number of people who participated: 119

People with mentioned disabilities and prams /buggies: 9

Number of whānau reached: 42

Males who completed the event: 44

Females who completed the event: 75

Children who completed the event: 58

Adults who completed the event: 61

- 64.86% requested to be added to the database.
- 100% said they enjoyed this event
- 94.74% would like to participate in more events
- 5.26% said they would like more information
- 78.95% felt more connected to te ao Māori after completing the event
- 78.95% said the event positively changed their attitude towards physical activity

## Outcomes

- Whānau in Te Waipounamu are self-managing and empowered leaders
- Whānau in Te Waipounamu are leading healthy lifestyles
- Whānau in Te Waipounamu are participating fully in society
- Whānau in Te Waipounamu are cohesive, resilient and nurturing



## Future plans

Grace Training NZ has requested assistance to develop a 'Sustainability Plan.' The organisation has put the creation of resources/applications on hold until it has sourced future funding to carry it beyond Jan 2019. Grace Training NZ is awaiting responses from other funders regarding advice and support with how to access sustainable funding.

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