**Developmental Evaluation Report Summary – Hōhepa Hawkes Bay**

**At midpoint of certification cycle for community residential services – sensory, intellectual and physical disability**

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| **Name of provider:** |  |
| **No of houses visited and location****(number of people)** | 8 | Ruby House 1, 27 White Street, TaradaleRuby House 2, 27a White Street, Taradale**Harris House, 11 Fryer Road, Poraiti**Kawakawa House, 70 Fryer Road, Poraiti**Ohua House, 76 Harold Holt Avenue, Taradale**Kauri Flat, 12 Avondale Road, TaradaleOkoro House 78a Harold Holt Avenue, TaradaleFelicity, 60 Fryer Road, Poraiti**Houses in bold have 5 or more people** |
| **Date visit/s completed:** | All house visits occurred between the 9-11 September 2024 |
| **Date report finalised:** | Report finalised on  |
| **Name of Developmental Evaluation Agency:** | Whakanui: Elevate, Learn, Transform Ltd |

**Methodology:**

Individual service (house) reports were completed by a range of Whakanui evaluators (10 evaluators) using a standardised Developmental Evaluation process and evaluation framework.

The Developmental Evaluation approach primarily uses qualitative methods and a partnership model.

The methodology is consistent with:

* individualised focus
* partnership
* inclusion
* equity.

The approach enables both a process and outcome focus allowing the Evaluation Team to equitably represent the different views of defined groups and compare the outcomes for the differing groups.

Evaluations are conducted by teams and normally each team includes at least one consumer or family member as a full team member. Team leaders and team members receive comprehensive training.

Information can be gathered through:

* observation
* individual and group face-to-face interviews
* telephone interviews
* review of protocols and procedures.

Before departing a service, initial feedback is presented to those involved in the evaluation process. A draft report is prepared on the basis of evaluation team consensus and circulated. This draft is then negotiated with the provider to determine a final document, including recommendations for development.

Individual service (house) reports were then collated to identify themes. The primary method of analysis involved a senior Evaluator reading all of the reports, summarising the key areas against the checklist specifications and providing a count of broad categories for each recommendation. The themes, drawn from the finalised individual service (house) reports, are the basis for this report.

Once summarised, the overview report was then read by the team leaders from all of the teams involved in this review for clarity and balance and a draft is reviewed by the service.

**General Overview:**

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| **Introduction** Hōhepa Hawkes Bay opened its doors in 1957 with support from local families and donors. It follows an inclusive social development model inspired by Anthroposophy as a founding philosophy (Dr R Steiner). Anthroposophy considers the whole person, body, soul and spirit (psycho-social and emotional), supporting a way of life that seeks personal development and autonomy. The vision of Hōhepa Hawkes Bay is “Every Life Fully Lived”. There are close parallels between this vision and Enabling Good Lives (EGL) which is also a philosophy shared by the service.During this review four evaluation teams, consisting of 10 evaluators, provided developmental evaluations for eight Hōhepa homes including houses for older and retiring people, and homes for younger people (under the age of 30 years old). This range in age provided an overview of Hōhepa as a lifelong home for some people and as a service that can provide a range of opportunities for young people, including the prospect of exploring other support options outside of the service if that is what they desire. Many of the young people have moved through the Hōhepa children and young persons’ service at Poraiti. Most of these young people are challenged both by Autism and developmental delay, with complex care needs. By contrast the older cohort have a wider range of primarily intellectual impairments and are now transitioning from a long working life to retirement and beyond. In both cases, Hōhepa provide skilled staff and managers to cater to the range of support needs presented in their homes. Many Hōhepa staff and managers have been with the service for a number of years and they are supported by health professionals, teachers, a psychologist and behaviour support specialists.Hōhepa Hawkes Bay continues to transition from its traditional roots as a central campus provider to a provider with a range of support options for people. There is a concerted effort to rehome all of the people who were on the main Clive campus to community-based homes and, for those who are more frail and elderly, to purpose built homes on the edge of the children and young person’s campus at Poraiti. The older people who have moved into the homes at Poraiti are those requiring more intensive health support and in some cases palliative care. The younger people still living near the children and young persons’ campus at Poraiti are in the process of transition to other support options in the community. There remain, however, a few homes near the main Poraiti campus that support young people with very high (to extreme) behaviour support needs and who require more intensive supervision. These homes were not part of this review, nor were the children and young persons’ homes where the young people are subject to Section 101 of the Children, Young Persons, and Their Families (Oranga Tamariki) Legislation Act 2017.The purpose built homes for the elder at Poriati include one of the homes reviewed in this report. Harris House was originally at the Clive campus and has been home to many older and retired people for some time. Following a commissioned report by the organisation confirming that Clive is on a flood plain and is a tsunami risk, all of the people at the site are planned to be moved to other (safer) locations. A new eight bed home was built at Poraiti that retained the “Harris House” name. The home provides views over the Napier plain and has bedrooms situated toward the views with ranch sliders for each room that can accommodate not only wheelchairs but beds. The house is larger than would ordinarily be expected in the community but the spaces are designed for individual support rather than congregate care. A similar smaller house (Cunnigham house) for four people has been built just below Harris House and is due to be opened on the 7th of October.By contrast, the homes for older people in Taradale involve three purpose built homes on the same site (Ruby 1-3) but with walking access to the Taradale main street and community facilities. The people in these homes are active older people and are well supported in their individual interests and pursuits. Some have retired but are still active at the day activities provided at Clive and some are still working. Felicity House on the edge of Poraiti also has dramatic views of the Napier plain but this home is a transition house for young people aiming to move into the community. The four people in this home are transitioning to working life (including two from school where they are in their final year). They are experiencing a range of options and live the exciting and busy lives of young people.The young people in the two homes on Harold Holt Avenue can be challenging and some require significant supervision. One of the homes is a quiet house for three people who work on the Estate team or Farm at Clive half days. They often have one-to-one support in the afternoons to pursue their own interests. The other home has five more individuals (with high care and support needs) with intensive staff support. Each person also has varied daytime activities but home life is very busy and can be triggering for some people. The evaluation team have recommended a review of the size and compatibility of this home.**Areas of Strength*** The houses have been provided with purposeful intent for the people who live in each.
* There has been concerted and appropriate efforts to assess compatibility and choice for people living in each home.
* The staff teams are skilled in working the particular groups they support.
* There is positive retention of staff at Hōhepa and this creates/supports a skilled and a stable environment.
* Family / whānau are overwhelmingly supportive of the service.
* Hōhepa endeavours to keep family / whānau informed and invite them to be active participants wherever possible.
* The service has a vision for “Every Life Fully Lived” which is closely aligned with EGL and which drives the support provided.
* The service has vision and direction, and is steaming ahead toward community inclusiveness with a Hōhepa and anthroposophical foundation.
* The service works in partnership with local hapu and is inclusive of *Te Tiriti o Waitangi*, Te Ao Māori approaches and supporting people of different cultures and identities.
* There is a high degree of care and safety provided to the people living in the homes.
* Policies and procedures and systems and processes are for the most part of a high quality.
* The service offers a wide range of opportunities to cater for individual needs both through access to employment and housing options.
* People supported at Hōhepa appear well and happy.
* The day service program offers a wide range of meaningfully activities that people can choose and change as it suits their interests.
* Hōhepa provides as much one to one support as needed to allow safe an appropriate support and to support individuals to explore their community and their goals.
* There is significant investment in staff and leadership development.

**Areas of Suggested Development*** The Evaluations Teams were supportive of efforts to review and explore aspiration-based planning and have suggested methods of improving and utilising key person monthly reports.
* Some Teams asked to improve the detail provided in some documents (such as incident reports) and provide more detail on of how much incidents are discussed at team meetings.
* Specific suggestions focus on household processes and a desire for more clarity around the support needs of one person.

**Recommendations** 1. The Evaluation Team supports the development of more aspiration-based plans that are person driven (not just person centred) and the development of key person monthly reports that detail progress. (Several reports) (Section 2.1)
2. Some further detail in daily diary notes may be useful for planning purposes. (Okoro House only) (Section 6.1).
3. The inclusion of more information in incident reports, particularly noting the effects of incident responses and follow up. (Ruby House reports) (Section 4.1).
4. That personal spending records include receipts to demonstrate where and how money is used. (Ruby House reports only) (Section 7.1)
5. The service reviews the content of staff meeting minutes to indicate the degree of discussion that has occurred with regard to significant incidents. (Ohua House report) (Section 4.1).
6. The service review with the RN and house staff the appropriate use of prescription sheets. (Ohua House report only) (Section 4.1).
7. The service reviews the composition of the home with a view to reducing the number of people with high and complex behaviour support needs in one location. (Ohua House report only) (Section 4.1)

**Requirement**1. The provider in consultation with family arrange a SLT assessment of one young person’s swallowing reflexes and meal time behaviour (Felicity House report only) (Section 4.2).

**Corrective Actions Report**There were no corrective actions in the DAA Group Report for Hōhepa Homes Trust Board -Hawkes Bay in August 2022.The DAA report cited five areas where continuous improvement has been noted over and above the remaining indicators being fully attained. These included:1. Criterion 1.1.5 Working in partnership with Iwi and Māori organisations. The DAA group described the numerous areas Hōhepa Hawkes Bay have engaged with Māori and developed a lead position, Culture and Development Manager, with a focus on working with mana whenua. They state, “the focus has resulted in te ao Māori being imbued into the Hōhepa processes and way of life. Whakamana, Manaakitanga, Whanaungatanga is alive and felt across the service”. (pp13)
2. Criterion 1.6.6 Communication and Information: The DAA noted improved whānau/family satisfaction and involvement across the service and improved relationships between staff and whānau/family.
3. Criterion 2.2.2 Development of a quality management system to improve service delivery. The DAA group stated, “Hōhepa reviewed the Enabling Good Lives (EGL) principles and considered how they could transform their system. It was decided to develop a new organisational structure to ensure people are at the centre of service delivery … The change has resulted in senior expertise being closer to the people”. (pp14).
4. Criterion 4.1.2 Physical environment. The DAA group cited the rebuilding programme designed to move everyone from the residential complex at Clive as positive and progressive.
5. Criterion 5.2.4 Pandemic and Infectious disease response plan. The DAA group cited how Hōhepa started planning early during the initial phases of COVID and provided tailored responses. This resulted in a high degree of confidence and minimised risk to both the people living in Hōhepa and personnel.

The Evaluation Teams during this review also noted exemplary work in the five areas referred to by the DAA group and have noted that not only does Hōhepa continuously attempt to improve systems and processes but they also live their vision, “Every Life Fully Lived”. |

**Quality of Life Domains**

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| 1. **My Identity/Tuakiri**

 **1.1 My culture, beliefs and preferences are supported**The service has clear cultural awareness and safety policies that includes supporting each person’s cultural identity. There is reference to supporting *Te Tiriti o Waitangi* and indication that Hōhepa refers to a kaumatua and kuia (advisors) to maintain appropriate protocols and expectations within the organisation. The policy provides detailed description of cultural expectations when working with Māori and makes reference to equity in both employment and opportunity.The service has employed a Culture and Development Manager who has connections with a wide variety of community organisations (Māori and other) and internally through staff and consumer forums, links with the homes and wider management structure. The service works with local hpaThe Hōhepa Board of Trustees has Māori representation in the form of a prominent person with significant mana. They are committed to a Te Ao Māori approach, with a focus on; * Manaakitanga (developing moral purpose and believing in self and others),
* Whenua (providing connection to the land and focusing on its care and moving toward sustainability),
* Whanaungatanga (working as a community), and
* Turangawaewae (connection with place, home and the world).

Within each home involved in this review it was noted that people from a range of cultures and beliefs were supported to engage with their communities and seek connection to their family/whānau, their heritage and their whakapapa. There were people attending Christian churches, and Buddhish and Sikh temples. One person was actively supported to visit whānau and explore her whakapapa.Karakia and waiata form an integral part of the tikanga of the service and align closely with the long-established anthroposophical protocols and practices of Hōhepa. **1.2 My family and whānau are valued**There is a positive effort to keep family and whānau informed, especially through *Story Park* which is an on-line system designed for each person to share information about their daily activities with their family / whānau. This is typically done through support workers posting photographs and descriptions of activities multiple times each week (about three times on average). This system is particularly popular with family / whānau who are technologically competent and has resulted in posts being shared with the wider family. Connection with family / whānau who are not as active in technological media is more difficult and house staff must rely on verbal contact either by telephone or in person when family / whānau visit. All family / whānau involved in this review could name a point of contact at their relative’s home and the majority were satisfied with the level of contact. Hōhepa also actively encourages whānau participation in events such as birthdays, holidays, celebrations, and festivals.**1.3 I am understood**Many of the people at Hōhepa have limited verbal communication. However, the stability of many of the staff teams means that there is a continuity of people working with individuals who understand their unique form of communication. Hōhepa will also move staff with a person if they are shifting house to maintain the continuity and assist new staff at the new residence to get up to speed and work consistently with the person. Furthermore, communication diaries were noted in some personal files. This provides background on a person’s unique methods of communication especially for new and relieving staff members.Where needed individuals have access to communication devices. Information and consent processes will involve skilled support workers and managers who are able to communicate effectively with a person. Communication is a focus in Individual Development Plans (IDPs) and for those still at school their Individual Education Plans (IEPs).**1.4 My Mana is acknowledged, upheld and enhanced**Within the Mission of Hōhepa is a desire to ‘celebrate the diverse ways of being human’. This is evidenced in how everyone is valued, known and recognised both in the home and the wider Hōhepa community. Their unique skills are supported in as many ways as possible, such as celebrating artistic skills, welcoming others, cooking skills or work skills. It was not lost on the Evaluation Team that people identified themselves as a farmer or weaver, when the Evaluation Teams were visiting the Clive campus. There is a sense of pride in what people do and who they are at Hōhepa. Hōhepa provides a comprehensive policy on Restrictive Practice and Restraint Elimination. There is clear support for positive behaviour support and the role behaviour plays in communication. The policy outlines the various forms of restraint and clearly describes restraint as a last resort. There has also been an effort toward the elimination of any form of physical restraint and the service reports consistent reductions in the use of this type of restraint. There were no examples of physical restraint used or prescribed (through behaviour support plans) at any of the homes visited during this review. Incident reports demonstrate staff act in accordance with de-escalation methods or methods designed to avert escalation in the first instance. All staff are required to complete *Team Teach* training (positive behaviour support, personal safety and safe holding techniques).Restrictive practice documentation is noted on files for people where locked cupboards or gates are used to help keep them safe. 1. **My Authority/Te Rangatiratanga**

**2.1 I make choices about my life**As noted in the Executive Summary the people being supported at Hōhepa are transitioning through different life stages. The younger people are transitioning from school to working life and for this reason are exploring a number of options. The aim is for each person find employment and/or day activities that they choose. Likewise, older people who may be in the process of transitioning into retirement or who may be wanting to work less hours are able to explore what options are available to them during the day. Those people who already have set routines are supported in these roles. In all of these cases each person’s life choices are carefully supported.As well as larger goals the people at Hōhepa are supported to make as many daily choices as possible. This can include simple choices such as what to wear or eat for breakfast, or larger choices such as whether to move to another home. **2.2 I choose and realise personal goals**Hōhepa is adept in establishing goal plans through the school (IEPs) and through the pursuit of developmental goals (such as skills for independent living and personal growth). The IDP, in particular, links with anthroposophy, where the growth of all people is based on the development of mind, body and spirit (and the interconnection between the three). Traditionally, anthroposophy embraces various therapeutic methods such as eurythmy, music, speech, drama and art as methods of assisting with personal development. Therefore, the IDP tends on focus on what can be done for a person rather than on the aspirations suggested and driven by the person.Hōhepa is in the process of creating aspiration-based plans, called *Taku Kaupapa – My Plan.* These plans will be complemented by Key Person Monthly progress reports on goals. The Evaluation Team suggested methods of writing the Key Person Monthly reports that are focused on how and when goals are being pursued, what has been working well, whether there are roadblocks or issues in supporting a goal when they were attempted and where to next. Ideally, these reports will be then discussed at team meetings. Outcomes are evidenced by the successful completion of goals (achievable steps) associated with an aspiration, or the progress noted in the monthly reports. **2.3 I make decisions about my daily life and funding**All of the people living in this home have residential support provided through Disability Support Service funding. Needs assessments and service authorisations are up-to-date and evidenced in personal files.1. **My Connections / Te Ao Hurihuri**

**3.1 I associate with people and networks of my choosing**Many of the people at Hōhepa have friendship links within the community. For older individuals this may extend to people they have worked with or attended day services, and people they have lived with in the past. For the younger group this may include people they went to school with at Poraiti and housemates. The service maintains these friendship links and the many festivals devised by Hōhepa and the social gatherings allows people to connect with one another. Many people at Hōhepa also have links with people in the general community through work, groups (e.g Taekwondo, Starjam, Special Olympics), church and temple, marae etc.Family and whānau are also often closely associated with their relative at Hōhepa and they also foster links and friendships through the wider family.**3.2 I am part of the community**Hōhepa offers a range of living options ranging from cluster housing and campus based homes to group homes in the community, and supported living. It was noted in the Executive Summary that they type of accommodation is dependent on the people concerned and their own point of transition in life. Hōhepa has two shops in the wider Napier area (one in Napier city and one in Taradale) that are supplied from the farm, the weavers, candle makers, and woodworking studios. The weavers and candle makers are centrally located in Napier with the shop. Other people occupy mainstream jobs, are members of groups, clubs and places of worship, attend events in the community, go shopping, use parks and pools, visit libraries and generally do all of those things everyone else in the community does and often with just a support worker. Hōhepa provides as much one-to-one support as it can within its budget to allow safe and appropriate support, and to support individuals to explore their community and their goals.1. **My Wellbeing / Hauora**

**4.1 I am safe**The service maintains personal files in each home that aim to provide support workers with essential information about the person. Older file material is archived or sent to the person’s central file that is kept at the office. Some of the homes are better are archiving older material than others, however, essential data is readily available.Within each file are risk assessments that staff are required to indicate (through signature) that they have read and understood. These may include a variety of health and behavioural alerts depending on the person. Notable in many files are flight risks, road and water safety, food allergies and behaviour around food (such as pica, binge eating, choking hazards etc) and other allergies. In addition, behaviour support risks can include risks to the person, others and property.Where needed relevant behaviour support plans are provided. This includes reference to potential triggers and signs of escalation. The plans highlight methods to prevent escalation, understand what is being communicated, how to safely de-escalate while keeping people safe, and what to do after an event. Behaviour support plans have clinical oversight and are provided through either Explore or through the behaviour support team at Hōhepa.Incident reports are timely and provide indications of the type of incident and severity. Descriptions of what happened and management responses to the reports can be very brief and it is not always clear whether the outcome of significant incidents are fully discussed at team meetings. The report writers suggest more detail in the notes of incident reports and staff meeting minutes.Medications in all of the homes are securely stored and appropriate procedures are in place for handling and storing controlled drugs. Each staff member has initial and then annual assessments of medication competency. PRN (pro-re-nata, or as required) psychotropic medications are recorded appropriately and on-call managers or line managers must first approve their use. Use of PRN psychotropic medications are in general very low in the houses visited. Each person has three monthly reviews of medications. Over the counter medications are included on the prescription sheets and PRN usage of non-psychotropic medications are charted and followed.Medications are signed off by staff in charge of issuing the medication. Sample staff signatures are provided in the medication files for each person. The majority of experienced staff at Hōhepa have completed level 3 and 4 in the New Zealand Certificate in Health and Wellbeing or have equivalence. The service has inservice training events that include regular review of positive behaviour support through *Team Teach* and first aid. The staff also have access to a range of other training including Autism, Epilepsy & Midazolam, Dementia and aging, Makaton, the Hōhepa certificate, Enabling Good Lives, Understanding Pacifika Culture, Te Tiriti o Waitangi etc. One group of homes has staff members each take turns in presenting a specific policy on a rotating basis. There are annual reviews of abuse and neglect policies and procedures, infection control, emergency preparedness etc.The newer homes have inbuilt sprinkler systems that are checked monthly. Evacuation procedures are practiced wherever possible and reviews are controlled centrally with evacuation reports sent back to the office. Each home has emergency supplies, food and for community based homes stored water. The Poraiti new builds have solar panels and generators that can be used to maintain all of the Poraiti homes during an emergency. The campus also has two water storage tanks that are kept full for emergency use.**4.2 I have the best possible health and wellbeing** Health risks were noted on each person’s file. Each person has an annual health check and ongoing appointments based on need. Dental, podiatry, hearing, sight and specialists appointments were noted in files. One young person was a noted choking risk and had modified (cut small) food with supervision. However, he had not been assessed by a specialists such as Speech Language Therapists for choking risk. As a precautionary measure an assessment has been requested by the Evaluation Team.Wherever required across all of the homes people who had modified food and supervision requirements for eating were supported appropriately. Some people were on specials diets and these were strictly followed.The majority of people appeared in good health and had regular checks for weight. The staff were familiar with epilepsy protocols for seizures. 1. **My Contribution / Tāpaetanga**

**5.1 I contribute to my community and society**The reports introduce a number of people who either work in or are retired from various Hōhepa industries such as the farm, diary, woodworking shop, weavery workshop, candle making, estate maintenance etc. Others continued do or have held mainstream employment or been involved in Hōhepa paid projects with local Iwi or the Council. Those who do not have regular paid employment are supported in voluntary roles or in the various vocational options offered by Hōhepa. Some people are involved in recycling activities and all of the homes attempt to contribute to sustainable living. For example, food is composted, paper and plastics recycled etc. Sustainability is a key objective in Hōhepa Hawkes Bay and is mirrored in building projects aimed at reducing environmental impacts and complete dependence on public infrastures. Hōhepa is also focused on healthy lifestyles (such as diets) and developing organic products.**5.2 I am involved in service development**Whānau have opportunity to participate in surveys about the service and the service allows family to comment directly either to Hōhepa personnel or through the parent’s association (Hōhepa whānau and Family Association). Likewise, the people living at Hōhepa can participate in or inform the Community Leadership Group which is comprised of people who live at Hōhepa. There are two family representatives on the Board of Trustees.1. **My support / Taupua**

 **6.1 I am able to choose my support, who supports me and how I am supported**Depending on the home people are able to have a say in who supports them. The larger homes carry a large staff pool but there is provision for people to indicate if they do not want to be assigned a particular staff member. In the smaller homes there is a close relationship between the staff and the people in the home due to the smaller staff pool. In some of these homes the staff have worked either within the particular home and/or with the people they support for some time. In some cases, staff members move with a person when they move to a new home to provide continuity and familiarity.Hōhepa has worked to provide as much individualised support is possible, especially when people access the community or pursue personal goals. Often this one-to-one or small group provision is over and above the funding allocation for a person with funding coming from other sources within the organisation.There is overwhelming family/whānau satisfaction with the support workers, and in particular, the house managers.**6.2 I can express my views and will have them listened to**See also section 5.1 and 5.2.A complaints procedure is readily available and in a format that is easy to understand. Whānau and the supported people the Evaluation Teams interviewed understood how to make a complaint if they felt the need.**6.3 I monitor and evaluate the support provided**Surveys are sent to family members and advocates, the latest survey indicated 98% satisfaction (high and very high) with the service. As well as likert scale items (e.g. five point scales) the survey provides space for written comment.Family/whānau believed they were listened to by the service.The service fully cooperated with all of the Evaluation Teams during this review.**7. My Resources / Nga Tuhonohono****7.1 I am involved in my funding**Each person has an up-to-date needs assessment and service authorisation for residential funding. Also see Section 2.3**8. Organisational Health**Measured against the Social Sector Accreditation Standards.[[1]](#footnote-1) Te Kāhui Kāhu Social Services Accreditation was conduct in June 2023 and is valid for 24 months. The assessors closely reviewed the Shared care for children and young people (note this service is approved by Oranga Tamariki under the National Care Standards), employment and training services (community participation and very high needs individualised assistance), sector support and development (pay equity and disability care), and Supporting rangatahi from care/custody to independence. The review found Hōhepa were compliant on nine and partially compliant on one of their indicators. Partial compliance related to the timing of police vetting and staff working with Tamariki. The assessors concluded:*Hōhepa Services Limited vision of "every life fully lived" and mission of “supportive communities inspired by anthroposophy which celebrates diverse ways of being human” is a strength that is woven throughout everything they do for the people they support.***9. Value for Money****9.1 Supports are targeted to improve outcomes for disabled people**Hōhepa Hawkes Bay has engaged in an ambitious building programme as it systematically moves people from the old Clive campus (which is on a flood plain) and assists people to move into the local community (mainly at Taradale). Many of the people who previously resided at Clive are elderly and two new purpose-built properties have been supplied at Poraiti and several in the community at Taradale (for example, Ruby Houses 1-3). Most of these people at Poraiti require aged and nursing level care (for example Harris House). The young people in Taradale are part of a growing community of people who would have previously resided on one of the larger Hōhepa campus’s but who are now working toward more independence in community settings. For example, Felicity House (and Oak House down stairs) actively support people toward more independent living and there are goals for them to move either into community based residential homes or supported independent living options.**9.2 Supports are targeted to improve outcomes for Māori**The Hōhepa Board of Trustees has Māori representation in the form of a prominent person with significant mana. They are committed to a Te Ao Māori approach, with a focus on; * Manaakitanga (developing moral purpose and believing in self and others),
* Whenua (providing connection to the land and focusing on its care and moving toward sustainability),
* Whanaungatanga (working as a community), and
* Turangawaewae (connection with place, home and the world).

See also section 1.1**9.3 Supports are responsive to changing needs and intervening early**Most of the young people at Hōhepa have come through the Poraiti school and have lived on the Poraiti campus. School, work / day placements and the residential homes are centrally focused on individual needs and work collaboratively together to provide consistency in support and approach. There are clear handover periods both at the school and the work sites for the people at the homes. The staff teams appear to know the people they support very well and can both anticipate needs and explore new horizons (activities, opportunities etc). The service has access to behaviour support specialists and a psychologist within their own team and are well acquainted with seeking external support through organisations such as Explore.Also See Section 9.1 **9.4 Disabled people are supported to make decisions about changes to their support plan**See sections 2.3 and 7.1**10.1 General observations on how the organisation demonstrates commitment to improving equity and the outcomes achieved**The Hōhepa vision is *Every Life Fully Lived*’. The people in the homes (especially the elderly) have been supported by Hōhepa for a large part of their lives. All of the people encountered have explored various work and leisure roles, they have enjoyed friendship networks and positive relationships with others, both within Hōhepa and in the community. They are provided with opportunities to explore their interests and passions, their choices and their community. They have lived fulfilling lives and this journey continues.These people are not clients or customers, they are not units of currency, they do not live in facilities, they are people with mana living within Hōhepa and accessing the wider community. Where they live is their home.**11.1 General observations on how the organisation delivers supports according to the vision and principles of Enabling Good Lives**The vision of Hōhepa, “Every Life Well Lived” embodies EGL principles. The aims are the same. The people in the home are actively encouraged to make their own decisions, have a say in their lives and engage with the local community and the community at Hōhepa on their own terms. Family/whānau are actively involved and feel included.The staff at Hōhepa are instructed in EGL principles and link these with Te Ao Māori and the anthroposophical approach. |
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1. *Note if another auditor/accreditor has recently completed an audit against these organisational health standards then you do not need to repeat here. Seek a copy of their findings for your report.* [↑](#footnote-ref-1)