



**Hohepa**

Hohepa and Anthroposophy

# The Hohepa Idea

We were founded on a different idea, an idea big enough to challenge the 'status quo' in the 1950's when the prevailing thinking was that people with disabilities needed to be cared for in institutions, within a medicalised framework.

Our founders were inspired by the work of Dr Rudolf Steiner, whose proven innovative work was developed in Europe for people with disability.

## A Brief History of Hohepa

Hohepa beginnings were inspired by the experiences of Marjorie Allan. Marjorie was a school teacher who, following the birth of her sister's son who had Down syndrome, became passionate about furthering her own education in order to support her nephew. This led her to Europe where she studied Eurythmy (therapy) at homes for children with special needs based upon the teachings of Dr Rudolf Steiner.

On her return to New Zealand, she established a partnership with local farmer/benefactor Lewis Harris in 1956. The Harris family embraced Marjorie Allan's concept with enthusiasm, granting financial support and the gifting of land. As a result of this partnership a residential school at Poraiti was established and opened in 1957. In 1960 a farm was established at Clive for adults.

Eight years later in 1965, Hohepa Canterbury opened, followed by Hohepa Auckland in 1996, and in 2015 Hohepa Kāpiti was established. The Hohepa Trust Board has also established community services in Hawke's Bay, Christchurch, Auckland and Kapiti.



**Sustainability Whakamana Equality**

Supportive communities, inspired by anthroposophy,  
that celebrate diverse ways of being human.





## Our Special Character

Anthroposophy is at the core of what we do, and it is our unique point of difference in the disability sector. It encompasses the planet, the people and the spiritual essence of all things.

Anthroposophy offers a pathway of understanding for those who are interested in developing an appreciation of humanity, life and the world from both a material and spiritual perspective. This means that we endeavour to nurture and respect the essence of the human being as it emerges and matures in every child and adult.

Hohepa's understanding and practise of anthroposophy aligns with the Maori concepts of:

**Manaakitanga:** having a moral purpose and believing in self and others

**Whenua:** the connection to the land and the responsibility towards the environment

**Whanaungatanga:** the importance of relationships through shared experiences and working together, imparting a sense of belonging, and expressed in our desire to work as a community to make a difference

**Turangawaewae:** the places where we feel especially empowered and connected, our place in the world, our home, our foundation.

*Our highest endeavour must be to develop free human beings who are able of themselves to impart purpose and direction to their lives.*

Rudolf Steiner

# Who was Rudolf Steiner?

Rudolf Steiner (1861 – 1925) was an Austrian philosopher, social reformer, and esotericist. He grew up at a time when technological and industrial developments were spreading into rural Europe. While technological developments made a strong impression on the young boy, at the same time he became very sensitive and interested in spirituality. In 1891 he received a doctorate of philosophy.

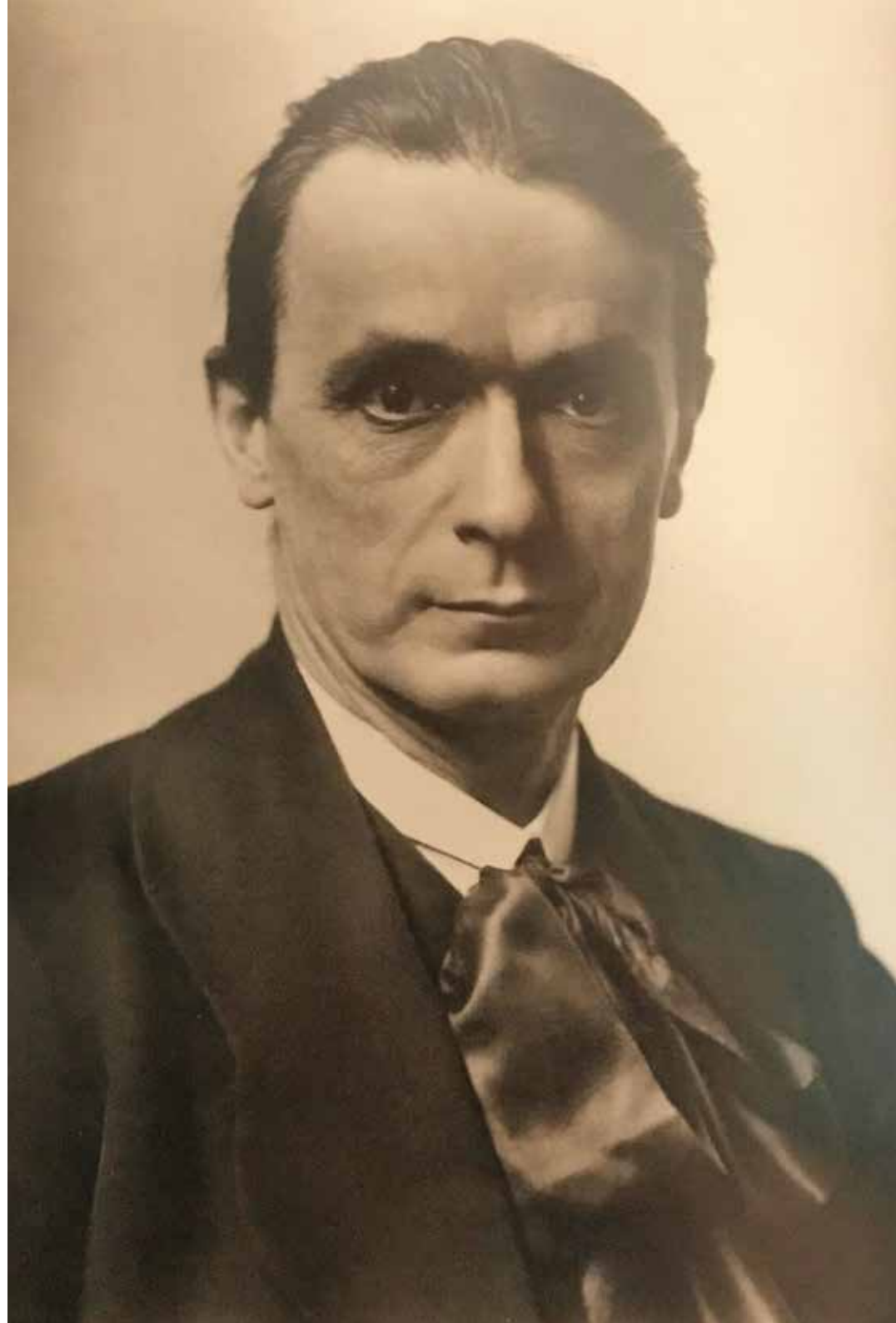
Steiner gained initial recognition as a literary critic and cultural philosopher. At the beginning of the 20th century, he founded a spiritual movement, Anthroposophy (Greek for "Wisdom of Man": Anthropos = Man, Sophia = wisdom), as an esoteric philosophy growing out of idealist philosophy and with links to Theosophy.

Anthroposophy contains profound insights regarding the nature of the human being and world evolution, which have inspired many fields of practical endeavour in education, medicine, agriculture, social science, natural science and the arts.

Steiner advocated a form of ethical individualism, to which he later brought a more explicitly spiritual component. He based his ideas on Johann Wolfgang von Goethe's world view, in which "Thinking ... is no more and no less an organ of perception than the eye or ear. Just as the eye perceives colours and the ear sounds, so thinking perceives ideas."

A consistent thread that runs from his earliest philosophical phase through his later spiritual development is the goal of demonstrating that there are no essential limits to human knowledge.

Rudolf Steiner's life work is contained in over 6000 lectures given to diverse audiences on a wide range of subjects. Most of these lectures have been recorded and comprise, together with his written works, over 300 volumes available today. Alongside his extensive lecturing work, Dr. Steiner was involved in educational, artistic and social initiatives of his time, many of which have continued to grow and inspire further initiatives, such as Curative Education and Social Therapy.



# What is Anthroposophy?

Etymologically, the word Anthroposophy means "the wisdom of the human-being".

It can be translated as "the consciousness of our humanity".

It offers a path of understanding for those wishing to develop an appreciation of the world and of life, from a material as well as spiritual perspective.

At Hohepa, it translates into an endeavour to nurture and respect the essence of each human, while they emerge and mature, whilst also acknowledging the all-encompassing presence of the spiritual world.



# What is Curative Education and Social Therapy?

Hohepa is part of an international movement for Curative Education (children) and Social Therapy (adults) which had its beginnings in 1924.

Dr Steiner worked with a severely disabled boy and became deeply interested in the question of how to teach him. He eventually gave a course of lectures illustrated with case studies of children with disabilities, to a group of young people. They saw in Anthroposophy a real opportunity to rethink the prevailing approaches in the disability sector at that time.

These lectures form the basis of Curative Education and Social Therapy practise in over 800 organisations worldwide. These terms are intended to refer to the entire field of professional endeavours that fall under the scope of social and pedagogical supports for individuals in vulnerable life situations.

Because of the multidisciplinary nature of this field and the increasingly diverse regional, national, and global contexts in which this work continues to evolve, no universally accepted terminology is available. We use the term 'Curative Education and Social Therapy' as it is commonly understood among anthroposophical practitioners in the field. This is not intended to suggest a terminological preference but should be read as a 'placeholder' for whatever terms are most appropriate within a given context of practice.

Curative Education and Social Therapy professionals aim to be more than service-providers. Their work consists in creatively shaping education, development and relationships. They advise and support persons in unique life situations, they explore a wide spectrum of creative possibilities, inclusive of all situations. Practitioners of anthroposophy need to have profound and comprehensive knowledge of the needs of each individual so that they can better work with their life circumstances at a physical, psychological and spiritual level.

## Curative Education

Curative Education is an interdisciplinary developmental approach to the education and support of children and adolescents in need of special support. It includes education based on the Waldorf school curriculum, which has a strong emphasis on: life and social skills, and capacity building; and holistic medical and nursing practises based on an anthroposophical knowledge and understanding of the human being.

### Curative Education includes:

- Allowing every child the dignity of age-appropriate education.
- Working with the image of the threefold human being (body, soul and spirit) to deepen our perception and understanding of each child's unique constitution and being.
- Looking at the circumstances of every child's life in their totality to develop a deep understanding and a creative, appropriate educational approach.
- Working with a wide range of specialists (paediatricians, psychiatrists, psychologists, GPs, behaviour specialists...) to create a therapeutic insight that can lead to specialised interventions targeting specific developmental aspects.
- Embracing recognised therapies.
- Recognising the importance of the participation, involvement, and influence of families/whanau in the children's lives, and engaging with them.

# Social Therapy

It aims to afford every person dignity and respect through meaningful work, social inclusion, and a sense of belonging, whilst understanding the uniqueness of each individual and their biography. It acknowledges the importance of relationships, networks, and togetherness.

## Social Therapy includes:

- Open communication.
- Developing social capacity through meaningful work and living skills, leisure, role acquisition, and a sense of responsibility.
- Encouraging participation and contribution to everyday life.
- Supporting community building.
- Acknowledging and growing inner and outer life through a rich cultural and spiritual life.
- Involving natural support networks.
- Embracing and including individual diversity, all ethnicities, cultures, religions and genders.
- Creating an inviting environment and promoting physical well-being.
- Understanding the power of rhythms: daily, seasonal, annual, to support all-round well-being.
- Proposing therapies to enhance well-being and personal development.
- Biography work.
- Transition support from school to post school.



# Understanding the Essence of Hohepa

Our work is informed by the anthroposophical understanding of human development in body, soul, and spirit, and by the principles of Curative Education and Social Therapy.

The spirit of a human being is eternal. It develops and expresses itself through activity and experiences in the world. It commands respect, awe and reverence. It manifests in the capacity for movement and action, for emotions and inner images, and for thinking and reflecting.

To uphold, nurture and strengthen the human being in its totality:

- We acknowledge the activity of spirit in all that we do.
- We acknowledge that human development is not limited to the time between birth and death.
- We encourage each individual to determine the path of their own life.
- We honour the emerging individuality in its uniqueness.
- We believe in the ability of people to develop themselves to their full potential, by understanding that capacities and interests manifest throughout a person's life.
- We encourage curiosity, an enquiring attitude, and every opportunity for individuals to make choices. These provide the chance to reflect and gain an understanding of both self and the world.
- We respect and value everyone's family and community of origin.
- We foster experiences which bring joy, wonder, reverence, awe and uphold a rich cultural life.
- We recognise the benefit of structure and rhythm in life.
- We create beautiful and safe surroundings.
- We promote holistic lifestyle, including nutrition, medical & nursing practices.
- We uphold environmental sustainability.

# Guidelines

People are the core of Hohepa.

Anthroposophy considers each person as the unique expression of an individuality in body, soul and spirit, within a wider context of spiritual belonging: a microcosm within a macrocosm.

It imparts purpose and direction to how people interact and collaborate, through self-reflection and self-development, applied through reflective practices.

Reflective practices help to develop inner images. They clarify and sustain motivations and directions and enhance effectiveness.

Organisationally, Anthroposophy is put into living experience with inclusive, human-centric, collegial processes at all levels, as well as socially and ecologically responsible practices. These empower every person to feel connected, included, responsible, and capable of decision-making and leadership.

Success is not measured by profit, but by personal and social development, well-being and health, and integrative support.



# What is expected in our roles at Hohepa?

Knowledge   Attitudes   Capacities

The practice of Curative Education and Social Therapy is based on a creative-artistic mode of action. In this mode, the choice of approaches, as well as the goal and direction of the activity, transpire from each individual encounter. For this reason, the artistic element plays a particularly prominent part in the cultivation of personal capacities. The professionals working at Hohepa are able to develop goals for a specific course of action .

Curative educational and social therapeutic action often requires intervention in the life of another person. This raises ethical questions and problems, which must be addressed and discussed. Staff are encouraged to consider the question of self-development. Self- reflection, self-knowledge and self-education, in addition to knowledge, social skills and practical capacities and positive attitude provide a foundation for social and pedagogical work that is anchored deeply within the individual person.

Rudolf Steiner's "Motto of the Social Ethic" is often spoken as a prelude to meetings and encapsulates well the aspiration towards the kind of community which can be an inspiring and stimulating environment for all.

*The healing social life is found only when in the mirror of the human soul, the whole community forms itself, and when in the community lives the strength of the individual soul.*



# The basis of Hohepa's support planning

Understanding the human as a being of Body, Soul and Spirit is the foundation of our practice.

## Physical Body

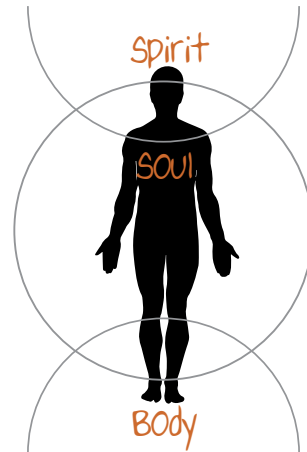
The physical body is the earthly home for the individual. It enables us to stand strong on the earth. Its well-being depends on its own state of health, and on the kind of environment in which it finds itself. Its wellness is affected by the quality of food, exercise, hygiene and care, but also the quality of its physical environment. A healthy environment is:

- Beautiful (aesthetically pleasing, reflecting seasonal change, harmonious)
- Good (cared for, clean, wholesome)
- True (quality natural materials and design, spacious, ethical)

We build and enhance physical wellbeing by:

- Providing the body with all it needs to be fit and healthy
- Creating physical environments which nourish the sense of wellbeing.

When our well-being is thus supported and sustained, we can develop a healthy sense of belonging, and a strong sense of trust.



The 3 Fold Human Being

Developing through life



*To harness the incredible human potential, to celebrate LIFE, education, the worth of work and community, making a statement for the dignity of BEING HUMAN.*



## Soul

A healthy soul is one that has rich and full experiences. We take in the world through our senses, thus creating our own inner experience and response. Like the physical body the soul too needs nourishment, attained through nourishment of our senses. This happens through human contact and communication, through art, colour, and music.

We can build wellbeing in the soul by:

- Enlivening, training and using our senses
- Developing skills and capacities, creating an environment that enables us to build and maintain relationships.

## Spirit

Beyond the physical aspect of our lives, and beyond our senses and feelings, lives the realm of the spirit; in which blooms our sense of self, our freedom, autonomy, resilience and individuality.

It is where our hopes, wishes, aims and goals live – our inner hopes of what we might be and might become, and what the world might become. It is through the realm of the spirit that we recognise and respect one another as unique individuals.

Spirit wellbeing arises when life carries a sense of meaning and purpose; when you have self-acceptance, and when everyone is accepted as unique individuals. It comes through careful thinking which allows us to make sense of and give meaning to our place in the world, and the possibilities of life ahead.

We can build this wellbeing by:

- Finding connection to the sacred in our day-to-day experiences
- Expressing our hopes and wishes so we can recognise our own meaning and belonging in life
- Meeting life with the expectation of abundance and by being positive
- Cultivating being quiet and reflective, that the world might speak to us.



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