

Our Wellbeing Framework

Tō Tātou Anga Whaiora



Tautoko Tāne
Male Survivors Aotearoa

The five interconnected pillars of our wellbeing framework are derived from three well known models – the WHO 'quality of life' framework, Seligman's 'wellbeing' construct and the Myers/Sweeney model of 'wellness'.

Our framework also aligns with two well-known Māori models of health – 'Te Whare Tapa Whā' and 'Te Wheke', both of which affirm our holistic focus

on the spiritual, social, mental/emotional, occupational, and situational (physical) aspects of wellbeing.

And our approach to enhancing our wellbeing is also consistent with the focus of the NZ Mental Health Foundation's 'five ways to wellbeing' – connect, give, take notice, keep learning and be active...me whakawhanaunga, tukua, me aro tonu, me ako tonu, me kori tonu.



Spiritual

Purpose, Meaning

Discovering our purpose in life (why we exist) is the cornerstone of this wellbeing framework. Answering the question – ‘what is it that gives, or can give, meaning to our life?’ – provides the foundation for building a resilient sense of wellbeing.

Understanding, valuing, and owning ‘who’ we are; knowing where we stand and what we stand for; valuing and embracing our core values and beliefs; – these are the things that secure the inner strength that we need to underpin our overall wellbeing.

Whether your purpose in life derives from personal philosophies or values; your cultural, religious and/or spiritual beliefs; is rooted in your ancestry and/or heritage; or is centred on your potential for service and contribution (giving) to others; having a strong sense of purpose is essential for your long-term wellbeing.

“Wellbeing is when people are able to lead fulfilling lives with purpose, balance and meaning to them.”

– NZ GOVERNMENT
(WELLBEING BUDGET 2019)

Wairua

Mauri, Mana ake, Hā a koro mā, a kui mā

Ko te tūhura i ō tātou tino whāinga (te take e ora ai tātou) te pou tokomanawa mō tēnei anga whaiora. Ka whakautu i te pātai – ‘he aha ngā mea e whai tikanga ai ō tātou oranga?’ – hei tumu mō te hanga i te whaiora tūturu.

Ko te mārama, te whakamana, me te whai pānga ki a ‘tātou tonu’; ko te mōhio kei whea ō tātou tūnga, ngā kaupapa e tautoko ana, e whakamana ana, e tauawhiawhi ana ki ō tātou ake uara, whakapono hoki; – ko ēnei ngā mea e whakaū ai te kaha ō roto, hei pūtake mō ō tātou ake whaiora.

Āhakoā tō whāinga i tēnei ao, kua hua mai pea i ō uara, i ō whakaaro rānei; i ō tikanga, whakapono, wairuatanga rānei; kua tipu rānei i ngā tukunga iho, i tō whakapapa rānei; ka takea mai rānei i tō ngākau manaaki, tō mākohakoha (koha atu) ki tētahi atu; ko te kaha o tōu ake whāinga i tēnei ao tētahi o ngā tūāpapa o te whaiora tūturu mōu.

“Ka hua mai te whaiora, ina ka āhei te tangata kia whai i ngā mea nunui i ō rātou rā i te ao nei, kia tūtika, kia whai kiko te noho.”

Social

People & Community

We are all social beings by nature – connectedness and community are necessary if not vital to our wellbeing. The very existence of positive social (meaningful) relationships can be a source of strength and healing for people dealing with trauma.

Meaningful relationships are trust-based and grounded by a shared intention for the future. They cannot be one-sided or selfish; at best they are selfless and co-created by each party giving and receiving value – gifts that represent and reflect genuine care and concern for one another.

Knowing that you are valued and respected by the people and communities you choose to belong to or interact with – your partners, friends, family/ whānau, colleagues, and significant others – enhances and assures your wellbeing by strengthening your sense of self-confidence and self-worth.

“Well-being is the combination of feeling good and functioning well; the experience of positive emotions such as happiness and contentment as well as the development of one’s potential, having some control over one’s life, having a sense of purpose, and experiencing positive relationships.”

– K RUGGERI

Whānau

Whanaungatanga

He iwi pāpori tātou katoa – ko te hono me te hapori ētahi tino take, ko ngā take waiwai pea o te whaiora. Mā ngā hononga taupuhipuhi (hononga whaihua) e tuku pea i te kaha me te rongoā mō te hunga kua pāngia e te ngaukino.

Ka tipu mai ngā hononga whaihua i te pono me te kotahitanga o ngā wawata mō apōpō. E kore e whaihua mēnā he tītaha, he kaiapo rānei; ko te tikanga, mā te ngākau pono, me te hanga tahi, mā tēnā, mā tēnā, āna koha me āna whiwhinga – ngā koha e whakatinana, e whakaata hoki i te aroha, te pono me te whakaaro atawhai mō tēnā, mō tēnā.

Mā tō rongo i te whakamana me te whakaute hoki a ngā tangata me ngā hapori kua uru ai koe, kua pāhekoheko ai rānei koe - ki ō hoa rangatira, ō hoa, tō whānau, ō hoa mahi, me te hunga tata ki a koe - ka whakapiki, ka whakaū hoki i tō whaiora mā te whakakaha hoki i tō māia whaiaro me tō kiritau.

“Ko te whaiora te noho tahi o te whakarekareka me te whai kiko o ngā mahi; te wheako o ngā kare ā-roto pai, pērā ki te koa me te wanea, tae atu ki te whakapiki i ngā pūmanawa, he āhei ki te whakahaere i tō ake orange, te whai kiko o te noho; me ngā honohononga whai tikanga hoki.”

Mental/Emotional

Potential, Learning

If we believe in our potential to be well, to be happy with who we are or who we can be, and we can focus on our strengths rather than dwell on our deficiencies, we will discover our real capacity to be well.

If we can learn to think clearly about our life and always envisage a positive future, we will view life's many roadblocks as opportunities for learning that can inform our wellbeing journey.

To always be the best we can be, to be our authentic selves, in the face of challenging situations, will require us to manage our emotions so that we can express our thoughts and feelings in a positive manner.

And sustaining our wellbeing is linked to our ability to see “the change we need to be in our lives”, to be self-aware – noticing the world around us, how we present and respond to others and uncovering our opportunities for growth.

“Wellbeing means we have the tools, support and environments we need to be who we are and to build and sustain lives worth living.”

– NZ MENTAL HEALTH FOUNDATION

Hinengaro

Whatumanawa, Mauri

Ki te whakapono tātou ki ō tātou puna whaiora, kia tau hoki ki ō tātou tuakiri, ki ō tātou pitomata rānei, ka taea tonu te arotahi ki ō tātou kaha, kua ko ngā ngoikoretanga, ka mārama hoki ki ō tātou āhei ki te noho ora tonu.

Ki te whai mārama ō tātou whakaaro ki tō tātou ao, ki te titiro whakamua hoki ki ngā painga o āpōpō, e kite ai tātou he akoranga kei ngā aukatinga huhua hei whakamōhio i ō tātou hīkoi whakamua ki te whaiora.

Kia eke ki ngā tino taumata e taea ana e tātou te tangata, ahakoa ngā pātari, me whakahaere ō tātou kare ā-roto, kia whakaputa ai ngā whakaaro me ngā kare ā-roto i runga i te tika me te ngākauapai.

E hono ana te oranga pūmau ki tō tātou mārama ki “ō tātou whakatinana i ngā panoni e tika ana mō tātou”, kia mārama hoki ki ō tātou tuakiri – te aro ki te ao e noho nei tātou, ki ō tātou āhua me ā tātou urupare ki tangata kē, me te hura i ngā ara tupu mō tātou.

“Ina te whaiora, kei a tātou ngā rautaki, te tautoko me te taiao e tika ana kia puāwai ō tātou ake tuakiri, kia waihanga me te whai tonu i te oranga whai take mō tātou anō.”

Occupational

Participation and Contribution

Having a positive sense of self-worth is an essential pillar of our wellbeing that is partly reflective of how we participate in our community – what we do and how our contribution speaks to who we are and what we value. And knowing that our participation is valued by others, especially those we care about, is also important to feeling positive about who we are.

The value we attribute to the work that we do will likely be related to our purpose - how what we do adds meaning to our life, and the way that our work presents gifts for others – how we add meaning to the relationships that sustain us.

Seeing the value for others in what we do every day – whether it is recognised or not, and always accepting and being grateful for the life we have – will help us appreciate our own value and grow our sense of self-worth.

“Well-being is more than just happiness...it means developing as a person, being fulfilled, and making a contribution to the community.”

– SHAH AND MARKS

Mahi

Whai wāhi, takoha

Ko te kiritau kaha tētahi o ngā tino pou o te whaiora, he hua pea tēnei o ā tātou uru ki te hapori – arā, mā ā tātou mahi, me ā tātou takoha atu e whakaatu rawa, ko wai tātou, ā, he aha ngā mea e kaingākauria ana e tātou hoki. Ā, ko te mōhio he pai tō tātou whai wāhi ki tangata kē, ki te hunga e arohaina e tātou hoki, ko tērā tētahi ara pai hei whakapiki i ō tātou kiritau.

E tinga ana ka hāngai ō tātou uara mō ā tātou mahi ki ō tātou whāinga - ka pēhea ā tātou mahi e whakapiki i te whitake o ō tātou oranga ki ō tātou ao e noho ai tātou, ki ngā takoha o ā tātou mahi ki tangata kē hoki – arā, ko te whakapiki i te whai tikanga o ō tātou hononga kia tuku oranga.

Mā te kite i te pai o ā tātou mahi i ia rā mō ngā tāngata kē – ahakoa ka tūtuhua, kāore rānei, me te whakaae, te whakawhetai hoki mō te oranga kua riro – mā ēnei mea tātou e āwhina kia kite i ō tātou ake whaipanga, ā, ki te whakatupu hoki i ā tātou kiritau.

“Ehara te whaiora i te harikoa noa iho...tōna tikanga kia riro ai te whaiora, me whanake tonu te tangata, kia hua mai ōna wawata, me āna koha ki te hapori.”

Situational

Health, Wealth

There is little doubt that enjoying good physical and mental health and feeling positive about our life, having adequate economic and social living conditions and a nurturing relationship with our natural environment will help us to feel well.

However, for most of us our situational wellbeing is a work in progress, something we need to work on as part of our life journey, and being accepting of any limiting physical, health and/or socio-economic conditions that we may not be able to change.

Improving and sustaining our wellbeing is simply about always trying to be the best that we can be – working on all five of the elements of this framework... and in challenging times considering the words of a man who suffered much in his life – “He who has a why to live for can bear almost any how” – Friedrich Nietzsche.

“Wellbeing is when individuals have the psychological, social and physical resources they need to meet a particular psychological, social and/or physical challenge.”

– DODGE, DALY, HUYTON, SANDERS

Tinana

Hauora, taonga

E kore e hapa, mā te oranga o te tinana me te hinengaro, mā te ngākaupai ki te ao e noho nei tātou, mā te whiwhinga pūtea e tika ana, me te ahurea e whaihua ana, mā te hononga taute ki te taiao hoki tātou e āwhina ki te rongo i te whaiora.

Heoi anō, mō te nuinga o tātou, kei te piki tonu ngā āhuetanga o te whaiora taha-tinana, me ngana tonu tātou ki runga i te ara oranga, ā, me māhaki ki ngā herenga ā-tinana, ā-hauora me ngā āhuetanga ōhanga-hapori tērā pea kāore e taea te panoni.

Ko te whakapiki me te whakatūturu i te whaiora, ko te whakapau kaha noa kia piki ki te taumata ka taea e tātou – kia mahi i ngā wāhanga e rima o tēnei anga... ā, i ngā wā uaua kia whakaaroaro ki ēnei kupu nā tētahi tangata i pākia ki ngā ngaukino nui i tōna wā – “Ka taea e te tangata he take tōna mō te ora, te kawē i ngā taumahatanga ahakoa te aha” – Friedrich Nietzsche.

“Ka ū te whaiora ina riro ai i te tangata ngā rawa hinengaro, rawa ahurea, rawa tinana hoki kia rite ia mō tētahi wero ā-hinengaro, ā-ahurea, ā-tinana rānei.”

“Wellbeing is not a beach you go and lie on. It’s a sort of dynamic dance and there’s movement in that all the time and it’s the functionality of that movement which actually is true levels of wellbeing.”

– NIC MARKS

“Ehara te oranga i te tuaone hei wāhi pāinaina noa māu. He momo kanikani hihiri kē, ka kori tonu atu, ā, ko ngā āheinga ia o taua korikori ngā tino taumata o te whaiora.”

– NĀ NIC MARKS

