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## He kōrero Oranga dimensions

**Waiora, Whānau, Ngākau, Wairua, Hinengaro, Tinana**

Six core dimensions support a holistic understanding of oranga and provide signposts for practicing in ways that are relational, inclusive and restorative.

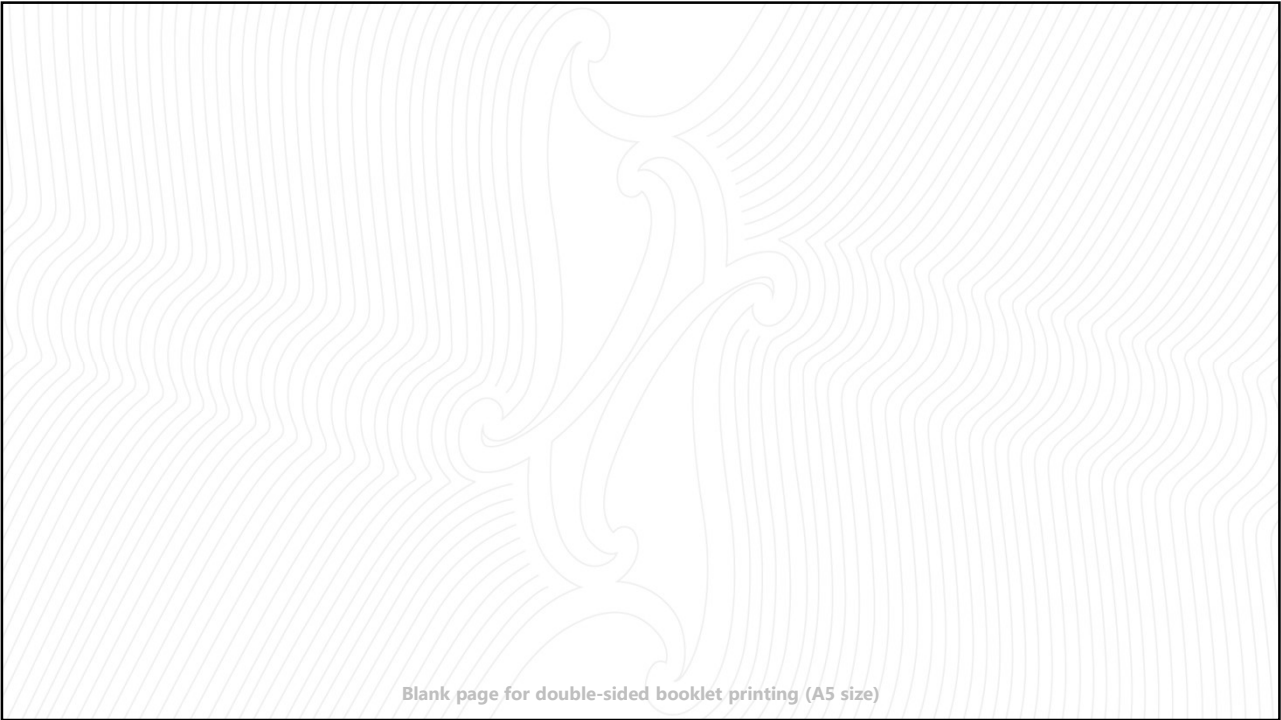
Oranga is not static. It ebbs and flows with life's rhythm and changes of circumstance, creating vulnerability and protection, and building resilience and potential. Different manifestations of harm such as violence, substance misuse, offending can be symptomatic, or an outcome, of ebbing oranga across one dimension or many.

These practice prompts:

- are inclusive of tamariki, children, rangatahi, whānau, families. This also includes caregiving whānau and victims of child or youth offending
- highlight the importance of each dimension of oranga
- demonstrate ways in which the ebbs and flows of life are manifest through each dimension of oranga
- prompt us to think critically about the aspects of each dimension of oranga and the interconnections

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# WAIORA

## Environmental wellbeing

This dimension helps us understand how the socio-economic context impacts whānau and family lives in positive and negative ways. It means understanding how the societal, natural and physical environments affect autonomy, participation and collective oranga of tamariki, mokopuna Māori, rangatahi, and whānau and families. This means we are advocates for the rights of tamariki, mokopuna Māori, rangatahi, and whānau and families, supporting them to maximise opportunities and identify barriers that prevent full inclusion.

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## WAIORA

### Environmental wellbeing

Understanding the socioeconomic, natural and physical environments in which whānau and families live and the impacts on oranga

#### Why the dimension of waiora is important

The aspirations and hopes of whānau and families need to be understood and included in our planning together. Pressures in daily life impact people differently. Some of the environmental factors that impact oranga might include poverty, stress, housing, isolation or dislocation from whānau and family and hapū structures of support. Understanding this enables us to see the wider frame of whānau life and how this contributes to harm or safety of tamariki. Supports are available - including income, housing, health, and disability - and these can help bring balance to waiora.

#### When waiora is flowing

We may see connection, participation and support within the different environments that tamariki, whānau, families or caregiving whānau are a part of. These may include communities, schools, churches, neighbourhoods, whānau and support services. We may see whānau expressing their rangatiratanga (self-determination) and are able to navigate these environments so that their needs are met.

#### When waiora is ebbing

We may see whānau that are isolated from wider whānau and their community. We may sense the feelings of hopelessness, resignation or defeat from whānau. Stress related to poverty, housing pressures, food insecurity, racism and lack of supports can be contributors to harm experiences by tamariki, whānau and families. Whānau may need to make difficult choices about how they spend their money on basic needs. Harmful coping mechanisms may arise from this, such as drug and alcohol misuse and violence.

#### Think about

- What (from this dimension) is contributing to the harm, or youth offending that is occurring, and how is it contributing
- The wider context that is contributing to the harmful experience (like the pressures of poverty, historic trauma or offending behaviour)
- The everyday impacts of discrimination and marginalisation
- Building and connecting whānau links as a whakapapa right for tamariki (section 7AA)
- Building and maintaining positive working relationships with local mana whenua
- The contexts and meanings of belonging and identity (for example, to gang culture, to care experienced and disability communities)
- Shame and whakamā needing our understanding and care
- The ongoing impact of institutional racism and words and acts of oppression and suppression, including our own
- The impact of inequality in the physical environment e.g. access to police, types of shops (pokies, vape shops, bottle stores)
- The home environment and how this meets tamariki needs. This might include suitability checks for caregiving whānau as well
- My own values and judgements about who people are, their abilities, and how they live

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## WHĀNAU

### Family wellbeing

Supporting the development of healthy whanaungatanga networks

#### Why the dimension of whānau is important

Whānau and family are the most important people in the lives of tamariki - including the extended family system that embraces all whakapapa and whanaungatanga ties. Tamariki are seen in the context of their whakapapa. Although harm can occur within whānau and family, so too can healing and restoration. Solutions are found and should be strengthened within whānau and family, whakapapa and whanaungatanga networks.

#### When whānau is flowing

We may see that whānau and family are reflecting their healthy and meaningful relationships in their everyday lives and are connected to whakapapa. Tamariki feel loved, safe and cared for, and have a sense of belonging even in hard times. We may see whānau and family meeting the needs of their tamariki and purposefully carry out their whakapapa obligations.

#### When whānau is ebbing

We may see whānau and family struggling with daily life and find it challenging to see beyond the difficulties they are experiencing. They may have lost hope and need support to see and do things differently. Harm may feature in relationships between its members, including towards tamariki. Tamariki may be expressing distress and trauma in ways that are impacting negatively on whānau oranga.

#### Think about

- How whānau are describing what 'whānau' means to them and who the significant people are in their lives
- Who the whanaungatanga networks are, their roles, and the responsibilities they hold
- Ways whānau, families, and caregiving whānau display and express love and discipline, care and belonging
- How tamariki, whānau and families describe what is occurring that is impacting on whānau oranga
- What is being, not being, or can't be, said
- Who tamariki consider are safe people in their lives
- Who are the people whānau, families, and caregiving whānau turn to when things are not going well
- How whānau and families come together - such as celebrations or tangihanga
- How whānau and families support the needs of individual members e.g. disability, neurodiversity, or addiction
- How whānau, families, and caregiving whānau have navigated adversity in the past
- How harm can impact on whānau connections and relationships
- How we understand loss of family members, family moving away, or changes in relationship status (new partners etc) harm can impact on whānau connections and relationships
- Whether whānau, families and caregiving whānau have realistic expectations of tamariki

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# WHĀNAU

## Family wellbeing

This dimension helps us support the development and maintenance of healthy whanaungatanga networks. Tamariki, mokopuna Māori, rangatahi, and whānau and families are supported in building or strengthening their relationships, feel loved, feel a sense of belonging and identity and are connected to their whakapapa. It also highlights the importance of collective (whānau and family) wellbeing to strengthen whānau and family resilience

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# NGĀKAU

## Emotional wellbeing

This dimension helps us support tamariki, mokopuna Māori, rangatahi and whānau and families so they feel safe, valued, listened to and respected, enabling trusting and meaningful relationships

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## NGĀKAU

### Emotional wellbeing for all

Tamariki, mokopuna Māori, rangatahi and whānau or families feel safe, valued, listened to and respected

#### Why the dimension of ngākau is important

Ngākau is more than how someone feels. It links to behaviours and actions people employ to protect their ngākau. Coping strategies can include positive and negative, and helpful and unhelpful thoughts, behaviours and actions, and can become harmful eg alcohol and drug use for relaxation purposes tips into addiction and may impact household finances.

Ngākau emphasises the importance of being listened to and acknowledged for who we are. What we bring and how we feel is a cornerstone of building trusting, meaningful and respectful relationships.

Healing and restoration can only occur when ngākau is grounded, centred and recognised. This takes time.

#### When ngākau is flowing

We may see tamariki, whānau and families supporting and caring for one another and able to have difficult and challenging conversations. Whānau may be able to acknowledge and access their own strengths and resilience to solve problems and deal with adversity and reach out to others for support when needed.

#### When ngākau is ebbing

We might see extremes of behaviour, where whānau shut us out to protect themselves, present with anger and aggression, or are inconsolable in their emotion in order to keep themselves safe. Some whānau don't feel safe to talk to us about what is going on and may agree with plans to keep us away. An absence of trust leaves little space for restoration, healing or positive change. We may see that relationships with others and the environment are challenging, risky and unsafe. Strategies to cope with this lean toward the negative, creating harm and mamae (hurt).

#### Think about

- How we will challenge and support change while upholding mana
- Taking the time to settle ngākau to create space for working "with"
- What roles, functions and structures in the whānau or family affects ngākau
- What Te Taiao factors influence engaging with ngākau
- Whether tamariki, whānau, and families can see or understand what feelings trigger their offending or harmful behaviour
- How different cultures express their ngākau
- What a good day looks like to tamariki, whānau, families, and caregiving whānau, and what a bad day looks like
- The ongoing capacity of whānau, families, and caregiving whānau to continue to be emotionally available to tamariki
- How I understand the emotions, feelings, and narrative I am hearing/seeing.
- How I can build and deepen my understanding of what sits underneath any negative behaviours and actions that whānau might be presenting
- How our involvement is impacting tamaiti or whānau ngākau

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## WAIRUA

### Cultural wellbeing

Supporting the values and beliefs that sustain and restore whānau and families

#### Why the dimension of wairua is important

Our understanding of the world, and our place in it, is influenced by our values and beliefs and this sets our internal expectation of purpose, worth, identity, and belonging in relation to self and others. When harm has occurred, this impacts our wairua, and space needs to be created for restoration.

#### When wairua is flowing

We may see an environment where there is a natural flow and connection to significant people, places, and environments. There would be values, beliefs, and tikanga practices occurring in the home that show us how they live life. We may feel a positive energy within the home that sees language and behaviours that promotes a sense of optimism.

#### When wairua is ebbing

We may sense some disconnection within the whānau when we see them. There might be a dissonance or tension between the values and beliefs of tamariki, and whānau or family and their lived experiences, which disrupts their wairua. Behaviours associated with this might include drug and alcohol use, violence, isolation and withdrawal. Healthy activities that they would normally do have dropped away.

#### Think about

- The perspectives of tamariki, whānau, and families about the harm or offending – how these perspectives are being expressed and described by them, and how they view and understand each other's experiences
- The relationship between the values and beliefs of tamariki, whānau and families and the harm or offending occurring – what potential is being signposted for protection, healing and restoration
- The individual and collective impact on wairua
- The ways in which behaviour tells a story – how do we understand this story and make sense of the behaviour? (aggression, anger, shame, avoidance)
- How places, events and people are important to wairua
- What whānau, families, and caregiving whānau do that demonstrate their aroha and support for each other, and why they do these things
- What worldview, values and belief we are bringing to the mahi and how this influences our thinking

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# WAIRUA

## Cultural wellbeing

This dimension helps us understand and support the values, beliefs (including spiritual), practices, significant people and places that sustain and restore the wairua of whānau and families

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# HINENGARO

## Mental wellbeing

This dimension helps us understand and support empowering thought patterns, memories, feelings and actions that enhance oranga. It also recognises and supports the right of tamariki, mokopuna Māori, rangatahi and whānau and families to develop their individual and collective potential

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## HINENGARO

### Mental wellbeing

Supporting empowering thought patterns that enhance oranga

#### Why the dimension of hinengaro is important

Hinengaro encapsulates how we learn and develop our resilience and mental wellbeing. Our thoughts, feelings, and actions are related and may be influenced by disability, trauma or a mental health condition, or gifts. Hinengaro influences how we understand ourselves and how we relate to others and our environment. It also influences how others see us and our capabilities and potential. It helps us understand neurodiversity and mental wellbeing so that we can recognise and respond to the needs of tamariki, whānau and families.

#### When hinengaro is flowing

We see tamariki participating and developing to their potential and being supported as required. Whānau, family and caregiving whānau would be showing resilience through stressful situations. We might see healthy thought patterns in tamariki, whānau and families, like being able to regulate their emotions, solve problems and not getting overwhelmed when things get tough. Whānau would have healthy coping mechanisms that they draw on, such as taking time out or going to their support networks to talk things through. Diagnosed conditions are well managed and supported.

#### When hinengaro is ebbing

We may see tamariki, whānau, families and caregiving whānau who are not getting the support they need, and perhaps isolating themselves when hinengaro is ebbing. We might see whānau unable to cope with stressful situations in ways that they normally would. Inconsistent or unsafe decision making may be triggered by previous trauma. Our thought patterns when hinengaro is ebbing can influence our behaviours in adverse ways including addictive behaviours that can cause harm.

#### Think about

- How we are exploring hinengaro in an open and culturally appropriate way
- The diversity and complexities of hinengaro, including when dealing with trauma and its related behaviours, such as substance misuse, violence or offending
- Testing the assumptions of our own thinking – how behaviours and actions we observe are being influenced by our own biases, world view and hinengaro
- Being relational, inclusive, and restorative means taking a journey with someone knowing we are not the expert
- What knowledge, assessments, reports and research supports our observations and interpretations of hinengaro
- How disability and neurodiversity impacts hinengaro
- How we will create space to listen, hear and understand lived experience and how hinengaro influences tamariki, whānau and family relationships with others and their environment
- How whānau, families and caregiving whānau role model effective strategies to deal with life events

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## TINANA

### Healthy and active lives for all

Understanding the need for tamariki, mokopuna Māori, rangatahi and whānau and families to access the full range of mainstream health services, rongoā Māori and alternative medicine

#### Why the dimension of tinana is important

Tinana is about how our body grows, feels and moves, and how we and others care for our bodies and protect it from harm. Nourishing and strengthening our physical wellbeing helps us to cope with the ups and downs of life. As we get older, our energy wanes. Healthy tinana is connected to the environment, including who and what keeps us physically safe.

#### When tinana is flowing

We would see tamariki meeting their age and stage milestones. We may see whānau having access to health services of their choice to manage issues as they arise. Tamariki, whānau and families can lead a full and healthy life regardless of different physical abilities. The environment is healthy – there is kai, warmth, love, and affection. Tamariki, whānau and families are connected to each other and do activities together. When we feel physically safe and well, it helps us feel mentally well too.

#### When tinana is ebbing

When we are not feeling physically well, we are less able to look after ourselves or others. We may see instability and inconsistency of care which could cause harm, ongoing health issues and illness. Physical abuse that may include bruising, new and healed wounds, signs of malnourishment, and physical forms of discipline cause tinana to ebb. Swift and unforeseen changes (such as an accident or illness) can disrupt tinana, and gradual changes such as ageing also affect our tinana.

#### Think about

- Physical presentations or body language as signposts of harm
- What might contribute to, or impact, a safe and healthy life and what health and wellbeing services are available
- Whether poverty or disadvantage may be limiting access to health or dental care
- Our advocacy for tamariki and rangatahi, how we challenge barriers that are impacting tinana for different groups
- How we support whānau and families when they access rongoā Māori, Pacific health services and alternative medicines
- How we might navigate when medical advice is counter to whānau or family beliefs
- The life course and physical capacity that may impact where people are and what they can do (such as when we get older)
- Tamariki and rangatahi age and stage and milestones being met
- Physical disability and support to access people and places
- How we support hapū mothers and newborn pēpi
- How physicality and practices relating to our body differ across cultures (e.g. sacred parts of the body like the head, where we sit, etc.)

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This dimension helps us encourage and support healthy, active lifestyles. A priority is to ensure that tamariki, mokopuna Māori, rangatahi and whānau and families can access the full range of mainstream health services, rongoā Māori and alternative medicine

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