

Wairua

Hinengaro



Tinana

Whanau

WHARE TAPAWHA

Māori Model of Wellbeing – Mason Durie

Whare Tapawha (four sides to a house)



- Holistic viewpoint to wellbeing which recognises that all dimensions are interconnected and important
- Model that identifies physical, spiritual, emotional and relational needs for wellbeing
- The metaphor of a house suggests that if one side of the house is out then the rest of the house will be impacted on

Taha Tinana – Physical side

- Bodily health – physical wellbeing – traditional Māori were very physical and fit
- Separation of tapu and noa – certain parts of the body are highly regarded (upoko, wharetangata)
- Importance of rituals (kai, wai, mate wahine)
- Move from traditional foods to processed foods that have led to diabetes and heart disease

Taha Hinengaro – Emotional side



- Expression of thoughts and feelings
- Explanations are sought from searching outwards rather than inwards – breakdown in harmony from the wider environment e.g. whenua, hapu, whanau, kainga
- Emotional communication is important – externalisation of emotions through expression of tears

Taha Whanau – Relational side



- Relational wellbeing in the extended context
- Relevance of extended family, identity is linked to kinship group (whanaungatanga) and belonging
- Collective responsibility, decision making and implementing action
- Family as the primary support system for providing care and nurturance especially culturally

Taha Wairua – Spiritual side

- Capacity to understand the links between the human situation/environment/and the other realm of being – rituals of encounter
- Belief in the creation narratives – descended from the gods – karakia connects to the gods
- Land, lakes, mountains, reefs have a spiritual significance – when access is denied then health is affected
- Relationship between the past (ancestors), present and future

Rituals of Encounter –Powhiri Process



- Waiata – backing up the issues, investigation, networking
- Koha – the acknowledgement of the gifts provided throughout the session and the receiving and acceptance of those gifts
- Hariru – closure of formal part of process moving into noa and the management of risk

References



- Barlow, C (1992) *Tikanga Whakaaro*. Auckland: Auckland University Press
- Briggs, B (1995) *The complete English-Māori dictionary*. Auckland: Auckland University Press
- Durie, M (1998) *Tirohanga Māori – Māori health perspectives in Whaiora*. Auckland: Oxford University Press