



Perspectives

A Proposed 11-Dimensional Well-being Framework: A Spiritually Centered Self-Reflection Model for Balanced Living

Khunji, A., & Ebrahim, F.

Citation: Khunji, A., & Ebrahim, F. (2025). Perspectives: A proposed 11-dimensional well-being framework: A spiritually centered self-reflection model for balanced living. *Middle East Journal of Positive Psychology*, 11, 1-17.

Abstract: Well-being has emerged as a critical focus in the post-COVID era, with individuals, organizations, and communities seeking to understand and improve their overall health and happiness. People want to feel better and live longer, creating a popular culture that revolves around wellness and longevity. The concept of well-being is defined in many ways by different researchers, each emphasizing different aspects based on their perspective. However, almost all agree that well-being involves a holistic view of an individual's physical, emotional, and psychological health that is influenced by various factors, contributing to a fulfilling and balanced life. This paper introduces a comprehensive and adaptable well-being framework encompassing 11 overlapping elements: Spiritual, Intellectual, Personal, Emotional, Physical, Relational, Communal, Financial, Professional, Recreational, and Digital Well-being. By reviewing well-being frameworks and synthesizing existing models including the *Inspiration Economy* and World Health Organization (WHO) well-being definitions, we address the interconnected and dynamic nature of modern well-being. It offers a practical approach for self-assessment and continuous improvement, relying on Professor Clayton Christensen's perspective, Gallup's well-being scale, and the 80-20 rule management approach to help individuals identify and prioritize their weakest areas for improvement. The novelty and importance of this paper speaks to the growing demand for personalized well-being strategies that support individuals, organizations, and communities, fostering long-term balance and growth across various settings in our rapidly changing world.

المخلص: برزت عافية الإنسان (أو الرفاه الإنساني حسب ترجمات عدة) كأحد المحاور المهمة في عصر ما بعد كوفيد، حيث يسعى الأفراد والمنظمات والمجتمعات إلى فهم صحتهم العامة وتحسينها. وقد تعددت تعريفات العافية بين الباحثين، حيث يركز كل منهم على جانب معين وفقاً لمنظوره الخاص. ومع ذلك، يتفق معظمهم على أن العافية تنطوي على رؤية شاملة تشمل الصحة البدنية والعاطفية والنفسية، والتي تتأثر بعدة عوامل تسهم في تحقيق حياة متوازنة. تقدم هذه الورقة إطار عمل شامل للعافية

يضم 11 بُعداً متداخلاً: العافية الدينية، النفسية، العاطفية، الفكرية، البدنية، العلاقاتية، المجتمعية، المالية، المهنية، الترفيهية، الرقمية. ومن خلال مراجعة عدة نماذج وأطر وتعريفات للعافية، بما في ذلك اقتصاد الإلهام، وتعريفات منظمة الصحة العالمية، يستهدف هذا الإطار الطبيعية الدينامية للعافية في عصرنا الحديث. يوفّر هذا الإطار نهجاً عملياً للتقييم الذاتي والتحسين المستمر، مستنداً إلى منظور البروفيسور كلايتون كريستنسن، ومقياس غالوب للعافية، ونهج قاعدة 80-20 في الإدارة، وذلك لمساعدة الأفراد على تحديد أولويات الجوانب الأضعف لديهم والعمل على تحسينها. وتتمثل أهمية هذه



الورقة في استجابتها لتزايد الحاجة إلى استراتيجيات عافية شخصية تدعم الأفراد والمنظمات والمجتمعات، وتعزز التوازن والنمو المستدام في عالم سريع التغير.

Keywords: wellbeing framework; individual wellbeing; community wellbeing; personalized wellbeing strategy

About the Authors: Ahmed Khunji is a Strategic Advisor and Wellbeing Consultant at AKH Innovative Solutions as well as a Physical Therapist at Diversified Integrated Sports Clinic (UAE). To reach him, contact email: ahmed@akh.solutions. His publication list can be found here: <https://www.researchgate.net/profile/Ahmed-Khunji>. Ferdos Ebrahim is a PhD student in Molecular Medicine and Translational Research at the University of Sharjah, UAE. Contact email: Ferdos.Ebrahiim@gmail.com. Publications: https://www.researchgate.net/profile/Ferdos_Ebrahim2

The human interest in well-being has been present for thousands of years, as evidenced in the philosophies of the ancient Greeks and even earlier in other ancient civilizations (Angner et al., 2011; Tesar et al., 2020). However, recently ‘well-being’ has gained a growing interest globally, particularly in the post-COVID-19 era. Today, the term ‘well-being’ is prevalent across billboards, social media posts, sponsored ads, captions, books, magazines, conversations in gatherings, clinics, hospitals, gyms, recovery centers, and corporate events (CC Wellness, 2022), which indicates an increased societal awareness towards health and wellness (Cicognani, 2023). In fact, the World Economic Forum (2022) reported that the residents in thriving cities seem to prioritize their health and longevity more than before, which position well-being as the new popular culture (pop-culture).

Despite being regularly discussed and receiving significant research attention, the universal definition of well-being remains elusive (Jarden & Roache, 2023). Most definitions and frameworks are influenced and conceptualized by the context and cultural background of respective researchers and publishers (Joshano et al., 2021; Lomas & VanderWeele, 2023). Recent scholarship has expanded the taxonomy of well-being, distinguishing multiple dimensions such as emotional, psychological, spiritual, and social components and highlighting how these are differently valued across cultures (Cabrera & Donaldson, 2023; Iasiello et al., 2024; Lomas, 2022). These newer insights call for more culturally adaptive, multidimensional, and interdependent models that reflect the lived experiences of individuals in diverse contexts. Accordingly, we aim to dissect the concept of well-being by shedding the light on it via the lens of Arab Peninsula culture and based on our modern era needs. We introduce a practical framework that is based on 11 dimensions: spiritual, intellectual, personal, emotional, physical, relational, communal, financial, digital, professional, and recreational. The framework acknowledges that well-being is not a single destination to be reached; rather, it is a dynamic state that requires our adaptation skills to maintain balance throughout our life journey. Thus, through the present conceptualization and framework of well-being, individuals are expected to be able to navigate uncertainties and enhance their personal well-being effectively.

Reviewing Well-being Frameworks

Well-being is conceptualized in various ways in the academic literature, with each researcher bringing their own perspective. Van der Maden et al. (2023) addressed such varying perspectives by



developing a comprehensive overview of the concept based on a review published by Cooke et al. (2016). Through it, they discussed and classified four major areas within well-being research, which was used as a framework for their paper, as follows:

Hedonic Models

Hedonic models focus on both pleasure and happiness. A major figure here is Ed Diener, who developed a tripartite model of subjective well-being (Diener et al., 1985, 1999). These models highlight life satisfaction, absence of negative emotions, and presence of positive emotions as crucial factors of well-being. While researchers often concentrate only on Diener's "Life Satisfaction Score", the perspective generally includes all three of these elements when considering well-being (Cooke et al., 2016; Linton et al., 2016).

Eudaimonic Models

Eudaimonic models focus on personal growth and self-realization, going beyond just the pleasure of a satisfying life. For example, Ryff's six-factor model of psychological well-being includes elements like self-acceptance, positive relationships, autonomy, environmental mastery, purpose in life, and personal growth (Ryff & Keyes, 1995; Ryff & Singer, 2006). In fact, Seligman's (2011) theory of well-being is based on both hedonic and eudaimonic models. The theory implies that well-being, or "flourishing" can be understood through five key areas: positive emotion, engagement, meaning, positive relationships, and accomplishment, often referred to as PERMA (Seligman, 2011).

Quality of Life (QoL) Models

QoL models focus on social, physical, and psychological functioning, often linked to living with chronic conditions or disabilities. Cooke et al. (2016) emphasize that even though the term QoL is usually used interchangeably with well-being, it should be referred to as a distinct category. This is because research on QoL tends to conceptualize well-being as to cover models of physical, psychological, and social functions, which is commonly linked to living with a chronic condition or disability and experiencing happiness as one approaches the final stages of life. Moreover, Frisch et al. (1992) developed the Quality-of-Life Inventory, which is frequently used as a standardized tool for psychological assessment of well-being and satisfaction with life.

Wellness Models

Wellness models focus on multiple dimensions of health, including spiritual and emotional wellness, promoting a holistic approach to well-being. Cooke et al. (2016) suggests wellness models are frequently relied on during counseling as they are expansive, less precisely defined, and less associated with specific assessment tools. Wellness practitioners emphasize a holistic lifestyle that encompasses various aspects of health and functioning, including spiritual health (Cooke et al. 2016).

Positive Psychology Waves

Importantly, the previous models intersect with the evolution of Positive Psychology, which forms the scientific foundation for well-being research. Emerging in the late 1990s, positive psychology developed through three distinct waves. The first wave focused on individual strengths



and happiness, the second introduced balance by addressing adversity, and the current third wave broadens the scope toward complexity, systems-thinking, and cultural diversity in well-being (Lomas, 2022). Recognizing this evolution is essential when reviewing modern well-being frameworks, which increasingly emphasize multidimensional, interdependent, and culturally sensitive approaches (Iasiello et al., 2024; Jarden & Roache, 2023; Lomas & VanderWeele, 2023).

Gallup's Well-being Framework

After years of extensively surveying employees across generations, companies, countries, and communities, consulting firm Gallup developed its own framework for well-being, along with a quantifiable metric to measure it. Gallup's framework identifies three categories: thriving, struggling, and suffering.

- **Thriving:** People with positive views of their present life and of the next five years.
- **Struggling:** People who struggle in their present life and have uncertain or negative views of the future.
- **Suffering:** People who report their lives are miserable and have negative views of the future.

We believe this framework can be further simplified and used as a tool to build on an approach for tracking well-being that can be measured. Moreover, Gallup's research focuses on five key elements for measuring well-being. The framework relies on a quantitative approach using actionable metrics in a clear and practical way, as outlined by Clifton and Harter (2021):

- **Career Well-being:** Liking what you do every day.
- **Social Well-being:** Having strong relationships and meaningful friendships.
- **Financial Well-being:** Managing money well and reducing stress.
- **Physical Well-being:** Having enough energy to get things done.
- **Community Well-being:** Liking where you live and feeling safe.

While Gallup's framework provides a valuable overview of these dimensions, our proposed Well-being Framework goes beyond those five elements and encompasses 11 aspects, each equally important. To ensure clarity and a comprehensive understanding, we first explore the following elements—community, personal, digital, and spiritual—to establish the foundation before introducing the full framework.

Community Well-being

Well-being is often understood as a self-centered and individualistic experience, but community well-being takes a broader approach referring to living well together in a community (Atkinson et al., 2017). According to Wiseman and Brasher (2008), "*community wellbeing is the combination of social, economic, environmental, cultural, and political conditions identified by individuals and their communities as essential for them to flourish and fulfill their potential.*" Likewise, others describe community well-being involving various components, including culture, the economy, standards of living, which include housing, food, transportation, and information and



communication technologies, schooling, education, environment, governance, health, psychological health, and social ties (Christakopoulou et al., 2001; Cox et al., 2010; Michalski et al., 2023; Sung & Phillips 2018). Wiseman and Brasher (2008) stress that any definition of well-being needs to be contextualized within communities of population, interest and place. Likewise, Phillips and Wong (2017) add that community well-being cannot be segregated from individual well-being, as both are part of dynamic social environments. This implies that community well-being is greatly impacted by an individual experience of well-being and vice versa. If individuals in a community experience well-being, this will be reflected positively in the community, establishing a mutual relationship where individual and the community influence one another.

Inspiration Economy and The WHO: The Association between Well-being and Contribution

Given that community well-being is shaped by individual experiences, people's contributions play a role in building thriving societies. Buheji (2019) presented the value of contribution to communities, highlighting its role in achieving personal life satisfaction and purposefulness. This concept of well-being and contribution emphasized through the *Inspiration Economy*, aligns with the recent definition outlined by the World Health Organization (WHO), i.e., “*Well-being is a positive state experienced by individuals and societies. Similar to health, it is a resource for daily life and is determined by social, economic, and environmental conditions.*” The WHO (2021) further elaborates: “*Well-being encompasses quality of life, as well as the ability of people and societies to contribute to the world in accordance with a sense of meaning and purpose. Focusing on wellbeing supports the tracking of the equitable distribution of resources, overall thriving, and sustainability. A society's well-being can be observed by the extent to which they are resilient, build capacity for action, and are prepared to transcend challenges*”.

In the *Inspiration Economy*, Buheji (2019) highlights that contribution can take many forms, including volunteering, which enables individuals to use their skills and time to address community needs and improve other's quality of life. Volunteering is a powerful act that goes beyond mere altruism, encompassing benefits for both the community and the volunteers themselves. Research indicates that volunteering is associated with improved health and well-being, including increased longevity, reduced stress, and enhanced life satisfaction (Matthews et al., 2021). Recognizing these benefits, H.E. Hessa Buhumaid, Director General of the Community Development Authority of Dubai (UAE), highlighted the importance of volunteering in relation to well-being at both the individual and community levels during her talk at the Forbes Medical Tourism and Wellness Summit in November 2024 (Buhumaid, 2024).

Personal Well-being

Personal well-being encompasses a state of consciousness and self-awareness. It is our inner voice—the content and tone which we choose to speak to ourselves—that creates our inner dialogue. Inner voice can be constructive or destructive, significantly shaping our self-awareness (Oleś et al., 2020). Aligning with the different states of self-awareness, and according to Muhammed Metwali Alsha'rawi, an Islamic scholar, three types of the soul are described in the holy Quran (Al Hosn Research & Studies Centre, 2020):



- “النَّفْسُ لَأَمَّارَةٌ بِالسُّوءِ” “the soul that incites to evil” (Surah Yusuf, 12:53), represents a state where our instincts push us toward evil, leading to destructive behaviors, which are not aligned with the individual’s values (Al Hosn Research & Studies Centre, 2020). It resembles what is so-called *mis-wanting*: knowingly chasing things that feel good now but hurt later (Santos, 2023).
- “بِالنَّفْسِ اللَّوَّامَةِ” “the self-reproaching soul” (Surah Al-Qiyamah, 75:2), reflects a more critical inner dialogue, where individuals become aware of their faults and emotions, but may still struggle with self-regulation (Al Hosn Research & Studies Centre, 2020). However, too much light can blind you, Hawkins (2012) notes in *Letting Go*, excessive self-criticism can tip into destructive inner dialogue and victimization, where one remains stuck in guilt and self-pity instead of releasing and evolving (Hawkins, 2012).
- “النَّفْسُ الْمُطْمَئِنَّةُ” “the tranquil soul” (Surah Al-Fajr, 89:27), represents a state of peacefulness and balanced self-awareness, where inner dialogue is peaceful, constructive, and aligned with our values (Al Hosn Research & Studies Centre, 2020, Vol. 27, p. 252).

Moving from the first to the third state is less about “perfect knowledge” and more about surrendering and training our desires—swapping short-lived wants for longer-term values. Modern research refers to this as self-regulation: setting goals, monitoring our feelings, and steering behaviour toward what matters (American Psychological Association, 2018). Self-regulation is the steering wheel, self-talk, self-criticism, and self-compassion are just different voices on the dashboard. When the voices turn kind and the steering wheel stays steady, personal well-being grows.

According to Rasheed (2015), self awareness is described as “*a continuous process of understanding and knowing of one’s own identity, beliefs, thoughts, traits, motivations, feelings and behaviour and to recognize how they affect others. In addition, it involves objectively examining one’s personal beliefs, attitudes, strengths and limitations.*” Individuals need to understand and identify their own emotional reactions, driving forces, and behaviors, which will help them establish self-regulation (Verhaeghen & Mirabito, 2021; Wagani & Gaur, 2024). Hence, being self-aware while developing a supportive inner voice is significant in boosting resilience, enhancing life satisfaction, and promoting our personal well-being.

Digital Well-being

As we live in a changing world with the rapid and intense evolution of technology, having the ability to reshape our skills according to the technological demands enables us to adapt to new norms and thrive in the direction humanity is heading. We now rely more on digital technologies to manage our lives, complete tasks, communicate with people worldwide, work, learn, consume material, and organize services (De Wolf et al., 2018). As a result, we have developed a strong dependency on screens, as if it is a vital organ or a physical extension of us. This dependency has raised concerns among researchers, prompting their interest in issues stemming from the excessive use of technology and leading to the emergence of a new concept of digital well-being. According to Vanden Abeele (2021), digital well-being is “*a subjective individual experience of optimal balance between the benefits and drawbacks obtained from mobile connectivity. This experiential state is comprised of affective and cognitive appraisals of the integration of digital connectivity into ordinary life. People*



achieve digital wellbeing when experiencing maximal controlled pleasure and functional support, together with minimal loss of control and functional impairment.”

While technology is integral to modern life, its benefits should not come at the expense of well-being. This is to ensure that our interaction with digital devices do not erode other aspects of life, such as mental health or relationships. Recognizing such importance, the UAE Cabinet approved the launch of the UAE Council for Digital Well-being in 2020 (UAE Government, 2020). The Council aims to develop and implement policies and programs to ensure citizens' digital well-being, promote ethical online behavior, and raise digital awareness across all segments of society.

Recent studies underscore the importance of using technology responsibly and highlight the value of balancing its benefits with the potential harm associated with it (Büchi, 2021; Neophytou et al., 2021). A large “review-of-reviews” found that passive screen time—mainly television and mindless scrolling—was consistently associated with higher obesity, poorer diet quality, and more depressive symptoms in young people (Stiglic & Viner, 2019). This mirrors newer syntheses showing that the *type* of use matters: active, goal-directed engagement has neutral or even positive links to well-being, whereas passive use is where most harms appear (Orben & Przybylski, 2019). In alignment with such efforts, our framework emphasizes the need for individuals to critically assess their digital habits, not only by managing screen time but also by curating the content consumed, as it is equally (if not more) important, especially that what we get exposed can shape our beliefs and alter our behaviors. While accessing information has never been easier, this abundance of information often comes with a lack of reliability, as the source may be unknown. This may lead to a ‘crisis of trust and over-confidence,’ which could become another emerging issue.

Spiritual Well-being

Another element is the role of spiritual well-being, which is often overlooked in traditional frameworks such as those from the WHO and The United Nations Educational, Scientific and Cultural Organization (UNESCO). Spiritual well-being is increasingly recognized as a vital factor associated with individual health. It encompasses a sense of connection with others, purpose in life, and relationship with a transcendent force. Joseph et al. (2017) describe it as a “*general, unstructured, personalized, and naturally occurring phenomenon, where a person seeks closeness and/or connectedness between him/herself and a higher power or purpose.*” Stephen Covey’s (1989) *The 7 Habits of Highly Effective People*, underscores the significance of spiritual well-being as a cornerstone for personal and collective effectiveness. He posits those spiritual principles encompassing integrity, purpose, and meaning serve as a guiding compass in challenging times.

When it comes to any belief system, regardless of the religion and the subcategories, whether it is Islam, Christianity, Judaism, or Hinduism, they are all similar on a structural level. They all believe in a divine source of power which represents their spirituality; and they have a structure of practices to govern their behaviors to become better humans. However, in the Arab Peninsula culture, spirituality anchors every other dimension of well-being. Recent qualitative work in Qatari academia shows that religious practice is regarded as the essential “starting point” for health, meaning, and resilience (Al-Thani, 2025). Islam frames religious practice not as an end in itself but as a *God-given tool* for becoming better humans by providing us meaning. In Islam, this meaning is cultivated by righteousness and the conscious removal of vices, as richly elaborated by classical



scholars: Ibn Ḥazm links purpose to piety, Al-Ghazali urges purifying envy through humility, and Ibn Al-Qayyim calls for detachment from worldly cravings out of love for God (Al-Thani, 2025).

Islam frames worship not as an end in itself but as a path for cultivating constant gratitude in prosperity and patience in hardship, as these qualities are highlighted by Al-Thani (2025) among the core outcomes of daily prayer and good deeds. The author summarizes this journey with the three “Hs”: Head (seeking knowledge and wisdom of divine guidance), Heart (nurturing sincere love of Allah), and Hand (translating faith into righteous action) (Al-Thani, 2025). The Quran promises a “good life” to those who couple belief with good deeds (Surah Al-Nahl 16:97) and appoints every human as a *Khalifa*—a steward commissioned to create positive contribution and add value on earth (Surah Al-Baqarah 2:30). When wisdom, devotion, and action harmonise in this way, religion serves as a universal compass, aligning inner tranquillity with outward prosocial conduct and binding personal flourishing to the common good.

This idea of spiritual strength aligns with our prior research in Gaza during and after the 2023 conflict, highlighting the role of spiritual well-being in resilience (Buheji & Khunji, 2023). Despite the erosion of physical and social infrastructures, the Gazan community exhibited remarkable resilience, largely attributed to a profound spiritual purpose and collective identity. This spiritual fortitude fostered unity and a shared commitment to liberation, enabling individuals to find meaning and purpose amidst adversity, as well as innovative solutions to support one another and survive. The Gazan experiences exemplify Covey's (1989) assertion that a strong spiritual foundation can drive resilience, adaptability, and cohesive action within a community. This helps navigate adversity and foster a collaborative spirit that can make recovery and healing possible during crisis.

By integrating these insights from our previous study (Buheji & Khunji, 2023), we propose that spiritual well-being should be recognized as a fundamental component in well-being frameworks, particularly in contexts of conflict and crisis. Acknowledging and nurturing the spiritual dimension can enhance resilience and foster a sense of purpose, eliminate meaninglessness, and enable individuals and communities to navigate and transcend challenges effectively.

Proposed Well-being Framework: Self-reflection

Well-being frameworks must resonate with the cultural values and norms of the societies in which they are applied (Joshi et al., 2021). In the context of the Arab Peninsula, two factors are particularly central to well-being. The first is spirituality — encompassing faith and good deeds toward each other. This lays the foundation for the second factor: collective identity and our reputation among our community (direct and extended families, network, and community members).

This framework is designed for individuals of all ages who seek to improve their overall well-being, and for organizations aiming to raise awareness of well-being among their employees. According to the Quran, “Indeed, Allah will not change the condition of a people until they change what is in themselves” (Surah AlRaa’d 13:11). Thus, we believe that to create lasting change in communities, organizations, and societies, a bottom-up approach is essential. We can initiate meaningful impact and transformation from within by engaging individuals within these entities, the foundational building blocks of society, through workshops, lectures and visual social media content.

Given the growing regional wellness culture driven by a desire to feel better and live healthier, companies are adapting by monetizing this need, often repackaging offerings under the concepts of



wellness, well-being, and longevity. This trend has led to the rise of “well-being washing” or “health washing” (Jarden & Roache, 2023). This paper aims to “unbox” well-being and explore how it functions, not by redefining it theoretically or conceptually, but by creating an applicable self-reflective tool to identify the root causes of imbalance and address them effectively.

Based on insights gained in organizational workshops over the past two years, and after reviewing multiple well-being frameworks, we present a framework introducing a comprehensive and adaptable approach to well-being that considers the dynamic and interdependent nature of our physical, emotional, and social lives. It is designed to guide individuals, organizations, and communities toward better well-being by addressing key dimensions that contribute to overall health and happiness. Its structure is outlined in Figure 1 and elaborated in the steps of applying the self-reflection that follow.

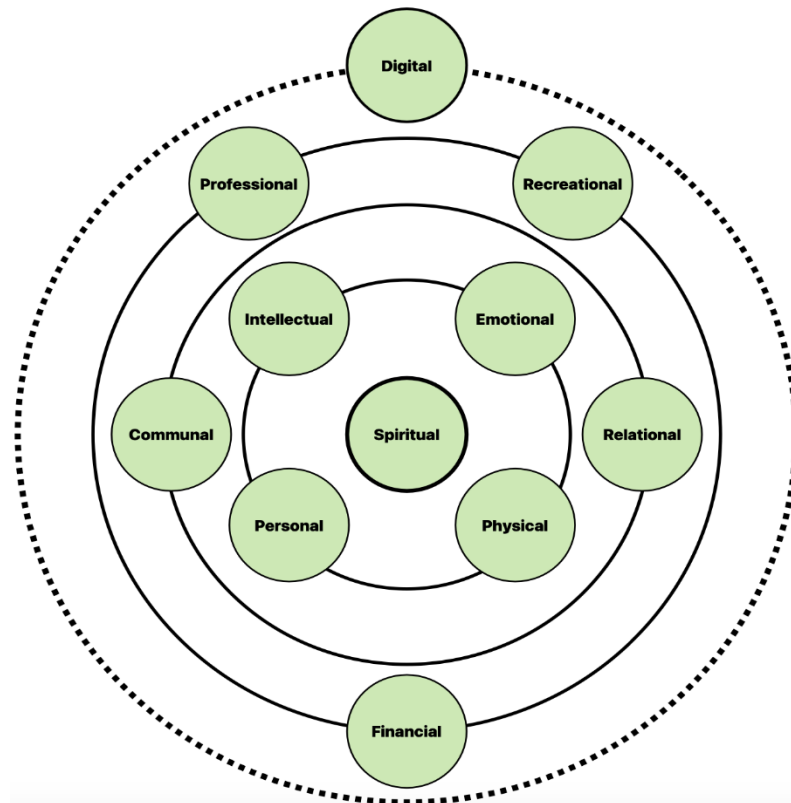


Figure 1.

The Well-being Dimensions Structure

Figure 1 outlines the comprehensive well-being framework encompassing the 11 elements, inspired by the atomic model. The core is the spiritual well-being acting as the “nucleus”, surrounded by four layers of “electrons”. The first layer consists of personal, emotional, intellectual, and physical well-being, moving from the intangible part of ourselves to the tangible. These aspects are within our area of control, creating our identity. This is followed by the second layer, relational and communal well-being, which encapsulates the people around us and the environment that connects us. The third layer has the professional, recreational, and financial wellbeing, which creates our social status. Finally, the fourth layer is the digital dimension, which connects all elements today.



The Application of Self-reflection

Professor Clayton Christensen's (2010) perspective on measuring life satisfaction highlights the importance of focusing on what truly matters to us, as he suggests using a management approach to evaluate our lives and apply a practical plan to improve it. Thus, our framework includes a structured methodology that allows individuals to assess, monitor, and improve their well-being across the 11 dimensions. The methodology depends on a self-assessment tool combined with the application of Gallup's well-being scale, and a focus on the 80-20 rule, a management strategy to achieve meaningful improvement. Here are the steps to apply the self-reflection process.

1. **Self-assessment:** Please read each item carefully and provide your honest response to each item in the "Item Score" on the scale of 0 to 10, where 0 means "not at all like me" and 10 means "very much like me." Then provide in the "Dimension Score" the average score (mean) of each dimension's item scores. After that, provide in the "Well-being Score" the average score (mean) of all dimensions' scores.

2. Scoring, Results, and Key

Organizations leaders, researchers, or practitioners may:

- A. Ask individuals to categorize each dimension's scores OR they may find the average score (mean) of all the dimension's scores of a group of respondents and do the categorization according to the following categories:

Thriving (8-10): Represents satisfaction and a high level of well-being in this area. Individuals in this range feel fulfilled, balanced, and confident in their progress.

Struggling (4-7): Suggests room for improvement as individuals may be facing moderate challenges that impact their well-being, although the situation is manageable. Strategic efforts and targeted interventions could help enhance their quality of life in this area.

Suffering (0-3): Indicates significant challenges that require immediate attention. Individuals here may be experiencing distress, obstacles, or severe dissatisfaction, which can negatively affect other areas of their well-being. Immediate action, such as support from professionals, lifestyle adjustments, or targeted self-improvement strategies, may be needed to restore balance and progress.

- B. Individuals prioritize enhancing their two lowest-scoring dimensions. They can maximize their progress and achieve the greatest improvement by addressing weaker areas. This 80-20 approach ensures the effort and time spent is concentrated on the most impactful areas.

3. Plan, Implementation, and Tracking Progress

Organizational leaders, researchers, or practitioners may ask participants to reassess their well-being at regular intervals, i.e., monthly or quarterly, using the same scoring system. Regular reassessment helps determine whether action plans are producing meaningful improvements. For example, if an individual initially scores their physical well-being as a 5 and emotional well-being as a 4, they would



focus on improving these areas. In the next evaluation, if their scores improve to a 7 and 6, they can notice and observe their improvement.

Table 1.

Question items.

Well-being Dimension	No .	Item	Item Score	Dimension Score
Spiritual	1.	How connected do I feel to God and my spiritual beliefs?		
	2.	How strict I am with my religious practices?		
Intellectual	3.	Am I using my intellectual abilities in meaningful ways?		
	4.	Am I consistently learning or challenging my mind?		
Personal	5.	How is my relationship with myself?		
	6.	What tone of voice do I choose with myself when I make a mistake?		
Emotional	7.	How well do I manage my emotions in difficult situations?		
	8.	Do I experience and practice contentment and gratitude?		
Physical	9.	Do I have the energy/ability to do what I would like to do?		
	10.	Do I listen to my body?		
Relational	11.	Do I have meaningful relationships?		
	12.	Am I fulfilling my social roles in my relationships?		
Communal	13.	What is my contribution toward my community?		
	14.	When was the last time I volunteered?		
Financial	15.	Do I budget my spending and live within my means?		
	16.	Am I diversifying my source of income?		
Professional	17.	Am I planning for the next step in my career?		
	18.	Do I envy/look up to someone with me at work?		
Recreational	19.	Am I engaging in activities that bring joy to my life?		
	20.	How frequent do I experience a sense of playfulness?		
Digital	21.	Am I curating my content?		
	22.	Am I adapting/reskilling my abilities with new norms?		
Well-being Score				

Well-being Dimensions Tracking Table

Table 2 shows an example of tracking well-being scores over time along with action plans, which allows individuals to track their progress by recording their scores and summarizing their action plans, helping them monitor changes over time, identify patterns and adjust their strategies.



Table 2.

Example of Action Plan Tracking

No.	Dimension	Initial Score	Reassess (Month 1)	Reassess (Month 2)	Action Plan Summary
1.	Spiritual Well-being	8	8	9	Continued practice
2.	Intellectual Well-being	7	8	8	Reading more books
3.	Personal Well-being	8	9	9	Continue self-care
4.	Emotional Well-being	4	5	6	Stress management
5.	Physical Well-being	5	6	7	More exercise, sleep
6.	Relational Well-being	7	7	8	Improved communication
7.	Community Well-being	6	6	7	Volunteer opportunities
8.	Financial Well-being	6	7	8	Budget improvements
9.	Professional Well-being	5	6	7	Career coaching
10.	Recreational Well-being	7	7	8	More leisure activities
11.	Digital Well-being	4	5	6	Content curation, use of AI

Conclusion

This well-being framework provides a practical and holistic approach to understanding and improving personal, organizational, and community well-being. To the best of our knowledge, this is one of the first studies to develop a comprehensive framework on 11 elements of well-being, encompassing spiritual, intellectual, personal, emotional, physical, relational, community, financial, career, recreational, and digital factors. This inclusive framework acknowledges the impact of the very well-known aspects (e.g., physical and emotional well-being) along with other emerging aspects (e.g., digital well-being) on overall human well-being.

The framework clearly differentiates between each element, providing a more nuanced approach for each aspect to be considered and understood separately. It emphasizes the distinct roles each element plays in an individual's life. In other well-being frameworks, personal, and emotional well-being are often grouped as one element because they all address aspects of self-fulfillment and mental health. While grouping is useful for simplicity, segregation offers a more detailed understanding. Thus, breaking it down allows for a more targeted and personalized analysis in each area, ensuring that each aspect is given the attention it deserves. This acknowledges the uniqueness of the framework, as it addresses a wide range of interconnected elements and dimensions. Characterized by interdependency, some aspects may overlap with others. For example, the professional aspect can overlap with the community well-being, as seen in roles like teachers and health professionals, or blend with recreational well-being, as with artists and authors whose careers also serve as passions. By recognizing this interconnectivity, the framework serves as a flexible and adaptable tool that can be applied in various settings, including in different life stages, professional roles, and socio-cultural dynamics.

The key component to this framework and others, relies on regular tracking, which allows individuals to monitor progress and accordingly adjust actionable plans as necessary. This enables



them to adapt to the constant changes and shifting priorities in today's fast-paced world. It is worth noting that the approaches can be used in individual, organizational, and community contexts, emphasizing continuous improvement, personal growth, and tailored interventions across individuals, organizations, and communities.

This framework enables individuals to evaluate their own well-being and make informed decisions to enhance it. Individuals can improve the lowest-scoring aspects while creating personalized action plans, therefore achieving a better life balance and navigating change more effectively. Thus, these targeted interventions and approaches ensure that efforts are focused on the areas with the most potential for meaningful personal improvement.

Organizations can adopt this framework to promote employee well-being, which is increasingly recognized as a key factor in workplace productivity and engagement (Clifton & Harter, 2021). Organizational leaders can use this framework to address not only physical and mental health but also career satisfaction, relational well-being, and community engagement, leading to a more supportive and resilient work environment. This highlights how implementing the framework can positively impact the overall work environment and boost employee satisfaction and productivity.

Finally, this framework provides governments and communities with an opportunity to measure and improve societal well-being. By focusing on elements like community well-being, social connections, and digital well-being, local governments and organizations can build a healthier, more resilient society. This highlights how this framework encourages collaborative efforts across sectors, enabling communities to tackle complex challenges and promote sustainable social progress.

The framework's broad scope and inclusion of 11 different well-being dimensions make it flexible and adaptable for a variety of situations, whether for personal development, organizational improvement, or community programs. With its emphasis on self-assessment and action planning, the framework also encourages continuous improvement and growth. This simple application allows users to recognize and prioritize the most impactful areas of their well-being journey.

This is one of the first papers to present a comprehensive well-being framework that outlines 11 key aspects offering an adaptable approach to managing personal, organizational, and community well-being. With an emphasis on the interactions between personal satisfaction, social connections, and technological impact, this framework offers a scalable solution for addressing the complexities of modern life. As the concept of well-being evolves, its application across many sectors makes it a valuable tool in the pursuit of a balanced and purposeful life. We recommend further study to evaluate how it can be applied on a community level, as well as consider the long-term effectiveness of this framework across diverse settings and explore the impact of self-tracking mechanisms to optimizing well-being strategies. We intend to conduct a regional-level study in the future to develop a valid and reliable measure and examine the impact of such practical applicability of the framework.

References

Al Hosn Research & Studies Centre. (2020). *Reflections: El Sha'rawy*. (Vols. 11, 26, & 27). Printing Group.

Al-Thani, H. (2025). Religion and spiritual well-being: A qualitative exploration of perspectives of higher education faculty in Qatar and its challenge to Western well-being paradigms. *Frontiers in Psychology, 16*, 1549863. <https://doi.org/10.3389/fpsyg.2025.1549863>



- Angner, E. (2011). The evolution of eupathics: The historical roots of subjective measures of well-being. *International Journal of Wellbeing*, 1(1), 4-41. <https://doi.org/10.5502/ijw.v1i1.14>
- American Psychological Association. (2018). Self-regulation. *APA Dictionary of Psychology*. <https://dictionary.apa.org/self-regulation>
- Atkinson, S., Bagnall, A., Corcoran, R., & South, J. (2017, September). What is community wellbeing? *Conceptual Review*. <https://eprints.leedsbeckett.ac.uk/id/eprint/5237/1/Conceptual-review-of-community-wellbeing-Sept-2017.pdf>
- Büchi, M. (2021). Digital well-being theory and research. *New Media & Society*, 24(7), 1650-1667. <https://doi.org/10.1177/14614448211056851>
- Buhumaid, H. E. (2024, November). The importance of volunteering in relation to well-being at both individual and community levels [Speech]. *Forbes Middle East Medical Tourism & Wellness Summit*. <https://www.forbesmiddleeastmagazine.com/events/2024/agenda/medical-tourism-wellness-summit.pdf>
- Buheji, M. (2019). In pursuit of a youth life-purposefulness program. *International Journal of Human Resource Studies*, 10(3), 226-240. <https://doi.org/10.5296/ijhrs.v10i3.17226>
- Buheji, M., & Khunji, A. (2023). Rehabilitating Gaza's wellbeing through storytelling (during & after war). *International Journal of Advanced Research in Social Sciences and Humanities*, 7(1), 9-21. <https://doi.org/10.17605/OSF.IO/QH38D>
- Cabrera, V., & Donaldson, S. I. (2023). PERMA to PERMA+4 building blocks of well-being: A systematic review of the empirical literature. *The Journal of Positive Psychology*, 19(3), 510-529. <https://doi.org/10.1080/17439760.2023.2208099>
- CC Wellness. (2022). *How wellness is evolving: Consumer health trends post-COVID*. CC Wellness. <https://ccwellness.com/how-wellness-is-evolving-consumer-health-trends-post-covid/>
- Cicognani, E. (2023). Social well-being. In F. Maggino (Ed.), *Encyclopedia of quality of life and well-being research* (pp. 6269-6273). Springer. https://doi.org/10.1007/978-3-031-17299-1_2797
- Christakopoulou, S., Dawson, J., & Gari, A. (2001). The community well-being questionnaire: Theoretical context and initial assessment of its reliability and validity. *Social Indicators Research*, 56, 319-349. <https://doi.org/10.1023/A:1012478207457>
- Christensen, C. M. (2010). How will you measure your life? *Harvard Business Review*. <https://hbr.org/2010/07/how-will-you-measure-your-life>
- Clifton, J., & Harter, J. (2021). *Wellbeing at work: How to build resilient and thriving teams*. Gallup Press.
- Cooke, P. J., Melchert, T. P., & Connor, K. (2016). Measuring well-being: A review of instruments. *The Counseling Psychologist*, 44(5), 730-757. <https://doi.org/10.1177/0011000016633507>
- Covey, S. R. (1989). *The 7 habits of highly effective people: Powerful lessons in personal change*. Free Press.
- Cox, D., Frere, M., West, S., & Wiseman, J. (2010). Developing and using local community wellbeing indicators: Learning from the experience of Community Indicators Victoria. *Australian Journal of Social Issues*, 45(1), 71-88. <https://doi.org/10.1002/j.1839-4655.2010.tb00164.x>



De Wolf, R., Ling, R., & Vanden Abeele, M. (2018). Mobile media and social space: How anytime, anyplace connectivity structures everyday life. *Media and Communication*, 6(2), 5-14. <https://doi.org/10.17645/mac.v6i2.1399>

Diener, E. (1999). *Subjective well-being: Three decades of progress*. *Psychological Bulletin*, 125(2), 276-302. <https://doi.org/10.1037/0033-2909.125.2.276>

Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The Satisfaction with Life Scale. *Journal of Personality Assessment*, 49(1), 71-75. https://doi.org/10.1207/s15327752jpa4901_13

Frisch, M. B., Cornell, J., Villanueva, M., & Retzlaff, P. J. (1992). Clinical validation of the Quality of Life Inventory. A measure of life satisfaction for use in treatment planning and outcome assessment. *Psychological assessment*, 4(1), 92-101. <https://doi.org/10.1037/1040-3590.4.1.92>

Iasiello, M., Ali, K., van Agteren, J., Kolovos, E., Kyrios, M., Kashdan, T. B., & Fassnacht, D. B. (2024). What's the difference between measures of wellbeing, quality of life, resilience, and coping? An umbrella review and concept map of 155 measures of positive mental health. *International Journal of Wellbeing*, 14(2), 3621, 1-25. <https://doi.org/10.5502/ijw.v14i2.3621>

Jarden, A., & Roache, A. (2023). What is wellbeing?. *International Journal of Environmental Research and Public Health*, 20(6), 5006. <https://doi.org/10.3390/ijerph20065006>

Joseph, R. P., Ainsworth, B. E., Mathis, L., Hooker, S. P., & Keller, C. (2017). Incorporating religion and spirituality into the design of community-based physical activity programs for African American women: A qualitative inquiry. *BMC Research Notes*, 10, 1-6. <https://doi.org/10.1186/s13104-017-2513-3>

Joshanloo, M., Van de Vliert, E., & Jose, P. E. (2021). Four fundamental distinctions in conceptions of wellbeing across cultures. In Kern, M. L., & Wehmeyer, M. L. (Eds.), *The Palgrave Handbook of Positive Education* (pp. 587-606). Palgrave Macmillan. https://doi.org/10.1007/978-3-030-64537-3_26

Hawkins, D. R. (2012). *Letting go: The pathway of surrender*. Hay House, Inc.

Linton, M. J., Dieppe, P., & Medina-Lara, A. (2016). Review of 99 self-report measures for assessing well-being in adults: Exploring dimensions of well-being and developments over time. *BMJ Open*, 6, e010641. <https://doi.org/10.1136/bmjopen-2015-010641>

Lomas, T. (2022). Making waves in the great ocean: A historical perspective on the emergence and evolution of wellbeing scholarship. *The Journal of Positive Psychology*, 17(2), 257-270. <https://doi.org/10.1080/17439760.2021.2016900>

Lomas, T., & VanderWeele, T. J. (2023). Toward an expanded taxonomy of happiness: A conceptual analysis of 16 distinct forms of mental wellbeing. *Journal of Humanistic Psychology*, <https://doi.org/10.1177/00221678231155512>

Matthews, K., Nazroo, J., Marshall, A., & Rogers, N. (2021). The impact of volunteering and its characteristics on well-being after state pension age: Longitudinal evidence from the English Longitudinal Study of Ageing. *Journal of Gerontology: Series B*, 76(3), 607-619. <https://doi.org/10.1093/geronb/gbaa221>

Michalski, C., Ragnathan, A., Foster, A., Pagalan, L., Chu, C., Diemert, L. M., ... & Rosella, L. C. (2023). Towards a community-driven definition of community wellbeing: A qualitative study of residents. *PloS One*, 18(11), e0294721. <https://doi.org/10.1371/journal.pone.0294721>



- Neophytou, E., Manwell, L. A., & Eikelboom, R. (2021). Effects of excessive screen time on neurodevelopment, learning, memory, mental health, and neurodegeneration: A scoping review. *International Journal of Mental Health and Addiction, 19*(3), 724-744. <https://doi.org/10.1007/s11469-019-00182-2>
- Oleś, P. K., Brinthaup, T. M., Dier, R., & Polak, D. (2020). Types of inner dialogues and functions of self-talk: Comparisons and implications. *Frontiers in Psychology, 11*, 227. <https://doi.org/10.3389/fpsyg.2020.00227>
- Orben, A., & Przybylski, A. K. (2019). Evidence from three time-use-diary studies – small negative correlations between digital engagement and well-being, *Psychological Science, 30*(5), 682-696. <https://doi.org/10.1177/0956797619830329>
- Phillips, R., & Wong, C. (2017). Community well-being. In *Handbook of Community Well-Being Research* (pp. 1-9). Springer. https://doi.org/10.1007/978-94-024-0878-2_1
- Rasheed, S. P. (2015). Self-awareness as a therapeutic tool for nurse/client relationship. *International Journal of Caring Sciences, 8*(1), 211-216. <https://www.internationaljournalofcaringsciences.org/Issue.aspx?issueID=37&pageIndex=0&pageReason=0>
- Ryff, C. D., & Keyes, C. L. M. (1995). The structure of psychological well-being revisited. *Journal of Personality and Social Psychology, 69*(4), 719-727. <https://doi.org/10.1037/0022-3514.69.4.719>
- Ryff, C. D., & Singer, B. H. (2006). Best news yet on the six-factor model of well-being. *Social Science Research, 35*(4), 1103-1119. <https://doi.org/10.1016/j.ssresearch.2006.01.002>
- Santos, L. (2023). *The science of well-being* [MOOC]. Yale University/Coursera. <https://www.coursera.org/learn/the-science-of-well-being/Coursera>
- Seligman, M. E. P. (2011). *Flourish: A visionary new understanding of happiness and well-being*. Free Press.
- Stiglic, N., & Viner, R. M. (2019). Effects of screentime on the health and well-being of children and adolescents: A systematic review of reviews. *BMJ Open, 9*, e023191. <https://doi.org/10.1136/bmjopen-2018-023191>
- Sung, H., & Phillips, R. G. (2018). Indicators and community well-being: Exploring a relational framework. *International Journal of Community Well-Being, 1*, 63-79. <https://doi.org/10.1007/s42413-018-0006-0>
- Tesar, M., & Peters, M. A. (2020). Heralding ideas of well-being: A philosophical perspective. *Educational Philosophy and Theory, 52*(9), 923-927. <https://doi.org/10.1080/00131857.2019.1696731>
- UAE Government. (2020). *UAE Council for Digital Wellbeing*. UAE Digital Government. <https://u.ae/en/information-and-services/social-affairs/digital-wellbeing>
- Van der Maden, W., Lomas, D., & Hekkert, P. (2023). A framework for designing AI systems that support community wellbeing. *Frontiers in Psychology, 13*, 1011883. <https://doi.org/10.3389/fpsyg.2022.1011883>
- Vanden Abeele, M. M. (2021). Digital wellbeing as a dynamic construct. *Communication Theory, 31*(4), 932-955. <https://doi.org/10.1093/ct/qtaa024>



Verhaeghen, P., & Mirabito, G. (2021). When you are talking to yourself, is anybody listening? The relationship between inner speech, self-awareness, wellbeing, and multiple aspects of self-regulation. *International Journal of Personality Psychology*, 7, 8-24. <https://doi.org/10.21827/ijpp.7.37354>

Wagani, R., & Gaur, P. (2024). Role of self-awareness in the promotion of health and wellbeing of college students. *Archives of Depression & Anxiety*, 10(1), 1-11. <https://doi.org/10.17352/2455-5460.000086>

Wiseman, J., & Brasher, K. (2008). Community wellbeing in an unwell world: Trends, challenges, and possibilities. *Journal of Public Health Policy*, 29, 353-366. <https://doi.org/10.1057/jphp.2008.16>

World Economic Forum. (2022, February 8). *Megatrends shaping the future of health and wellness in the post-COVID era*. World Economic Forum. <https://www.weforum.org/agenda/2022/02/megatrends-future-health-wellness-covid19/>

World Health Organization. (2021). Health promotion glossary of terms. *World Health Organization*. <https://iris.who.int/bitstream/handle/10665/350161/9789240038349-eng.pdf>