Happiness and social planning: an A to Z of key terms and concepts

A Free e-book provided by Neil Thin, University of Edinburgh

Regardless of the complexity or importance of themes, I've kept each to a single paragraph. Since my plan is to expand several of these into blog entries or into extra background files, please feel welcome to let me know of any topics you feel are particularly worth expanding. And if you are specialist in one of these topics, please consider offering a short guest blog or recommending a link.

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Abundance mentality

Optimism about sustainable availability of the (mainly material) conditions that you will need for living well. (Note that this doesn't necessarily mean being naïve about material goods: it could mean being confident in your own resilient ability to flourish regardless of material conditions).

Anderson, Chris (2009) Free: The Future of a Radical Price. New York: Hyperion

Lambert, Christy (2014) Radical Abundance: A Journey From Not Enough To Plenty. Difference Press

Sidalsky, Robert, and Edward Sidalsky (2012) How Much Is Enough? Money and the Good Life. New York: Other Press

Acceptance

Awareness of what is changeable, what is worth changing, and of the benefits of welcoming things as they are - including yourself and other people. Acceptance processes are both mental and social. 'Acceptance therapy' promotes happiness by helping people to accept aspects of their lives they can't change. This is most famously expressed in Reinhold Niebuhr's Serenity Prayer, which has been adopted by Alcoholics Anonymous : 'God grant me the serenity to accept the things I cannot change; Courage to change the things I can; And wisdom to know the difference.'

Bernard, Michael E. [ed] (2011) Strength of Self-Acceptance Theory, Practice, and Research. Dordrecht: Springer

Follette, Victoria, Steven C. Hayes, Michelle Heffner, et al (2010) Acceptance and Commitment Therapy for Body Image Dissatisfaction. New Harbinger

Achievement motivation

The sense of being driven to pursue personal growth, or some kind of collective success. Most people would agree that being motivated is by default better than being apathetic. But happiness prospects are optimised if people choose goals that are a)realistic and b)considerate (who wants to live in a world where most people just want to be the best at everything?). It's also worth considering whether it is actually achievements that matter for happiness, or

positive motivation and a sense of progress towards achievements.

Keller, Anita C., Robin Samuel, Manfred Max Bergman, and Norbert K. Semmer (eds.) (2014) Psychological, Educational, and Sociological Perspectives on Success and Well-Being in Career Development. Dordrecht: Springer

McLelland, David C. (1961) The Achieving Society. New Jersey: D. Van Nostrand

Active lifestyle

Happiness research, folk wisdom, and eulogies often insist that an 'active' or 'full' life is desirable. 'Wellbeing' doesn't quite convey this sense that living well means living life 'to the full' - not just having health and capabilities, but using them in various ways. The terms 'functioning' and 'agency' are commonly used to distinguish active wellbeing from 'capability'. This begs lots of questions about optimal amounts and variety of activity - physical versus mental; doing versus spectating; solo versus sociable, etc; and how people are supposed to know when their lives are becoming too full. For the most part, 'full life' rhetoric is about avoiding passivity or fighting the restrictions of disability, rather than about optimally filling lives with activities while avoiding overscheduling and stress.

Fisher, Kimberly, and John P. Robinson (2010) 'Daily routines in 22 countries: diary evidence of average daily time spent in thirty activities.' Oxford, UK: Centre for Time Use Research, University of Oxford

Oxford: Human Development and Capabilities Association https://hd-ca.org

Addiction and compulsive disorders

Just about anything that is fun can also in some sense be 'addictive' if your enjoyment of it forms a compulsive habit that reduces your autonomy and flexibility, and damages your health. Unfortunately, many behavioural and psychological disorders - loosely termed 'compulsive' behaviour - are associated with the addictive pursuit of happiness. Anticipating and avoiding addictions is among the most important life skills for happiness, though it's also worth

noting that the label 'addiction' is commonly abused in glib disapproval of other people's enjoyments.

Anderson, Peter, Jürgen Rehm, and Robin Room (2015) Impact of Addictive Substances and Behaviours on Individual and Societal Well-being. Oxford: Oxford University Press

Griffiths, M.D. et al (2005) 'The exercise addiction inventory: a quick and easy screening tool for health practitioners'. British Journal of Sports Medicine 39

Ley, David (2012) The Myth of Sex Addiction. Lanham, MD: Rowman & Littlefield

Aesthetic appreciation, aesthetic value

Aesthetic appreciation considers the many ways in which sensory experiences are what make our lives go well. i.e. it's about understanding and enhancing our physical and emotional responses to things. The concept of aesthetics can be applied to the appreciation of any of the senses, not just to sight, and it can be applied to any kind of sensory experience, not just art. Don't be misled by the very reductionist, and derivative meanings of 'aesthetics' favoured by some philosophers, art historians, and snobs who treat the term as if it were only about the ranking of people's visual tastes.

Carlson, Allen (2000) Aesthetics and the Environment: The Appreciation of Nature, Art and Architecture. London: Routledge

Cold, Birgit [ed] (2001) Aesthetics, Well-being, and Health: Essays Within Architecture and Environmental Aesthetics. Aldershot, UK: Ashgate

Eccleston, Christopher (2015) Embodied: The Psychology of Physical Sensation. Oxford: Oxford University Press

O'Byrne, Kristin K. (2009) 'Aesthetic appreciation.' In S.J. Lopez [ed], Encyclopedia of Positive Psychology. Chichester, UK: Wiley-Blackwell, pp.21-23

Light, A., and J. M. Smith [eds], *The Aesthetics of Everyday Life.* Columbia University Press

Voland, E., and K.Grammer [eds] (2003) *Evolutionary Aesthetics.* Dordrecht: Springer

Affect, affect valuation, and affective forecasting

'Affect' is psychologists' jargon for feelings, emotion, and moods. If you follow convention in calling these 'good/bad' or 'positive/negative' you are just signalling approval or disapproval. So-called 'negative affect' has lots of important benign effects, and is often actively welcomed. Also 'affect valuation theory' has shown that 'ideal affect' - the desirability of kinds of feelings - is culturally variable. National aggregate 'happiness' scores reflect this, rather than simply reporting raw individual emotion. Asians, for example, tend to see exuberant good feelings as less desirable than Latin Americans do.

Middleton, Dewight (1989) 'Emotional style: the cultural ordering of emotions', *Ethos* 17,2:187-201

Heise, David R., and Cassandra Calhan (1995) 'Emotion norms in interpersonal events', *Social Psychology Quarterly* 58: 223-240

Kashdan, Todd B., & Robert Biswas-Diener (2014) The Upside of Your Dark Side. New York: Penguin

Solomon, Robert (2007) True To Our Feelings: What Our Emotions Are Really Telling Us. Oxford: Oxford University Press

Tsai, Jeanne L., Brian Knutson, and Helene H. Fung (2006) 'Cultural variation in affect valuation'. Journal of Personality and Social Psychology 90,2:288-307

Affective forecasting

The ability to imagine or predict how particular achievements, acquisitions, events, or processes will influence our feelings. This usually refers to an individual's thinking about their own future self. Systematic weaknesses in affective forecasting are used to justify either restrictions on personal choice, or 'nudge' policies that try to arrange 'choice architecture' to influence people towards more intelligent decision-making. The ability to empathise with the future self is one of the most important life skills required for effective pursuit of happiness.

Kahneman, Daniel (2000) 'Experienced utility and objective happiness: a moment-based approach.' In D. Kahneman and A. Tversky (Eds.) Choices, Values and Frames. New York: Cambridge University Press and the Russell Sage Foundation, pp. 673-692 http://www.iies.su.se/nobel/papers/utility3.pdf

Loewenstein, George, and David Schkade (1999) 'Wouldn't it be nice? Predicting future feelings.' In D. Kahneman et al, Well-Being: Foundations of Hedonic Psychology. New York: Russell Sage, pp. 85-105

Wilson, Timothy D., and Daniel T. Gilbert, (2005) 'Affective forecasting: knowing what to want'. Current Directions in Psychological Science 14,3:131-134

Affluence, affluenza

Affluence means much the same as 'wealth' or 'prosperity', and all these terms by default refer to having an abundance of material stocks and flows, although they can also, by extension, refer to the subjective perception of being wealthy or blessed. The term 'affluenza' has been popularised as a loose term of disparagement used by those who object to the ways people become enslaved to the market economy, and consequently overconsume, overproduce, overwork, and become prone to endless social anxieties to do with status and conspicuous consumption.

Offer, Avner (2006) The Challenge of Affluence: self-control and well-being in the United States and Britain since 1950. Oxford: Oxford University Press

De Graaf, John, David Wann and Thomas H. Naylor (2001/2005) Affluenza: The All-Consuming Epidemic. [2nd ed] San Fransisco: Berrett-Koehler

Hamilton, Clive, and Richard Denniss (2005) Affluenza: When Too Much is Never Enough. Crows Nest, NSW: Allen & Unwin

James, Oliver (2007) Affluenza. London: Vermilion

Afterlife

Most people worldwide say they have some kind of belief in an afterlife - beliefs that are often tinged with degree of fear and uncertainty. In many complex ways, these beliefs influence how people think about happiness and about 'life as a whole'.

Becker, Ernest (1973) The Denial of Death. New York: Free Press

Boyett, Jason (2009) Pocket Guide to the Afterlife: Heaven, Hell, and Other Ultimate Destinations. San Francisco, CA: Jossey-Bass

Walls, Jerry L. (2015) Heaven, Hell, and Purgatory: Rethinking the Things That Matter Most. Grand Rapids, MI: Brazos Press

Aggregate wellbeing/happiness and composite indices

Numerical scores purporting to represent the overall wellbeing of a population by some combination of scores for more specific criteria (e.g. life domains) or from a variety of assessment methods. Such scores are always debatable due to the problematic processes of selecting and weighting different criteria.

Diener, Ed, Shigehiro Oishi, Richard E. Lucas, and Norman Anderson (2015) 'National accounts of subjective well-being.' American Psychologist 70,3:234-242

Fleurbaey, Marc, and Didier Blanchet (2013) *Beyond GDP: Measuring Welfare and Assessing Sustainability.* Oxford: Oxford University Press

Stiglitz, Joseph, Amartya Sen, and Jean-Paul Fitoussi (2013) *Mismeasuring Our Lives: Why GDP Doesn't Add Up.* The New Press

Alienation and belonging

Numerous social and psychological theorists have noted the need to 'belong' - i.e. the self-transcendent need to feel part of society, and part of the environment, flow of events, or cosmic order. Rapid social change, migration, or traumatic personal events can result in 'alienation' or sense of unwelcome detachment, loneliness, boredom, or purposelessness in individuals or whole communities or cohorts. Less well recognized is the fact that cultural change, particularly new communication capabilities, can also massively enhance people's freedom to engage in society and 'belong' in diverse ways. The purpose of 'purpose,' 'meaning', 'fulfilment' or 'engagement' can also be conceived as a preventive strategy or avoidance goal in relation to the threat of alienation. Alienation can be addressed at individual level, e.g. through 'logotherapy' or therapeutic writing, or at collective level through promotion of cultural values and conviviality.

Cacioppo, John T., and William Patrick [eds] (2008) Loneliness: Human Nature and the Need for Social Connection. New York: W.W.Norton

Jaeggi, Rahel (2014) Alienation. New York: Columbia University Press

Victor, Christina, Sasha Scambler, and John Bond (2008) The Social World of Older People: Understanding Loneliness and Social Isolation in Later Life. Open University Press

Altered states of consciousness

All known cultures facilitate deliberate temporary modification of the consciousness of individuals or groups, often accompanied by elaborate ritualization, mythologizing, training, and equipment. Changes are often so dramatic that commonly trance experiences are conceived as spirit possession or shamanic spirit travel. In most

cultures dreamlife is also a major topic of interest and recognized as an important dimension of wellbeing.

DuBois, T. (2009) *An Introduction to Shamanism*. Cambridge: Cambridge University Press

Hunt, Harry T. (2003) Lives in Spirit: Precursors and Dilemmas of a Secular Western Mysticism. Albany, NY: State University of New York Press

Kakar, Sudhir (2009) Mad and Divine: Spirit and Psyche in the Modern World. Chicago: University of Chicago Press

Picard, Fabienne (2013) 'State of belief, subjective certainty and bliss as a product of cortical dysfunction.' Cortex 49, 9:2494–2500

Tart, Charles (1971/1997) States of Consciousness. http://druglibrary.org/special/tart/soccont.htm

Altruism

Close in meaning to kindness, but more controversial because of the unrealistic and unhelpful implication that altruistic motives deny self-interest. Helping other people may involve self-sacrifice and self-transcendence, of course, but all intelligent people are aware that prosocial acts tend to feel good and to be good for everyone's happiness in the long run.

Klein, Stefan [Trans. David Dollenmayer] (2010/2014) Survival of the Nicest: How Altruism Made Us Human and Why It Pays to Get Along. New York, NY: Experiment LLC

Mayseless, Ofra (2016) The Caring Motivation: An Integrated Theory. Oxford: Oxford University Press

Ricard, Matthieu [Tr: Charlotte Mandell and Sam Gordon] (2015) Altruism: The Power of Compassion to Change Yourself and the World. New York: Little, Brown & Co

Svoboda, Elizabeth (2013) What Makes a Hero? The Surprising Science of Selflessness. Harmondsworth: Penguin

Anticipatory happiness/wellbeing

One of the most important ways of analysing the causes, processes, and experiences of happiness or wellbeing is to give separate consideration to the value and enjoyment of anticipation, momentary experience, and recollection. Human experience, and hence human wellbeing, is uniquely diachronic and narrative - it consists not just in moments but in anticipations and remembrances. See also: goals; motivation

Appreciative ('positive') empathy

A concept emphasising that unlike 'sympathy', 'empathy' need not pathologically emphasise concern for other people's suffering, but can entail respectful sharing of good feelings.

Thin, Neil (2014) 'Positive sociology and appreciative empathy: history and prospects.' Sociological Research Online, 19 (2) 5 http://www.socresonline.org.uk/19/2/5.html

Appreciative enquiry and appreciative planning

Approaches to learning that deliberately emphasise the strengths and successes of individuals or organizations. AE is linked with applied work that emphasises strengths and enjoyments at interpersonal and organizational levels much as the positive psychology movement (with which it overlaps strongly) promotes these attitudes and capabilities at individual level.

Cooperrider, David L., and Diana Whitney (2005) Appreciative Inquiry: A Positive Revolution in Change. San Francisco: Berrett-Koehler

Cooperrider, David L., Diana Whitney, and Jacqueline M Stavros (2008) Appreciative Inquiry Handbook: For Leaders of Change. 2nd ed. Berrett-Koehler

McAdam, Elspeth, and Peter Lang (2009) Appreciative Work in Schools: Generating Future Communities. Kingsham Press

Web site: https://appreciativeinquiry.case.edu

Approach versus avoidance goals

See goals; and motivation

Approval

The 'need for approval' is an important and variable aspect of personality and achievement motivation. Successful and sustainable approval-seeking brings happiness, but 'approval addition' can be associated with excessive dependency and passivity. 'Approval' is a useful everyday term for thinking about how values, morals, and culture emerges dynamically through social interactions, and of dynamic cultural processes, i.e. people's agency in the creation of values and morals. Much more than the rather static and abstract terms

'ethics' and 'morality', 'approval' puts the approving human agents into the picture. It makes us think of the interactive processes through which approval or disapproval is worked out.

Crowne, Douglas P. and David Marlowe (1964) The Approval Motive: Studies in Evaluative Dependence. New York: Wiley

Meyer, Joyce (2014) The Approval Fix: How to Break Free From People-Pleasing. London: Hachette

Kirwan-Taylor, Helen 2004 'Are you suffering from... approval addiction.' Management Today, May, p.17

Architecture and design for happiness, UX design, experiemics

Architecture, design, and urban planning have too often been conducted with a view to neatness or efficiency rather than through a happiness lens. This is changing with the advent of new subdisciplines, concepts, and approaches such as neuroarchitecture, therapeutic architecture, and UX ('user experience') design. Much of this is, however, still restricted to clinical settings and to the remedial objectives of 'therapeutic architecture'

Amichai-Hamburger, Yair [ed] (2009) Technology and Psychological Well-being. Cambridge: Cambridge University Press

Building Futures (2013) Building Happiness: Architecture to Make you Smile. London: Building Futures/Black Dog

Brown, Barry, and Oskar Juhlin (2015) Enjoying Machines. Boston, MA: MIT Press

Fukuda, Shuichi (2010) Emotional Engineering: Service Development. Dordrecht: Springer

Norman, D. A. (2004). Emotional design: Why We Love (Or Hate) Everyday Things. New York: Basic Books

Thwaites, Kevin, Alice Mathers, and Ian Simkins (2013) Socially Restorative Urbanism: The theory, process and practice of Experiemics. London: Routledge

Arts and 'cultural policy'

Like many other areas of planning, so-called 'cultural policy' which actually focuses mainly on 'the arts' - i.e. visual and audiovisual creativity and entertainment -

has only recently emphasised the responsibility to consider happiness and wellbeing, and as with architecture a lot of this attention is still remedial, focusing on recovery from or mitigation of mental illness. Commercial arts have of course always highlighted enjoyment, but have had little to say about the relevance of temporary leisure satisfactions to the overall goodness of life.

Clift, Stephen, and Paul M. Camic [eds] (2016) Oxford Textbook of Creative Arts, Health, and Wellbeing: International Perspectives On Practice, Policy and Research. Oxford: Oxford University Press

Noble, Guy, and Helen J Chatterjee (2013) Museums, Health and Well-Being. Farnham, UK: Ashgate

Wood, C. (2007) Museums of the Mind: Mental Health, Emotional Well-being and Museums. Bude, UK: Culture Unlimited

Clayton, Nikki, and Vikki Utting (Open Museums, for Leicester County Council) (2014) Opening Minds: Mental Health, Creativity, and the Open Museum. www.leics.gov.uk/openingmindsbrochure.pdf

Aspirational planning

Planning which focuses on the pursuit of happiness and social excellence, in contrast to pathological (palliative, clinical, or remedial) or preventive planning.

Thin, Neil (2014) 'Positive social planning.' In S.Joseph [ed] Positive Psychology in Practice. 2nd ed. Hoboken, NJ: Wiley pp. 751-772

Assessment, appraisal, appreciation, and measurement

Assessment, appraisal and appreciation are all cognate terms for evaluative judgement. 'Measurement' is a much narrower term for when these efforts translate opinions and information into the form of numbers, although lots of people make the mistake of using this term for nonquantified assessment. Measurement has many uses in learning and public awareness campaigns, but excessive reliance on measure leads to what we might call 'numero-realism' or 'numero-essentialism' - i.e. the confusion of numerical indicators for the processes they inadequately represent - e.g. confusing GDP with 'the economy', or confusing national happiness survey scores with 'happiness'.

Allin, Paul, and David J. Hand (2014) The Wellbeing of Nations: Meaning, Motive and Measurement. Chichester, UK: Wiley

Karabell, Zachary (2014) *The Leading Indicators: A Short History of the Numbers That Rule Our World.* New York: Simon and Schuster

Asset-based social action

Not to be confused with 'asset-based finance' or 'asset-based lending', the concept of 'asset-based' approaches to social planning meaning pretty much the same as 'appreciative' or 'aspirational' planning - i.e. recognizing and building on the strengths and positive potential of a given population. Typically, this term is used when it is deemed necessary to contrast the approach with default 'deficit-oriented' approaches which associate remedial planning with shortages, poverty, and things that have gone wrong with people's lives. In health planning, it is also contrasted with reductionist medical approaches to health: instead of treating people as patients with specific biological ailments, an asset-based health approach emphasises holistic planning building on personal responsibility, empowerment and autonomy. Unsurprisingly, in times of austerity some people suspect 'asset-based' approaches may be a cover for cutting back on welfare state generosity.

Kretzmann, John; McKnight, John (1993) Building Communities From the Inside Out: A Path Toward Finding and Mobilizing a Community's Assets (3rd ed.). Chicago, IL: ACTA

Henry, Heather (2013) 'An asset-based approach to creating health.' Nursing Times 109(4):19-21

MacLeod, Mary Anne, and Akwugo Emejulu (2014) 'Neoliberalism with a community face? A critical analysis of asset-based community development in Scotland.' Journal of Community Practice 22,4:430-450

Sigerson, D. and L.Gruer (2011) Asset-based Approaches to Health Improvement. NHS HealthScotland www.healthscotland.com/documents/5535.aspx

Authentic happiness, true happiness, fake happiness etc,

Happiness often seems too good to be true. So people often talk about 'authentic' or 'true' happiness. Although sometimes it may be useful to consider whether some manifestations of happiness are in some sense 'fake', the trouble with the authenticity idea is that it conveys the misleading impression that there is some essential, 'true self' which, if located and supported, can be made 'truly' happy. Most 'authenticity' discourse is best understood as being about approval and disapproval, not about truth or falsity.

Seligman, Martin (2003) Authentic Happiness: Using the New Positive Psychology to Realise Your Potential for Lasting Fulfilment. Nicholas Brealey

Yang, Jie (2013) "Fake happiness': counseling, potentiality and psycho-politics in China." Ethos 41 (3): 292–312

York, Peter (2015) Authenticity is a Con. London: Biteback

Autonomy, freedom

Particularly among those who value the idea of discrete individuals who are free to choose their own identities and pathways through life, autonomy is seen as an important component in wellbeing. At population level, the freedom of citizens to elect governments, speak their minds, follow their own beliefs, use their time as they see fit, and so on, are important causes of

Fischer, Ronald and Diana Boer (2011) 'What is more important for national well-being: money or autonomy? A meta-analysis of well-being, burnout, and anxiety across 63 societies.' Journal of Personality & Social Psychology 101,1:164-84

Conly, Sarah (2016) 'Autonomy and well-being.' In G. Fletcher [ed], The Routledge Handbook of Philosophy of Well-Being. London: Routledge, pp. 439-449

Awe, elevation, feeling 'uplifted', experiencing 'the sublime'

'Positive' experiences include moments that stand out as memorable because of exception feelings that you are in the presence of something wonderful - something 'sublime' that fills you with a sense of awe or elevation. Commonly, such experiences are linked with some kind of yearning for self-transcendent meaning in life, and is labelled 'deep' or 'spiritual' - metaphors that are fairly harmless in themselves, but problematic when turned into pseudo-scientific concepts like 'spiritual wellbeing', or when associated with the thoroughly

ethnocentric and smug belief that only religious people really experience awe.

See also: environmental engagement; peak experiences; religion; savouring; spiritual wellbeing

Schneider, Kirk J. (2009) Awakening to Awe: Personal Stories of Profound Transformation. Lanham, MD: Aronson

Haidt, Jonathan (2002) 'Elevation and the Positive Psychology of Morality'. In Keyes, Corey L. M., and Jonathan Haidt [eds], Flourishing: Positive Psychology and the Life Well-Lived. Washington, DC: American Psychological Association, pp. 275-289

Keltner, Dacher et al   web site: Project Awe https://www.calprojectawe.org

Aaltola, Elisa (2015) 'Wilderness experiences as ethics: from elevation to attentiveness.' Ethics, Policy & Environment 18,3:283-300

Algoe, Sara B., and Jonathan Haidt (2009) 'Witnessing excellence in action: the 'other-praising' emotions of elevation, gratitude, and admiration.' Journal of Positive Psychology 4(2), p. 105-127

Brady, Emily (2013) The Sublime in Modern Philosophy: Aesthetics, Ethics and Nature. Cambridge: Cambridge University Press

Axiology
See: value theory

Balance, balanced time perspective, harmonizing, 'aligning' multiple goals

These terms emphasise that the pursuit of wellbeing is about the composition of various goods, and about positive interactions and trade-offs between life domains.

Eccleston, Christopher (2015) Embodied: The Psychology of Physical Sensation. Oxford: Oxford University Press, ch.2 'Balance.'

Kaptein, Muel, and Johan Wempe (2002) The Balanced Company: A Theory of Corporate Integrity. Oxford: Oxford University Press

Basic needs, hierarchy of needs, and survival versus growth motivation

Used in the sense of Abraham Maslow's pyramidal representation of a 'hierarchy of needs', 'basic' needs are all the important universal human needs, from material resources, through social and psychological processes, to self-actualisation and self-transcendence. Since material resources were depicted at the 'base' of the pyramid, however, 'basic needs' is also commonly restricted to survival needs, contradicting Maslow's use of the term but also indicating and causing important misunderstanding of Maslow's theory.

Maslow, Abraham H. (1943) 'A theory of human motivation'. Psychological Review 50,4:370-396

Maslow, Abraham H. (1954/1970). *Motivation and Personality*. 2nd ed. New York: Harper and Row

Beauty
Though sometimes claimed to be intrinsically valuable, i.e. as something valuable in its own right, arguably the value of beauty is dependent on the happiness it conveys. A face, a body, a landscape, a picture, or a piece of music is beautiful if it gives us pleasure - if it appeals to our senses or if we approve of it in more reflective ways.

See: Aesthetic appreciation; body satisfaction

Behavioural economics, 'nudge' planning, and 'Wise Psychological Interventions' (WPIs)

Behavioural economists reject the long-held default assumption that people's decision-making is 'rational' in pursuit of self-interest. Many of us behave in ways that we know aren't in our best interests. We can be 'nudged' towards decisions and behaviours that are more in our own interests, if the our default options (or 'choice architecture') make it easier for us to choose wisely. in terms of making the best use of available knowledge to allocate scarce resources to pursue their interests.

Thaler, Richard H., and Cass R. Sunstein (2008) Nudge: Improving Decisions About Health, Wealth, and Happiness. Yale University Press

Jones, Rhys, Jessica Pykett, and Mark Whitehead [eds] (2013) Changing Behaviours: On the Rise of the Psychological State. Cheltenham, UK: Elgar

Saint-Paul, Gilles (2011) The Tyranny of Utility: Behavioral Social Science and the Rise of Paternalism, Princeton, NJ, Princeton University Press

Oliver, Adam (2013) Behavioural Public Policy. Cambridge: Cambridge University Press

Beneficence, benefits, and benevolence

Beneficence means actions that have overall good outcomes (benefits). Benevolence (or, more specifically, philanthropy), is an attitude of intention to benefit other people. A happiness lens is crucial to ethical evaluation, but this leaves a lot of work defining goods and causal pathways. There are multiple goods, and multiple views on what is good; different goods are often incommensurable, and beneficent causality is often complex and highly uncertain. Hence, evaluating beneficence is highly uncertain and subject to multiple interpretations. This doesn't mean we can't distinguish thoroughly unscientific, false ethical claims from more plausible ones based on robust evidence and sound ethical reasoning.

Beauchamp, Tom (2008) 'The principle of beneficence in applied ethics'. Stanford Encyclopedia of Philosophy http://plato.stanford.edu/entries/principle-beneficence

Ross, David [ed. Philip Stratton-Lake] (1930/2002) The Right and the Good. Oxford: Oxford University Press

Better Life Index

Devised by the OECD based on 11 indicators of societal progress in the domains of housing, income, jobs, community, education, environment, governance, health, life satisfaction, safety, and work-life balance.

www.oecdbetterlifeindex.org

Biography and biographical happiness

Biography means writing about, or telling, or just thinking about people's lives as stories that unfold through the life course. You can imagine and tell your own autobiography, or other people's biography, in the form if a story or series of vignettes, with a plot line, characterisation, challenges, conflicts, and resolutions. Normally, biography is understood to be about the most important features of the main part of someone's life. Since happiness is about whole lives not just about moments or components, we need biography to further our understanding of wellbeing. Yet remarkably few scholars have made explicit links between biography and happiness.

Baylis, Nick (2006) Learning from Wonderful Lives: Lessons from the Study of Well-being. Cambridge: Well-being Books

Biopsychosocial model of health

Devised by George Engel in 1980s and sharing many features with the ecopsychological approach to child development proposed by Urie Bronfenbrenner from around the same time, this is a holistic model used in medicine, psychiatry, public health, child development, gerontology, social ecology, etc as an antidote to the reductionism of 'biomedical' medicine.

Engel, George L. (1977) 'The need for a new medical model: A challenge for biomedicine.' Science 196:129-136

Bronfenbrenner, Urie (1979) The Ecology of Human Development: Experiments by Nature and Design. Cambridge, MA: Harvard University Press

Body satisfaction and body consciousness

Whereas health is about having a well-functioning body, bodily aesthetics are about the pleasures of admiring or inhabiting a body. In this age of ubiquitous mirrors and cameras, and of new opportunities for cosmetic enhancement, body consciousness and evaluative comparison of bodies has become a major factor in the pursuit of wellbeing in most parts of the world.

Cash, Thomas F. (2012) Encyclopedia of Body Image and Human Appearance. Boston: Elsevier/Academic Press

Brain training, mind training, mental flourishing, neuroplasticity

Making optimal use of our brains is an integral part of living well - both for the intrinsic value of being as intelligent as we can be, and for the instrumental benefits that intelligence is expected to confer on ourselves and on others. In terms of

cognitive capabilities and knowledge, we live in an era of unprecedented and rapidly rising mass global intelligence. We also have more freedom and technological assistance to enhance our brains than ever before. This doesn't mean that people are actually using their brains for optimal happiness, and many people believe our best options for life enhancement lie in ancient wisdom about mindfulness and ascetic mental practices.

Doidge, N. (2007) The Brain That Changes Itself. Stories of Personal Triumph from the Frontiers of Brain Science. London: Penguin

Marcus, Gary (2015) [ed] The Future of the Brain: Essays by the World's Leading Neuroscientists. Princeton, JN: Princeton University Press

Business ethics, corporate social responsibility, value-based management and wellbeing

A practical, intellectual, and ethical movement that has rapidly grown worldwide over the past two decades, aimed mainly at persuading for-profit businesses to recognize their co-responsibilities for wellbeing (although the same arguments can and should of course also be addressed to state and voluntary sector organizations).

Ahner, Eugene C. (2007) Business Ethics: Making a Life, Not Just a Living. Orbis Books

Schwartz, Mark S. (2017) Business Ethics: An Ethical Decision-Making Approach. Chichester: Wiley

Sison, Alejo José G. (2014) Happiness and Virtue Ethics in Business: The Ultimate Value Proposition. Cambridge: Cambridge University Press

Stansbury, J. and S. Sonenshein (2013) 'Positive business ethics.' in K. S. Cameron and G. M. Spreitzer (Eds.), Handbook of Positive Organizational Scholarship, Oxford: Oxford University Press

Canadian Index of Wellbeing

Globally influential statistical tool promoting holistic national wellbeing assessment by modelling wellbeing in eight domains - living standards, health, environmental sustainability, community vitality, education, time use, democratic participation, and leisure/ cultural activities - for which 64 indicators are used resulting in an aggregate score. Adapted in Bhutan for the Gross National Happiness index.

University of Waterloo (2016) How Are Canadians Really Doing? The 2016 Canadian Index of Wellbeing Report. https://uwaterloo.ca/canadian-index-wellbeing/sites/ca.canadian-index-wellbeing/files/uploads/files/ciw2016-howarecanadiansreallydoing-1994-2014-22nov2016.pdf

Cantril ladder ('Self-Anchoring Striving Scale')

Devised in the 1960s by the USA sociologist Herbert Cantril based on the metaphor of a 'ladder' representing the full range of an individual's imagined states of wellbeing, giving an 11-point scale for life satisfaction. This is the world's most influential statistical tool for wellbeing self-reports, and is still used for example in the Gallup World Poll. Most surveys in wealthy countries show an average of 7, while the world average is 5, i.e. the midpoint between happiness and misery.

Care economy, caring economy, economics of care

Recent concept promoting recognition and appreciation of unmeasured goods and services that typically aren't captured in systems of national 'economic' accounting, and which are often produced and provided in homes and communities without involvement of formal organizations. This is a key plank in the 'beyond GDP' movement. Rooted in a feminist culture of complaint and linked with a lot of cultural pessimism, the concept also points towards positive futures in which care work is valorised and its full contributions to social quality and happiness recognized and supported.

Caring Economy Campaign (Riane Eisler et al) web site: caringeconomy.org

Eisler, Riane T. (2007) The Real Wealth of Nations: Creating a Caring Economics. Berrett-Koehler

Folbre, Nancy [ed] (2012) For Love or Money. Russell Sage Foundation

Razavi, Shahra, and Silke Staab (2012) Global Variations in the Political and Social Economy of Care: Worlds Apart. London: Routledge

Case study research

A category of research methods associated originally with the practice of recording, through 'case notes', the trajectory of an illness and its treatment, usually in a

particular individual. Case studies are among the most important forms of qualitative research because they can serve to humanise research findings by introducing a biographical element, thereby enhancing empathy with the subjects of the research, and perhaps highlighting elusive themes and causal pathways that are hard to discern in other ways.

Mills, Albert J., Gabrielle Durepos, and Elden Wiebe [eds] (2010) Encyclopedia of Case Study Research. Vols 1 and 2. Thousand Oaks, CA: Sage

Causation and causal inference

Since the processes involved in facilitation of wellbeing are far too complex, dynamic, and uncertain for us to know causes and effects with much confidence, we compromise with causal inferences that combine our own commonsense analysis of plausible pathways of causation, with available evidence from correlational, experimental, and longitudinal studies. In wellbeing research, causal inference is often problematically implicit in presentation of correlational findings that may actually tell us nothing about causation.

Best, Joel (2001) Damned Lies and Statistics: Untangling Numbers from the Media, Politicians, and Activists. Berkeley, CA: University of California Press

Dilnot, Andrew, and Michael Blastland (2008) The Tiger That Isn't: Seeing Through a World of Numbers. Profile Books

Pearl, Judea (2000) Causality: Models, Reasoning, and Inference. Cambridge: Cambridge University Press

Thin, Neil (2012) Social Happiness: Research into Policy and Practice. Bristol, UK: Policy Press, ch.8 'Correlations and causal theories'.

Character, character strengths, character education

Character - derived from interactions between inborn personality traits, cultural learning, experience, and deliberate self-training - is clearly of central importance to both happiness and social quality. Yet it tends to be ignored in sociology and social policy alike, and 'national character' studies, along with analysis of the 'mentality' of communities, has fallen out of favour although they are still important themes in social psychology. The key problem is that

anyone adopting the perspective of individual-level explanations or interventions is liable to be accused of 'psychologising', of downplaying structural inequalities, and of uncaring attitudes or 'blaming the victim'. Such antagonistic attitudes provide lazy excuses for social planners who can't be bothered to think about psychology. They are seriously misguided, and constitute a major obstacle to the development of a happiness lens in social planning. Character education and deliberate cultivation of character strengths aren't optional: they are crucial requirements for social quality.

Peterson, Christopher, and Martin Seligman [eds] (2004) Character Strengths and Virtues: A Handbook and Classification. New York: Oxford University Press

Littman-Ovadia, Hadassah, and Michael Steger (2010) 'Character strengths and well-being among volunteers and employees: Toward an integrative model.' Journal of Positive Psychology 5:6, 419-430

Child-friendly, age-friendly, people-friendly

These terms remind us that the happiness lens is fundamentally just about basic considerateness in planning. They refer to policies and practices that involve being deliberately considerate to the needs and preferences of specific categories of people, particularly in response to default neglect, disparagement, or exclusion by social planners and managers. Hence for example the wonderfully ironic concepts of 'child-friendly schools' and 'age-friendly residential homes'.

Gill, Tim (2010) 'Space-oriented children's policy: creating child-friendly communities to improve children's well-being'. Children & Society 22,2:136 - 142

Gleeson, Brendan, and Neil Sipe [eds] (2006) Creating Child Friendly Cities: New Perspectives and Prospects. London: Routledge

Moulaert and Garon (2015) Age-Friendly Cities and Communities in International Comparison: Political Lessons, Scientific Avenues, and Democratic Issues. Dordrecht: Springer

Chronic happiness/wellbeing

The biographical trajectory of wellbeing or happiness over time, as opposed to the momentary or short-term wellbeing that is addressed in 'snapshot' approaches. Notice

that 'chronic' just means 'over time', yet has become pathologised due to its common association with 'chronic pain' and 'chronic illness'.

Brännmark, Johan (2006) 'Leading a life of one's own: on well-being and narrative autonomy.' Royal Institute of Philosophy Supplement 59: 65 - 82

Lyubomirsky, Sonja; Sheldon, Kennon M.; Schkade, David (2005) 'Pursuing happiness: the architecture of sustainable change.' Review of General Psychology 9,2:111-131

Thin, Neil (2012) 'Counting and recounting happiness and culture: On happiness surveys and prudential ethnobiography.' International Journal of Wellbeing, Special Issue: Happiness: Does Culture Matter? www.internationaljournalofwellbeing.org/index.php/ijow/issue/view/9

Circumplex model of affect

The cross-cultural psychologist James Russell proposed (1980) that terms and signals for emotions tend to be structured around two independent axes of distinction - pleasure and arousal. Thus we can depict feelings in a circle as follows: pleasure (0 degrees), excitement (45 degrees), arousal (90 degrees), distress (135 degrees), displeasure (180 degrees), depression (225 degrees), sleepiness (270 degrees), and relaxation (315 degrees). This provides a helpful reminder that while the various meanings of happiness cluster towards 'pleasure', they include feelings such as excitement and relaxation which are at opposite ends of the 'arousal-sleepiness' axis.

Russell, James A. (1980) 'A circumplex model of affect.' *Journal of Personality and Social Psychology,* 39, 1161-1178

Climate (metaphorical)

'Climate' or 'atmosphere' metaphors are commonly used to refer to the happiness or mood implications of collective activities and physical environments at various levels - e.g. 'party atmosphere', 'classroom climate', 'school climate', 'climate of opinion', and 'organizational climate'. Such concepts imply recognition that emotions exist supra-individual levels, perhaps in some kind of 'group mind'. The idea of understanding social processes and institutions as 'environments' is central to analytical approaches known as 'social ecology' or 'ecological systems theory' (Bronfenbrenner 1989). It helps to recognize that all individuals, throughout their lives, make variable investments of time and attention to different social domains such as family, school, workplace, social clubs, etc.

Ashkanasy, Neal M., Celeste P. M. Wilderom, and Mark F. Peterson [eds] (2011) Handbook of Organizational Culture and Climate. 2nd ed. London: Sage

Bronfenbrenner, Urie (1989) 'Ecological systems theory.' In R. Vasta (Ed.). Annals of Child Development (Vol. 6.). Greenwood. CT: JAI Press, pp. 187-249

Cohen, Jonathan (2013) 'Creating a positive school climate: a foundation for resilience.' Handbook of Resilience in Children. 2nd ed. Dordrecht: Springer, pp 411-426

Schneider, B. and K.Barbera [eds] (2014) The Oxford Handbook of Organizational Climate and Culture. Oxford: Oxford University Press

Clinical, remedial, or therapeutic approaches

These terms all refer to 'repair mode' or 'mitigatory' approaches and practices pertaining to the treatment of patients or other people facing difficulties that need to be remedied. These terms matter to wellbeing planners as a way of distinguishing a subcategory of remedial studies and practices associated with the treatment of maladies. Though 'positive' insofar as they are about melioration, they are more targeted and less aspirational than preventive approaches, which themselves are less aspirational than the deliberate promotion of wonderful lives for everyone. Although remedial work is often morally compelling and targeting is often required on efficiency grounds, a focus on deficit runs the risk of inadvertently promoting a sense of victimhood and vulnerability. This raises important moral questions about the 'beneficence' of welfare regimes and socialism.

Füredi, Frank (2004) Therapy Culture: Cultivating Vulnerability in an Uncertain Age. London: Routledge

House, Richard, and Del Loewenthal[eds] (2011) Childhood, Well-being and a Therapeutic Ethos. Karnac Books

Co-production, co-responsibility, co-design, participatory planning

'Social' or collaborative approaches to wellbeing that are based on recognition that wellbeing emerges from complex interactions between individuals and particular social ecologies. These concepts contrast with both individualistic 'self-help' approaches and with fragmentary approaches where an agent or agency gives inadequate consideration to the full variety of factors and people influencing wellbeing.

See also: asset-based approaches; business ethics

Butterfoss, Frances D. (2007) Coalitions and Partnerships in Community Health. San Francisco, CA: Jossey-Bass

Durose, Catherine, and Liz Richardson (2016) Designing Public Policy for Co-Production: Theory, Practice and Change. Bristol: Policy Press

National Co-production Advisory Group [UK] (2009) 'What is co-production?' http://www.thinklocalactpersonal.org.uk/Browse/Building-Community-Capacity/About_BCC/What_is_co-production/

Cognitive Behavioural Therapy

CBT is closely associated with 'mindfulness' and with 'internalist'/'inside-out' approaches to wellbeing. Its various techniques all involve persuading people to adopt deliberate mental strategies in the pursuit of wellbeing, appraising, rethinking and manipulating the ways in which they evaluate and 'frame' events so as to remain realistic yet experience less anguish. Although in theory they can offer useful insights to all kinds of people, CBT techniques are mainly promoted among people suffering from long-term mental illness.

Bannink, Fredrike (2012) Practicing Positive CBT: From Reducing Distress to Building Success. Chichester, UK: Wiley

Bennett-Levy, James, and Richard Thwaites (2014) Experiencing CBT from the Inside Out: A Self-Practice/Self-Reflection Workbook for Therapists. London: Guilford

Comfort, comfort addiction, and situational flexibility

Comfort, looked at through a happiness lens, is bittersweet. On the one hand it is an important motivational goal and an aspect of wellbeing. On the other hand, pursuit of comfort can lead to excessive reliance on 'comfort zones' (psychological, social, and physical) and hence to loss of capabilities, loss of interest, and loss of opportunities for personal growth. Conversely, people's psychological and environmental flexibility, and hence their longterm wellbeing prospects, can be strengthened through deliberate challenges to comfort zones.

Biswas-Diener, Robert (2014) Video: 'Comfort addiction.' https://www.youtube.com/watch?v=tx0X1K6iFs4

Ong, Boon L. [ed] (2013) Beyond Environmental Comfort. London: Routledge

Shove, Elizabeth (2003) Comfort, Cleanliness and Convenience: The Social Organization of Normality. Oxford: Berg

Communitarianism, community wellbeing and community psychology

These concepts promote recognition that since people become well or ill, and evaluate their lives, through interactions in groups, wellbeing enhancement requires careful attention to social qualities at local and group levels. Communitarianism, and more broadly 'collectivism', is about foregrounding the universal need for self-transcendence and social belong in humans. In contrast to cosmopolitanism (the sense of global citizenship or global belonging), however, they are also associated with localism, ethnicity, and the sense of belonging to a specific community.

Forsyth, Donelson R. (2016) 'The psychology of groups.' Noba Psychology http://nobaproject.com/modules/the-psychology-of-groups

Pinker, Susan (2014) The Village Effect: How Face-to-Face Contact can Make Us Healthier, Happier, and Smarter. New York: Spiegal and Grau

Orford, Jim (1992/2008) Community Psychology: Challenges, Controversies and Emerging Consensus. 2nd ed. Chichester, UK: Wiley

Prilleltensky, Isaac, and Ora Prilleltensky (2006) Promoting Well-being: Linking Personal, Organizational, and Community Change. Chichester, UK: Wiley

Compassionate capitalism

This term, coined as the title of their 2004 book by Marc Benioff and Karen Southwick, captures the contemporary spirit of wellbeing planning and applies it to the idea that businesses are co-responsible for people's wellbeing, and hence that they should celebrate and promote the ways in which business generates not only profits and productivity but enhance the lives of employees, wider communities, and clients.

See also: care economy; business ethics

Benioff, Marc, and Karen Southwick (2004) Compassionate Capitalism: How Corporations Can Make Doing Good an Integral Part of Doing Well. Franklin Lakes, NJ: Career Press

Complementary medicines and therapies

'Complementary' is a loose term for those therapeutic traditions, services, and treatments that have been least exposed to rigorous scientific testing. As a result, in many countries it is forbidden to make false promises about their possible benefits, though this is commonly flouted in practice. Even ancient treatments such as Chinese acupuncture and Indian 'ayurvedic' medicine, which are based on thousands of years of systematic theory and practice, are of highly dubious value although there are of course major doubts about many 'mainstream' psychiatric treatments. Given the unavoidable uncertainties about which factors are most beneficial for our wellbeing, deliberate pursuers of happiness are particularly vulnerable to a wide variety of false promises - not just the vague promises of popular self-help pseudo-science and religion, but also more specific promises that particular treatments will enhance psychological wellbeing. Caveat emptor.

Smith, Kevin et al [eds] (2016) Special Issue: 'Complementary & Alternative Medicine' (CAM): Ethical and Policy Issues. Special Issue of Bioethics 30, 2

Bausell, R. Barker (2007) Snake Oil Science: The Truth about Complementary and Alternative Medicine. Oxford: Oxford University Press

Davies, James (2013) Cracked: Why Psychiatry is Doing More Harm than Good. London: Icon Books

Goldacre, Ben (2008) Bad Science. London: HarperCollins UK and www.badscience.net

Consciousness

A full account of happiness must address questions about what consciousness is, what its varieties are, and which of those are most valuable and why. Freud did more than anyone else to popularise recognition of multiple layers of consciousness, yet his writings are too pathological to be of much use to happiness studies. Not only was he unscientific and seriously wrong in many ways, he also put most of his emphasis on the threats posed to wakeful consciousness by unconscious fears and memories. Today, the philosophical and neuroscientific debates about the mysterious and observable processes of consciousness leave us highly uncertain about how consciousness is possible, and about the relationships between the mind, the brain, and the rest of the body. One thing, though, has clear importance for happiness promotion: since we are capable of a rich variety of forms of consciousness that most of us don't use most of the time, there is good potential to enhance people's awareness of their own states of consciousness, and thereby lead people towards enriched experience. Still, we should bear in mind the warnings of Nozick's 'experience machine' thought experiment: if offered a lifelong plug-in to a machine that perfectly replicated the best imagineable life, but just in the imagination, most people would reject the offer because there is more to the good life than just the experience of happiness.

See also: altered states of consciousness

Irvine, Elizabeth (2013) Consciousness as a Scientific Concept: A Philosophy of Science Perspective. Dordrecht: Springer

Langsam, Harold (2011) The Wonder of Consciousness: Understanding the Mind through Philosophical Reflection. Cambridge, MA: MIT Press

Nozick, Robert (1989) The Examined Life: Philosophical Meditations. New York: Simon and Schuster

Consumerism, consumption and overconsumption

Wellbeing promoters are increasingly aware that there are potential harms associated with the extraordinary successes of modern capitalist economies in facilitating opportunities and variety inhigh mass consumption, due to the diminishing returns and to the personal and societal toxicities associated with nonessential consumption. More positively, consumption researchers have amassed evidence that 'experiential' consumption (spending money on holidays and leisure activities) tends to be better for wellbeing than material purchases.

Dunn, Elizabeth, and Michael Norton (2013) Happy Money: The New Science of Smarter Spending. London: Oneworld

Kasser, Tim (2015) 'The science of values in the culture of consumption.' In S.Joseph [ed] Positive Psychology in Practice. 2nd ed. Hoboken, NJ: Wiley pp. 82-102

Scitovsky, Tibor (1976) The Joyless Economy: An Inquiry into Human Satisfaction and Consumer Dissatisfaction. Oxford: Oxford University Press

Schwartz, Barry (2015) 'The paradox of choice.' In S.Joseph [ed] Positive Psychology in Practice. 2nd ed. Hoboken, NJ: Wiley pp. 121-138

Conviviality, solidarity, and social cohesion

Living together well, in social harmony - pertaining to groups of people, societies, places, or events. This is one of four main desirable qualities of a good society, the others being social engagement, justice, and security.

Shaftoe, Henry (2008) Convivial Urban Spaces: Creating Effective Public Spaces. London: Earthscan

Caillé, Alain (2013) Manifeste Convivialiste: Déclaration d'Interdépendance. [Convivialist Manifesto: A Declaration of Interdependence.] Lormont, France: Editions Le Bord de l'eau

Overing, Joanna, and Alan Passes [eds] (2000) The Anthropology of Love and Anger: The Aesthetics of Conviviality in Native Amazonia. London: Routledge

Cost-benefit analysis

CBA is the traditional way in which economists try to provide systematic information about relationships between costs and benefits that planners will find useful in making decisions about investments, or in evaluating outcomes. Though evidently appealing as a tool, it has always been controversial due the obvious limitations of our ability to put numbers on multiple incommensurate factors. The economists' answer has been simply to disregard those values that are too hard to include in the calculations, and leave planners to work out what use they should make of the very limited information that CBA provides.

O'Donnell, Gus et al (2014) Wellbeing and Policy Report. London: Legatum Institute www.li.com

Couples therapy

See: friendship and positive relationships

Knudson-Martin, Carmen, Melissa A. Wells, and Sarah K. Samman (2015) Socio-Emotional Relationship Therapy: Bridging Emotion, Societal Context, and Couple Interaction. Dordrecht: Springer

Halford, W. Kim, Jemima Petch, and Debra Creedy (2015) Couples Therapy with New Parents: the Couple CARE for Parents Program. Dordrecht: Springer

Cultural pessimism, declinism

The belief or ideology that your society, or humanity in general, is in a bad way or is about to go into decline - often presented polemically, particularly by cultural theorists critical of capitalism, as part of a generalised and dogmatic critique of modernity and western culture.

Bennett, Oliver (2001) Cultural Pessimism: Narratives of Decline in the Postmodern World. Edinburgh: Edinburgh University Press

Miller, O. Alexander (2010) Sociologists and Social Progress: How Defeating Narratives Affect U.S. and Caribbean Sociological Academies. Lanham, MD: Lexington Books

James, Oliver (2007) Affluenza. London: Vermilion

Cultural values

Many aspects of culture (e.g. technology, knowledge, myths, rituals) influence people's ability to pursue happiness successfully. Cultural values more specifically influence people's valuation and pursuit of happiness, as well as colouring their experience of it. hence their subjective experience of wellbeing. 'Cultural bias' refers much more specifically to the ways in which cultural values (such as salience and

valuation of happiness, self-enhancement tendencies, optimism) influence people's wellbeing self-reports such as how they talk about their lives in interviews and survey responses. The most famous and widely-researched example of cultural influence on happiness self-reports is the so-called 'Latin American paradox'. This refers to the general pattern of national average scores that are - in some people's opinion - surprisingly high for Latin American countries in relation to their living standards.

Diener, Ed, and Eunkook M. Suh [Eds,] (2000) Culture and Subjective Well-Being. Cambridge, MA: MIT Press

Knoop, Hans H., and A.Delle Fave (Eds.) (2013) Well-Being and Cultures: Perspectives from Positive Psychology. Dordrecht: Springer

Joshanloo, Mohsen, and Dan Weijers forthcoming (2014) 'Aversion to happiness across cultures: a review of where and why people are averse to happiness.' Journal of Happines Studies 15,3:717-735

Selin, Helaine, and Gareth Davey (Eds.) (2012) Happiness Across Cultures: Views of Happiness and Quality of Life in Non-Western Cultures. Dordrecht: Springer

Thin, Neil (2012) Social Happiness: Research into Policy and Practice. Bristol, UK: Policy Press

Cyber-happiness, virtual happiness, happiness online

Just as consideration of the 'afterlife' expands and complexifies our concept of happiness, the same is true of the enjoyment of virtual, 'second life' existence online. The analysis and interpretation of happiness has become very much more complicated with the advent of mass usage of the internet as a virtual space in which to conduct relationships, achieve things, and enjoy oneself. Already a tricky concept, the idea of a 'balanced life' has become very much more elusive with these new sources of complexity and ambiguity. Is a person 'living well' if most of their lives, or most of the good aspects of their lives, are conducted in virtual space? Is an 'avatar' in an online game a real kind of identity simply because it feels real and important to the players? While there clearly can be no simple moral answers to such questions, the relevant discussions are crucial aspects of the process of living deliberately. We owe it to ourselves, to our friends, to our offspring,

and to anyone we care for to think and talk about what might be called 'virtual wellbeing', and about the interactions between 'virtual' and 'real' components of our lives.

See also: quantified self

Attrill, Alison (2015) Cyberpsychology. Oxford: Oxford University Press

Castronova, Edward (2007) Exodus to the Virtual World: How Online Fun is Changing Reality. Basingstoke, UK: Palgrave Macmillan

Whitman, C.N., and W.H.Gottdiener (2015) 'The cyber self: facebook as a predictor of well-being.' International Journal of Applied Psychoanalytic Studies

Cyber-interventions for happiness, 'positive computing'.

New cybertechnologies, particularly the internet, have greatly complexified the pursuit and assessment of happiness. Often talked about in terms of new threats to the wellbeing of children (new technologies do cause adversity through addiction and distraction), cybertechnologies also offer important new resources for life enrichment that were unimaginable a generation ago. For example, a rich variety of automated and interactive wellbeing and happiness promotion technologies have been developed in recent years, for example using internet, smartphone, and wearable computer technology to facilitate virtual social support and online friendship, and offering 'persuasive technology' to remind people to look after themselves and monitor activities such as diet, posture, exercise, and relaxation.

See also: cyberhappiness; quantified self

Amichai-Hamburger, Yair [ed] (2009) Technology and Psychological Well-being. Cambridge: Cambridge University Press (esp: Amichai-Hamburger, Yair, and Azy Barak, 'Internet and wellbeing' pp. 34-76)

Amichai-Hamburger, Yair, Anat Brunstein Klomek, Doron Friedman, Oren Zuckerman, and Tal Shani-Sherman (2014) 'The future of online therapy.' Computers in Human Behavior 41: 288–294

Brey, Philip, Adam Briggle, Edward Spence (Eds), The Good Life in a Technological Age. London: Routledge

Finn, Jerry, and Dick Schoech (2014) Internet-Delivered Therapeutic Interventions in Human Services: Methods, Interventions and Evaluation. London: Routledge

Sander, Tomas (2011) 'Positive computing' In R.Biswas-Diener [ed], Positive Psychology as a Mechanism for Social Change. Dordrecht: Springer, pp.309-329

Decision making

A lot of happiness research is both about and for decision-making. Humans today have more freedom than ever, more education and information to guide them towards using their freedom wisely, and more decisions to take in the face of an array of options that would have been unimaginable even a generation ago. The pursuit and promotion of happiness requires a combination of awareness, capability, and motivation to inspire everyday, projectised, and life-changing decisions. Quality of life research has a very strong link to the ethical and practical challenges of medical decision-making, and particularly to the difficulty of knowing how to move beyond survival-oriented treatments and 'add life to years' rather than merely 'adding years to life'.

Groopman, Jerome, and Pamela Hartzband (2011) Your Medical Mind: How to Decide What Is Right for You. New York: Penguin

Koehler, Derek J., and Nigel Harvey (2008) Blackwell Handbook of Judgment and Decision Making. Chichester, UK: Wiley

Dignity

Dignity is a nice example of an aspect of wellbeing that is clearly crucially important but also elusive, subjective, and hard to define or assess. It is primarily a relational concept, referring to the individual's perception that other people will think of them or their life, or some aspect of it such as dress or occupation, as valuable worthy of respect. It is also about the relevance of cultural values to wellbeing, emphasising the fundamental worth of people as members of a unique species, and hence alerting people to the threat of lost dignity when failing to live up to human standards. Dignity is a key concept in human rights promotion, in welfare systems, in the workplace, and in medical ethics and in decision-making about care and mortality.

Bolton, Sharon C. [ed] (2007) Dimensions of Dignity at Work. Butterworth-Heinemann

Chan, Chak Kwan, and Graham Bowpitt (2005) Human Dignity and Welfare Systems. Bristol: Policy Press

Luban, David (2007) Legal Ethics and Human Dignity. Cambridge: Cambridge University Press

Nordenfelt, Lennart (2009) Dignity in Care for Older People. Chichester, UK: Wiley-Blackwell

Lindner, Evelin (2011) A Dignity Economy: Creating an Economy that Serves Human Dignity and Preserves Our Planet. Lake Oswego, OR: Dignity Press

Fischer, Edward F. (2014) The Good Life Aspiration, Dignity, and the Anthropology of Wellbeing. Stanford, NJ: Stanford University Press

Disability

The adverse outcomes of interactions between physical or mental impairments and particular sociocultural and physical environments. This is an example of a concept whose intrinsic negativity can be radically challenged through the use of a wellbeing lens. Whereas 'disability' focuses our attention on people's deficits and sufferings, it is often desireable also to emphasise people's strengths, enjoyments, and positive potential, as well as noticing that disabilities are partly created by inconsiderate infrastructural arrangements and 'ablist' cultural norms.

See also: neurodiversity

Campbell, Stephen M. , and Joseph A. Stramondo (2016) 'The complicated relationship of disability and well-being.' Kennedy Institute of Ethics Journal

Eilers, Miriam, Kattrin Grüber, and Christoff Rehmann-Sutter (eds) (2014) The Human Enhancement Debate and Disability: New Bodies for a Better Life. Basingstoke, UK: Palgrave Macmillan

Domain satisfaction

A sub-division of 'life satisfaction', referring to specific compartments such as key areas of activity, capability, identity, spatial arrangement, possessions, or identity. The concept of 'domains' of wellbeing (sometimes misleadingly called 'dimensions'), is fairly flexible, and can refer not only to broad categories of experience associated with places such as workplace, school, outdoors, and home, but so also to activities or aspects or causes of wellbeing such as leisure, health, marriage, housing, or finance.

See also: 'Balance/Harmony'; aggregate/composite measures; and 'Work-life harmonising'.

Binder, Martin, and Alex Coad (2016) 'How satisfied are the self-employed? A life domain view.' Journal of Happiness Studies 17,4:1409-36

Charlemagne-Badal, Sherma J., & Jerry W. Lee & Terry L. Butler & Gary E. Fraser (2015) 'Conceptual domains included in wellbeing and life satisfaction instruments: a review.' Applied Research Quality Life 10,2:305-328

Tiefenbach, Tim and Florian Kohlbacher (2016) 'The importance of "domain importance" for happiness.' In: T. Tachibanaki [ed], Advances in Happiness Research: A Comparative Perspective. Dordrecht: Springer, pp.55-74

Dose-response relationships and interaction effects

In medicine, the 'dose-response relationship' refers to estimation of how much of a treatment is good for recovery - in general, and for specific individuals in specific situations at particular points of the recovery process. This idea is also crucial to research on the promotion of happiness. Lots of things that seem good for us if we are currently under-dosed, quickly show not only diminishing returns but also 'toxic reversals' if over-dosed. Some kinds of overdose, like drugs and exercise, may reveal tangibly toxic effects more or less immediately. Others - like social engagement, work, and leisure activities - may be much harder to assess. Also the'right' dose of most things will tend to depend on 'interaction effects' with other kinds of dose, just as is he case with pharmaceutical treatments. For example, the wellbeing benefits of exercise, dieting, and sleep are strongly interdependent, so that paying attention to the 'dose' of only one of these is likely to be misleading.

See also: balance; time allocation

Davies, Christina, Matthew Knuiman, and Michael Rosenberg (2016) 'The art of being mentally healthy: a study to quantify the relationship between recreational arts engagement and mental well-being in the general population.' BMC Public Health 16,1:15

Downshifting, simplification, and frugalism

Throughout the ages, when people have realised that valued life goals such as friendship, peace, and leisure are being increasingly trumped by the pursuit of wealth, status, career success, or conspicuous consumption, they have chosen deliberately to 'downshift' or adopt simpler or more frugal lifestyles, by reigning in on the greedy pursuits, particularly money and careers.

Dunn, Elizabeth, and Michael Norton (2013) Happy Money: The New Science of Smarter Spending. London: Oneworld

Naish, John (2009) Enough: Breaking Free from the World of Excess. London: Hodder

Malloch, Theodore R. (2009) Thrift: Rebirth of a Forgotten Virtue. New York: Encounter Books

Saltzman, Amy (1991) Downshifting: Reinventing Success on a Slower Track. New York: HarperBusiness

Goulding, Carmel, and Ken Reed (2010) 'To downshift or not to downshift? Why people make and don't make decisions to change their lives.' In P. Blyton, B.Blunsdon, K. Reed, and A. Dastmalchian [eds] Ways of Living: Work, Community and Lifestyle Choice. Houndmills, UK: Palgrave Macmillan

Dreamlife

The phrase 'in your dreams' indicates that dreams are expected to offer better experiences than reality has to offer. Yet in what way, if at all, does dreamlife 'count' when we assess quality of life or happiness? Even if we believe only full consciousness counts, we should surely accept that the memories of dreams must count for something. With a spate of publications offering guidance on deliberate self-training for 'lucid dreaming', and with increasing public interest in affordable sleep-monitoring and sleep-enhancing technologies, the likelihood is that the quality of dreamlife will move up the agenda in the pursuit of happiness. Daydreaming, too, has been the focus of some happiness research, despite often being disparaged as a wasteful mental state produced by unwanted distraction.

See: altered states of consciousness; and sleep

Cartwright, Rosalind (2010) The Twenty-four Hour Mind: The Role of Sleep and Dreaming in Our Emotional Lives. New York: Oxford University Press

Vittersø, Joar (in press) 'Dream on: why daydreaming can be both pleasant and useful.' In L. Bormans (Ed.) The World Book on Hope. Singapore: Page One \Vittersø, Joar (in press) 'Dream on: why daydreaming can be both pleasant and useful.' In L. Bormans (Ed.) The World Book on Hope. Singapore: Page One

Dying, dying with dignity, dying well

According to the 'peak-end' rule, the quality of our experience at the end of an episode is given disproportionate salience in our assessment of our overall wellbeing. One interpretation of the famous aphorism 'call no man happy until he is dead' is that we ought, therefore, to try to arrange things so that people die as well as they can, because our final hours or days may have exceptional evaluative significance. Even without such a belief, it seems pretty obvious that the manner and place of our death matters a great deal for our anticipatory happiness, for our happiness at that time, and for the quality of our memories of loved ones. For example, it became the norm in rich countries in the 20th century for people to die in hospital, but it is now clear that this happens despite most people having a preference to the contrary. From a happiness policy perspective, this is a bad state of affairs that can fairly easily be rectified.

Gawande, Atul (2014) Being Mortal: Medicine and What Matters in the End. New York: Holt

Dugdale, Lydia S. (2016) Dying in the Twenty-First Century: Toward A New Ethical Framework for the Art of Dying Well. Boston, MA: MIT Press

Bradley, Ben (2009) Well-Being and Death. Oxford: Oxford University Press

Ecological wellbeing

Those aspects of wellbeing attributable to interactions with physical environments. Like 'economic wellbeing' and 'educational wellbeing', the term misleading implies that it is a label for a sub-category of wellbeing. It isn't. Ecological factors are influences on wellbeing, not components of wellbeing.

Economic growth/GDP

Happiness research and happiness policy are both strongly linked with a worldwide 'beyond GDP' movement which promotes scepticism about the ways economies are measured by governments. The modern concept of 'the economy' is a slippery concept mainly though not consistently referring to those commodified and marketed goods and services whose value is calculated in assessments of 'Gross Domestic Project'

and 'economic growth'. GDP is commonly used worldwide as a convenient (if highly complex and entirely obscure to nonspecialists) proxy indicator for national progress. In principle this is fine. It serves most governments well as a tool for efficient provision of information about resource flows and about those activities that can be marketed. The crucial thing is for everyone to avoid 'numero-realism' - i.e. to avoid confusing numerical indicators for the complex entities that are represented. In other words, 'the economy' isn't a thing that exists independently of our ways of assessing it: GDP is one useful measure, but there are other ways of thinking and talking about economic processes and values. The absurdities of numero-realism are nowhere more obvious than in the popular myth of a 'growing gap' between 'the economy' and 'happiness' - as measured on two utterly incomparable scales both of which are somewhat arbitrary.

Bleys, Brent (2012) "Beyond GDP: classifying alternative measures for progress.' Social Indicators Research 109:355-376

Coyle, Diane (2014) GDP: A Brief but Affectionate History. Princeton, NJ: Princeton University Press

Sarlo, Christopher A. (2009) The Economic Well-Being of Canadians: Is there a Growing Gap?   Sarlo The Fraser Institute

Stiglitz, Joseph Amartya Sen, Jean-Paul Fitoussi (2011) Mismeasuring Our Lives: Why GDP Doesn't Add Up. The New Press

Economic wellbeing, financial wellbeing, material wellbeing, economic welfare

These terms are popular with governments and are mainly used as shorthand for 'having the means, particularly the financial means, to pursue wellbeing.' They are best avoided because they are confusing, missing one of the key purposes of using a happiness or wellbeing lens, which is to highlight the differences between means and ends. Economies, finance, and material goods are resources and factors influencing wellbeing, not components of wellbeing. Users of these terms are therefore confusing means and ends and hence missing the core point about

wellbeing policy: that it directs our attention towards ultimate ends.

Thiry, Geraldine (2015) 'Beyond GDP: conceptual grounds of quantification: the case of the Index of Economic Well-Being (IEWB)'. Social Indicators Research 121,2:313-344

Education and happiness

Statistical research on correlations between educational indicators (years of schooling, educational attainment, etc) and happiness have produced a surprisingly mixed set of findings, indicating that in itself schooling may not be as crucial for lifelong happiness is many people assume. There is even less information on likely causal pathways - whether happiness leads to better academic results and longer time spent in schooling, or vice versa. Equally surprising is the fact that so little research was conducted until very recently on happiness in schools, on happiness issues addressed in school curricula, or on lifelong effects of schooling on happiness.

See also: 'Pupil wellbeing'; 'Schooling and school wellbeing interventions'; and 'Lifelong learning'.

Barrow, Robin (1980) Happiness and Schooling. Houndmills, UK: Palgrave Macmillan

Noddings, Nel (2003) Happiness and Education. Cambridge: Cambridge University Press

Oreopoulos, Philip, and Kjell G. Salvanes (2011) 'Priceless: the nonpecuniary benefits of schooling.' Journal of Economic Perspectives 25,1:159-184

O'Brien, Catherine (2016) Education for Sustainable Happiness and Well-Being. London: Routledge

Effects of happiness

Happiness researchers don't just investigate what causes happiness, they also increasingly look at the effects of happiness. - particularly the benign effects. Most early statistical research on happiness implicitly assumed that happiness was an outcome, and that the point of statistical analysis was to look at factors associated with happiness that might be causal. For example, saying 'married people tend to be happier' is typically assumed to mean that marriage causes happiness rather than vice versa. This has changed with increasing recognition of the likelihood that happiness makes people healthier, kinder, better company, more productive, and more intelligent. Tellingly, some statisticians betray their implicit causal bias by calling this 'reverse causality', thereby admitting that when happiness causes outcomes this is the 'reverse' of their default expectations. According to the 'happy productive worker' thesis, the benefits of happiness at work are instrumental as well as intrinsic, since happier workers tend to be more productive. So if employers aren't already convinced of their moral co-responsibility for facilitating workplace happiness, they may still have a 'bottom line' incentive for this. Similarly in educational institutions, if teachers and educational designers and administrators don't already feel obliged to facilitate pupil or student happiness, they may be persuaded by some research showing that happiness makes people study more effectively. A further consideration is that as 'social contagion' is becoming more widely recognized and researched, happiness is seen as a crucial driver of positive social contagion (and conversely, miserable people detract from the wellbeing of people in their network of social influence).

See also: causality; benefit

Diener, Ed, and Micaela Chan (2011) 'Happy people live longer: Subjective well-being contributes to health and longevity.' Applied Psychology: Health and Well-Being Applied Psychology: Health and Well-Being 3,1:1–43http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1701957

Gilbert, Daniel (2008) 'Happiness is contagious in social networks'. http://edition.cnn.com/2008/HEALTH/12/05/happiness.social.network/index.html

Lyubomirsky, Sonja, Laura King, and Ed Diener (2005) 'The Benefits of Frequent Positive Affect: Does Happiness Lead to Success?' Psychological Bulletin 131:803-855 http://www.psych.upenn.edu/seligman/articlelyubomirsky.pdf.

Oswald, Andrew J. and Daniel Sgroi (2015) 'Happiness and productivity.' Journal of Labor Economics 33, 4: 789-822

Quinn, Patrick D., and Angela L. Duckworth (2007) 'Happiness and academic achievement: evidence for reciprocal causality.' http://www.sas.upenn.edu/~duckwort/images/Microsoft%20Word%20-%20Poster%20Text.060807.pdf

Tumen, Semih, and Tugba Zeydanli (2015) 'Is happiness contagious? Separating spillover externalities from the group-level social context.' 16,3:719-744 Journal of Happiness Studies

Emotion, feeling

In common speech these denote the relatively 'raw' experiences through which we respond evaluatively to events, before we have had time to reflect on them and if necessary deliberately modify them.

See also: affect

Kovecses, Zoltan (2000) Metaphor and Emotion: Language, Culture, and Body in Human Feeling. Cambridge: Cambridge University Press

Solomon, Robert C. (2006) True to Our Feelings: What Our Emotions Are Really Telling Us. New York: Oxford University Press

Wierzbicka, Anna (1999) Emotions across Languages and Cultures: Diversity and Universals. Cambridge: Cambridge University Press

Emotional intelligence (EI or EQ)

EI/EQ is a loose concept, popularised in several mass-market books by psychologist Daniel Goleman, and associated with an educational movement focused on deliberate and systematic enhancement of people's ability to understand their own emotions and those of others, and to link that understanding with their actions and relationships.

Emotional labour, emotion work, noncognitive skills

The term 'emotional labour', often sensibly softened to more neutral term 'emotion work', refers to the emotional capabilities and character strengths required to flourish in life in general, including at work. It was coined in 1983 by USA Marxist-feminist sociologist Arlie Hochschild in her groundbreaking ethnography and critique of the training and subsequent commercial 'exploitation' of women's emotional versatility in the service of airlines, but has since commonly been used in more neutral or positive senses referring to admired capabilities and services.

Hochschild, Arlie R. (1979) 'Emotion work, feeling rules, and social structure', *American Journal of Sociology* 85:551-575

Hochschild, Arlie R. (1983) *The Managed Heart: Commercialization of Human Feeling.* Berkeley, University of California Press

Empathy as a public good; empathy in planning, design, and services

Close in meaning to 'sympathy' and 'compassion', empathy refers to various ways in which our emotions seem to resonate with those of other people. In normal usage today, empathy is less associated with feeling sorry for people, and more associated with a sense of emotional connection and of co-responsibility.

See also: appreciative empathy;

Trout, J.D. (2009) The Empathy Gap: Building Bridges to the Good Life and the Good Society. New York: Viking/Penguin

Hoffman, Martin (2000). Empathy and Moral Development: Implications for Caring and Justice. Cambridge: Cambridge University Press

Lee, Thomas H. (2015) An Epidemic of Empathy in Healthcare: How to Deliver Compassionate, Connected Patient Care That Creates a Competitive Advantage. New York: McGraw-Hill

Energy and 'energy psychology'

Since most conceptions of the good life involve activity, then in addition to motivation some kind of 'energy' or 'vitality' is needed. Hence, a lot of wellbeing promotion focuses on the benefits of monitoring, restoring, and boosting levels of personal or collective vitality. Energy terms are loose ways of referring to dynamic, motivational and psychosomatic aspects of wellbeing, but they can also point more vaguely towards a kind of 'existential' sense of being exceptionally healthy, actively and virtuously engaged with the world, or 'alive well' (Adelson, 2001). By contrast, 'ego depletion', or fatigue, has been linked not only with ill-being, de-motivation, and existential alienation, but with loss of effective ability to act virtuously (Baumeister 1998; Yam 2015). Unfortunately, the combination of importance and vagueness leaves this field open to pretentious and pseudoscientific speculation about 'energy fields', 'meridians', and 'élan vital'.

See also: motivation

Adelson, Naomi (2001) Being Alive Well: Health and the Politics of Cree Well-Being. University of Toronto Press

Bakker, Gary M. (2013) 'The current status of energy psychology: Extraordinary claims with less than ordinary evidence.' Clinical Psychologist 17,3:91–99

Baumeister, Roy F., Ellen Bratslavsky, Mark Muraven, and Dianne M.Tice (1998) 'Ego depletion: Is the active self a limited resource?' Journal of Personality and Social Psychology 74,5:1252-1265

Stern, Daniel N. (2010) Forms of Vitality: Exploring Dynamic Experience in Psychology, the Arts, Psychotherapy, and Development. Oxford: Oxford University Press

Thayer, Robert E. (2001) Calm Energy: How People Regulate Mood with Food and Exercise. Oxford: Oxford University Press

Engagement and flow

Social wellbeing requires people to be actively engaged in social processes in well-informed ways. It is debatable whether social engagement is mainly an instrumental good (useful for its contributions to happiness, via enhanced productivity, peace, democratic decision-making, etc.) or whether it also has intrinsic value as part of the good life and the good society. Terms like 'employee engagement,' 'citizen engagement', and 'pupil/student engagement' have been popularised as ways of describing active psychological wellbeing in particular roles and contexts. They overlap with the loose concept of 'flow' originated by positive psychologist Mihaly Csikszentmihalyi, which refers to a condition that people achieve through total engagement in their activity such that they experience an optimal balance between challenge and skill, and typically they lose all sense of the passage of time.

Albrecht, Simon L. [ed] (2011) Handbook of Employee Engagement: Perspectives, Issues, Research and Practice. Cheltenham, UK: Elgar

Csikszentmihalyi, Mihaly (1992/2002) *Flow: The Classic Work on How to Achieve Happiness.* [2nd ed]. London: Rider

Loeb, Paul R. (2002/2010) Soul of a Citizen: Living with Conviction in Challenging Times. New York: St. Martin's Press

Enthusiasm, passion, drive

These terms describe admirably positive character traits and dispositions that can either refer to someone's whole personality or to their situational attitudes in relation to their active dedication to particular roles or activities. Enthusiasts are admired not just for their own excellence (enthusiasts tend to seem both happy and motivated, and to achieve a lot) but also because other people are energised by them through social contagion.

See also: energy;

Pink, Daniel H. (2009) Drive: The Surprising Truth About What Motivates Us. Riverhead

Thomas, Kenneth W. (2009) Intrinsic Motivation at Work: What Really Drives Employee Engagement. Berrett-Koehler

Environment and happiness

Originally environment meant 'context' or 'surroundings' in general, but 'environment' tends nowadays to refer by default to the physical environment, and sometimes even more specifically to either the 'natural' or semi-wild environment, or to environmental problems such as pollution. The term can still be used for any kinds of contextual factors that interact with people and activities to produce wellbeing, including for example the 'cultural environment', 'social environment', 'sonic environment', or 'built environment'. Environments matter both directly, in influencing our health, moods, and activity options, but also indirectly via our ways of thinking and feeling about our surroundings. Happiness promoters can learn useful insights from Person-Environment Fit Theory which explores how wellbeing is related to compatibilities or mismatches between particular kinds of personality type and environmental factors.

See also: ecological wellbeing; nature

Coles, Richard and Zoe Millman [eds] (2013) Landscape, Well-Being and Environment. London: Routledge

Cooper, Rachel, Elizabeth Burton, and Cary L. Cooper. [eds] (2014) Wellbeing: A Complete Reference Guide. Volume II, Wellbeing and the Environment. Chichester, UK: Wiley

Cooper Marcus, Clare, and Naomi A Sachs (2013) Therapeutic Landscapes: An Evidence-Based Approach

to Designing Healing Gardens and Restorative Outdoor Spaces. Hoboken, NJ: Wiley

Dannenberg, A.L., H.Frumkin, and R.J.Jackson (Eds) (2012) *Making Healthy Places: A Built Environment for Health, Well-Being, and Sustainability.* Washington, DC: Island Press

Equality and inequality

Although these terms can refer descriptively to the distribution of anything, they carry strong nuances of moral evaluation concerning fairness. They have two kinds of importance for wellbeing policy. First, systematic differences in people's real or perceived access to various goods are important causal factors influencing both objective and subjective wellbeing. Secondly, we can greatly enrich our understanding of what equality or inequality mean, and of what aspects of inequality really matter, if we have a good understanding of wellbeing outcomes. No discussion of equality or inequality is meaningful without discussion of the value criteria by which equality is to be assessed - i.e. what kinds of inequality matter, and why.

Berg, Maarten, and Ruut Veenhoven (2010) 'Income inequality and happiness in 119 nations: in search for an optimum that does not appear to exist't In B.Greve [ed], Happiness and Social Policy in Europe. Cheltenham, UK: Edward Elgar, pp. 174-194 www2.eur.nl/fsw/research/veenhoven/Pub2010s/2010b-full.pdf

Helliwell, John, Haifang Huang and Shun Wang (2016) 'The distribution of world happiness.' In J.Helliwell, R.Layard, and J. Sachs [eds], World Happiness Report 2016, Update (Vol. I). New York: Sustainable Development Solutions Network, pp. 8-49

Marmot, M. (2010) *Fair Society, Healthy Lives: Strategic Review of Health Inequalities in England post-2010,* The Marmot Review

Wilkinson, Richard, and Kate Pickett (2009) The Spirit Level: Why more Equal Societies Almost Always Do Better. Harmondsworth: Penguin

Escapism, daydreaming, distraction, flights from reality, and getaways

In contrast to a lot of 'mindfulness' promotion and self-help texts emphasising the wellbeing benefits of 'being present' to oneself in the here and now, it is a simple fact that most humans regularly pursue happiness - or try to avoid or forget misery -

by using various techniques of distraction. No realistic overall wellbeing strategy for an individual or for a society could ignore or deny the need for escapism: all of us regularly want and need to escape from the present moment, from intrusive thoughts, and even from the self in general (Baumeister 1991). And since escapism can be done safely or in dangerous ways, in moderation or to excess, good societies help people to learn and pursue benign forms of escapism.

See also: addiction; altered states of consciousness; leisure; play; religion; social anxiety;

Apter, Michael J. (2006) Danger: Our Quest for Excitement. Oneworld

Baumeister, Roy F. (1991) Escaping the Self: Alcoholism, Spirituality, Masochism, and Other Flights from the Burden of Self. New York: Basic Books

Dworkin, Ronald (2006) Artificial Happiness: The Dark Side of the New Happy Class. New York: Carroll & Graf.

Zuckerman, Marvin (2007) Sensation Seeking and Risky Behavior. Washington, DC: American Psychological Association

Ethics, morality, virtue, and moral psychology

In normal usage, ethics and morality are interchangeable terms referring to evaluation of the goodness of characters, organizations, or states of affairs - always at least implicitly based on suppositions about wellbeing. Introduction of 'wellbeing' or 'happiness' into plans or conversations inevitably introduces an ethical or moral dimension. It's about what we think is valuable for people, and why, and what we can and should do to promote it. A 'good life' has two contrastable meanings. It can mean a life that is 'prudentially good', i.e. good for the wellbeing of the individual being considered. Or it can mean 'morally good', i.e. virtuous, a good example of a life well lived from a prosocial perspective. Too often, the pursuit of 'virtue' has been presented as an alternative to the pursuit of 'happiness', commonly on the assumption that thisworldly suffering and self-sacrifice may lead to afterlife rewards. Empirical happiness research has done a great deal to inform people that generally virtuous behaviour tends good for everyone's happiness and

need not be seen as a trade-off against happiness.

Annas, Julia (1995) The Morality of Happiness. Oxford: Oxford University Press

Brinkmann, Svend (2011) Psychology as a Moral Science: Perspectives on Normativity. Dordrecht: Springer

Gert, Bernard (2004) Common Morality: Deciding What to Do. Oxford: Oxford University Press

Griffin, James (1986) Well-Being: Its Meaning Measurement and Moral Importance. Oxford: Clarendon Press

Eudaimonic wellbeing and eudaimonism

The ancient Greek term 'eudaimonia' is best left to scholars specialising in ancient Greek culture. Originally it was linked with the idea of 'having a good spirit', but it also served as a folk term for wellbeing. It has been revived as a jargon term among moral philosophers, psychologists, and even statisticians. Today it is only tenuously associated with beliefs about 'spiritual wellbeing', although it is commonly associated with some staggeringly naïve beliefs in life having a purpose or meaning, and in the idea that each individual has an 'authentic self' if only we knew how to find it. Sometimes translated as 'happiness', it is better translated as 'flourishing', 'thriving' or 'living well'. Among some psychologists and philosophers, 'eudaimonism' has become associated with somewhat prudish dissatisfaction with 'hedonistic' versions of the good life. Although it was clear that most ancient Greek usage included pleasure as part of their understanding of 'eudaimonia', today eudaimonists commonly view pleasure with suspicion, and accuse 'hedonists' or 'hedonic psychologists' of according too much evaluative priority to the momentary experiencing self.

Kashdan, Todd B., Robert Biswas-Diener, and Laura A. King (2008) 'Reconsidering happiness: the costs of distinguishing between hedonics and eudaimonia.' Journal of Positive Psychology 3,4:219-233

Vittersø, Joar [ed] (2016) Handbook of Eudaimonic Wellbeing. Dordrecht: Springer

Waterman, Alan S. (2008) 'Reconsidering happiness: A eudaimonist's perspective.' Journal of Positive Psychology, 3:234-252

Everyday/ordinary/daily life, everyday activities, and ordinary happiness

If most self-report happiness surveys are valid, it seems that most people worldwide go about their daily lives in a state of at least a moderate satisfaction with life. This suggests that happiness research is mainly the study of ordinary rather than exceptional lives. Nonetheless, some meanings of 'happiness' associate it not with everyday, garden-variety ok-ness, but with exceptional bliss and with largely unfulfilled aspirations to achieve extraordinarily wonderful lives. So while the study of everyday moments of 'happiness' is important, there is a lot of room for debate about what people mean when they respond to surveys saying they are a mid-point '5' on an 11-point life satisfaction scale. Does this mean a barely acceptable life, or a moderately 'happy' life? There are also important but ultimately unsolvable discussions worth having about the relative value of 'ordinary' versus 'blissful' good moments. In other words, is a good life, or a wonderful life, best judged in terms of the percentage of moderately good moments, or in terms of the salience of a few moments of exceptional bliss?

Bhattacharjee, Amit, and Cassie Mogilner (2014) 'Happiness from ordinary and extraordinary experiences.' Journal of Consumer Research 41:1-18

Carlquist, Erik, Pål Ulleberg, Antonella Delle Fave, Hilde E. Nafstad, and Rolv M. Blakar (2016) 'Everyday understandings of happiness, good life, and satisfaction: three different facets of well-being.' Applied Research Quality Life [advance online]

Evidence-based and socially responsible happiness promotion

In contrast to some specific kinds of medical repair, the pursuit of happiness is subject to endless doubt. So concepts such as 'evidence-based' practices and the 'what works and what doesn't' approach can only be applied with caution. But we can't just give up on rational scrutiny, and the should still try to make the best use of best available evidence. Given the prevalence of both aspiration and doubt, wellbeing industries seem peculiarly prone to delusional,

unverified, and fraudulent techniques. Wellbeing pursuers seem to go out of their way to encourage pseudo-disciplines, pseudo-science, and false evidence. The concepts of 'social responsibility' and 'professional ethics' are of paramount importance in fighting the blatant fraudulence and bad faith that is so common in life coaching and lifestyle counselling, psychiatry and psychotherapies, and all forms of 'Complementary and Alternative' medicines and therapies.

See also: causation; complementary and alternative medicine; psychiatry

Webber, Martin (2011) Evidence-based Policy and Practice in Mental Health Social Work. 2nd ed. London: Sage

Breggin, Peter (1991/2010) Toxic Psychiatry: Why Therapy, Empathy and Love Must Replace the Drugs, Electroshock and Biochemical Theories of the New Psychiatry. New York: Flamingo

Davies, James (2013) Cracked: Why Psychiatry is Doing More Harm than Good. London: Icon Books

Existential wellbeing

This term is closely associated with the transcendentalism of 'spiritual wellbeing' rhetoric. Although it's slightly more secular, it's also associated with pre-Enlightenment belief systems such as 'Anthroposophy'. Three main traditions have contributed to the interest in the elusive concepts of existential and spiritual wellbeing: existential philosophy and the quest for 'meaning in life'; religious mysticism; and clinical pathological interest in mentally or physically ill patients whose illness seems connected with social or cosmic alienation and a loss of meaning. Most academic texts on 'existential wellbeing' are actually about alienation. The therapeutic tradition of 'logotherapy' (nothing to do with buying brand-name clothing) was established by Viktor Frankl as a set of conversational and thinking techniques intended to open up people's minds to the possibilities of finding a sense of meaning. These techniques are mainly focused on promoting acceptance of negative emotions such as fear of death and guilt.

See also: 'alienation'; 'spiritual wellbeing'; 'meaning in life'; 'purpose';

May, Rollo (1983) The Discovery of Being: Writings in Existential Psychology. New York: Basic Books

Batthyany, Alexander, and Pninit Russo-Netzer [Eds] (2014) Meaning in Positive and Existential Psychology. Dordrecht: Springer

Frankl, Viktor E. [transl. James M. DuBois] (2004) On the Theory and Therapy of Mental Disorders: An Introduction to Logotherapy and Existential Analysis. London: Routledge

Experience sampling methods

Techniques for assessing wellbeing based on randomly accessing people's self-assessments in real time, so as to minimise bias in recalling events and feelings about them.

Csikszentmihalyi, Mihaly, and Jeremy Hunter (2003) 'Happiness in everyday life: the uses of experience sampling'. *Journal of Happiness Studies* 4,2: 185-199

Externalism

A broad category of approaches to wellbeing that emphasises the importance of living conditions for wellbeing - ie. bodily health, the socioeconomic environment, and the physical (built and natural) environment. By default, most governments and most kinds of organizations have pursued mainly 'externalist' policies, seeing their roles mainly as the maintainance of law and order and the facilitation of production, trade, and distribution of goods.

Ahuvia, A., Thin, N., Haybron, D. M., Biswas-Diener, R., Ricard, M., & Timsit, J. (2015) 'Happiness: An interactionist perspective.' International Journal of Wellbeing, 5(1), 1-18 www.internationaljournalofwellbeing.org/index.php/ijo w/article/view/351/437

Felicitators, multipliers, wellbeing spreaders

The term 'felicitators' was coined by the 'Project Plus' interdisciplinary happiness research team (Helliwell et al, 2011) to refer to those individuals, or places, that serve as nodes for contagious happiness - either deliberately or without realising it. Most of us have encountered some people who seem obviously to spread goodwill and good feelings, and to benefit those around them or others within their sphere of influence.

See also: social contagion

Cameron, Kim S (2008) Positive Leadership: Strategies for Extraordinary Performance. San Francisco, CA: Berrett-Koehler

Helliwell, John [ed] (2011) Felicitators. Special Issue of International Journal of Wellbeing, July, http://www.internationaljournalofwellbeing.org/index.php/ijow/article/download/50/125

Wiseman, Liz (2015) Multipliers: How the Best Leaders Make Everyone Smarter. New York: HarperCollins

Flourishing, thriving, good life, living well, fulfilment

All of these are synonyms of wellbeing, but like 'happiness' they carry more obviously positive nuances associated with more aspirational thinking about excellent rather than merely good-enough lives.

Keyes, Corey L. M., and Jonathan Haidt [eds] (2002) Flourishing: Positive Psychology and the Life Well-Lived. Washington, DC: American Psychological Association, pp.

Lippman, Laura H. et al (2014) Flourishing Children: Defining and Testing Indicators of Positive Development. Dordrecht: Springer

Focus

Happiness discussions often focus on focus. Commonly we are told that we live in an 'age of distraction.' There is a diverse and growing theoretical and practical literature on the importance of deliberate control of attention for living happily. A lot of this is about avoiding distraction, and while it is easy to see that endless and volatile distraction can be pathological, it is rather more tricky to identify what optimal focus should look like. It's easy enough to see how focusing on an activity can be both instrumentally beneficial (making us more efficient at whatever we're trying to achieve) and intrinsically good (helping us to 'live in and for the moment' or to 'be present' with our current experiences). It's less easy to come up with any viable formula for achieving a sensible balance between focusing on specific activities and enjoying multiple kinds of mental and physical pleasure. Rather obviously, obsessive focus can be just as harmful to happiness as endless distraction.

See: attention; mindfulness

Gazzaley, Adam, and Larry D. Rosen (2016) The Distracted Mind: Ancient Brains in a High-Tech World. Boston, MA: MIT Press

Goleman, Daniel (2013) Focus: The Hidden Driver of Excellence. New York: Harper Collins

Kabat-Zinn, Jon (1994) Wherever You Go, There You Are: Mindfulness Meditation in Everyday Life. Piatkus Books

Focus group research/discussions

Research techniques based on recognition that people are more communicative and clearer about their views when talking in groups than in one-to-one interviews, and when they are given specific topics, challenges, or policy choices to focus on. In happiness research, focus groups (along with case study and biographical research) are important qualitative complements to statistical survey-based research and experimental research).

Bloor, Michael, Jane Frankland, Michelle Thomas, and Kate Robson (2001) Focus Groups In Social Research. London: Sage

Hennink, Monique M., and Patricia Leavy (2014) Understanding Focus Group Discussions. Oxford: Oxford University Press

Forgiveness

Like gratitude and savouring, forgiveness is an important component of normal social and emotional intelligence. Forgiveness and the refusal to forgive, plus escalation effects such as interpersonal or collective vendettas, manifest in both short-term and long-term processes affecting wellbeing. Even minor problems, events, or disagreements can affect the quality of interpersonal and intergroup relationships over the longer term through repetition, adverse rumination, acts of revenge, or loss of contact. Indeed, the persistence of intergenerational family-based and interethnic vendettas shows the importance of deliberately promoting forgiveness at both individual and collective levels. The deliberate practice of forgiveness is a component in many religious and moral doctrines as it is an essential life skill both for everyday relationships and for meeting

major challenges such as the need for two historically antagonistic populations to reconcile and live in harmony. Also like most aspects of social relationships, forgiveness can be self-directed, and deliberate strategies of self-forgiveness or 'self-compassion' (Germer 2009; Neff 2011) can be required for the recovery of self-esteem and motivation.

See also Mindfulness.

Germer, Christopher K. (2009) The Mindful Path to Self-Compassion: Freeing Yourself from Destructive Thoughts and Emotions. New York: Guilford Press

Neff, Kristin (2011) Self-Compassion: Stop Beating Yourself Up and Leave Insecurity Behind. William Morrow

Freedom

Freedom can be seen as a route to happiness, as part of happiness, and as a quality of the good society. By default, freedom tends to mean 'negative freedom' from constraints imposed on them. It can also, more positively, refer to the active liberty to pursue goals - hence it can come close in meaning to 'capability'. Freedom isn't an unmitigated good. The UN has used 'expansion of choice' as a slogan for the core goal of development, but excessive choice has been shown to be psychologically damaging.

Sen, Amartya (1999) Development as Freedom. Oxford: Oxford University Press

Harrington JR, Boski P, Gelfand MJ (2015) 'Culture and national well-being: should societies emphasize freedom or constraint?' PLoS ONE 10(6): e0127173

Orford, Jim (1992/2008) 'Liberation psychology.' In Community Psychology: Challenges, Controversies and Emerging Consensus. 2nd ed. Chichester, UK: Wiley, pp. 50-60

Schwartz, Barry (2004) The Paradox of Choice: Why More is Less. New York, NY: ECCO

Friendship, peer support, befriending, mentoring, nurture groups, and social support

In many societies, of the kinds of relationship that influence and comprise happiness, friendship - relationships that are valued in themselves rather than for the sake of useful functions - is paramount. Close friendships are at the core of relational wellbeing. Although people vary in their preference or need for friendship, most humans can't flourish without several close friends and a much larger number of more casual friends. Friendships do also have instrumental value as facilitators of health-giving behaviour, relaxation, information flow, and various kinds of social support.

See also: relational wellbeing; loneliness

Baumeister, Roy F., and M.R. Leary (1995) 'The need to belong: desire for interpersonal attachments as a fundamental human motivation.' Psychological Bulletin 117:497-529

Demir, Melikşah (Ed.) (2015) Friendship and Happiness Across the Life-Span and Cultures. Dordrecht: Springer

Roffey, Sue (Ed.) (2012) Positive Relationships: Evidence Based Practice across the World. Dordrecht: Springer

Frugalism
See: Downshifting

Functioning
See: active lifestyle

Future thinking, future selves, and mental time travel

A core happiness theme is the ability to anticipate, empathise with, and be considerate towards a future self - whether this means considering experiences that are just seconds away, or a very different person in later life. This matters not just because our identities change, but also because our desires (and fears) and our enjoyments (and sufferings) are often very different. Thinking about the future, or 'mental time travel' affects how we experience the present and the future, and influences our ability to act well. In this regard, thinking habits can be examined for better self-understanding, and deliberately modified with the help of other people so as to enhance 'positive future thinking', i.e. making sure people have good things to look forward to.

Cole, Scott, and Dorthe Berntsen (2016) 'Do future thoughts reflect personal goals? Current concerns and mental time travel into the past and future.' The Quarterly Journal of Experimental Psychology 69, 2:273-284

MacLeod, Andrew K., and Clare Conway (2007) 'Well-being and positive future thinking for the self versus others.' Cognition and Emotion 21,5:1114-1124

Gender, gender reform, and gender justice

Gender refers to two closely related kinds of difference: between biological male and female characteristics, and between cultural doctrines and practices of masculinity and femininity. Sociologists have since the 1970s tried to promote an illconceived distinction between biological 'sex' and sociocultural 'gender', but this has understandably had little influence outside of academia, and even within academia it has probably caused more confusion than it was worth, because in practice biology and culture are inseparable. There are important practical and ethical debates worth having about gender arrangements in every society. These are always relevant to happiness, and conversely using evidence about happiness is absolutely crucial for intelligent debate about the pros and cons of various gender arrangements.

Eriksen, John [ed] (2011) Gender and Well-being: The Role of Institutions. Farnham, UK: Ashgate

Harris, Bernard, Lina Galvez and Helena Machado [eds] (2009) Gender and Well-Being in Europe. Farnham, UK: Ashgate

Thin, Neil (2012) Social Happiness: Research into Policy and Practice. Bristol, UK: Policy Press, ch.13 'New gender agendas: feelgood feminism for fun and fulfilment.'

Generativity

Coined by psychologist Erik Erikson, the concept of generativity refers to people's interest in doing something for offspring or future generations, i.e. leaving behind a benign heritage. Generativity is a crucial theme in wellbeing research and planning, because it forces us to recognize self-transcendence, and this-life transcendence, as a critical aspect of the pursuit of wellbeing. Even people who don't believe in any kind of metaphysical 'afterlife' do seem to care about leaving some kind of influence on the world after they die, so this is a crucial consideration in evaluation of lives and happiness.

See also: afterlife; prosocial engagement; self-transcendence;

Erikson, Erik H. (1950). *Childhood and Society*. New York: Norton

Kotre, John N. (1996) Outliving the Self: How We Live on in Future Generations. New York: Norton

Genetic disposition and 'nature versus nurture' theorising

All aspects of happiness are products of longterm interactions, genes, environments (social and physical), upbringing, and mental processing. No intelligent person proposes a stark 'nature or nurture' dichotomy. Nonetheless, some numerophilic psychologists like playing about with the idea that approximate 'fractions' of happiness are attribute to particular categories of factor. Sonya Lyubomirsky, a positive psychologist, has popularised a 'pie chart' which claims - supposedly on the basis of statistical evidence - that 50% of inter-individual variation in happiness is attributable to personal genetic dispositions, that 10% is attributable to 'circumstances' (environments and events) and 40% attributable to 'intentional activity' (i.e. deliberate personal choices) (Lyubomirsky 2008:20). This is quite stimulating as a quaint thought experiment, but it is obviously pseudo-scientific. It's like saying that the causes of human vision are 50% light, 10% eyes, and 40% brain. It is doubtful that any useful life lessons could possibly be derived from such an abuse of statistics.

Lyubomirsky, Sonja (2008) The How of Happiness: A Practical Guide to Getting the Life You Want. New York: Penguin

Gerotranscendence

This refers to distinctive ways in which older people pursue and achieve happiness. Tornstam, a Swedish social gerontologist and leader of The Social Gerontology Group, uses this term as a more positive alternative to 'disengagement theory' (the idea that older people should disengage from activity and society) and a more realistic alternative to 'activity theory' (the idea that more activity is better for older people). He proposes that through various 'dimensions' ('self', 'cosmic,' and 'relational'), the 'gerotranscendent individual' enjoys a new sense of self, gradually becoming more confident of answers to 'fundamental existential questions', and less self-

preoccupied but also more selective in social engagements, and more able to enjoy 'positive solitude' which may include 'a feeling of cosmic communion with the spirit of the universe, and a redefinition of time, space, life and death'.

Tornstam, Lars (2005) Gerotranscendence: A Developmental Theory of Positive Aging. Dordrecht: Springer

Goals and motivation

Motivation theory (what people desire and pursue) and aspiration theory (what people hope for and how this interacts with their feelings about what they get or achieve) are central to understanding wellbeing. Happiness, and psychological wellbeing more generally, is in large part dependent on the ongoing relationships between goals, anticipation and motivation on the one hand, and progress, achievements, and outcomes on the other. Psychologists make a crucial distinction between 'avoidance goals' (largely negative, preventative, and fear-based) and 'approach goals' (aspirational and based on optimism or hope).

Elliot, Andrew J. (2013) Handbook of Approach and Avoidance Motivation. Psychology Press

Schmuck, Peter, and Kennon M. Sheldon [eds] (2001) Life Goals and Well-being: Towards a Positive Psychology of Human Striving. Seattle: Hogrefe & Huber

Gratitude, savouring, acceptance, etc.

There are two main ways in which gratitude contributes to happiness. First, as a form of savouring or reminiscence (q.v.), the feeling of gratitude extends the enjoyment of an experience over time. Hence a popular self-help or institutionalised intervention for happiness is the expression of gratitude, for example in night-time thanksgiving prayers, in gratitude letters, or in a diary. Secondly, interactive public gratitude produces relational and social goods, strengthening the bonds between people. This doesn't necessarily involve direct expression (indeed, in many cultures the overt expression of gratitude is strongly discouraged as it is seen as demeaning and undignified).

Emmons, Robert (2007) Thanks! How the New Science of Gratitude Can Make You Happier. New York: Houghton Mifflin

Lomas, Tara, Jeffrey J. Froh, Robert A. Emmons, Anjali Mishra and Giacomo Bono (2014) 'Gratitude interventions: a review and future agenda.' In A.C.Parks and S.M.Schueller [eds], The Wiley Blackwell Handbook of Positive Psychological Interventions. Chichester, UK: Wiley, pp. 1–19

Gross National Happiness

Originally a semi-serious quip by the new young king of Bhutan to an Indian journalist in the 1970s, the GNH concept grew from a simple reminder about ultimate values to a slogan which has captured the imagination of the world. As scholars and planners in Bhutan have in recent years tried to convert the slogan into a substantial set of evaluative criteria for judging national progress, it has become clear that 'happiness' is being stretched in Bhutan to refer not only to a much broader set of wellbeing domains other than mental joys and satisfactions, but also to serve as a justification for a strong policy emphasis on traditional culture and communitarian values.

See also: aggregate measures

http://www.grossnationalhappiness.com

Bhutanstudies (2015) Gross National Happiness Conference web site. http://www.bhutanstudies.org.bt/conferences/2015-gnh-conference/papers-presented-at-the-conference

Group psychology, group work, teams

Most people tend to spend a lot of their time in groups, and so our happiness is strongly dependent on group-based interactions and on the social climate of groups. Groups may be small or large, formally constituted or casual, egalitarian or hierarchical, goal-oriented or purposeless, long-term or temporary, etc, and all of these factors are likely to interact with the 'group dynamics' and norms for interpersonal relationships. Research has shown that in group interactions 'bad trumps good' - i.e. one moment of nastiness needs several moments of kindness to arrive at a positive outcome, and one generally 'toxic' individual can

destroy the good contributions of several decent people.

See also: community wellbeing; morale; social contagion

Forsyth, Donelson R. (2016) 'The psychology of groups.' Noba Psychology http://nobaproject.com/modules/the-psychology-of-groups

Snyder, Mark, and Stefan Stuermer (2010). The Psychology of Prosocial Behavior: Group Processes, Intergroup Relations, and Helping. Oxford: Wiley-Blackwell

Growth mindset
See: mindset; and self-regulation, grit

Habit, routine
Internalist and individual-focused approaches to happiness emphasise the crucial role of mental habits and routines that can be deliberately self-regulated. Habits provide a (usually) comfortable sense that life is predictable. They can also become harmful: people become addicted to habits that may have been good for them in occasional mild doses but detract from bodily or mental wellbeing when taken to excess or continued for too long. Habit formation can be responsible for many of our predictably irrational everyday decisions, since we do many things without conscious rational consideration.

See also: addiction; brain training; cognitive behavioural therapy; decision making; rationality; unconscious;

Duhigg, Charles (2012) The Power of Habit: Why We Do What We Do in Life and Business. New York: Random House

Happiness
Happiness is a uniquely English term with a complicated history and a bewildering multitude of meanings and associations, some of which are mutually contradictory. It has no direct counterpart in any other language, and it is far too complex and various in meanings to be called a single 'concept'. In everyday usage it can refer to life evaluation, to aspirations, or to exceptional moments of excitement, bliss, or calm contentment. In scholarly and policy usage it is best understood as a general term for evaluation of how well people's lives to - whether people's activities and lives as a whole are good for them, and whether they are enjoying their lives.

David, Susan, Ilona Boniwell, Amanda C.Ayers [eds] (2013) *Oxford Handbook of Happiness.* Oxford: Oxford University Press

Happiness Adjusted Life Years, Happy Life Expectancy
The concept of HALY/HLE is based on a highly persuasive thought experiment and - more controversially - a practical suggestion for making statistical comparisons of wellbeing of populations, devised by the leading European happiness researcher Ruut Veenhoven. He argues that we should combine available statistics on longevity and self-reported happiness to arrive at a rough and ready calculation of the average number of 'happy life years' - short-hand for happiness-adjusted life years - people enjoy.

See also: 'Aggregate wellbeing' and 'Quality Adjusted Life Years'.

Veenhoven, Ruut (2005) ''Apparent Quality-of-Life in Nations: How Long and Happy People Live'. Social Indicators Research 71,1-3: 61 - 86

Happiness/wellbeing interventions
Happiness can be 'promoted' in a loose sense through scholarship, education systems, public media, or policy conversations. More directly, it can be promoted in time-bound, location-specific, thematic, and/or targeted interventions or 'projects'. Throughout human cultural history there have until recently been remarkably few 'projects' explicitly naming either 'wellbeing' or 'happiness' as their overall goal. 'Utopian' experiments have sometimes promised to enhance happiness, but they have rarely been based on systematic use of happiness evidence. Evidence-based happiness interventions are a radically new breed of project that herald a new era of aspirational planning. So far, they have tended to be rather modest in their level of operation, e.g. targeting specific schools or work teams or hospital wards. Sometimes major corporations have begun adopting wellbeing strategies for thousands of employees, and educational ministries and curricular bodies have fostered wellbeing interventions intended to transform school experience and enhance the role of schools in fostering wellbeing.

See also: 'Choice architecture/ 'nudge' interventions';
'Exercise'; 'Laughter therapy'; utopianism

Action for Happiness [UK] www.actionforhappiness.org

Hämäläinen, Timo J., and Juliet Michaelson (2014) Well-Being and Beyond: Broadening the Public and Policy Discourse. Cheltenham, UK: Elgar

Huppert, Felicia A., and Cary L. Cooper [eds] (2014) *Interventions and Policies to Enhance Wellbeing.* Chichester, UK: Wiley

Happiness/wellbeing valuation

In highly monetised societies there are always still a lot of goods, and a lot of good activities, that are highly valued but unpriced because unmarketed. It may be true that, as Oscar Wilde suggested, we 'know the price of everything and the value of nothing', but lots of values are simply unknowable. Some economists who take an interest in happiness and wellbeing are on a rhetorical campaign to persuade us that we can - and should - at least try to put pseudo-monetary values on things that matter to us. They believe that such 'prices' are nontrivial and can offer reasonably realistic estimates of how much things matter to us. And armed with that information, we might become better decision-makers. Such efforts, however, carry little scientific plausibility and may do more damage to the scientific reputation of happiness scholarship than they are worth. Rather obviously, if happiness is a vague and uncertain concept, and people are vague and uncertain about how happy they are, then playing around with pseudo-accurate numerical representations of happiness is a rather a far-fetched thought experiment. A second problem is that even if we accept subjective wellbeing self-report statistics as reliable or at least adequate indicators, the correlations don't help us to estimate let alone predict causal effects. To take one of the most famous examples of economistic bravado, Clark and Oswald brashly claimed (2002), on the basis of correlational data, that marriage brings 'the same amount of happiness, each year, on average, as would having an extra £70,000 extra income'. This is an utterly bogus, irresponsible claim for reputable academics to make, and it should on no account be taken seriously. See also: social value

Brown, Timothy T. (2013) 'A monetary valuation of individual religious behaviour: the case of prayer.' Applied Economics 45,15:2031-2037

Clark, Andrew G., and Andrew J. Oswald (2002) 'A simple statistical method for measuring how life events affect happiness'. International Journal of Epidemiology 31, 1139-1144

Van Den Berg, Bernard, and Ada Ferrer-i-carbonell (2007) 'Monetary valuation of informal care: the wellbeing valuation method.' Health Economics 16,11:1227-1244

Hedonic adaptation, hedonic treadmill, habituation, homeostasis, 'set point' theory

Hedonic adaptation refer to the tendency of the emotional effects (positive or negative) of events, acquisitions, or achievements to wane over time. Set point theory offers a mainly genetic explanation for the tendency for individuals' levels of happiness to return towards a normal state which may be sad or happy. Arguably, set point theory need not assume that the set point is mainly determined by genetic endowment: people become 'set in their ways' and so their hedonic 'set points' may be largely a product of lifelong mental habits. Regarding the deliberate pursuit of good feelings, the concept of the 'hedonic treadmill' sounds a warning about the futility of pursuing goods that bring only short-lived increases in pleasure, since this is likely to result in longterm frustrations and pathologies due to the ever-diminishing mental benefits. A more neutral way of understanding this is to think of an 'elastic ceiling' to happiness and an 'elastic floor' to suffering.

See also: affective forecasting; brain training; happiness paradox;

Shane, Frederick, and George Loewenstein (1999) 'Hedonic adaptation'. In D. Kahneman et al, Well-Being: Foundations of Hedonic Psychology. New York: Russell Sage, pp. 302-329

Jacobs Bao, Katherine, and Sonja Lyubomirsky (2014) 'Making happiness last: using the hedonic adaptation prevention model to extend the success of positive interventions.' In A.C.Parks and S.M.Schueller [eds], The Wiley Blackwell Handbook of Positive Psychological Interventions. Chichester, UK: Wiley, pp. 373 -384

Hedonic plasticity, hedonic versatility

Hedonic plasticity means the variety of things or situations someone is able to derive pleasure from. Closely related to the concept of 'hedonic adaptation', we ought also to recognize the practical and moral importance of the trainable versatility in our hedonic responses to stimuli. For example, we may believe we are genetically hardwired by evolution to be disgusted by certain smells, yet this disgust is largely learned and can be unlearned if so desired. So this liberating concept could serve as variant on the evolutionary concept of 'developmental plasticity' (range of forms an organism can take in response to environmental opportunities) and 'neuroplasticity' (the ability of the brain to change itself in response to repeat stimuli and usage habits).

See also: aesthetic appreciation; brain training; hedonic adaptation; neuroplasticity; savouring

Avena, Nicole (2015) Hedonic Eating: How the Pleasure of Food Affects Our Brains and Behavior. Oxford: Oxford University Press

Hedonism

In academic philosophy, hedonism refers to various versions of the belief that pleasure is the highest good, and that the best way to live is to deliberately experience as much pleasure as possible, while cultivating a rich and harmonious variety of pleasures. For policy and practice, questions about hedonism are important because if there are goods that transcend pleasure we need to say what they are and why we believe they are good. In common speech, hedonism has a very different meaning, associated with the lifestyles of people who indulge in a narrow set of pleasures that are in some sense disparaged or disapproved - usually on the grounds that they are physical, short-term, and/or seen as undignified or unsophisticated.

Feldman, Fred (2004) Pleasure and the Good Life: Concerning the Nature, Varieties and Plausibility of Hedonism. Oxford: Oxford University Press

Sumner, L. Wayne (1996) *Welfare, Happiness, and Ethics.* Oxford: Clarendon Press

Hedonophobia

Hedonophobia means fear or dislike of pleasure. It has mainly been used by therapists for abnormal clients, who are unable to enjoy anything without guilt. But it could reasonably be applied to schools of thought (such as 'Puritanism') or to relatively 'normal' tendencies to disparage or worry about some kinds of pleasure. It can also be applied at collective level to refer to cultural patterns of disapproval and antagonism towards some forms of pleasure, such as liberal sexuality or alcohol consumption. All cultures have, in this sense, 'hedonophobic' elements, and it is arguable that some whole cultural traditions are hedonophobic - e.g. the Islamic fundamentalism of the Taliban or Islamic State, or the self-hating, self-torturing medieval Christian ascetics. Yet even apparently hedonophobic cultures welcome some pleasures, such as the pleasures of worship and the anticipation of a pleasurable afterlife.

Joshanloo, Mohsen, and Dan Weijers forthcoming (2014) 'Aversion to happiness across cultures: a review of where and why people are averse to happiness.' Journal of Happines Studies 15,3:717-735

Biswas-Diener, Robert, P.Alex Linley et al (2015) 'Pleasure: an initial exploration.' Journal of Happiness Studies 16,2:313-332

Histories of happiness

Happiness has not generally been prominent or explicit theme in sociocultural or biographical histories. Yet we could develop systematic approaches to learning about the comparative happiness, and happiness-related beliefs and practices, of past societies. History matters a great deal for the development of plausible accounts of present and future eras, so this is an area of happiness research that is ripe for development. Obviously the further back in time you explore, the harder it is to learn anything about how happily people lived in the past, but you can still learn a lot about objective indicators that give indirect clues about overall wellbeing, such as longevity, rates of violence, and morbidity. Memoirs and letters, including those from thousands

of years ago, do also give some clues about subjective experience.

Estes, Richard J. and M.Joseph Sirgy (eds.) (2016) The Pursuit of Well-Being: The Untold Global History. Dordrecht: Springer

McMahon, Darrin M. (2006) Happiness: A History. Atlantic Monthly Press

Zanden, Jan Luiten, et al. (eds.) (2014) How Was Life? Global Well-Being since 1820. Paris: OECD

Human Development Index/capability approach

Originally introduced polemically as an complementary alternative to GDP, the HDI is closely associated with the rather vague but highly influential philosophy of 'capabilities' proposed by economist Amartya Sen. The core point about the 'capabilities' and 'human development' approaches to wellbeing is that we should evaluate wellbeing by looking beyond instrumental goods (such as money) towards people's opportunities to achieved valued outcomes. A subsidiary point of the approach is that although happiness is an important capability, self-reported happiness may be an unhelpful indicator in situations where people's aspirations are suppressed by unfair situations. The HDI has played important roles in allowing national, international and global comparisons and progress assessments that are closer to what people value. It focuses attention on three categories of goods: income (as a proxy for basic provisioning), longevity (as an intrinsically valued good and also as a proxy for health), and schooling (as a proxy for the acquisition of knowledge and wisdom). Controversially, these three very different kinds of indicator are given scores which are aggregated to form a single HDI score which inevitably becomes a somewhat arbitrary indicator of progress which may be more useful in some parts of the world than in others.

See also: aggregate measures; active lifestyle

Alkire, Sabine (2008) 'The capability approach to the quality of life.' www.wikiprogress.org

Deneulin, Severine (2006) The Capability Approach and the Praxis of Development. London: Palgrave Macmillan

Sen, Amartya (1999) Development as Freedom. Oxford: Oxford University Press

Sen, Amartya, 1993, 'Capability and well-being'. In M. Nussbaum and A. Sen (eds.), The Quality of Life. Oxford: Clarendon Press, pp. 30-53

Human enhancement technologies (bioenhancement, neuroenhancement, etc)

The term 'human enhancement' usually means not just any kind of improvement in human capabilities and lives, but rather the use of new and futuristic technologies to make exceptional enhancements. Usually, the term refers to aspirational enhancements that are 'beyond therapy' (Kass et al, 2003), advancing us towards happiness or excellence rather than merely away from suffering or impairment. The emphasis tends to be on technologies that are likely to be seen as ethically questionable, particularly due to shocking transcendence of normal human limitations. Typical moral questioning focuses on whether there are trade-offs between life extension and life enhancement; between enhancement and social justice; and between capability enhancement and aesthetic criteria.

See also: human potential;

Agar, Nicholas (2010) Humanity's End Why We Should Reject Radical Enhancement. Cambridge, MA: MIT Press

Cabrera, Laura Y. (2015) Rethinking Human Enhancement, Social Enhancement and Emergent Technologies. Dordrecht: Springer

Kass, Leon et al (2003) Beyond Therapy: Biotechnology and the Pursuit of Happiness. Washington, D.C.: The President's Council on Bioethics www.bioethics.gov/reports/beyondtherapy/index.html

Parens, Erik (2014) Shaping Our Selves: On Technology, Flourishing, and a Habit of Thinking. Oxford: Oxford University Press

Savulescu, Julian, Ruud ter Meulen, and Guy Kahane (2011) Enhancing Human Capacities. Chichester, UK: Wiley

Human potential, self-actualization, fulfillment, personal growth

Central to the study and promotion of happiness is the idea that most people could enjoy better lives than they actually do. We live in a unique era for human potential, in

which the combinations of unprecedented provision of basic needs, longevity, mass education, scientific advances, and options for virtual collaboration may combine to offer unique new insights into the potential for collective progress. The Human Potential Movement was an important precursor to the current 'Positive psychology' movement. It is commonly remembered as a USA 'countercultural' movement of the 1960s and 1970s, associated particularly with Aldous Huxley's lectures under this title at the Esalen Institute for the study of the mind. It was also a scholarly movement in psychology and sociology, which was one of the most important precursors to modern happiness studies and positive psychology. It later evolved into the Human Capital or Human Development movement in international development policy, emphasizing the personal and public goal of optimizing individual capabilities through self-awareness, self-determination, self-esteem, and self-actualization. Even if you agree about the value of aspirational thinking, it's worth pausing to question the HPM's apparent naïve belief that people ought to 'fulfil their potential'. Obviously, no-one can fulfil all of their potentials. Hence it may invite frustration and psychological confusion if we pay too much attention to what we could do or could have done.

See also: 'Achievement motivation'; 'Goals'; human enhancement

Allport, Gordon W. (1961) Pattern and Growth in Personality. New York: Holt, Rinehart, and Wilnston

Maslow, Abraham H. (1954/1970). *Motivation and Personality*. 2nd ed. New York: Harper and Row

Rogers, Carl (1961). *On Becoming a Person: A Therapist's View of Psychotherapy.* London: Constable

Humanism, humanistic, humane, humanitarian

Humanists have many beliefs and values, but the core ideas are that we have only one life, that our understanding of the world should be based on scientific evidence and reasoning rather than on religious dogma or superstitious fantasy, and that human wellbeing should be the central concern of our values and decision-making. Humanism is uniquely well suited to the rational study and promotion of thisworldly wellbeing.

Hancock, Jennifer (2010) The Humanist Approach to Happiness: Practical Wisdom. CreateSpace

Law, Stephen (2011) Humanism: A Very Short Introduction. Oxford: Oxford University Press

www.humanism.org.uk

Individualism

Cultural individualism is a very broad label often used in generalizations about the political ideologies and cultural suppositions of the 'West' and of 'modernity'. The main components are: a moral argument about the importance of autonomous agency of the individual in choosing how to live and how to judge the quality of her or his own life; and a psychological supposition that feelings are primarily personal, internal processes rather than intersubjective or ecological ones.

Ahuvia, Aaron C. (2002) 'Individualism/collectivism and cultures of happiness: a theoretical conjecture on the relationship between consumption, culture and subjective well-being at the national level' Journal of Happiness Studies 3 (1): 23-36

Integrative/holistic services and planning

Happiness, as a complex and vague concept relating to the whole of a person's life and experience, inherently lends itself to various forms of 'integrative' thinking which makes doctors, teachers, or any carer of service provider or social planner to consider the 'whole person' and the 'whole life'. To draw attention to someone's wellbeing or to their happiness or quality of life is to try to draw attention to the importance of exploring how different parts of people's lives fit together. There are two main kinds of integration: synchronic (regarding relationships and interaction among various life domains such as work, leisure, and home life, and/or roles and identities such as parent, train driver, and football coach) and diachronic (regarding narrative relationships among elements in a person's anticipated, experienced, and remembered biography through the life course).

Hutchinson, T.A. [ed] (2011) Whole Person Care: A New Paradigm for the 21st Century. Dordrecht: Springer

Morandi, Antonio, and A.N.Narayanan Nambi (2013) An Integrated View of Health and Well-being: Bridging Indian and Western Knowledge. Dordrecht: Springer

Serlin, Ilene A. (2007) Whole Person Healthcare. 3 vols. New York: Praeger

Intelligence, multiple intelligence, cognitive wellbeing, emotional intelligence, social intelligence, wisdom, etc

A happiness lens invites radical rethinking of what 'intelligence' is, and what it is good for. Being intelligent or wise is one of the core characteristics of wellbeing. Though often thought of as a capability or character trait, intelligence is really only valuable and interesting as a dynamic force involved in creative action. To flourish is to be clever in active, useful, and multiple ways that enable an active life of creative engagement with society and the world. This matters so much that 'wellbeing' is often preferred over 'happiness' as the key term for ultimate value, for fear that we might be accused of valuing stupid or lazy pleasures over a more challenging life of personal growth. 'Better a Socrates dissatisfied', said the utilitarian philosopher J.S.Mill, 'than a pig satisfied.' Benign intelligent people are good at looking after themselves and others, and at making valuable contributions to society and to cultural heritage.

See also: positive illusions

Gardner, Howard (1993) Multiple Intelligences: the Theory in Practice. New York : Basic Books

Goleman, Daniel (2007) Social Intelligence: The New Science of Human Relationships. Arrow Books

Goleman, Daniel (1995) Emotional Intelligence. New York: Bantam

Goleman, Daniel (2009) Ecological Intelligence. London: Allen Lane

Sternberg, Robert J., and Jennifer Jordan [eds] (2005) A Handbook of Wisdom: Psychological Perspectives. Cambridge: Cambridge University Press

Interactionist approaches to happiness

Interactionists recognize that wellbeing is neither a simple product of benign living conditions (as 'externalist' explanations have it) nor something produced by the mind alone (as favoured by the polemical 'internalism' of some self-help psychology and some aspects of religious traditions), but rather a product of complex interactions, over time, between mind, body, social and physical environments.

Ahuvia, A., Thin, N., Haybron, D. M., Biswas-Diener, R., Ricard, M., & Timsit, J. (2015) 'Happiness: An interactionist perspective.' International Journal of Wellbeing, 5(1), 1-18

Interdependent self/collective self

Some version of 'collectivism' is probably found in all cultural traditions, even including the so-called 'individualistic' cultures of the modern West. In a collectivist perspective, it is both descriptively and normatively important to recognize all selves as 'interdependent' with other people and with their sociocultural environments. Collectivists emphasise the blurring of boundaries between individuals and wider social entities, and de-emphasise individual uniqueness and autonomy. By extension, collectivists are more likely to be interested in social wellbeing than in personal wellbeing.

Carpendale, Jeremy I.M., and Ulrich Müller (2014) Social Interaction and the Development of Knowledge. Hove, UK: Psychology Press

Costa, Arthur L., and Pat Wilson O'Leary (2015) The Power of the Social Brain: Teaching, Learning, and Interdependent Thinking. Teachers College Press

Hitokoto, Hidehumi, and Yukiko Uchida (2015) 'Interdependent happiness: theoretical importance and measurement validity.' Journal of Happiness Studies 16,1:211-239

Murray, Sandra L., and John G. Holmes (2011) Interdependent Minds: The Dynamics of Close Relationships. New York: Guilford Press

Interest (economic, political, psychological and ethical)

Happiness ought to be central to all discussions of personal or public 'interest'.

The study of happiness is largely about the relationship between what people desire and what they enjoy. In all its senses, 'interest' implies some kind of linkage between wanting and liking. It is one of the most important, yet also most neglected terms in wellbeing scholarship. To be interested is to be actively engaged, intellectually, in the world around you. This has intrinsic value, and uninterested people are less happy because they are often bored. Interest also means, more generally, considering what ultimately causes people to flourish. The concept of 'conflict of interests' reminds us that in our various roles, situations, and interests we may have multiple interests which may come into conflict. ' Enlightened self-interest' recognizes that the self-defeating and anti-social behaviours and attitudes associated with narrow self-interest can be transcended when people adopt an expanded or interdependent sense of self, or longer-term view of rewards than transcend immediate pleasures.

Silvia, Paul J. (2006) *Exploring the Psychology of Interest.* Oxford: Oxford University Press

Swedberg, Richard (2005) Interest. Maidenhead, UK: Open University Press

Wayment, Heidi, and Jack J. Bauer [eds] (2008) Transcending Self-Interest: Psychological Explorations of the Quiet Ego. Washington, DC: American Psychological Association

Internalism

Based on the assumption that most of the interesting action relating to wellbeing is mental and occurs in the brain, internalism refers to a broad category of approaches to wellbeing that emphasises the power of the mind to understand, enhance, and modify itself, and thereby (in some 'inside-out' versions of internalism) to influence the body and even the external sociocultural and physical environment.

Sellars, John (2016) Routledge Handbook of the Stoic Tradition. London: Routledge

Job crafting

Being happy at work is among the most important routes to living well. The concept of 'job crafting' refers to the ways people informally modify their occupations to suit

their own capabilities and motivations in the pursuit of meaning and happiness. It can also be used to refer to anyone's efforts, at individual or collective level, to work towards more life-enhancing 'person-environment fit' among workers, although the term 'job design' is the more usual term for the more explicit practices of tailoring roles to people.

See also: person-environment fit; positive organizational scholarship; work motivation

Berg, J., Dutton, J.E., & Wrzesniewski, A. (2013) 'Job crafting and meaningful work.' In B.J.Dik, Z.S.Byrne, and M.F.Steger (Eds.), Purpose and Meaning in the Workplace. Washington: APA Books

Justification

A very good reason for trying to strengthen our understanding and appreciation of wellbeing is that it will lead to stronger evaluative scrutiny of the ways people justify their decisions, actions, and institutions. Our personal and interpersonal justificatory processes (how we explain the moral basis for decisions, and how we come to understand our thoughts and actions as morally good) often rest on unexamined, implicit, and often faulty beliefs about wellbeing and its causes.

Bedi, Sonu S. (2006/2010) Rejecting Rights: The Turn to Justification Cambridge: Cambridge University Press

Vaisey, S. (2009) 'Motivation and justification: a dual-process model of culture in action. American Journal of Sociology 114(6), 1675–1715

Laughter therapy, joking, humour

The ability to observe, share, and enjoy the 'funny side of things' is widely admired as a life skill, as a form of enjoyment, as a character trait, and even as an aspect of social quality (insofar as it can express and enhance conviviality and trust, or serve as an indirect and potentially disruptive commentary on social injustices). Laughter, more specifically is widely believed to convey benefits to health, mental health, and sociability. An intriguing discovery in recent years is that the physical expression of laughter, which is has a loose connection with both humour and conviviality, can be deliberately induced so as to 'fool the brain'

into believing it relates to real enjoyable and humorous events. Since laughter is easier to achieve in company, and since it is highly contagious, 'laughter therapy' groups (sometimes referred to as 'laughter yoga' groups or simply 'laughter groups' - more apt terms since participants don't usually attend in order to cure an illness) are springing up in many parts of the world, particularly among urban middle and upper classes, as a recreational form of collective self-help.

Ripoll, Ramon M., and Isabel Q. Casado (2010) 'Laughter and positive therapies: Modern approach and practical use in medicine.' Revista de Psiquiatría y Salud Mental 3,1:27-34

Law and legal interventions

Happiness may not seem like something that we can legislate for, but there is now widespread interest in the implications of happiness research for legal decision-making. If laws aren't there to promote public happiness, what are they for? And if they are mainly there for happiness, shouldn't we expect to see explicit attention to happiness-related evidence in the law courts and in deliberations about law-making?

See also: nudge; public goods

Sunstein, Cass, and Eric A.Posner [eds] (2010) Law and Happiness. Chicago: University of Chicago Press

Bronsteen, John, Christopher Buccafusco and Jonathan S. Masur (2014) Happiness and the Law. Chicago: University of Chicago Press

Stout, Lynn (2011) Cultivating Conscience: How Good Laws Make Good People. Princeton, NJ: Princeton University Press

Leisure

The idea of leisure, as a life domain, depends on its opposition to nonoptional 'work' (either domestic or external paid work). It can also be contrasted with 'effort', though leisure in the broad sense of voluntary activities in free time can include effortful activities. Recently, the concept of 'positive leisure' has been developed to emphase the benefits of more deliberate, planned, cumulative engagements in leisure that foster personal growth and social engagement.

Life satisfaction

Holistic self-evaluation in response to a question about 'life as a whole' or 'all things considered'. This is almost synonymous with 'happiness' but surveys show that this kind of more reflective self-report can give different results than questions about 'how happy' people feel. Life satisfaction surveys have been chosen as the main instrument for the World Happiness Reports, and the most common survey tool for measuring this worldwide is the 'Cantril ladder' which invites respondents to estimate their satisfaction on an 11-point 'ladder' from the most miserable to the best imaginablelife.

Helliwell, John, Richard Layard, and Jeffrey Sachs [eds] (2017) World Happiness Report 2017. New York: UN Sustainable Development Solutions Network (SDSN)

Helliwell, John F. (2008), 'Life satisfaction and quality of development', National Bureau of Economic Research, Cambridge: Working Paper 14507 http://wellbeing.econ.ubc.ca/helliwell/papers/w14507.pdf

Lifelong learning

We are still only beginning to come to terms with the practical and moral implications of living in an era of unprecedented global mass schooling and lifelong learning opportunities. Whereas traditionally investments in learning have been justified largely on instrumental terms, clearly it also has intrinsic value to maintain a lifelong ability to pursue and satisfy intellectual curiosities. So the happiness justification for educational investments ought to be crucial for public decision-making, even if so far the statistical associations between educational attainments and self-reported happiness remain rather mixed.

Barrow, Robin (2001) In Aspin, David N. [ed], International handbook of lifelong learning, Volume 2.

Field, John (2009) Social Capital and Lifelong Learning. Bristol: Policy Press

Leisure

Leisure is what people yearn for when they feel trapped in compulsory work. Being residual, it is strongly associated with the relatively quiet and passive relaxation in free time. Although most people think of leisure as being intrinsically good, the concept of

'positive leisure' has been developed to emphase the benefits of more deliberate, planned, cumulative engagements in leisure that foster personal growth and social engagement. Similarly, 'serious leisure' has been proposed as the core theme of a new sub-discipline of 'positive sociology'.

See also: active lifestyle; play

Brown, Barry, and Oskar Juhlin (2015) Enjoying Machines. Boston, MA: MIT Press

Freire, Teresa (ed) (2013) Positive Leisure Science: From Subjective Experience to Social Contexts. Dordrecht: Springer

Stebbins, Robert (2009) Serious Leisure and Consumption: Common Ground/Separate Worlds. Houndmills, UK: Palgrave Macmillan

Life coaching

A rapidly growing profession offering advice on how to live well. Although there are movements towards systematic training and standard-setting, the business - like the 'self-help' industry more generally- is still largely unregulated and lacking in systematic links to scientific discipline or ethical codes.

Biswas-Diener, Robert, and Ben Dean (2007) Positive Psychology Coaching Putting the Science of Happiness to Work for your Clients. Hoboken, New Jersey: John Wiley

Tarragona, Margarita (2015) 'Positive psychology and life coaching.' In S.Joseph [ed] Positive Psychology in Practice. 2nd ed. Hoboken, NJ: Wiley pp. 249-266

Life course, life span, life planning, biographical wellbeing, aging well

Happiness promotion requires thinking about lives and living as longterm process, rather than just as snapshots of present conditions and experiences. Every aspect of wellbeing has a before and an after, and humans are uniquely able to anticipate and remember many aspects of their wellbeing, and to tell stories that make some kind of coherent sense of relationships between past, present, and future. Biographical wellbeing is therefore an important consideration when making choices about how to pursue or promote wellbeing, although the universality and the importance of life planning and narrativity have been questioned by some philosophers (Larmore, 1999; Strawson,

2004). How are present and future motivations, capabilities, and outcomes likely to be affected by previous experiences? What are the likely influences of an intervention on someone's life narratives? Life course considerations are also of important current interest because the whole of the life course is being radically re-imagined worldwide, as 'childhood' becomes reinvented as a very extended period dedicated to learning and dependency, and older ages are massively extending, presenting major new opportunities and challenges for late-life flourishing and for health and wellbeing promotion.

Larmore, Charles (1999) 'The idea of a life plan.' Social Philosophy and Policy 16, 1:333-36

Strawson, Galen (2004) 'Against narrativity' Ratio (New Series) 17:428-452

Vaillant, George E. (2002) Ageing Well: Surprising Guideposts to a Happier Life from the Landmark Harvard Study of Adult Development. Melbourne: Scribe

Lifestyle interventions

'Lifestyle' is a loose concept for patterns of personal or collective preferences, choices, and activities, and how these manifest in time allocations and in interactions between domains of life and between mind, body, society, and environment. In medicine, therapy, and social work, 'lifestyle interventions' use planned personal or collective (e.g. family) behaviour change to achieve wellbeing enhancements, or to prevent or mitigate illhealth, for example through dietary change, reduced drug use, sleep hygiene, constructive leisure activities, and exercise.

Kekes, John (2008) Enjoyment: The Moral Significance of Styles of Life Oxford: Oxford University Press

Rippe, James M (2012) Encyclopedia of Lifestyle Medicine and Health. Thousand Oaks, CA: SAGE

Liking and wanting (satisfactions and enjoyments versus wishes, cravings, preferences, motivations, and goals)

According to 'desire satisfaction' theories of wellbeing, happiness is getting what you want - whether this be meeting basic desires

for food or sex, or achieving longterm goals. The trouble with this naïve belief is that everyone's wants and likes are often at odds: we want something, believe we'll like it, but then are disappointed. Some of the most intriguing happiness considerations, and the most tricky challenges for decision-making and policy, concern the contrasts between what people want (or imagine they will like) and what they like (i.e. actually enjoy). Happiness is experienced and evaluated not only in the moment, but in anticipation and in remembrance. Anticipatory wellbeing is based on affective forecasting - assumptions about how one is going to feel, for example in response to an event such as consumption, in relation to other events and to the passage of time. Affective forecasting is notoriously unreliable.

See also: affective forecasting; hedonic pricing; motivation; value theories

Berridge, Kent C. (1996) 'Food reward: brain substrates of wanting and liking.' Neuroscience and Biobehavioral Reviews 20,1:1-25

Johnston, Elizabeth, and Leah Olson (2015) The Feeling Brain: The Biology and Psychology of Emotions. New York: Norton

Olsaretti, Serena [ed] (2006) Preferences and Well-Being. Cambridge: Cambridge University Press

Livable cities

Counterintuitively, the term 'livable' is much more strongly associated with aspirational planning and wellbeing than with mere survival. It's about really excellent cities, not just about cities in which people can survive. In other words 'livable' is a positive term, like 'readable', and isn't to be taken literally. As in all social planning, however, there are tendencies to emphasise urban pathologies. A related term is 'age-friendly cities', which has become the normal euphemism for taking old people's wellbeing into consideration in urban planning. It is also worth noting that terms like 'livable city', 'livable neighbourhood', and 'community vitality' point towards more holistic analysis and planning than is the case with terms like 'healthy city'.

See also: living standards; third place

Gehl, Jan (2010) Cities for People. Washington: Island Press

Jacobs, Jane (1961) *The Death and Life of Great American Cities*. London: Penguin

Montgomery, Charles (2013) Happy City: Transforming Our Lives Through Urban Design. Farrar, Straus and Giroux

Living standards, living conditions, liveability

'Living standards' is one of the most misleading terms in wellbeing research. It doesn't actually refer to living at all - only to the material and economic conditions which may or may not translate into good living. Although it refers to instrumental goods rather than to happiness itself, information about living standards can indirect information about the likelihood of wellbeing. Living standards are one step behind 'capabilities', which are one step behind 'functioning' or 'activities', which are one step behind 'wellbeing'. People often fail to translate decent living standards into good lives.

Wagner, Roger W. (2012) Community Liveability: Issues and Approaches to Sustaining the Well-Being of People and Communities. London: Routledge

Loneliness, social isolation

Loneliness is the experience of unwanted social isolation. Though it's a source of illbeing in all cultures, many people have argued that modernity has ushered in major new causes of loneliness, such as social fragmentation due to migration, urban sprawl, and the spread of single-occupancy detached residences, as well as the spread of attitudes that foster unrealistic faith in individualistic independence. These factors, cultural pessimists argue, have fostered a 'loneliness epidemic' in modern post-industrial societies. Optimists counter that there are many new opportunities for social engagement emerging, particularly with the rise of online social media, and that the loneliness epidemic is a myth.

See also: Friendship; pets; relational wellbeing; social quality; solidarity; solo living

Pinker, Susan (2014) The Village Effect: How Face-to-Face Contact Can Make Us Healthier, Happier, and Smarter. New York: Random House

Griffin, Jo (2010) The Lonely Society? London: Mental Health Foundation www.mentalhealth.org.uk

Kupshik, G.A., and P. M. Murphy (1992) Loneliness, Stress and Well-Being: A Helper's Guide. London: Routledge

Longevity, life expectancy

Longevity means how long people actually live. 'Life expectancy' is a research term for estimations of how long people can expect to live, based on current longevity data. Full evaluation of how well people live requires information about both quantity and quality of lives. Since both can be improved, a nation's overall portfolio of wellbeing promotion strategies ought therefore to consider both factors, as well as looking at synergies and possible trade-offs between the two. Yet this features surprisingly rarely in discussions of wellbeing policy and wellbeing assessment, most of which is focused on how well people are living at any one time. Longevity is a relatively straightforward factual indicator of aggregate wellbeing, and life expectancy is also a long-term mental experience that influences our thoughts, plans, and happiness through life. Its full moral force, however, comes in combination with information on happiness, since progress involves not just 'adding years to life' but 'adding life to years'.

See also 'Happiness Adjusted Life Years' and 'Quality Adjusted Life Years'.

Butler, Robert N., and Claude Jasmin (2012) Longevity and Quality of Life: Opportunities and Challenges. Dordrecht: Springer

Farrant, Anthony (2010) Longevity and the Good Life. Houndmills, UK: Palgrave Macmillan

Veenhoven, Ruut (1996) 'Happy life-expectancy. A comprehensive measure of quality-of-life in nations'. Social Indicators Research, vol 39 1-58

Longitudinal (diachronic) studies, cohort research

Any research that tracks people over a significant period is 'longitudinal' or 'diachronic'. A subcategory of these studies is 'cohort' studies which track a group or demographic category of people who have some specific temporal experience in common that makes them in some sense a cohort or generation, such as being born in the same year or entering college at the same time. When the collection of longitudinal information is planned systematically in advance of the time elapsing, the information is called 'panel data'.

Danner, Deborah D., Wallace V. Friesen, and Scott M. Collier (2008) 'Personal narratives, positive emotions, and long lives: the nun study.' In S.J.Lopez [ed], Positive Psychology: Exploring the Best in People. Vol 2. Capitalizing on Emotional Experiences Westport, Conn.: Praeger, pp.21-36

Menard, Scott (2007) Handbook of Longitudinal Research: Design, Measurement, and Analysis. Amsterdam: Elsevier

Vaillant, George E. (2002) Ageing Well: Surprising Guideposts to a Happier Life from the Landmark Harvard Study of Adult Development. Melbourne: Scribe

Love, intimacy, interpersonal connectedness

Happiness normally requires self-transcendence and various forms of love show the power of interpersonal connectedness to reveal to people the importance of linking their minds, and sometimes their bodies, to significant other people. If 'happiness' is a popular loose but also highly emotionally-charged term for enjoying life, 'love' is a similarly popular, loose, and highly charged term for the experience of feeling strong and mostly positive connections to other people, although in the form of romantic love it can also refer to poignant feelings of unrequited passion and disconnection. For thousands of years scholars have debated the many variants of love, yet in the modern era systematic scholarly treatment of love is remarkably sparse and mainly recent. For example, anthropologists and sociologists have for the most part contrived to study close bonds without even trying to make systematic sense of the feelings associated with those bonds.

See also: friendship nterpersonal relationships; marriage; positive relationships; relational wellbeing

Bennett, Joel B. (2000) Time and Intimacy: A New Science of Personal Relationships. Mahwah, NJ: Erlbaum

Marriage, marital quality, marital satisfaction

Some forms of marriage exist in all cultures, but the rules, practices, and meanings associated with it vary widely. Research on

marriage and happiness, though mainly conducted in western cultures, has shown fairly strong positive correlations between happiness, longevity, and being married. Lots of research has unsurprising confirmed that a happy marriage is important for happiness, and that it's comparatively rare for people to be very much happier than their spouse. Studies of marriage are among the most long-running and important domains of happiness research, because marriage (or more broadly, long-term couple relationships) have important spillover effects on all domains of personal wellbeing, family wellbeing, working life, and social quality.

Carr, D., V.A.Freedman, J.C.Cornman, and N.Schwarz (2014) Happy marriage, happy life? Marital quality and subjective well-being in later life.' Journal of Marriage and the Family 76,5:930-948

Waite, L. J. & Gallagher, M. (2000) The Case for Marriage: Why Married People Are Happier, Healthier, and Better Off Financially. New York: Doubleday

Maslow's hierarchy of needs

Maslow's assertion that people in pursuit of wellbeing prioritise some 'basic needs' over others has been popularised since the 1950s in the form of a diagram. Although Maslow himself only described and explained the hierarchy, others have drafted various versions of the famous 'pyramid' diagram, which is the most famous and influential of all diagrammatic models concerning the pursuit of wellbeing. It offers no sophisticated analysis of factors, nor any arrows depicting causal interactions. It is really just a ranked list, simply indicating that when people pursue wellbeing they are likely to prioritise the satisfaction of come categories of needs since they are 'survival needs' even if they are ultimately less valued. Whereas most versions of the pyramid show 'self-actualization' as the highest-level need, arguably in his later work Maslow recognized that 'self-transcendence' is ultimately more valuable still.

Koltko-Rivera, Mark E. (2006) 'Rediscovering the later version of Maslow's hierarchy of needs: Self-transcendence and opportunities for theory, research, and unification.' Review of General Psychology 10,4:302-317

Maslow, Abram (1954\1970) Motivation and Personality, 2nd ed. New York: Harper and Row

Materialism

This term, along with the associated concept of 'postmaterialist' cultural values, has many meanings and causes a lot of confusion. It is one of the clumsier terms used in the psychological lexicon to refer to character traits, cultural values, and situational dispositions that are associated with disapproved things like greed, status anxiety, love of money, and short-termist hedonism. Though there are links between the various kinds of disapproval, the term 'materialism' doesn't capture them well at all. There are other much more relevant and legitimate uses of the term 'materialism', such as Marxist concerns with the material root causes of social processes, or environmentalist concerns with the importance of the material environment.

See also: affluenza; postmaterialist values'; 'Status anxiety'.

Kasser, Tim (2002) The High Price of Materialism Cambridge, MA and London: MIT Press

Meaning in life, meaning therapy

In happiness theory, and particularly in discussion of 'eudaimonic' versus merely 'hedonic' wellbeing, 'meaning in life' refers to interest in personal fulfillment and the idea of a life having a purpose and/or being part of some broader purpose. Although indicators of having a strong sense that life is meaningful correlate strongly with hedonic indicators of happiness as pleasure and avoidance of pain, meaning is philosophically quite distinct from pleasure and can be opposed to it. Despite the best efforts of existentialist philosophers, probably most educated westerners would probably agree that they would like to think of their lives as in some way 'meaningful'. It is however questionable whether this is a cultural universal, or whether someone who cultivates as sense of 'meaning' or 'ultimate purpose' is either happier or more intelligent than someone who doesn't. In happiness scholarship so far, the belief in the value of 'meaning in life' has met with remarkable little scepticism or critique.

See also: Attitudes to life; existential wellbeing; mindset; Mission statements; motivation; purpose; spiritual wellbeing'

Wong, Paul T.P., and Prem S.Fry [eds] (1990) The Human Quest for Meaning: A Handbook of Psychological Research and Clinical Applications. Mahwah, NJ: Erlbaum

Wong, Paul T.P. (2015) 'Meaning therapy: assessments and interventions.' Existential Analysis 26.1

Measurability bias

Anyone is prone to a measurability bias if they favour quantification and link this with a belief that producers of numerical data are likely to be more 'scientific' than producers of qualitative data. Measurability bias steers our attention towards 'proxy' (stand-in) indicators that lend themselves to numerical representation, instead of towards learning more directly about what really matters.

Angner (2009) 'Is it possible to measure happiness? The measurement-theoretic argument against subjective measures of wellbeing'. European Journal for Philosophy of Science 3,2:221–240

Medicalization

To 'medicalize' some aspect of a person's life is to define and treat it within the modern 'biomedical' tradition, rather than understanding it in the wider context of the whole of a person's life. It also means to pathologize something, ignoring its possible valuable aspects. Medicalization steers attention to those physical processes or states that can and should be ameliorated through medical treatment. This can reduce the effectiveness of treatments if it means ignoring or interfering with important other physical, psychological or socio-environmental processes that influence wellbeing.

Szasz, Thomas S. (2007) The Medicalization of Everyday Life: Selected Essays. Syracuse, NY: Syracuse University Press.

Mental capital, psychological capital

These two terms are identical in meaning, and both refer to the instrumental rather than intrinsic value of happiness. Since either an individual or a collectivity can be said to be in possession of 'capital', these terms can logically be applied at individual, organizational, or societal levels. In practice, however, they tend to be used at collective and especially national levels.

Cooper, Cary L., Usha Goswami, and Barbara J. Sahakian [eds] (2009) Mental Capital and Wellbeing. Chichester: Wiley-Blackwell

Oishi, Shigehiro (2012) The Psychological Wealth of Nations: Do Happy People Make a Happy Society. Chichester, UK: Wiley

Mental (psychological) wellbeing

The terms mental or psychological wellbeing challenge the default pathologism of 'mental health' - as does the term 'positive mental health'. Such terms are needed because the term 'mental health' is nearly always used as a euphemism for 'mental illness'. Euphemisms indicate fear or embarrassment, so this suggests that Dumbledore's warning that 'fear of the name only increases fear of the thing itself' isn't heeded by people who work on mental illness. 'Positive mental health' has recently emerged as a new rubric for efforts to transcend the pathologism and remedialism of traditional mental medical services. This concept includes happiness as a key criterion.

Diener, Ed, and Robert Biswas-Diener (2008). Happiness: Unlocking the Mysteries of Psychological Wealth. Malden, MA: Blackwell

Foresight Mental Capital and Wellbeing Project (2008) Foresight Mental Capital and Wellbeing Project: Final Project Report London: The Government Office for Science www.foresight.gov.uk/OurWork/ActiveProjects/Mental%20Capital/Welcome.asp

Keyes, Corey L.M. [ed] (2013) Mental Well-Being. Dordrecht: Springer

Kinderman, Peter, & Sara Tai (2009) Psychological Health and Well-being: A New Ethos for Mental Health. A report of the Working Group on Psychological Health and Well-Being. Leicester, UK: British Psychological Society

Ryff, Carol D. (1989) 'Happiness is everything, or is it? Explorations on the meaning of psychological well-being'. *Journal of Personality and Social Psychology* 57,6:1069-1081

Wells, Ingrid E. [Ed] (2010) Psychological Well-Being. New York: Nova Science

Mental illness and mental disorders

There are three main kinds of trigger for diagnosis of mental illness: *dysfunction* (loss of functional capability); *distress* (pain or adverse emotional experience) and *disorder* (threat to predictability or safety at personal or public levels). These three may or not be combined in the same person, or mental illness event or process. Hence, lots of people live very happily despite having mental dysfunctions or disorders, or despite periodically experiencing mental distress.

Szasz, Thomas S. (1972) The Myth of Mental Illness: Foundations of a Theory of Personal Conduct. 2nd ed. London: Paladin

Whitaker, Robert (2010) Anatomy of an Epidemic: Magic Bullets, Psychiatric Drugs and the Astonishing Rise of Mental Illness in America. New York: Crown

Migration

Migration is the surest indicator of someone pursuing a better life, and of collective beliefs about which parts of the world are best at facilitating good lives. Most actual migrants are motivated by some combination of remedial and aspirational motivation - they are running away from something, but also hoping to gain something better. 'Forced migration', of course, tends to be traumatic and negative, but even this has often led to dramatic life improvements in the longer term.

Gold, Steven J., and Stephanie J. Nawyn (2013) Routledge International Handbook of Migration Studies. London: Routledge

Nowok, Beata, Maarten van Ham, Allan M Findlay, and Vernon Gayle (2013) 'Does migration make you happy? A longitudinal study of internal migration and subjective well-being.' Environment and Planning A 45:986 - 1002

Mindfulness

A loose term rapidly rising in popularity worldwide as a rubric under which a variety of meditative techniques and attitudes are promoted on the assumption that they are good for personal and collective wellbeing. The key feature of most mindfulness is the cultivation of focused but nonjudgmental attention in one's own mind, with a view to benefits such as self-acceptance or self-compassion, self-understanding, attention restoration, and relaxation. Other features include deliberate appreciation of the present moment, and cultivating the habit of noticing and enjoying minor everyday things without becoming excessively attached to them, and noticing pains and nuisances without catastrophising or unnecessarily prolonging the suffering by ruminating.

Davidson, Cathy N. (2011) Now You See It: How the Brain Science of Attention Will Transform the Way We Live, Work, and Learn. New York: Viking Penguin

Goleman, Daniel (2013) Focus: The Hidden Driver of Excellence. New York: Harper Collins

Kabat-Zinn, Jon (1990/2005) Full Catastrophe Living: How to Cope with Stress, Pain and Illness Using Mindfulness Meditation. London: Piatkus

Siegel, Daniel J. (2007) The Mindful Brain: Reflection and Attunement in the Cultivation of Well-being. New York: W.W. Norton

Mindset, mentality, explanatory styles, locus of control, attitudes to life, schemas

The concept of 'mindset', synonymous with 'mentality' and close in meaning to 'attitudes to life' and 'worldview', is nowadays one of the main key terms for interest in character analysis and exploration of the ways in which general dispositional patterns and thinking habits influence decisions and experiences and hence wellbeing. Compared with 'personality' (which includes both attitudes and inborn intuitive dispositions), 'mindset' is seen as a more specific concept that relates to attitudes and explanatory styles that are susceptible to deliberate improvement. Mindsets, schemas and explanatory styles are key concepts promoted by those who emphasise self-help and 'internalist' routes to happiness and psychological causes of unhappiness.

See also: agency; brain training; decision-making; fatalism; human potential; personality; time perspective

Bandura, Albert [ed] (1995) Self-Efficacy in Changing Societies. Cambridge: Cambridge University Press

Dweck, Carol S. (2006) Mindset: The New Psychology of Success. New York: Random House

Buchanan, G.M., and Martin E.P.Seligman [eds] (1997) Explanatory Style. Mahwah, NJ: Erlbaum

Minimal standards

For purposes of ethical debate, public investment and planning, decision-making, and discussions about wellbeing, we need standards against which to judge whether a life is going well or badly. This matters particularly in medical ethics, where the distinction between 'therapy' (moving someone towards the normal standard of minimal adequacy) and 'enhancement' (moving someone well beyong a minimal standard towards more positive wellbeing or excellence) may be crucial in justifying a medical intervention. Minimal standards are always culturally defined and often implicit but may also be bureaucratically defined - for example, national 'poverty lines' and 'human rights' are minimal standards that urge states to take remedial action when people fall short of the line. Such standards indicate an 'ok line' of minimally acceptable decency; they are useful for prioritising and for assessing progress, but they can dampen aspirations and lead to excessive emphasis on pathologies and remedial challenges.

Mission statements, constitutions, etc.

Mission, or purpose, matters for wellbeing in two main ways: wellbeing is part of our purposes, and having a sense of purposefulness is an important part of wellbeing. It is widely agreed that wellbeing requires a sense of purpose or mission that transcends our immediate personal self-interest. Just as individual interest in life's purposes increases as basic comforts and securities become more taken-for-granted, so organizations since the late 20th century have been increasingly searching for a stronger sense of collective mission. Since mission statements are about what organizations are meant to be 'good for', most good mission statements say something about happiness.

Amato, C.H. and L.H.Amato (2002) 'Corporate commitment to quality of life: evidence from company mission statements.' Journal of Marketing Theory and Practice 10,4: 69-87

Braun, Susanne, Jenny S. Wesche, Dieter Rey, Silke Weisweiler, and Claudia Peus (2012) 'Effectiveness of mission statements in organizations - A review.' Journal of Management and Organization 18, 4: 430-444

Mixed methods research

Most serious research involves some degree of mixing of methods, but the term 'mixed methods' implies more than usually deliberate combination of 'quantitative' and 'qualitative' methods. The more important a research topic is, the more likely it will require triangulation (comparing results from different viewpoints or using different methods) and mixing of methods. Hence most wellbeing research is 'mixed-method'.

Rihoux, Benoit, and Heike Grimm (2006) Innovative Comparative Methods for Policy Analysis: Beyond the Quantitative-Qualitative Divide. Dordrecht: Springer

Tonon, Graciela (Ed.) (2015) Qualitative Studies in Quality of Life. Dordrecht: Springer

Mood

Mood usually refers to the moderately short-term feelings of individuals, lasting longer than transient emotions and ranging from a few moments to months. Although primarily about hedonic tone (how good or bad people feel), it is also about energy levels and temporary attitudinal dispositions such as excitement, calm, or depression. It can also refer to aggregate social entities, as in the 'mood of a meeting', or 'national mood'. Compared with 'wellbeing', 'living well', 'flourishing', or 'happiness', it may seem that 'being in a good mood' is rather a superficial objective. Nonetheless, this is a major part of what most people want from life. Additionally, moods are socially contagious and they affect people's ability to function, so they are an important practical concern when thinking about organizational climate and co-responsibility.

See also: emotion; energy; mindset

Ekkekakis, Panteleimon (2013) *The Measurement of Affect, Mood, and Emotion: A Guide for Health-Behavioral Research.* Cambridge: Cambridge University Press

Gross, James J. [ed] (2006) *Handbook of Emotion Regulation.* New York: Guilford Press

Thayer, Robert E. (1996) The Origin of Everyday Moods. Oxford: Oxford University Press

Morale

This is a loose term for confidence, optimism, and self-esteem that tends to be used more for groups or teams than for

individuals. Typically, it refers to relatively short to medium-term mindsets, rather than lifelong character traits. Gerontological research shows strong correlation between morale and longevity.

Bowles, David, and Cary Cooper (2009) Employee Morale: Driving Performance in Challenging Times. Houndmills, UK: Palgrave Macmillan

Jasper, A. et al (2016) 'The effect of morale and emotional well-being on longevity.' Gerontologist 56, S3:65

Niklasson, Johan et al (2015) 'High morale is associated with increased survival in the very old.' Age and Ageing 44,4:630-636

Motivation - approach and avoidance goals

Being motivated is the anticipatory part of wellbeing. It is also a crucial factor in people's ability to live well. In reference to the goals that motivate us and the self-regulatory disciplinary attitudes that enable to pursue them, psychologists make an important distinction between negative 'avoidance' goals and 'prevention' motivation on the one hand, and positive 'approach' goals and 'promotion' motivation on the other.

Elliot, A.J. (Ed.), Handbook of Approach and Avoidance Motivation. Hove, UK: Psychology Press

Narrative research, narrative therapy, narrative medicine, and narrative wellbeing

Narrative research elicits the stories through which people make sense of how well their lives are going. A prominent example of a narrative research method in Psychology is the 'Thematic Apperception Test', devised in the 1930s as a picture-based story-eliciting technique to explore 'implicit' or repressed aspects of people's thoughts, traits, and dispositions that are hard to study directly by self-response questionnaires.

Charon, Rita (2006) Narrative Medicine: Honouring the Stories of Illness. Oxford: Oxford University Press

McAdams, Dan (2012) 'Exploring psychological themes through life-narrative accounts.' In J. A. Holstein & J. F. Gubrium (Eds.), Varieties of Narrative Analysis. London, UK: Sage, pp. pp. 15–32 www.sagepub.in/upm-data/41822_1.pdf

Murray, Michael, and Sally Sargeant (2012) 'Narrative psychology.' In D.Harper and A.R.Thompson [eds], Qualitative Research Methods in Mental Health and Psychotherapy. Hoboken, NJ: Wiley, pp.163-176

Sarbin, Theodore R. [ed] (1986) Narrative Psychology: The Storied Nature of Human Conduct. Westport, Conn.: Praeger

Tantam, Digby (2002) Psychotherapy and Counselling in Practice: A Narrative Framework. Cambridge: Cambridge University Press

National Time Accounts

A procedure developed by Krueger et al (2009) to complement other national accounts, particularly income accounts (GDP) and happiness accounts. The NTA is based on sample surveys of citizens in which, using the 'day reconstruction method' and 'ecological momentary asessment', they are asked about time spent on activities the previous day and their enjoyment (or not) of these. This results in a 'U-index' (unhappiness-index), a numerical assessment of the proportion of the day spent on activities in which adverse feelings (sadness, pain, or stress) predominated over good feelings.

Juster, Thomas and Stafford, F.P. (eds) (1985) Time, Goods and wellbeing. Ann Arbor: Institute for Social Research, University of Michigan

Krueger, Alan B. [ed] (2009) *Measuring the Subjective Well-Being of Nations: National Accounts of Time Use and Well-Being.*, Chicago: University of Chicago Press

National wellbeing visions, strategies, and plans

In recent years, it has in many parts of the world become a matter of local and national pride to develop distinctive conceptionalisations and visions of progress that transcend the economistic reductionism of 'GDP' measures. These are typically associated with attention shifts from the means to the ends of development planning – from things and technologies to people and enjoyments; from merely instrumental values to ultimate values; and from basic needs and living standards to quality of life and aspirations for personal and social excellence.

Brooks, Jeremy S. (2013) 'Avoiding the limits to growth: gross national happiness in Bhutan as a model for sustainable development.' Sustainability 5,9:3640-3664

Elinoff, Eli (2014) 'Sufficient citizens: moderation and the politics of sustainable development in Thailand.' PoLAR: Political and Legal Anthropology Review 37,1:89 – 108

Thomson, Bob (2011) 'Pachakuti: Indigenous perspectives, buen vivir, sumaq kawsay and degrowth.' Development 54: 448-454

Radcliffe, Sarah (2012) 'Development for a postneoliberal era? Sumak kawsay, living well and the limits to decolonisation in Ecuador.' Geoforum 43,2:240–249

Nature relatedness and mismatch theory

In the modern era in many countries, excessive time spent indoors has left many people disconnected from the natural world, to the detriment of their wellbeing. This 'nature deficit disorder' is related to the wider concerns of 'mismatch theory', according to which a large and increasing proportion of humanity today suffers from major discrepancies between the environments they inhabit and the environmental conditions in which most human genetic evolution took place. Popular remedies for nature deficits and mismatch include efforts to reconnect people with nature even in modest ways such as gardening, caring for house plants, or going on excursions to parks or the seaside.

Gluckman, P., and M. Hanson (2006) Mismatch: Why our World No Longer Fits Our Bodies. Oxford: Oxford University Press

Grinde, Bjorn (2012) The Biology of Happiness. Dordrecht: Springer

Louv, Richard. (2005/2011) *The Nature Principle: Human Restoration and the End of Nature-Deficit Disorder*. 3rd ed. Chapel Hill, NC: Algonquin Books

Nisbet, Elizabeth K., John M. Zelenski, and Steven A. Murphy (2009) 'The nature relatedness scale: linking individuals' connection with nature to environmental concern and behavior' Environment and Behavior 41,5:715-740

Zelenski, John M., and Elizabeth K. Nisbet (2014) 'Happiness and feeling connected: the distinct role of nature relatedness.' *Environment and Behavior* 46,1:3-23

Negative utilitarianism

The philosophical claim that we (or governments) have a moral duty to minimize harm and suffering but not to promote pleasure or happiness, and that avoiding pain matters more than seeking pleasure. A more modest version of this is that in some way more importance should be attached to the removal misery than to the promotion of happiness.

Layard, Richard (2005) Happiness: Lessons from a new Science. Harmondsworth: Penguin

Popper, Karl (1963/1974) 'Utopia and violence', In *Conjectures and Refutations: The Growth of Scientific Knowledge,* 5th ed., London: Routledge & Kegan Paul

Negativity and problem orientation

Like positivity, negativity is a versatile and vague evaluative term. In debates about the pros and cons of adopting explicit 'wellbeing', 'happiness', or 'positive' orientations, the pros and cons of various forms of negativity need to be considered. For example, many people find it far more morally compelling to try rooting out 'negative' conditions (poverty, suffering, illness, hate, etc) than to try promoting and pursuing 'positive' conditions (wealth, enjoyment, wellbeing, love, etc). As a very general rule, the phrase 'bad is stronger than good' justifies such an approach to life, since there is ample evidence of the powerful toxicity of negative interactions and negative people in teams (Baumeister et al, 2001).

See also: avoidance goals; negative utilitarianism

Baumeister, Roy F., Ellen Bratslavsky, Catrin Finkenauer, and Kathleen D. Vohs (2001) 'Bad is stronger than good.' Review of General Psychology 5,4:323-370

Robichaud, M., and M.J.Dugas (2005) 'Negative problem orientation (Parts 1 and 2) Behaviour Research and Therapy 43(3):391-412

Neurodiversity

Neurodiversity has emerged rapidly over the past couple of decades as a crucial descriptive but also moral concept that planners and educators must heed. Though ostensibly broad enough to cover the full range of critical differences in how people's brains work, in practice it draws attention to 'special', i.e. outlier, categories of brain types that have commonly been unfairly addressed somewhat pathologically and restrictively as disabilities - dyslexia, ADHD, autism, etc. Gender differences in brain functions, though by far the most common and important sources of

neurodiversity, are commonly addressed (if at all) without recourse to the concept of 'neurodiversity'.

Armstrong, Thomas (2010) Neurodiversity: Discovering the Extraordinary Gifts of Autism, ADHD, Dyslexia, and Other Brain Differences. Cambridge, MA: Da Capo Press

Armstrong, Thomas (2012) Neurodiversity in the Classroom: Strength-based Strategies to Help Students With Special Needs Succeed in School and Life. Cambridge, MA: Da Capo Press

Baker, Dana L. (2011) The Politics of Neurodiversity: Why Public Policy Matters. Lynne Rienner

Silberman, Steve (2014) NeuroTribes: Thinking Smarter About People Who Think Differently. Harmondsworth: Avery/Penguin

Noncommunicable diseases (NCDs)

The lifestyle factors that cause NCDs are actually socially contagious, but the term 'noncommunicable' refers to the fact that these ailments aren't passed on through bacteria or viruses. One of the reasons why happiness and wellbeing have risen up the global policy agenda is that if people don't start looking after themselves better, then national health budgets will come under increasing pressure from people suffering from NCDs. Where documents on health and medical planning used to just say 'health', since the 1980s there has been a roughly tenfold increase in the relative frequency of the term 'health and wellbeing' in published texts. This belated response to the WHO's 1940s 'health is more than the absence of illness' rhetoric has been driven largely by recognition that the world illness map has altered dramatically in recent decades, making NCDs rather than communicable disease the main health threat in most countries.

Rayner, Mike, et al [eds] (2017) An Introduction to Population-Level Prevention of Non-Communicable Diseases. Oxford: Oxford University Press

McQueen, David V. (2013) Global Handbook on Noncommunicable Diseases and Health Promotion. Dordrecht: Springer

Adeyi, Olusoji, Owen Smith, and Sylvia Robles (2007) Public Policy and the Challenge of Chronic Noncommunicable Diseases. Washington, DC: World Bank

Nudge planning, soft paternalism, and choice architecture

With mounting evidence that people are often not effectively guided by 'rational choice' in their everyday decisions and actions - i.e. that we don't tend to do the things we know are in our best interest - governments in several countries (particularly USA and UK) and shown strong interest in the idea of using this evidence from wellbeing and behavioural economics to shape and justify 'soft' or 'liberal' forms of paternalism, popularly known as 'nudge' politics.

Dolan, Paul et al (2010) MINDSPACE: Influencing behaviour through public policy. London: Cabinet Office

Oliver, Adam (2013) Behavioural Public Policy. Cambridge: Cambridge University Press

Thaler, Richard H., and Cass R. Sunstein (2008) Nudge: Improving Decisions About Health, Wealth, and Happiness. Yale University Press

White, Mark D. (2013) The Manipulation of Choice: Ethics and Libertarian Paternalism. Houndmills, UK: Palgrave Macmillan

Numbers

See: assessment/measurement; statistical data

Obesity

In some countries folk wisdom used to assert that fat people are exceptionally jolly. Happiness research tells a different story, associating obesity with unhappiness and with shortened life expectancy. Obesity, whose global prevalence has skyrocketed due to lifestyle changes and easy access to food, especially fatty and high-calorie 'junk' food and sugary drinks, is one of the most significant threats to wellbeing worldwide. Obesity and illbeing are mutually causative: becoming fat makes people sad and ill, but people also become fat due to a variety of factors relating to personal illbeing and situational adversity. Obesity is a major cause of premature mortality and lifelong morbidity as well as loss of functions (brain and physical), self-esteem, and social esteem. Its effects impose huge and avoidable financial costs on families and on

medical budgets. Now for the first time in world history there are more people in the world who are obese than underfedSee also: body; exercise; health; NCDs; physical wellbeing;

Cawley, John H. [ed] (2011) The Oxford Handbook of the Social Science of Obesity. Oxford: Oxford University Press

Foreyt, John P. et al [eds] (2003) Lifestyle Obesity Management. Malden, MA: Blackwell

Salerno, Anthony, Juliano Laran, and Chris Janiszewski 2014 'Hedonic eating goals and emotion: when sadness decreases the desire to indulge.' Journal of Consumer Research 41,1:135-151

Objective happiness

Objective happiness has two meanings. There is a weak sense of 'happiness reflected on as an object', and a strong sense of 'objectively true happiness'.

Kahnemann, Daniel (1999) 'Objective happiness.' In: D.Kahnemann [ed], Well-being: the Foundations of Hedonic Psychology. New York: Russell Sage Foundation

Objectivism, objective goods accounts of well-being

The doctrine that the goodness of someone's life is best judged not according to that person's subjective feelings but according to some list of criteria which can be objectively assessed.

Alatartseva, Elena, and Galina Barysheva (2015) 'Well-being: subjective and objective aspects.' Procedia 166:36–42

Badhwar, Neera K. (2014) Well-Being: Happiness in a Worthwhile Life. Oxford: Oxford University Press

Davidson, Donald (2001) Subjective, Intersubjective, Objective. Oxford: Oxford University Press

Paul, Ellen Frankel Jr, Fred Miller, and Jeffrey Paul (2008) Objectivism, Subjectivism, and Relativism in Ethics. Cambridge University Press

Occupational wellbeing

The role that occupations have in facilitating wellbeing outcomes in and beyond the workplace. Work satisfaction plays a role in bringing about those outcomes and is also a component of work-related wellbeing, but occupational wellbeing covers a much broader range of social, mental, and bodily processes.

Wright, Thomas A., and Ching Huang (2012) 'The many benefits of employee wellbeing in organizational research.' Journal of Organizational Behavior 33,8:1188-1192

Schulte, Paul A. et al (2015) 'Considerations for incorporating "well-being" in public policy for workers and workplaces.' American Journal of Public Health 105,8:31-44

Optimism vs pessimism

Optimism and pessimism are normally both about expectations concerning the future: an optimist expects good outcomes, and a pessimist expects bad outcomes. More broadly, optimism is the tendency to perceive goodness and ignore or downplay badness. It can be directed towards the past, the present, or the future, and towards the self, one's society, humanity in general, or the environment. Pessimism is the opposite. Optimistic or pessimistic dispositions can be lasting character traits caused by some combinations of genetic make-up, upbringing, and personal deliberation. Or they can be temporary or situation-specific or event-specific or relationship-specific dispositions or thinking habits. By default, optimism seems preferable and, by default, better for wellbeing. Unless it leads to harmful decisions, it is intrinsically better to enjoy optimism than to suffer pessimism. There is also considerable evidence of the instrumental value of optimism - i.e. in general it leads to better life outcomes by encouraging trust, motivation, cooperation, and creativity.

See also: fatalism; goals; hope; mindset; motivation

Scheier, Michael F., and Charles S. Carver (2009) 'Optimism' in S.J.Lopez [ed], Encyclopedia of Positive Psychology. Jossey-Bass, pp.656-663

Seligman, Martin E.P. (1990\2006) Learned Optimism: How to Change Your Mind and Your Life. Pocket

Outdoor education, outdoor play and recreation, green exercise, experiential education

The western cultural experiment in mass schooling that has recently been globalised was originally devised as a convenient way of keeping children out of harm so that while parents worked. As this form of institutionalised passivity spread, it took many decades for people to become aware of

the physical and mental harms caused by excessive sitting, disengagement, and passive learning. Later, social reformers and creative schools devised various forms of outdoor education as ways of both directly enhancing wellbeing through contact with natural and stimulating environment, and providing opportunities for interactive learning. Today, outdoor education combines immediate wellbeing, education for lifelong wellbeing, and education for sustainability and citizenship.

See also: environment; nature; play; salutogenic environments;

Humberstone, Barbara, Heather Prince, and Karla A. Henderson [eds] (2015) Routledge International Handbook of Outdoor Studies. London: Routledge

Sobel, David (2015) Nature Preschools and Forest Kindergartens: The Handbook for Outdoor Learning. Redleaf Press

Participation and social engagement

One of the main categories of the social quality of a nation, organization, or local community is participatory processes - whether members are given fair opportunities to participate in deliberations about goals and plans, and whether they actually take part in those deliberations and engage actively in bringing them to fruition. From a wellbeing perspective, social engagement matters not only *instrumentally*, for the benign outcomes it brings about, but also *intrinsically*, because social participation is itself an important part in any reasonable general model of what it means to live well.

Thin, Neil (2002) Social Progress and Sustainable Development. London: ITDG

Sandstrom, Gillian M., and Elizabeth W. Dunn (2014) 'Social interactions and well-being.' Personality and Social Psychology Bulletin 40,7:910-922

Wallace, Claire, and Florian Pichler (2009) 'More participation, happier society? A comparative study of civil society and the quality of life.' Social Indicators Research 93, 2:255-274

Passive Entertainment

Generally, the evaluative socio-psychological literature on passive entertainment emphasises the mental harms and longterm health risks and lost opportunities of time spent on passive entertainment such as watching films and TV, and spectating at sports games rather than playing sports. However, all serious wellbeing theorists recognize the importance of entertainment in the good life, and some also recognize that not all entertainment needs to be - or even can be - 'active'. It is surely desirable to spend a portion of our lives spent in the relatively pure and easy relaxation of letting other people entertain us. So one of the functions of wellbeing research ought to be to help individuals decide for themselves what a good 'balance' might be between active and passive leisure, and whether and if so how they might achieve this.

See also: active lifestyles; active leisure; balance; boredom; enjoyment; flow

Winter, Richard (2002) Still Bored in a Culture of Entertainment: Rediscovering Passion and Wonder. InterVarsity Press

Wirth, Werner; Hofer, Matthias; Schramm, Holger (2012) 'Beyond pleasure: exploring the eudaimonic entertainment experience.' Human Communication Research 38,4:406-428

Pathologism

See: cultural pessimism; negativity; negative utilitarianism; optimism

Peace, nonviolence, and security

These are all crucial terms in the discussion of societal-level approaches to happiness, although they are all 'negative' in that they point mainly towards 'avoidance' rather than 'approach' goals. Violence, and fear of violence, and responses to fear of violence, are major causes of illbeing in all human societies. No serious conception of happiness could construe a good life as one in a person performs or suffers acts of gratuitous violence. Nonetheless, plenty of violent people, as well as sufferers of violence, seem to have lived well despite and in some senses even because of the violence in their lives. This shouldn't perhaps surprise us: we are a species with violent capabilities and violent tendencies, and it seems most likely that we have unsuppressable genetic dispositions to consider some people as enemies towards whom we have violent feelings. Good lives

are likely to involve violence, and it would be naïve to suppose that a total eradication of violence from human experience is in any straightforward way either achievable or conducive to wellbeing.

See also: fear

Lindert, Jutta, and Itzhak Levav [eds] (2015) Violence and Mental Health: Its Manifold Faces. Dordrecht: Springer

Pinker, Steven (2011) The Better Angels of Our Nature: Why Violence Has Declined. Harmondsworth, UK: Penguin

Sponsel, Leslie E., and Thomas Gregor [eds] (1994) The Anthropology of Peace and Nonviolence. Boulder, CO: Lynne Rienner

Peak experiences

Moments of exceptional bliss, meaningfulness, pride in achievement, excitement, or peace. This is a loose term indicating the opposite of 'traumas', or extremely bad experiences. Peak moments of 'elevation' can be related to 'flow' but the concept is distinct in its emphasis on exceptional happiness, whereas flow can be more neutral concept of total absorption in an activity. A good society facilitates frequency and variety of peak experiences for everyone, and helps people to add value to them through appreciation, re-telling, and remembering.

Maslow, Abraham (1964/1976) Religions, Values, and Peak Experiences. Harmondsworth: Penguin

Perfectionism

The philosophical and psychological senses of 'perfectionism' are very different, and are more or less unrelated. Both matter for happiness discourse. In moral philosophy, a 'perfectionist' account of value or happiness is the idea that the value of a person's life depends on whether they are a good example of humanity, as understood through some theory of human nature (Hurka 1993). Aristotle's *Nichomachean Ethics* is a fairly extreme example of perfectionism. In psychology, and in associated disciplines relating to child development, sports, music, etc, perfectionism refers to approaches to personal growth that place extreme emphasis on the achievement of one kind of excellence. Typically, this term is used with disapproval, since perfectionism is known to

be psychologically dangerous and associated with pushy parenting and bullying of pupils.

See also: ambition; human potential; self-defeatism;

Hurka, Thomas (1993) *Perfectionism*. Oxford: Oxford University Press

Sirois, Fuschia M., and Danielle S. Molnar (2016) Perfectionism, Health, and Well-being. Dordrecht: Springer

PERMA model of wellbeing

Responding to criticisms about ethnocentrism and hedonistic naivety in the Positive Psychology movement, Martin Seligman has proposed the PERMA model of holistic wellbeing or 'flourishing': Positive emotion, Engagement, Relationships, Meaning and Accomplishment.

Seligman, Martin (2011) Flourish: A Visionary New Understanding of Happiness and Well-being. New York: Free Press

Personal Well-being Index

Devised by Robert Cummins and the International Well-being Group in Australia, this survey instrument elicits self-reports on satisfaction with eight life domains: standard of living, health, life achievement, personal relationships, personal safety, community-connectedness, future security and spirituality-religion. Also widely used today in China.

http://www.acqol.com.au

Person-environment fit

Based on the broader concept of 'person-environment psychology', PEF refers to the degree to which personal characteristics 'match' (and by implication interact in benign ways with) important aspects of an environment such as a community, educational institution, or workplace. The terms 'Organizational Fit' or 'Person-Organization Fit' are also used when it is specifically about a whole organization.

Ahuvia, A., Thin, N., Haybron, D. M., Biswas-Diener, R., Ricard, M., & Timsit, J. (2015) 'Happiness: An interactionist perspective.' International Journal of Wellbeing, 5(1), 1-18 www.internationaljournalofwellbeing.org/index.php/ijow/article/view/351/437

Gluckman, P., and M. Hanson (2006) Mismatch: Why Our World No Longer Fits Our Bodies. Oxford: Oxford University Press

Kristof-Brown, Amy L., and Jon Billsberry [eds] (2013) Organizational Fit: Key Issues and New Directions. Chichester, UK: Wiley-Blackwell

Place-making, place attachment, 'third places', and 'non-places'

Among urban planners, architects, urban sociologists and human geographers, there has been a resurgence of interest in the social qualities of neighbourhoods and places, and in their roles in facilitating wellbeing at individual and collective levels. These researchers and planners tend to agree that 'place' is a socialised, culturally inflected kind of entity as distinct from the inert biophysical concept of 'space'. Hence, 'place-making' is becoming an important part of deliberate attempts to facilitate happiness by designing 'convivial' environments that offer the best chance of enabling people to enjoy good social lives. The concept of 'third place' is a specific part of this theorising that emphasises the importance for most people of having access to places where they can enjoy socialising away from both home and workplace. Place-making can be about homes, workplaces, or 'third places', or all three. A fourth general category might be called simply 'outdoors', though terms such as 'natural environments', 'wilderness', 'greenspace', and 'bluespace' are used. It has also been suggested that some people are spending an unhealthy percentage of their time in 'non-places' such as public transport and airports where chances of socialising or of feeling a sense of belonging are heavily restricted.

See also: 'Home/Housing'; 'Community/neighbourhood'; 'Environment'.

Oldenburg, R. (1989). The Great Good Place: Cafés, Coffee Shops, Bookstores, Bars, Hair Salons And Other Hangouts at the Heart of a Community. New York: Marlowe

Relph, Edward (1976) *Place and Placelessness.* London: Pion

Shaftoe, Henry (2008) Convivial Urban Spaces: Creating Effective Public Spaces. London: Earthscan

Pleasant activities training

Isn't this a lovely term? It refers to a loose category of happiness-promoting interventions is based on the surprisingly challenging concept of encouraging people to do things they enjoy, in order to feel better.

Fordyce, M.W. (1983) 'A program to increase happiness: Further studies.' Journal of Counseling Psychology 30: 483–98

Politeness, interactive kindness, offence, and offence-taking

Interactive intelligence lies at the core of relational wellbeing (q.v.). In all cultures, there are elaborate and often not very explicit rules and norms that encourage us to interact cautiously with other people, so as not give gratuitous offence, and so as to protect other people's 'face', i.e. their need to be appreciated, heard, and approved, rather than disparaged or offended. Offence-taking is often prominently associated with inter-ethnic hate crimes and terrorism. Less visible but still important examples of socially risky promotion of offence-taking are related to the over-zealous identification of 'microaggressions' in the USA today, and with 'outrage culture' in social media.

See also: empathy; gratitude; interactionism; listening; social intelligence; tipping

Brown, Penelope, and Steven Levinson (1987) Politeness: Some Universals in Language Use. Cambridge: Cambridge University Press

Kádár, Dániel Z., and Michael Haugh (2013) Understanding Politeness. Cambridge: Cambridge University Press

Sue, Derald W. (2010) Microaggressions in Everyday Life: Race, Gender, and Sexual Orientation. Chichester, UK: Wiley

Positional goods

Things people want not for their intrinsic value but for what they communicate (to the holder and to others) about their social position. So-called 'materialists' have an unhealthy (self-harming and other-harming) degree of interest in positional goods - often what they are after is not so much (sometimes hardly at all) material goods but indicators of status.

Buunk, Abraham P., and Frederick X. Gibbons (2007) 'Social comparison: The end of a theory and the emergence of a field.' Organizational Behavior and Human Decision Processes 102(1):3-21

Frank, Robert H. (1985) Choosing the Right Pond. New York: Oxford University Press.

Frank, Robert H. (2004) What Price the Moral High Ground? : Ethical Dilemmas in Competitive Environments. Princeton, N.J.: Princeton University Press

Guimond, Serge [ed] (2011) Social Comparison and Social Psychology: Understanding Cognition, Intergroup Relations, and Culture. Cambridge: Cambridge University Press

Kasser, Tim (2002) *The High Price of Materialism,* Cambridge, MA and London: MIT Press

Veenhoven Ruut (1991) 'Is happiness relative?' Social Indicators Research, vol 24, p 1-34 http://www.eur.nl/fsw/research/veenhoven/Pub1990s/91a-txt.rtf

Positive organizational scholarship, positive organizational climate

Wellbeing, itself a complex and 'soft' theme, is increasingly understood as an outcome of similarly complex and 'soft', intangible and hard-to-measure, hard-to-engineer processes. Concepts such as 'culture', 'environment,' and 'climate' are increasingly invoked as umbrella concepts to explain, or at least facilitate discussions about, the intangible organizational processes that influence wellbeing. Positive organizational behaviour and positive organizational scholarship have been important concepts drawing attention to people's strengths and enjoyments in the workplace.

See also: Appreciative enquiry; human resources; organizational neuroscience

Cameron, Kim S., and Gretchen M. Spreitzer (2011) The Oxford Handbook of Positive Organizational Scholarship. Oxford: Oxford University Press

Cameron, Kim S., Jane E.Dutton, and Robert E. Quinn (2003). Positive Organizational Scholarship: Foundations of a New Discipline. San Francisco: Berrett-Koehler

Luthans, Fred, Carolyn M. Youssef-Morgan, Bruce J. Avolio (2015) Psychological Capital and Beyond. Oxford: Oxford University Press

Schneider, Benjamin, and Karen Barbera (2014) The Oxford Handbook of Organizational Climate and Culture. Oxford: Oxford University Press

Positive psychology

An academic and social movement that began in the USA in 1998, drawing inspiration from earlier movements associated with 'human potential' and 'self actualization', and reacting against the pathological bias in traditional psychology and in many psychotherapeutic traditions. It has already proved extremely influential worldwide in universities and in professional practices such as life coaching, schooling, and psychotherapy.

Joseph, Stephen (2015) Positive Psychology in Practice [2nd ed.] Chichester, UK: Wiley

Lomas, Tim, Kate Hefferon, and Itai Ivtzan (2014) Applied Positive Psychology: Integrated Positive Practice. London: Sage

Watkins, Philip C. (2015) Positive Psychology 101 Dordrecht: Springer

Positive sociology

A term recently used in emulation of positive psychology, though its main proponent, Robert Stebbins, has somewhat arbitrarily recommended that sociologists use the term particularly to refer to the sociology of leisure, which happens to be his own area of specialism. An alternative term like 'appreciative sociology' would probably serve better as a general rubric for those sociologists wishing to offset the default pathologism that sociology has always laboured under.

Stebbins, Robert (2009) Personal Decisions in the Public Square: Beyond Problem Solving into a Positive Sociology. New Bruswick, NJ: Transaction

Thin, Neil (2014) 'Positive sociology and appreciative empathy: history and prospects.' Sociological Research Online, 19 (2) 5 http://www.socresonline.org.uk/19/2/5.html

Positive welfare

Positive welfare has two very different meanings, one associated with the corrupted modern sense of 'welfare' as state responsibility for minimal living standards of citizens (Cameron, Coady, and Adams, 2010; Giddens 2000) and the other associated with efforts to promote nonhuman

animal welfare in deliberately life-enhancing rather than minimalist, harm-avoiding ways (Yeates and Main, 2008). The latter could, of course, be usefully applied to human welfare - humans are, after all, animals too.

Cameron, Gary, Nick Coady, Gerald R. Adams (2010) Moving Toward Positive Systems of Child and Family Welfare: Current Issues and Future Directions. Waterloo, Ontario: Wilfrid Laurier University Press

Giddens, Anthony (2000) The Third Way and Its Critics. Cambridge: Polity Press, ch.4.3 'A society of positive welfare'

Van Oorschot, Wim, Michael Opielka, and Birgit Pfau-Effinger [eds] (2008) Culture and Welfare State: Values and Social Policy in Comparative Perspective. Cheltenham, UK: Edward Elgar

Yeates, J.W., and D.C.J. Main (2008) 'Assessment of positive welfare: A review.' Veterinary Journal 175, 3:293–300

Positivity

In practice, people refer to 'positive' goals simply as those they believe are worthy, not necessarily those that are best for wellbeing. But positivity is the dominant characteristic of the wellbeing lens, associated with the ideology of the goodness of positive character traits and dispositions, and of promoting and institutionalising these in scholarship and work. The concept is quite powerful as a general reminder to pay attention to goodness rather than allowing our interest to be dominated by pathologies. In planning, this should mean emphasising people's strengths and enjoyments, and their desirable interactions and achievements.

Fredrickson, Barbara L. (2009). Positivity. New York: Crown Books.

Drifte, Collette (2004/2008) Encouraging Positive Behaviour in the Early Years: A Practical Guide, 2nd Ed London: Sage

Kashdan, Todd B., & Robert Biswas-Diener (2014) The Upside of Your Dark Side. New York: Penguin

Postmaterialist values

Derived from the strangely inappropriate but popular use of 'materialism' as a word for greedy and narrow-minded consumerism, the term 'postmaterialism' is an important concept in research on global cultural trends in values and aspirations. It doesn't actually mean the abandonment of 'materialism' in any sense. What it means is an increasing interest in goods and activities that don't require much money, or material throughput, or environmental damage. The World Values Survey has led this research, which has convincingly shown that people in the richest, most educated, most peaceful and democratic countries in the world feel secure enough to enjoy life without necessarily competing for status or money.

See also: abundance mentality; hierarchy of needs; outlook on life

Basáñez, Miguel E. with Ronald Inglehart (2016) A World of Three Cultures: Honor, Achievement and Joy. Oxford: Oxford University Press

Inglehart, Ronald, Roberto Foa, Christopher Peterson, and Christian Welzel (2008) 'Development, Freedom, and Rising Happiness: A Global Perspective (1981-2007)'. Perspectives on Psychological Science 3,4: 264-285

Ng, Weiting, and Ed Diener (2014) 'What matters to the rich and the poor? Subjective well-being, financial satisfaction, and postmaterialist needs across the world.' Journal of Personality and Social Psychology 107, 2:326–338

Possible selves and makeover culture

The idea of deliberately imagining 'possible selves' is of central importance to self-help, life enhancement, and happiness research. We inhabit an era in which repeated and sometimes radical self-reinvention is becoming an expected feature of the life course. As people become more educated, more geographically mobile, and more likely to take up a variety of different occupations, self-transformation through the life course is becoming more normal. In most countries today, people are far less able to predict their future residences, occupations, or habits than was the case a couple of generations ago. Good societies need to offer individuals regular opportunities to consider possible future selves, both privately and in consultation with other people, and to identify plans of action for bringing about desirable personal 'makeovers', i.e. lasting self-transformations. Makeover culture and the endless quest for 'fulfilment of potential', however, carry psychological dangers associated with the risk of endless dissatisfaction with the current self.

See also: aspiration; brain training; fatalism; Human potential; enhancement; hope; optimism

Dunkel, Curtis S., and Jennifer Kerpelman [eds] (2006) Possible Selves: Theory, Research and Applications. New York: Nova Science

McGee, Micki (2005) Self-Help, Inc.: Makeover Culture in American Life. New York: Oxford University Press

Oyserman, Daphna (2015) Pathways to Success Through Identity-Based Motivation. Oxford: Oxford University Press

Preventive actions and policies for health, mental health, and social quality

Policies and practices intended to prevent the onset or worsening of adverse health conditions or mental illnesses, or to prevent the development of social pathologies, are called 'preventive' (sometimes, 'preventative'). 'Preventive medicine' is a subcategory, involving use of medicinal practices to prevent rather than to cure illnesses. Preventive practices and policies are based on the common sense recognition that prevention is better (and cheaper) than cure, and they represent important steps towards positive wellbeing approaches, although they fall short of aspirational planning because like clinical and remedial approaches they emphasise the achievement of merely adequate wellbeing (the 'mere absence of illness' in WHO terms) rather than excellence. 'Preventive' approaches are generally thought of as more 'positive' than either 'palliative' or 'remedial' approaches to wellbeing. But policies and practices aimed at preventing, via social intervention, social and physical pathologies (crime, delinquency, poverty, inequality, ethnic hatred, illness etc) before they occur, are nonetheless also 'negative' in that they are based on avoidance goals rather than on aspirational, positive goals.

Pirog, Maureen A., & Emily M. Good (2012) Public Policy and Mental Health: Avenues for Prevention. London: Sage

Trivedi, Jitendra K., Adarsh Tripathi, Saranya Dhanasekaran, and Driss Moussaoui (2014) 'Preventive psychiatry: Concept appraisal and future directions.' International Journal of Social Psychiatry 60,4:321-329

Prisoner wellbeing

If you can apply a 'happiness lens' in prisons, you can surely apply it anywhere. The idea of prisoner wellbeing (as distinct from the minimalist 'prisoner welfare' or 'prisoner survival needs') is intriguingly challenging. If ever there were a case for attending only to minimal standards of decency, rather than to wellbeing, this would surely be it - especially in the case of prisoners who have been found guilty of antisocial and cruel acts. Conversely, however, if a case can be made justifying a 'wellbeing' approach to the care of prisoners, then this leaves no excuse for not also adopting a wellbeing approach to other categories of people such as pupils, patients, and employees.

Helliwell, John F. (2011) 'Institutions as enablers of wellbeing: the Singapore prison case study.' International Journal of Wellbeing www.internationaljournalofwellbeing.org/index.php/ijow/article/download/50/125

Proactionary principle versus precautionary principle

In happiness-focused aspirational planning, it is crucial to balance misery-avoidance with consideration of the possibilities for enhancing lives. The 'proactionary principle' is an important positive riposte to the common mistake of overvaluing the negative, fear-based, risk-averse 'precautionary principle'. The two principles respond to uncertainty in contrastive ways. Those who urge precaution argue that if there is a possibility of great harm we should avoid doing something, whereas those who urge proaction argue that the possibility of great good morally compels us to positive action. Prominent defenders of the precautionary principle include convervative environmentalists and opponents of technical innovations with uncertain moral outcomes such as new biotechnologies. Prominent defenders of the proactionary principle include techno-optimists who advocate technical innovations that plausibly lead towards human enhancement or strengthening of human control over the natural world, including for example

geoengineering as a response to climate change.

Fuller, Steve, and Veronika Lipinska (2014) The Proactionary Imperative: A Foundation for Transhumanism. Houndmills, UK: Palgrave Macmillan

Procedural benefits, procedural utility

This term is sometimes used in medicine just to refer to the benefit of a treatment, but it is more apt and useful as a term specific for benefits derive from processes rather than outcomes. The happiness lens is particularly useful in ethical deliberation, decision-making, and justification. The wellbeing derived from actions can be derived from their consequences (consequential benefits) or it can be directly derived from the actions themselves (procedural benefits). Examples of procedural benefits include: the sense of justice derived from witnessing fair decision-making, regardless of its other hedonic outcomes; the sense of pride derived from living in a democracy, even if democratic procedures appear not to produce better outcomes; the sense of common humanity and empathy derived from workplace or government-supported wellbeing surveys, even if they produce little or no useful information.

See also: justification

Frey, Bruno S., Matthias Benz and Alois Stutzer (2004) 'Introducing procedural utility: not only what, but also how matters.'Journal of Institutional and Theoretical Economics 377-401

Frey, Bruno S., and Alois Stutzer (2005) 'Beyond outcomes: measuring procedural utility.' Oxford Economic Papers 57,1:90-111

Prosocial attitudes and activities

'Prosocial' attitudes and behaviours are a sub-category of 'altruistic' behaviour specifying that the purpose is to enhance the greater social good rather than just strengthen one particular relationship. A great deal of research has found that doing things for other people or giving things to them is associated with happiness and sense of purpose in life (although a lot of this makes false causal claims on the basis of correlational evidence). Where evidence does indicate that happiness is caused by prosocial activities it is known as the 'warm glow effect' of altruism. What is less clear is the different wellbeing implications of highly personalised altruism (where there is usually an obviously and fairly direct potential for the altruist to be rewarded) versus impersonal and distant or generalised prosocial altruism (also referred to variously as 'civic-mindedness', 'civic engagement', or 'active citizenship').

See also: co-production; solidarity

Padilla-Walker, Laura M., and Gustavo Carlo [eds] (2015) Prosocial Development: A Multidimensional Approach. Oxford: Oxford University Press

Phillips, Adam, and Barbara Taylor (2009) On Kindness. London: Hamish Hamilton

Prosperity

Originally a psychological concept associated with the idea of being hopeful or having something to hope for, prosperity is today more commonly associated with material and financial wealth. In some common usage, however, the term is more or less synonymous with wellbeing, although with the emphasis on conditions and living standards rather than on psychological wellbeing.

Cassiers, Isabelle (2014) *Redefining Prosperity.* London: Routledge

Prudential value

When discussing value, or goods, or benefits, it is important to specify for whom we are considering this evaluation. For example, if someone is beautiful, we might agree that their beauty is good, even if it isn't necessarily of any overall benefit for that person. Although the term 'prudential' is rarely used in everyday discussions of wellbeing or values, it is an important philosophical term specifying that the conversation is about what is good for a person. This contrasts with philosophical 'perfectionism', which judges a person according to whether they are a good example of humanity. One of the most systematic and widely-used analyses of prudential value is Derek Parfit's *Reasons and Persons* (1984)*,* which distinguished three categories of prudential value theory:

Hedonistic theories, which equate well-being with pleasure; *Desire-Fulfillment* theories, which equate well-being with getting what you want; and *Objective List Theories* which propose some kinds of thing as universally good or bad for people regardless of whether they enjoy them or want them.

See also: perfectionism; eudaimonism; value theories

Parfit, Derek (1984) *Reasons and Persons.* Oxford: Oxford University Press

Psychic wages and psychological contracts

The term 'psychic wages' recognizes that people tend to gain important mental benefits from employment, over and above any financial payments. 'Psychological wage' might have been a better, that term was tainted in the past by association with racist concepts of the superior dignity of white versus black labourers. 'Hedonic wage' would also have served well, but that term has been hijacked by economists who don't understand the meaning of the word 'hedonic'. The term 'psychological contracts' has been popularised since the 1990s as a way of referring to the usually implicit ways in which workplace relationships, especially between employers and employees, influence psychological processes and outcomes.

Conway, Neil, and Rob B. Briner (2005) Understanding Psychological Contracts at Work: A Critical Evaluation of Theory and Research. Oxford: Oxford University Press

Lucas, Robert E. B. (1977) 'Hedonic wage equations and psychic wages in the returns to schooling.' American Economic Review 67,4:549-558

Psychometrics, psychometric testing

Measuring mental processes, typically via self-reports, and always potentially misleading due to deliberate or unwitting distortions or misunderstandings. Much more specifically, the term is strongly associated with the business practice of submitting job applicants, employees, and academic applicants to complicated self-report questionnaires on the expectation that these may reveal important truths about their abilities, emotions, and character. While employers, governments, and educational institutions continue to spend billions of dollars on psychometric testing, there are thriving 'psychometric coaching' industries paid handsomely by people hoping to enhance their scores on those tests, so it seems likely that much of this effort, particularly personality testing, has been wasteful and potentially damaging to all concerned. In the UK, for example, it has been reported that the £520,000-a-year Cabinet Office unit run by Dr David Halpern was told by VIA – whose members devised the personality test – to stop using the questionnaire because it had failed its scientific validation.www.skepticink.com/avant-garde/2013/05/06/psychometric-test/

Kline, Paul (2014) The New Psychometrics: Science, Psychology and Measurement. London: Routledge

Psychosomatic healing ('mind-body medicine') and placebo effects

All human experience is 'bio-psycho-social' and 'psychosomatic' in that our minds are housed in bodies, and both our minds and our bodies interact with their environments including the sociocultural environments constituted by other people. It has long been recognized that illness and health outcomes are produced by complex interactions between mind, body, and environment. The term 'psychosomatic' emphasises individual-level psychological factors, and can be used to cover the influence of such things as personality, mindset, and cognitive behavioural therapy on health and therapeutic outcomes. The term can be misleading, first because some people wrongly imagine that only some illnesses as psychosomatic, and secondly because it can promote unrealistic individualism to the neglect of social and environmental factors.

See also: integrative medicine/whole person medicine/ holistic health

Benedetti, F. (2014) Placebo Effects: Understanding the Mechanisms in Health and Disease. Oxford: Oxford University Press

Public interest and public goods/bads

'Public interest' refers to anything that might promote or harm the wellbeing of general public. Yet remarkably few analytical texts on 'public interest' and public policy evaluation pay serious attention to what wellbeing or happiness means or how it should be taken into account in public interest assessments. If it were really true that 'utilitarianism' is dominant in public policy-making, this neglect wouldn't be possible. Because of this neglect, loud insistence on the happiness lens is needed in evaluative public discourse.

See also: Nudge, soft paternalism; co-production; prosocial/public service; social value; cost-benefit analysis

Sunstein, Cass, and Eric A.Posner [eds] (2010) Law and Happiness. Chicago: University of Chicago Press

Bok, Derek, (2009) The Politics of Happiness: What Government Can Learn from the New Research on Well-Being. Princeton, NJ: Princeton University Press

Diener, Ed, Richard Lucas, Ulrich Schimmack, and John Helliwell (2009) *Well-being for Public Policy.* Oxford University Press

Pupil happiness and school experience

See: education; effects of happiness

Purpose in life, meaning in life

These two terms are roughly equivalent to 'existential wellbeing' (q.v.). There are two main levels at which someone can have a sense of purpose in life: you can believe that your activities are purposeful in that they are systematically linked with valuable achievements and worthy goals; or you can believe that your life as a whole, or life in general, has some purpose. The first meaning is primarily about motivation, engagement, and goals, and is crucial to the understanding of people's pursuit of wellbeing. The second meaning overlaps with more elusive existential questions about 'meaning in life', and is frankly incompatible with a secular worldview. To the secular humanist, and to most scientists (at least when they are wearing their 'scientist' hats) there is no purpose or intention or meaning to human life in general, just as there is no purpose in evolution.

Byron, Katie, & Cindy Miller-Perrin (2009) 'The value of life purpose: Purpose as a mediator of faith and well-being.' Journal of Positive Psychology 4,1: 64-70

Qualitative methods

'Qualitative' is a residual term referring to all learning methods that aren't primarily focused on numerical representations of reality. All methods of studying wellbeing, therefore, are largely 'qualitative'. Even studies involving quantification have to be based on complex qualitative evaluations and inferences.

Tonon, Graciela (Ed.) (2015) *Qualitative Studies in Quality of Life.* Dordrecht: Springer

Quality Adjusted Life Years (QALYs)

Along with related concepts like Healthy Life Years, Healthy Life Expectancy, and Active Life Expectancy, the QALY idea came from medical ethics and effectively means 'illness and disability adjusted life years'. 'Quality adjustments' are made in a downward direction to account for dysfunction or suffering. In other words, it has little or nothing to do with positive life qualities such as pleasure or happiness or meaning.

Dolan, Paul (2008) 'Developing methods that really do value the 'Q' in the QALY.' Health Economics, Policy and Law 3 (1): 69–77

Nord, Erik (1999) Cost-Value Analysis in Health Care: Making Sense out of QALYS. Cambridge: Cambridge University Press

Quality of life

QoL is a synonym for wellbeing that is more neutral than 'thriving' or 'flourishing', and is associated with both the means (living conditions or living standards) and ends (health, activities, happiness) of wellbeing. Since the methodical use of the term originated from medical ethics, however, it retains a strong association with illness and suffering, i.e. with *bad* quality of life.

Michalos, Alex [ed] (2014) Encyclopedia of Quality of Life and Well-Being Research. Dordrecht: Springer

Efklides, A., and D Moraitou (2013) *A Positive Psychology Perspective on Quality of Life.* Dordrecht: Springer

Eurostat (2015) Quality of life in Europe – Facts and Views. Luxembourg: Eurostat

Quantified Self (life-logging, life-tracking, self-monitoring, etc)

This term refers to the rapidly expanding and transforming global trend involving self-monitoring using technology and numerical reports on various aspects of the self such as health and activity information. It is associated with various developments such as life-logging, life-tracking, self-monitoring, self-informatics, self-archiving, health analytics, wellness tracking, and technology-enhanced self-persuasion.

Lupton, Deborah (2016) The Quantified Self. Chichester, UK: Wiley

Nold, Christian [ed] (2009) Emotional Cartography: Technologies of the Self. www.emotionalcartography.net

Quantified self (web site) quantified self.com

Random acts of kindness

This idea has recently been popularised in many countries worldwide as a fun and generally harmless but potentially very beneficial and cheap happiness intervention. In this phrase 'random' doesn't usually mean genuinely random, since there is typically a lot of careful deliberation about the timing and content of the acts, and often a degree of selective targeting of recipients. What it really means is 'anonymous acts of kindness to strangers'.

See also: altruism; prosocial volunteering

Lewellyn Jones, Angela (1998) 'Random acts of kindness: a teaching tool for positive deviance.' Teaching Sociology 26,3:179-189

Random acts of kindness web site: www.randomactsofkindness.org

Recession

Commonly understood solely in terms of a shrinking 'economy' (reductively conceived as shrinking GDP per capita), the term recession logically refers to any domain that is normally expected to show 'progress'. The terms 'social recession' and 'psychological recession' have been used to expand our recognition of the things that can go wrong at aggregate level. If we are all agreed on the need to look 'beyond GDP', clearly this ought to include 'noneconomic' forms of regression, not jus noneconomic progress.

See also: cultural pessimism, GDP

Bardwick, Judith M. (2007) One Foot Out the Door: How to Combat the Psychological Recession That's Alienating Employees and Hurting American Business. New York: AMACOM

Rutherford, Jonathan (2008) 'Capitalism and social recession.' London: Compass Thinkpiece http://compassonline.org.uk/publications/thinkpieces/item.asp?d=399

Relational goods and relational wellbeing

These terms reflect and promote recognition that individual wellbeing is strongly dependent on the quantity, variety, and quality of one's social relationships. At individual level, we can simply refer to the quality of interpersonal relationships as 'relational wellbeing'. But relational goods don't 'belong' to any one individual, they belong to pairings and to networks, communities or organizations. Happiness happens in between people, in social space and not just in people's heads.

See also: befriending; couples therapy; cyberconnections; friends; sociability; social goods; social quality; social capital; social cohesion; third place

Demir, Melikşah (Ed.) (2015) Friendship and Happiness Across the Life-Span and Cultures. Dordrecht: Springer

Lambert, Nathaniel M. (2014) 'Positive relationships.' In R.Biswas-Diener [ed], Psychology as a Social Science. Milwaukie, OR: Noba Project nobaproject.com

Leach, Jonathan (2014) Improving Mental Health through Social Support: Building Positive and Empowering Relationships. London: Jessica Kingsley

Roffey, Sue (Ed.) (2012) Positive Relationships: Evidence-Based Practice Across the World. Dordrecht: Springer

Simpson, Jeffry A., and Lorne Campbell (2013) The Oxford Handbook of Close Relationships. Oxford: Oxford University Press

White, Sarah C. (2017) 'Relational wellbeing: re-centring the politics of happiness, policy and the self.' International Journal of Care and Caring 1,1

Relative wellbeing

See: positional goods

Religion and religiosity

A huge number of studies (although predominantly in the USA) have established moderate positive correlations between happiness (and health, recovery, and mental health) and religiosity in general - or specific aspects such as beliefs, identity, worship, prayer, membership in religious organizations, etc. Only a few of these have been rigorously scientific, and many have either been obviously biased, especially when conducted or funded by religious organizations). The reporting has often failed to pay proper respect to the limitations of the studies, or even to the difference between correlation and causation. Although so far little has been learned from religiosity-wellbeing correlations that could be of any obvious relevance to personal or organizational benefit, the most plausible explanation for the correlations is that religiosity at least correlates with, and perhaps also has some causal influence on, health-related behaviour such as good diet, exercise discipline, and sleep hygiene.

See also: faith-based organizations; spiritual wellbeing

Miller-Perrin and Mancuso (2014) Faith from a Positive Psychology Perspective. Dordrecht: Springer

Steedman, Ian, John R Atherton, Elaine Graham [eds] (2011) The Practices of Happiness: Political Economy, Religion and Wellbeing. London: Routledge

Reminiscence, reminiscence therapy, life review

'Call no man happy till he is dead,' attributed to Solon in ancient Greece, is one of the most familiar and interesting quotes on the philosophy of happiness. Happiness questions are ultimately about the whole of a life - all its aspects, all its phases, and all of its narrative. So happiness occurs not just through momentary activities or events, but also through anticipation and through reminiscence - both of which give humans unique abilities to extend experiences over time, for better or worse. Life reviews are useful approaches to learning about the pursuit and experience of happiness, but can also be intrinsically valuable in constituting the sense of narrative wellbeing. Reminiscence therapy, telling remedial life stories for the sake of wellbeing, is based on

the assumption that both enjoyable and traumatic experiences can be turned to benign effect over time, through transformation into life-enhancing narratives. Reminiscences can either be kept private or shared, and they can be shared either through direct dialogue or through transcription or audio or visual recording.

See also: biographical happiness, gratitude, narrative wellbeing, savouring

Bhar, Sunil S. (2014) 'Reminiscence therapy: a review.' In N A. Pachana and K.Laidlaw [eds], Oxford Handbook of Clinical Geropsychology. Oxford: Oxford University Press, pp.675-690

Gibson, Faith (2011) Reminiscence and Life Story Work: A Practice Guide. London: Jessica Kingsley

Kunz, John A., and Florence Gray Soltys (2007) Transformational Reminiscence: Life Story Work. Dordrecht:Springer

Schweitzer, Pam, Errollyn Bruce, and Faith Gibson (2008) Remembering Yesterday, Caring Today: Reminiscence in Dementia Care, A Guide to Good Practice. Philadelphia: Jessica Kingsley

Resilience, hardiness, community resilience, resilience training

What's so interesting about the study of happiness is that somehow most humans demonstrate remarkable abilities to maintain and recover a sense that life is good, despite many traumatic experiences and disappointments. This 'resilience' is shown and developed at both individual and collective levels. We all learn new strengths and wisdom from adversity (our own and other people's, real and fictional) and from our responses to it. Wellbeing promoters commonly invite us to think about how different policies and actions are likely to impact on individual and communal resilience - for example whether anti-bullying strategies in schools actually empower victims to cope with and respond positively to the loss of trust and self-esteem, or whether post-disaster assistance to communities builds on local strengths rather than treating people merely as passive victims.

See also: brain/mind training; character; flexibility

Kashdan, Todd B., & Robert Biswas-Diener (2014) The Upside of Your Dark Side. New York: Penguin

Craib, Ian (1994) The Importance of Disappointment. London: Routledge

Exenberger, Silvia, and Barbara Juen (2013) Well-Being, Resilience and Quality of Life from Children's Perspectives: A Contextualized Approach Dordrecht: Springer

Mental Health Foundation (2013) Building Resilient Communities: Making every contact count for public mental health. London: Mental Health Foundation

Restoration theory, restorative environments

Environmentalist research has found that visits to certain kinds of environment, or even just viewing them through windows or in photographs or videos, can facilitate restoration of mental capabilities such as attention and relaxation that are temporarily damaged by everyday stresses, as well as physical recovery from traumas such as heart operations.

See also: biophilia; energy and ego depletion; environment; healthy environments; mental fatigue; 'Nature relatedness'; outdoor education; salutogenesis; walking

Cooper Marcus, Clare, and Naomi A Sachs (2013) Therapeutic Landscapes: An Evidence-Based Approach to Designing Healing Gardens and Restorative Outdoor Spaces. Hoboken, NJ: Wiley

Louv, Richard. (2005/2011) The Nature Principle: Human Restoration and the End of Nature-Deficit Disorder. Algonquin Books

Steg, L., A.E. van den Berg, and J.I.M.de Groot (2012) Environmental Psychology: An Introduction. Hoboken, NJ: Wiley-Blackwell, ch.5 'Health benefits of nature', and ch. 6 'Restorative environments'

Retirement

This term mainly refers to the difficult personal life choices and policy debates relating to when, whether, and how people should retire from paid employment. In this sense, not everyone 'retires' because the concept relies on having some kind of work (usually paid work) to retire from. It can also refer to deliberate disengagement - on grounds of age, disablement, or boredom - from other activities such as sports and community roles. When people retire gradually, there may be no clearly discernible retirement process. With increasing flexibility in employment arrangements, options for graduated retirement are increasing in most countries.

Bender, Keith A. (2012) 'An analysis of well-being in retirement: The role of pensions, health, and 'voluntariness' of retirement.' Journal of Socio-Economics 41,4:424-433

Wang, Mo [ed] (2012) Oxford Handbook of Retirement. Oxford: Oxford University Press

Rules, transgression, and compliance

A happiness lens is crucial to the justification and questioning of rules. The world 'rule' refers primarily to the regularity and regulation which are crucial for living well in good societies. They also invite consideration of both the compliance and transgression implied by the idea of rules being necessary. Rules include a multiplicity of rules, laws, norms and values that they may or may not agree or comply with. Given the diversities, ambiguities, and situational variabilities of people's views on morality, it is not possible to imagine a real human society in which anyone got through life without breaking rules and without sometimes feeling at least awkward, if not deeply worried or scared about their own transgressions. Compliance, too, can often be a cause of suffering if harmless pleasures are unnecessarily foregone, and especially if people resent those restrictions on their restrictions. If norms are applied too inflexibly, or if we experience guilt or shame about harmless pleasures, it may be that our autonomous pursuit of happiness has been unnecessarily compromised. Happiness-based (utilitarian) justification of rules is endlessly debatable and requires looking at both costs and benefits of longterm compliance and situation-specific infringements. People can benefit from complying with rules and norms even if this means making short-term sacrifices to happiness, but in some instances the costs of compliance are hard to justify. Libertarians also question whether excessive rules and regulation have longterm social and psychological costs since it becomes harder to gain moral maturity and personal responsibility if too much of your life is rule-governed.

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See also: ethics; fun and anti-fun; guilt; nudge; sexual shame

Nussbaum, Martha C. (2004) Hiding from Humanity: Disgust, Shame, and the Law. Princeton, NJ: Princeton University Press

Salutogenesis

This hard-to-pronounce jargon term really just means 'health-giving'. It was coined by Aaron Antonovsky to refer to the complex interactive processes by which health becomes possible, and by which it is maintained. The emphasis is on the sense of coherence between multiple interacting factors. Salutogenesis has become a key concern for the 'preventive health' movement which seeks to promote health (and wellbeing more generally) by improving people's interactions with their environments.

Antonovsky, Aaron (1987) Unraveling the Mystery of Health: How People Manage Stress and Stay Well. San Francisco: Jossey-Bass

Antonovsky, Aaron (1996) 'The salutogenic model as a theory to guide health promotion,' Health Promotion International 11,1

Scepticism about happiness measurement

The single biggest problem for happiness statisticians derives from confusions about the meaning of the so-called 'statistics' (actually, pseudo-statistics, i.e. somewhat arbitrary numerical representations) derived from the use of surveys with forced-choice answers in the form of numerical scales. Although there's no intrinsic harm in collecting information in this way, the problems arise in interpretations and comparisons. For example, what does a '5' mean on the 11-point Cantril ladder. If you want a precise and factual translation, it means that the respondent has said that they are bang in the middle between their best and worst possible lives. But what does this mean? Do they also believe, perhaps, that their happiness is 'about average' for their country? If so, and if they are in a moderately happy country, they are at odds with survey findings showing that 7 to 8 is pretty average. And what if a population's aggregate scores move. Is a shift from 5 to 6 as important as a shift from 6 to 7? There's no way of knowing, because these numbers are pure fictions that don't represent an 'amount' of anything.

McCloskey, Deirdre N. (2012) 'Happyism: the creepy new economics of pleasure'. New Republic 243,10:16-23

White, Mark D. (2014) The Illusion of Well-Being: Economic Policymaking Based on Respect and Responsiveness. Houndmills: Palgrave Macmillan

Scepticism about deliberate happiness promotion

It's one thing to stoke public interest in happiness research and in explicit discuss of happiness, but another to advocate trying to translate from research findings and deliberations into policies and plans for happiness promotion. You can be in favour of happiness-focused planning but sceptical of happiness research, or vice versa. And you can be in favour of the personal pursuit of happiness but not in favour of public happiness promotion, and vice versa. So if someone says they're 'sceptical about happiness', they need to clarify whether they're sceptical of thinking about happiness, or of talking about it, researching it, measuring it, pursuing it, or promoting it publicly.

See also: nudge; therapeutic state

Johns, Helen and Paul Ormerod (2007) Happiness, Economics and Public Policy. London: Institute of Economic Affairs [or: Ormerod, Paul, and Helen Johns (2007) 'Against happiness,' Prospect April 2007 http://www.prospect-magazine.co.uk/article_details.php?id=8653]

White, Mark D. (2014) The Illusion of Well-Being: Economic Policymaking Based on Respect and Responsiveness. Houndmills: Palgrave Macmillan

Wren-Lewis, Sam (2013) 'Well-being as a primary good: toward legitimate well-being policy.' Philosophy & Public Policy Quarterly 31,2:2-9

School-based happiness interventions

Universal mass schooling is one of humanity's most significant and ambitious global social experiments. The wellbeing effects of which are generally assumed to be positive although in most countries massification is far too recent for us to appreciate the full range of costs and benefits with any confidence. Schools mainly promote happiness by facilitating enjoyment

and engagement in learning, and through curricula and instruction methods that provide life skills that should achieve life-long benign effects. But schools can also provide important opportunities for social experiments and time-bound projects designed to bring about specific changes targeting particular activities or capabilities relevant to wellbeing, such as diet, exercise, empathy, mindfulness, and co-operative capabilities.

See also: educational neuroscience; pupil satisfaction;

McCallum, Faye, and Deborah Price (2015) Nurturing Wellbeing Development in Education: From little things, big things grow. London: Routledge

White, John P. (2011) Exploring Well-Being in Schools: A Guide to Making Children's Lives more Fulfilling. London: Routledge

Security and social fear

One of the most important things a good society does for its members is to provide them with long-term experiences of security - not only secure provision of livelihood needs and shelter, but also security of opportunities to flourish, and freedom from fear of other people or of disease and environmental hazards. Subjective information on security reminds us that what threatens wellbeing is not just the objective incidence of crimes and physical abuse, but fear of them, whether or not those fears are well founded. And since fear is contagious, collective social fears can seriously damage everyone's wellbeing. As with 'comfort,' it can be argued that too much security is damaging for wellbeing, since to thrive we all need to face some challenges through the life cycle, and a degree of excitement, unpredictability, and interest in our daily lives.

Glassner, Barry (1999) The Culture of Fear: why Americans are Afraid of the Wrong Things. New York: Basic Books

Low, Setha M. (2004) Behind the Gates: Life, Security, and the Pursuit of Happiness in Fortress America. London: Routledge

Wuthnow, Robert (2010) Be Very Afraid: The Cultural Response to Terror, Pandemics, Environmental Devastation, Nuclear Annihilation, and Other Threats. Oxford: Oxford University Press

Segregation

Segregation refers to the deliberate or unintended separation of people from one another, usually with respect to categories relating to age, gender, class, religion, 'race', ethnicity, rank, or physical capability. Although segregation is sometimes deliberately enforced for the sake of wellbeing, e.g. reducing the risk of sexual harassment by segregating boys from girls and men from women, or helping children with disabilities to progress through schooling without a sense of inferiority, probably most social segregation through human history has been bad for wellbeing and for social quality.

Glassner, Barry (1999) The Culture of Fear: why Americans are Afraid of the Wrong Things. New York: Basic Books

Jackson, John P. (2001) Social Scientists for Social Justice: Making the Case against Segregation. New York: New York University Press

Low, Setha M. (2004) Behind the Gates: Life, Security, and the Pursuit of Happiness in Fortress America. London: Routledge

Wuthnow, Robert (2010) Be Very Afraid: The Cultural Response to Terror, Pandemics, Environmental Devastation, Nuclear Annihilation, and Other Threats. Oxford: Oxford University Press

Self-determination theory

SDT is an important school of positive psychology research that dates back to research on motivation by Richard Ryan and Edward Deci in the 1970s. It draws attention to the differences between 'autonomous' or 'intrinsic' motives which individuals choose for themselves because they themselves value something, and 'extrinsic' motives which individuals adopt under the influence or duress of other people such as domineering employers or pushy parents, or under the influence of extrinsic rewards such as money. Research shows autonomous motivation to be good for both wellbeing and for sustainable dedication to tasks. The concepts of 'self-fulfilment,' 'authentic self,' and 'authentic happiness', are all linked with concerns that extrinsic motives may lead people to 'fake' identities and false, unsustainable and unsatisfactory motives. There are two important challenges to SDT,

however. First, since we are a social species, even in highly individualistic societies our motives and identities are inescapably intertwined with those of other people. As social beings, we must allow our goals to be influenced by other people's goals, including the goals they have for us. Second, the idea that there is a single 'true' or 'authentic' form of identity or happiness is absurdly unrealistic.

Self-determination Theory website (Ryan and Deci): www.selfdeterminationtheory.org

Ryan, Richard M., Veronika Huta, and Edward L. Deci (2008) 'Living well: a self-determination theory perspective on eudaimonia'. Journal of Happiness Studies 9,1: 139-170

Deci, Edward L., & Richard M.Ryan (Eds.) (2002) Handbook of Self-determination Research. Rochester, NY: University of Rochester Press

Self-disclosure and self-reports

Conversations and research on happiness are dependent not only on introspection and empathy, but also on self-disclosure - on people being willing and able to tell us about their own aspirations, enjoyments, memories, and sense of living well. Happiness is rooted in selves, which are not fixed entities but imagined wholes that are actually fluid and not at all self-contained. The concept of 'self-disclosure' is therefore slightly misleading, because it relies on imagining a real, fixed, internal self which we may or may not reveal to other people. In reality although we all certainly experience private thoughts and feelings that we choose not to share, our sense of self is constantly being derived from combinations of thinking, doing, and interacting. To understand what happiness survey responses tell us, it is extremely important not to see them just as 'self-disclosure', because most of us don't go around with a pre-existing belief about how happy we are. Respondents concoct *situational* answers, and *situational* beliefs about their own happiness, in response to enquiries, so survey questions play an active role in self-construal. It is often highly debatable whether a)individuals really understand their own wellbeing better than external observers, and b)whether their self-reports reflect their self-evaluations accurately or are biased by their 'response style' or by their 'need for approval'.

See also: 'Interdependent self'; and 'Surveys'.

Derlega, Valerian J., and John H. Berg (1987) Self-Disclosure: Theory, Research and Therapy. Dordrecht: Springer

Hochschild, Arlie R. (1983) The Managed Heart: Commercialization of Human Feeling. Berkeley, University of California Press

Ochs, Elinor, and Lisa Capps (1996) 'Narrating the self.' Annual Review of Anthropology 25:19-43

Self-esteem, self-confidence, pride

'Self-esteem,' the auto-evaluation of any aspect of the self, is an extremely important dimension of mental wellbeing. Specific components of self-esteem relate, for example, to one's body, to one's character, to one's achievements, and even to one's possessions and environmental associations. Generally, it is both intrinsically and instrumentally better to have high self-esteem than to have low self-esteem. The latter both indicates and causes depression. However, unrealistically high self-esteem can cause or be associated with a variety of developmental pathologies, so as with so many goods, the 'more-is-better' assumption can be hazardous, and it is crucial to relate the value of self-esteem to circumstances. It is possible, though not necessarily always desirable, to deliberately enhance people's self-esteem, and even to promote overall tendencies towards self-esteem in whole populations. Deliberate promotion of self-esteem has become surprisingly controversial due to overuse in some schooling systems that led to an association of the concept with the encouragement of selfishness, narcissism, and self-delusion.

See also: 'Schools and school-based wellbeing interventions'; and 'self-enhancement'.

Branden, Nathaniel (1992) The Power of Self-Esteem: An Inspiring Look At Our Most Important Psychological Resource. Deerfield Beach, FL: Health Communications

Ellis, Albert (2005) The Myth of Self-esteem: How Rational Emotive Behavior Therapy Can Change Your Life Forever. Prometheus Books

Guindon, Mary (2009) Self-Esteem Across the Lifespan: Issues and Interventions. London: Routledge

Mruk, Christopher J. (2006) Self-Esteem Research, Theory, and Practice: Toward a Positive Psychology of Self-Esteem. 3rd ed. New York: Springer

Self-help

'Self-help' is a broad term covering a variety of global sociocultural movements, businesses, and practices that emphasise individuals' own responsibility for how well their lives go. The term was popularised by the Scottish Liberal politician Samuel Smiles in the title of his blockbuster book *Self Help* (1859) which used biographical sketches of 'self-made men' to inspire people (originally men) to pursue ambitious careers. The multi-billion dollar self-help industry is now more associated with women than men. Not much popular self-help literature is based on sound evidence, and some of it isn't even based on sound morals. The largest self-help publisher, Hay House, for example, is run by Louise Hay who argues, for example, that if people suffer from AIDS or Alzheimers or leprosy they only have themselves to blame, and that they can cure themselves solely through personal mental effort.

See also: bibliotherapy; brain training; life coaching; lifestyle; mindfulness; motivation; well-being interventions

Burkeman, Oliver (2012) The Antidote: Happiness For People Who Can't Stand Positive Thinking. London: Canongate Books

Lyubomirsky, Sonja; Layous, Kristin (2013) 'How do simple positive activities increase well-being?' Current Directions in Psychological Science 22,1: 57-66

McGee, Micki (2005) Self-Help, Inc.: Makeover Culture in American Life. New York: Oxford University Press

Self-regulation, grit, persistence, willpower, asceticism

Self-regulation is one of the most crucial capabilities for both happiness and success. It refers to the ability to contradict one's gut instincts and persuade oneself to do things that are more challenging than the pursuit of easy pleasures but potentially rewarding over the longer term, or abstain from doing things that are immediately appealing but might cause longer-term damage and regret. Self-regulation overlaps with 'grit' and resilience (or persistence, or willpower), which refer to the ability to persist with positive motivation despite setbacks. In many cultural traditions worldwide throughout recorded history, 'ascetic' traditions have explored, encoded, and celebrated the power of both self-regulation and grit. The term asceticism originally just meant 'discipline' or 'training' but later acquired additional connotations with flamboyant displays of religion-inspired self-denial and infliction of pain or self-harm.

See also: achievement; character strengths; mindset; motivation; personal growth; resilience;

Baumeister, Roy F., and John Tierney (2011) Willpower: Rediscovering the Greatest Human Strength. Harmondsworth:Penguin

Duckworth, Angela L. (2016) Grit: The Power of Passion and Perseverance. New York: Scribner

Gross, James J. [ed] (2006) Handbook of Emotion Regulation. New York: Guilford Press

Little, Brian R., K. Salmela-Aro & S. Phillips (Eds.) (2007) Personal Project Pursuit: Goals, Action and Human Flourishing. Mahwah, NJ; Lawrence Erlbaum

Mischel, Walter (2014) The Marshmallow Test: Understanding Self-control and How To Master It. New York: Little, Brown & Co

Vohs, Kathleen D., and Roy F. Baumeister [eds] (2004/2011) Handbook of Self-Regulation: Research, Theory, and Applications. New York: Guilford Press, 2nd ed.

Self-transcendence and 'transpersonal psychology'

The important concept of self-transcendence as a key aspect of personal growth and wellbeing has long been emphasised in psychology. The idea is that although humans make sense as discrete individuals up to point, we are essentially social beings built on sociocultural foundations and on lifelong interactions with other people and with our environments. Unfortunately for those who like to think and talk clearly and rationally about self-transcendence, this concept and the associated term 'transpersonal psychology' have since the 1960s frequently been used as a rubric for indulgence in mystical fantasies about 'spirits' and 'energies'.

See also: environmental engagement; spiritual wellbeing

James, William (1902) The Varieties of Religious Experience.

Baumeister, Roy F. (1991) Escaping the Self: Alcoholism, Spirituality, Masochism, and Other Flights from the Burden of Self. New York: Basic Books

Sleep hygiene and the 'global sleep crisis'

Increasingly, sleep is recognized as one of the most significant factors shaping inequalities in happiness outcomes and longevity. Sleep hygiene, the discipline of ensuring regular adequate length and quality of sleep, is therefore rightly seen as a crucial life skill that is also strongly dependent on supportive socio-economic, cultural, and physical environments, as well as on personal health care and habits. Sleep is an example of the dangers of a more-is-better approach to the ingredients of wellbeing. Research on sleep, health, and longevity has shown that there is an optimal amount of 7-9 hours of sleep; more or less than this amount is detrimental. Nonetheless, most texts on sleep and wellbeing assume that inadequate sleep is the main problem. Some researchers are now talking of a 'global sleep crisis' (Walch et al, 2016). As with all aspects of time us, it is important to consider whether sleep has both *instrumental* value and *intrinsic* value. Is a good night's sleep good in itself, even if we hardly remember any of it, or should we only count its instrumental value in facilitating wellbeing?

See also: biorhythms; Quantified self; time use

Walch, Olivia J., Amy Cochran, and Daniel B. Forger (2016) 'A global quantification of "normal" sleep schedules using smartphone data.' Science Advances 2,5:e1501705

Barnes, Christopher M., and Christopher L.Drake (2015) 'Prioritizing sleep health.' Perspectives on Psychological Science 10,6:733-737

Simplicity and de-cluttering

Closely related to disourses and practices of frugalism, thrift, savouring, and slow-down, the idea of living well by simplifying and de-cluttering one's life has over recent decades become an important wellbeing and lifestyle theme in postindustrial societies.

Elgin, Duane (1981/2010) *Voluntary Simplicity: Toward a Way of Life That Is Outwardly Simple, Inwardly Rich.* 2nd ed. New York: Morrow [or see: Elgin, Duane, and

Arnold Mitchell (1977) 'Voluntary Simplicity' *The Co-Evolution Quarterly,* Summer 1977 http://www.evolve.org/images/evolve/pdf/sc_Elgin-VSimplicity.pdf]

Boujbel, Lilia, and Alain D'Astous (2012) 'Voluntary simplicity and life satisfaction: Exploring the mediating role of consumption desires.' *Journal of Consumer Behaviour* 11: 487–494

Slow living, slow food, slow travel etc

Closely related to disourses and practices of leisure, free time, frugalism, thrift, and savouring, the idea of living well by slowing down the pace of one's life overall, and the pace of specific activities such as eating or travelling, has taken over in many postindustrial societies in recent decades.

See also: abundance mentality; consumption; contentment; frugalism; simplicity movements

Osbaldiston, Nick (2013) *Culture of the Slow: Social Deceleration in an Accelerated World.* London: Palgrave Macmillan

Sociability, social anxiety, shyness

The term 'sociability' can be applied at individual level (propensity to socialise considerably and happily with other people, openness to social experience) or at organizational or community or locational level (tendency of an organization or locality to facilitate positive social engagements).

See also: third place; livable cities; relational goods

Crozier, W. Ray, and Lynn E. Alden (2005) The Essential Handbook of Social Anxiety for Clinicians. Chichester, UK: John Wiley

Hofmann, Stefan G., and Michael W. Otto (2008) Cognitive Behavioral Therapy for Social Anxiety Disorder: Evidence-Based and Disorder-Specific Treatment Techniques. London: Routledge

Social cohesion, social capital, etc

These overlapping concepts, closely associated with other social quality concepts such as social inclusion, trust, social integration, solidarity, conviviality, neighourhood cohesion, community cohesion, etc, refer to desirable aspects of the 'fabric' of society (friendliness, cooperation, trust, predictability, empathy), that are essential for wellbeing, particularly

for the sense of belonging. Cohesion has objective aspects that can be assessed by looking at the patterns of interaction, and subjective aspects that must be assessed through self-reports on people's feelings about society and relationships. Social cohesion is one of four main categories of desirable qualities of a good society, the others being justice, participation, and security.

See also: relational wellbeing; Third place

Calvo, R.,Y. Zheng, S Kumar, A Olgiati, and L.Berkman (2012) 'Well-being and social capital on planet earth: cross-national evidence from 142 countries.' PloS ONE 7(8): e42793

Eurofound (2014) Social Cohesion and Well-being in the EU. Luxembourg: European Union www.eurofound.europa.eu

Thin, Neil (2002) Social Progress and Sustainable Development. London: ITDG

Social comparison
See: positional goods

Social contagion, epidemiology of wellbeing
'Contagion' is - in principle - a neutral term meaning that something spreads through contact. There is a wealth of literature on 'toxic' people and on adverse forms of social and emotional 'contagion'. But there is no reason why we should limit concepts like 'contagion', 'epidemiology', and 'viral' to diseases: we need to learn how good things and good ideas and feelings spread through social networks and venues. Appreciating the importance of social and emotional contagion is crucial to recognition of people's co-responsibility for other people's wellbeing, particularly that of close associates such as spouses, offspring, and co-workers.

Social economy, care economy, social business, etc
Since 'the economy' is a sociocultural construct, the term 'social economy' is a redundant term. It refers loosely to valuable activities, goods, and institutions that tend to go unmeasured and uncommodified.

Matsui, Noriatsu, and Yukio Ikemoto (2015) Solidarity Economy and Social Business: New Models for a New Society. Dordrecht: Springer

Mook, Laurie, John R. Whitman, Jack Quarter, and Ann Armstrong (2015) Understanding the Social Economy of the United States. Toronto: University of Toronto Press

Social justice/fairness
People's sense of wellbeing relies heavily - and perhaps more than most people think - on the belief that we belong in and are co-reponsible for fair societies. Justice or the sense of fair play is a core value in all human societies, although there is great variety on what is deemed fair or unfair. Justice theory distinguishes three main forms of justice: 'procedural' (fair processes); 'distributive' (fair share of outcomes in relation to some combination of needs and deserts); and 'retributive' (fair punishment for wrongdoings). It is not just actual fairness that matters for wellbeing, but the subjective perception of it. However, the concept of 'belief in a just world' may exaggerate the scope of our inbuilt wish for fairness, and consequently underestimate the potential conflicts between justice and wellbeing.

Haidt, Jonathan (2012) The Righteous Mind: Why Good People are Divided by Politics and Religion. New York: Pantheon Books

Hitlin, Steven, and Stephen Vaisey (2010) Handbook of the Sociology of Morality. New York: Springer

Jost, John T., Aaron C. Kay, and Hulda Thorisdottir (2009) Social and Psychological Bases of Ideology and System Justification. Oxford: Oxford University Press

Reisch, Michael [ed] (2014) The Routledge International Handbook of Social Justice. London: Routledge

Social neuroscience
Some of the most promising areas of future wellbeing research and interventions concern neurological evidence and neuroplasticity. Increasingly, it is being recognized that brain development and brain activities are constantly interacting with sociocultural environments.

Cacioppo, John T., et al (2010) Foundations in Social Neuroscience Boston, MA: MIT Press

Costa, Arthur L., and Pat Wilson O'Leary (2015) The Power of the Social Brain: Teaching, Learning, and Interdependent Thinking. Teachers College Press

Decety, Jean, and William Ickes [eds] (2009) The Social Neuroscience of Empathy. Boston: MIT Press

Dunbar, Robin, Clive Gamble, and John Gowlett [ed] (2010) Social Brain, Distributed Mind. Oxford: Oxford University Press

Franks, David D. (2010) Neurosociology: The Nexus Between Neuroscience and Social Psychology. Dordrecht: Springer

Gazzaniga, Michael S. (1985) The Social Brain: Discovering the Networks of the Mind. New York: Basic Books

Social participation, social engagement etc.

Participation in social affairs is both an important component in social quality, and an important feature of a well-lived individual life. As thoroughly social beings, humans in general must participate in various ways in social processes if they are to flourish. Temporary periodic voluntary seclusions may be desirable for all kinds of reasons, but even if someone chooses to live a hermit's life it is unlikely they could be said to be living well.

Social policy

Logically, 'social policy' would refer simply to the full range of policies for maintaining or improving social quality. In academia, its reference tends to be greatly restricted in several important ways. First, it typically focuses on governmental policies and on the actions of state agencies rather than on the full range of agencies whose policies and practices shape society. Secondly, it focuses mainly on remedial or preventive policies that are mainly about addressing social harms such as poverty, unemployment, and injustice. So in practice, 'social policy' tends to be residual to education policy, lawmaking, economic policy, and business policies, all of which are of course 'social'. As in the parent discipline of sociology, most academic 'social policy' studies have paid little or no heed to wellbeing except in the minimalist sense of taking an interest in efforts to mitigate the suffering of people who struggle to achieve adequate wellbeing, or to protect people from falling below minimal standards.

See also: Positive sociology; public interest;

Fissi, Martina (2014) 'Should happiness guide social policy?' South African Journal of Philosophy 33(4): 473–485

Thin, Neil (2011) 'Socially responsible cheermongery: on the sociocultural contexts and levels of social happiness policies' In R.Biswas-Diener [ed], Positive Psychology as Social Change. Dordrecht: Springer, pp.33-52

Veenhoven, Ruut (1993) 'Happiness as an indicator in social policy evaluations: some objections considered' http://www2.eur.nl/fsw/research/veenhoven/Pub1990s/93c-full.pdf

Social prescribing

'Social prescribing' links state medical services with voluntary social support services to provide nonmedical support for patients with complex problems. This is an innovative approach to addressing the needs of medical patients whose symptoms appear to be particularly strongly linked with complex social causes such as poverty, stress, and loneliness. Instead of just treating physical symptoms (the default approach for patients who are frequent visitors to their doctors), a new collaborative system is established where routes to health and wellbeing are sought through social facilitation, usually with the help of community care workers, links to befriending organizations, and sociable leisure activities such as exercise and arts clubs.

Social Prescribing Network (2016) Report Social Prescribing Network Inaugural Conference. London www.westminster.ac.uk/perspectives-in-health/projects/social-prescribing-network

Brandling, Janet, and William House (2009) 'Social prescribing in general practice: adding meaning to medicine.' British Journal of General Practice 59(563): 454–456

Friedli Lynne, with Catherine Jackson, Hilary Abernethy and Jude Stansfield (2008) Social Prescribing for Mental Health Care Services Improvement Parnership www.centreforwelfarereform.org/uploads/attachment/339/social-prescribing-for-mental-health.pdf

Social progress, progressivism, and social quality

Sincere use of a 'happiness lens' requires us to pose insistent questions about what is good and why. Such questioning should make us wiser and more articulate and

honest about our value judgments and our suppositions concerning the morality of our actions, our attitudes, and our policies. It would enable people to explain what they mean when they talk about 'social progress' or about 'progressive' policies or dispositions. Social quality is an important and under-used neutral concept referring to qualities of the sociocultural environment (relationships, institutions, attitudes, beliefs, traditions, rituals), which, like 'quality of life', can be used to assess undesirable or desirable aspects of life.

Sklair, Leslie A (1970) The Sociology of Progress: International Library of Sociology A: Social Theory and Methodology. London: Routledge

Lin, Ka, and Peter Herrmann [eds] (2015) Social Quality Theory: A New Perspective on Social Development. Oxford: Berghahn

Thin, Neil (2002) Social Progress and Sustainable Development. London: ITDG

Social skills

'Social skills' are about the ability to get along well with other people. They have instrumental value (good for you, good for social quality) and intrinsic value (enjoyable in themselves).Related terms are: social intelligence, social competence, social capability, and social and emotional learning. Among our ultimate values, nothing matters more than to be able to admire and be admired, to love and be loved, and to notice and be noticed by other people. So no matter how socially engaged or disengaged we may be, our social skills are crucial to our own wellbeing, and to that of people we encounter or influence. All of us know some people who appear exceptionally socially competent, and some who seem to damage their own wellbeing, and/or that of many other people, due to some form of social incompetence. There is a peculiar irony in the fact that virtually all of the research so far conducted by psychologists and educationalists under the rubrics of 'social skills', 'social competence' and 'social intelligence' has focused on individual-level competence, rather than group or societal competence. Yet clearly, as well as individual differences in social competence, there are important patterns of

variety at collective levels from group to national or regional levels. We know that there are kindly individuals and kindly societies, violent individuals and violent societies, and so on. Why don't we, therefore, try to learn more systematically about 'socially intelligent societies'?

See also: intelligence; relational wellbeing; social brain; prosocial engagement

Goleman, Daniel (2007) Social Intelligence: The New Science of Human Relationships. Arrow Books

Nangle, Douglas W., David J. Hansen, Cynthia A. Erdley, and Peter J. Norton (2010) Practitioner's Guide to Empirically Based Measures of Social Skills. Dordrecht: Springer

Social wellbeing

This term is used in both psychological and sociological senses. *Psychologically,* it refers to the 'social' aspects of individual wellbeing, such as social confidence, the ability to love and empathise, and the avoidance of loneliness, anomie, and social exclusion. *Sociologically,* it refers to collective and positive qualities of the fabric of society, such as collective trust, solidarity, resilience, and vitality. Sometimes it is used, especially by economists, as a very broad general term for how well societies are faring, often with a particular emphasis on those aspects not directly covered by 'economic' measures such as GDP.

Haworth, John, and G. Hart (Eds.) (2007) Well-being: Individual, Community, and Societal Perspectives. London: Palgrave McMillan

Bruni, Luigino (2015) A Lexicon of Social Well-Being. Houndmills, UK: Palgrave Macmillan

Curti, Matteo, Stefano Iacus, Giuseppe Porro, and Elena Siletti (2015) 'Measuring social well being in the big data era: asking or listening?' Computers and Society 91b15

Social work

'Social work' is a loose professional and academic rubric for people who specialise in understanding and mitigating the sources and outcomes of extreme social disadvantage. As a professional discipline it has mainly been concerned with practical assistance to people experiencing difficulties, rather than with working on social reform or social analysis in general. In this regard, 'social work' has

served as euphemism for an unapologetically pathological and remedial set of disciplines that could be radically re-imagined through a wellbeing lens.

Beddoe, Liz, and Jane Maidment (2014) Social Work Practice for Promoting Health and Wellbeing: Critical Issues. London: Routledge

Solo living, celibacy, and privacy

A great deal of research and policy on wellbeing explicitly links sex, marriage, and social connections to happiness, and implies that to live well people ought, (for as much of their lives as possible) to be closely engaged with other people as offspring, spouses, or parents. By implication at least, people are odd and vulnerable if they live alone, and somehow incomplete if they don't have a longterm romantic connection with someone else. Some counter-discourses point out the many joys of solo living and singleness, and argue that many forms of social connection come at considerable cost to personal wellbeing, for example by damaging autonomy and privacy.

De Paulo, Bella M. (2011) Singlism: What It Is, Why It Matters, and How to Stop It. USA: Doubledoor Books

Jamieson, Lynn, and Roona Simpson (2013) Living Alone: Globalization, Identity and Belonging. Basingstoke, UK: Palgrave Macmillan

Klinenberg, Eric (2012) Going Solo: The Extraordinary Rise and Surprising Appeal of Living Alone. New York: Penguin

Spillover and crossover effects

A 'spillover effect' is when factors in one life domain (e.g. domestic life) influences another (e.g. working life). This may refer to positive or adverse effects, so it is common to specify 'negative' or 'positive' spillover effects .A related term is 'crossover', which refers to the transference of wellbeing or illbeing from one person to another through a close dyadic relationship. Evidently spillover and crossover tend to operate together, so that if a work benefits from a spouse's wellbeing this will tend to correlate with positive synergies between work and domestic life.

See also: social contagion; work motivation; work-life harmonizing

Rodrıguez-Munoz, Alfredo, Ana I. Sanz-Vergel, Evangelia Demerouti, Arnold B. Bakker (2014) 'Engaged at work and happy at home: a spillover-crossover model ' Journal of Happiness Studies 15,2:271-283

Sanz-Vergel, Ana Isabel, and Alfredo Rodríguez-Muñoz (2013) 'The spillover and crossover of daily work enjoyment and well-being: A diary study among working couples.' Journal of Work and Organizational Psychology 29:179-185

Kinnunen, Ulla, Taru Feldt, Sabine Geurts, and Lea Pulkkinen (2006) 'Types of work-family interface: Well-being correlates of negative and positive spillover between work and family.' Scandinavian Journal of Psychology 47:149-162

Spiritual or religious wellbeing

Many people find the mind versus body distinction analytically inadequate and insist there must also be some mysterious and elusive level of existence that transcends both mind and body. This belief, strongly associated with beliefs in the afterlife and immortality, is commonly expressed as a distinction between 'mind' and 'spirit'. Others, dissatisfied also with mind-spirit dualism, insist on a further distinction between 'spirit', and 'soul'. These latter conversations about spirits, souls, 'energies', 'divine principles', and 'vital forces' are an unhelpful distraction from pragmatic, secular-humanist wellbeing analysis.

Bailey, Edward I. (1998) Implicit Religion: An Introduction. Middlesex University Press

Bulkeley, Kelly (Ed) (2005) Soul, Psyche, Brain: New Directions in the Study of Religion and Brain-Mind. London: Palgrave Macmillan

Paloutzian, Raymond F., and Crystal L. Park [eds] (2005) Handbook of the Psychology of Religion and Spirituality. New York: Guilford Press

Statistical data and numerophilia

Originally, 'statistics' referred to factual information (including descriptive information, not just numbers) about states of affairs that were relevant to governance. And 'data' similarly meant the 'given', factual information about a situation. Today, meanings of both terms have become so distorted that both are equated with numbers (as if pictures, stories, and descriptions were somehow less valid representations of reality), and both are commonly used to refer to nonfactual subjective opinions which are

elicited rather than having an existence independent from research encounters. Survey-based information on happiness and other subjective phenomena do typically produce numbers that numerophilic disciplines and politicians are then free to manipulate, but this doesn't make them factual. Survey-based happiness self-reports are misleadingly referred to as 'data', because the process of elicitation is crucial in the production of this information.

See also: assessment/measurement

Best, Joel (2001) Damned Lies and Statistics: Untangling Numbers from the Media, Politicians, and Activists. Berkeley, CA: University of California Press

Karabell, Zachary (2014) *The Leading Indicators: A Short History of the Numbers That Rule Our World.* New York: Simon and Schuster

Porter, Theodore M. (1995) Trust in Numbers: the Pursuit of Objectivity in Science. Princeton University Press

Status anxiety and relative affluence

Wellbeing is always relative, based on comparisons of various sorts. When people worry about the inevitable uncertainties of such self-other comparisons, this is called 'status anxiety'. Status-anxious people crave and use 'positional goods' in a usually unsuccessful attempt to quell these worries.

See also: positional goods

de Botton, Alain (2004) Status Anxiety. London: Penguin

Walasek, Lukasz, and Gordon D. A. Brown (2015) 'Income inequality and status seeking: searching for positional goods in unequal U.S. states.' Psychological Science 26,4:527-533

Stress

Stress is a vague, extremely diverse, and metaphorical term denoting the (usually) adverse subjective experiences of pressure, rush, and frustration, and the adverse impacts of those feelings on physical and mental health. Used in this modern sense since at least the 1950s, it has mainly been popularised since the 1980s as a general term for the worries and discomforts of busy modern lives. Initially used mainly with reference to middle and senior management it is now applied to whole workforces and to unemployed people. Many scientists have tried to render the concept specific enough to achieve systematic measurement (using e.g. self-report responses to questions about experiences, and measures of bodily processes such as blood pressure and cortisol). As with other complex and vague concepts like 'wellbeing' and 'happiness' there is too much diversity of conceptualisation and measurement approaches to achieve any single consensus approach. The counter-term 'eustress' ('good stress') has been coined to remind us that much of the 'stress' we talk about, including experience which is in some ways unpleasant at the time, is desirable and normal from a wellbeing perspective - an important part of what makes our lives interesting.

See also: Burnout

Doublet, Serge (2000) The Stress Myth. Chesterfield,MO: Science and Humanities Press

Chambel, Maria José (2014) 'Eustress.' In A.Michalos [ed], Encyclopedia of Quality of Life and Well-being Research. Dordrecht: Springer

Selye, Hans (1956) The Stress of Life. New York: McGraw-Hill

Subjective wellbeing

A term favoured by psychologists and statisticians that is more or less synonymous with 'happiness', and is associated with questioning in surveys that elicit self-reports about either life satisfaction (an overall cognitive, i.e. reflective self-evaluation) or recent emotional experiences (positive or negative).

Diener, Ed, and Eunkook M. Suh [Eds,] (2000) Culture and Subjective Well-Being. Cambridge, MA: MIT Press

Diener, Ed (2000) 'Subjective well-being. the science of happiness and a proposal for a national index.' American Psychologist Vol. 55, 34 - 43

Surveys

'Survey' is a very general term for research approaches, originally referring loosely to the inspection of states of affairs. Today's meanings are very different. Commonly the term is narrowed to the concept of numerically reduced information generated by responses to questionnaires (although qualitative analysis is always involved) rather than qualitative-descriptive reports of actual states of affairs. Secondly, the concept

is also often to include subjective viewpoints rather than just objective observations - hence 'survey' is often shorthand for 'public opinion survey'. One of the hallmarks of modernity is the rapid rise of investment in surveys by governments, businesses, and a wide variety of civil society organizations. Having invested, of course, governments and agencies are prone to exaggerate the reliability of survey-based information, and to wilfully or unconsciously misuse and misinterpret findings. Most surveys based on subjective opinions, whether it is about voting habits, wealth, crime, religion, or wellbeing, are notoriously unreliable. Surveys are nonetheless important in various ways, and we should recognize that their value can reside in the process of conducting and talking about surveys, not just in the usefulness of the findings (the practical implications and validity of which tend to be highly uncertain).

See also: statistics and numerical representations

Beam, George (2012) The Problem with Survey Research. New Brunswick, NJ:Transaction

DeJonge, Tineke, Ruut Veenhoven, and Lidia Arends (2015) ''Very happy' is not always equally happy: on the meaning of verbal response options in survey questions.' Journal of Happiness Studies 16,1:77-101

Engel, Uwe, Ben Jann, Peter Lynn, Annette Scherpenzeel, and Patrick Sturgis [eds] (2014) Improving Survey Methods: Lessons from Recent Research. London: Routledge

Sustainability, sustainable developmen, and sustainable wellbeing

Critiques of environmental harms and unsustainabilities associated with modern development trajectories have been important factors in pushing wellbeing up the agenda in research as well as in policy and practice. Many see positive synergies between the pursuit of sustainable lifestles and the pursuit of wellbeing, arguing that the same practices that cause longterm unsustainabilities are often co-responsible for current illbeing. There are strong links between the pursuit of wellbeing and sustainability in academic and public discourse. Sustainability is implicitly based on the belief that there is something worth sustaining, and when people promote sustainability without any explicit attention to the components and causes of wellbeing, they aren't being very morally responsible or realistic. On recent experience, it is likely that for the foreseeable future most of humanity will live better and longer than present generations, so any deliberate restrictions on current wellbeing are hard to justify unless there is very strong evidence that they are necessary to prevent important present or future harms. More positively, if sustainability planning can produce 'win-win' outcomes that benefit both present and future generations (e.g. by developing viable models for living well with less environmental impact), this avoids the most challenging moral dilemmas.

See also: biophilia; consumption; environment; lifestyle; prosocial; travel

Scott, Karen (2012) *Measuring Wellbeing: Towards Sustainability?* London: Routledge

Haworth, John et al [eds] (2007) Wellbeing and Sustainable Living. Manchester Metropolitan University, Research Institute for Health and Social Change

Therapy, therapeutic turn, therapy culture, therapeutic ethos, psychologisation

'Therapy' and 'therapeutic' in principle mean much the same as 'medicine' and 'medical' respectively. However they tend in popular usage to be more strongly associated with the mind, and hence with the kinds of 'psychologisation' that occur in 'therapy culture' and the 'therapeutic turn. The term 'therapeutic' is also extended in popular usage to a much more general meaning of benefit (mental or physical) or just with feeling good. Hence any kinds of activity or environment involved in the pursuit of wellbeing can be called 'therapeutic', regardless of whether it starts from a position of illness - as in 'therapeutic gardens' and 'therapeutic landscape'. The term 'therapeutic state' was coined by the controversial critic of psychiatry Tomas Szasz to refer to the rampant growth of state interest in governing people's health and emotional life, and in the growing 'emotionalism' and emotional hypochondria in late 20th century culture particularly in the

UK and the USA. It was later adapted to 'therapeutic culture of self' by sociologist Nikolas Rose (1990), and as 'therapy culture' by the sociologist Frank Füredi (2004).

Dalrymple, Theodore (A.E.Daniels) (2015) Admirable Evasions: How Psychology Undermines Morality. New York: Encounter

House, Richard, and Del Loewenthal[eds] (2011) Childhood, Well-being and a Therapeutic Ethos. Karnac Books

Madsen, Ole J. (2014) The Therapeutic Turn: How Psychology Altered Western Culture. London: Routledge

Füredi, Frank (2004) Therapy Culture: Vulnerability in an Uncertain Age. London: Routledge

Rose, Nikolas (1990) *Governing the Soul: the Shaping of the Private Self.* London: Routledge

Szasz, Thomas (1975/1984) The Therapeutic State: Psychiatry in the Mirror of Current Events. Buffalo NY: Prometheus Books

Time perspectives and the delay of gratification

Wellbeing happens in people's memories and in their imagined futures as well as in the present moment. Not only do the remembered wellbeing of the past, and the imagined wellbeing of the future matter in themselves, but remembering and anticipating have lasting effects on wellbeing outcomes, and are crucial components in the mental filtering of external factors.

See also: afterlife; balance; biorhythms; 'Externalism'; 'fatalism'; 'Internalism'; 'Goals'; morningness/eveningness; 'Optimism'; 'Savouring'; social justice/just world beliefs;

Mischel, Walter (2014) The Marshmallow Test: Understanding Self-control and How To Master It. New York: Little, Brown & Co

Zimbardo, Philip, and John Boyd (2009) The Time Paradox: The New Psychology of Time That Will Change Your Life. Free Press [and see news and links at www.theTimeParadox.com]

Time use, free (discretionary) time, and time affluence

'Time affluence' or 'time prosperity' refers to the experience of having just the right amount of time to do what you want to do, or being comfortable with one's time allocation and feeling in control of it. Consequently, not having enough free time is 'time poverty', and the subjective experience of this (regardless of de facto availability of free time) is 'time pressure'. Questions about time pressure are important parts of the discussion of quality of life – time being arguably more important than money to many people. The trouble with the idea of 'time prosperity' as an indicator of life quality is that those who value a full life more than a calm life are always likely to experience and even to value some degree of time pressure. Time pressure increases with the increased 'pace of life' in modernity, and tends at least at the collective level to correlate positively with most wellbeing indicators.

See also: Activities'; 'Balance'; boredom; 'Leisure'; national time account; Sleep; 'Happy Life Years'; work

Garhammer, Manfred (2002) 'Pace of life and enjoyment of life', *Journal of Happiness Studies* 3,3:217-256

Gershuny, Jonathan (2012) 'National utility: Measuring the enjoyment of activities.' European Sociological Review 1-13

Goodin, Robert E., James Mahmud Rice, Antti Parpo, and Lina Eriksson (2008) Discretionary Time: A New Measure of Freedom. Cambridge: Cambridge University Press

Levine, Robert V. (1997/2006) Geography of Time: The Temporal Misadventures of a Social Psychologist, or How Every Culture Keeps Time Just a Little Bit Differently. Oxford: Oneworld

Robinson, John P., and Geoffrey Godbey (1999) Time for Life: The Surprising Ways Americans Use Their Time. 2nd ed. State College, Pa: Penn State Press

Unconscious mind and the uncertain self

The idea of the unconscious mind is one of the most powerful contributions of modern psychology to research, to everyday thought and conversation, and to therapeutic practice. Though most of Freud's pseudoscientific theories have been discredited, we do owe him some gratitude for popularising the habit of talking and thinking about layers of consciousness and about the possibilities that there are important mental influences on our wellbeing that for most of the time lurk below the level of explicit consciousness. This makes self-awareness and self-evaluation endlessly uncertain. The

elusiveness and mysteriousness of unconscious mental experience has resulted in popularization of the concept of 'spiritual' as a semi-religious, semi-mystical metaphor pointing towards hidden aspects of wellbeing. Also, for those who are interested in numerical comparison of lives, sleep is another compelling reason why we need to include the unconscious and subconscious in our conversations about wellbeing. The proportion of people's lives spent asleep is highly variable, and subject to individual and collective modification. Does the time we spend asleep count as part of our 'happy life-years' or our 'quality-adjusted life years'? Do 'semi-conscious' states such as dreaming and pre-wakefulness count as much as fully conscious time? Again, if we're at all serious about counting wellbeing, we need some kinds of answers to these questions that are currently ignored in quantificatory wellbeing discourse.

See also: habit; rationality; self-awareness; self-regulation; sleep and dreamlife; spiritual wellbeing

Wilson, Timothy D. (2002) Strangers to Ourselves: Discovering the Adaptive Unconscious. Cambridge, MA: Harvard University Press

Robert M., Kathryn C. Oleson, and Patrick J. Carroll (2013) Handbook of the Uncertain Self. Hove, UK: Psychology Press

Utility and utilitarianism

'Utility' is the jargon term commonly used by philosophers and economists to refer to wellbeing or happiness - a meaning which is very different from its everyday meaning of 'usefulness'. 'Utilitarian' value, in philosophical usage, means value for wellbeing, in defiance of the everday use of 'utilitarian' to refer to mundane instrumental uses of objects.

Goodin, Robert E. (1995) Utilitarianism as a Public Philosophy. Cambridge: Cambridge University Press

Frey, Bruno S., Matthias Benz and Alois Stutzer (2004) 'Introducing procedural utility: not only what, but also how matters.'Journal of Institutional and Theoretical Economics 377-401

Layard, Richard (2005) Happiness: Lessons from a new Science. Harmondsworth: Penguin

Utopianism, utopian planning, dystopianism, heterotopianism

Through the ages, one of the most prolific forms of expression concerning personal and collective happiness comes from utopian discourses, through which better possible personal and social worlds are imagined. These can be personal (such as literary thought experiments or personal escapist ascetic experiments) or collective and doctrinal (such as religious dogma about heaven or paradise). Utopianism involves imagining good lives, good societies, and good institutions in the future, or depicting how these might have been in the past. Though the term specifically refers to 'place', this can be interpreted as the space of the imagination, or it can be extended to refer to aspirational planning of new technologies and architecture. It can take the form of fiction or real-life personal or collective living experiments. Happiness tends to be a prominent theme in utopian scenarios, but it has also been a theme in dystopian literature such as Huxley's *Brave New World* and Skinner's *Walden Two*. Often, utopian imaginings respond to a sense of deep pessimism about the present. In one of the most famous personal and literary utopian experiments, Henry Thoreau sought temporary escape from society because he assumed that 'the mass of men lead lives of quiet desperation' (1854/2004:8).

See also: aspirational planning; optimism

Claeys, Gregory, and Lyman Tower Sargent. (1999) The Utopia Reader. New York: New York University Press

Jones, Clint, and Cameron Ellis (2015) The Individual and Utopia: A Multidisciplinary Study of Humanity and Perfection. Farnhm, UK: Ashgate

Levitas, Ruth (2013) Utopia as Method: The Imaginary Reconstitution of Society. Houndmills, UK: Palgrave Macmillan

Rothstein, Edward, Herbert Muschamp, Martin E. Marty (2003) Visions of Utopia. Oxford: Oxford University Press

Valence and evaluation

'Valence' is a jargon term used by philosophers and psychologists for the 'goodness' or 'badness' of feelings. Regarding the basic valence of emotional experience, we need to distinguish among

various ways in which an experience can feel 'good' or 'bad' or as indeterminate or ambivalent.We also need to relate valence to other assessment dimensions such as arousal. For ethical purposes, evaluative consideration must include thinking about both unconscious and conscious affective evaluation, and longer-term reflective thoughts as well as shorter-term emotions and medium-term moods and dispositions. It also includes relativity, linking the evaluation of affective experience with contexts (e.g. high-arousal may be 'good' at a football match and 'bad' at a funeral) and with character traits and preferences (some people may value excitement and stark emotional contrasts whereas others value emotional balance and quietude, and such contrasts may be strongly correlated with age differences).

See also: evaluation; emotion; mood; values;

Solomon, R.C., and L.D.Stone (2002) 'On "positive" and "negative" emotions.' *Journal for the Theory of Social Behavior* 32, 417-443Musch, Jochen, and Karl C. Klauer [eds] (2003) *The Psychology of Evaluation: Affective Processes in Cognition and Emotion.* Mahwah, NJ: Lawrence Erlbaum

Prinz, Jesse (2010) 'For valence'. *Emotion Review* 2,1: 5-13

Russell, J. A. (1980) 'A circumplex model of affect.' *Journal of Personality and Social Psychology* 39, 1161-1178

Values, importance, weighting

Wellbeing is about the subjective and objective evaluation of emotions, thoughts, selves, lives, and society. All of this interacts with the evaluative criteria known as 'values'. Sometimes specified as 'universal' or 'human values,' or (tautologically and uninformatively) as 'cultural values', or as 'personal' or 'family' values, these are of central importance to understanding beliefs about wellbeing and strategies for achieving it. Values don't exist independently of people's minds, although like any subjective phenomena they can be objectified and observed in action. It is common to see distinctions between 'intrinsic' and 'extrinsic' values. 'Intrinsic' can refer to someth ing having value 'in itself'; to noninstrumental value (being valued 'for itself'); or to personal authenticity as contrasted with valuing something because

someone else persuades you to value it. 'Extrinsic' is the opposite of all of these.

Dussauge, Isabelle (2015) 'Valuography.' In: I. Dussauge, C-F.Helgesson, and F.Lee Value Practices in the Life Sciences and Medicine. Oxford: Oxford University Press

Dussauge, Isabelle (2015) 'Valuation machines: Economies of desire/pleasure in contemporary neuroscience.' In: I. Dussauge, C-F.Helgesson, and F.Lee Value Practices in the Life Sciences and Medicine. Oxford: Oxford University Press

Sagiv, Lilach, Sonia Roccas, and Shani Oppenheim-Weller (2015) 'Values and well-being.' In S.Joseph [ed] Positive Psychology in Practice. 2nd ed. Hoboken, NJ: Wiley pp. 103-120

Value theories (axiology)

'Axiology' is the jargon term used by philosophers for theories of value. The philosophical study of value. Moral philosophers tend to focus on three main categories of value theory: *hedonism* (what you enjoy is good); *desire fulfilment theory* (it's good to get what you wanted); and *substantive goods theory* (it's good to live well according to universal objective judgment criteria). They also distinguish three main kinds or dimensions of value in the assessment of people's lives: *prudential* value for the individual whose life is being assessed; *aesthetic* value (how good something feels to specific kinds of people; *perfectionist* value (whether someone is a good example of humanity, i.e. as judged by some ideals). Sumner also adds *ethical* value - 'the impact of our choice on the lives of others' (1996:24).

See also: aesthetics; ethics; hedonic valuation; norms; perfectionism; prudential value; values

Agar, Nicholas (2001) Life's Intrinsic Value: Science, Ethics, and Nature. New York: Columbia University Press

Sumner, L. Wayne (1996) *Welfare, Happiness, and Ethics.* Oxford: Clarendon Press

Verticality in metaphorical thinking

When we use concrete metaphors to help us understand abstract issues, vertical space is often an implicit root metaphor. Hence, for example, in many languages both goodness and excitement are 'up', whereas badness and depression are 'down'. To understand

popular and philosophical wellbeing concepts and their relation to value systems and cosmologies more generally, it is crucial to observe and try to understand the multiple functions of vertical axis metaphors that people use to describe and value happiness and other valued experiences. In addition to thinking about emotional changes as vertical movement, different kinds of happiness are often distinguished vertically - when people talk, for example, about so-called 'higher' forms of being, elevated planes of existence (such as heaven) or 'heightened consciousness' associated with human striving towards long-term and more transcendent goals and away from mere animal pleasures, but also with social hierarchy.

Kövecses, Zoltan (2000) Metaphor and Emotion: Language, Culture, and Body in Human Feeling. Cambridge: Cambridge University Press

Lakoff, George, and Mark Johnson (1980) Metaphors We Live By. Chicago: University of Chicago Press

Kövecses, Zoltan (1991) 'Happiness: a definitional effort'. Metaphor and Symbolic Activity 6:29-46

Warwick-Edinburgh Mental Well-being Scale (WEMWBS)

Widely used survey instrument using 14 positively worded items covering multiple aspects of mental wellbeing.

Tennant, J. et al. (2007) 'The Warwick-Edinburgh Mental Well-Being Scale: development and UK validation' Health Quality of Life Outcomes, 5, 63

Welfare and welfarism

Welfare was in the past (and is still today among some philosophers) synonymous with both wellbeing and happiness. But today it has in social policy discourse become strongly associated with meeting minimum standards of basic needs, and with state payments to underprivileged people for the sake of meeting these minimum standards. 'Welfare' is therefore associated with clinical and minimalist planning rather than with aspirational planning. In moral philosophy, welfare is still more or less synonymous with well-being, combining objective goods with subjective states of mind. Unlike 'wellbeing,' the 'fare' part of welfare captures the important idea of

movement through experiences, and perhaps by extension, happiness as the project of a life-time.

Jordan, Bill (2008) Welfare and Well-Being: Social Value in Public Policy. Bristol: Policy Press

Kamerman, Sheila B., Shelley Phipps, and Asher Ben-Arieh [eds] (2009) *From Child Welfare to Child Well-Being: An International Perspective on Knowledge in the Service of Policy Making.* Dordrecht: Springer

Sumner, L. Wayne (1996) *Welfare, Happiness, and Ethics.* Oxford: Clarendon Press

Taylor, D. (2011) 'Wellbeing and welfare: a psychosocial analysis of being well and doing well enough'. Journal of Social Policy 40(4): 777-794

Welfare states and government 'generosity'

The so-called 'welfare state' is a uniquely modern experiment in the provision of social protection aimed at guaranteeing basic needs provision for all citizens. Like most hyper-ambitious modern global social experiments, it is too early to tell which versions and which aspects of it are good for wellbeing, and which are harmful, and how. The term is based on a both a 'minimalist' and 'resources-oriented' conception of 'welfare' as distinct from an 'aspirational' and 'experience-oriented' or 'outcome-oriented' one. It is about survival, basic living standards, and resource sharing, rather than about wellbeing.

Radcliff, Benjamin (2013) The Political Economy of Human Happiness How Voters' Choices Determine the Quality of Life. Cambridge: Cambridge University Press

Ridge, Charlotte, Tom Rice, and Matthew Cherry (2009) 'The causal link between happiness and democratic welfare regimes.' In: Happiness, Economics and Politics: Towards a Multi-Disciplinary Approach, Cheltenham, UK: Elgar, pp. 271-84

Veenhoven, Ruut (2000) 'Well-being in the welfare state: Level not higher, distribution not more equitable'. Journal of Comparative Policy Analysis 2: 91-125

Wellbeing

Wellbeing is an extremely versatile term for feelings and evaluations about how well people's lives go. Roughly synonymous with the pre-20th-century meanings of 'happiness' (before that term became restricted to its contemporary core meaning of subjective mental satisfaction) and 'welfare' (before that term became associated with state

subsidies of the livelihoods of disadvantaged populations), wellbeing is a vague and unwieldy concept for which no single satisfactory definition seems likely. Wellbeing refers to the desired processes and outcomes of living well, including mental, bodily (somatic), sociocultural, and physical-environmental dimensions. Although primarily about 'being', i.e. about the condition or state of people's bodies and minds, it is also implicated in consideration of 'having' (people's access to or identification with resources and artefacts), 'doing' (the processes of actively living well), and 'relating' (to other people and to aspects of the environment). Well-being or flourishing is perhaps best seen as a function of the combined performance on two different criteria - *well-feeling* (being happy in various ways) and *well-doing* (doing good things to other people, being creative).

Crisp, Roger (2001/2005) 'Well-being'. *Stanford Encyclopedia of Philosophy* http://plato.stanford.edu/entries/well-being

Kahneman, Daniel, Ed Diener and Norbert Schwarz (eds) (1999) Well-being: the Foundations of Hedonic Psychology. New York: Russell Sage Foundation

Rath, Tom (2010) Wellbeing: The Five Essential Elements. New York: Gallup Press

Seligman, Martin (2011) Flourish: A Visionary New Understanding of Happiness and Well-being. New York: Free Press

Wellbeing interventions
See happiness/wellbeing interventions

Wellbeing literacy, Health literacy
In medicine and health promotion, the concept of 'health literacy' has been developed as a way of drawing attention to major differences in people's ability to understand and make good use of health advice. Broader concepts of 'wellbeing literacy' or 'happiness literacy' have yet to catch on, but because many people already appreciate the importance of health literacy, most people will readily understand why wellbeing literacy is important. What is not so clear is how and at what life stage wellbeing literacy can be taught. Still, wellbeing or happiness literacy is clearly the

objective of the growing movement towards educating schoolchildren about multiple dimensions of wellbeing, including not only health but also social and psychological wellbeing and appreciation of environmental factors.

See also: education; choice architecture; lifestyle interventions

O'Brien, Catherine (2016) Education for Sustainable Happiness and Well-Being. London: Routledge

Wellness
Wellness really just means wellbeing, but it is particularly associated with clinical therapy (where it dates back to the 1970s and so long predates the positive psychology movement), the self-help movement, and the USA life coaching movement and with pursuits of wellbeing that involve 'alternative' or 'New-Age' therapies. Sometimes, like 'wellbeing', it is just used as a synonym for physical health, with a little bit of psychology thrown in. More often, multi-domain holistic definitions are proposed, such as the 'Wheel of Wellness' and the 'Indivisible Self Model of Wellness' constructs. Roscoe lists several common components in multi-factor definitions of wellness: social, emotional, intellectual, spiritual, psychological, occupational, and environmental (this list is problematic, of course, since 'psychological factors' obviously include emotional and intellectual factors, and the idea of 'spiritual' factors is a loose canon best re-thought and included within the other factors).

Cederström and Spicer have argued that the 'wellness syndrome' (part of which involves a 'happiness doctrine') is a malign cultural trend that makes people feel unhealthy and guilty by over-emphasising the body and the benefits of dieting and exercise (2015). True though this may sometimes be their work is, however, dogmatic and not supported by serious evidence.

Anspaugh, David J., Michael H. Hamrick, and Frank D. Rosato (2000) Wellness: Fundamental Concepts and Applications. New York: McGraw Hill

Cederström, Carl, and Andre Spicer (2015) The Wellness Syndrome. Chichester, UK: Wiley

Roscoe, Lauren J. (2009) 'Wellness: A review of theory and measurement for counsellors.' *Journal of Counseling & Development* 87: 216 – 224

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Whole-brain approaches to learning and wellbeing

The idea of strengthening the integration of different parts of the brain makes intuitive sense, and there is considerable potential in the application of new insights from neuroscience to challenges of education and self-development. However, since the 1970s there has been a worrying proliferation of over-zealous and sometimes simply fraudulent pseudo-scientific advisory texts and programmes with catchy populist labels like 'Brain Gym' and downright pretentious labels like 'Neuro-Linguistic Programming' and 'Edu-Kinesthetics' Dennison and Dennison, 1986). Despite repeated and strong warnings by many professional neuroscientists, not only many well-intentioned but gullible teachers and parents but even the English Department for Children, Schools and Families have been hoodwinked by the 'brain gym' gimmick into promoting educational practices that have little or no scientific basis.

Pykett, Jessica (2016) Brain Culture: Shaping Policy Through Neuroscience. Bristol: Policy Press

Sense About Science [UK] (2008) 'Sense About Brain Gym: Countering the pseudoscientific claims made about 'Brain Gym'' www.senseaboutscience.org/data/files/resources/55/braingym_final.pdf

Whole child education

In pedagogical theory, the idea of educating and considering the 'whole child' seems to have very wide appeal in general. The opposite is true in the area of behavioural discipline, where the standard view is that in order to promote 'positive behaviour' (q.v) it is the 'behaviour', and not the 'whole child' that is to be remedied (Drifte 2004/2008:xvii). In other words, there are severe limitations to 'whole child' thinking. We may for some purposes want to appreciate the child as an interacting and dynamic whole, but just as in medicine, so too in school discipline there are important remedial approaches that have good reasons for trying to isolate a particular part of the person in order to treat that part without damaging the rest.

Drifte 2004/2008:xvii) Encouraging Positive Behaviour in the Early Years: A Practical Guide, 2nd Ed London: Sage

Miller, Jack, and John P. Miller (2010) Whole Child Education. Toronto: University of Toronto Press

Suarez-Orozco, Marcelo, and Carolyn Sattin-Bajaj [eds] (2010) Educating the Whole Child for the Whole World: the Ross School Model and Education for the Global Era. New York: New York University Press

WHOQOL (World Health Organization Quality of Life measures, surveys, and studies)

A major source of inspiration for wellbeing scholarship and wellbeing planners has been the World Health Organization's explicit, recognition, of the importance of attending to 'complete' (i.e. excellent) health and wellbeing, not just to the removal of illness. Though often forgotten in practice, this did provide important influence towards the formulation of plans for better understanding and promotion of wellbeing, or 'quality of life' which means more or less the same thing. Criteria, indicators, and methods of survey and analysis have been developed through participation of medics, social scientists, and statisticians in many countries since the 1980s to explore health-related quality of life. Domains explored include physical; psychological; independence; social relationships; environment; spirituality, religion and personal beliefs; pain and discomfort; positive feelings; mobility; personal relationships; physical safety and security; energy and fatigue; thinking, learning, memory and concentration; activities of daily living; social support; home environment; sleep and rest; self- esteem; dependence on medication and treatment; sexual activity; financial resources; bodily image and appearance; working capacity; health and social care; negative feelings; opportunities for acquiring new information and skills; recreation; transport.

Power, M.J., Bullinger, M., Harper, A. & The WHOQOL Group (1999) 'The World Health Organisation WHOQOL-100: tests of the universality of quality of life in fifteen different cultural groups world-wide.' Health Psychology 18(5), 495-505

Power, M.J., M. Bullinger and the WHOQOL group (2002) 'The universality of quality of life: an empirical

approach using the WHOQOL'. In E.Gullone and R.A.Cummins (Eds), The Universality of Subjective Wellbeing Indicators: A Multi-Disciplinary and Multi-National Perspective. Dordrecht: Kluwer Academic, pp. 129-149

Work and happiness

For a majority of the world's population, work is the most salient domain for everyday wellbeing, as well as being the instrumental means for providing the basic conditions for surviving or living well. It is also, over the life course, the most salient domain through which a sense of personal growth and purpose in life is achieved. For everyone, wellbeing is strongly influenced by anticipating and thinking about work, engaging and progressing in work, relating to fellow workers, recovering from work, talking about work, and managing work's demands on time and energy in relation to nonwork activities. But work, particularly in the form of jobs, is also highly volatile and uncertain. For the past century at least, people have speculated that new technologies would render a great deal of work unnecessary and leave most of humanity with super-abundant 'free time' on their hands. This hasn't happened yet, but changes have brought about massive unemployment, and work-related migration. Few people today grow up with any sense of anticipation of a life-long career in any particular kind of work. In addition, new communication technologies and the rise of information-related rather than material work means that the spatial and temporal segregation of work from nonwork is breaking down. Welfare regimes, family savings, and the availability of free goods and services combine to allow people to choose not to work and still live well.

See also: work motivation; work-life harmonising; workplace interventions

Burke, R.J., K. M. Page, and C. L. Cooper [eds] (2015) Flourishing in Life, Work and Careers: Individual Wellbeing and Career Experiences. Cheltenham, UK: Elgar

Chen, Peter Y., and Cary L. Cooper [eds] (2014) Wellbeing: A Complete Reference Guide. Volume III, Work and Wellbeing. Chichester, UK: Wiley

Robertson, Ivan, and Cary Cooper (2011) Well-being: Productivity and Happiness at Work. London: Palgrave

Thomas, Keith (1999) *The Oxford Book of Work.* Oxford: Oxford University Press

Warr, Peter B. (2007) Work, Happiness, and Unhappiness. London: Routledge

Work motivation, work satisfaction, worker happiness, employee engagement

The assessment of employees' satisfactions with their work has been conducted for around 100 years already and is one of the most prolific and sophisticated areas of wellbeing research. Many evaluators and researchers stop short of looking at 'happiness' or 'satisfaction' in the workplace, and look instead at the more anodyne concept of 'engagement'.

Albrecht, Simon L. [ed] (2011) Handbook of Employee Engagement: Perspectives, Issues, Research and Practice. Cheltenham, UK: Elgar

Bakker, Arnold B., and Kevin Daniels (eds) (2012) A Day in the Life of A Happy Worker. Psychology Press

Work-life harmonising/balance

Work-life harmonising (still sometimes less helpfully called 'work-life balance') is a general term calling for consideration of how 'work' (normally understood as paid employment) interacts (e.g.competes or harmonises) with other aspects of life such as family life, community activities, and leisure.

Burke, Ronald J., and Kathryn M. Page (2017) Research Handbook on Work and Well-Being. Cheltenham, UK: Elgar

Martínez-Pérez, Álvaro (2016) 'Can work-life balance policies foster happiness within the family? A comparison of traditional versusnew family arrangements.' In: T. Tachibanaki [ed], Advances in Happiness Research: A Comparative Perspective. Dordrecht: Springer, pp.275-296

Sabattini, Laura, and Faye J. Crosby (2015) 'Work-life policies, programs, and practices: helping women, men, and workplaces.' In M.L.Connerley and J.Wu [eds], Handbook on Well-Being of Working Women. Dordrecht: Springer, pp. 415-428

Working time/working hours

One of the most critical areas of evaluative debate about happiness concerns how much of our time it is good to spend 'working'. This obviously entails further discussions about what work is, why we do it, where we

do it, and how we should count the time classified as 'work'. For example, there are current debates about the pros and cons of part-time work; shortening working hours; increasing holidays; flexibility in the hourse and location of work; sabbaticals and gap years; retirement age; and the value of a 'career'. All of these discussions require careful consideration of the happiness implications. Insofar as people are able to define and assess how much time they spend 'at work' or 'working' (always difficult even for the small minority of humanity that has clear dividing lines between work and non-work), it can be interesting to assess what percentage of people's time they spend at work, and compare this with other demographic groups or categories, with working time in the past, or with whatever hours people say they would prefer to work. Sophisticated measures will take into account time spent commuting, preparing for work, public holidays and vacations, sick days, and time spent 'at work' but not working.

See also: 'Time use'; 'Leisure'; 'Flexitime/flexible working hours'; 'Work-life harmonising'.

Aarstol, Stephan (2016) The Five-Hour Workday: Live Differently, Unlock Productivity, and Find Happiness. Gallery Books

Angrave, David, and Andy Charlwood (2015) 'What is the relationship between long working hours, over-employment, under-employment and the subjective well-being of workers. Longitudinal evidence from the UK.' Human Relations 68, 9:1491-1515

International Labour Organization (2011) Working time in the twenty-first century. Geneva: ILO

Workplace wellbeing interventions, occupational health/wellbeing, work adjustment theory

In research by psychologists, a key concept has been 'work adjustment theory', an adaptation of the 'person-environment fit' concept (q.v.)

See also: appreciative enquiry; person-environment fit; positive organizational scholarship; work motivation

Burke, Ronald J., and Kathryn M. Page (2017) Research Handbook on Work and Well-Being. Cheltenham, UK: Elgar

New Economics Foundation (2014) Well-being at Work: A Review of the Literature. London: NEF

Zen

A form of Buddhism, with an emphasis on asctecism and monasticism, that spread from China to several Asian countries and more recently to many other countries worldwide, Zen is today a popular source of influence over internalist self-help approaches to happiness. The key emphasis is on meditation and self-regulatory mind control based on longterm semi-detached self-observation and techniques that combine mind and body to enhance focus. Also crucial is the concept of the 'Koan', which refers loosely to a variety of educational techniques through which leaders introduce doubt into the minds of followers, e.g. through an unsettling story, joke, image, or paradox.

Prentiss, Chris (2013) Zen and the Art of Happiness. Power Press