lifewide magazine

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EXPLORING WELLBEING, WELL-BEING, WELL BEING

supportive relations
BEING MYSELF
feeling in BEING HEALTHY
control feeling loved and valued
DOING THINGS FOR OTHERS
feeling comfortable
with who i am SAFE
PROSPERITY AND
HOPE AND
OPTIMISM SECURE
more certain than uncertain
free of pressure
ACHIEVING
MY GOALS

LW BEIN
WELL G

LEARNING AND DEVELOPMENT
making a more than being happy
difference A MEANINGFUL
MAKING OTHER PEOPLE HAPPY LIFE
appreciating what we have fully engaged in life
EXPLORING NEW THINGS
fulfilling my purposes having a body that works

WELLBEING AND LIFEWIDE LEARNING

Welcome from the editor

Wellbeing, it is one of those elusive things that we all recognise when we feel its presence, but we find it hard to define its source, even harder to measure the strength of feelings we experience. Not surprisingly, when we chose wellbeing as the theme for this edition of Lifewide Magazine, I had some anxieties – would we have enough material? Could we make it relevant and accessible to a diverse readership? Could we make our own contribution to understanding the way in which wellbeing features in lifewide learning and our personal development?

As you will see, I need not have worried! We have managed to bring together a great range of perspectives, gleaned from personal experience and subjective perceptions, educational practice, real world situations, and the fields of research and policy.

Norman Jackson reports on research conducted by Gill Ereaut and Rebecca Whiting which argues that wellbeing is a social construct and identifies a number of discourses within which it means different things. Drawing on positive psychology theory, Norman makes the case that wellbeing is linked to leading a fulfilled and meaningful life. But as Russ Law reminds us, wellbeing is an area of linguistic and conceptual dispute: we do not even agree on how to spell it (with or without the hyphen? One or two words?) and its subjectivity can be hijacked for commercial interests.

In the last decade, wellbeing has become important at national/international policy level - can we measure the wellbeing of nations? I take a look at national perceptions of wellbeing, as determined in 2009 by the National Economic Foundation. This sets the scene for a current EU project, *Five Ways to Wellbeing*, which seeks to promote individual mental health for both personal and social benefit.

Jean Gordon and Linda O'Toole introduce us to a European initiative, *Learning for Well-being*, that aims to enhance the lives of children across the EU and we feature a primary school in Wales that uses Maslow's hierarchy of needs to place wellbeing at the heart of its community and its learning and teaching strategy.

At the other end of the education system, Ron Barnett imagines the 21st century university as a major contributor to wellbeing through the multiple ecologies it creates, suggesting that a primary role is to maintain and enhance the wellbeing of these ecologies.

At a personal level, our student voice feature includes an interview with final year undergraduate student, Navid Tomlinson, who tells us what wellbeing means for him and how it informs the big decisions in his life.

Our own lifewide education community makes a contribution to understanding wellbeing through three different surveys. I present the findings of our survey, *Wellbeing: What do Lifewiders think?* Norman reports a discussion in the Linked-in Psychology of Creativity discussion group, *What is the relationship between our creativity and our wellbeing?* Finally, we examine the findings of a survey of postgraduate students at Beijing Normal University and compare their views of wellbeing with those of our UK respondents.

We are well aware that wellbeing means different things in different contexts and we wanted to balance notions of wellbeing developed in the privileged world of those who are able and those who have, with how people in difficult circumstances understand their wellbeing. We include articles on the wellbeing of Syrians forced to flee their homes and live in a refugee camp, on how prisoners confronting imminent execution still strive for wellbeing and on the nature of wellbeing for students with profound disabilities. All these broaden and deepen our understanding and empathy with people who do not have the opportunity or capabilities that most of us enjoy in our lives.

In the final section, Norman reports on an exciting opportunity for Lifewide Education to engage with the EU's *Future of Learning Project* and his recent trips to Saudi Arabia and China. We also congratulate core team member Ron Barnett on his new book '*Imagining the University*'.

We are delighted that our readership is growing - the last issue attracted 800 visits and we hope that the members of our community and other readers will continue to spread the word. In a world where TRUST is central to learning, we need people who value the sorts of knowledge we are trying to grow, to be our champions and advocates. In our next issue we will explore another dimension of lifewide learning - the idea of personal learning ecologies. If you would like to offer your own perspective on this please get in touch.

As always, I am indebted to the authors of these compelling articles and to our artist Kiboko Hachiyon who brings ideas to life through his thoughtful illustrations. I hope you will enjoy these contributions and find that reading them enhances your own sense of wellbeing.

Jenny

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WHAT DO WE MEAN BY 'WELLBEING'?
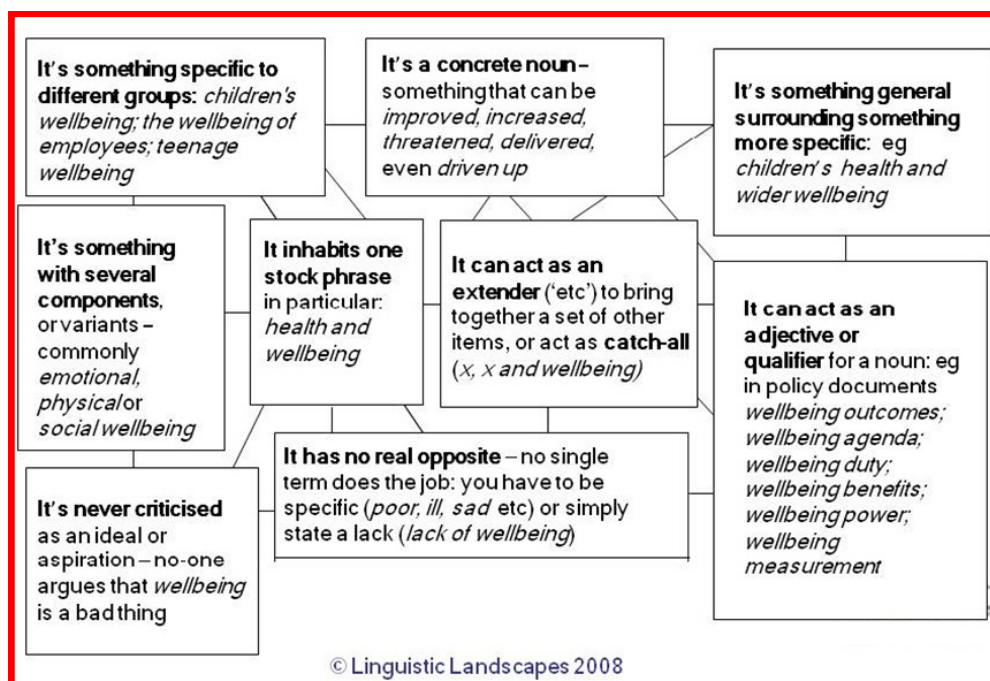
Norman Jackson

'Wellbeing' is a word that has become increasingly common in the language of policy makers and it is used in many areas of everyday life and professional practice but one of the striking things about the word is the significant ambiguity around its definition, usage and function. Research conducted for what was then the Department for Children, Schools and Families by Gill Ereaut and Rebecca Whiting of Linguistic Landscapes argues that wellbeing is a cultural construct , *'wellbeing is no less than what a group of people collectively agree makes a good life'*. Using Discourse Analysis (DA) - a set of tools and concepts to examine language, what it does, and how the micro (specific features of language use) connect with the macro features of language (cultural and social meaning and action), the researchers mapped how the term 'wellbeing' was being used in policy documents and in different discursive contexts.

common uses of the word. It seems it commonly represents an ideal, a generically desirable state. It is 'just good' - but not set against any specific kind of 'bad'

Secondly, wellbeing often functions as a filler, extender, catch-all or very general signpost - *'good things this way'*. It signals that wellbeing is clearly 'a good thing' and something that is perhaps expected to catch the attention - but avoids the difficulty of definition.

Thirdly, wellbeing is written in three different ways - *'wellbeing', 'well-being'*, and *'well being'.* Even in policy documents where you might expect consistency in the use of a key term there is little consistency between or even within texts. Such inconsistency might reflect the unstable, shifting and often fuzzy ground around the concept of wellbeing.

How 'wellbeing' behaves in real life usage

It's something specific to different groups: *children's wellbeing; the wellbeing of employees; teenage wellbeing*

It's a concrete noun – something that can be *improved, increased, threatened, delivered,* even *driven up*

It's something general surrounding something more specific: eg *children's health and wider wellbeing*

It's something with several **components**, or variants – commonly *emotional, physical* or *social wellbeing*

It inhabits one stock phrase in particular: *health and wellbeing*

It can act as an **extender** ('etc') to bring together a set of other items, or act as **catch-all** (*x, x and wellbeing*)

It can act as an **adjective or qualifier** for a noun: eg in policy documents *wellbeing outcomes; wellbeing agenda; wellbeing duty; wellbeing benefits; wellbeing power; wellbeing measurement*

It's **never criticised** as an ideal or aspiration – no-one argues that *wellbeing* is a bad thing

It has **no real opposite** – no single term does the job: you have to be specific (*poor, ill, sad* etc) or simply state a lack (*lack of wellbeing*)

© Linguistic Landscapes 2008

The research showed that the word 'wellbeing' behaves somewhat strangely and contains a number of anomalies and puzzles:

Firstly, wellbeing seems to have no clear opposite. It might be argued that we need to know what 'unwellbeing' means in order to understand wellbeing. The lack of a clear opposite to 'wellbeing' is an interesting quirk, but it also provides a clue as to the nature of what is being claimed or evoked by some

A social construct within multiple discourses

Because wellbeing is a *social construct* its meaning cannot be fixed. It is a *primary cultural judgement*; just like *'what makes a good life?'* . What it means at any one time depends on the weight given at that time to different philosophical traditions, world views and systems of knowledge. How far any one view dominates will determine how stable its meaning is, so its meaning will always be shifting.

The concept of wellbeing is located in a number of different discourses. Discourses are more-or-less coherent, systematically-organised ways of talking or writing, each underpinned by a set of beliefs, assumptions and values. Different discourses effectively offer different versions of 'common sense'. That is, they are not just different ways of *talking*, but different ways of *making judgements and dealing with new information* - deciding what things really mean, what is right and what is wrong, what is acceptable and unacceptable, and what flows logically from what. They offer a palette of sense-making devices; ready- made building blocks for talking and thinking that can be put together in specific situations to make our case, explain our own actions, predict what might happen next, and so on.

Wellbeing and the medical heritage: Interestingly, the expression 'health & wellbeing' appears as a cliché even in texts mostly concerned with other ideas of wellbeing. It seems consistently to link into the discourse of 'modern' medicine, a discourse in which the remit of medicine goes beyond bodily health. It is now taken for granted that minds and bodies interact - and that 'health' must entail the health of both. We might call this 'proto-holism' - the addition of psychological and social to what was once an entirely physical, science-based medical model. The very frequent juxtaposition of 'health and wellbeing' seems in practice to stand in for this shift - in context it means the extension of concern with physical health to mental or emotional health, and perhaps 'relationships'. This 'medical' reading of wellbeing is probably the closest we have today of a dominant discourse of wellbeing - 'wellbeing' standing alone can easily be taken as referring to this model of thinking.

An operationalised discourse with outcomes and indicators: An operationalised discourse means one in which a concept is defined and treated as real in terms of a set of indicators or measures, for example in the world of policy. In such contexts wellbeing is given a specific set of meanings however, once outside the policy domain this 'version of wellbeing' must compete with all other constructions of wellbeing.

Wellbeing within the sustainability discourse: The sustainability context provides another emergent discursive context for wellbeing. Here, sustainable development is expressly linked to wellbeing, being defined as "(1) Living within environmental limits (i.e. the need for environmental sustainability) and (2) Ensuring a strong, healthy and just society (i.e. the need to ensure well-being for all, now and in the future)". Wellbeing in this context is effectively 'super-holism' - perhaps a next-generation holism that includes all physical environments, and ultimately the planet, in its sphere of concern.

Wellbeing within a discourse of holism: Holism (Wikipedia) means that "...all the properties of a given system (biological, chemical, social, economic, mental, linguistic, etc.) cannot be determined or explained by its component parts alone. Instead, the system as a whole determines in an important way how the parts behave". In Western cultures, holism (as a way of thinking, talking and knowing) has been moving from the fringe to a more mainstream, taken-for-granted position. As a cultural idea and 'way of knowing', holism may also resonate with emerging ideas in several other fields: chaos theory, 'emergence', networks, the 'wisdom of crowds' and more. Holism goes beyond bodily or emotional health, entailing other ideas like spirituality, environment and more - it goes well beyond that of the simple 'mind - body' connection seen in today's medical discourse.

Wellbeing and philosophy: Aristotle had a lot to say about 'wellbeing'- it had a specific meaning for him. That is, wellbeing is an *ideal* - the culmination of a person's idealised journey to 'actualise' all their potential. In this form, *it has no opposite* - there is the ideal of *wellbeing*, and the person's *potential for wellbeing,* but no 'ill-being'. Aristotle influenced European thought about 'the good life' for 1500 years - it is possible that we can we see a fossilised legacy in today's use of wellbeing. The recent discourse of 'happiness' and growth of 'positive psychology' are perhaps reworkings for today of an Aristotelian construction of 'wellbeing'. Importantly, 'wellbeing' in this form continues to conjure a vision of all that is best and desirable for a person. But it does so *theoretically* - philosophical 'wellbeing' is a tool for thinking, an idealised aspiration rather than a real state to be attained or measured.

Wellbeing and Lifewide Lifelong Learning

It's possible that lifewide learning and personal development with its central concern for the holistic development of people through all aspects of their life can be connected to all these ideas of what wellbeing means because wellbeing seems to be a concept whose nature is fundamentally holistic. Furthermore, surveys reported in this Magazine also show that individuals connect their wellbeing to their physical and psychological health and our relationships with others. Our surveys show that one of the driving forces for our sense of fulfillment is our desire to give to others in both a relational and practical sense. Such motivations, it might be argued, connect to concepts of sustaining relationships and society more generally. I began by saying that wellbeing is a cultural construct - what the groups of people we interact with day to day collectively agree makes 'a good life', but what really matters is our own constructions of what it means to us in the every-day spaces, places and contexts we inhabit.

Reference
Ereaut G. and Whiting R. (2008) What do we mean by 'wellbeing'? And why might it matter? Research Report No DCSF-RW0&3 for the Department for Children, Schools and Families. Available at: http://www.lifewidescrapbook.co.uk/wellbeing.html

WELL-BEING...
WHAT ARE WE TALKING ABOUT?
Russ Law

We have a long-standing joke in the family whereby I never tire of chuckling at the changes and often the Americanisation in our language (as featured in a recent TES, by coincidence). For example, a frequent response nowadays to the question "How are you?" is "I'm good", which makes one think the person replying considers they are somehow a morally upright citizen or some-thing. However, the old-fashioned "I'm well" – and in-deed "I'm ill" - really are archaic verb-adverb forms, so the modern users of "good" do have a point – even though "I'm bad" has other connotations, too.

But "well-being" (or "wellness" in some circles) is a huge semantic concept that can mean different things in different contexts. In Sainsbury's, for example, there is a "well-being" zone. This contains items of food and drink that have certain characteristics, such as low fat, low salt, low additives, low wheat, low gluten, and so on. The produce is from free range animals, or not from animals at all, and is not genetically modified. It may well be from somewhere interesting, and have exciting or exotic names. The implication here is that being well requires avoiding things that are over complicated, or that can have a negative effect on some or all people's physical health. There's usually an emphasis on the "natural" too, and on simplicity of diet, with the suggestion of ancient wisdom from places far away that are still in touch with nature.

Perhaps there's a key here to what more general well-being might comprise: a less modern, scientifically or technologically altered life, perhaps; a moral stance on what it is right or wrong to eat; a curiosity about what exactly it is that we are eating/drinking/doing; being educated; reflection on what makes one fitter or less ill, physically or mentally; moderation in consumption.

But is there something missing about the social dimension of well-being? If so, perhaps one needs an identifiable group of people with shared interests or needs with whom to associate. In dietary terms, one might be a vegetarian, or of a religious persuasion that has strict requirements about what one can eat or drink, and when, where and in what combination. How does this all translate to well-being in life outside mealtimes and the grocery, though?

Health is a state of complete physical, mental and social well-being, and not merely the absence of disease or infirmity. World Health Organisation, 1948

Life is like a tree and its root is consciousness. Therefore, once we tend the root, the tree as a whole will be healthy. Deepak Chopra

Even a happy life cannot be without a measure of darkness, and the word 'happy' would lose its meaning if it were not balanced by sadness.

Carl Jung

Lifewide Magazine 6's Featured artist, Kiboko Hachiyon

A POSITIVE PSYCHOLOGY PERSPECTIVE ON WELLBEING

Positive psychology is primarily concerned with using the psychological theory, research and intervention techniques to understand the positive, adaptive, creative and emotionally fulfilling aspects of human behaviour (Seligman 1998). It has come to be the dominant discourse in studies of wellbeing.

In his influential book *'Authentic Happiness: Using the new Positive Psychology to Realize your Potential for Lasting Fulfilment',* Martin Seligman argues that there are three routes to happiness, namely living the pleasant life (which enables an individual to experience high levels of positive emotion and gratification), living the good life (which enables one to experience absorption in activities, engagement and flow) and finally living the meaningful life (where one deploys one's strengths in the pursuit of something greater than oneself). Seligman's view is that genuine happiness and life satisfaction

THE MEANINGFUL LIFE
Deploy one's strength in pursuit of something greater than oneself

THE GOOD LIFE
Enables one to experience absorption in activities, engagement and flow

THE PLEASANT LIFE
Enables an individual to experience high levels of positive emotion and gratification

HAPPINESS & WELL-BEING

arise through the slow development of 'character'. Character is made up of universal virtues which are found across every culture and in the literature of every age. It includes wisdom and knowledge, courage, love and humanity, justice, temperance, and spirituality, among others. We achieve these virtues by cultivating and nurturing personal strengths, such as originality, valour, integrity, loyalty, kindness and fairness.

Seligman says that character traits or personal strengths are both measurable and acquirable, *'there is a difference between talents, which you are born with and which you are therefore automatically good at, and strengths, which you choose to develop.'* Talents alone say something about our genes, but

virtues and developed talents (making the most of personal strengths) say something about *us* and the way we have developed ourselves through the things we have done in our life. In his view it's a mistake to spend your life trying to correct your weaknesses, rather, he says, the most success in life and real gratification – authentic happiness - will come from developing your strengths.

In his new book ('*Flourish*'), Seligman (2011) replaces his focus on happiness with one on wellbeing. He defines 5 elements to wellbeing for people who are free to choose their own pathways in life, each of which can be pursued for its own sake. These are **positive emotion**, **engagement** (the feeling of being immersed in a task), r**elationships**, **meaning** and **accomplishment**. In other words his original category of a 'meaningful life' is now expanded into 3 categories: **Meaning and Purpose, Relationships and Accomplishments**.

While there is no doubt that there is a body of research to support his ideas, Seligman's theory of wellbeing has been criticised[1] because it assumes that most people are able to choose how to live their life, an assumption that is heavily constrained if you are living under a repressive regime, or in a war or disaster zone. Under these sorts of circumstances well-being becomes a matter of surviving. But this criticism also applies more generally to people who are not in control of their lives. Seligman also ignores the impact of culture – for example, the way that the media shapes people's views of themselves and their motivations – preferring instead to present individuals as largely in control of their individual lives. Critics argue that Seligman's disregard of important topics such as control, autonomy, freedom, consumerism or inequality in his theory of well-being leads to a naïve and politically conservative view of the world. For some, his world view is far too optimistic – cavalier even – in his calculations about the problems and threats facing us in modern times. Leaving aside inequality or individuals' lack of personal control, there is no acknowledgement of the challenges facing us as human beings such as global warming, or the threats posed by over-consumption of resources or escalating food prices and the extent to which the wellbeing of many people is under threat as complex environmental factors impact on the livelihoods of people.
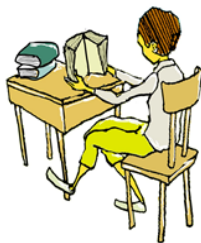
In spite of these fundamental concerns, if due consideration is given to the constraining circumstances in many people's lives, like unemployment, poverty, inequality, economic instability and materialism, Seligman's theory, does offer some tools for thinking about wellbeing. You can listen to Martin Seligman explaining his views on flourishing on Youtube http://www.youtube.com/watch?v=e0LbwEVnfJA

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Seligman, M (2012) Flourishing - a new understanding of wellbeing' at Happiness & Its Causes 2012 Conference speech http://www.youtube.com/watch?v=e0LbwEVnfJA
Footnote 1 e.g .Centre for Confidence &Wellbeing http://www.centreforconfidence.co.uk/information.php?p=cGlkPTQwMQ==

LEARNING FOR WELL-BEING:
A policy priority for children and youth in Europe.
A process for change
Jean Gordon and Linda O'Toole

Jean Gordon is Director of the European Institute of Education and Social Policy (Paris) and coordinated the Learning for Well-being Consortium of Foundations in Europe. She has undertaken many Europe-wide studies and projects, including for the EU Commission, relating to lifelong learning opportunities and personal development through improving access to learning and its recognition, individualising pathways and increasing transparency

Linda O'Toole is Well-being Liaison at UEF. With over thirty years' experience in the human development field she is particularly interested in a whole system perspective which integrates the cognitive, emotional and sensory functions, including imaginative and intuitive senses.

Children's well-being is a key dimension of sustainable development and social resilience. Major progress since the signing of the UN Convention on the Rights of the Child in 1989, recognises children as autonomous holders of rights. Yet most societies are not creative and daring enough in effecting changes for the well-being of children. To transform how we think about children, learning, health, education and society, we need a paradigm shift that will:

- consider children as competent partners, nurturing personal responsibility more than compliance
- understand learning not only as a cognitive, but as an integral process with many dimensions
- move from disease and treatment centred healthcare to promoting health and well-being
- move from standardised education to child-centred education
- move from sectoral to systemic solutions in policy and society

Learning for Well-being is a process for change that envisions a world in which people learn how to fully engage and express who they are, living in the present moment while developing, challenging and creating themselves for the future in harmonious engagement with others. It offers an integrative framework giving a purpose to learning, creating a space that gathers different actors to collaborate beyond their silos, and supporting multiple literacies. A fundamental premise is that. *"A broad encompassing view of learning should aim to enable each individual to discover, unearth and enrich his or her creative potential, to reveal the treasure within each of us. … one that emphasise*(s) *the development of the complete person… in short learning to be"* [1]

As a foundation active in Europe, the Middle East and the USA, the Universal Education Foundation (UEF) is convenor of *Learning for Well-being.* It defines well-being as the process of realising our unique potential through physical, emotional, mental and spiritual development in relation to self, others and the environment. It focuses on cultivating capacities and environments that:

- nurture the expression of one's unique potential;
- respect the uniqueness and diversity of each individual;
- emphasise the nature and quality of relationships;
- support participation and engagement while considering the whole person, whole process and whole systems.

As a process, *Learning for Well-being* offers a common language for those nurturing the lives of children and young people. It aims progressively to create an inclusive society that invites the contribution of each child and young person and in which they live meaningful, joyful and healthy lives. The global partnership is bringing together children, youth, and adults from all sectors of society to collaborate beyond their policy and disciplinary silos on this process. Through alliances and mutually reinforcing activities it collects and promotes inspiring practices; offers learning opportunities and support; develops measurement, monitoring and evaluation approaches; and seeks to influence policy and funding.

LEARNING FOR WELL-BEING FRAMEWORK

At present, children and young people in Europe are not fully supported in developing the key competences they need to live fulfilling, secure and healthy lives and to engage in society in a meaningful way. While there is a growing awareness of a
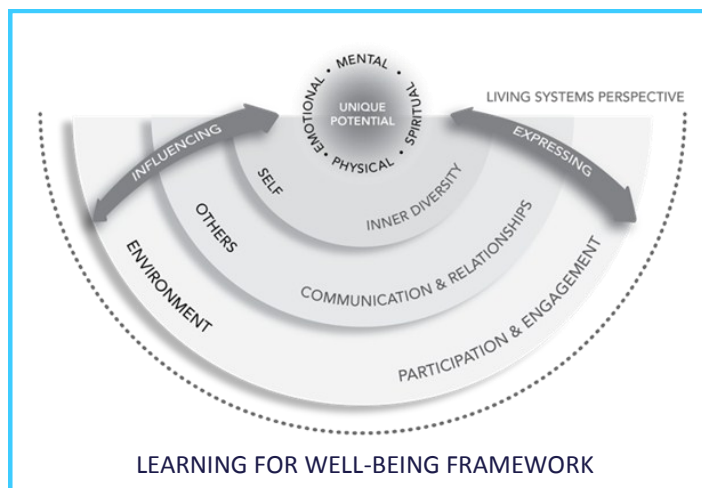
need for multi-sector, multi-agency approaches and remedies addressing root causes rather than just symptoms, in too many ways children find themselves in vulnerable situations. Frequently these relate to economic and social circumstances. Young people are vulnerable due to many types of traumas, such as living in conflict zones, bullying, consistent hunger, forms of abuse and neglect, and more ordinary types of trauma. Many of these vulnerabilities spring from being a child: having less power and agency; being afraid without any recourse to address injustice; and the increasing exposure through the media to natural and human-created disasters. Europe is currently facing many big and complex issues. Nineteen per cent of children in the EU are living in poverty or at risk of poverty (http://www.eurochild.org/). One fifth of children and adolescents suffer from developmental, emotional or behavioural problems; one in eight has a mental disorder and suicide is one of the three most common causes of death in youth and is a public health concern in many European countries. Early school leaving in the EU Member States is too high (13.5% in 2012); the target of reducing it to 10% across the EU is far from being attained despite differences among the countries.[2] Youth unemployment reached about 23% in 2012 [3](http://ec.europa.eu/social/main.jsp?catId=1036). There is no clear identification of the purpose of education, nor the implications and consequences for its organisation, content and delivery. We measure achievement mainly in academic terms and not the holistic development of children. The economic crisis raises many questions about what sort of society we want to live in, and how to move beyond the criteria of growth and GDP. European societies are not being creative enough in affecting changes for the well-being of children. This is the broad context in which 'Learning for Well-being' is being developed and implemented.

In February 2012, the Learning for Well-being Consortium of Foundations in Europe launched *Learning for well-being; a policy priority for children and youth in Europe. A process for change* (http://www.learningforwellbeing.org/?q=consortium). It focuses across sectors (e.g. health, mental health, social affairs, education), draws on state-of-the-art and multidisciplinary research on well-being and health literacy, and proposes principles for policies. In recognising that children's present and future well-being must be a policy priority for ethical, social, demographic and economic reasons, the conclusions of this policy glossary are asserting that the following actions must undergird Europe's commitment to children's well-being. All of these principles relate directly to the Learning for Well-being perspective.

1. Need of all society to contribute;
2. Sectors working together in integrated, proactive, multidimensional approaches;
3. Children and youth are part of the policy process;
4. Learning for Well-being: a process approach:
   - Take the child's perspective
   - Encourage expression of each child's unique potential
   - Focus on strengths and inner differences
   - Emphasise the nature and quality of relationships
   - Be holistic
5. Measuring what matters

Building on these conclusions, Universal Education Foundation is now working with Eurochild (www.eurochild.be) to jointly develop and promote a **Learning for Well-being Charter 2030.**

Learning for Well-being underlines the uniqueness and diversity of all children and the need to develop systems that take account of this fact. Implementing approaches for addressing everyone's needs in different contexts, takes us closer to creating inclusive societies that avoid labelling or judging differences. Such societies celebrate the strengths of each while addressing any limitations or constraints.

A working example of supporting Learning for Well-being

Source: UEF/Elham Palestine

The following example of an intervention supporting Learning for Well-being emphasises inter-sectoral cooperation and multi stakeholder partnerships; developing a common agenda between education and health; and the vital contribution of play to developing the capacities that underpin well-being. Elham Palestine is a national programme (Gaza & West Bank) supported by the Universal Education Foundation. Its aim is to improve the physical, mental, psychological and social well-being of children and youth, and enhance their learning environments. It identifies, supports and disseminates innovative practices and is supported by a multi-stakeholder partnership of government ministries, UNWRA, business, foundations, NGOs and many local structures, nurturing entrepreneurship in the educational community, based on a belief in the capacity of local communities to stimulate systemic change: http://www.elham.ps/.

1 Delors, J., (1996) Learning: the Treasure Within, Report to UNESCO of the International Commission on Education for the Twenty-first Century, UNESCO.
2 Mental Health in Youth and Education., Consensus Paper, Directorate General for Health and Consumers European Communities, 2008
3 Tackling early school leaving: A key contribution to the Europe 2020 Agenda, Communication from the Commission to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions, Brussels, 31.1.2011, COM(2011) 18 final.

To find out more about Learning for Well-being please visit our website http://www.learningforwellbeing.org/.
To read the Learning for Well-being Report please visit http://www.lifewidescrapbook.co.uk/wellbeing.html

WELLBEING FOR LEARNING IN ACION

Schools have a significant impact on childrens' wellbeing and alongside families they have the most important role to play in nurturing childrens' sense of wellbeing. In our research for this issue of Lifewide Magazine we came across a great example of how one primary school has placed its pupils' wellbeing at the heart of its learning strategy.

Glasllwch Primary School in Newport, South Wales http://www.glasllwch.org.uk/ values the views of all its members. Learning is enhanced by exploring the thoughts and feelings of pupils within the school. Pupil Voice is embedded in all aspects of school life and children are provided with many opportunities to contribute to school improvement because the school believes that listening to learners and acting on their concerns and suggestions is fundamental to their wellbeing. The school aspires to enhance each child's self-esteem; providing a safe and secure environment in which they feel confident to take risks and strive to reach their full potential. Through recognising and celebrating achievement every child is encouraged to view themselves as a successful individual and this contributes greatly to their identity and wellbeing.
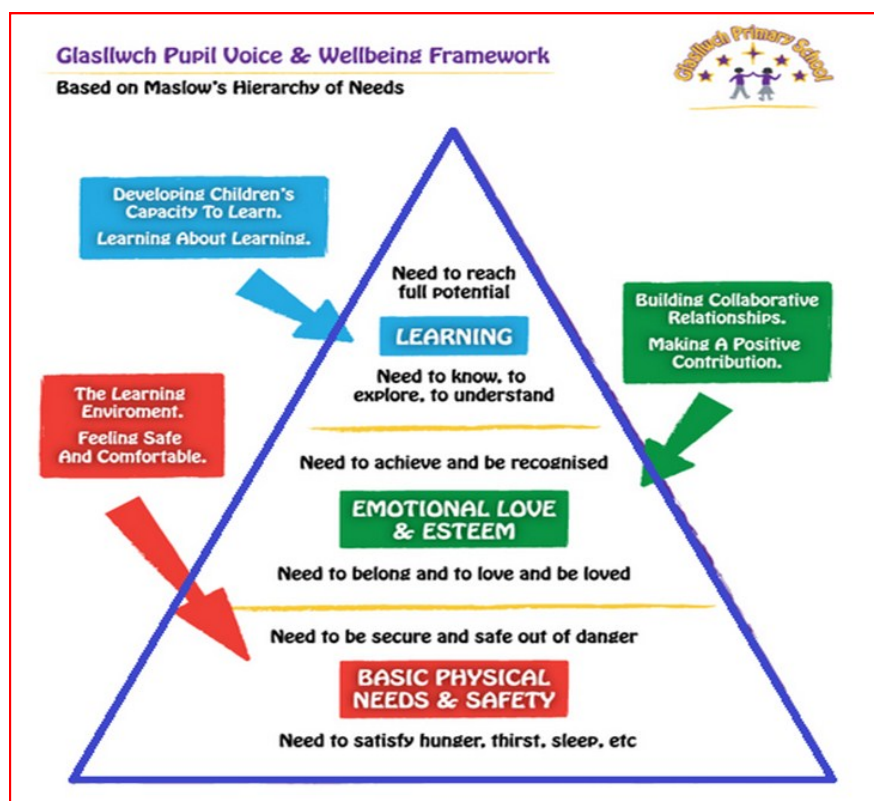
Glasllwch Primary School has 'nailed its colours to the mast' so to speak by creating an explicit representation of the dimensions of wellbeing, based on Maslow's hierarchy of needs, to guide the way in which it approaches the holistic education of its pupils. The school's website is full of examples of how this framework is used to stimulate learning activities and social interactions of pupils and staff. At its heart is the message that all aspects of wellbeing must be recognised, supported and nurtured but that enabling learners to understand themselves, their own needs and interests is fundamental to enabling them to create and pursue their own strategies and achievements through which they will ultimately develop their own sense of wellbeing.

> *'We believe that engaging our children in 'learning about learning' enables them to develop a deeper understanding of themselves as learners and therefore equips them with a greater capacity to learn. Our school ethos and the positive relationships established within our school community promote the value of learning and create a desire for children to become Lifelong Learners.'* Glasllwch Primary School website

We believe that this is a wonderful example of how any educational institution at any level can support the wellbeing of all its learners.

Five Ways to Wellbeing
New Economics Foundation July 2011
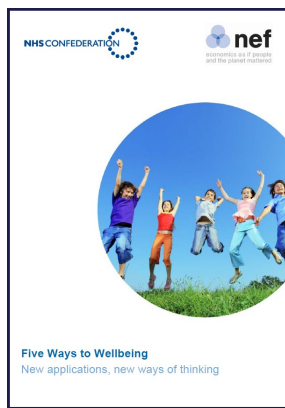
Five Ways to Wellbeing
New applications,
new ways of thinking
New Economics Foundation July 2011

An introduction by the Editor

The *Five Ways to Wellbeing* is a set of evidence-based public mental health messages aimed at improving the mental health and wellbeing of the whole population. They were developed by **nef** (the new economics foundation) as the result of a commission by *Foresight*, the UK government's futures think-tank, as part of the *Foresight Project on Mental Capital and Wellbeing*.[1]
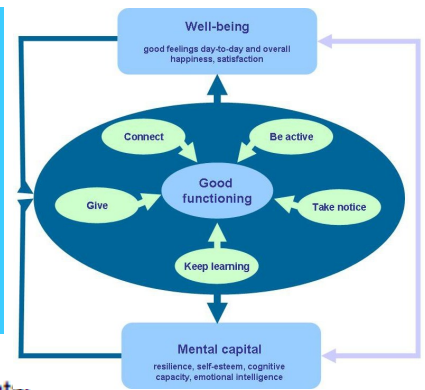
Background

In 2011, the Department of Health launched the current government's mental health outcomes strategy, *No Health without Mental Health.* Its primary aims are:

- To improve the mental health and wellbeing of the population and keep people well; and
- To improve outcomes for people with mental health problems through high-quality services that are equally accessible to all.

There are clear individual, social and economic drivers to this strategy, as the then- Secretary of State for Health, Andrew Lansley, acknowledged:

> The Government recognises that our mental health is central to our quality of life, central to our economic success and interdependent with our success in improving education, training and employment outcomes and tackling some of the persistent problems that scar our society, from homelessness, violence and abuse, to drug use and crime.[1]

Statistics were presented to show the negative economic impact of mental illness, both in lost working days and in supporting those with mental illness, but the new policy moved on from targeting vulnerable groups to positive promotion of wellbeing and prevention of mental ill health for all. Figure 1 illustrates the positive impact that could be achieved through just a small shift in behaviour.
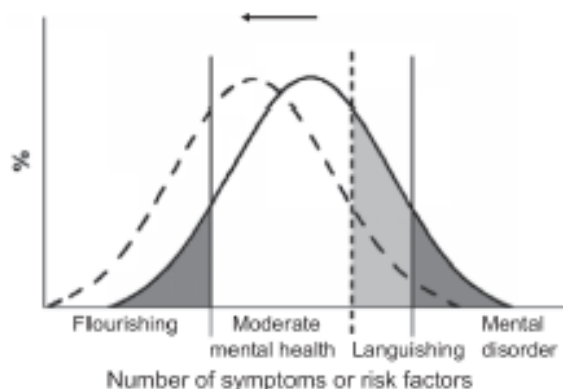

Figure 1
Impact of positive shift in population mental health spectrum Source: nef Five Ways to Wellbeing 2011, page 6

Five Ways to Wellbeing

The strategy built on the Foresight Mental Capital and Wellbeing Project (for the final 2008 report, see http://www.bis.gov.uk/foresight/our-work/projects/current-projects/mental-capital- and-wellbeing). But in order to promote wellbeing, greater understanding was needed of what constitutes the state. The new economics foundation (nef) was therefore commissioned to develop health messages aimed at improving mental health and wellbeing in the *whole* population. Reminiscent of the *5 A Day* healthy eating plan referenced on page 12,

http://www.nhs.uk/Livewell/5ADAY/Pages/Why5ADAY.aspx) , the nef developed *Five Ways to Wellbeing,* a set of evidence-based public mental health indicators. These were formulated as a set of colour-coded postcards (Figure 2), the aim being to encourage individuals to engage in a range of activities in order to improve personal wellbeing.

Figure 2 Five Ways to Wellbeing postcards

These 5 themes (connecting with others; being active; being curious; continuing to learn; giving to others) are familiar to Lifewiders and have been found in our research to be characteristic of creative individuals[2]. They represent components of our Lifewide Learning map and award framework. The difference lies in our focus on individual wellbeing, in contrast to the government's need also to consider economic and social dimensions.

		Point of Intervention			
Figure 3 Analytical framework for assessing impact of wellbeing strategy		**Individuals** Improvements to individuals' wellbeing arise through their own deliberate actions	**Groups/Communities** Improvements to individuals' wellbeing arise as the result of interventions affecting the group / community of which they are members	**Organisations** Improvements to individuals' wellbeing arise as the result of interventions affecting the organisation where they work or services with which they interact	**Policies/Strategies** Improvements to individuals' wellbeing arise as the result of interventions that influence the wider circumstances in which people live and work
Principal Purpose	**Promoting wellbeing** *directly* Distinct and defined initiatives that focus on promoting wellbeing as the main objective	*Use of Five Ways that motivates individual action on wellbeing*	*Use of the Five Ways that motivates or facilitates action on wellbeing within groups/communities*	*Use of the Five Ways that motivates or facilitates action on wellbeing within organisational and service settings*	*Use of the Five Ways in developing strategies and policies targeted at improving wellbeing*
	Promoting wellbeing *indirectly* A consideration for wellbeing is integrated into the design and/or implementation of initiatives that have other objectives	*Integrating a consideration of the Five Ways into activities galvanising individual action on some non-wellbeing related issue*	*Integrating a consideration of the Five Ways into the design and delivery of initiatives with impacts for groups/communities*	*Integrating a consideration of the Five Ways into existing systems, processes and activity to influence ways of working*	*Integrating a consideration of the Five Ways into the development of strategy and policy outside the direct remit of mental health*

The impact of this new strategy was assessed by the nef and reported in 2011. An analytical framework was devised which differentiated between the point of intervention (individual, group/community, organisation or policy/strategy, and the purpose of the intervention (direct promotion of wellbeing, or indirect promotion). Figure 3 reproduces the matrix.

The researchers identified 76 different ways in which the strategy was being used. These are set out in Figure 4, overleaf. They include awareness-raising through group activities and tools; staff development and contractual requirements; community projects and strategic planning. As the report notes, there is scope for focusing more on community wellbeing and for moving from a direct to a more indirect approach.

Figure 4
Response to Five Steps
to Wellbeing

	Point of Intervention			
	Individuals Improvements to individuals' wellbeing arise through their own deliberate actions	**Groups/Communities** Improvements to individuals' wellbeing arise as the result of interventions affecting the group/community of which they are members	**Organisations** Improvements to individuals' wellbeing arise as the result of interventions affecting the organisation where they work or services with which they interact	**Policies/Strategies** Improvements to individuals' wellbeing arise as the result of interventions that influence the wider circumstances in which people live and work
Promoting wellbeing *directly* Distinct and defined initiatives that focus on promoting wellbeing as the main objective	e.g. - Awareness raising campaigns - Events and festivals - Literacy tools - Use of Five Ways in gallery and museum exhibits - Self-help website - Healthy lifestyles advice to reduce health inequalities	e.g. - Use of the Five Ways to guide the activities of time bank members - Work with youth groups to provide opportunities for Five Ways behaviour	e.g. - Use of the Five Ways to instigate a shift in thinking and approach to mental health - Integration of the Five Ways into staff inductions and training sessions - Knowledge transfer to GPs and health trainers	e.g. - Informing public mental health strategies - Incorporating indicators for Five Ways into community surveys – in order to plan and prioritise investment and activity - Use of Five Ways in contractual arrangements
Promoting wellbeing *indirectly* A consideration for wellbeing is integrated into the design and/or implementation of initiatives that have other objectives	e.g. - Use of the Five Ways in an inclusion project aiming to integrate individuals into their communities - Co-production of public services	*No examples found for this category*	e.g. - Use of the Five Ways as a tool for consultation - Influencing interventions and service delivery approaches - Improvements in partnership working	e.g. - Use of the Five Ways to tackle health inequalities - Development of an evaluation tool for arts projects - The development of an asset-based approach to joint strategic needs assessments

Principal Purpose (row label, vertical)

The Five Ways to Wellbeing strategy provides us with a useful point of reference for our own survey of wellbeing, feature on pages 19-21 of this magazine, and to be followed by a chapter in our ebook. To read the nef report and related strategy, follow the links given in the references below.

References

[1] Department of Health. (2011). *No Health without Mental Health: A Cross- Government Mental Health Outcomes Strategy for People of All Ages*. London: HM Government. p. 5.

[2] Willis, J. (2010a) *Becoming a Creative Professional.* Full report available at: http://creativeinterventions.pbworks.com/w/page/27822835/Becoming-a-Creative-Professional

[3] Willis, J. (2010b) *Lifewide Learning Report* August 2010. Available on line at: http://lifewidelearningdocumentsforscep-treportal.pbworks.com/f/Lifewide%20Learning%20Report%20August%202010.pdf

[4] Department of Health. (2011). *No Health without Mental Health: A Cross-Government Mental Health Outcomes Strategy for People of All Ages*. London: HM Government.

Five ways
to wellbeing

Foresight's Mental Capital and Wellbeing Project has drawn on state-of-the-art research from across the world to consider how to improve everyone's mental capital and mental wellbeing through life.

Evidence suggests that a small improvement in wellbeing can help to decrease some mental health problems and also help people to flourish.

The Project commissioned the centre for well-being at **nef** (the new economics foundation) to develop 'five ways to wellbeing': a set of evidence-based actions to improve personal wellbeing.
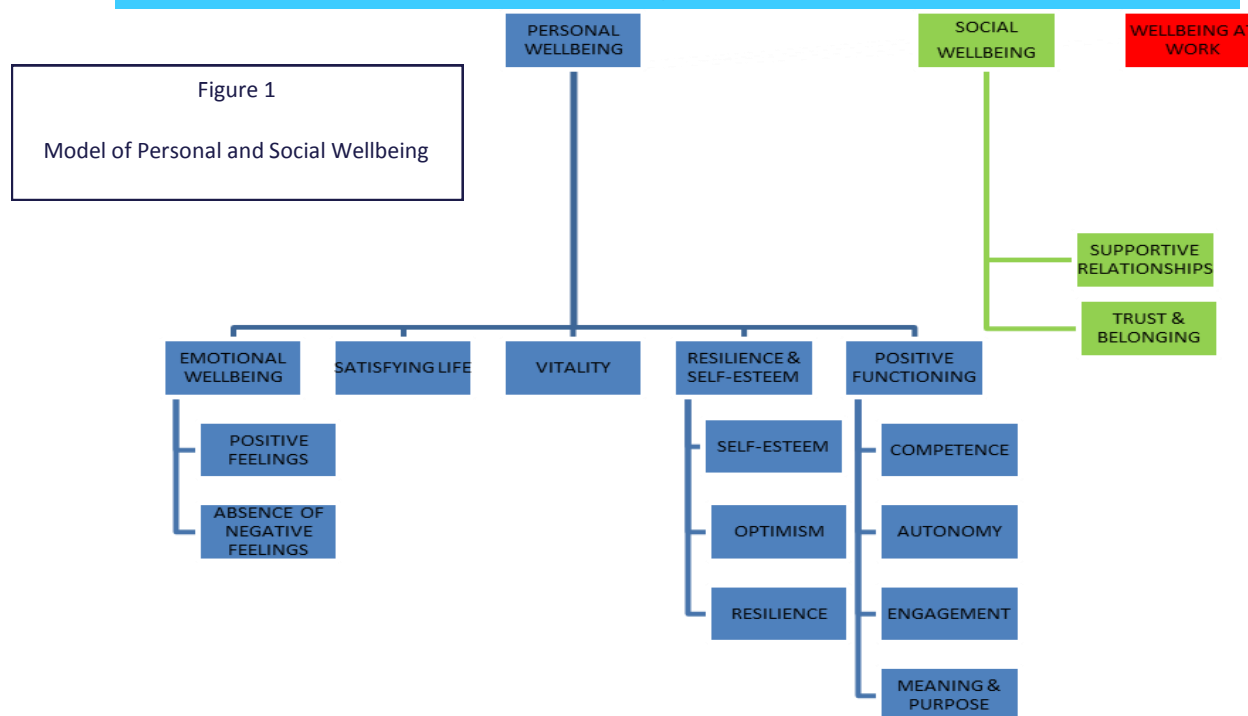
NATIONAL ACCOUNTS OF WELLBEING
Bringing real wealth onto the balance sheet, nef 2009

Jenny Willis

Figure 1

Model of Personal and Social Wellbeing

PERSONAL WELLBEING

SOCIAL WELLBEING

WELLBEING AT WORK

SUPPORTIVE RELATIONSHIPS

TRUST & BELONGING

EMOTIONAL WELLBEING

SATISFYING LIFE

VITALITY

RESILIENCE & SELF-ESTEEM

POSITIVE FUNCTIONING

POSITIVE FEELINGS

ABSENCE OF NEGATIVE FEELINGS

SELF-ESTEEM

OPTIMISM

RESILIENCE

COMPETENCE

AUTONOMY

ENGAGEMENT

MEANING & PURPOSE

Prior to *Five Ways to Wellbeing*, discussed on pages   , the nef (National Economic Foundation) had, in 2009, published *National Accounts of Wellbeing*. They described this as

> *a radical, robust proposal to guide the direction of modern societies and the lives of people who live in them* (page 4)

which aimed to demonstrate

> *why national governments should directly measure people's subjective well-being: their experiences, feelings and perceptions of how their lives are going (…) The measures are needed because the economic indicators which governments currently rely on tell us little about the relative success or failure of countries in supporting a good life for their citizens.*

The nef argued that the negative impact on individuals of things such as rising debt and longer working hours had been ignored by policy-makers and proposed a new definition of wellbeing as:

> *The dynamic process that gives people a sense of how their lives are going through the interaction between their circumstances, activities and psychological resources or 'mental capital'* (page.5)

A working model was designed that included both personal and social wellbeing. The former is subdivided into a range of components (emotional, satisfying life, vitality etc.) and social wellbeing is divided into supportive relationships and trust/belonging, as illustrated in Figure 1. Wellbeing at work is a third domain that has been researched in order to provide a database by which to inform future policy.

A team at the University of Cambridge designed a set of questions which were used to collect data on wellbeing in a cross-national European survey conducted in 2006/2007. This enabled a comparison of personal and social wellbeing by country. Figure 2 shows the results, where country scores range from 4 points (low) to 6 (high) on each axis.
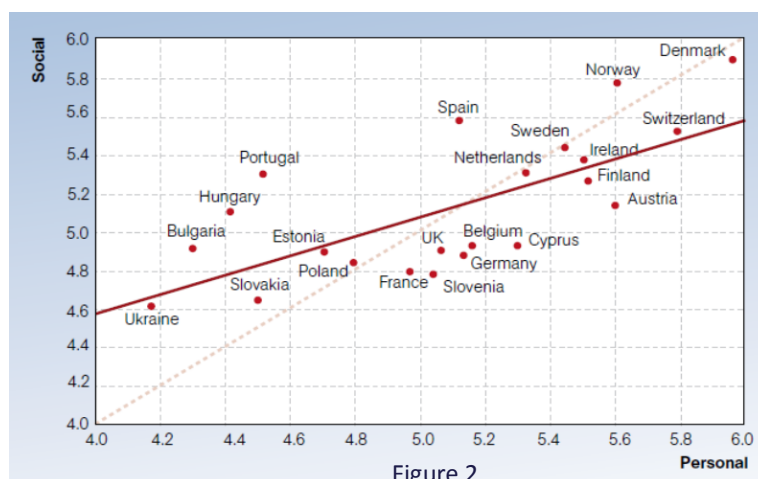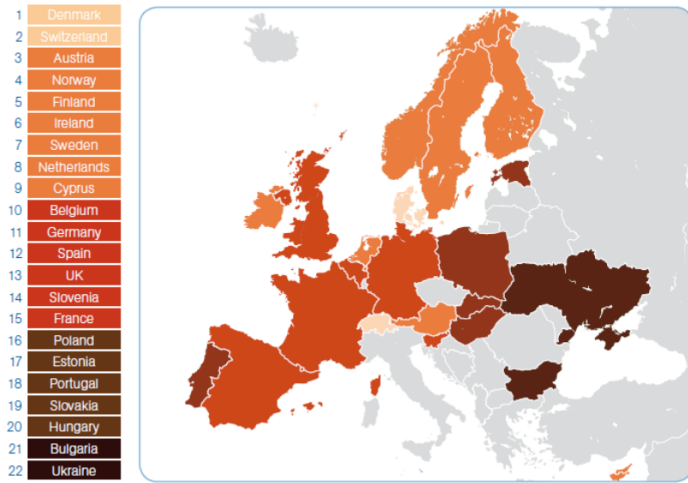

Figure 2

European perceptions of social and personal wellbeing

1	Denmark
2	Switzerland
3	Austria
4	Norway
5	Finland
6	Ireland
7	Sweden
8	Netherlands
9	Cyprus
10	Belgium
11	Germany
12	Spain
13	UK
14	Slovenia
15	France
16	Poland
17	Estonia
18	Portugal
19	Slovakia
20	Hungary
21	Bulgaria
22	Ukraine

Figure 3
Comparative personal wellbeing by country

Figure 6
UK perceptions of personal wellbeing by household income

The position of the UK lies around the middle on both counts. This is seen clearly in the colouring of the map, Figure 3.

Responses for each country were disaggregated by gender, age, and household income. The statistics are shown by gender for UK perceptions of personal wellbeing, Figure 4. These suggest that men are more satisfied by their lifestyle than are women. This differs from the findings of our own study, partly perhaps due to the older age of our respondents. The nef also found such differences by age (Figure 5).
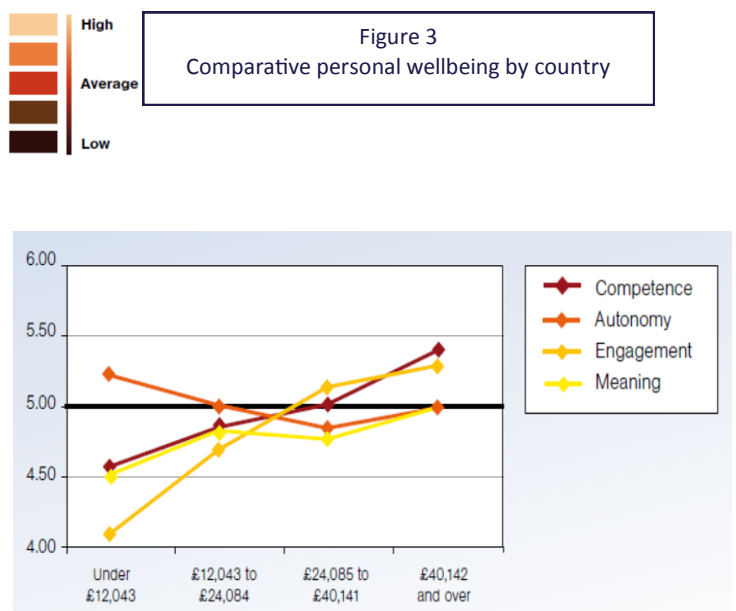
Again, though, the raw figures may be influenced by older age groups, whose incomes may be low yet the individuals have a higher degree of wellbeing.
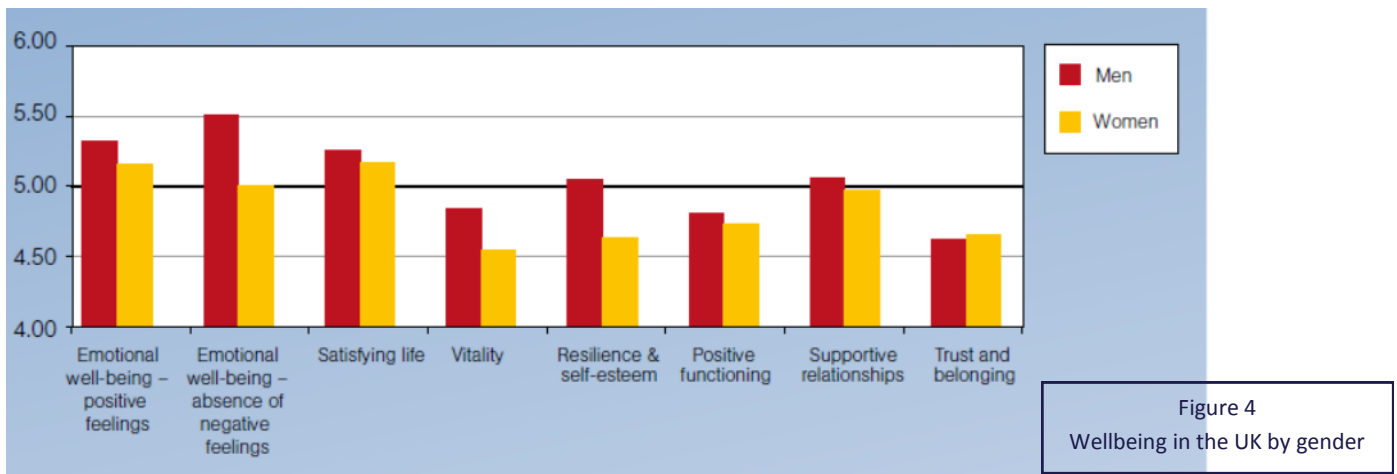
Figure 4
Wellbeing in the UK by gender

The nef findings indicate that positive functioning is, as we might anticipate, affected by income level. However, as we see in Figure 6, autonomy bucks the trend and is most important for those with least income.

If you are interested in reading more about this survey, you can download the report from www.nationalaccountsofwellbeing.org.
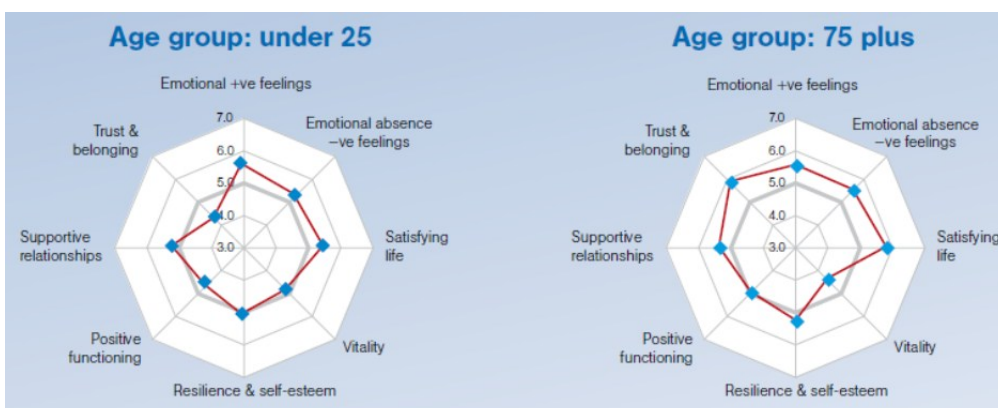
Figure 5
UK perceptions of personal wellbeing, oldest and youngest respondents

IMAGINING A UNIVERSITY FOR WELLBEING
Ronald Barnett

The university is embedded in multiple networks. In some of these networks, it engages very deliberately and in others much more en passant, as it were. In setting up trans-national partnerships, it *deliberately* extends its part in global university networks. Through the advancement of its interconnections with the business world, it deliberately widens its networks with the world of work, networks in which universities are generally significantly implicated. On the other hand, in publishing papers in peer-reviewed journals, it plays its part much more in sustaining knowledge networks (that constitute the 'invisible colleges' of the academic disciplines). Or, to take another example, in engaging with the political sphere in attempting to influence the national framework for HE, a university will be tacitly strengthening the policy networks.

Both deliberately and more latently, therefore, the university is heavily implicated in multiple networks. The modern university is, indeed, necessarily a *networked university*. Such networks can be considered to constitute ecologies. Knowledge ecologies, learning ecologies, economic ecologies, political ecologies, institutional ecologies and cultural ecologies: all these and many more besides, the university is embedded in ecologies which must be nourished and nurtured if they are to flourish.

By drawing on the idea of ecologies here, I am wanting to draw attention to the dynamic systems in which the university is embedded, the individual entities of which are interlaced in fragile inter-relationships. The university is inter-connected in systems that are themselves inter-connected. A shorthand for these reflections is to observe that the university is intimately connected with the world, intentionally and unintentionally.

It follows that, just as we have come to associate humanity´s implicatedness in the world so we should have a sense of the university´s implicatedness in the world. In both spheres, we legitimately have a sense of connectedness, of a fragility of systems, and of capacities to impair or to assist the integrity of those systems. A fundamental concept often attached to ecologies is that of sustainability. That may be an appropriate concept when we have in mind the natural environment: humanity´s tasks is to sustain it and to avoid impairing it in any way. But here, in relation to ecologies of society and of persons, the idea of sustainability surely should give way to the ideas of improvement, wellbeing and even of flourishing. Just how can a university help to advance the wellbeing of its ecologies? Can it even help them to flourish?

But what might this mean, that a university should attempt to enhance the wellbeing of the ecologies in which it is implicated, and even help them to flourish? There is actually nothing particularly odd about these suggestions.
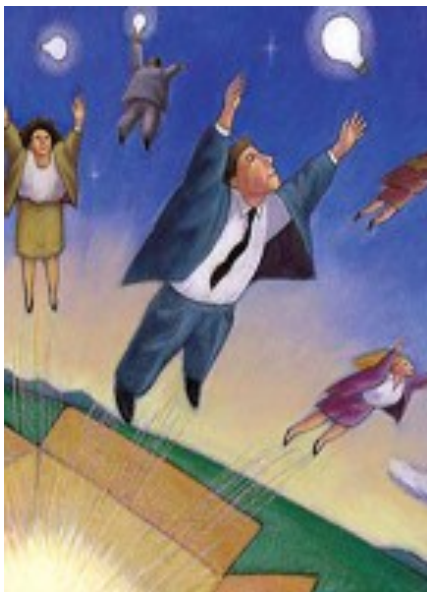
There are two points to note. Firstly, our ideas of wellbeing and of flourishing are continually developing. As societies
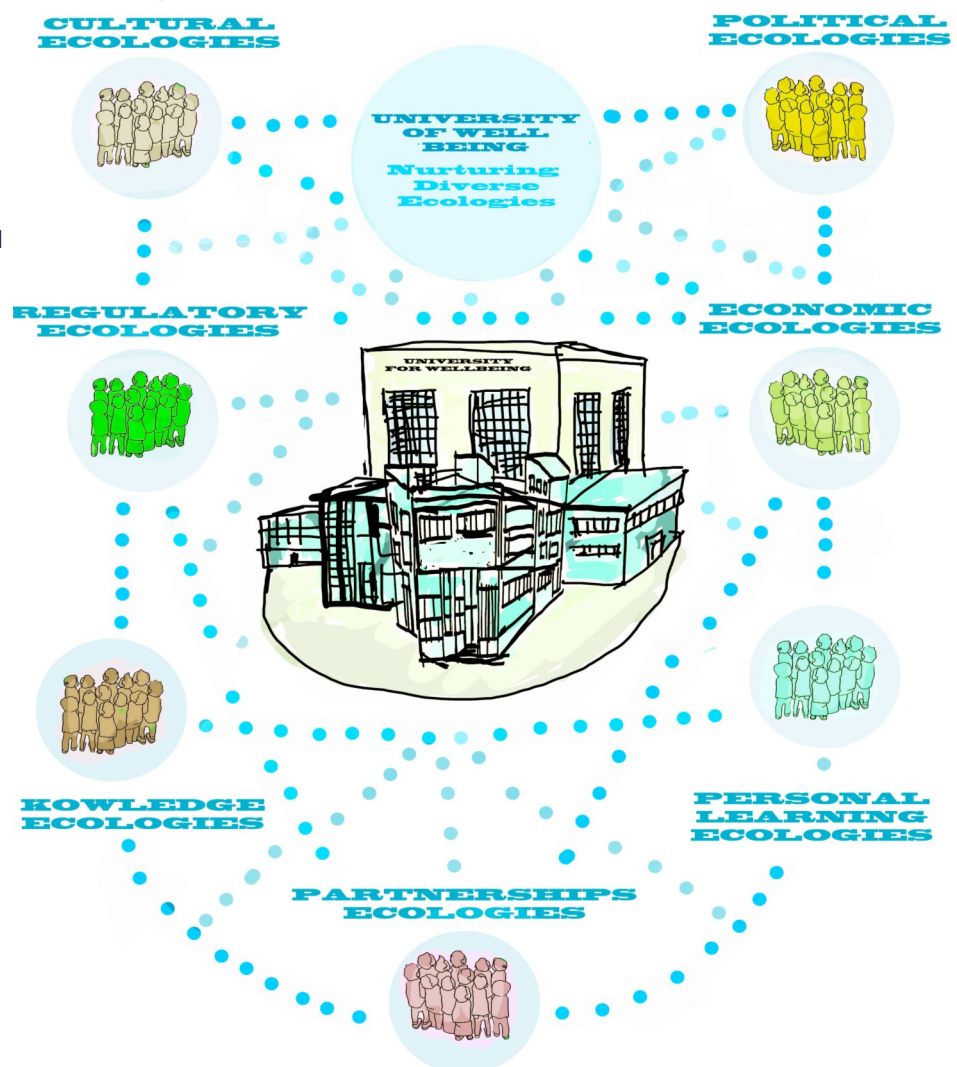
become more complex, and (generally) more affluent, so people's horizons develop. Wellbeing and flourishing are, therefore, relative concepts. Secondly, the global inter-connectedness of the world today coupled with global knowledge flows, and new communications and technologies open possibilities for universities. Opportunities available to the university to advance wellbeing in the world will forever open and expand.

Through its networks, the university is in a position to advance wellbeing in the social, economic, cultural, institutional and personal spheres, and on a global scale. Recently, the theme of 'engagement' has come into view as an idea with which universities might grapple, and this idea opens horizons of social and public engagement. And this theme of engagement takes on a particular edge in an environment in which universities are increasingly having to cultivate additional income streams. Opportunities may arise for a university to be more actively and deliberately engaged in the public and societal spheres.

'Public', 'civic', 'social' and 'cultural' – I have used these terms interchangeably and yet they have significant nuances of their own. The important point here, though, is that the identification of projects and activities that might promote wellbeing of the civic, public and social spheres requires imagination. After all, this kind of thinking calls for a new kind of university, one that deliberately has a care for the world and seeks actively to concern itself with ways in which it can contribute to the social fabric of the world; and this, of course, includes persons as contributors to the social realm.

Such action on the part of the university could take a variety of forms and, since it is a matter for imagination in the context of each university, only hints can be offered. New technologies offer opportunities for wide access to the knowledge resources of universities, and some universities are not merely making their publications available (through 'open access' arrangements) but are placing primary datasets on the web and inviting the public to contribute to their development and analysis. Some universities are deliberately engaging in development projects

Source: http://www.universityworldnews.com/article.php?story=20130314135318787

in the developing world. These might be in obvious areas such as health care, children´s health and education, and environmental and energy matters but they are also to be found in the arts in, for example, the provision of theatre workshops in local communities. Universities are also putting effort into making available lectures and talks and in that way contributing to the growth of public understanding. And, lastly by way of example, fundamentally new ideas are forming for students to flourish as new ways of enabling them to engage with their disciplines – perhaps as embodied experiences – are worked through.

Such examples can only hint at the possibilities available to the university in the imagining of its possibilities for p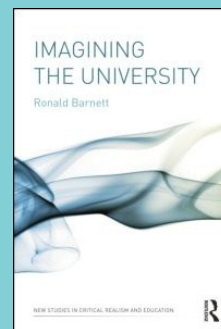romoting well-being in the world. What of 'flourishing' here? 'Flourishing' here becomes nothing other than the ecologies in which the university is implicated are being

Source: http://www.timeshighereducation.co.uk/head-in-the-clouds-feet-on-the-ground/422221.article

realised to their fullest extent. 'Flourishing' is wellbeing that is *maximised*. But, as noted, both 'wellbeing' and 'flourishing' can go on evermore being reconceived and advanced. There are always gaps between the form of the university and its possibilities for advancing wellbeing in the world. The task, therefore, of imagining a university for wellbeing is never exhausted; its horizons always recede before us.

IMAGINING THE UNIVERSITY

Ronald Barnett

NEW STUDIES IN CRITICAL REALISM AND EDUCATION

If you are inspired by Ron's vision, you can find out more about his recent book, Imagining the University, on page 35 below

WELLBEING: A STUDENT'S VOICE

Our student voice spot in this issue features an interview with Navid Tomlinson who is nearing the end of his BSc Archaeology course at the University of York. Navid is clearly wondering what the future holds for him but what shines through this conversation is his belief about the origins of his own wellbeing and how what makes him feel he is living a good and meaningful life, will guide him in the choices he makes when he leaves university.

Interviewer: What does your own wellbeing mean to you?
Navid: I read an article the other week about the difference between happiness and fulfilment and whether happiness is just like a temporary emotion, so seeking happiness is entirely counter-productive because you are seeking an emotion which is entirely fleeting. Whereas wellbeing or the term they used was meaning, but I think it's a very similar thing, I think wellbeing is more a kind of, state of being, it's who you are by doing things which you think matter and doing things which you think have an impact. So you can finish each day and say yeah, I've done something that matters, whatever that is, as long as you think that, I think that takes you closer to that state of wellbeing. So for me, it's not necessarily doing things you enjoy, it's not necessarily doing things that make you happy, it's doing things that you think have meaning and that in turn gives you that sense of wellbeing.

Interviewer: So you're making the distinction between happiness, enjoyment and pleasure, versus something which is deeper, something which enables you to feel fulfilled? So can you explain a little bit more about your sense of fulfilment, what does that mean to you?
Navid: I think it's a very personal thing. I have to be doing something that when I'm finishing the day I'm thinking, I've helped someone else, someone else has benefitted from my work. Actually, I was having this discussion on site the other day and someone was saying well, you know, I'd love to do archaeology for the rest of my life, just commercial work, I think it would be brilliant and I was saying yeah, I don't know, because I love digging, it's great fun and it makes me happy but I'm not sure I want to do that. I don't think it's enough, I don't think archaeology actually, deep down, has such relevance and meaning for me because I think, someone has to benefit from my day's work, other than just me- doing archaeology just doesn't do that for me.

Interviewer: How does your wellbeing affect you? Is it a physical, intellectual or emotional thing? Or something else?
Navid: I think it's all interlinked. I think it's not being dissatisfied and it's kind of an emotional feeling of not regretting decisions you made. It's the case of being satisfied and happy with where you are in life and what you're doing in life, and it's kind of emotionally saying, I feel satisfied with where I am now. I think currently I would say I probably have that feeling, there's a lot of things that I've done which I think are meaningful and make me happy and I'm glad I have done them and I'd like to carry them on.

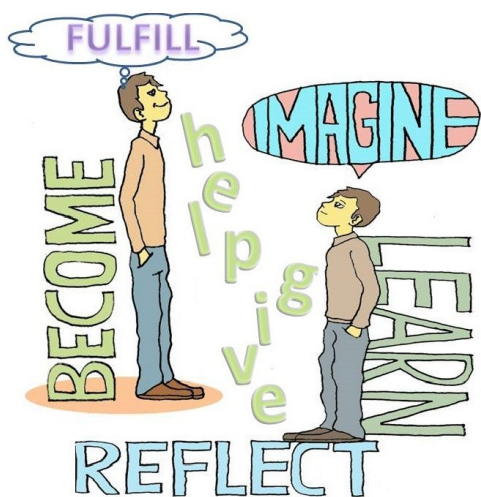*Interviewer: What sort of things?*
Navid: So Homeless Heritage is one, doing archaeology digs with people who are homeless, and some of the work we're doing to run a national student conference is another. I've often thought making a difference to someone doesn't have to be on a big, wide, grand scale, it can simply be just be being nice to people and being happy and being friendly and making them feel happy. And I think that's one of the things I'm very lucky with at the moment, I'm with a lot of people who are absolutely lovely. I've got a lot of wonderful friends and I think that all contributes to it. Because you know, you're making a difference to their lives in the same way they're making a difference to your life every day. So I suspect I'm full of 'wellbeingness'. That is all going to change in the future when I finish my course and I know I'm going to feel the loss.

Interviewer: you just touched on one of the questions I was going to ask which was, in what way does your university experience contribute to your state of wellbeing?
Navid: It contributes to the extent that you want it to, you know, it's very easy to go through your entire three years and just do your undergraduate degree, maybe go to a few society things but not really engage with it fully and then leave with your degree. But I don't think it's necessarily contributed at all to your wellbeing. I think university is a place for opportunities, it's one of the few places in life where it's very easy to create opportunities for yourself. You can create or be involved in societies very easily, so it's that, I think, by getting involved in lots of things University provides the opportunity for enriching your state of wellbeing.

Interviewer: Is there a link between that state of wellbeing and a continuing process of learning and development?
Navid: Yes, I suspect so, you know, if I think back to my part-

time job at 'Go Outdoors' it was fantastic for 8 months and the people I worked with were great. After 8 months I started getting bored and felt I had stopped learning things. I was in a state of feeling I don't feel that this is making a difference to myself and I don't think I'm making a difference to others, so what am I doing here? You know, for me, the money wasn't enough to make it worth doing just for the sake of it.

Interviewer: Can you sum up what wellbeing means to you?

Navid: I think at the end of the day it's entirely emotional, because there's a strong argument that actually none of us make any real significant difference in the world so, you know, how you define whether you've made a difference or not is entirely personal and subjective. So I think it's about having the outlook in life, which, I think our outlook is the factor that enables us to judge our wellbeing. It's all to do with our sense of how we see the world. It's a sense of what we consider is important in the world, it's a sense of what we think is achievable in the world, it's a sense of what we aim for in life. For example, if your outlook on life is, I want to make as much money as possible, and you spend your life making only £30,000 a year. £30,000 is a decent amount of money, but if your outlook is I want to make millions, you aren't going to be happy and you're not going to have a sense of fulfilment and you're not going to have a sense of wellbeing. But if your out-look on life is, I want to be a multi-billionaire and you are a multi-billionaire, but actually in the process of being a multi-billionaire, you've not really helped many people, you just helped yourself, then you probably still have a sense of well-being because you achieved your outlook and you achieved your aim. You will be satisfied and you will have a sense of wellbeing. But if your outlook on life is, 'I want to make a difference to the people I meet in my life', whether that's a hundred, five or two people, then that's how you measure your wellbeing. The way you measure your sense of wellbeing is by your own yard stick and the way you create that yard stick is by your outlook on life, so I think your outlook is the most important thing to creating a sense of wellbeing. You've got to believe that what you're doing is genuinely aiding, that you are fulfilling that wider aim, then I think you can be in a state of wellbeing as well as being unhappy as it were, because you're still kind of feeling that you're fulfilling that wider, larger overall aim.

Interviewer: So how do you discover these things that are bigger than yourself?

Navid: Well I think that's the million dollar question really, because for me, when you've discovered what that thing is, then that's what you can spend the rest of your life working towards. I'm not sure in my life yet. I think, I personally believe that everything that you do in life, you should be working towards the benefit of others, but anything more specific than that? I don't really know. But I think you have to keep searching for it until you find it. So you have to keep a very open mind and be open to all sorts of things in the out-side world that will enable you to eventually see the sort of thing that you want to do? To see this bigger mission in life?

Interviewer: In the context of lifewide learning, does that mean you have to engage and use all the opportunities in your life to find the things that you really want to do, in your life?

Navid: Yes I suppose it does. You know, you're just looking for things and you're trying to see what's out there in a whole variety of different areas and that way you will eventually find something that you think that's the kind of work I want to get involved in as well, and you spend as long or as little time doing that as you believe is right really.
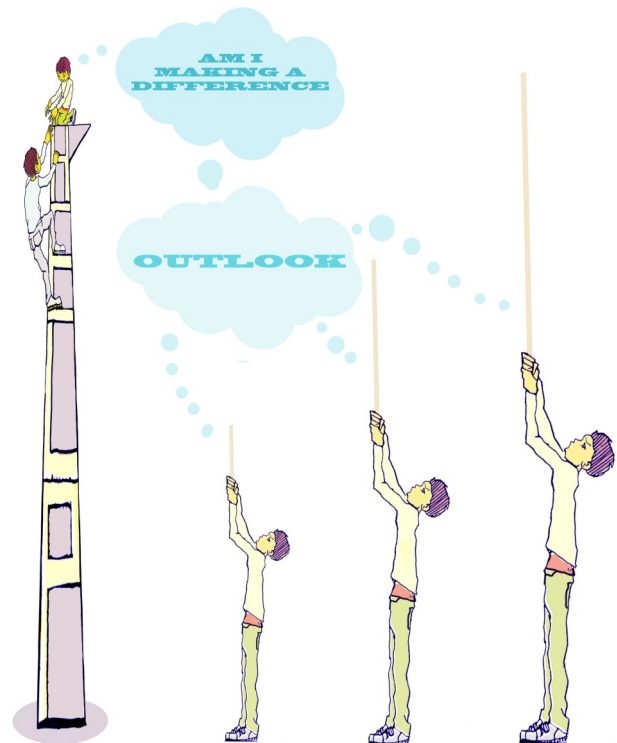
Interviewer: But I think, from the conversation we've just had, you have some guiding principles that will take you into the sorts of areas that you think you're going to value.

Navid: I think so, but I mean those principles can change, I hope not too drastically, but I think they might need to be tempered with a dose of realism, which I haven't yet got. So I don't know, I think there's a few things I do think are im-portant and whether they'll stay important for the rest of my life, I don't necessarily think it's the case. I think paths change as you get older and what you feel capable of doing, in terms of energy, commitments to other people, time commitments, monetary commitments, they all change, as your situation changes. So I don't think you can prepare for a really long term thing. But I think you can say these are the things that I want to be doing in my life and this is where I want to go with that and then you look for those opportunities that will allow you to fulfil those kind of guiding values.

Interviewer: I think Navid is right. Ultimately it is our values that guide us through life and determine the choices we make and our judgments and emotional responses on whether we believe we are living a good life, a life with meaning.

WELLBEING: WHAT DO LIFEWIDERS THINK?
Jenny Willis

What is wellbeing? We were interested in what the term implies for *lifewide learners,* so invited the core team to take part in a survey in March 2013, together with members of their family and friends. An invitation to the wider community was made through the website.

There were 25 respondents, 12 male, 13 female, ranging in age from 14 to 82 years. Six respondents were under 30, and most of the remainder were 50 plus, hence there was a bias towards older perspectives. Most responses were self-reported, but a few contributions were elicited through conversation with the individual. Pseudonyms are used throughout this article. I am most grateful to all who have given their time and thought to the survey. This article provides a brief account of the findings. It will be complemented by an extended chapter in our ebook.

Lifewiders' perspectives

1 What does 'wellbeing' mean to you?

Most responses related wellbeing to being healthy in body and mind, being free of pressure, having a balance in life e.g. between work and leisure, control and the excitement of novelty, being in a stable relationship, having security and feeling they were achieving something meaningful to them. Some typical comments are:

> *Ultimately wellbeing is about understanding and fulfilling my purposes - or at least the ones that I think are most important in my life.*(John)

> *Everything that makes my life good e.g. as little conflict as possible, food, freedom, good health, no financial worries, shelter, not being in a country with strife, travel etc.* (Ellen)

> *I think part of your mental wellbeing is being confident in yourself not letting other people either use you or make you feel bad about yourself.* (Alison)

2 Is wellbeing linked to happiness? Are they the same thing?

Almost without exception, respondents made a distinction between the two, with wellbeing representing something broader than happiness, and more sustained:

> *I think happiness is something that you feel on occasions – moments in time.* (Jane)

Christine illustrated the difference for her:

> *Wellbeing is on a fundamental level. You don't have to have a lot to be well. You don't have to have a lot to be healthy, whereas happiness for some people, they need more stuff and they need more things to be happy. They need money to be happy whereas you don't need money just to be healthy.*

The personal nature of these conditions was also mentioned:

> *They are not the same for everyone, since some people who are evidently not well somehow manage to be happy. I find this a challenge*. (Colin)

A few people felt that wellbeing and happiness are closely connected, one arguing

> *if you're not happy with yourself, like physically and where you are in the life, then surely there's something you want to change about your life?*

Perceptions all respondents
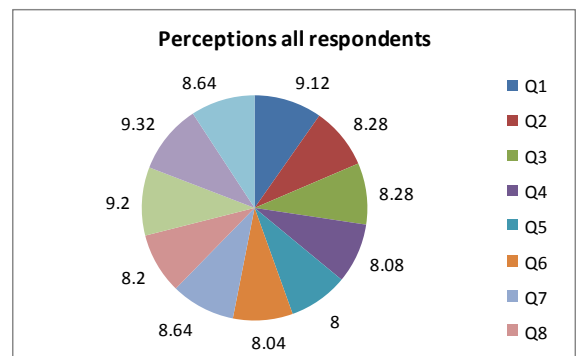
3 Which aspects of you does your wellbeing involve or affect?

Aspects mentioned included emotional, mental, physical, interpersonal relationships, financial security, safety, security, intellectual fulfillment, moral conscience, spirituality and more. Brian explained their inter-relatedness:

> *Wellbeing creates a virtuous cycle in that I am able to be positive about life and this results in activities that thereby enhance my wellbeing.*

Other comments suggested that it is important not to regret decisions taken, and that things have to be valued before they can contribute to a sense of wellbeing.

4 What sorts of things do you do that enable you to cultivate a sense of wellbeing?

Activities and strategies here included trying to keep an appropriate work/ life balance; making time for exercise, relaxation, sleep, partners, friends and family. Reading, writing and other forms of creative activity were significant, as were participating in or attending musical and theatrical events. Some respondents mentioned voluntary activities. Health was a recurrent theme, and strategies related to avoiding things that could damage your health like smoking. Also having a balanced diet, taking various forms of exercise and attending to spiritual health through prayer. Relationships with other people and with pets were important. Wellbeing therefore derives from a mix of personal, social and relational, practical and spiritual sources.

5 Is your sense of wellbeing something that comes from doing one thing or many things?

There was unanimity that many things are entailed, or even everything that is significant in life is involved. Rose went so far as to claim:

> I cannot really have a feeling of wellbeing if I focus on only one thing.

This is reinforced by Ed who thinks

> It doesn't just focus on one aspect of our character, but rather draws all of them together.

In contrast, Alison does not require absolute perfection in every aspect of her life in order to be content:

> I think it is entirely possible to have a good state of mental wellbeing, even if there are a couple of aspects of your life which are maybe not ideal.

6 What sort of things erode your sense of wellbeing?

An imbalance between work and leisure/relationships was a major source of erosion . Injustice featured, on a persona level e.g. being treated unfairly at work and socially e.g. political corruption, government waste, illness in others (whether known personally or not). Closely related to this was a sense of being belittled or not respected. Lack of control over one's life, as when taking on too many responsibilities or becoming frail due to age or illness were also common factors. Loss of a loved one and breakdown in relationships were other recurrent themes. On a practical level, Kevin observes

> Financial stress is a major enemy of wellbeing.

Responses by age group
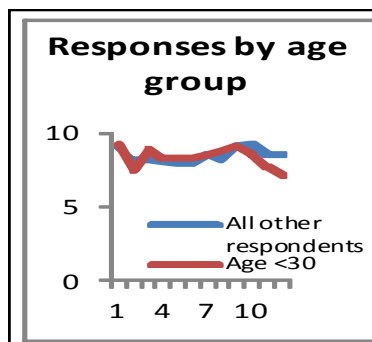
8 Is there a relationship between learning and developing and your sense of wellbeing?

Responses to this question were affirmative. Alison says

> As long as you are progressing, I think that makes you feel good

whilst Suzanne approached the question from the negative position:

> The sense of loss that comes with retirement diminishes my sense of wellbeing as it removes many opportunities for learning and development.

The transience of what creates our sense of wellbeing is raised by Christine, who observes:

> I think your sense of wellbeing grows as you grow and it changes as you learn. Like, if you asked me this in ten years' time I would probably say something completely different but I do think like all your opinions, like all your thoughts it is very unlikely it will stay the same as you learn and as you grow. Your idea of what it is changes so your wellbeing changes.

Meanwhile Ann is comfortable in the

> Knowledge that you can't do everything but can do most things well.

9 Is there a relationship between wellbeing and achieving things that matter to you?

Again, respondents were in agreement that the two are linked, though Mark believes

> Curiously there's more of a link between not achieving things that matter to me, and a drop in wellbeing.

Tom goes to the heart of personal values when he suggests:

> At the end of the day, it all comes down to how you feel you about what you have achieved. It's an entirely emotional thing because there's a strong argument that actually none of us make any real significant difference in the world so how you define whether you've made a difference or not is entirely personal.

The nature of Sam's work means that he has a permanent record of his achievement, which he uses to inform his future:

> It is interesting to look back at what you were and remember the challenges you managed to overcome, and appreciate where you are at present, as well as looking forward to where you will be in future.

10 On a scale of 1-10 where 1 is least and 10 is most important, how important are these things in creating your sense of wellbeing?

Figure 1 shows the mean scores for responses to these 12 factors. It indicates that the three most significant factors for respondents were: close relationships with a partner; feeling valued and connecting with and having good relationships with others.

When these scores are examined by gender and age group, there are some emergent differences. Readers may also be interested by the factor which seems to have split respondents most: their degree of perceived creativity. 9 people described themselves as creative. When their scores are compared with those of the remaining 16 respondents, we can see a very different pattern (Figure 2). It is clear that the creative group is more positive than the rest except in respect of health and achievement. The areas of greatest discrepancy are continually learning and developing, and doing things with other people.
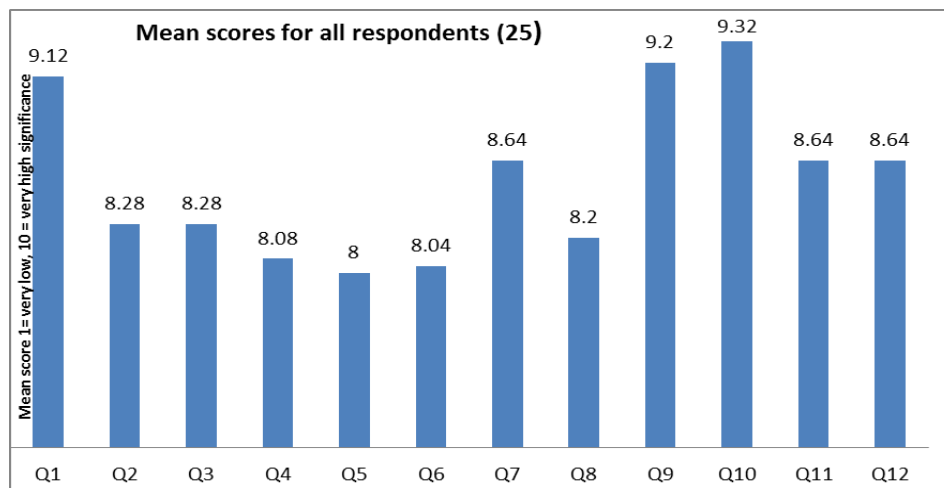
Mean scores for all respondents (25)

Mean score 1= very low, 10 = very high significance

Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
9.12	8.28	8.28	8.08	8	8.04	8.64	8.2	9.2	9.32	8.64	8.64

Figure 1 Contributors to wellbeing

KEY TO QUESTIONS

Q1	Connecting with and having good relationships with people I come into contact with everyday
Q2	Being healthy and fit.physically active - walking, sport, dancing etc
Q3	Being involved in the world - being curious and aware of the world around me - looking and finding new opportunities
Q4	Feeling creative - doing things that give me a chance to be creative, inventive or resourceful
Q5	Continually learning and developing myself
Q6	Doing new things that interest me
Q7	Making progress in the things I am doing
Q8	Doing things with and for other people
Q9	Having a close relationship with someone I trust and can discuss anything with
Q10	Feeling that I am valued by the people that matter to me
Q11	Being able to do the things I want or need to do
Q12	Achieving something I think worthwhile

11 Why are the things that you rate most highly very important to your wellbeing?

Reasons cited here relate to personal values and identity:

> *they define my sense of identity and self-worth.* (Fay)
> *Because they represent my values.* (Sam)

Tessa says:

> *It's the other way around – the things that are important to my wellbeing are the things I rate most highly. They are the things I need for a happy and fulfilled life.*

Happiness is also mentioned by others, such as Jean:

> *They're the things that make me most happy.*

The importance of social interaction is repeated. For Rose, her activities involve

> *interacting with the world not locking myself in,*
while Alison reminds us of the supportive role of others:

> *If you have people around you who think you are valuable and tell you that, then you feel that in yourself as well.*

12 Is there anything that is important to you missing from the list?

The replies to this question reflect very personal situations. The question of control was mentioned once more:

> *You have also missed the need to feel in control of your life - feeling out of control or not in control may sometimes be exciting but in my experience usually precludes a feeling of wellbeing and can often trigger depression.* (Lisa)

Mark expresses a sense of responsibility:

> *Not letting down people who matter to me (which has a negative effect on wellbeing if I fail).*

Colin cites the need to look forward to something positive:

> *Having some hope, intention, optimism about something yet to come – something to look forward to.*

All other suggestions relate to close personal relationships, e.g

> *Love. Nothing matters as much to me in all this achievement and aspiration as the reciprocal love of my husband, my girls and my wider family.* (Beth)
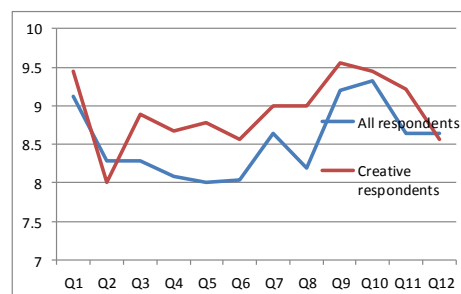> *Having a soul mate is very important to me.* (Dick)

Figure 2 Contributors to wellbeing full group compared with creative subset

So what have we learnt from the survey?

The overwhelming factor that emerges from responses is the centrality of close relationships to our sense of wellbeing. We may engage in extensive activities in order to balance our physical, emotional and spiritual health, but without significant relationships, our wellbeing is seriously undermined.

THE RELATIONSHIP BETWEEN OUR CREATIVITY AND OUR WELLBEING
Norman Jackson
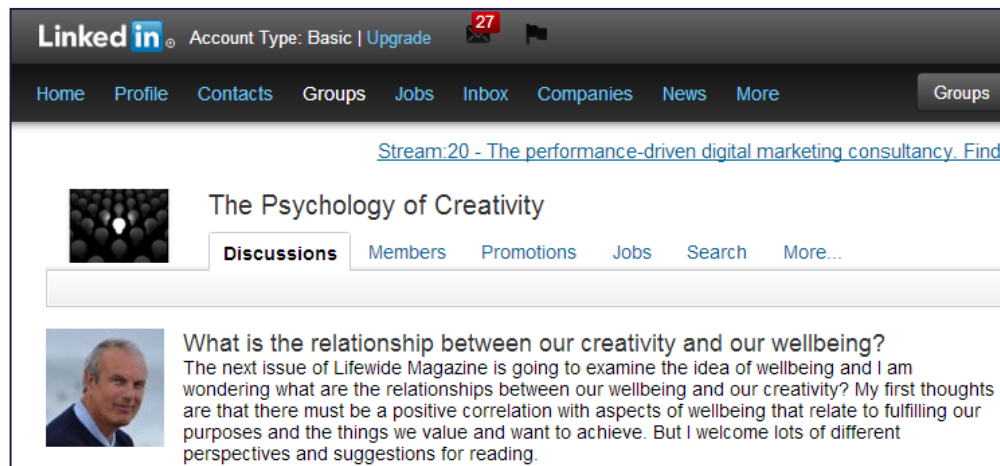
What is the relationship between our creativity and our wellbeing?

I have always been fascinated by the possible links between creativity and feelings of fulfilment and I was struck by how in our survey the people who value their own creativity seem to relate this to their wellbeing. I decided to try and gather the views of other creative people by posting an invitation in the Psychology of Creativity Linked In social network. Eighteen people generously shared their views of their understandings of the links between their creativity and their wellbeing.

'People have subjective and individual definitions of wellbeing. There may be huge differences in the definitions. People with mental health problems may also define wellbeing/happiness differently'

A range of perspectives

Some examples of understandings of what wellbeing meant to individuals contributing to the discussion are given below.

- Wellbeing relates to fulfilling our purposes and the things we value and want to achieve.
- Creativity allows me to flourish mentally. And when I am mentally well.my physical well being also improves
- Well-being: a state in which an individual is allowed to carry on his life without suffering.
- From what we know about creativity and what we know about well-being it would seem to make sense that there is some sort of correlation, though I suspect it might be a loosely-coupled one.
- I believe that there are huge links between these two concepts. Creativity helps people see more options in their lives and that brings more positive well being.
- For many reasons, creativity - in the sense of the individual human activity - helps mediate emotions, both calms and excites, brings moments of ecstasy and mental escape from life circumstances. Would you call that contributing to well-being? I sure would.
- Often creativity is thought to be artistic, lofty, intelligent, out of the ordinary and beyond understanding, creativity comes in much simpler forms such as solving an everyday problem.
- Implicitly creativity is related to the idea of functioning properly [when depressed] 'the mind is far too busy, not functioning correctly to leave any time to be creative....'Well-being is not only helpful to creativity, but a requirement to reach a truly creative state. At very least in my experience.''
- There is a direct correlation between creativity and wellbeing. When in a higher state of conscious awareness, we have access to infinite possibility. We 'see' the world differently, with more optimism and. creativity.
- Creative people may have a much more positive outlook and greater sense of wellbeing.
- As creative people, we are different from the run of the mill population, simple fact, nothing we can do about that. This wonderful gift, however, does have its baggage, we tend to cause great discomfort for management types. We exist in an arena outside of what they consider their comfort zone. This fact is why we tend to be side-lined and not progress within a corporate world. Being comfortable with this, has at least for me, added greatly to my feeling of well being.
- Wellbeing is peace of mind/body/spirit, while creativity has to do with allowing ourselves to dwell in possibility unfettered by the preconceived limitations that normally direct our thoughts and actions...the effort toward freedom of personal creativity, not the outward visible stage but the internal, self-accepting/connecting moments, is most definitely a part of wellbeing.
- Maslow discusses creativity and self-actualisation. Self-actualisation has to do with fullness of life, freedom, and realisation of one's potential, rather than a sense of well-being.
- "Well-being" is an individual expression for contentment. If the requirements for creativity are satisfied and the emotional and the analytical network of neurons are functioning in the correct rhythm then the outcome is contentment.

The range of views expressed reveals that those contributing generally felt that there was a relationship between personal creativity and wellbeing in several different ways - between creativity and 'mental flourishing' and 'functioning properly', in the range of emotions being creative engenders, in the

personal freedoms to live our life in a certain way, opportunities it creates, in the way it contributes to everyday problem working and therefore our ability to deal with the problems we encounter and the role it plays in our achievement of what we value, and in the way the internal creative process nourishes our personal wellbeing. One participant drew attention to the concept of self-actualisation - the realisation of one's potential of which our creative potential is a part. For people who believe their wellbeing is derived from their sense of fulfilling their purposes, self-actualisation is fundamental to the process of learning and developing in order to achieve their purposes. Indeed, it might be argued that one of the main ways in which we use our creativity is in the way we create meaning from our lives - the meaning that is our life.
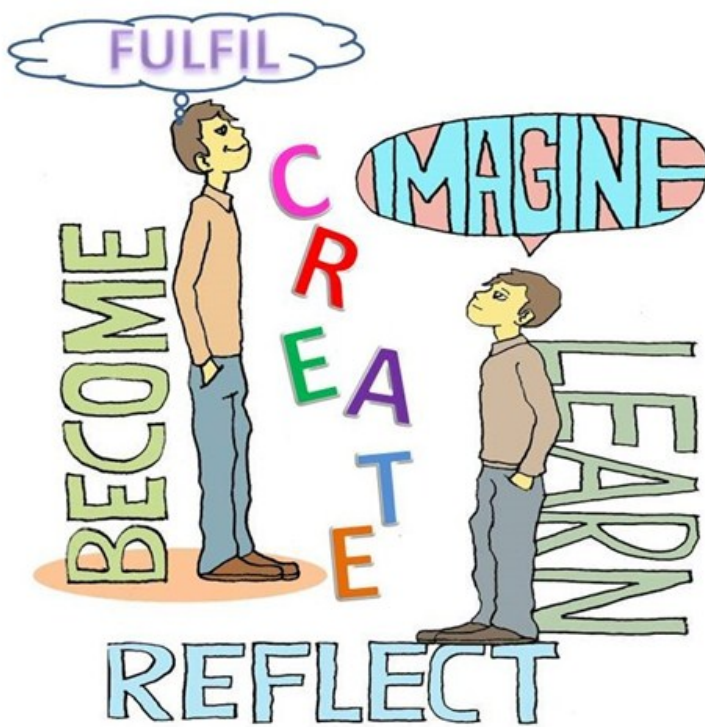
Many of the things we value in life which we want or need to accomplish will be challenging and require a great deal of effort, imagination and capability to accomplish and it is very likely that such complex achievements will involve our creativity. In this way our creativity will be linked to our well-being through the process of trying to achieve our purposes. If freedom to imagine and turn ideas into new things is an essential part of human flourishing, then our creativity must be linked to our wellbeing. Perhaps also our sense of wellbeing is closely linked to fulfilling our needs and interests *in particular and unique ways* and to developing the capability to do so. In this way perhaps we are connecting our learning and development and the blending of this in creative ways with what we already know and can do.

But, as one participant noted, being creative can have its downside when creativity juxtaposes against a world that does not value what is being offered. In such circumstances negative reactions can be damaging to one's wellbeing and this is where resilience and fortitude are important. I've always thought one of the important ways I have used my creativity is to try to overcome or get around such blocks/people. Obstacles and setbacks can be a great motivator for new ventures that promote personal wellbeing.

But there was also some deep sadness mixed in with the joy of everyday living

- I appreciate and adore life yet want to end it….how does that fit in? How can I have all the pieces for well being and not be 'well'. I am living an artist's dream...
- Sometimes I notice that it's artists who feel sadness most deeply.
  - There are enough examples of creative individuals leading what one might describe as 'destructive' lives to be able to claim that there might also be a link between creativity and unhappiness. What might be interesting is to ask what it is about the nature of creativity that makes it such a powerful force for both great happiness and unhappiness.
  - I am thinking maybe the most creative types simply feel more deeply and perhaps (and this is only a theory) less creative people just have simpler more pragmatic thoughts thus they are not mired down by complex ideas which can sometimes cause people to think too much and/or over think things, thus sometimes leading to sadness and feeling totally overwhelmed...
  - Yes indeed well-being does have a major effect on creativity. In fact when the mind is in turmoil, and has slipped into that irrational place also know as depression, creativity is impossible. The person is in such a dark place and so worried about all the wrong things, the mind is far too busy, not functioning correctly to leave any time to be creative.

Although we don't tend to associate sadness with our wellbeing other than in a negative way perhaps for the artist and creative people more generally, it is the blending in a profound and deeply personal way of the extreme emotions of happiness and sadness in their lives that creates their sense of identity and ultimately their wellbeing. For artists and creatives more generally perhaps who they are and are trying to become by fulfilling their purposes, involves them more intimately and with more self-awareness in the emotional and spiritual dimensions of their life, than people who do not value their own creativity so much?

Connecting creativity, happiness and fulfilment

Several participants drew connections between creativity-wellbeing and happiness. *'Creativity is how we become artists of life and fully enjoy every moment. Happiness is living in the present, as if it were the last and only time in our lives. Living*

creativity and happiness become like the same things.' But one participant felt that *'There is, however, a problem with the definition of wellbeing. If wellbeing is equal to 'happiness, many creative persons would reject the whole concept!'*

The surveys we have conducted (see page 19) show that most people believe that wellbeing and happiness are related but they are not the same thing. According to Mihaly Csikszent-mihalyi (2011) a leading researcher in the field of creativity, having the freedom and opportunity to be creative is an intrinsic element of a good life, through which we can enjoy happiness and feel fulfilled. His three 'rules' for a achieving a good life are:

1) *Pleasure* - what makes us feel good - achieved in all sorts of ways
2) *Engagement* - feeling something is worth doing through which we can express ourself
3) *Meaning* - the sense that what we are doing connects us to something bigger than ourself - It gives us the sense of a higher purpose than simply serving own needs and interests.

'People feel at their most engaged when they are about 10% above their comfort zone because this is what stretches and develops us as human beings. it's in this zone that our learning and future success lies where we are drawing on our creativity' (Csikszentmihalyi 2011). This suggests that being creative has its price. It is often not a comfortable ride or pleasurable experience. Such pleasures come later and derive from coping with or mastering something difficult and or bringing something new into existence - including a new self. Perhaps then our creativity is an important part of our personal process for accomplishing things through which we a sense of wellbeing.

There are always two sides to any social interaction. The first is the intellectual dimension that comes from sharing ideas, but the second is our emotional response to the way ideas have been shared and played with. Ultimately, perhaps it is the latter that makes a difference to people's lives. This was brought home to me, by one participant who said, *'I'd just like to say that I have been very moved by the contributions in this thread. So much human richness and thought-provoking learning - I feel privileged to be part of this community.'*

Thank you to everyone of contributed. A transcript of the conversation can be found at:
http://www.lifewidescrapbook.co.uk/wellbeing.html

Reference

TEDxUChicago 2011 - Mihaly Csikszentmihalyi - Rules of Engagement
http://www.youtube.com/watch?v=7e1xU0-h9Y8&feature=relmfu

Dalai Lama

I believe that the very purpose of life is to be happy. From the very core of our being, we desire contentment. In my own limited experience I have found that the more we care for the happiness of others, the greater is our own sense of well-being. Cultivating a close, warmhearted feeling for others automatically puts the mind at ease. It helps remove whatever fears or insecurities we may have and gives us the strength to cope with any obstacles we encounter. It is the principal source of success in life. Since we are not solely material creatures, it is a mistake to place all our hopes for happiness on external development alone. The key is to develop inner peace.

Albert Einstein

We are here for the sake of each other — above all for those upon whose smile and **well-being** *our own happiness depends and for the countless unknown souls with whose fate we are connected by a bond of sympathy. Many times a day I realise how much my own outer and inner life is built upon the labours of my fellow men, both living and dead, and how earnestly i must exert myself in order to give in return as much as I have received.*

EAST MEETS WEST:
COMPARATIVE PERCEPTIONS OF WELLBEING

Jenny Willis & Norman Jackson

Context

In order to compare perceptions of wellbeing in the East and West, we conducted a small-scale survey of Master's students in Beijing, China. This took place in the context of Norman Jackson's visit to the Beijing normal University in April 2013 (see page 36 for his report on this).

We asked the same 12 questions as we had put to our UK respondents, but, based on emergent additional factors from these respondents, we added 4 new questions: the importance of financial security (Q13); the importance of having a religious or spiritual belief (Q14); having time to do what we want/need to do (Q15) and being able to deal effectively with difficult situations (Q16). We are very grateful to all who took part: although the two groups of respondents are not entirely alike (e.g. in age range), we think they raise some interesting questions for future, larger scale, research.

Wellbeing for Beijing students

The Chinese group numbered 22 respondents. As before, they were asked to score each factor on the range 1 = of very little importance to 10 = of great importance to their perceived wellbeing. Figure 1 overleaf shows the mean score for each question.

- The first observation is that similar to our survey in the UK most respondents believed that most of the factors were involved in their sense of wellbeing to moderate to significant degree.

- The second observation is how positive these respondents are: the lowest mean score is 6.45 and the highest is 9.36.

- The factors of greatest significance to this group were:
    - Achieving something I think worthwhile
    - Being healthy and fit
    - Being able to do the things I want or need to do
    - Being able to deal effectively with difficult situations
    - Having good relationships in everyday contacts

These factors relate to being in control of their lives, having a sense of value, and valuing interpersonal relationships.

- The factors of least significance to the group were:
    - Having sufficient money

- Having a spiritual or religious belief
- Continually learning and developing oneself

The need for financial security was a factor raised by UK respondents, and several of that group found wellbeing in their religious or spiritual beliefs. A small number of Chinese students also felt these factors were important but overall they placed less value on them perhaps reflecting a cultural difference in what is valued.

Individual perspectives on wellbeing

Four students were interviewed to gain a richer understanding of their personal constructions of wellbeing. For Jian wellbeing was about having the freedom to be the person she wanted to be and the freedom to be able to do the things she wants to do
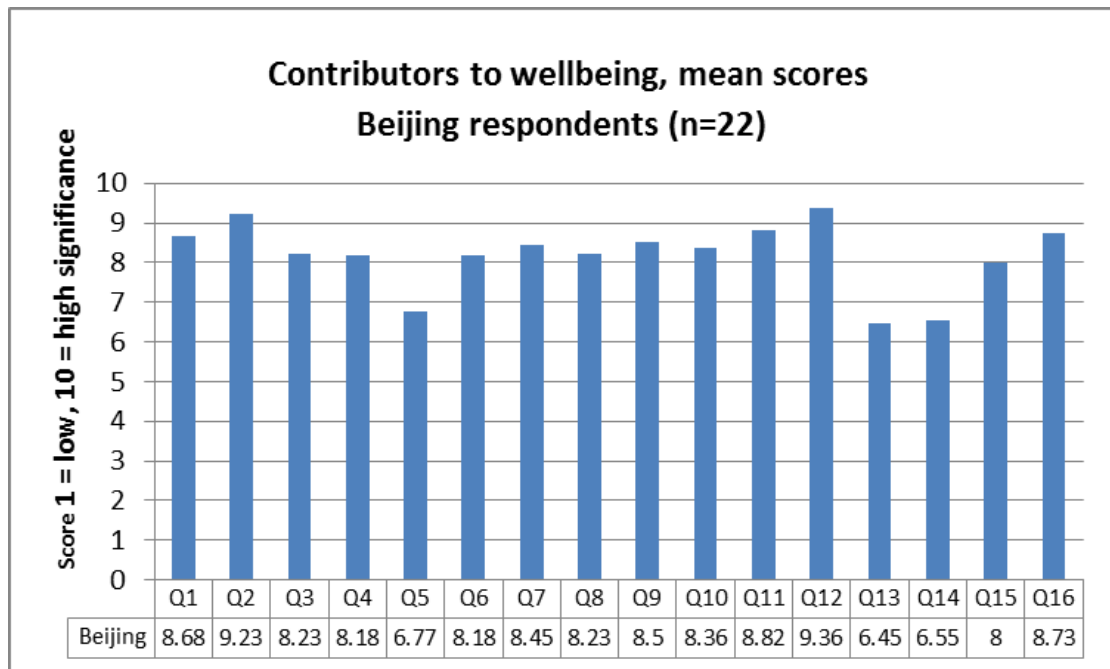
I'm not worried about money I just do the things I like and I enjoy doing. that a kind of wellbeing to me. I don't need to be top of a level you don't need to be better than others you don't need to worry about your daily life. you just need to do what you like. This kind of concept really affects me. You know some people stay in a job they don't like but I don't think that's a life I want. I think I will quit that job to do the things I like. that a kind of wellbeing for me. .a kind of freedom to be myself.

Xiu felt that her wellbeing embraced the idea of self-improvement, having good relationships and also helping other people who are less fortunate than you.

I think wellbeing it contains maybe inside one and outside one. The inside one is to be a good person to improve yourself and your confidence. and outside maybe to have good job, to have good family to have many friends and to help others who need help. You can do many little things to help your wellbeing. You can give your seat to the old one and give your money to the poor... and when your parents are getting older now you should take care of them. and to give them little gifts and it will make them very happy.....my sense of wellbeing is to give to other people and make them happy.

For Ning the deeper satisfaction of his wellbeing came from helping others. His sense of wellbeing was guided by a long-lasting vision of how he would realise his ambition.

Wellbeing is not only being happy it's about the understanding of life. If I can do something I want to do it will make me happy but if I can do something for others I will be satisfied. I have a dream to do something for the child that cannot go to the school, their parents cannot afford to send the child to school I want to help them. So if some

Contributors to wellbeing, mean scores
Beijing respondents (n=22)

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16
Beijing	8.68	9.23	8.23	8.18	6.77	8.18	8.45	8.23	8.5	8.36	8.82	9.36	6.45	6.55	8	8.73

QUESTIONS AND NUMBER OF RESPONSES TO EACH QUESTION
1= unimportant 10 = very important

		1	2	3	4	5	6	7	8	9	10
Q1	Connecting with and having good relationships with people I come into contact with everyday					2	2	1	3	2	12
Q2	Being healthy and fit....physically active - walking, sport, dancing etc				1		1		2	3	15
Q3	Being involved in the world - being curious/ aware of the world around me - looking and finding new opportunities				1	1	3		6	4	7
Q4	Feeling creative - doing things that give me a chance to be creative, inventive or resourceful				1	2	2		6	4	7
Q5	Continually learning and developing myself						2	1	7	2	10
Q6	Doing new things that interest me			1	1		2	1	6	4	7
Q7	Making progress in the things I am doing					1	2	2	5	5	7
Q8	Doing things with and for other people					2	3		8	1	8
Q9	Having a close relationship with someone I trust and can discuss anything with					1	3	2	2	5	9
Q10	Feeling that I am valued by the people that matter to me					1	3	2	4	5	7
Q11	Being able to do the things I want or need to do						2	2	4	4	10
Q12	Achieving something I think worthwhile						1	1		7	13
Q13	Having enough money to do what I need to do	1	1	1	1	4	2	5	2	1	4
Q14	Having a religious or spiritual belief		2	1	1	6	1	4		1	6
Q15	Having time to do what I want and need to do					2	4	3	3	3	7
Q16	Being able to deal effectively with difficult situations						3	1	5	3	10

Figure 1

Beijing students' perceptions of factors significant to their wellbeing

day I can do this I will be very satisfied..

All the interviewed considered that their wellbeing was something more than happiness as Ling explains.

There is a link between happiness and wellbeing but it's not just happiness. Because you can get happiness for now if you have like good parents and you have good family and you are not very poor you are easily to feel happiness in this society. Like you were born with happiness because your parents are doing well they give you happiness but you have to create your own happiness your own wellbeing by the things you do.

These students' responses seem to place more emphasis on the psychology or emotion of wellbeing rather than the intellectual and physical aspects. One student felt that the influences of these dimensions might be different at different stages of her life.

I think for now I am really satisfied with my wellbeing. I think wellbeing is totally about what you think about yourself .... the emotional, physical and intellectual parts are all important but for me I think the emotional part is really important. I don't get excited too much or depressed too much... Maybe when I was in high school I see the intellectual part is really really a big issue in terms of the wellbeing because you have to be really really brilliant, you have to be really outstanding among so many students. The physical part I think maybe becomes more important later in my life, when you are in your forties or fifties. So for me the emotional part makes me feel that I am really satisfied with my current situation.

Another view expressed was that wellbeing was dependent on being open to everything, rather than being consumed by your own views and beliefs.
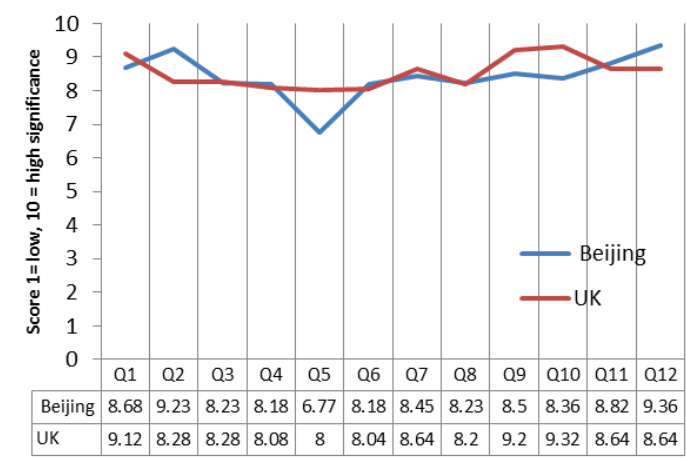
Another thing I am thinking about wellbeing is that you have to be comprehensive. You are not only focused on one things or two things and you are not critical about everything. For me I just embrace everything but I don't make some critical comment on everything I'm seeing, I'm reading I'm listening I just embrace everything and being comprehensive. Because I think for one thing he said that he did and said that that we think about things from our own background our own perspective so we really have to be comprehensive and you have to be welcome yes you must accept everything it's like an attitude and you must be open.

Comparative views of wellbeing

Figure 2 shows the results of comparing the scores of the two groups for the 12 questions they shared. They represent the mean scores for the 22 Chinese respondents and the 25 UK respondents.

♦ From the graph is it is clear that whilst the Chinese group overall was more positive than the UK group, this group displayed more variation in scores compared to the UK group. The Chinese group registered the

Comparative mean scores for contributors to wellbeing

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12
Beijing	8.68	9.23	8.23	8.18	6.77	8.18	8.45	8.23	8.5	8.36	8.82	9.36
UK	9.12	8.28	8.28	8.08	8	8.04	8.64	8.2	9.2	9.32	8.64	8.64

QUESTIONS AND NUMBER OF RESPONSES TO EACH QUESTION
1= unimportant 10 = very important

Q1	Connecting with and having good relationships with people I come into contact with everyday
Q2	Being healthy and fit physically active - walking, sport, dancing etc
Q3	Being involved in the world - being curious and aware of the world around me - looking and finding new opportunities
Q4	Feeling creative - doing things that give me a chance to be creative, inventive or resourceful
Q5	Continually learning and developing myself
Q6	Doing new things that interest me
Q7	Making progress in the things I am doing
Q8	Doing things with and for other people
Q9	Having a close relationship with someone I trust and can discuss anything with
Q10	Feeling that I am valued by the people that matter to me
Q11	Being able to do the things I want or need to do
Q12	Achieving something I think worthwhile

Figure 2 Comparative mean scores, Chinese and UK respondents

lowest mean (Q5, learning and developing oneself, scoring only 6.77) and the highest mean (Q12, achieving something worthwhile 9.36).

♦ The areas of greatest difference where the Chinese are more positive than the UK group were:
- Being fit and healthy
- Achieving something worthwhile

This is consistent with the Chinese group's greater emphasis on control.

♦ The areas of greatest difference where the UK group was more positive than the Chinese were:
- Feeling valued by the people that matter to me
- Having a close relationship with someone I trust
- Continually learning and developing myself

This suggests that close personal relationships are more important to the UK respondents, which may be a reflection of different cultural values.

Thank you again to all who took part in these two surveys. You have certainly opened up a space for future investigation.

WELLBEING AS A SYRIAN REFUGEE
Norman Jackson

An individual's wellbeing is clearly related to their context and circumstances. As I sit here writing this piece in my warm and comfortable home, healthy, well fed and secure with no serious financial or family worries, I know I am in a very privileged position. My sense of wellbeing can be related to the things I value in life and helping the people that matter to me. I also know that many people have more difficult circumstances to contend with and when we consider situations where people are struggling to survive, who have limited resources and lack basic amenities, who live in fear and who have witnessed the horrors of starvation or war, wellbeing takes on a very different set of meanings.

This was forcibly brought home to me when I came across an article written by the International Medical Core (IMC), about improving the wellbeing of Syrians in the Za'atari refugee camp in Jordon. In August 2012 the camp was home to over 5000 refugees. After interviewing seventy five refugees and sixteen staff from different agencies working in the camp, the IMC assessment team identified many factors that were impacting on the wellbeing of camp residents. Talking to people in the camp and discovering their needs and concerns, and hearing their suggestions for what would improve the quality of their lives, was the first step in developing a strategy for improving their circumstances and through this their well-being. Many of the things that were done were simple and practical but they made a huge difference to the way camp residents viewed their lives in such difficult circumstances. Improvements were targeted at three main areas - making the camp safer and more comfortable, helping people interact with and help each other (building community) and directly supporting those whose mental wellbeing was seriously impaired.

Making the camp a better, safer and more comfortable place.

The first concern was to address the residents basic needs of essential comforts and security.

By improving camp orientation and navigation using flags,

signs and maps residents were able to find their tents, toilet and water facilities and service areas more easily. Also by giving the residents regular updated information about the services available and plans they were more aware of what was available to them now and in the future. In the summer heat, sun and dust make residents uncomfortable and caused health problems (e.g. dehydration, sunburn). Here the solutions were to provide air-conditioned larger community tents and containers where possible as well as sunscreen and hats. In the winter temperatures plummet to below freezing and the issue is to provide warm clothing, blankets and heating to enable people to keep warm.

Some (e.g. older people, people who are sick or feel unwell) have difficulty walking to services or standing in line so a transportation was provided to help such residents and more distribution points were created to distribute items closer to tents. Many women felt unsafe in the camp at night and when using shower facilities. Here the solution was to involve trusted camp residents in safeguarding the camp and include female in addition to male guards.

Many residents had only a few items of clothing, sometimes in need of repair. People lacked basic hygiene items, washing facilities were not clean, and there was no place to get a haircut. The solution here was to provide hygiene items and involve residents in providing services like hair salon, cleaning, and hygiene education sessions.

Women in the camp reported that they could not cook or do housework so they were provided with community kitchen space and cooking supplies. People were given small stoves to make tea and coffee and a small supermarket was created so they could purchase basic supplies.

Building a community and encouraging mutual support

The second area of concern was to try to relieve anxieties about family and friends left behind and to encourage the building of support structures in the camp. Also enabling people to be productive and to have purposes beyond day to day survival.

Understandably camp residents were worried about the situation in Syria but could not get the latest information. Here the solution was to provide TVs, radios, and Internet access stations. People were very worried about family and friends in Syria and other places and want to talk to them so telephones were provided together with phone credit, phone stations, internet/skype and stations to charge phones.

The residents like and need to talk and spend time with others, including neighbours, and family but there was no space to meet as a group so spaces were created to gather and socialize (e.g. providing coffee and tea, ensuring safety, cleanliness and protection from weather) and organise fun activities (e.g. sports events in the evenings, cooking together in groups).

Many camp residents said they had no control over what is happening to them. They were bored and wanted to do something useful in their free time. The solution was to involve the residents in running the camp, making decisions and helping in construction and camp activities.

Camp residents reported that there were no facilities for washing and praying and there was no call to prayer. This was resolved by designating a space for washing and worship (separate for males and females) and engaging religious leaders in the camp for calls to prayer (e.g. using a megaphone)

Supporting those whose mental wellbeing was poor

Many of these measures, as well as improving conditions in a practical way, also contributed to psychological wellbeing. But many camp residents were suffering from severe stress brought on by fear and worry for their relatives. Some people were stressed to the point of not being able to cope or continue with their day to day activities. There was clearly a particular need to help these people and this was met by providing social and mental health services in the camp and training camp staff to communicate and refer people to such services.

How does this story help us understand wellbeing?

Like the news broadcasts we see nightly on our TV, this short report highlighted in a stark and real way the plight of Syrian's who have been forced to flee their country leaving their homes, possessions and lives behind in order to try to ensure the survival of themselves and their family. Their wellbeing needs were the most essential and basic. For these

people lifewide learning is about learning to survive day to day in a hostile and totally disruptive world. The second thought I had was that the wellbeing of people in such circumstances is more or less dependent on others. They were dependent on another country offering them a place to live outside their own war torn country. They were also dependent on the international agencies to provide them with the essentials to survive like food, shelter and protection. But beyond this I was struck by the humanitarian work that was captured in this report to ease the suffering and to help people begin to rebuild their lives in such difficult circumstances. For these refugees wellbeing was first and foremost about being safe and having the basic necessities to survive, but beyond this it was about regaining a level of control and independence. By encouraging and empowering camp residents to recreate their lives, build a sense of community and involve them in helping each other, the humanitarian workers were rebuilding their sense of individual wellbeing.

In such circumstances wellbeing is not just a matter of personal agency and self-created opportunity it is very much a matter of the agency and opportunities that others create through their efforts to help and support people in their time of great need.

Reference

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WELLBEING ON DEATH ROW

Jenny Willis

When we awake to a new day, most of us have the freedom to plan at least some of our time, and can look forward to the future. But what is it like for those who face a life sentence of incarceration or imminent execution? What does wellbeing mean for them? These were questions that bombarded me as I watched a 2-part documentary made by Trevor McDonald, *My Nightmare on Death Row*, filmed inside Indiana State Maximum Security Prison, and broadcast on BBC TV in January 2013.

Sir Trevor Macdonald on Death Row

As one inmate put it, "*These guys have nothing but time*", 23 hours of each day locked up in their cell, with one hour's 'recreation' in individual steel cages. The average sentence is 52 years; time on death row is indefinite. Ronald, who committed a double murder at the age of 13, is serving a sentence of 170 years. How can anyone aspire to, let alone derive, wellbeing in such circumstances? And yet these men do. This is not because they are in denial of their crimes ("*I do deserve to be executed. I ain't gonna candy-coat it*", says the one likely to be next for execution.) Without condoning their heinous crimes, what can be learnt of the human drive for wellbeing, even in such fragile conditions, in limbo between past offences and lethal injection?

Not all prisoners are able to come to terms with their guilt and situation, of course. Paul, who killed his wife and two daughters, has lost half his body weight, and has consequently developed diabetes. He acknowledges that his life inside is "*like a rollercoaster*", but he is lucky: "*the authorities must treat him, although they will, in all probability put him to death one day*", observes McDonald. So Paul makes a daily visit to the medical unit, taking comfort from the privilege of being "*around regular people. It's nice.*" Other than that, he spends his time compulsively cleaning his cell:

> *I don't read or write, so I've a lot of time on my hands. So I clean 'cos I don't write letters. I don't read books. There's only so much TV you can watch (…) so I just take pride and I clean my cell. I like to*

stay busy, 'cos it keeps my mind …

Self-pride is important to him, though activity is also a means of forgetting the passing of time.

Ronald tells of a young man on the row, aged around 19, who is "*gettin' psychosis*" in response to his incarceration. Benjamin curses the "*albatross around my neck*", the crime he committed as the youth he no longer is: "*That kid, to me now, I'm 32 years old. That kid's gone.*"

Some inmates find solace in a pet adoption scheme, which allows them to keep a domestic animal. In the absence of human companionship, Paul has a dog. Frederick, who killed a mother and nearly decapitated her daughter while high on drugs, is devoted to a cat, and reflects fondly on his girlfriend in Germany, going about her ordinary household tasks.

Death row inmate, Frederick Baer

Those on death row sometimes form unusual friendships through their steel cages. John was a hired assassin, and Benjamin a 'cop killer', but in their adjoining cells, they enjoy playing loud music together, eating together and "*trusting each other. If s… goes down, I've got his back covered and he's got mine.*" Rick deals with things differently, preferring not to form friendships:

> *I just block it (death row) out. I don't want to know any of them. You lose enough friends through depression in here, without them being on death row.*

Rick is in a different position, though. As a trusted lifer with 37 years under his belt, he shares an 'honour' 2-man cell, and has a daily job as the senior barber in a well-equipped barber's shop that serves prisoners and staff alike. In other words, he has social interaction. When asked how he has survived for so long, he replies:

> *You do time a day at a time, sometimes an hour at a time, sometimes a minute at a time – whatever it takes to get through. Then you look up one day and 37 years went by.*

He wishes he could put back the clock and start afresh (during

an armed robbery, he hijacked a car in which there were children, so he was charged with armed kidnapping),

> *But after 37 years, you better be passed all that, have your head screwed on, make the best of what you have.*

Rick betrays a hidden hope when he shows his gallery of photographs, spanning his time in the barber's, all mounted on cardboard "*so if I ever get out of here I can take it with me.*"

Ronald L Sandford, sentence 170 years

Arguably the most disturbing person is Ronald, who was just 13 when, in 1987, he killed 2 elderly women because they would not hire him to cut their grass, and he needed money for the cinema. Despite being ineligible for parole until the age of 100, he spends his time educating himself – eugenics, metaphysics, just some of the texts he has on his shelves. He has the words "*Strength, Wellbeing, Health*" on his wall, and has written:

> *No man is your friend*
> *No man is your enemy*
> *Every man is your teacher.*

He explains how he has dealt with his years on death row:

> *It's isolating only to the extent that you think it is. I mean, these books allow for a great escape, to be able to leave the confines of the walls.*

Is it pure defiance of his sentence, or do his words reveal something more profound about our lust for life and wellbeing and our need for respect, when he confides

> *It there's anything I want to stake my mind on, it's something progressive, being strong, staying in a good disposition for certain things like death.*

This need to keep up appearances, maintain self-respect, emerges once more. Values are clearly respected, even amongst these violent killers. Benjamin and John despise Frederick for murdering a young girl, saying "*he has no morals*" and the act was "*uncalled for*".

What, then, do these stories from Death Row tell us about wellbeing and do they share anything with the perceived 5 ways to wellbeing, connecting with others; being active; being curious; continuing to learn; giving to others?

We have seen the human need to interact with others and how these inmates form attachments with each other or with a pet. We have also heard that some prisoners avoid this for fear of the distress they will experience when the death sentence is carried out. There has been little evidence, though, of inmates giving to others, partly due to the confined state in which they are kept.

Being active is important, and this can entail physical or intellectual activity, independent endeavour or as paid employment. Being curious and continuing to learn is related to this for prisoners such as Ronald, who has developed capabilities that he had perhaps previously been unaware of. We may conclude that the contributors to wellbeing in general are present even in this extreme environment.

The amazing question remains, though, why do we, even in the face of imminent death, gain pleasure for learning, when that learning will clearly never have a practical application?

Sources

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McDonald, Trevor. *My nightmare on Death Row: The gripping dispatch from Indiana State Prison.* BBC TV 2013.

Rick Pearish: 37 years' worth of memories as an inmate of Indiana State Prison

WELLBEING FOR THOSE WITH PROFOUND INTELLECTUAL AND MULTIPLE DISABILITIES
Jenny Willis

As so many of the articles in this edition of Lifewide demonstrate, attempts to define, let alone measure, wellbeing are fraught with difficulty. We include some examples of how individuals derive wellbeing even when extreme situations, such as being a refugee or on Death Row, but what about wellbeing for that far larger group, those people who must live with profound intellectual and multiple disabilities (PIMD)? What does wellbeing mean for them? This is a question that Australian researchers[1] confronted when, in 2012, the country's government introduced a common school curriculum which

> prescribes what all need to learn including common educational goals, core learning areas defined by requisite knowledge, skills and understandings, general capabilities and cross-curriculum priorities – including those implicitly and explicitly related to student wellbeing
> (Noble and Wyatt 2008).

How could educators ensure that disabled students had comparable opportunities? As Lyons and Cassebohm (2012) point out, young people with PIMD present particular difficulties to educators seeking to maximise their wellbeing: no standardised tests exist for measuring the concept of wellbeing for people with extreme neuromotor dysfunctions and sensory impairment, which leave them unable to live independently without the assistance of others. Wellbeing becomes even more subjective in such circumstances, and it is often impossible to gauge individuals' feelings through the usual means of personal feedback since they may be unable physically to express themselves, or even to conceptualise their feelings.

Despite these obstacles, in 2010 Lyons and Cassebohm studied a group of 22 young people with PIMD, and 78 of their support networks (parents, carers etc.). Through a combination of observation and interviews extending over 400 hours, they were able to formulate some theories about the nature of wellbeing for these youngsters.

Their first conclusion was that DOING ENJOYABLE THINGS is the central theme. For the PIMD group, subjective wellbeing (SWB) entails being engaged with people and activities that are 'needed, wanted, like and/or preferred.' The research identified four main categories, each with sub-categories, which contribute to the central theme. I have conceptualised these as illustrated in the diagram. Here, we see the four categories: 1. Just like other children, 2. Happiness and contentment, 3. Comfort and wellbeing, 4. Favourite things, which have been colour-coded to highlight their related sub-categories. Lyons and Cassebohm stress the complexity of this mobile, and the subjectivity of achieving individual balance.

When they compared their findings with the literature on wellbeing (i.e. for non-disabled children and young people), they found:

> What is implicitly (if not explicitly) evident is that student wellbeing for those with PIMD (as described briefly in this paper) is both the same as and different to that of all other students. (Lyons & Cassebohm 2010)

They confirmed that the differences arise from the individual needs and qualities of students with PIMD. Their conclusion was that educators must determine what is the same for all students, and what is different for the individual, differentiating curriculum, pedagogy and assessment accordingly. Thanks to this meticulous piece of research, we have a useful tool to help us provide for the needs of all students.
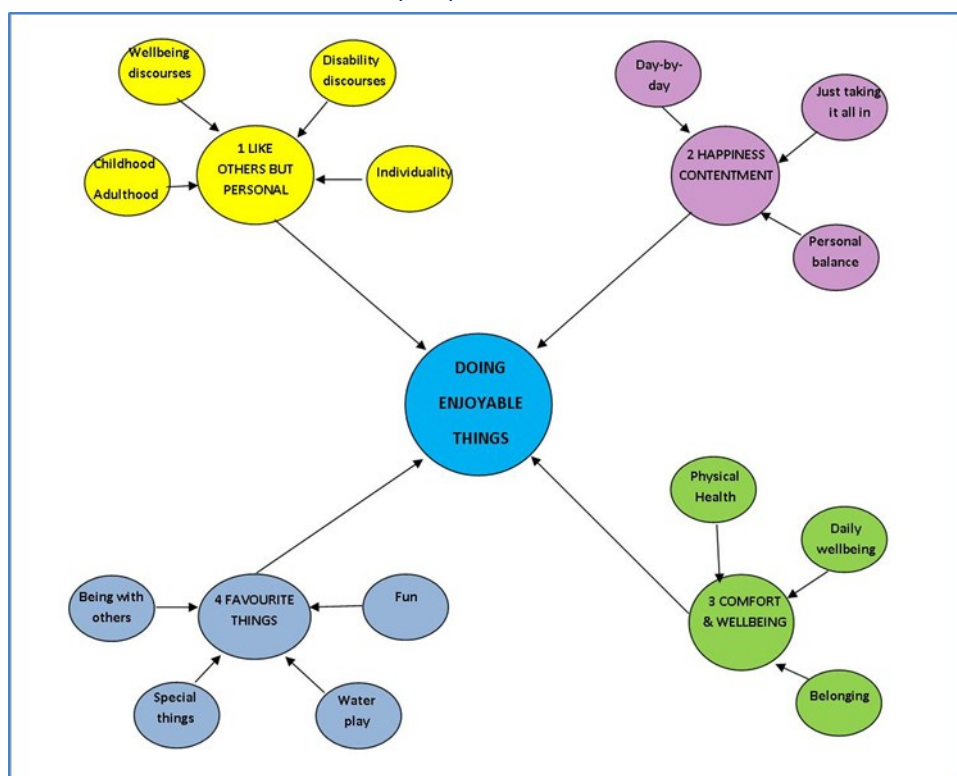
Emergent conceptualisation of Wellbeing for those with PIMD

Lifewide Education and EU's Future of Learning Project

Norman Jackson

Opportunities to help shape thinking about the future of learning and education don't come very often so Lifewide Education's core team jumped at the chance to submit a paper to the EU's Joint Research Centre Call for Vision Papers on the Future of Open Education.

In 2011 the European Commission's Joint Research Centre, Institute for Prospective Technological Studies published a report on the Future of Learning in which they outlined a vision for learning that was 'lifewide and lifelong'. Not surprisingly we used our own Lifewide Development Award as a model for an European Award and related this to the ways in which it might support the vision of personalised, collaborative and informal learning that was envisioned in the Future of Learning Report. Our paper was not only accepted but was deemed a winning entry by the organisers so, as the author of the paper I was invited to a Foresight Workshop led by Christine Redecker in Seville at the end of April.

About 20 people with backgrounds in HE education, policy, research, commercial learning enterprises, interests in technology and not for profit educational enterprises were brought together to engage in a facilitated structured process to consider the question of Open Education and Open Education Resources in 2030 in the context of lifelong learning. Underlying this exercise is the political movement for greater openness especially with open publication of data and information and the European Commission's new initiative on "Opening-up Education", to be launched mid-2013.

With such a diverse group of people contributing to the workshop it was not surprising that there were tensions, for example between those who seemed only to be concerned with meeting the learning needs of people developing themselves for work, and those who wanted to adopt a more

holistic view of lifelong-lifewide learning. Some participants were primarily concerned with formal learning that was designed and directed by institutional or commercial providers, and more or less conformed to traditional content-based, transmission models of education, while others were concerned to recognise the needs and interests of self-motivated, self-organised/self-managed learners who would create their own ecosystems for learning and personal development and draw on networks and communities and information from many sources rather than simply relying on pre-packaged educational materials. This group also saw the value of multiple sources and types of recognition systems e.g. open badges and open awards as well as more traditional forms of assessment and recognition. The workshop revealed that openness and trust are important cultural requisites to achieve the 2030 vision.

Some of the more significant discussion themes are:

1 The need for a 2030 society that values lifewide-lifelong learning and is committed to openness. We need to start talking about lifewide learning if it is to be a recognised reality.

2 The need to develop capabilities and confidence of learners of all ages for the diverse forms of learning that are envisaged in the Future of Learning vision.

3 An abundance of open source information resources including OER and vast quantities of information not specifically designed for educational purposes. Knowledge grown in social networks and personal narratives of growth and development are likely to be important contributors.

4 The need to maintain good levels of competency in a technologically enabled world. In 2030 technology will be used to help people in all aspects of their learning and development e.g.

- to reflect on their situations and evaluate their learning and development needs

- to help match needs and interests to high quality relevant information and learning opportunities

- to identify trustworthy communities where knowledge is being co-created

- to provide on-going support and feedback

- to identify potential sources of recognition and

accreditation of learning and perhaps make comparisons between sites

- to enable people to capture and represent their learning and development in ways that will be accepted by any scheme for recognition

- to help them create narratives of their development.

5 A wealth of open educational practices to support individuals' learning - the issue will be decided which practices to adopt.

6 A wealth of mechanisms and practices for valuing individuals' learning and development. 'By 2030 I want any aspect of my learning and development to be recognised and validated by an appropriate authority if I wanted it to' (workshop participant). The issue will be decided which practices to adopt.

7 A policy that supported the vision but contained plenty of space and resource for improvising and responding to the unexpected.

This is not an official view of the workshop, rather it is my personal filtered impressions of what for me where interesting and important themes to emerge over the two days. I came away feeling that what we were trying to do in the Lifewide Education community is entirely consistent with the visions for lifewide-lifelong learning being developed for Europe and that we had many insights and ideas to offer the debate. I now see our lifewide education enterprise as *open educational practice* being co-created and shared by a trustworthy community. Our Magazine, e-book and PoD book are open educational resources and we are continually growing these within our community. We distribute the knowledge we have grown through a suite of websites and make it freely available to anyone who sees value in what we have produced. We also offer open educational services through our Lifewide Development Award and we are growing open educational practices to help learners gain recognition for their lifewide learning. For Lifewide Education, Open Education is already here, we provide a concrete example of an idealistic, inclusive, free, community-based learning enterprise that embodies the Future of Learning vision.

The EU Commissions Open Education project provides the Lifewide Education Community with a fantastic opportunity to contribute ideas on how the 2030 vision might be realised.

'The Future of Learning: An EU Lifewide Development Award' can be found in the Booklet 'Open Education 2030' Contributions to the JRC-IPTS call for vision papers Part 1 Lifelong Learning Available online at:

http://blogs.ec.europa.eu/openeducation2030/files/2013/04/OE2030_LLL_Booklet.pdf

CHILD WELLBEING IN RICH COUNTRIES UNICEF April 2013
Just as we were working on the current issue of Lifewide, UNICEF published its latest report card on the wellbeing of children in the world's 29 richest countries. You download the report from **www.unicef-irc.org**.
Alternatively, go to our scrapbook: **http://www.lifewidescrapbook.co.uk/.**

Recognising Lifewide Learning: looking to the future.

Venue: University of Aston Conference Centre, Birmingham

Monday June 10th 2013

Lifewide Education is delighted to contribute to this seminar organised by the Centre for Recording Achievement. Participants will have the opportunity to:

- contribute ideas to inform the work of the QAA in the development of Guidance to support the sector;

- develop their practical understanding of the Mozilla 'Open Badges' initiative 'a new online standard to recognize and verify learning, so as to establish how this may further enhance institutional and wider practice

- develop their understanding of the importance of personal learning ecologies in lifewide learning and strategies to help learners appreciate and gain recognition for their personal learning ecologies

Seminar contributors:

Harriet Barnes, Development Officer Quality Assurance Agency

Doug Belshaw, Badges & Skills Lead at Mozilla Foundation

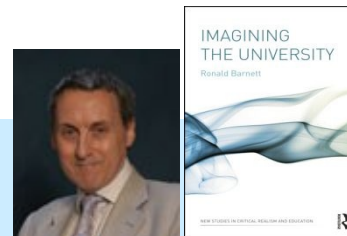Norman Jackson, Founder Lifewide Education Community

Programme and booking form can be accessed from

http://www.lifewidescrapbook.co.uk/events.html

NEWS ITEMS

Imagining the University

By Ronald Barnett 2013 Routledge

Congratulations to one of our core team, Professor Ron Barnett, on the publication of his latest book, Imagining the University. Norman and Jenny were among the packed audience who attended his seminar in February, followed by the formal launch of this compelling work. His publisher writes:

> Around the world, what it is to be a university is a matter of much debate. The range of ideas of the university in public circulation is, however, exceedingly narrow and is dominated by the idea of the entrepreneurial university. As a consequence, the debate is hopelessly impoverished. Lurking in the literature, there is a broad and even imaginative array of ideas of the university, but those ideas are seldom heard. We need, consequently, not just more ideas of the university but *better* ideas.

Imagining the University forensically examines this situation, critically interrogating many of the current ideas of the university. *Imagining the University* argues for imaginative ideas that are critical, sensitive to the deep structures underlying universities and are yet optimistic, in short *feasible utopias* of the university. The case is pressed for one such idea, that of the ecological university. The book concludes by offering a vision of the imagining university, a university that has the capacity continually to re-imagine itself.

If you have not already read this seminal book, we urge you to do so!

The Lifewide Learning and Education e-book

INTRODUCTION
Norman J Jackson

A1 Lifewide Learning: history of an idea
Norman J Jackson

A2 'Explorativity': implications for lifewide education and lifelong-lifewide learning and personal development
Russ Law

A3 To Each According to Their Needs: thoughts on dealing with emergent learning needs
John Cowan

B1 Requiem in Blue
Harvey Brough

B2 Lifewide learning later in life
John Cowan

C1 Lifewide Learning and Creative Artists: a small scale study of lifewide learning and development among creative arts students
Jenny Willis

C2 Lifewide Learning Survey of Everyday Learning and Development
Jenny Willis

D1 Extra-curricular awards: a Centre for Recording Achievement (CRA) perspective
Robert Ward

D2 Extra-curricular awards : Association of Graduate Careers Advisory Services (AGCAS) perspective
David Nelson, Sarah Jeffries and Vicky Mann

D3 Lifewide Development Awards: an emergent phenomenon in UK higher education
Charlotte E Betts and Norman J Jackson

Forthcoming chapters (June 2013)

A4 Exploring Subjective Wellbeing and its Relationship with Lifewide Learning
Norman Jackson

C3 Lifewide Learning Survey of Wellbeing
Jenny Willis

http://www.lifewideebook.co.uk/

LIFEWIDE EDUCATION GOES TO CHINA
Norman Jackson

Once in a while we have experiences that are so different from our normal day to day routines because we have inhabited a very different sort of cultural space. My visit to the Education Faculty of Beijing University, the leading institution of education in China, was one of those experiences . I gave two talks at the Faculty's International Workshop on Large Scale Assessment and Institutional Evaluation - a conference for the Faculty's postgraduate students. It gave me the chance to talk to students about

lifewide learning and to gain their perspectives on what it meant to them in their lives and to its relevance for China (for example see East Meets West article, page 25). Through my conversations with students I formed a view that there is a lot of pressure on young people in China to perform well throughout their schooling, college and university and the style of teaching, learning and assessment demands a lot of discipline and compliance. Students have huge respect for their teachers but they are taught to be dependent rather than independent learners. They seem to have little time for activities outside of the formal curriculum although under-graduate degrees have embraced the US liberal arts education model including general education alongside studying a major subject. I interviewed several students and although they recognised the relevance and importance of lifewide learning in their own lives they doubted whether lifewide education would be possible in Chinese universities. One of the students provided this perspective.

In China the parents want their children to go to the top universities so they are focused on their children studying to get good marks so the concept of lifewide learning to the parents they are not very clear [of its value]. *But the employers and the students they are more clear about its value. But I think the teachers in Chinese universities are clear but they will not support lifewide learning because it means a lot of risk and more effort.*

In spite of this significant cultural difference, after talking to students and gaining feedback through questionnaires, I am optimistic that lifewide learning has value and students themselves are developing themselves through the things they are doing in addition to their academic programme.

Throughout the week we were looked after in an efficient, friendly and caring way by two postgraduate students - Li Xianoyan and Zheng Lingyu. We will never forget their friendliness and help in enabling us to see some of the many attractions of Beijing including the Forbidden City, Great Wall, Tian an Men Square and some of the Ho Hoi hutongs and markets. They acted as cultural interpreters never tiring of giving us explanations so that we could understand what we


were experiencing. I could see how such people are essential to lifewide learning when you move into such unfamiliar cultural contexts.

Our host, Professor Hong Chegwen, was friendly, kind and generous with his words and his time. We dined with him almost every night and I can't remember experiencing so many different dishes and drunk so many toasts! in such a short space of time. Sometimes you know when you have a made a relationship from which new things will grow and I sense that my relationship with BNU will continue to grow. So a great big thank you to Professor Hong Chengwen for helping Lifewide Education share our ideas with people who care about higher education learning in China.

Norman with Professor Hong Chengwen
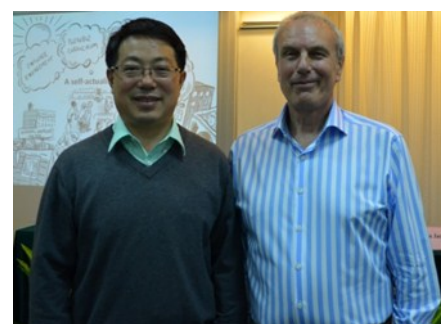
LIFEWIDE MAGAZINE EXPANDS ITS READERSHIP

LW magazine

We are delighted that Lifewide Magazine is attracting readers from all over the world.

Following publication of our Magazine in February it was accessed nearly 700 times in two weeks, including over 500 first time visitors. Most of our readership is based in the UK but we are beginning to build an international readership with visitors from twenty other countries.

	Page Loads	Unique Visits	First Time Visits	Returning Visits
Total	837	711	633	78

Month	Page Loads	Unique Visits	First Time Visits	Returning Visits
Apr 2013	16	16	16	0
Mar 2013	104	91	72	19
Feb 2013	683	578	530	48
Jan 2013	34	26	15	11

February—March 2013

March—April 2013

LIFEWIDE MAGAZINE— a global enterprise

We could not bring you this quarterly magazine without the commitment of our volunteers and featured artists. Their thoughts are never far away from Lifewide, even when they are on the other side of the globe and supposedly on holiday. The point was brought home to me as we worked on the current edition: Norman was in China, Kiboko in Japan and I was at home in England. Drafts of articles between Norman and myself are always crossing cyberspace. This time, they took in a third leg as we refined drafts of Kiboko's beautiful cover illustration.

As I put the final touches to this issue, I am in Cambodia (right).

Here I was in Doha making use of time between flights to finalise the Winter/Spring issue.
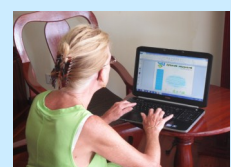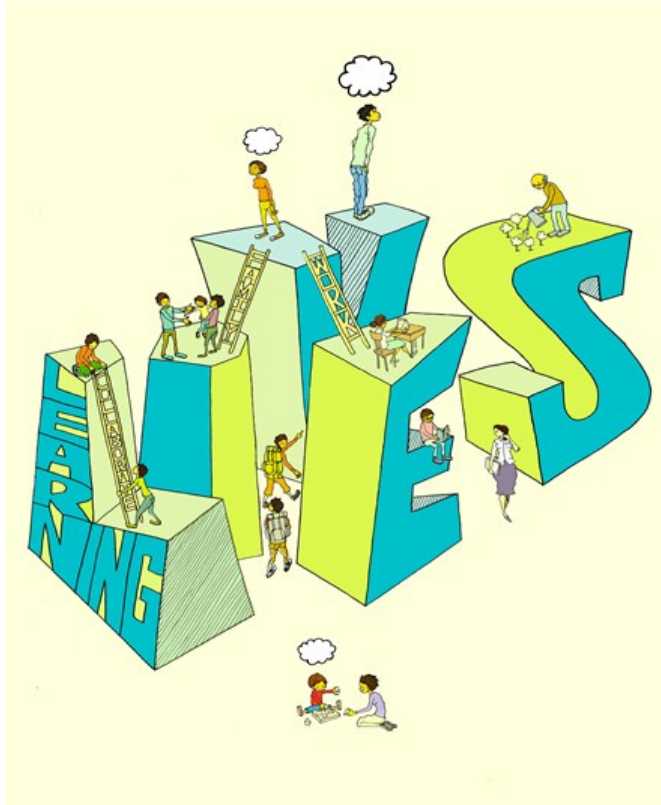
Thank you to all our contributors!

LEARNING LIVES
Recognising Lifewide in Lifelong Learning

Week of 24th March 2014   *Date to be confirmed*
Clore Management Centre, Birkbeck, University of London

The conference aims to

- Value and recognise the role of lifewide learning and personal development in our lifelong journey of learning.

- Raise awareness of the outcomes of the European Commission's Foresight work on the 'Future of Learning' 2030 and facilitate discussion about how educational institutions and society more generally might encourage, support, value and recognise individuals' lifewide learning, development and achievements.

- Share thinking and practice about how lifewide learning is currently being encouraged and supported in UK higher education.

- Inform and influence the thinking and practice of teachers, educational managers, politicians and policy makers.

'Personalisation, collaboration and informal learning will be at the core of learning in the future. The central learning paradigm is characterised by lifelong and lifewide learning and shaped by the ubiquity of Information and Communication Technologies (ICT)'

So says a European Commission Foresight Report envisioning learning in 2030. Yet our educational system currently pays little attention to the lifewide dimension of students' learning experiences that will help them develop their capabilities for learning in their future world.

The Learning Lives Conference will draw attention to the significance of learning *within* life as well as *throughout* life and encourage discussion about how lifewide learning, development and achievement might and is already being encouraged, supported and recognised by universities, colleges, schools and society more generally, so that learners are better prepared for the future of their learning.

The conference is designed to attract those who believe that there is an opportunity to improve learners' future

lives by adopting a lifewide approach to encouraging, supporting and recognising their learning, personal development and achievements.

The conference will provide an opportunity for members of the Lifewide Education Community to showcase their work.

Speakers include:

Distinguished Professor Marcia Baxter Magolda

Professor Ron Barnett

Dr Christine Redecker

Professor Norman Jackson

FOR FURTHER DETAILS VISIT THE CONFERENCE WEBSITE

http://www.learninglives.co.uk

ANNOUNCEMENTS

Lifewide Education Joins *Values Exchange* Community

Values Exchange (Vx) is an online network that helps everyone think deeply about social issues. It's origin lies in the passion of its creator, Professor David Seedhouse, to involve people in thinking deeply and active debate about the multitude of ethical issues and challenges that emerge every day in the modern world.
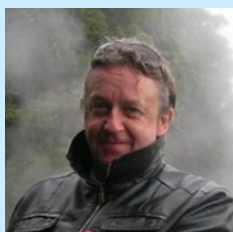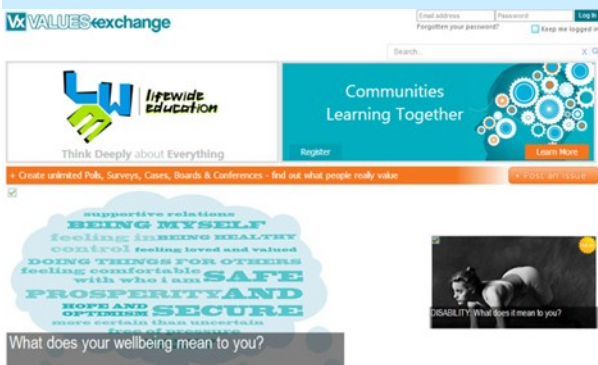
David is delighted that Lifewide Education has joined the Vx community. He says, *'Values Exchange websites give everyone a real say about the issues that matter most to them. You can search for and respond to topics that are of interest to you or create your own topics and share them with your community or the 90,000 users of Vx worldwide.'*

Lifewide Education's *Values Exchange* website has all the familiar social networking apps – but these complement a suite of powerful thinking and reporting tools which will extend our capacity for sharing perspectives within our community. Roll over the front page mosaic to preview an issue. Click on it to respond or use the search bar to dig for issues beyond the mosaic. You can post or respond in four ways: case examples, surveys using a variety of formats, quick polls and a forum to discuss topics and the results of surveys and polls. Through this site we will be able to offer a service to members so that they can undertake their own surveys relevant to lifewide learning and education.

LW ValuesExchange

http://lifewide.vxcommunity.com/

Lifewide's Vx site will be our main site for public discussion. Our launch debate will be around the topic of wellbeing and lifewide learning and education. It's easy to join just visit the site and register.

Lifewide Magazine is sponsored by Chalk Mountain, a company that helps people, organisations and communities visualise and share their ideas and knowledge.
http://chalkmountain.co.uk/
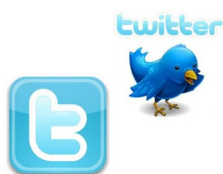
Follow us and send messages to @Lifewiders

LIFEWIDE MAGAZINE

Issue 7, August 2013

Personal Learning Ecologies

Contribution from readers are always welcome. Please send your ideas to the Editor: jjenny@blueyonder.co.uk

Deadline for receipt of submissions: 14 July 2013