

千葉大学グローバル関係融合研究センター

Center for Relational Studies on Global Crises(CRSGC), Chiba University

千葉大学グローバル関係融合研究センター研究エッセイ

The CRSGC-Chiba Essay/Conference Paper



Systems Informed Positive Psychology and Communitarianism

Seminar at Chiba University, 5 December 2019

Masaya Kobayashi and Hikari Ishido

CRSGC-E/C

No.4 20 Apr. 2021

**Systems Informed Positive Psychology and Communitarianism
(Seminar at Chiba University, 5 December 2019)[†]**

**(Masaya Kobayashi, Professor, Center for Relational Studies on
Global Crises, Chiba University; and
Hikari Ishido, Professor, Center for Relational Studies on Global
Crises, Chiba University)**

Abstract: This is a research essay based on the transcript of the seminar “Systems Informed Positive Psychology and Communitarianism”. Section 1 introduces the topic “System Informed Positive Psychology (by Lindsay Oades); Section 2 provides various projects of well-being and Ethical guidelines (by Aaron Jarden); Section 3 discusses the topic “Reformulation of Communitarianism and Social Systems Theory as a Systems Informed Positive Psychology” (by Masaya Kobayashi). The Appendix makes an examination, from development economics, of the linkage between subjective well-being and sustainable development goals as objective indicators (by Hikari Ishido).

[†] This is a transcript of the seminar on “Systems Informed Positive Psychology and Communitarianism”, organized by Chiba University and held at Tokyo Institute of Technology on 5 December, 2019. The figures contained in this essay are taken from the slides used in the speakers’ presentation material.

本報告は、千葉大学主催によるセミナー「ポジティブ心理学と政治：コミュニタリアニズムを手がかりにして」（2019年12月5日（木）午後1-5時、東京工業大学キャンパスイノベーションセンター多目的室1）にて以下の2名の研究者を講師として招へいし開催されたセミナーの内容を編集し、加筆修正したものである。本稿に含まれる図の出典は、セミナーにおける各発表者の発表資料。邦訳は『公共研究』第17巻第1号、2021年3月、114-180頁参照。

セミナー講師：Professor Lindsay G. Oades PhD, MBA Director（教授、所長、Centre for Positive Psychology, Melbourne, Graduate School of Education, University of Melbourne）, Dr. Aaron Jarden(准教授、University of Melbourne)

1. System Informed Positive Psychology (Lindsay Oades)

Masaya Kobayashi

Thank you for attending this seminar. We will focus on some important works of Professor Lindsay Oades and Associate Professor Aaron Jarden, such as systems informed positive psychology¹ and ethical guidelines of positive psychology practice².

Lindsay Oades

My name is Professor Lindsay Oades, I am the Director of the Centre for Positive Psychology at the University of Melbourne and I know some of you came to the University of Melbourne or came to Melbourne recently and so it's lovely to see you again.

There are many things I could talk about, but one of the things I think that may be useful to talk about in the context of who's in the room is some early work that I'm currently working on which fits inside what we are calling Systems Informed Positive Psychology and I'm aware that some of you have been given a recent paper on the Systems Informed Positive Psychology, which was recently published in The Journal of Positive Psychology earlier this year and it's early online access, if so if you don't have a copy it's online (Journal of Positive Psychology).

¹ Margaret L. Kern, Icon, Paige Williams, Cass Spong, Rachel Colla, Kesh Sharma, Andrea Downie, Jessica A. Taylor, Sonia Sharp, Christine Siokou & Lindsay G. Oades, "Systems informed positive psychology," *The Journal of Positive Psychology*, July, 2019, DOI: [10.1080/17439760.2019.1639799](https://doi.org/10.1080/17439760.2019.1639799)

² Ethical guidelines for positive psychology practice (version 1.0), July 2019, [International Journal of Wellbeing](https://doi.org/10.5502/ijw.v9i3.921) 9(3), DOI: [10.5502/ijw.v9i3.921](https://doi.org/10.5502/ijw.v9i3.921)

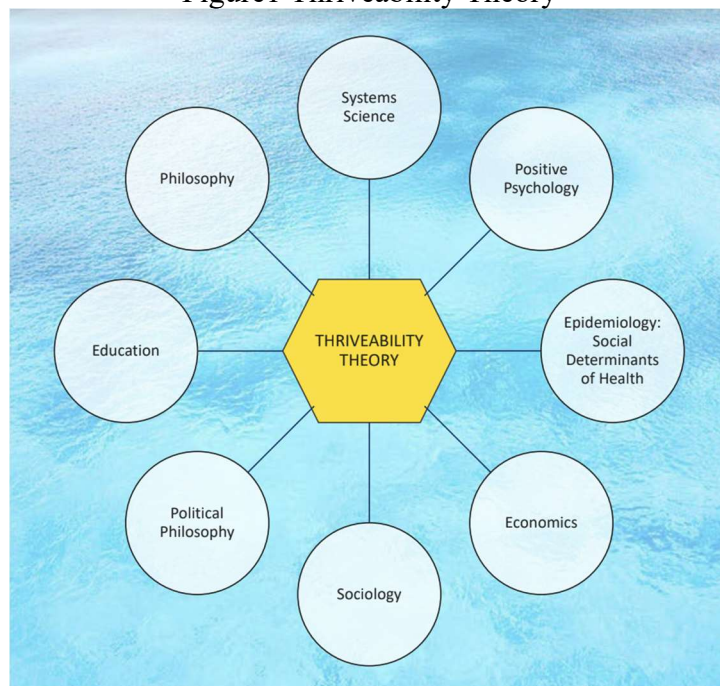
In essence, what we are trying to do is bring some of systems sciences broadly defined to the area of positive psychology and explicitly to deal with what we see as some of the limitations of positive psychology, which probably most specifically is too much focus or limited on the individual or assuming that the rest of the environment doesn't exist, and the individual operates by itself, and that's why we're bringing systems science to that, and that is broad – there are multiple people who are involved in that endeavor, particularly associate Professor Peggy Kern, who is not here with us on this visit, but who the primary author of that article and also leads that particular research stream at our Centre.

The work I'm going to just briefly present today, Thriveability Theory, was work I've been involved in for quite a while, which sits as part of the Systems Informed Positive Psychology, but it's not trying to represent all of what's happening. It's one – it's my particular angle on using a systems approach and as one of the reasons I'm here is because it includes and makes reference to broader, social and political forces, and also trying to link it with communitarianism, which I found as something I thought was the – I believe that if we're going to have a values-based approach, we needed to be explicit about some of our assumptions, and so I was trying to be as explicit about the political and social philosophy underpinning it and that was where I came across communitarianism, which underpins this work.

On that note there are many influences, so as I've said systems science is one (Figure1) . Obviously, positive psychology is another. I'm aware some of you

are from health, so the social determinants of health work, particularly influenced by Michael Marmot his work influences particularly the idea that agency is a dependent variable, so we don't assume that people that have agency and then can act on the world social and economic conditions can actually create agency and then people can act on the world, and Michael Marmot's work on that.

Figure1 Thriveability Theory



Heavily influenced my thinking on this and for those of you who are development economists we were just speaking with their colleague Professor Ishido minutes earlier³. This work is particularly influenced by the concept of capability, which of course sends original work on capability, what we can be and do which attracted me because it's a future-oriented concept in the same way concepts like hope and optimism very popular and positive psychology, a future-oriented capability as defined by Amartya Sen is a future-oriented concept. It attracted me as a way of unifying multiple disciplines in

³ The comment by Prof.Hikari Ishido (Chiba University) is attached as Appendix at the end.

this case namely psychology, education and economics, because capability is a concept which tracks across three literatures at least and we're currently doing a systematic review on exactly there, what is capability and how is it used in the different disciplines and particularly in the English-speaking databases we're searching at the moment.

Sociology has influenced this work, particularly the structure agency debate, so the classic debate is it the structure of society, which creates the human condition or is it the individual agent who operates that debate is explicitly informed how I've structured this theory, and as of already mentioned political philosophy or maybe I'm not even calling it the right thing, maybe it's social philosophy, maybe it's the one I learned about today. It is one of the reasons I'm here. I'm learning a lot, a rep about communitarianism, but that is one part of it, but also as I have Berlin's work on freedom from and freedom to has actually informed part of the architecture of this theory. A lot of positive psychology assumes freedom to and conveniently gets leaves out freedom from. So for example, PERMA, A Well-being Theory of Professor Martin Seligman. It assumes and explicitly, but it does assume that it's a theory of well-being for free people, so it takes out a lot of the population who are not free and broadly defined.

I work in a faculty of education, so education is very important. Another part of Thriveability Theory is taking the idea of capability. The idea of people can learn skills to be capable to have well-being which is the fundamental aim of positive education, but if they can't get to school – well, there isn't a school, it's hard for them to learn – well, it's harder for them to learn. One of the challenges or one of the aims here is to bring a system science approach to look at how do the social economic conditions

interact with the psychological conditions which then enable the idea or the experience of well-being. It's actually that bold attempt to try and work across disciplines and then using a systems science approach to integrate the disciplines.

And the final influence here is the idea of well-being philosophy. We've heard a lot about hedonism or hedonic approaches to well-being. We've heard a lot about eudaimonic approaches to well-being, but also there are others such as subjectivism or the idea of value fulfilment different ways of describing what is the good life or what is well-being, and the fundamental assumption is about, is it an experience or is it a relationship with an experience. If you take a hedonic approach it's really a pure experience. As soon as you talk about meaning or cognition about an experience, you're talking about a relationship with an experience. Those fundamental debates about how we want is what is well-being, but how do we conceptualize what is well-being has also informed this what I sometimes feel is, but what we call quixotic Don Quixote's view of storming the windmill. I'm not sure if you're familiar with that, but the idea of sometimes I feel like this journey is impossible, because it's so difficult, but I'll try anyway, and at the very least I've got a trip to Japan to talk about communitarianism.

This is the article that was published just this week, during the Congress. That is not about Thriveability Theory as such, but it is about our attempt at bringing together system science and positive psychology of which Thriveability Theory is one attempt. As you'll see when you go into system science and I know there's some people in the room that probably know more about system science than I do, but as you'll see it's a big area, so it's like saying Europe, but so you're going to pick which systems concepts

you really use it. In Thriveability Theory at least one of the key systems concepts is emergence. The emergence is probably the key guiding principle and that is I'll explain that more in a moment.

So another part of Thriveability Theory is some of the criticisms of positive psychology, which are accurate or not that it focuses just on the positive and that's all very nicely, there's a lot of suffering people, and I know we were talking this before about some of the people you work with have a very difficult life, and how did they get there, why are they having such a difficult life, what are the social and economic conditions that people struggle with and need to be free from or would be better if they were free from before we get to the discussion about what people need to, what can they work on to be free to experience well-being. So it's deliberately taking and bringing in the negative aspects alongside the positive developmental aspects and trying to include them in a comprehensive mid-level theory.

What five things are most important to avoid to have the best chance of experiencing well-being in general for people, what five things if you could not have them in the world would you remove or eliminate or reduce to have the best chance – not guarantee the best chance from a probability point of view of experiencing well-being(Figure2 • 3).

Figure2 Thriveability Theory

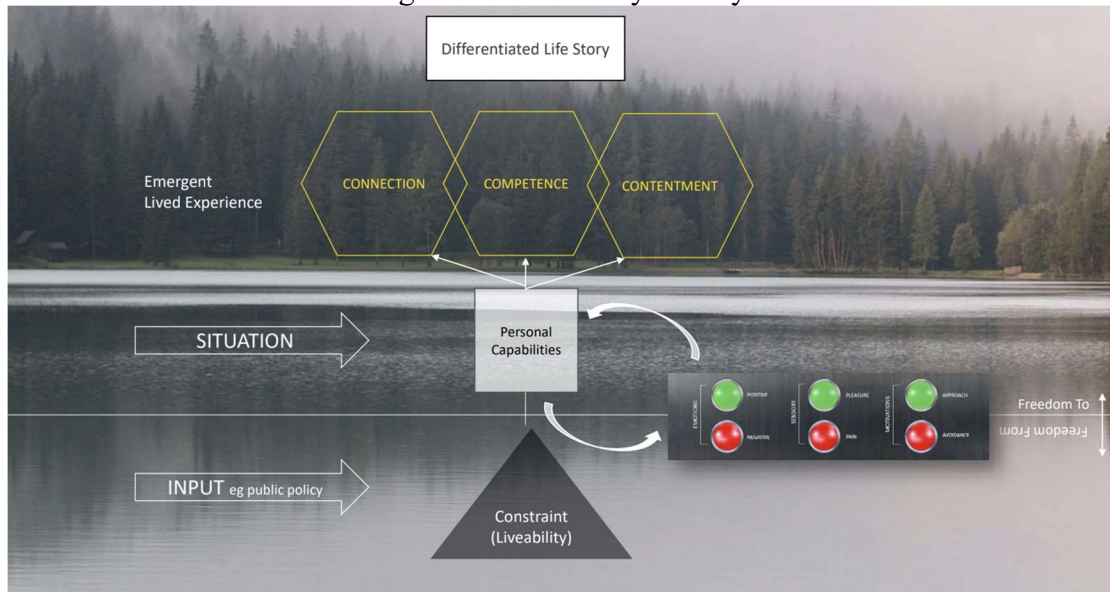
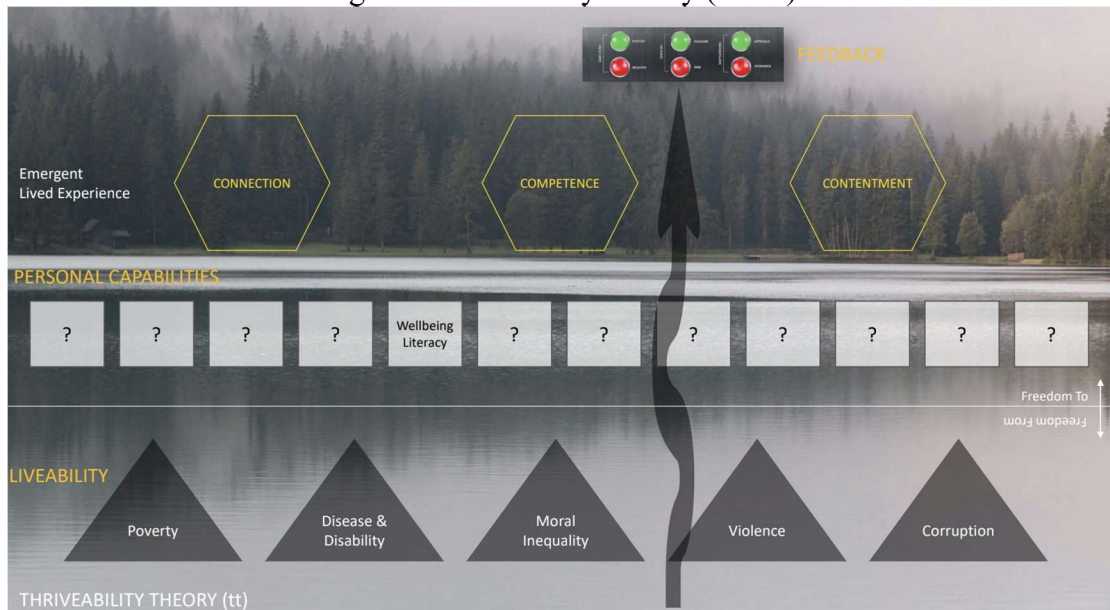


Figure3 Thriveability Theory (Cont.)



What would the healthcare will say, disease maybe. Some of this stuff – this is very basic. Some of these represent the major institutions of our society, hospital and political systems, etcetera. This is a comprehensive theory. It's looking at the big

pieces. The one that hasn't been mentioned, which could be – is war these are the big blocks that we're trying to deal with.

That gives you insights into how – I'm taking you through how we're building the theory. These are examples only. We're currently doing systematic reviews and looking at the empirical evidence of what deserves to get in here. Everyone has an opinion, but we're looking at the evidence about what deserves to get in there, because they're not simple questions and they'll always be debatable, but some of the candidates just mentioned poverty and inequality, disease and disability, alienation, isolation, violence, corruptions the other one that often comes up.

Those are legal, corruption aspects, and as I said, people will debate these, but in building a theory we can't be looking empirically on what's in it before we finalize that. I must say this is a work in progress, but I'm trying to give you an understanding of the architecture and the rationale for the theory, and then we start working through testing it, and using it.

That was one part of the theory. What we need to be free from another central part of the theory is what well-being itself is, or what we are actually talking about. This is where the idea of emergence comes in and the fundamental definition of well-being as has been used or assumptions about well-being what it is from this particular theory.

Put simply this approach used well-being as an emergent experience and there's two key words there. It's an experience, so a lot of economists will try and look at objective

indicators or objective measures of this, but fundamentally this is a psychological or subjective definition, because it's an actual experience that a person has had and reported, and of course the hedonic tradition – the hedonism approach that looks at it – it also defines well-being or happiness as an experience by definition, but a very simple one. It's pleasure and pain or some people more recently adding positive and negative emotions into that the discussion, but essentially an experience, but I would say a simple experience – transient and simple.

I'm actually talking about more complex experience and what I mean is a set of experiences, which can be brought together as a narrative. So I'm a happy person. How do you know you're a happy person, because you have a good experience, and another, and you tell a story, so I'm interested in that definition. I'm maintaining it as an experience, but I'm not reducing it solely to a physical response to stimulus, which is essentially what I have done it few does, and the theory asserts that this comes or can be usually thought of in three types(Figure2 • 3).

Firstly, their experience of connection and then it's deliberately broad term. Has anyone got a friend, is anyone married, can anyone think of or tell a story about a good time they've had with another person or people. Everyone's just smiling, which means yes. So or likewise has anyone felt a sense of belonging in a group or a connection to a place or had a spiritual experience where they feel connected with something bigger than themselves.

All of these types of experiences would fit into that particular part of this. One part of Thriveability Theory is that is well-being that is one type of well-being. Meaning that actual experience that you're smiling about is well-being not that it predicts well-being or something else out there that these are all predictors of. It's defining that as the end point, which is quite different than some approaches.

Secondly, the work with the capability itself. A few times I felt capable tell a story of when I acted on the world, I did something, I was good at something, I felt confident, I felt capable, I felt competent that cluster of growth related those ideas. So again, a lot of this is not new. It's configuring it in a particular way, so that we can bring together and test it. A lot of psychologists will argue is it agency, is itself efficacy, is it competency, and they'll have lots of arguments about what I would call fine-grained things, but at a public policy level, at a broader level. Some of that fine-grained isn't that important. It's do that people actually feel like they're capable, they have some level of agency or autonomy to act on the world and that is a dependent variable things lead to that. It doesn't just come automatically from nowhere.

And thirdly, the idea of contentment – experienced contentment. I feel good, I feel okay. It's going to be life satisfaction component in it, but it's deliberately brought and it's not I feel happy or I feel good. It's a broader sense of the contentment. A little bit more we're in a nation influenced in part by Buddhist traditions, so some of these ideas – the Buddhist idea of contentment is probably closer to this. It's a broad-reaching settled idea. It's not a single emotion. It's a whole life stance. So that broader sense of, I am

really doing okay. Things are okay. That is what we mean by contentment here, which is different than the emotions which I'll come to in moment.

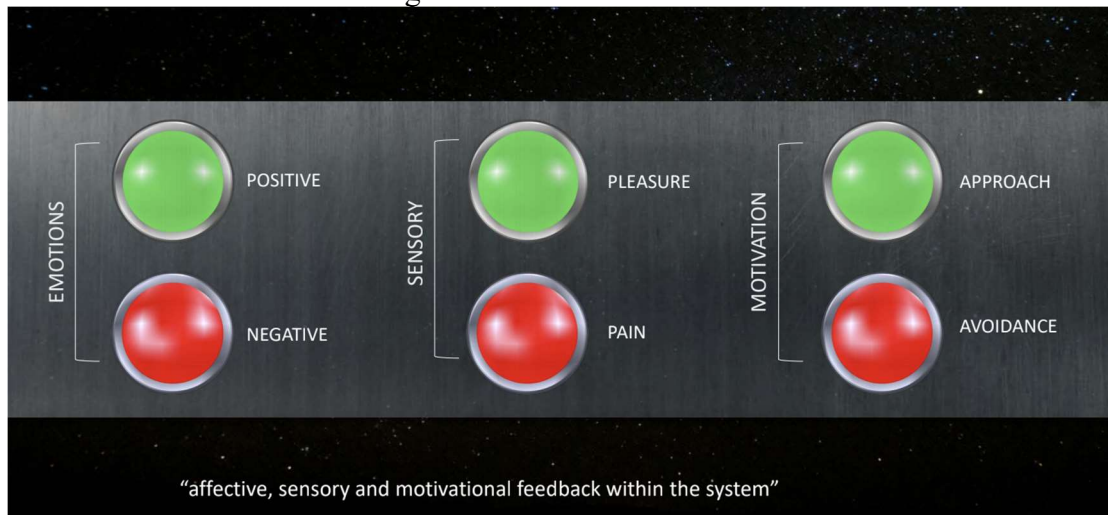
That's the high level. What I'm arguing is at least three types of experiences or these three themes in the stories we tell about our experiences of our well-being or at least their stories about experiences and because they're stories they involve multiple events, and because they're stories we integrate our experiences into them. So there's a big debate in the well-being literature about is that well-being or is that meaning. I'm saying it's both. It's the attribution of meaning to our experiences or to our good experiences here is well-being, which is again a particular way of doing this.

One of the big aspects of the theoretical changes about this particular approach is what it does with what gets called hedonism and what gets called eudemonism in the literature. The argument is a happiness or is it well-being that's a big debate that continues.

What I'm arguing from a systems perspective is that the things that we usually call hedonic well-being or happiness in the literature that is more pleasure than pain or more positive emotions and negative emotions. They are transient states or the impulse about, whether you should desire that I should move to something or move away from something that's transient motivational state. What Thriveability Theory does is rather than argue that it should be hedonic well-being or it should be eudemonic well-being. It takes a system perspective and says, "there's a temporal dimension here, there's a

time dimension.” These are transient states from a systems perspective; it takes hedonic well-being and makes that feedback (Figure4).

Figure4 Survival Dashboard



When you have a positive emotion, that is feedback from your environment about your journey towards a longer broader sense of well-being, which has been defined in a storied nature and so that changes the game significantly, because it gets out of those arguments about well it's eudemonic versus hedonic. It's saying what hedonic is, what I call the survival dashboard. These things have been built into by evolution. There is a reason you have pleasure and pain. There's a reason you have positive and negative emotions and there's a reason why you run towards something or run away from something. It's evolutionary reasons.

These are feedback and they are immediate, but they are not what I would call well-being and they might be called happiness if you're getting lots of pleasure or that's a positive emotion, but they not a broader sense of well-being broadly defined. It's not that one is right and one is wrong, it's not that hedonic approaches are wrong and

eudemonic approaches are right; they're actually different things and they have a different time horizon as well. From a systems point of view, we're treating the hedonic stuff as feedback in a longer-term journey towards complex experiences of well-being.

Out of the temporal or the time dimension and people like Ed Diener, he refers to subjective well-being as perishable or short-term happiness and eudemonic sometimes is longer term, happiness that's consistent with those views as well. I'm currently writing a book which is titled "Don't pursue happiness", which is a deliberate allusion to the U.S. constitution that's to sell the book, but more importantly I don't pursue happiness, because pursuing happiness by this definition is means, well, it was simply just going out to get positive emotions and seek pleasure, and what you're doing is you're pursuing the signal, you're pursuing the feedback.

The next part of it is "don't pursue happiness," "prepare for well-being," and the "prepare for well-being" is "build capabilities at a psychological and educational level." It's build capabilities and skills at a social and economic and political level. It's remove those bad things that I was asking you about before. There's a role for both the psychological and educational and a role for the socioeconomic and political. One is this theory is about social and economic is more about removing the bad things and the psychological and education is more about building people skills to have the good things and I say more about, it's not only what I'm told, one is all one, one is of the other. It's a matter of emphasis and that relates to Isaiah Berlin's work on freedom from and freedom to. We want to be free from the bad so that people can be free to experience well-being. That's the architecture of the theory.

Masaya Kobayashi

Could you explain about the relationship between emotions and motivation, relationship between these and hedonism/eudaimonism?

Lindsay Oades

What I am saying, this feedback obviously is a key systems concept, nonlinear so feedback and then we change our behavior based on the feedback, and in this case feedback from the environment, whatever that be a social environment, physical environment, and its evolution has given us these things to survive. Not from the system, but using a systems conceptualization by the concept of feedback and saying that hedonism is actually feedback rather than happiness or well-being itself. It changes the way we think about having happiness or well-being. It's saying, it's not that happiness, isn't hedonism, that's a feedback from the environment as part of a longer time journey towards a broad-based well-being experience.

When I'm saying feedback and system, I'm saying feedback is a systems concept, which I am using to insert into the debate about hedonism versus eudemonism, and I'm saying that both are relevant, but they're relevant at different things and they're relevant in different parts of our time horizon.

I call it the survival dashboard. I have two reasons. One is for marketing and branding and making people remember it and meaning this is surviving, whereas what we're

after is thriving and it's called Thriveability Theory. So it's the survival versus thriving distinction that's more of a marketing remembering reason and more fundamental scientific reason is that these things are from evolutionary theory. These are things that have helped us survive.

We feel positive emotions so that's very enforcing us to do something. We feel pain so we take a hand off the fire and we see a lion or a Japanese snow dragon and so we've run away. So we have an impulse, we have a motivation to run away. It's called survival because they literally have helped us survive as animals.

Masaya Kobayashi

People often face situations in which they abandon or give up hedonic things in a short time, which could lead to eudemonia in the long run. How do you explain these situations based on the survival dashboard?

Lindsay Oades

I think that's probably a philosophical and an empirical question at the same time. One of the things by adding the temporal dimension, which I think time is one of the most underutilized dimensions in well-being theory and some people, for example, his particular model is quite exclusive about time and present future trade-off and of course that language fits very nicely with economic analysis as well in the consecutive investment and returns and things like that.

One of the things I am interested in empirically when I can find some smart people to actually test this inner systems and quantitatively in systems approaches is my view is that different people will have different weightings in the way they do that, so that we individual differences and individual pathways to resolving the question you just raised, so it is – I don't know the answer empirically, but from this approach there are some models particularly developmental models which answer how that happens, but my goal will be that we can at least profile different routes that people take to get well-being and how much different hedonic feedback plays in their journeys to well-being if you feel, so long answer Some part of my answers I don't know and part of it is we're working towards answering it and that relationships is something I would be interested in knowing more about.

Masaya Kobayashi

Where is meaning situated in this theory?

Lindsay Oades

In my view meaning is how we relate to our experiences, so how we make sense of our experiences, meaning is in there and that's when we see the whole sphere you can go through things like pleasure meaning and I haven't done it yet, but my plan is when I do the next round of presentations is to actually go, this meaning is here and this one lives here and this one lives here. They're not always represented in the boxes, meaning lives across all of those top level ones, because it's the attribution of meaning to your experience of the series of events. So what does it mean to you when you connect to

those people, what did it mean to you to be capable, why you can tint it what so that's cognition is about experience.

Coming to the mid-level so I started at the bottom level, which is the socioeconomic and the challenges, things you wanted to be free from and I've talked about well-being as an emergent experience. But what does it actually emerge from? It emerges from what I'm arguing is the interaction of your set of capabilities with your set of challenges and, of course, this context and inputs into that. What we want to go with the systems model is to actually better operationalize this, make measurable and model a set of negative challenges and actually give them weightings, type of individual capabilities that is a set of skills that you've developed that if the environment allows you to use them. You can use them, which is very similar to a SAN definition and then how do those things interact and from the relationship of interactions between those parts that is sets of challenges and sets of capabilities what emerges at a well-being level.

If you expand that out, if you have a set of these at the bottom and they say four or five of them and you could have numerical weightings to those and likewise a set of capabilities. A lot of the things that we talked about in positive education that we say are going to help you have well-being, but if you have poor socioeconomic conditions you can't actually do a lot of the things and we assume that these are taken care of and then we do our positive education initiatives.

So this theory is going to take both of those into account, but not just say they exist and then add them up in a linear way, it actually using systems modeling. We actually want

to test how do the interactions between different weightings with negative things and different skills and capabilities enable emergence of well-being as defined through that and hence the term thriveability is just to play on the term capability. So these are the things that we can actually learn and enable people to use. These are the negative things we can aim through socioeconomic and political policy to remove and then systematically try to test those relationships.

The idea of just to get the concept of emergence, where most of us are in a family, is the notion of your family more than your individual parts. The interaction between you as family members constitutes family. I am arguing that the interaction between these negative things that would want to be free from, the capabilities we want to have to be free to, the interaction between those is way of well-being will emerge from and well-being is an emergent experience as defined by this approach.

That's the essential idea of the theory as to which challenges and which capabilities that's currently what we're working through empirically to justify where we should start. My guess is down the track what will happen is different contexts will emphasize different capabilities in particular. That's further down the track, but fundamentally I want you to get the systems idea is the interactions of these parts is where well-being may emerge from and then testing the relationships and be different for different people in different contexts that's the empirical piece, which we can model if we can operationalize if we can get decent sets of data to at least model it, won't be perfect, but always enable us to develop and test different scenarios.

Putting it all together there's lots – I've tried to walk you through the four fundamental parts – social, economic and political things we want to be free from, psychological and educational things we want to develop. To put some flesh on this, people argue, you must have this, you must have emotional regulation, you must have self-regulation or you must have connection with nature as a capability or do people –psychologists particularly in educational argue about this all the time, economists, sociologists argue about this all the time, so I'm fine with that argue away, and help me build it or build a better one. That's where we're trying to go and part of the challenge is just the sheer complexity of getting different disciplines to talk to each other, because we often reduce the explanation to the discipline we know. We try to explain everything. If we're psychologists with my trying explain everything in terms of the cognition. For an economist we might try and explain everything using rational assumptions to do with consumption or something, but they were relevant, they're useful, but how do we actually foster interdisciplinary discourse and investigation in the service of well-being, but also having a single framework?

The other implicit thing here is, we can educate and capabilities by definition in this approach are changeable and yes we can have public policy or at least attempt to do something about some of these things. Okay. I'll just end with a couple of comments. I'm writing a book which tries to bring together the essence of this idea. Don't pursue happiness is basically saying, don't think that getting to the hedonic feedback indicators as I have called them. This surviving dashboard is not going to get you there. It's like that's what I call falling in love with the green light. It's like if you go down the road and you've got a green light it's telling you to keep going. You just – got going I'm

just saying that I love you green light, your happiness – it's not what we're actually trying to do. We're actually trying to keep going down the road. That's just an indicator to tell you to keep going.

Prepare for well-being is basically prepare through having capabilities, which are future-oriented, what we can be and do, and it's we can build them, and how is society and social institutions helping us build those capabilities, which is different than more simplistic messages that we are getting about three simple tips for happiness – three simple tips to anything, because they inevitably ignore social and economic and political conditions, and they're soon plucked, and they're promising, and they sell books. That's part of what this is about.

I am currently guest editor of International Journal of Environmental Research and Public Health special edition on positive psychology and wellbeing literacy. I haven't said a lot about well-being literacy, but it is one area I'm currently working on, which is really the language we use and how we communicate about and for will be. Reading, writing, speaking, listening, creating, viewing all of our ways of communicating about well-being or the way we communicate to help somebody else's well-being is what I would call well-being literacy, and I would argue that's one example of a capability that we can measure an increase in the community.

I'm just letting that exists and we're calling for papers for any broader systems or community-based approaches to well-being and particularly those that have public health or language type emphasis. Hopefully that's giving you a flavor of both the fact

that we've got systems work in the area of positive psychology and well-being, and the Thriveability Theory is one theory I have started working on, and will continue to work on, because it's not a small endeavor. I didn't say as much about communitarianism, because you already know about that, but as I said that's in there as an assumptive framework point, everything has an ideology or set of assumptions under it. I'm saying that set of assumption is under the that part of it and the reason that's chosen is because of some of the evidence about the importance of relationships to well-being and so an approach, which emphasizes human relationships we put in there, and that was one reason that chosen to help bring that theory together.

Masaya Kobayashi

Could you please comment on the differentiation between various personal capabilities?

Lindsay Oades

I really in as much as the ones in the middle- these are more things that I have taught and learned, – somebody learns a skill in the environment, that affords them to use it, that's a capability. So that's a traditional capability. The one at the top to be honest with you, it could even be called something else. It's that experience of efficacy. It was just called capability, because you could remember three Cs. It sits alongside the connection and so these are formal capabilities. That one is more just a label of...

Masaya Kobayashi

I wonder what the distinction between the concepts of capabilities and virtues or strengths is.

Lindsay Oades

I think there is – when I was talking before about how we can have familiar concepts on to it. The notion of strengths or at least the different characters strengths as to finding positive psychology literature, would fit in part I feel strong. So these are all what you'd say experience-connection, experience-capability, and experience contentment. These are actual lived experiences that people are reporting. When did you feel strong, when did you feel capable or in the ethical realm when did you feel like you were living virtues, but that's the experience level, but at the capability level are we developing the character of the young people and how they learning in and how we teaching in that will be coming down here some way.

Female Speaker

Is there any example of certain minor things that are embedded into the environment, which provide positive feedback? I would like to know if we can design systems or tools to offer people positive feedback, because it is very important to have a better survival adjustment, right?

Lindsay Oades

On the green and the green and the red on my survival dashboard is firstly positive and negative information. Positive emotion – you're smiling. You've given me feedback

and you smile I feel good, I get approached motivations that is keep talking to you that is fundamentals that you told me that there are very fundamental behavioral level. Some of the green aspects there are already good. This is a micro level. This is a good feedback, but I think you're probably coming from more a broader base community or slightly bigger system I'm talking about a micro individual system at a bigger system.

There are examples of giving good feedback. One of Melbourne we have a local government or a council region called Maroondah and I have school clusters – 27 schools that I work with, whether done positive education approaches in the schools and they're measuring the well-being of the children and the actual measurement – the numbers, the data is being fed back to parents businesses, schools, and they literally sit around and talk about the data is coming out of those measures so in a systems framework that's actually feedback into a whole community of 21 schools, which they're making literally feedback, which they're making sense of.

You can think about feedback at the ever micro or the meso – different levels. I believe you can design systems that afford feedback and you can teach people to interpret and all – interpret and use the feedback. So it's not just the feedback of it. I think it's how do we use in terms of community development, how do we use the feedback. So in terms of designing systems I think I just mentioned a capability. There's a capability to use the feedback as well.

If you're getting pain and you're not doing anything about it or you're getting lots of negative emotions and you're not doing anything about it or you're not acting on your

motivations to move away from danger, you're not using feedback, I know that's not the answer, but it's systems – talking about systems in general is always abstract. It's better with the examples.

Female Speaker

Yeah. I think we all would like to try to improve our environment.

Lindsay Oades

Yeah. Again, depending on which level you come in at, is a family, school, organization, community, government?

Male Speaker

When considering connection as a capability. It is important, but it is not a usual attribute of a person?

Lindsay Oades

I think I was hearing in two parts to what you said. Firstly, the feeling of a connection on the left hand side there is like I feel connected, that's a good thing, and I can tell stories about being connected, but as a capability we can teach and enable people to connect better, and I love that's what we do and say as a parent and as schools we teach each other how to communicate, be kind, make friends, volunteer, be pro-social in general, maintain communities, and there's actually a skill component to do that. It's

not all just goodwill. There's actually skills on how they help people connect at the individual level.

An open design thing too or the architectural we design doing so that people can actually connect lunch rooms, etcetera, or we design cities, so that people have open spaces so they can be together. That's another example, but the second part of what you said, it's very important is the community itself can have a capability, not just the individuals, but I think again from the systems nesting framework I haven't emphasized that today, but I think it would be very much measurable and testable that we could look at community level or higher order concepts that weren't looking just at the individuals little capabilities. The same in capability. That sort of thinking often comes in the organizational literature to where they look at is this team capable or is this organization capable rather than is this collection of individuals capable. I think your point is really good. I'm going to take it on board, nothing else look good.

Female Speaker

I find this interesting. You include emotion, hedonic sensory, and motivation in the survival dashboard. This is very understandable because the entire system is a positive cycle. However, I wonder which one is the main aspect of the survival dashboard.

Lindsay Oades

Mainly because these are part of the old brain. If you think about immediate sensory pleasure or pain or that immediate sensory input and likewise those fundamental motivations to withdraw your hand or the motivation to run from a lion; they're all basic brain, early evolution brain development functions that were first survival, whereas conscious cognition is higher order and came later.

The other reason is these are immediate in the moment things where it's a lot of our conscious cognition is about reflection or anticipation planning and the cognition part in many ways comes out in the reflection aspect on the top level stories we tell. When I make sense of my experience, I'm using cognition and that's what a story is; it's a linked cognitions about a series of events. So cognition is in there, but it's in a different part of the theory. It connects with the main attribution of meaning.

2.Various Projects of Well-being and Ethical Guidelines (Aaron Jarden)

Aaron Jarden

Hello, my name is Associate Professor Aaron Jarden. I work at the Centre for Positive Psychology, The University of Melbourne, with Professor Lindsay Oades. My main role is Coordinator of the Masters of Applied Positive Psychology Program at the Centre So I spend most of my time thinking about how to improve the Centre's teaching program and how to enable the students with the right knowledge base and skills to go out and apply this science of positive psychology in the real world.

Secondary to that, I love doing research and I want to do more research. Now that the Masters is going really well, I will have more chance to do that. I just want to give you a flavor of some of the projects that I'm doing and if any of them are interesting to you, just stop me and I'll tell you more about each one. So I will not go into great detail on any one of them, but I just want to give you an example of some of the variety of the projects that I'm involved in and leading and running.

I will also tell you a little bit about my background, so you know some context of why I think some of the research projects that we're setting up seem to us so important. I started off my academic career as the philosopher, particularly interested in ethics and ethical theory, and then later on applied ethics. And then from there I moved into psychology and studied as a clinical psychologist. I got into that and then I've did a bit of work in IT and so I have backgrounds in philosophy, in clinical psychology, a little bit in IT, and a little bit on business as well, but that's when I discovered positive psychology and I've been in this area of positive psychology for the last 15 years. Bringing together those broad kinds of backgrounds to think about how we can develop this field of positive psychology, that we can benefit from what's already known in various disciplines, such as from clinical psychology for example.

And also have a little bit of background in health. So for example, my previous job before I came to the Centre for Positive Psychology, I was Head of Research at Wellbeing and Resilience Centre at the South Australian Health and Medical Research Institute. So our Research Centre was really interested in applying positive psychology

across the community at large scale, so for example the whole of the department of corrections for example or the whole of a very large company, or a whole collection of school systems, so to very different people, such as the elderly or with really disengaged youth. Also the sectors of society which were interested in applying the skills that come out of positive psychology. So I have some experience and translation of the science and the application of it to the real world.

When do I get time to do some research? Well, one area of research I'm particularly fascinated by is around conceptualizing just what well-being is. I started off this area of research by looking at what teachers and lawyers thought of by the concept of well-being. We used a particular type of analysis called Prototype Analysis, which is a bit of a mixed methods approach where you ask a group of teachers, say for example, "when you think of the concept of well-being, what things come to mind you?". And then they free list the things that they think about when they think about the term "well-being." They might say, "the relationships, physical health, feeling valued", whatever they say, there's no boundaries on what they can say. They list what they think about when they think about the term well-being.

So you first have a bunch of people listing what they think of when they think of well-being. Then you go to a different group of teachers and say, "we've previously asked people like you what they think about when they think about well-being". What are some things that they associate with the wellbeing? Now, we ask the second group of people to quantify that. We say "think about each one of these terms and think about how central or peripheral it is to your concept of well-being". We get some quantitative

ratings then of how important say, for example, physical health is, which points to how teachers conceptualize well-being. Based on all of those ratings we can rank concepts as being more or less central to well-being.

Then we do a third step, almost like a validation check, where we go to another group of teachers. We make case study scenarios based on the components that they previous reported as being very central. For example, if the teachers see essential to well-being elements such as physical health, or feeling valued, or having a sense of meaning in life, we say, okay, we'll create a case and say, John works at factory and really important for his well-being is feeling valued, getting good exercise, and having a sense of meaning in life. We write a bit of a case description of that, but we'll also write a case description using the elements that were more peripheral, or not essential, to teachers' conceptions of well-being.

So we would then have two case studies. One with essential components and one with more peripheral components, and we'll ask that third group of people which of these cases is more representative to you of your concept of well-being when you read it and think about it. That's a kind of a validation check. So we'll be doing this kind research with different types of groups now with teachers, with lawyers, with adolescents, with nurses, and what we're finding is different groups have vastly different conceptions of what well-being is, and particularly what is important and more essential to the component of well-being.

Just to give you some examples: for nurses, feeling valued is really important and the social aspects of well-being. For lawyers, not so much at all. They're more about individualistic notions as you'd imagine, about control and autonomy and things like that. For adolescents, their conception of well-being is very different to adult conceptions of well-being. Say for example, having a pet is really important to adolescents.

We're also finding that there's differences across socioeconomic groups as well. In our study on adolescents we found that kids that go to schools of low socioeconomic status, such as in poor neighborhoods versus kids going to higher neighborhoods, had different conceptions of well-being in the sense that the things that were more essential were very different. That tells us that this idea that you need to have your basic needs meet is somewhat true, but it also gives us quite an insight into when we're developing or implementing well-being in schools - you probably want to tailor that and contextualize it depending on the type of school you're going to.

This whole idea or area of actually figuring out what people mean by "well-being" to start with, how they define it, and how that leads into the model of well-being and alignment with their definitions of wellbeing, that then you can use in an assessment tool, an alignment with both that model of well-being and that definition of well-being, as a basis to collect data to evaluate programs in a school for example. The whole idea of conceptualizations of well-being is the starting point of that journey of increasing well-being.

That's one area that I'm really keen to do more research on and to collect more samples of different types of people and in different age groups and in different cultures as well.

Another area that I'm really interested in is ethics. As I said, I have a bit of a background in philosophy and applied ethics and ethical theory, and you may or may not know that we've recently published the first ethical guidelines for practice in the field of positive psychology. I would love for this to be translated into Japanese; I don't think we have anyone to do this at present.

That was a very interesting, and more challenging, project than we initially thought. It took us a total of close to 3 years to do, because we went through quite some effort to collaborate across the field with all the key stakeholders in positive psychology to get their views about what kinds of ethical guidelines would be useful for practitioners. Both at the moment, but also for building the field into more of a professional stance. Thinking forward about credentialing and maybe a possibility for positive psychology in the future, but you can't register credentials as a psychologist if you don't have a set of ethical guidelines as a basis to practice from. It's one small step in a pathway of how positive psychology is professionalizing, developing these guidelines which is why we thought it was a worthwhile effort to do.

So that's another area of interest. Another one that I'm really interested in is and this whole idea of well-being and public policy. A colleague of mine, Dan Weijers, and I started the conference series called "Well-being and Public Policy" quite a few years ago and we've had three of these conferences so far, specifically looking at how well-

being science more broadly, and how views into public policy and practice, and some of the debates around the extent to which positive psychology and psychology itself can play a role in actual development of public policy beyond economics. The fourth conference in that series will be held next year, 2020, in Melbourne on the 4th and 5th of December and we're lucky enough to host it. We're really thinking about how we can meet the notions of social change that are forefront of people's minds and also well-being science, how we can take on these really big challenges of our day that are really forefront of society, and what can well-being science say about those and how to connect these things and then feed that into social policy.

We're looking at the mix of people and trying to bring the right people together to talk about that. They can learn from examples of what other countries have been doing about infusing well-being into public policy, and I guess myself being a New Zealander originally we have quite a good story to tell about New Zealand developing the world's first well-being budget and how that came about through many years of debate around how the economic models could include livability and aspects of well-being and how the government agencies could assist well-being at national level and things like that. So this is the area well-being and public policy.

The other area that I'm really interested in is that as this field of Positive psychology is growing, is developing tools which practitioners can use. I'll just talk about a few of these, but we're really interested in making an impact on a scalable level. The one that I'm currently working on, we're calling "My Well-being Planner". It used to be called Personalized Well-being and Performance Planning, but it's an idea of how can you

introduce this concept of well-being literacy to somebody who doesn't know anything about it just yet, and get them to think about what well-being means to them, so their conceptualizing well-being, but from a stance of personalization, as well as what well-being means to them, and then on the basis of that, can we teach them some well-being skills. They can align with their conception of well-being to then fit into a planning and goal setting process. With a coach or a mentor they can work at actually building their well-being. This product we're developing at present we are using with university students. These are international students that are coming to the University of Melbourne and so we're also interested in aligning it with their academic performance planning.

The same kinds of skills about planning for academic performance and we think are relevant planning for your personal well-being as well, and as we develop this product that we've been iterating and testing over time, and now we're rolling it out and improving it. This is just one example of a product that we can offer to practitioners about how to increase the well-being of international students for example, but it's also a product that's not just relevant to international students. It could be relevant to all sorts of markets, this idea of thinking about what well-being is and personalizing it to yourself and learning skills about actually planning for and monitoring it, increasing your well-being over time.

Another product that I'm really keen to work more on is about how we assess well-being. At the moment, the majority of our assessments are surveys and the majority of them also are very cognitive. They ask you about your evaluations of your well-being;

your life satisfaction. To a lesser extent, they also ask about emotions, but very few of them, a very low percentage ask about your behaviors, what you actually do. We know very little about what happy people actually do and almost none of the assessment use physiology either, although there is an increasing trend to, but at a practical level not many assessments do that.

Most of our assessment base is really survey based in a cognitive format, but when you talk to large organizations and schools they find they're very impractical, because they've got to take the students out of class and to have time for assessments, and the students find it a little bit boring. There's all these impediments to assessing well-being in that way. My challenge is really "how can we assess a student's well-being without having to ask them to do a survey." We're working with another team at the University of Melbourne in the computer science area, about how we can ask kids to tell us a story about what they want in their life, and actually assess their facial recognition, assess their intonation and voice, actually look at the terms they use in their language and put all these variables together, which is a huge challenge to create a well-being assessment. It's a very lofty goal to investigate and that's going to take a long time, but that's where I'd love to see assessment go, that non-intrusive kind of assessment where we could monitor and track somebody's well-being, but also protect proactively dips in well-being in school kids, so when they become depressed or suicidal, we'd be able to capture that change just from facial recognition and other things – their voice intonation.

And another project I'm really interested in. There are a couple of books I'm started to write at the moment as well. So ones on a positive university, and we are in

collaboration with some friends at George Mason University in America. We want to put together the first textbook on what we know about a positive university today. So some good case examples of other universities around the world that have done really well and rolling out and implementing well-being science in the university at different scales. Whole of university scale, such as that TecMilenio in Mexico or George Mason in the USA, even here in Australia, we do some parts of well-being across the whole university, like a strengths assessment, for example, but there's also a lot of really good examples of things that are more compartmentalized at a faculty level or at a department level or at a discipline level.

This will be a book on case studies of what people have done that's really worked, but also providing some good tools and frameworks and structures for universities who want to move into this space. So there's a growing demand, but there's little knowledge about how to proceed in this area. That's one book. Another book that I'm working on is about more novel and unusual ways to improve your well-being. As positive psychology is developed there's some pretty central and commonly known positive psychological interventions or positive psychology interventions, such as three good things and use your strengths and so forth, but there's a whole bunch of other ways to improve your well-being that are less well-known and they can be useful.

Just to give you one example. I think discomfort can be a pathway to well-being and so rather than living in a society where we use technology to avoid discomfort, I think discomfort can actually build part of your capability to experience well-being. This book will be around about 12 or 13 different ideas about how to improve your well-

being that are not so well recognized, but there is actually an evidence based scientific literature around, however it's unknown largely to the positive psychology in well-being science community.

Masaya Kobayashi

My first question concerns ethical guidelines. Could you please explain a bit about philosophical ideas behind ethical guidelines? This is my first question.

Aaron Jarden

I remember the development of those guidelines. This is a project which took almost three years in collaboration with colleagues from the University of East London, Canada, New Zealand, but I think we started off with philosophical discussions.

Masaya Kobayashi

Okay. Let me ask the next question. You introduced your views regarding policies in New Zealand and Australia. Could you explain what has been happening regarding well-being in public policy in Australia and New Zealand?

Aaron Jarden

Yes. We wrote a book chapter on the policies of wellbeing in Australia and New Zealand. Firstly, we looked to see what of all the public policy, what was actually well-being oriented, what's the policy that New Zealand and Australia developed and were implementing, what relations did it have with well-being and we found that the two

countries have slightly different importance's placed on well-being. We looked at how the term well-being was used in policy, but it's really interesting to see the trajectory of New Zealand in particular, it was probably about 8 years ago or 9 years ago now where we convinced Statistics New Zealand to really focus on measuring well-being at an international level. They included more items specifically around psychological well-being, and from that, because they're in such close collaboration with the Department of Treasury, it started conversations around their Living Standards Framework (a kind of wellbeing framework) and how they're related to the same in Australia who was also updating their well-being framework.

We still got the ideas going. Then we've got them talking to the treasury people. Then we got them interested in the idea of well-being and thinking more about it and then they put out a little bit in this framework with an example of well-being in it and at that point in the story, it takes a little bit of a left turn, because the economists hijacked a little bit and brought it back to what they thought was more important, which was less of the psychological well-being aspect, but nonetheless that carried on for a few years and then they realized the advice we originally gave them about doing that wouldn't be that helpful and recently they've gone back to more of a psychological well-being understanding, which is good to see. But in New Zealand, that all lead the basis for when a Labor Government got elected to really focus on well-being.

They've delivered the world's first well-being budget where all the ministers and government departments have to justify what they want to spend money on in relation to how it impacts psychological well-being, which is a bit of a world first which also

made the ministers and the different silos of government collaborate, all with the view of intergenerational well-being in mind. How are the things that that section of government want to do, how do they impact somebody's well-being, and so all of that can be traced back and getting those early policy people interested in thinking about and measuring, and actually how do they make some of this work in practice. In that regard the treasury really had an essential role to play and actually pushing a lot of us alone, which was really good to see, but yeah that book chapter was more about surveying what was happening and seeding new ideas for “why can't we do more of this?”

Masaya Kobayashi

Thank you.

Aaron Jarden

I just have another couple of projects which may be interesting, but one that I'm particularly interested in which relates to the positive university space is about Ph.D. students, in particular and helping them complete their Ph.D. journey. The statistics around Ph.D. completions are very poor and a very small percentage of people that start actually complete, and lot of reason is that they could benefit from some increased resilience and we can teach resilience skills, but they could also benefit from increased well-being. Actually helping them enjoy the process and pathway of their studies. We can then capitalize on the knowledge that they learn more after their Ph.D. Rather than finish the Ph.D. experience with not wanting anything to do with it, but actually they

enjoy the experience a lot more than that knowledge translates better to society. They'll want to stay working in the field and use that knowledge and translate it. We've developed a specific program to increase the resilience skills and the well-being skills, particularly around the relational skills with supervisors and so forth, so that we can increase the completion rates, but also enjoy the experience more for better knowledge translation benefit at the end of the day. We're just at the end of making that particular product as well – just another example.

Male Speaker

Please tell us about your research on adolescents.

Aaron Jarden

I think if you take a lifespan development perspective, young kids, so these are adolescents around the age of 11, 12. They haven't had the life experiences and they haven't built a lot of the capabilities just yet. A lot of what they experience as well-being is really from their own perspective and from their peer group and this sort of marries with other psychology literatures, like values would be a really good example. The values lifespan literature shows young people start off with "hedonistic" values and as they go through life they end up with more "security", "tradition" kind of values. They value things like tradition much more at the end of life they do with the start of their life.

I think what we saw with how adolescent's conceptualized well-being was things that would promote positive emotions or the feedback loops, and also talking about the importance of social relationships and the importance of sense the purpose and meaning, now kids don't say that at all. They are more interested in things like having a pet, because that provides them with an instant positive emotions kind of experience. I think it's a combination of they just haven't had the life experiences yet to develop a broad conception of what builds their well-being and they just haven't had the time to do so. That's my guess. I mean it's an empirical question, so it's certainly worth testing, but that's my guess.

And the other part of this is if you look at the well-being literature, it never asks young people about well-being. It really imposes emotional well-being on them. We see big bodies like the UN and the OECD saying, they're calling for better recognition of young people, yet I think they are sophisticated enough to define and conceptualize well-being themselves, so why are we pushing policies on them that involved ideas of well-being which are not their own? It's an area that needs a lot more effort and work.

Male Speaker

I am very interested. I am involved in youth development, and sometimes I feel like I am also teaching to youth adolescents and senior high school students. It is very important for youth adolescents to face some hardships for psychological development and for making them more mature. They can avoid this kind of hardship if we teach them resilience skills, before they experience adversity. However, I sometimes hesitate to do so because I believe that they need to experience hardship for better growth.

Aaron Jarden

Yeah. It's a great question. I can add two examples to that. One is, at a previous Centre that I was involved with, they did a really good study on what was called "free range play and kids." They went into a primary school and they just took away all the rules in the school. The kids could then run as fast as they like. They could climb trees as high as they like. They could use weapons and fight and really the emphasis was about taking away rather than imposing new rules and regulations around safety, and then they measured everything quite specifically and what they found was that the kids had less injuries, they were happier, they focused better at school, and had a huge impact on their physical health, because they were much more active. This was over a whole year.

This pilot program was hugely successful, making these kids play on their own terms in an autonomous way that they wanted to play. They also put things into the school that helped them, like design thinking. Rather than static play structures, they took those away and just put loose tires and the bunches of trees and now just let the kids be creative in a kind of free-range way and so this was hugely successful. It was very hard to convince the parents though. It's a bit like some of the literature on playgrounds. As soon as you put a safety net under the playground it will have twice the rate of injuries. Kids are really actually good at estimating the risk, and part of learning is actually following it and so forth, but the whole idea of this project was that it's better to let kids estimate and risk for those things early in life and build that resilience and those

capabilities early, rather than a little bit later when they're in high school and they're risking around sexual health or drink driving, and more dangerous things in life.

Another example, I just say is related to your question, is another project that I was involved with disengaged youth was called "resilient futures." So this was Adelaide, South Australia, where they had a really big grant to identify the 850 most disengaged youth in society. So these are all kids that have had a really hard time. They've got no family. They've been in jail. They're completely disconnected from the education system. The economists worked out that each one of those kids, if there was no intervention, would cost the society one million dollars each over the course of the lifespan, so a \$850 million problem. The task of this project was to identify them and teach them well-being and resilience skills.

So given their context they needed to be more resilient because these are kids that are sleeping under bridges, don't have any family, don't have any money, are focused on getting more drugs and so forth. No matter how they work their way out of the situation, they could benefit from being more resilient, but also they could benefit from more well-being skills as well.

The task was "how do you teach such a person in such a context these skills?" and we worked out that actually you had to go through a support agency and teach the people delivering the care, whether it would be healthcare or financial aid or whatever it was, these kids always had at least one connection to somebody. It was teaching that person how to teach the well-being and resilience skills, because these kids won't come to a

seminar. So it was how do we teach the providers to teach the skills and in the context of the work that they're already doing with them, how could you infuse the skill building into these conversations.

There's a really tricky thing to do, but what we found was that the preliminary results from that was that about 56% of them had re-engaged with education at the end of the project, which is huge, because when you can get somebody back into education whose not been in education before, then they can have less time to get into trouble. So, it was a hugely successful project. They actually won a Good Design Award, which is a big award in Australia for its methodology around implementation science.

Female Speaker

I am interested in the resilience program for university students since I am working in a medical school. In Japan, students enter medical school soon after finishing their high school, and the curriculum is very cramped and the learning environment is challenging, and some students experience psychological problems and drop out; therefore, we have just started our resilience training program. I want to learn more about your program.

Aaron Jarden

I guess it is a two-edged sword in the sense that when you put people in a system which is really stressful and you try and change the person in the system, you can only do so much without actually changing the system which is reinforcing. It's really two answers to the question of "how can you change the system and then how can you help the

individual?” in their system. At the University of Melbourne for example, and the medical faculty, they decided that the system was too stressful. They stopped giving students results in their first year. They didn’t feel that that competitive stress was useful. This is a system’s change which had, what I understand was, a pretty positive effect, but on an individual level you can also teach skills around things like you’re saying, compassion and kindness and empathy, but actually their understanding of systems and to the extent to which they can function, what it is, is also a really good first step, especially since medical students in particular, they have really high expectations.

We backtrack from our “theory of change” perspective, the particular skills based on the literature that would be helpful and create a protocol around that first. We really identify which particular skills will help them through this process, but your points also are pertinent in the sense of every academic discipline is slightly different. For example, Medicine is very hierarchical, very competitive, if we’re talking about creative arts we’re talking about a different discipline and so some careers beyond academia are really known to have different stresses. Veterinary science for example, they don’t talk to lot to people, they talk to animals, dentists are around anxiety all the time. We have some reasonably good insights to different professions, the have and build well-being for different reasons. So that has to be part of when you’re teaching somebody, who is doing Ph.D. on particular discipline, feeding some of this knowledge into it, because they’re going to go beyond these studies through a discipline or an area where we know where we can intervene, be there for their well-being by doing some things rather than others.

Male Speaker

I am involved in some of the resilience training programs for medical school students and listen to the discussion surrounding resilience. How about the relationship between resilience training and general well-being teaching?

Aaron Jarden

The other part of this is that you cannot ignore either, because the empirical literature just shows resilience and well-being broadly defined and correlates to point five (0.5). It's really hard to have high well-being without some resilience, or to be very resilient without also having high wellbeing. So that's the importance of teaching both and not just one.

Masaya Kobayashi

Prof. Oades, it is a bit difficult to translate systems informed positive psychology into Japanese, so could you explain its meaning?

Lindsay Oades

A little bit of background for your entertainment. At one stage we were calling it positive systems science. However, we found that was too big because systems science is a very big area, so we reduced our ambition to look at what we were really doing and what we were really doing was informing positive psychology and we're trying to use systems science, to learn from system science and how could we improve positive

psychology by taking more systems approach. That's how the term came to be, but to answer your question directly it's positive psychology using system science concepts, so 'informed' means there has been use of the concepts from system science, how they translate that I am not sure.

3.Reformulation of Communitarianism and Social Systems theory as a Systems Informed Positive Psychology (Masaya Kobayashi)

Masaya Kobayashi

All right, thanks very much and I think this is very important paper.

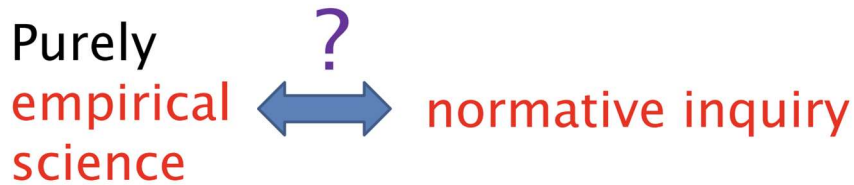
In my presentation today, I will first explain the basic points that I have already discussed in the past three IPPA Congress various sessions. Subsequently, I will express my own ideas, which were inspired by systems informed psychology, and reformulate my own political philosophy into this kind of system theory.

My first presentation at the IPPA Congress (2013) put forth an Aristotelian interpretation of positive psychology.

I dealt with the epistemological question of positive psychology. This was also referred to in the paper of the systems informed positive psychology, given that positive psychologists often argue that it is science, so it is not normative or prescriptive. However, people who are interested in applying positive psychology practically believe

that this is obviously science, but it also facilitates happiness. What is the difference between such facilitation and prescriptive or normative science? That is the question to be considered (Figure1).

Figure1 Epistemological Question for Positive Psychology



I think this is related to a somewhat difficult philosophical question about the usual understanding of modern science, which differentiates strictly between normative arguments and empirical descriptions. Although Aristotle is obviously considered as just a normative philosopher, he put forth the idea of “practical science” (Figure2). From the standpoint of such a classical philosophy, there can be some coexistence or symbiosis between normative philosophy and descriptive science in ethics and political science. From this perspective, I characterized that approach as “philosophical science”, empirical science inspired by philosophy (Figure3). Although there is a wide gap between science and philosophy, we constructed a bridge between them in positive psychology and studies of happiness. This gap has since been decreasing.

Figure2 Aristotle’s Classification of the Sciences

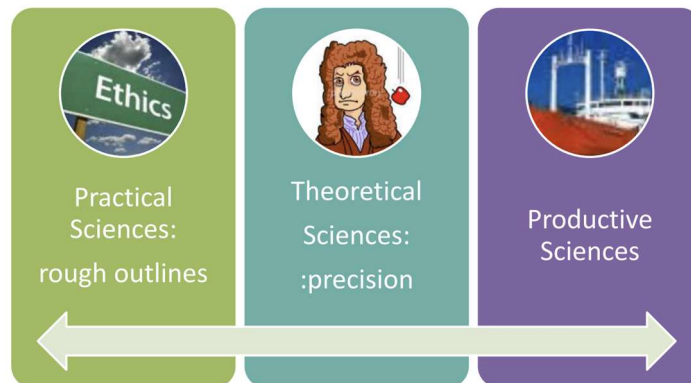
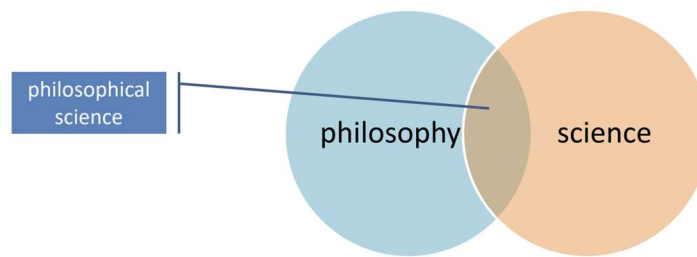


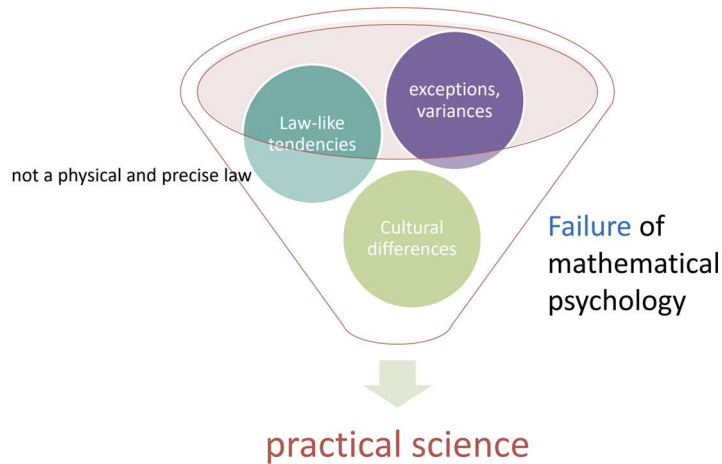
Figure3 Concept of Philosophical Science



Then, we can think of philosophical science as a science led by philosophical ideas so that it can include both normative and descriptive aspects. Aristotle classifies sciences into three types. One is theoretical science, which includes physics or chemistry, in modern science. The second is practical sciences, which comprise ethics and politics, and these two are closely linked in Aristotelian thought. This science is not precisely science, but a rough outline of practical matters.

The third is productive sciences, such as poetics and technology. It is better to regard positive psychology as a practical and empirical science that revived the tradition of Aristotle's classical idea of practical science because the scientific findings give us not strict laws but law-like tendencies concerning the human mind because they allow exceptions and variances, and are influenced by cultural matters or factors(Figure4).

Figure4 Positive Psychology as a Practical Empirical Science



From statistical analyses positive psychology discovers certain law-like tendencies, but I think they are not strict or precise laws, because in general natural sciences, we think, we determined that strict scientific causality is expressed by mathematical laws, but most positive psychology findings obviously depend upon statistical analyses, which identify tendencies.

We can understand the reasons for some failures of mathematical or theoretical arguments in positive psychology. Barbara Fredrickson withdrew the number of positive ratios 3:1 because some people argued against the mathematical reasoning of her co-researcher. There is surely a kind of statistical tendency, but the ratio is not necessarily 3:1, and she revised her argument. In the last IPPA Congress (2019), Sonja Lyubomirsky publicly revised her argument on the happiness chart. The happiness chart originally indicates the influence of set points of genes, circumstances, and intentional activities as 50%, 10%, and 40%, respectively, but she said that the numbers are approximate, not precise. I think that this kind of recent development of positive psychology signifies that it is a practical empirical science that indicates law-

like tendencies. They are not precise scientific laws, but have rough scientific tendencies.

From that kind of view, we can integrate a normative or facilitative aspect and descriptive or scientific aspect. From this perspective, we can introduce insights of the classical political philosophy into contemporary science. Political philosophy has been differentiated from natural sciences in the modern era, but now we can bridge the gap between political philosophy and a positive psychology perspective.

In Figure 5 “political philosophy” and Figure 6 “Positive political philosophy”, I indicate more simply the relationship implied in the previous chart. Communitarianism is a challenging political philosophy of liberalism, libertarianism, and utilitarianism. The latter three are at present the main political philosophies in the contemporary world. I depict these along the hedonic/eudemonic dimension and the individualistic/collective dimension.

In Figure 5 “configuration of political philosophy,” there is utilitarianism in the lower right quadrant. This is known by the famous quote “maximum number of maximum happiness,” which is based on the hedonic concept. Simultaneously, this signifies the aggregate of individual pleasure of happiness, and it is also situated on the collectivistic side.

In contrast, simple “egoism” is both individualistic and hedonic. This is somehow associated with the basic idea of contemporary mainstream economy, which is based on the concept of utility. This is close to the hedonic concept of individual interest. In

contrast, there are other current thoughts that are associated with virtue ethics. These are communitarianism and liberal perfectionism in the upper half of this chart. Communitarianism emphasizes the importance of ethical dimensions such as virtue and emphasizes the importance of the collective dimension in politics, as is seen in various communities. There are also some thoughts that are differentiated from communitarianism in that they only emphasize the importance of individual virtues, and they disregard the communal or collective dimension. This is liberal perfectionism.

Figure5 Configuration of Political Philosophy

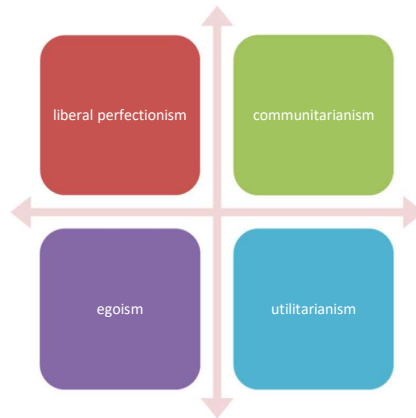


Figure6 Positive Political Philosophy

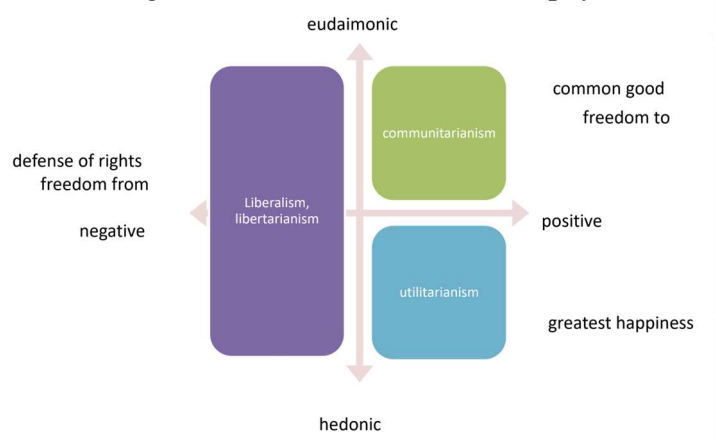


Figure 6 “positive political philosophy” classifies political philosophies by using the negative/positive as well as hedonic/eudemonic dimensions. This is related to the

positive/negative liberty of I. Berlin mentioned in Prof. Oades' presentation today. Liberalism and libertarianism mainly emphasize the importance of preservation or defense of individual rights as against the menace of the state power. It is the political philosophy against the negative political power. It can be regarded as parallel to psychology as usual. I think this is a "political philosophy as usual".

In contrast, communitarianism and utilitarianism mainly focus on the positive side. Communitarianism emphasizes the concept of the common good, and it is a positive idea, as well as the utilitarian maximization of happiness. These two are different from the angle of hedonic/eudemonic, but both are positive.

In the past, political scientists sometimes turned their attention to psychology, but psychology, as usual, focused on the negative side. However, now, positive psychology focuses on the positive side so that communitarians can see the importance of positive psychology. Therefore, I think communitarianism can be described as a positive political philosophy⁴.

From this angle, I see the systems principles that Prof. Oades' paper refers to, and I think the systems informed positive psychology is quite in tune with communitarianism

⁴ This argument was developed after this seminar in Masaya Kobayashi, "Political Philosophies and Positive Political Psychology: Inter-Disciplinary Framework for the Common Good" *Frontiers in Psychology*, 13, December 2021. <https://www.frontiersin.org/articles/10.3389/fpsyg.2021.727818/full>

because there are similarities between systems principles and communitarianism (Figure7). For example, the “share purpose” mentioned in the paper is quite close to the common good. “Interconnectedness” is always emphasized in communitarianism in concepts of togetherness, mutual help, and so on. The systems principle includes the “boundaries” of principle, and communitarianism always perceives the importance of boundaries, because boundaries of communities or their membership are important, for example, for public welfare. Modern contemporary political thinkers such as universalistic liberalism and postmodernists often attack communitarianism in that communitarianism supports the boundaries, which implies the exclusion of outsiders, a kind of hegemonic and repressive assault against minorities.

However, mainstream communitarianism, namely, liberal communitarianism, emphasizes the importance of the public sphere. The public sphere not only includes the common element, but also plural and individual elements in society. I think the conception of the public is also important in communitarian thought in that it includes both elements of individuality and communality. “Self-organization” is also important from a communitarian perspective because modern thought usually emphasizes the importance of human rationality and actions based on rationality. In contrast, communitarians see the natural emergence of various communities, including families and local communities. Then, self-organization is in tune with communitarianism against modern thought which explains society only by human rational artificiality.

Figure7 Similarity between Systems Principles and Communitarianism

- Shared purpose/**Common Good**
- Interconnectedness/**togetherness**, mutual help
- Dynamics/ **Dynamic** Communitarianism
- Boundaries/ those of communities
- Perspectives/ **Public** sphere(commonality/plurality)
- Adaptation and emergence,
- Self-organization/ natural action or emergence

There are also similarities between philosophical assumptions of systems informed positive psychology and communitarianism (Figure8). For example, “Inter-being” is also a very important concept, which I sometimes call this relatedness in the context of communitarianism. Regarding these points, the epistemological and political assumption of the paper is quite in tune with communitarian public philosophy. For example, the paper refers to “rights with responsibility”. It is an important phrase, especially in liberal communitarianism. “Embeddedness” and “value -driven” are also important in the arguments of communitarianism.

Figure8 Similarity between the Philosophical Assumptions and Communitarianism

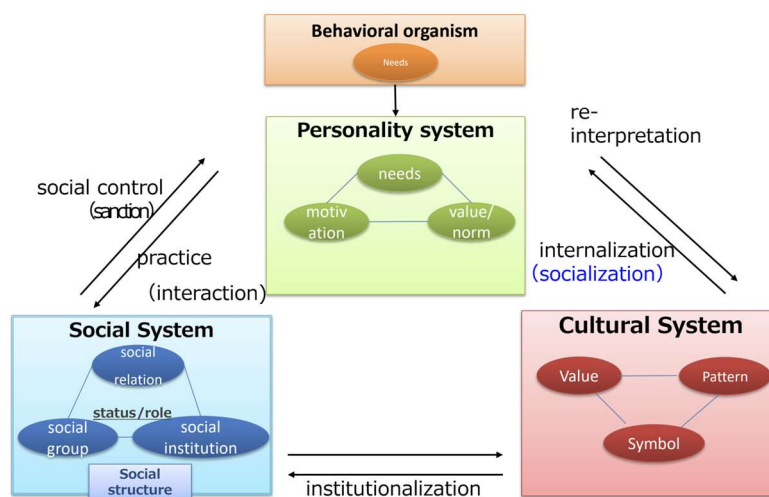
- Inter-being ↔ **relatedness**
- Epistemological assumption: boundedness, multi-causality, dynamic, Gestaltic, simplicity
- Political assumption: pluralism, rebalanced power, **rights with responsibility**, institutional importance ↔ **liberal communitarianism**
- Ethical assumption: collective subjectivity(**inter-subjectivity**), **embeddedness**, **value-driven**, homeostatic

Figure9 Basic Subjects of Positive Psychology



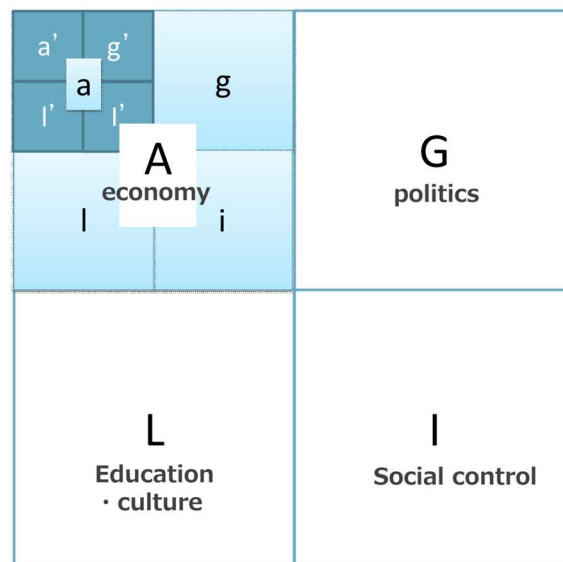
Figure10 shows the basic outline of his theory. A behavioral organism refers to a body. Personality systems include the psychological dimension. Social systems include politics and economy, and cultural systems are concerned with values and symbols, and there are interactions between these systems. This framework is still useful, but Parsons obviously assumed the psychology of that age, that is, psychology as usual in the 1960s. It focuses on basic concepts of needs and motivation.

Figure10 Parsonian Theory



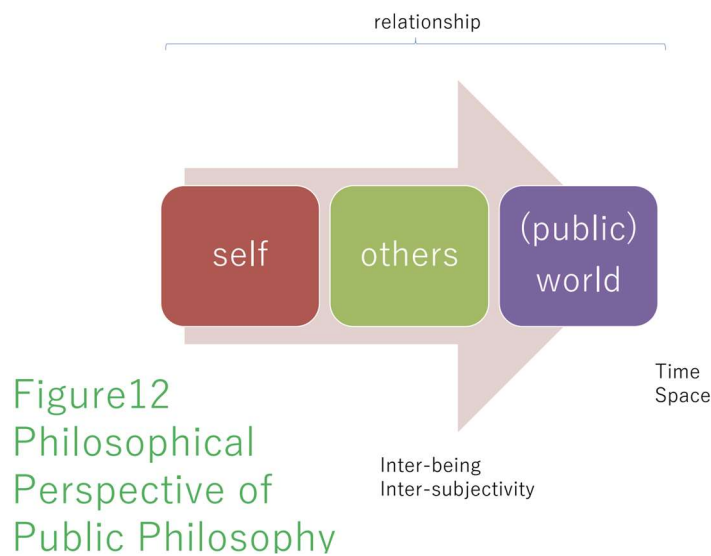
He also contrived the pattern variables of actions, and finally reached AGIL diagrams (Figure11). These are the four spheres: A signifies adaption, G indicates goal attainment, I is integration, and L corresponds to latent values and management of attention or stress. These functional aspects of the system are developed into economy, politics, social control, and education or culture. The four spheres are subdivided into various institutions in the contemporary world.

Figure11 AGIL Diagram



Now with regard to the philosophical perspective of public philosophy (Figure12), there are self, others, and the world. This is not the atomistic world, and there are various relationships between them, and I assume inter-subjectivity, equal to “inter-being” above. Obviously, these are situated within the framework of time and space.

Figure12 Philosophical Perspective of Public Philosophy



I try to revise Parsons' framework based on contemporary positive psychology insights (Figure13). The first revision is the relationship between behavioral organisms and the personality system. Parsons mainly considered the causal influence of behavioral organisms on the personality system. However, now we understand that there is a cross-relationship between mind and body as philosophical interactionism suggests. Body affects the mind and mind affects the body. Causality is two-way, not one way. In the personality system, the mind consists of intellect (cognitive component), will (intentional component), and emotion (affective component), and each interacts with the other.

These systems are interacting with the cultural system and the social system. The Parsonian system emphasized socialization, that is, the causality that social and cultural systems influence people. This is the process of internalization and socialization, but sociologist Anthony Giddens criticized the idea, noting that there are two ways of causality. The other causality is that people reflect upon themselves and interpret or

change their value systems so that they can sometimes influence or change the cultural system and the social system. There are two ways around. This is the basic idea of the structuration theory. The idea of socialization is basically in tune with communitarianism, but his ideas of structuration correspond to the recent development of communitarian thought. Thus, a communitarian perspective is also indicated in the figure.

Figure13 Reconstruction of Social Systems Theory

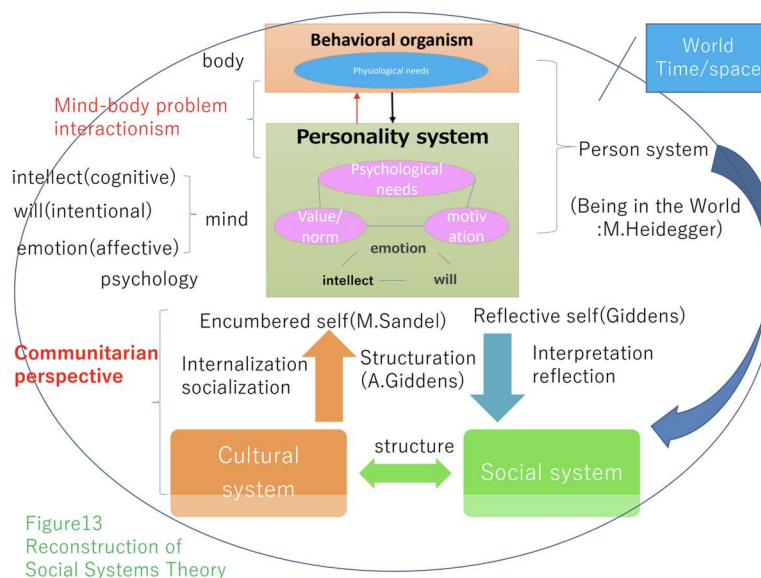


Figure14 is based on Talcott Parsons’ theory of voluntary action. He reviewed sociological development from its modern beginning and attempted to integrate idealism and empiricism or utilitarianism into the theory of voluntary action. His point is that humans are not only affected by cultural and social systems but can also wish for his/her own voluntary action, taking into account his/her own worldview or value system. I think this idea is in tune with the idea of present positive psychology, for example, indicated by Lyubomirsky’s happiness chart. Part of the set range of genes indicates the ratio of the degree of happiness, caused by the biological condition. There

are also parts of circumstances and voluntary control. Although she withdrew the number of ratios as I said, three elements can influence the level of happiness of the person. All these parts are quite in tune with the framework of voluntary actions in Parson's theory. We can arrange or reformulate the original Parsons' idea based on the impact of positive psychology. In contemporary social philosophy, the idea of communicative action developed by J. Habermas and others, is also important, since because it is related to the public actions inspired by the works of H. Arendt. We have included these aspects in this section.

Figure14 Reconstruction of Theory of Voluntary Action

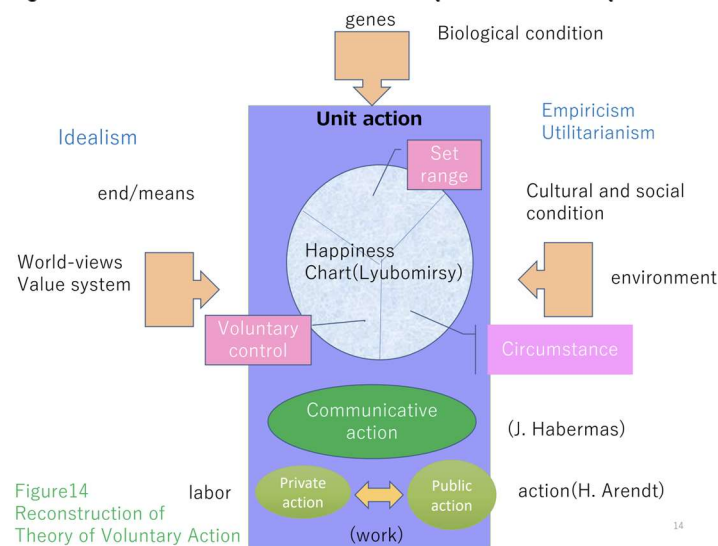
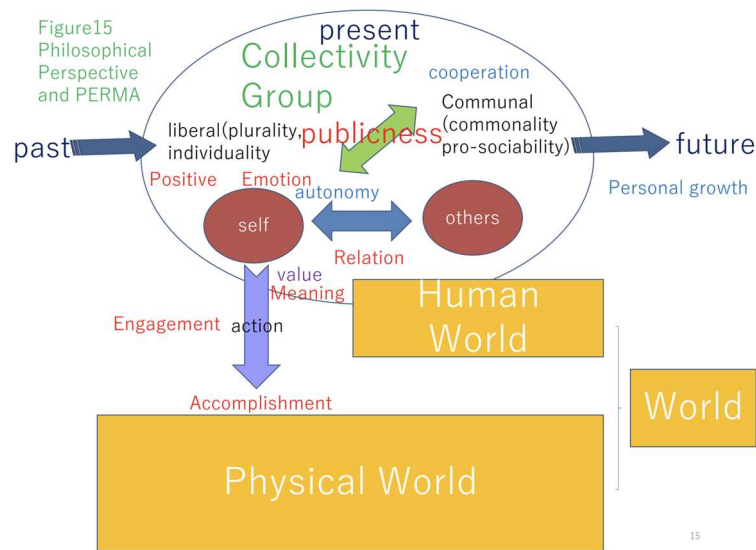


Figure15 demonstrates a chart of using the PERMA model of Martin Seligman: positive emotion, meaning, relation, engagement, and accomplishment. I think these can be considered as the association between humans and others, that between the human self and the physical world, in the past, present, and future.

I add autonomy to this chart as well as cooperation and community or (pro-)sociability. From a communitarian perspective, both autonomy and cooperation are very important. I think the coexistence of these is indispensable in the concept of publicness. I can reformulate these concepts in the framework of positive public philosophy.

Figure15 Philosophical Perspective and PERMA



I reformulate the Parsons' pattern variables in his social systems theory in Figure16, using the framework of time/space and others. Although I omitted a detailed explanation of this, we can see some correlation between these two. I am very impressed by "systems informed positive psychology" because it refers to the three spheres of ethics, politics, and economy. I think these are in line with my own ideas.

Figure16 Positive Psychology and Pattern Variables

- Time: past-orientation ↔ future-orientation
- Space: particularism ↔ universalism
- Self/others(private/public): collectivity orientation ↔ self orientation
- Subjective emotion: affectivity ↔ affective neutrality
- trait: ascription ↔ achievement
- Institution(community/society): diffuseness ↔ specificity

Parsons proposed AGIL diagrams. He later came to use the word “societal community” for the function of I(integration). This word is in tune with communitarianism. On this ground, there are sub-systems of politics, economy, and culture, corresponding to the function of G (goal attainment), A (adaptation), and L (latent pattern maintenance and control). These three pillars can be considered based on the societal community. We can reformulate Parsons’ AGIL diagram into this new framework. Parsons was criticized in that he disregarded the possibility of change in systems, because his system theory emphasized the importance of system maintenance and control. Parsons always viewed social systems from that angle, but from the point of public philosophy, the possibility of change is also important, and public spheres play decisive roles in dynamic moments. Then, I indicate the public spheres at the central point of Figure17, and this can be called AGILP diagram.

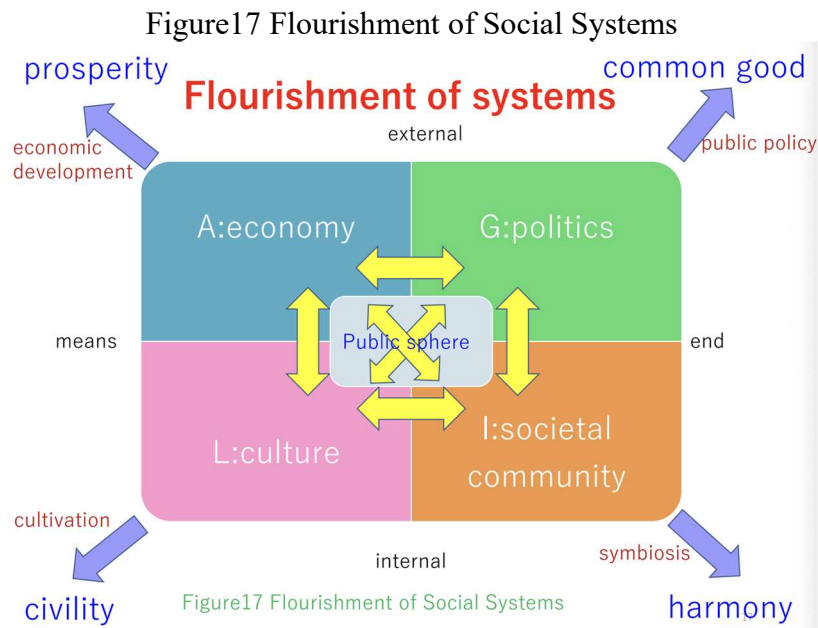
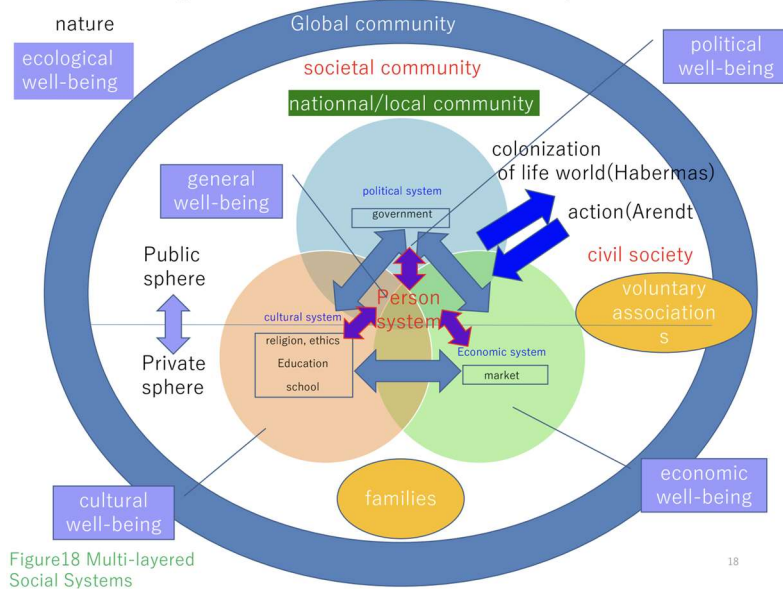


Figure18 indicates multi-layered societal communities local, national, and global. On this basis, there are political, cultural, and economic systems. The political system includes governments, the economic system consists of the market, and the cultural system comprises religion, ethics, education, and school. There are interactions between the three systems, as well as between these systems and societal communities. There are families and voluntary associations in societal communities, and some of them, like families, are within the private sphere. Some of them, like civil associations, are within the public sphere. Outside of the global community or various communities, nature and environment are depicted.

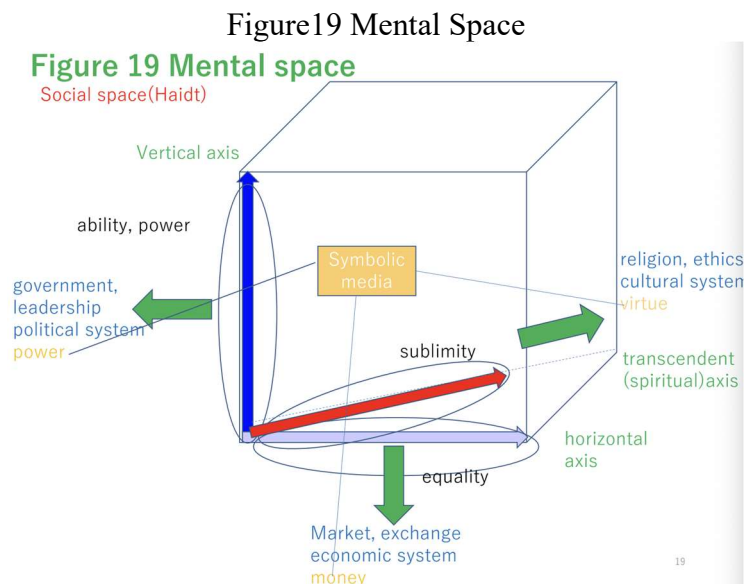
Figure18 Multi-layered Social Systems



The important point that positive psychology can introduce into this social systems theory is that these systems center around the Person system and there are intersections between the system and the three systems of politics, economy, and culture. The original Parsons theory disregarded this intersection, and recognition was very important. Eminent philosopher Jürgen Habermas put forth the idea of the colonization of the life world by political and economic systems, and this theory can be illustrated in this figure. Life world is similar to the societal community.

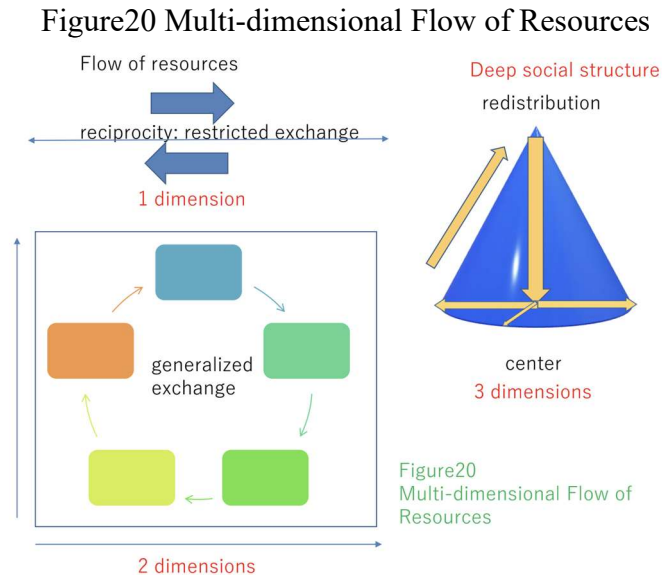
This systems theory can be understood by the development of institutions along the vertical, horizontal, and transcended axes in the human mental space, which is close to the social space (J. Haidt). Figure19 basically indicates the development of various ideas, and the three sub-systems developed along these dimensions of ideas and corresponding institutions. The vertical dimension corresponds to the political system, the horizontal or spiritual dimension originally corresponds to the market system, the transcendent dimension corresponds to the cultural system. There are some interactions

between these systems. For example, the vertical dimension intersects with the transcendent dimension as a relationship between politics and culture. Moreover, there are differences and interactions between these dimensions within a system. For example, there are differences in political systems. In politics, there is suppression and equilibrium among the administrative, legislative, and judiciary aspects. These are subdivisions of the political system. This idea corresponds to the subdivision of systems in Parsons' AGIL model.



From this angle, we can see various historical developments in the exchange of resources since ancient times. For example, as Figure20 indicates, in the primitive societies, there is a flow of resources of reciprocity between equal subjects and also a circulated flow of resources. Anthropologists explained these issues by the terms, restricted exchange and generalized exchange (C. Lévi-Strauss), respectively. These are two modes of horizontal exchange, and they are closely intertwined with religious or moral ideas and customs along the transcendent dimension. In addition, another mode arose with the birth of chiefdom and kingdom in ancient times: the center of

power appeared, and it redistributed resources collected from laypersons by power (K. Polanyi). This can be regarded as a generalized vertical exchange.



I think Parsons' social systems theory can be developed by introducing positive psychology as a systems-informed positive psychology. This year, I talked about positive political psychology at the IPPA. Now I have realized that positive political psychology can be included in the whole idea of systems informed positive psychology. As demonstrated in Figure 21, subjective political emotion, individual political traits, and political institutions are the three elements of political psychology, similar to the three elements in positive psychology in general. Political well-being can be conceptualized in parallel with general well-being; political traits refer to political virtues and strengths; and political institutions correspond to political systems. Likewise, we can develop political PERMA on the basis of the PERMA model: political well-being can be measured by political positive emotion, political

engagement, political relationship, political meaning, and political accomplishment, as shown in Figure22.

Figure21 Subjects of Positive Political Psychology

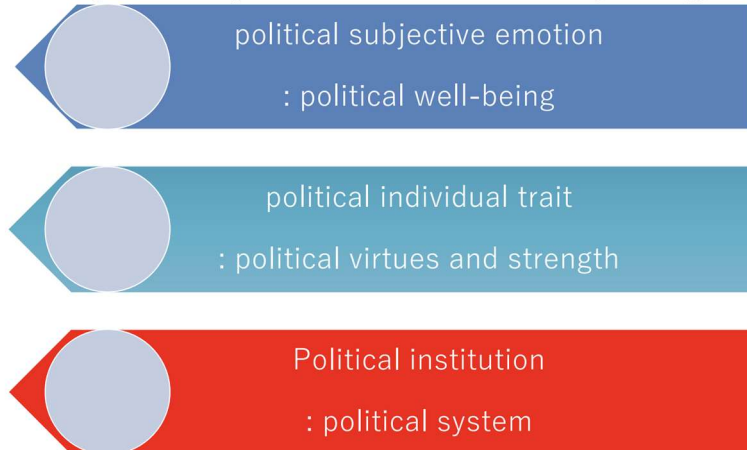


Figure22 Political Well-being and Political PERMA

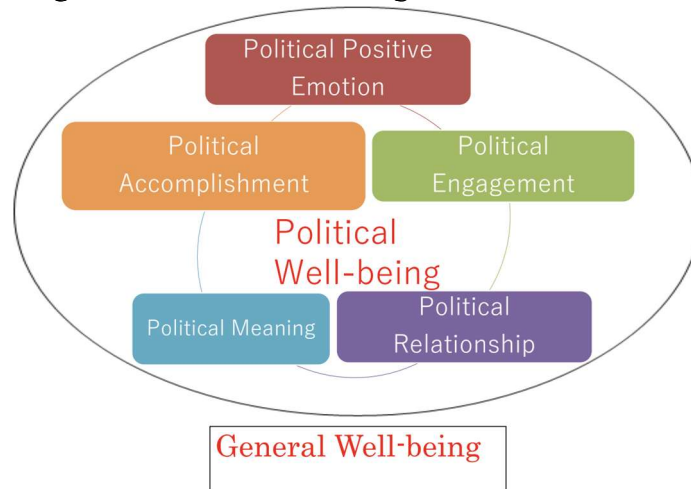
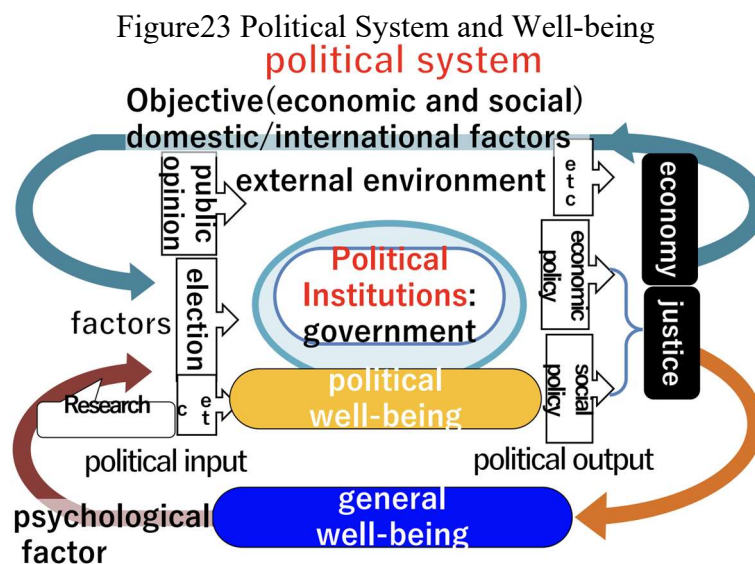


Figure23 indicates the relationship between political system and political well-being. Now, I am conducting research on political input, that is, an election. Some positive psychologists found a surprising relationship between election results and subjective well-being in the American Presidential election in 2016 that President Trump won. They found that low levels of well-being in districts are positively related to vote

change toward the Republican side, that is, the Trump camp. I think this is a very important finding in political studies, and I have conducted research on the Japanese election of the National Diet in the summer of this year. We have not completed the analysis yet, but it seems that we have identified some correlation between psychological well-being and election results as well. I think there are various possible of relationship between psychological well-being and politics in general.



I also conducted empirical research on Japanese food companies. I conducted empirical research on the relationship between psychological factors and performance—the increase in annual sales—by using various questionnaires, including PERMA and workplace PERMA developed by M. Kern in Melbourne University. I am afraid that I had to shorten the questionnaires, but anyway, we could determine some correlation between the psychological factors and performance of changes in annual sales. That performance can be attributed to the level of well-being.

I also used the workplace PERMA. Although there is some correlation, the association between workplace PERMA and performance of shops was lower than that between

PERMA and performance. I think this is interesting. General well-being is an influential factor on performance, at least in this study.

Similarly, I think that we can research the relationship between general well-being and political well-being, and between general well-being and organizational or economic well-being. Such research can be considered as regards multiple well-being, which means interpersonal, organizational, community, and so on.

These are the basic conceptualization inspired by systems-informed positive psychology.

Lindsay Oades

How does positive psychology add to a person's system that is not already in psychology?

Masaya Kobayashi

Parsonian social systems theory refers to "psychology as usual". Positive psychology, we can introduce the positive elements of a human or a person's system and positive elements in the cultural, political, and economic systems. This is actually natural from social science perspective, but seeing the political system through the lens of psychology, research always to focuses on the negative side. For example, the theories of the psychological basis of fascism or authoritarianism were developed by Adorno

and Fromm after the Second World War, and mainstream political psychology has often focused on negative phenomena such as conflicts or some kind of exclusion since then.

Obviously, this perspective is very important in considering the present right-wing populism, but from that angle there can be little positive vision for politics in the future. Using those positive elements, we can reformulate the conception of political and economic system. Mainstream economics is similar to the idea of the maximization of the happiness or utility and this is the utilitarian tradition. However, for example, it would be better to examine personal strengths when considering the possibility of enterprises. This is in tune with some trends in economic and management theories. These are directions I would like to develop.

Lindsay Oades

I also wonder about fundamental assumptions about human nature, which are often discussed in psychology and various psychological theories. Could you define a positive in terms of assumptions about human nature?

Masaya Kobayashi

I think this is a big challenge in philosophy. In this presentation, I only reformulated the social systems theory, inspired by positive psychology. Positive psychology's perception of human beings is quite different from that of Freudian psychology and behaviorism.

From a philosophical perspective, I think the development of positive psychology is in line with the classical philosophical idea of Aristotle. For example, Seligman frequently uses the word flourishing rather than happiness, and the former is very close to the Aristotelian conception of eudemonia. This is sometimes translated as happiness, but flourishing is a better translation, because from the Aristotelian view, there are potential ideas or forms that can be realized as flourishing. Thus, a positive philosophy signifies the flourishing of immanent human potentiality inherent in himself/herself.

This is a very basic conception of Aristotelian philosophy. Seligman also suggested that there can be a kind of scientific explanation of the calling. This is also in line with the Aristotelian ideas of eudaimonia. Communitarianism introduced such an Aristotelian teleological conception into social sciences, but the introduction of teleological conception is restricted to social and political spheres because, for example, we can see the purpose of human institutions such as companies, schools, or universities. However, the present communitarians do not talk about the teleological conception of human beings or nature.

Then, a positive can be defined by the purpose of institutions in communitarian theories. Moreover, I think the development of positive psychology is in tune with the Aristotelian teleological conception of human beings. I think the development of positive psychology is in this direction.

Lindsay Oades

Is the teleological conception of a human being what the literature calls purpose in life?

Masaya Kobayashi

Aristotle said that people have the potential or capability. For example, a genius musician in his childhood has potential to become an excellent musician. He obviously has to endeavor to develop his capabilities. It would be the realization of purpose in life for him to become a musician through effort.

In contrast, I myself have no potentiality toward great musicians in childhood. Therefore, there can be some difference in potentiality between persons, even in their childhood. Obviously, this is a bit too rigid conception of human teleology since it is the classical idea but the idea, of flourishing or using our virtue and personal strengths is quite in tune with the classical philosophical idea.

Lindsay Oades

This is the character strength. In terms of the bridge between your model and communitarianism, is character development the main link?

Masaya Kobayashi

Yes. This is quite important because the classical conception was accompanied by virtue ethics. I think positive psychology revives this tradition to present psychology. This is one of the reasons why I became very interested in positive psychology.

Appendix:
Examination of the Linkage between Subjective Well-being and Sustainable Development Goals as Objective Indicators⁵

Hikari Ishido

This study conducts a basic examination of the linkage between subjective well-being and the Sustainable Development Goals (SDGs) (Sustainable Development Goals) as objective indicators. I majored in development economics and used to work for the United Nations Development Programme (UNDP) (United Nations Development Programme), which was responsible for the Human Development Index, which measures the degree of development, and the Millennium Development Goals (MDGs) (Millennium Development Goals), which are based on the concept of human development. The MDGs had a target period from 2000 to 2015. They were succeeded by the SDGs in 2015, which set specific goals for human development against the background of global environmental issues and with even greater consideration for sustainability.

There are 17 SDGs, namely:

(1) No poverty, (2) Zero Hunger, (3) Good Health and Well-being, (4) Quality Education, (5) Gender Equality, (6) Clean Water and Sanitation, (7) Affordable and Clean Energy, (8) Decent Work and Economic Growth, (9) Industry, Innovation and Infrastructure, (10) Reduction of Inequality, (11) Sustainable Cities and Communities, (12) Responsible Consumption and Production, (13) Climate Action, (14) Life under Water, (15) Life on Land, (16) Peace, Justice, and Strong Institutions, (17) Partnerships

⁵ This article was translated into English (from the original Japanese) in collaboration with Ms. Kei Igarashi (Chiba University).

for the Goals.

These goals are further divided into 169 individual goals (targets). Further, the idea of human-centered development (human development) is at the heart of these multiple individual goals. In other words, while economic development is considered primarily focused on improving the functionality of the economic system (i.e., the system outside human beings), human development is a goal for the greater fulfillment of the inner lives of human beings. Further, we cannot directly observe the inner lives of human beings. Therefore, the above goals are also goals for factors that can be objectively grasped and those that are, so to speak, "outside" human beings. Furthermore, the policies of a sovereign state must be transparent and accountable. Therefore, quantification (indexing) is required.

Table 1 shows the overall performance of the United Nations (UN) member states in terms of achieving SDGs. Countries are ranked according to their overall scores. The overall score measures a country's total progress toward achieving all the 17 SDGs. The score can be interpreted as the percentage of the achievement of SDGs. A score of 100 indicates that all the SDGs have been achieved. The table shows wide disparities across countries in terms of achieving the SDGs.

Table 1. Overall ranking of the achievement of SDGs of the UN member states

Rank	Country	Score	Rank	Country	Score
1	Sweden	84.72	84	Jamaica	68.66
2	Denmark	84.56	85	Nicaragua	68.66
3	Finland	83.77	86	Suriname	68.36
4	France	81.13	87	Barbados	68.29

CRSGC-Chiba-Essay/Conference

5	Germany	80.77	88	Brunei Darussalam	68.15
6	Norway	80.76	89	Jordan	68.05
7	Austria	80.7	90	Paraguay	67.71
8	Czech Republic	80.58	91	Maldives	67.59
9	Netherlands	80.37	92	Cabo Verde	67.18
10	Estonia	80.06	93	Singapore	67
11	Belgium	79.96	94	Sri Lanka	66.88
12	Slovenia	79.8	95	Lebanon	66.68
13	United Kingdom	79.79	96	Nepal	65.93
14	Ireland	79.38	97	Saudi Arabia	65.85
15	Switzerland	79.35	98	Trinidad and Tobago	65.76
16	New Zealand	79.2	99	Philippines	65.5
17	Japan	79.17	100	Ghana	65.37
18	Belarus	78.76	101	Indonesia	65.3
19	Croatia	78.4	102	Belize	65.08
20	Korea, Rep.	78.34	103	Qatar	64.65
21	Canada	78.19	104	Myanmar	64.58
22	Spain	78.11	105	Honduras	64.44
23	Poland	78.1	106	Cambodia	64.39
24	Latvia	77.73	107	Mongolia	63.98
25	Portugal	77.65	108	Mauritius	63.77
26	Iceland	77.52	109	Bangladesh	63.51
27	Slovak Republic	77.51	110	South Africa	63.41
28	Chile	77.42	111	Gabon	63.4
29	Hungary	77.34	112	Kuwait	63.14
30	Italy	77.01	113	Iraq	63.14
31	United States	76.43	114	Turkmenistan	63.03
32	Malta	75.97	115	Sao Tome and Principe	62.58
33	Serbia	75.24	116	Lao PDR	62.06
34	Cyprus	75.21	117	India	61.92
35	Costa Rica	75.08	118	Venezuela, RB	61.68
36	Lithuania	74.95	119	Namibia	61.63
37	Australia	74.87	120	Guatemala	61.54
38	Romania	74.78	121	Botswana	61.45
39	Bulgaria	74.77	122	Vanuatu	60.89
40	Israel	74.6	123	Kenya	60.17
41	Thailand	74.54	124	Guyana	59.74
42	Moldova	74.44	125	Zimbabwe	59.51
43	Greece	74.33	126	Syrian Arab Republic	59.34
44	Luxembourg	74.31	127	Senegal	58.27
45	Uruguay	74.28	128	Cote d'Ivoire	57.91
46	Ecuador	74.26	129	Republic of The Gambia	57.86
47	Ukraine	74.25	130	Mauritania	57.72
48	China	73.89	131	Tanzania	56.64

CRSGC-Chiba-Essay/Conference

49	Vietnam	73.8	132	Rwanda	56.56
50	Bosnia and Herzegovina	73.48	133	Cameroon	56.54
51	Argentina	73.17	134	Pakistan	56.17
52	Kyrgyz Republic	73.01	135	Congo, Rep.	55.25
53	Brazil	72.67	136	Ethiopia	55.23
54	Azerbaijan	72.61	137	Burkina Faso	55.22
55	Cuba	72.58	138	Djibouti	54.57
56	Algeria	72.27	139	Afghanistan	54.22
57	Russian Federation	71.92	140	Mozambique	54.13
58	Georgia	71.88	141	Lesotho	54
59	Iran, Islamic Rep.	71.81	142	Uganda	53.49
60	Malaysia	71.76	143	Burundi	53.46
61	Peru	71.76	144	Eswatini	53.4
62	North Macedonia	71.4	145	Benin	53.31
63	Tunisia	71.37	146	Comoros	53.07
64	Morocco	71.3	147	Togo	52.7
65	Kazakhstan	71.06	148	Zambia	52.67
66	Uzbekistan	71.02	149	Angola	52.59
67	Colombia	70.91	150	Guinea	52.47
68	Albania	70.82	151	Yemen, Rep.	52.33
69	Mexico	70.44	152	Malawi	52.2
70	Turkey	70.3	153	Sierra Leone	51.91
71	United Arab Emirates	70.3	154	Haiti	51.7
72	Montenegro	70.19	155	Papua New Guinea	51.66
73	Dominican Republic	70.17	156	Mali	51.39
74	Fiji	69.95	157	Niger	50.15
75	Armenia	69.86	158	Congo, Dem. Rep.	49.71
76	Oman	69.67	159	Sudan	49.56
77	El Salvador	69.62	160	Nigeria	49.28
78	Tajikistan	69.43	161	Madagascar	49.14
79	Bolivia	69.27	162	Liberia	47.12
80	Bhutan	69.27	163	Somalia	46.21
81	Panama	69.19	164	Chad	43.75
82	Bahrain	68.83	165	South Sudan	43.66
83	Egypt, Arab Rep.	68.79	166	Central African Republic	38.54

Source: Sustainable Development Report 2020 (sdgindex.org and <https://dashboards.sdgindex.org/rankings>)

The life of a human being includes psychological elements or subjective aspects.

Therefore, the level of happiness is supposedly often subjective. However, while human development is also internal and subjective, its concrete goals are set with external indicators. Therefore, my research idea is that human development and its concrete goal setting, the SDGs, can be used as subjects to consider human happiness. The concept of capability (potential) is also related to that of human development, which was proposed by economist and philosopher Amartya Sen (2004). Sen is an Indian-born economist who was inspired to study economics in order to solve world poverty after witnessing the severe prevalence of hunger in his country as a young boy. While agreeing with Rawls's philosophy, a political philosopher who aims to realize social justice, Sen argued that Rawls's discussion of life was overly focused on the redistribution of goods (i.e., things), and that this perspective of developing capability was important. Capability refers to the functions, specifically conditions such as health and education that are necessary to lead a better life. He argued that policies such as income redistribution alone cannot achieve human happiness, and that it is important to develop the capability to improve happiness. Additionally, health and education are not only internal conditions for human beings, but also factors that can be improved by the external services provided by the society (medical services and educational services). Moreover, the number of external services is also related to the improvement of internal happiness. Therefore, the issue of sustainable development of human society, which is considered in the SDGs proposed by the United Nations, is an important aspect to be considered in the research of happiness.

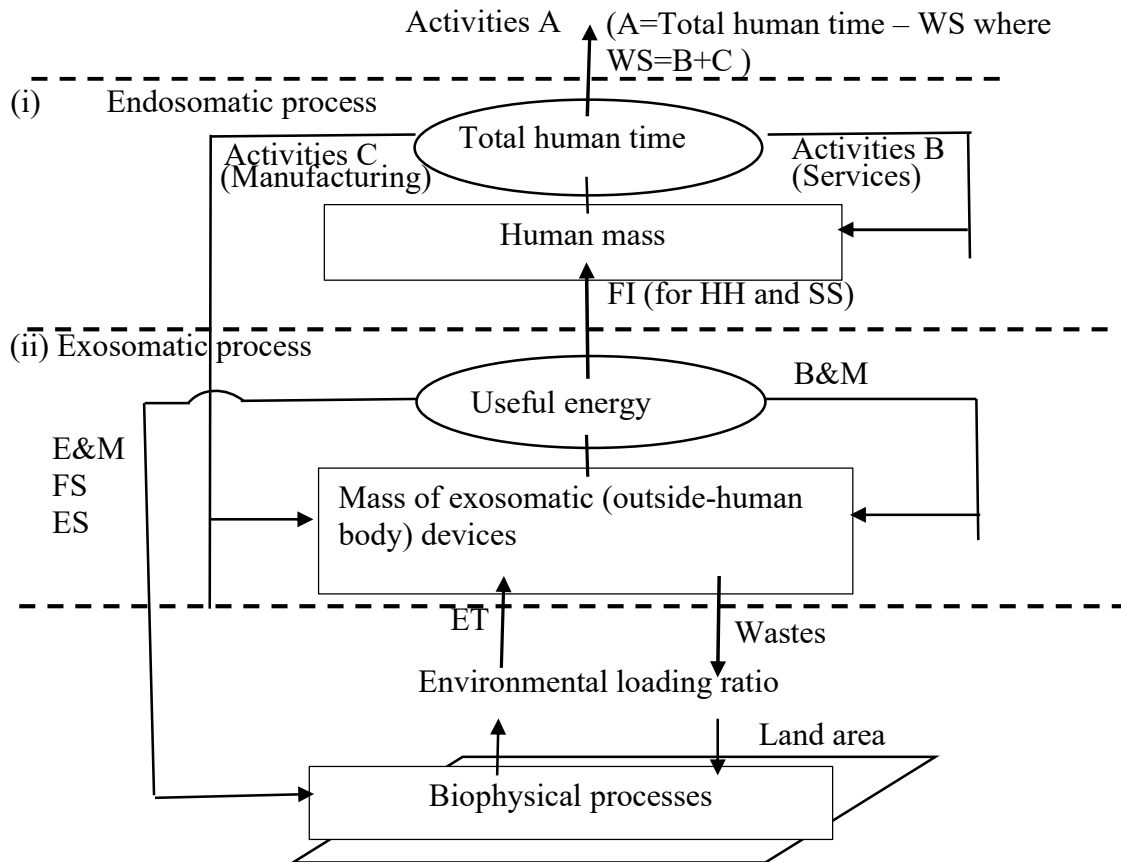
Human beings must have inner fulfilment or happiness following their interaction with the external environment (human existence would not be possible without external

interaction). The concepts of human development and potentiality are therefore highly relevant to the inner well-being of human beings. Sen proposed that well-being can only be achieved if the three "external" factors of life expectancy, education level, and economic income are secured. Furthermore, the Human Development Index was created to specifically grasp these three aspects. The SDGs are a set of goals that consider the sustainability of the global environment.

As mentioned above, human existence can be viewed as an integration of inner and outer (material) existence. Fig. 1 shows the immediate material and energy aspects of human existence. This figure is based on the perspective of the so-called "ecological economics" (a research field that seeks to elucidate the interdependence and coevolution of the human economy and natural ecosystems) and is a perspective that has developed without direct linkage to the UN's SDGs. However, the research field can be considered in conjunction with the SDGs, which also consider environmental factors and human development. In this diagram, human existence and activities are characterized by (i) endosomatic, (ii) axosomatic (middle part of the diagram), and biophysical processes including land (including resources and energy), which support the existence of human beings at the lower level. At lower levels, biophysical processes, including land (including resources and energy), supposedly support the existence of human beings. In other words, it is important to look at what is happening inside the human body (internal processes) because humans are material beings and maintain the human body by securing necessary food and other materials from the land. Meanwhile, human beings work on the external environment to acquire new resources (E&M in the figure), produce food (FS), preserve the environment (ES), provide services (Activity

B), and manufacture products (Activity A), so that they can survive more comfortably through their "labor" activities. Hypothetically, the "purpose" of human survival is not merely the maintenance of individual human beings, but the "creative, psychological, and cultural activities," as indicated by Activity A in the figure, are indispensable for increasing the degree of human development in terms of the concept of capability and are also significantly related to increasing the level of happiness. While some activities A can be used as new ideas for activities B (service activities) and C (manufacturing activities), it is important to note that Activity A is fundamentally self-purposeful. To increase the degree of human development and well-being, autonomous and self-directed Activity A must take a central stage. Further, if Activities B and C take up too much human time, free Activity A as part of the capability (i.e., activities that can be done) will decrease. If activities B and C take up too much human time, activities A as part of capability (i.e., activities that can be done) will be reduced. This means that the degree of human development will be reduced. This could simultaneously reduce the level of happiness within human beings.

Figure 1. Human society as an evolving environmental system



Notes: Symbols in the figure denote the following concepts.

Activities A (creative/mental/cultural activities): Human activities necessary to guarantee adaptability (or sustainability) in the long term.

Activities B (services): Human activities that provide the system of controls over the network of matter and energy consumed by the society.

Activities C (manufacturing): Human activities that guarantee efficiency in the set of everyday operations.

FI: Fixed Investment

SS: Service Sector

HH: Household

B&M: Building and Maintenance

E&M: Energy and Mining

FS: Food Security

ES: Environmental Security

WS: Time for Work Supply

ET: Energy throughput (volume of energy use)

Source: Adapted from Mayumi (2001), Figure 9.4.

In an article on the relationship between well-being and the SDGs (Mehlmann, 2016), I also argue that there is an inextricable link between the SDGs and the growing global movement to go beyond mere economic growth and to place the improvement of human well-being at the center of national development plans. In other words, the internal (often subjective) well-being of human beings and the external (often objectively ascertainable) degree of development are closely linked. Furthermore, the search for the nexus is essential to bring about a global increase in the degree of human development and well-being. This study records some observations on the linkage between subjective well-being and the SDGs as objective indicators and is yet to reach a detailed empirical analysis by combining subjective well-being and objective indicators. However, further elaboration of the linkage between the concepts based on this perspective and measurement of the degree of human development and well-being based on data will be a useful research work that is consistent with both the work of development economics, which is my major, and positive psychology.

References

- Mayumi, Kozo (2001), “The Origins of Ecological Economics: The Bioeconomics of Georgescu-Roegen”, London: Routledge.
- Mehlmann, Marilyn (2016), “Happiness and the SDGs”, (<http://17goals.org/happiness-and-the-sdgs/>).
- Sen, Amartya (2004), “Capability and well-being”, in Nussbaum, Martha; Sen, Amartya (eds.), *The quality of life*, New York: Routledge, pp. 30–53.