

A HUMAN DEVELOPMENT (PSP) FRAMEWORK



FOR ORIENTING EDUCATION
AND SCHOOLS **IN THE**
SPACE OF WELLBEING

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1. INTRODUCTION AND PURPOSE

Wellbeing as it appears in recent education literature is a normative practice; it offers a prescriptive solution to living well and as such can appear eminently teachable. As the more critical scholarship and research on wellbeing bears out, the prescriptive approach is an over simplification of the contested terrain of wellbeing and the challenges associated with adopting and fostering wellbeing within contemporary schooling. The interchangeability of 'wellbeing' in this approach with terms such as flourishing, resilience, self-efficacy, mental health, health among others, creates challenges and confusions for teachers, students and policy makers as to what should be and can be taught and fostered under the more unified field of wellbeing. Nonetheless, the very ubiquity of wellbeing in the current schooling and curricular literature, whether seen as a new subject area for educating and preventing mental health problems among young people, or as a way of preparing students for adulthood and global citizenship, indicates that there is something quite significant at stake that warrants clarification and debate. This is even more the case if educators and teachers are to create space for wellbeing as an aim of education, as a curricular area, and a process that can be fostered in schools.

Cognisant of the impetus for curriculum reform at second level in Ireland, and particularly with respect to the inclusion of a wellbeing curriculum at Junior Cycle, it is now timely to revisit earlier work for the NCCA (*Wellbeing and Second-Level Schooling: A Review of the Literature*, O'Brien, NCCA 2008) which explored the broad terrain of wellbeing and how it relates to the schooling and education of adolescents from the perspective of human development. Building on that foundation and in the light of recent scholarship and research in the field of wellbeing and schooling, we seek to **synthesise a conceptual framework** for engaging with some key perspectives and approaches to wellbeing, that have relevance and meaning for second-level educators and their students. The purpose of this document is to provide 'a wellbeing framework', sufficiently broad to embrace a variety of significant perspectives on wellbeing and human flourishing across disciplines and fields, and that will enable educators to consider and select what is most appropriate for their students within particular schooling contexts. Thus we wish to avoid prescription, and a packaged or 'flatpack' kit for wellbeing, where all

the dimensions are set and related in a universal sequential way, or in a one size fits all fashion, and where the subject or agent is either too narrowly defined to be recognised as such, or is rendered non-existent by an externalising out-puts based focus. Equally, we wish to ensure the framework characterises diverse but important perspectives on wellbeing, in a fashion that is appropriately universal in how it values wholistic development for young people at second level. This we aim to achieve by placing the whole person at the centre of our discussion and a) reflecting a Human Development perspective onto wellbeing in an attempt to highlight some of the developmental issues ordinarily glossed in the wellbeing literature as it emerges from North America and Australia, and by, b) introducing a spatial metaphor as a practical guide for teachers and students as they attempt to orient within the difficult terrain of wellbeing¹. By doing so we hope to open up the space for orienting ourselves towards taking a critical and informed perspective on wellbeing in education, which often unwittingly contains a hidden normative ideal for self-development that is not always self-evidently good. Such a person-centred practice that wellbeing entails is frequently stifled by narrow prescriptive accounts of what we mean by wellness, health, flourishing or happiness.

One of the major challenges in attempting to synthesise a method for orienting towards a wellbeing framework is at once to keep open the space for interpretation and meaning making by educators /practitioners themselves, while also trying to provide a sufficient value-base overall, and a sufficient description and critique of approaches that does justice to the value-tensions that arise across significant approaches to wellbeing. Amartya Sen faced this problem of competing values in developing the highly influential Human Capabilities and Human Development approach to wellbeing, but recognised that values per se, and individual valuing of particular forms of self-realisation were inescapable challenges in developing a model of flourishing. In the field of education, the philosopher Richard Pring directly confronts this issue of value differences and wellbeing in his introduction to *The International Research Handbook on Values Education and Student Wellbeing* (2010).

¹ The spatial metaphor, developed here in the context of education, has been borrowed from Charles Taylor's basic phenomenology in his 'Inescapable Frameworks' chapter from his major work *Sources of the Self* (1994).

He contends that differences in values are indicative of significant differences in understandings around what it is to be fully human, of human flourishing and of wellbeing. Pring advises that education and curricula that seek to support student wellbeing cannot easily dismiss the kinds of tensions that are inherent across different value systems and how they are expressed in particular approaches to wellbeing. Values may un/wittingly shape teachers' understandings, pedagogies and curricula, and versions of wellbeing that are privileged over others. Education which takes student wellbeing as a serious aim and priority must be capable of embracing these tensions and ensure that programmes in schools both on the formal and informal curriculum:

...must all be seen in the wider context of the many different elements entailed in personal and communal wellbeing, and thus the many ways in which values are embodied, transferred and developed through the wider curriculum and pedagogy (ibid: 2010, p. xx).

Taking this lead from Sen and Pring, we proceed according to a principle of openness and context relevance for *orienting* towards a space of wellbeing for second-level educators and their students. We aim to produce a resource that can be read and interpreted by educators in a way that enhances their own capacities to grapple with big issues around wellbeing from a variety of perspectives and that make sense in their particular situation. With the commitment of the relevant parties, this will inform pedagogies for wellbeing in the classroom, help to embed wellbeing aims and approaches within curricula, and within the wider school environment within their own specific contexts. This is not a task without its challenges; the issue of perspective is clearly a slippery one, because the ability to take a perspective is part of the problem of *translating wellbeing into being well*. It is often the inability or failure to step into the challenge of wellbeing that generates the need for wellbeing pedagogies in the first place. While not underestimating this challenge, the problem then is frequently one of being authentically or sincerely engaged in making wellbeing a reality, a significant question within the context of education and as part of a wider socio-historical and cultural context.

We suggest that tackling the issue of varying perspectives on wellbeing, means confronting the problem that there are *competing views* of wellbeing each with its own account of the normative issues around human happiness and flourishing and its own account of human reality. This tension when acknowledged can make us distrustful of wellbeing: reluctant to believe that it can be lived in a meaningful way, a condition we could describe as the 'chicken soup effect of wellbeing' (important ideas get mixed in and perhaps even mixed up). Alternatively, when wellbeing is treated as a system of unexamined ideas intended to unreflectively foster one form of human development, it can be described as 'a position neutral practice'². This neutral stance can be further characterised as 'mono-wellbeing' because so comfortable is it within its own ideas base, it can remain uncritical of its own value position. It may fail to take account of contested views, or to explain how it arrives at a genuine tolerance and even celebration of difference. Such a practice is like a market place of often well-crafted 'things', built without concern for the local environment, its inhabitants, or the existing history and infrastructure of problems and solutions. Following from this weak form of wellbeing we can identify another form, a conception which assumes perhaps that any and all accounts of wellbeing, are radically different, and therefore have nothing in common with each other. If different accounts of wellbeing in this reading have different sources of ultimate meaning, then they are likely to be incompatible in practice. We can teach about these different accounts but we cannot question how they can help teachers and students to locate a source of meaning in relation to their own wellbeing. It can be described as a difference between *learning about wellbeing* and *learning to be well and to live well*, what we describe below as learning for wellbeing. Both these configurations of wellbeing ('chicken soup wellbeing' and 'mono-wellbeing') present teachers with the horns of a dilemma. A fuller account of wellbeing aided by the interdisciplinarity of a Human Development approach can help teachers navigate this dilemma in ways that generate meaningful lesson outcomes, discussion and activities. To aid teachers in this, we introduce a spatial metaphor into the wellbeing terrain, which can in practice help students and teachers alike, gain their bearings with respect to a deeper and more meaningful account of wellbeing.

² Freire the influential radical educator claims that education and pedagogy is never neutral (1977) and that claiming it is neutral can mask forms of oppression.

It is because human wellbeing involves contested views of the human and of development, that it requires us as educators to navigate a wellbeing approach with our students that has meaning and relevance for them as individuals, but also within the collective and larger context of society of history and a globalised world. One positive way of confronting this challenge is through understanding different ways of, or methodologies for, studying human reality. While respecting a diverse range of perspectives and methodologies, and the tensions implied therein, a *Human Development Perspective* on 'wellbeing as human flourishing' supports the idea that development and flourishing are indeed possible and important for individuals and for society³. It employs multi- and interdisciplinary methodologies for global realities, and it articulates wellbeing along multiple axes, respecting the history of disciplinary contributions in the development of wellbeing thinking and scholarship, while also stimulating and encouraging meeting wellbeing challenges in local and individual contexts.

Within this broad perspective, there is also a need to consider and recognise what might be considered the other side of the coin of wellbeing, what can be termed illbeing. It is almost impossible to take the 'big idea of wellbeing' and human flourishing seriously without acknowledging and trying to contemplate its relation to matters of suffering, unhappiness, arrested development and illness (physical, mental, spiritual), all of which are inalienable to the human condition and our individual human journeys. By taking the issue of illbeing seriously, we endeavour to include it as a dimension of human depth and vulnerability, those features of human life that, despite being difficult to express, are no less worthy of being identified and affirmed. Thesaurus searches yield a description of 'illbeing' as associated with wretchedness and misery, lack of prosperity or happiness or health. In the spaces of education and classroom life, teachers and students have knowledge and experience of illbeing as part of the reality of human development. This experience can be included in their explorations of wellbeing, and in the creation of pedagogical approaches and curricula that recognise human vulnerability and the need for care, and for conditions that can shift and redress the balance towards human flourishing.

Moreover, we need to recognise the mis/usage of a *rhetoric* of wellbeing or what McAllister calls *pseudo-wellbeing* (forthcoming 2017), at a time when some wellbeing discourses themselves may tend towards a hollowing out or watering down of substantive conceptions of human flourishing. This direction in wellbeing rhetoric and programmes may emanate from a particular emphasis in state policies, or in dominant views which advocate certain framings of wellbeing, views that do not wish to directly challenge the status quo around how education is organised through the school system, and in relation to the wider cultural and economic landscape. In a sense this discourse remains uncritical, while at the same time perhaps ignoring the need for a genuine, viable alternative to deep and persistent suffering and inequalities. Another problematic trend which shapes the wellbeing and current global educational landscape is a movement which tries to debunk any real notions of wellbeing and of human development. Discourses and theory which provide an irremediable critique of all traditional conceptions of the human and of the self, attempt to forge a context where wellbeing becomes an untenable idea. In this scenario, we are responsible for our own successes, our own self-inventions and performances, and so education, as a conception of persons and development, can unfortunately become reduced to an instrument of ideology. Against this suspicion and uncertainty, we hope that this document will help to assuage some of the concerns that educators may have around wellbeing, and that the ideas we put forward will stimulate and encourage dialogue among educators and school staffs around how to articulate into practice their best understandings and commitments to wellbeing where it matters - within their own school community.

Having provided some context for this wellbeing work, in the first part of this paper we outline a rationale for a human development approach to wellbeing drawn from disciplines of philosophy, sociology and psychology and associated methodological issues. In the following section we examine influential and contrasting models of wellbeing and consider their strengths and weaknesses relative to each other. We also explore and discuss influential wellbeing approaches relative to a human development approach and a fuller account of wellbeing. The final section of the paper discusses wellbeing as a *space of concern* and suggests a human development metaphor for orienting ourselves and our students in this space of concern.

³ Pring (2009) suggests the first question to be asked in relation to human flourishing and well-being is Jerome Bruner's question 'what does it mean to be full human?', what does it mean to fully develop as a person?

2. RATIONALE AND METHODOLOGICAL ISSUES: AN INTEGRATIVE HUMAN DEVELOPMENT APPROACH THROUGH THE DISCIPLINES OF PSYCHOLOGY, SOCIOLOGY AND PHILOSOPHY

This section of the document explores what is meant by a *Human Development Approach to Wellbeing* and makes the case as to why such an approach is appropriate and helpful in developing a framework for wellbeing that is relevant for educators of young people in Irish second-level schools. A Human Development Approach to Wellbeing includes education centrally within its ambit, and also provides a broad disciplinary, developmental and perspectival basis for the consideration of wellbeing and associated states of illbeing. The social scientific disciplines of psychology and sociology enable us to consider and explicate influential conceptions of wellbeing. Within the field of positive psychology, these have focused traditionally on subjective experience (SWB-happiness studies) and in the field of sociology, these conceptions have mainly characterised wellbeing in terms of objective social conditions and environment, how for example access to goods and resources, recognition and relationships contribute to life satisfaction. We purposively consider two major exemplars, as models of wellbeing that attempt to reach across these disciplines and that try to combine subjective and objective dimensions of wellbeing within a more comprehensive and wholistic framework. Furthermore, balancing social scientific perspectives (psychological and sociological) on wellbeing with philosophical enquiry into wellbeing, provides a rich and deeper way of thinking about big questions of meaning and satisfaction, and hopefully avoids what Pring (2010) has called clichés in relation to human flourishing and wellbeing. As a discipline philosophy has a rich and ancient tradition of scholarship in relation to ideas about a good life, selfhood and identity, the relation between virtue and the good, and in articulating questions which lie at the heart of ethical education and the issue of citizenship. These kinds of questions and forms of enquiry are important in the current educational context as educators grapple with big issues of normativity and value, and with their own personal understandings and experiences of satisfaction and happiness.

Furthermore, the method we adopt in a human development interdisciplinary approach to wellbeing for schooling draws upon philosophical scholarship to question and frame the conceptual underpinnings of the social scientific approaches to wellbeing as happiness, welfare and flourishing. In this manner we triangulate across disciplinary approaches to wellbeing, and provide an appraisal of their strengths and weaknesses in order to situate a human development perspective on wellbeing, and to reflectively locate ourselves in the wellbeing landscape. Philosophy can work at a meta-level to reflect what may be the strengths and shortcomings of particular formulations and assessments of wellbeing. In other words we are adopting an integrative, interdisciplinary and critical method in how we represent and formulate the human development approach to wellbeing in schooling. Moreover, as we draw upon philosophy as an underpinning discipline for thinking about wellbeing in terms of meaning, it also enables us to think about illbeing as part of a consideration and explication of wellbeing as a developmental process. The significance of thinking about illbeing in its relation to wellbeing is not to be underestimated, particularly as educational emphases on individual achievement and pressures within the wider social context can lead to illbeing. But we also need to conceptualise illbeing in its reality, and as a dimension of the human quest for wellbeing as something we may always strive for but perhaps not always easily achieve.

2.1 APPLYING A HUMAN DEVELOPMENT (PSP) APPROACH TO WELLBEING

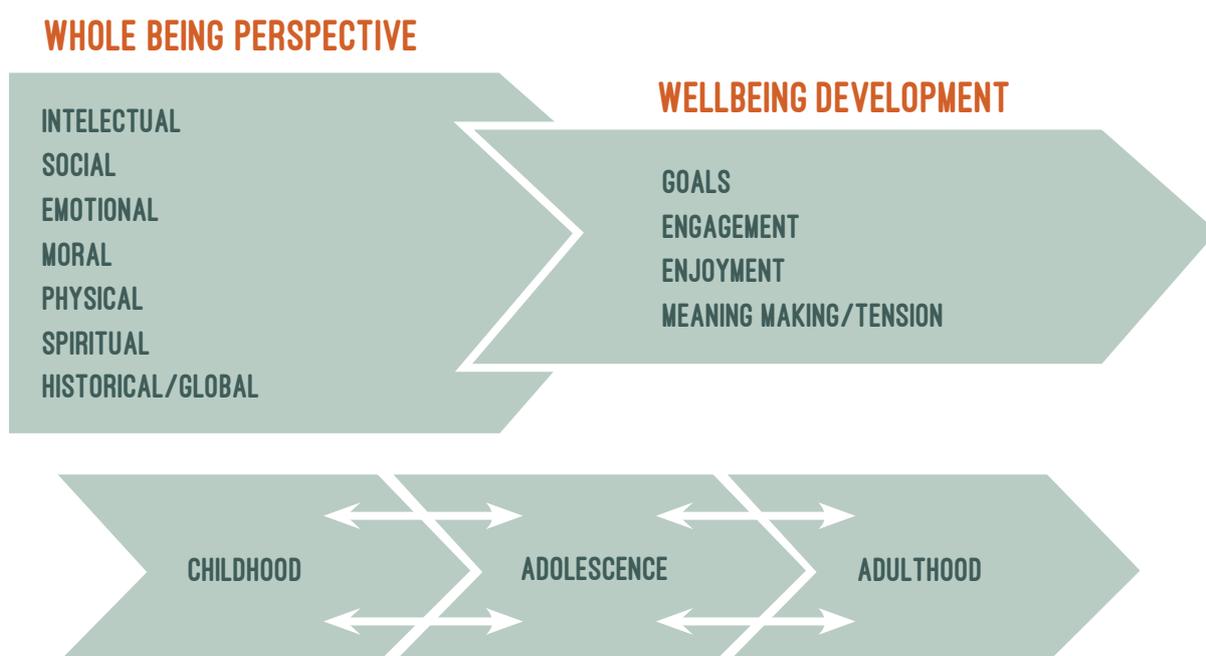
The human development approach to wellbeing is characterised by its particular interdisciplinarity, as such we call it Human Development (PSP) or, human development: psychology, sociology and philosophy. When reflected back onto the specific field of wellbeing, the developmental issues that arise for wellbeing are significant enough to generate a range of questions and problems that are relevant across most of the curriculum. For one thing, normative issues in human development are most evident in a life span approach to human growth (that crosses both natural and cultural spheres of growth and change). As we grow from child to adult we experience development along different axes. For example, we experience physical changes that are to be expected as the organism reaches its peak of growth, and similarly, in the cultural/social space, we gain maturity through a process of change, as we encounter cultural and social expectations often through formal education. Issues of development that arise in the cultural realm however, appear nowhere near as fixed and stable as those that appear in the natural realm.

For example, age does not simply equate with maturity in the same way that we might expect adulthood to equate with the peak of human growth. Hence, a broad understanding of human development, that is both disciplinary and interdisciplinary has to acknowledge growth as *both a state of being and a process of becoming*, as development goals might be particular to stages of development and also on-going over the course of various life stages (Archard, 2004).

In a similar way, wellbeing understood from a developmental paradigm can thus be seen as both *a state of being well or a process of becoming well*. To use the analogy of age and maturity again, wellbeing while obviously not a purely natural phenomenon, is influenced by many cultural and social factors that condition how we think about the ideal, and the ways it is recognised and identified in practice. Moreover, it suggests that wellbeing moves along an axis or continuum which may never truly be complete and must always attempt to value its existing position or experience as partial, and therefore, at least, partially well. This new wellbeing framework brings existing wellbeing literature into conversation with current perspectives on diversity and equality.

Figure 1 attempts to capture the partiality of the wellbeing process and its relation to ongoing wholistic development over time and in its various dimensions.

Figure 1. The relation between human development and wellbeing as states and as an ongoing process across the life span⁴.



⁴ NCCA Guidelines for Wellbeing in Junior Cycle (2016) draw on Bronfenbrenner's ecological model to provide a context for the development of the wellbeing of the whole child.

3. MODELS OF WELLBEING AND THEIR CONTRIBUTIONS IN EDUCATION

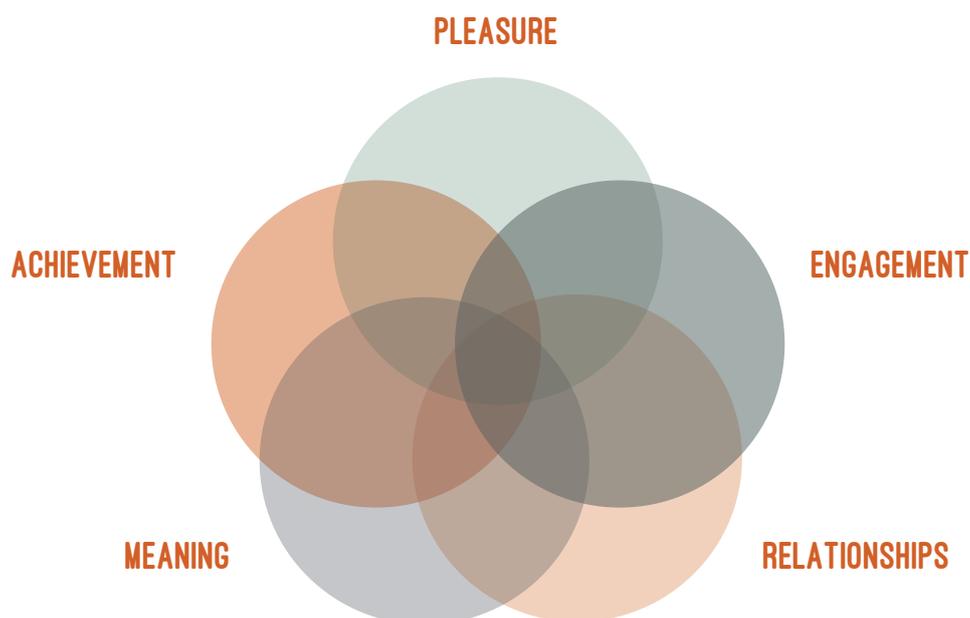
The following section explores and critiques some influential models of wellbeing as exemplars from different disciplinary perspectives. They address issues around identity, being, and meaning that can help us to develop a fuller account of wellbeing in the context of human development, one that builds on the strengths of available research while deepening the critique and enriching the possibilities for being well. Each of the two models selected are considered in terms of their contribution to wellbeing education within a rapidly changing landscape (this should be read with reference to the *NCCA Well-Being and Post-Primary Schooling, 2008, document*).

3.1 PSP- PSYCHOLOGICAL APPROACHES (SWB AND PERMA)

As a discipline psychology has held a very strong position and influence within the field of education in Ireland and internationally. More recently, the positive psychology movement has gained considerable status within psychology and in public policy and research, reframing or shifting the focus of psychology away from what goes wrong, unhappiness and pathology, to place

emphasis on positive affect, happiness, and more lately, on flourishing. This field of study is known as SWB and the Subjective Wellbeing movement. The focus of SWB two decades ago was principally on 'happiness' per se, what makes me happy in the now, and on the background and personal factors that contribute to a state we call *happiness*. In this SWB view happiness was equated with wellbeing. SWB research has since developed and broadened, particularly as exemplified in the work of Seligman (2002, 2011), and now includes considerations beyond strictly affect and mood, to include more substantive areas, conceived of in terms of human engagement and meaning making. While borrowing or drawing on philosophical thinking around Eudemonia, and questions around subjectivity and meaningfulness, the work still remains within the domain of psychology and its emphasis lies on how an individual's own development and learning can accommodate these dimensions of wellbeing. In other words the model is individualistic; construing flourishing as a process of individual psychology. The following section considers skills, virtues and resilience development with respect to a newer influential SWB model called PERMA.

Figure 2. PERMA taken from Seligman (2011) The Five Pillar Approach



3.1.1 PERMA AND SKILLS DEVELOPMENT

One of the latest approaches to wellbeing developed from Seligman's work is PERMA (Positive Emotion, Engagement, Relationships, Meaning and Accomplishment) a *five pillar approach* to wellbeing that has been adapted for schools. This model also supports the training of teachers about and in PERMA so they can work more systematically with students to support their wellbeing. Clearly, this has an immediate appeal for teachers and educators as it is tailored to the needs of schools and staff. A review by Waters (2011) of 12 schools in Australia involved in positive psychology interventions (PSIs) including PERMA, shows a relationship between PSIs, wellbeing, relationships and academic achievement. Waters suggests that positive psychology interventions such as PERMA are worthwhile particularly because they are oriented towards fostering the positive in the human, not merely towards reducing the negative, for example, cultivating an overall positive attitude to the body and one's general health rather than just giving up smoking (Waters, 2011, p. 77). **Positive Education** which is a movement associated with the positive psychology paradigm is understood as applied positive psychology in education. Schools working from a positive education perspective aim to teach positive skills to students. Seligman, Ernst, Gillham, Reivich, and Linkins (2009) define positive education as education that fosters traditional academic skills and skills for happiness and wellbeing.

It is difficult to find fault and to argue against what Seligman and his followers claim are fundamental aspects of flourishing that can be taught and cultivated in schools. It seems to make good sense, but there are cautions to be considered when this becomes a singular focus or perspective on wellbeing in schools, or is viewed as the answer for all students' healthy development. Moreover, the issue and reality of illbeing as discussed earlier needs to be kept in mind when considering the positive psychology approaches and the ways negative experience may be rooted in real social problems and not merely individual mood states.

3.1.2 VIRTUES DEVELOPMENT AND INTELLIGENCES

An emphasis on positivity and inter and intrapersonal skills, and the development of resilience, are fundamental in the PERMA approach. But there is not a great deal new perhaps in how it tries to conceptualise wellbeing, certainly when considered relative to older philosophical approaches, which primarily paid attention to virtue and to character education. However, Seligman suggests that the positivity skills emphasised in PERMA can in fact lead to the cultivation of such *virtues* as gratitude, serenity and character strength. Indeed, Seligman goes as far as to define PERMA intelligence/skills as a *new kind of intelligence*, despite the fact, as Wong (2012) argues, that there is little evidence presented by Seligman (2011) to support this claim. Nonetheless, for educators the focus on skills that enhance affect (pleasure), participation (engagement), and relationships may be a good thing for their students. The PERMA approach, according to Seligman's list, can foster the virtues that develop character: wisdom and knowledge, courage, emotional strengths, humanity, interpersonal strengths, justice civic strengths, temperance strengths, transcendence strengths that forge connections to the larger universe and provide meaning.

While there is no good reason to argue against Seligman's list of virtues that will enhance one's wellbeing, one might ask however, what the approach has to offer that is conceptually new. Traditionally, within philosophy, virtue ethics provides a rich literature on the matter of character development. Character education and education in democratic values has been visible in curricula in many countries including the US, Canada and Australia since at least the beginning of the 11 21st century.

The suggestion in the PERMA approach that 'character education' should not stand alone as separate and distinct from regular curricular work however is a moot point. As we know from earlier research in Health Promoting Schools and the movement for democratic education for flourishing across US, Canada and New Zealand (Cohen 2006, Anderson and Ronson 2005, Wright and Burrows 2004 respectively), the values of virtue education need to permeate across curricula and across school culture. Seligman's PERMA approach goes even further in advocating that a school wide approach needs to be strategically *rolled out and audited*. These are strong statements and may have certain value from the point of view of school managers and leaders, but they could also reduce teachers' own agency and responsibility for action and decisions with their students.

At worst we can envisage a situation where the positive approach to wellbeing creates a **'positivity bias'**, and that students and teachers who cannot learn positivity may be seen as somehow problematic or unwilling. Although positive education may not be harmful to students, an overemphasis on individual learning and on individual responsibility for one's own flourishing may certainly be seen as problematic. Some factors that influence our capacity to find meaning and to participate are located in the social structure and culture and not within an individual's control. For example is human reality really all that positive? In other words, does our positivity really reflect the way the world is, including natural disasters and what human beings are capable of in terms of inhumanity and destruction?

As a model of human reality SWB has its limitations. In fact we might say that a PERMA model is not really a wellbeing model in and of itself, it is a positive education model, but positive education appears to be rather individualistic and suffers from the same problem as SWB. Although more broadly conceptualised, positive education and its approach to flourishing still see the individual actor as the ultimate source of their own flourishing.

3.1.3 RESILIENCE DEVELOPMENT AND ILLBEING

Resilience is a concept and trait that has gained considerable influence in the past decade. Many programmes of health and for the development of wellbeing attempt to nurture resilience in students. It is understood in the literature broadly as a psychological trait that allows us to bounce back when things get tough, a trait that is dynamic, enabling and protective of mental health. Layard and colleagues have focused on the relationship between wellbeing and resilience (**WARM**, Well Being and Resilience Measures) and sought to address the question of how *wellbeing and resilience* are linked. Seligman's work on positive education encompasses a notion of *'grit'* as resilience, being able to stay with challenges, 'stickability', and tenaciousness.

However, the concept of grit as "the never-yielding form of self-discipline" (Seligman, 2011, p. 21) points to some problems with PERMA as a conceptualisation of wellbeing. We are now moving into a kind of modern stoicism and a capacity to endure pain and hardship that appears to completely devalue all forms of illbeing. It would appear that positive education in self-discipline and grit requires students to meet and endure challenges where pleasure is not immediate and in the long run may be good for wellbeing, as when we learn to delay gratification. Indeed, it could also be argued that self-discipline, if taken too far, can have rather negative consequences for individuals, just as some people can have a distorted body image predicated on denial, so too can their interpretation of their present situation be distorted. We suggest that uncritically applying particular ideas or trends around flourishing to education, as 'packages' or magic bullets that overemphasise limited perspectives at the expense of more wholistic understandings can be harmful. If we learn anything from this example, it indicates a need for balance in respect of trends within and across disciplines, and with respect to meanings and values that inform particular conceptions that claim to hold the key to 'making us well'. In the case of PERMA, it can be argued that it more resembles a **construct** that embraces certain dimensions of flourishing, than a broad conceptualisation of wellbeing and flourishing.

Below is a table which articulates some of the strengths of a PI (PERMA) approach and also its weaknesses for adaptation to the school context.

Table 1. Strengths/Weaknesses of the PI Approach: Exemplar the PERMA approach to wellbeing for Junior Cycle

POSITIVE INTERVENTION- PERMA APPROACH	STRENGTHS	WEAKNESSES
Skills	<p>Taught in class, teachers' awareness of capacity to develop students' skills.</p> <p>Teachers' focus on 5 pillars of flourishing.</p>	<p>Too much emphasis on behaviours over meaning, depth and richness of significance. Skills are most readily measured and taught within a particular assessment culture.</p>
Dispositions	<p>Character focus and building of dispositions towards 'virtue' understood as a rational and externally focused achievement.</p>	<p>Over-emphasis on the individual over wider environmental factors and social/cultural context, and deeper human realities (e.g. suffering, illbeing).</p>
Integration into curriculum	<p>Re enforcement across context and educational material. Direct application and integration with new short courses at Junior Cycle eg. CSPE focus on relationships and democracy/participation</p> <p>In PE focusing on health benefits and confidence building</p>	<p>Positivity bias and a need for critique of this, for example "counteracting tragic and emotionally disturbing English literature with positive accounts and emphases" are suggested. Does the tragic not add depth or meaning?</p> <p>There is also an instrumental or external effect, as the focus lies not in the good of the subject in itself and its value in the curriculum but principally on its use value.</p>
School-wide strategy	<p>Culture of school aims to foster flourishing, includes all involved, it is institutionally wholistic whereby it values the sum of the experiences from the various parts.</p>	<p>But we need to ask- what is the conception of flourishing at work? Flourishing reduced to what PERMA is rather than open to considered conceptualisation of other approaches. Teachers need to really endorse it.</p>
School-wide PERMA audit	<p>Transparency around implementation, self- evaluation and whole school evaluation in relation to definite identified criteria made visible.</p>	<p>Surveillance and loss of agency in a desire to demonstrate success of initiative. Can be used to manage staff in relation to their PERMA performance.</p>
PERMA as a Positive Psychology approach to wellbeing.	<p>The PERMA PI approach focuses on student affective and cognitive skills that can enhance functioning, affect and engagement.</p> <p>It can be employed in a systematic/ scientific way in classrooms by teacher and across schools to focus the institution to aim for human flourishing as part of the job of education.</p>	<p>There is a positive bias which normalises 'happiness' and flourishing.</p> <p>It is individualistic as it conceives of flourishing as human skills, dispositions, meaning making and so on.</p> <p>PERMA can become subject to flourishing 'performativity' at the level of student, teacher and school.</p> <p>The Curriculum can be used in the interests of the PERMA approach, becoming narrow and non-wholistic.</p>

3.1.4 CONCLUSION-PSYCHOLOGICAL MODELS

From the discussion of certain psychological developments in relation to the evolution of wellbeing models, we can conclude that positive psychology itself within the broader discipline has a great deal of currency, but that it recognises that older and more philosophical approaches are needed in trying to conceptualise and promote flourishing e.g. eudemonic traditions, wellbeing through virtue and character building. These more recent individualised developments in flourishing research in the field of psychology also embrace more expansive and less traditional views around intelligence which are also significant for schooling. Recognition of various intelligences especially inter/intra personal and emotional intelligences is crucial within the curriculum and in the classroom to foster the full development of all students. The challenge to the recognition and status of these intelligences, as they often remain outside of formal assessment systems, is a matter worthy of further interrogation. However, as well as broadening the 'happiness frame' in relation to psychology itself, the positive psychology flourishing movement also gives a nod to the social, and towards a need for meaning making in the world, and recognises the particular challenges that people face in making meaning within their specific contexts. We suggest however it does not go sufficiently far in that direction, and in the following section we take seriously social approaches to wellbeing that seek to balance the more individualistic focus of the psychological approaches.

3.2 PSP-SOCIOLOGICAL APPROACHES TO WELLBEING AND EDUCATION: CONTEXTS MATTER

Shifting from the psychological towards to the social/sociological traditions in wellbeing research brings us into the language of *welfare* as wellbeing. If psychology could be accused of being overly individualistic in relation to understandings of wellbeing, sociological approaches have been biased towards welfare models and consideration of objective conditions and objective measures of wellbeing. Traditionally, these approaches did not fully take into account an individual's own responses to, and their own feelings around the social conditions in which they lived. Sociological approaches to welfare have been concerned with socio-economic and socio-cultural conditions for example of housing, income, employment, and importantly for teachers, differences in access to, and participation in education based on class, gender, race etc. Large scale, international research supports the claim that conditions/contexts do matter as conditions of one's flourishing, but significant debates continue regarding how much they matter in overall wellbeing (Layard's 2005 work in economics for example suggests that money does not contribute to happiness, while earlier work suggests that socio economic status for example matters more in illbeing than to wellbeing). From the perspective of schooling and wellbeing, when considering more socially based models, it is Erik Allard's model (1993) *Having, Loving and Being* (HLB) that exemplifies a social approach that is not conceived of solely in terms of objective conditions, or only measured on objective criteria, but attempts to balance subjective and objective needs. The **HLB** model is also conceptualised in relation to *an individual's own perceptions and experiences of these conditions* in relation to resources (having), relationships (loving) and freedom/agency (being) that contribute to a person's sense of their overall wellbeing. For example, regarding *Having* -income can be measured relative to the norm for the society as an objective condition, but also against the individual's own assessment of what they have as it contributes to their welfare. Table 3 below demonstrates the three fold dimensions of Allardt's model and how it combines both objective and subjective criteria for conceptualising and assessing wellbeing, along the dimensions of having, loving and being.

Table 2. Allardt (1993) Having, Loving and Being Model of Wellbeing

	OBJECTIVE INDICATORS	SUBJECTIVE INDICATORS
Having (material and personal needs)	1. Objective measures of level of living and environmental conditions	4. Subjective feelings of satisfaction/dissatisfaction with level of living and environmental conditions Loving (social needs)
Loving (social needs)	2. Objective measures of relationships to other people	5. Unhappiness/ happiness subjective feelings about social relations Being (needs for personal growth)
Being (need for personal growth)	3. Objective measures of people's relation to (a) society, and (b) nature	6. Subjective feelings of alienation/ personal growth

3.2.1 HLB MODEL AND SCHOOLING: OBJECTIVE AND SUBJECTIVE CONDITIONS FOR HAVING, LOVING AND BEING

Table 3. Including Health as a Dimension- HLB and H

HEALTH	OBJECTIVE INDICATORS	SUBJECTIVE INDICATORS
(Physical and Mental Health)	lack of physical illness, chronic conditions	assessment of one's own physical and mental health

Finnish educators saw Allardt's **HLB** model as a way of conceptualising wellbeing that could have significant potential for students' development, and thus an adapted model was developed for schools with the addition of a *4th dimension of wellbeing as Health*, understood as both physical and mental health.⁵

Both objective and subjective criteria/indicators for HLB wellbeing reflect what educational researchers have found elsewhere, that it is important to balance personal/individual **and** social dimensions of wellbeing. For example, Belgian researchers Engels, Aelterman, Petegem and Schepens (2004) suggest that wellbeing at school should be understood in terms of specific personal needs for development and more socially defined factors and environmental conditions:

"Wellbeing at school (of pupils in secondary education) expresses a positive emotional life which is the result of harmony between the sum of specific environmental factors on the one hand and personal needs and expectations of pupils vis-a-vis the school on the other" (ibid: 2004, p. 128).

The Allardt model appears as an attractive one for use in school contexts as research has borne out the significance of interpersonal skills and capacities (what are often understood as soft skills in education) for both school achievement *and* for the social development and wellbeing of students. The *Loving* dimension of the model reflects a growing awareness in the social sciences, and particularly in sociology, of the significance of caring relationality to human development. In the HLB model, loving as indicative of the relational dimension of life in school is considered to be equally significant to students' wellbeing as that of 'having' resources and of expressing agency in relation to their schooling. The contribution of relational life to wellbeing is also borne out in research carried out by the World Health Organisation of *Health Behaviour in School-Aged Children*. This survey showed that 'being liked and accepted by peers' is 'crucial to young people's health and development, and that those who are not socially integrated are far more likely to exhibit difficulties with their physical and emotional health' (UNICEF, 2007, 25).

⁵ The addition of Health is not surprising as the Health Promoting Schools movement under the WHO organisation has gained considerable influence and significance within schools globally and within their curricula.

On the other hand when we consider influences on illbeing, data collated in the US National Longitudinal Study of Adolescent Health demonstrated that respondents who lacked attachment to peers were more likely than others to have thought of, or actually attempted suicide (Bearman and Moody, 2003).

More recently, work carried out by Watson, Emery and Bayliss (2012) explored models of wellbeing for schooling in Northern Europe that had evolved from Allardt's ecological model, and that focused particularly on the significance of the loving dimension. The support of the relational, dialogical and caring emphasis within their work on 'loving' wellbeing is an attempt to counterbalance certain strong criticisms in UK that wellbeing in schooling has been conceived in an overly facile manner, is too focused on the therapeutic, and is a dumbing down of the academic role of schools and of teachers (Furedi 2004, Ecclestone and Hayes 2009). This criticism has not halted the interest in wellbeing and schooling. Some interesting work has also emerged recently from the far North in respect of relational/loving wellbeing. *The Crystals of Well Being* project in the Arctic Circle takes an ecological and community approach to wellbeing. It draws on the work of Allardt to encourage and foster belonging, community building and an ethics of care and relationality as core to children's wellbeing in schools.

3.2.2 HLB. CARE AND SCHOOLING: TEACHERS' RESPONSIBILITIES AND MEETING CARE NEEDS

The *loving dimension* of the HLB model while currently more visible in conceptualisations of wellbeing in schooling, is not new in terms of discourses and thinking around wellbeing and care in education. We might agree that it has traditionally been taken for granted that teachers have care responsibilities as part of their professional role, and recently for example, in the TC guidelines (2012) for ethical practice, we find statements around teachers' caring responsibilities. The literature and wellbeing models discussed in this document seek to make this aspect of the teacher's role more fully explicit than heretofore. Given the multiple and intense demands on teachers in the current context, it makes good sense to remind us of this dimension of educational work that is often part of the hidden but fundamental relational work that teachers and schools do. Back in 1984, the philosopher Nell Noddings argued that relational life and care are

in fact *the* ethical ideal of education. Care is at the core of life and of wellbeing. Noddings holds that:

The primary aim of every educational effort must be the maintenance and enhancement of caring... To receive and to be received, to care and be cared for: these are the basic realities of human being and its basic aims.
(Noddings, 1984, pp. 172-173).

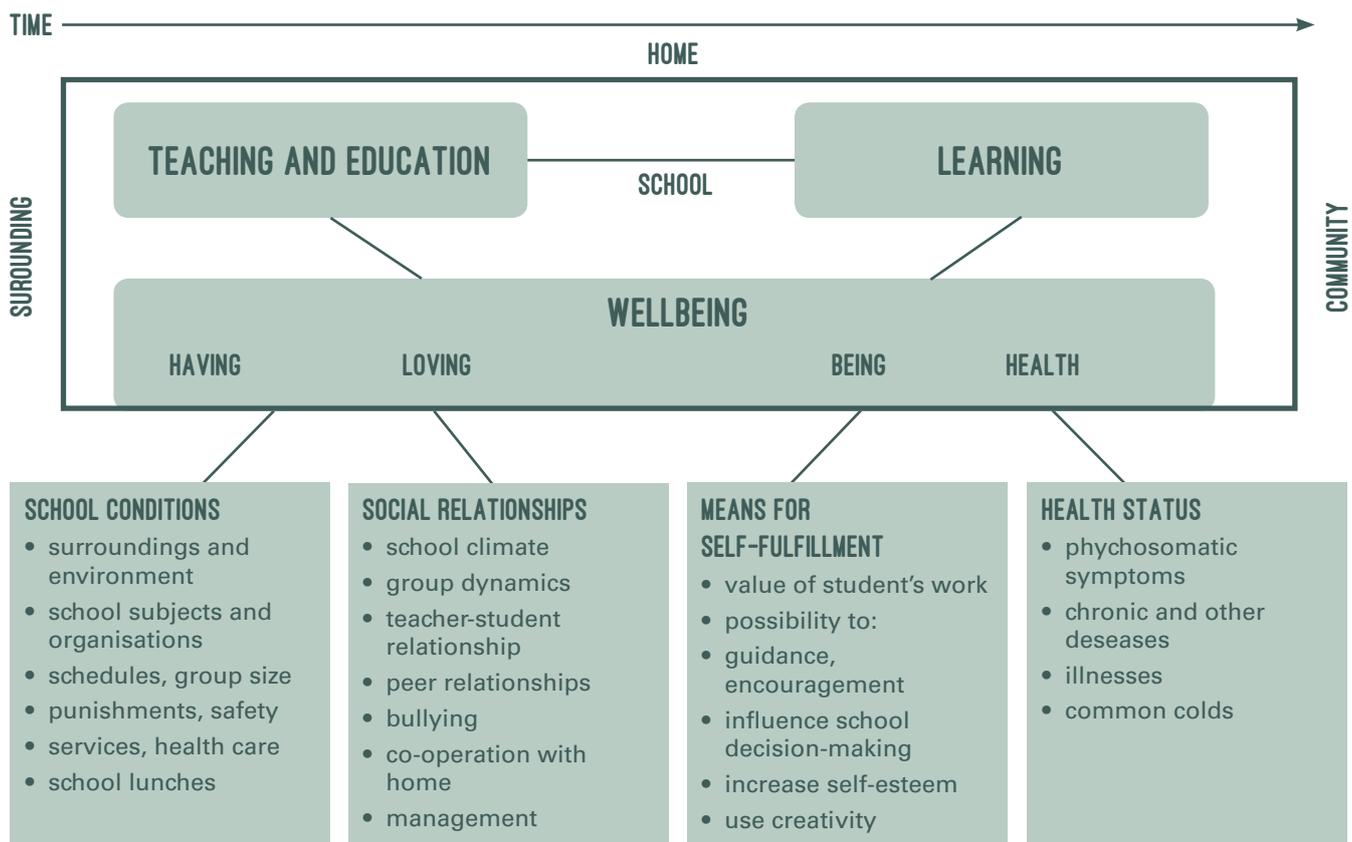
Care theorists across multiple disciplines have followed Noddings, arguing that care is fundamental to human development and flourishing, to the very development of 'a self'. In her book, *The Capacity to Care*, Wendy Hollway (2006, p. 128) comments on the human need for care in early life and which has strong implications for schools as contexts of care:

Early maternal care-non-negotiable, asymmetrical –is, I have argued a prototype for the capacity to care. This is because the experience of this care (good enough or not) creates a floor for everyone's self and lies at the heart of all dependency and all care receiving as well as care giving.

Hollway suggests that in the earlier stages of our lives when we have inescapable *dependency needs* we are in asymmetrical relationships with those who care for us. We can see how a later example of this type of *asymmetrical relationship* will be with our teachers. The care that teachers give, and the ways in which they model an ethic of care for their students, strongly fashions the selves the students can become and how they flourish. There is a great deal to be said in relation to an ethic of care in schools and how a teachers' identity, and professional role, has the capacity to hold and articulate this ethic. It requires, according to Noddings, a relationship that creates a motivational displacement on the part of the teacher (of being engrossed in the other), knowing students' needs (not that we always know best), listening to students, and competency (subject knowledge than enables us to teach). This section, which has explored loving and care in the context of education, is rather too brief to deal adequately with many questions in relation to care praxis in education, but it has emphasised a dimension of teaching and school life that has come under threat, as intensifying regimes of managerialism and performativity put pressure on schools and the care work of teachers.⁶

⁶ See O'Brien, M (2011) for a more in-depth discussion of the professional responsibilities of teachers and teacher education for caring for and about students.

Figure 3. Allardt's Ecological Model Adapted for Schools



3.2.3 BEING, MEANING AND WELLBEING

The being dimension of Allardt's **HLB** model also has significance for schools and warrants attention as we try to place ourselves in relation to wellbeing and towards our own *wellbeing goals*. It advocates a need for serious consideration of young people's voices and agency in their schooling. Having and loving alone will not be sufficient for the development of young people's wellbeing without appropriate experiences of freedom, choice, participation and decision-making by students. This is challenging for schools where traditionally authority has rested in the main with teachers and adults. The Irish school system is now legally required to facilitate students in decision-making in relation to school issues through the institution of Student Councils. However, research shows that students do not always experience empowerment in this regard, and schools may take up the challenge of recognising student voices, and engaging students in decision making at different rates relative to particular contexts. Structures and relationships across the school as a whole need to reflect the agency of students, and even further than that, to educate that agency for democratic participation. The curriculum alone cannot deliver this, teaching about agency and empowerment has to be mirrored by appropriate experiences of that agency.

From a Human Development perspective one of the strengths of the HLB approach to wellbeing in schools lies in its recognition of the subject/object problem (a person's perceptions and the objective conditions of his or her life). On the being dimension, it includes their view of their freedoms to participate in school, and on the objective view of this dimension, what the school states as policy in this regard. It also brings into conversation both psychological conditions and social conditions that facilitate or hamper a student's experiences and capacity to experience wellbeing on these dimensions. The being dimension is closest to what the PERMA model talks about as meaning making. While the school may say that student views, for example around choices of assignments in a particular subject area are open to their suggestions, in reality teachers may want to set the assignment themselves. Where there is conflict between, what is said in relation to freedoms, and what is experienced in reality, can curtail the students in their experience of participation and in making sense of their experiences.

3.2.4 HLB(H), HEALTH, EMBODIMENT AND WELLBEING

When the Finnish schools sought to adapt the Allardt HLB model for use in their schools they added the dimension of health, thus creating a Having, Loving, Being and Health Model. This addition of health has however, been critiqued by Konu and Rimpela (2002) as not sufficiently grounded in any theoretical wellbeing model (in other words just added on), and they suggest that health was understood reductively as merely the absence of disease and illness rather than in a fuller fashion (see O'Brien 2008). Nonetheless, given the emphasis internationally on health as a dimension of wellbeing today, it does seem appropriate to include some dimension that addresses health in a more wholistic fashion in any wellbeing model. As discussed above the ability to interact with peers may affect physical and mental health. Prioritising health may ignore deeper challenges for young people around social relationality and peer interaction. It is more likely that getting the balance right will bring more consistent benefits to young people. Perhaps a more comprehensive approach to addressing the issue of health in relation to wellbeing is to see it through the conceptual lens of our experiences of 'embodiment'. Embodiment is a bigger idea than health but it does include it. Conceptualising embodiment as an aspect of wellbeing guards against reductive, normalising or medical discourses associated with health, and enables us to think about ourselves and our experiences as embodied beings in relation our own development. If we include a dimension or aspect of wellbeing as embodiment, this can incorporate experiences for example of our social relationships, sexuality, our gender and how these relate to other categories of our identity such as our classed or our cultural identities and wellbeing. This use of a broader conceptualisation of individual, subjective wellbeing as embodied, also allows us to take into consideration individual and group differences in experiences of embodied identities. Embodiment in this broad sense includes how we give and receive respect, what we owe to others, what in turn is owed to us, and how we hold ourselves in public and in peer-related settings. The example of forcing or merely adding a health perspective into for example Allardt's model of wellbeing, can mean that issues around an individual's own agency along the 'being dimension' could be compromised by imposed health norms around their physical health and wellbeing. At the very least, this leads us to question norms and moral panics around bodies and health, while also acknowledging current concerns around ill health and growing levels of obesity and sedentary life styles in children.

In other words the dimension of embodiment in a wellbeing model can leave greater space for criticality and be more empowering.

There is also an interesting parallel and perhaps even contradiction at work in relation to *teaching about wellbeing and health and the need to create an environment for wellbeing and healthy development*. Physical education very obviously provides a space in the curriculum for learning skills and for appreciating aspects of embodied development and our identity. But wholistic wellbeing development necessitates a whole school approach to physical and embodied development and health. All teachers are engaged in a relationship with embodied learners, and while physical education teachers have specific responsibilities in this area for health and bodily wellbeing, all teachers have some responsibilities to support the physical and mental wellbeing of students. It is also evident from research that there is a relationship between inequality, class and poor physical and mental health. Wilkinson and Pickett's work *The Spirit Level* (2010) has created major debates around levels of economic inequality and the illbeing. Once again this raises the issue of resources and structural problems which cannot be directly tackled by the school while the school is assigned responsibility for wellbeing and health promotion. This tension could be the subject of a lively debate at school level. Moreover, within a HD PSP approach to wellbeing, there are many ways of approaching the dimension of embodiment and health. The example above illustrates a more sociologically understood concept of embodiment, and the disciplines of philosophy and psychology have their own particular debates around embodiment and its significance in relation to education and the schooling context.

Health (both physical and mental health) can be understood as a *resource* for wellbeing development, that is, as an objective condition within the HLB model and as an outcome of wellbeing achievement. In our approach we propose that health be better understood and as *an aspect* of our embodiment and as a subjective state of the self. In relation to the PSP Human Development approach to wellbeing, we have discussed and differentiated between stages of development, states of wellbeing and processes towards the achievement of wellbeing. So while health can be measured and delineated as an objective resource and criterion of development, it can also be understood as a state of our being and our embodiment which includes our health, it can be seen as a process of becoming in relation to our wholistic wellbeing development.

3.2.5 CONCLUSION SOCIOLOGICAL MODELS

The **HLB** model is considered a coherent and integrated approach to wellbeing. It is understood that all dimensions of the model are equally significant and where a particular dimension is compromised, then overall wellbeing suffers. As well as reflecting an integrated approach across subjective and objective conditions of wellbeing, it is also an *ecological model* of schooling and wellbeing. The phrase *contexts matter* does not only refer to the school as a complex institutional environment, but it also points to the significance of the socio-cultural and economic environment in which the school lives and breathes, to the wellbeing development of its students and teachers. Families are the basic units of care and development in society, and so the school's role in nurturing having, loving being and health should find a means of engaging with students' families and their particular communities. The HLB model suggests that it is not just the individual who is ultimately responsible for their growing wellbeing, but that the development of student wellbeing rests in the social world of the student and their relation to it at various levels. This may create challenges for schools where familial values around democratic practices or cultural mores are in tension with what is supported by the school. As this is a likely occurrence in diversifying societies,

the need for genuine and ongoing dialogue between school and community is necessary, so at the very least to recognise the need for a common space of communication around students' educational and wellbeing needs.

Noddings' (2012), thinking around teachers' duty of care suggests that teachers and schools are often responsive to the *assumed* rather than *expressed* needs of students. Real caring relationality, the loving dimension, may require teachers to take up the challenge of responding to expressed needs of students although the pressure is to respond to academic learning, assessment and curriculum demands. The implications of this approach for wellbeing are many, and for teachers' formation and their professional development at the academic and personal levels. They also suggest a need for adequate environmental and human resourcing, in order to meet criteria along the having dimension of the model. These are issues over which the school itself may have little control. Indeed, for schools serving communities where intergenerational poverty is the norm, even if in theory HLB is appealing, it may be too difficult to implement without very dramatic resourcing and personal/professional support that is remote from their typical experience.

4. ORIENTING IN A SPACE OF CONCERN-A HUMAN DEVELOPMENT SPATIAL METAPHOR

Like most other value laden terms today, wellbeing exists within a plural multiform context and a complex space of concern. Negotiating this space of values requires an adequate map of the terrain but it also requires an ability to place oneself on the map and to orient oneself in relation to a shifting landscape and a variegated topography where values maybe poorly defined. As such, how we move in relation to wellbeing has a strong analogy with how we move in physical space. The moral and spiritual markers in a person's life need definition or clarity if one is to move well in a given moral and spiritual terrain, in the same way that one needs definition if he or she is to move successfully in physical space or on a physical landscape. An adequate account of wellbeing involves an account of how we move for example in relation to the moral, spiritual and cultural spaces that can determine our lives in a variety of ways.

Thus for students, learning about wellbeing goals is no replacement for learning how to orient ourselves towards such goals. In other words, wellbeing orientation is about equipping students for their own wellbeing journey. Reminding ourselves of the distinction between 'about wellbeing' and 'for wellbeing' reminds us of the difference between the meanings that experts give to wellbeing in literature, and the meanings that people give to wellbeing for themselves in practice so that it makes sense in the contexts of their lives as a whole. Wellbeing needs to be tackled in every particular instance where individuals and communities (including students and teachers) struggle to achieve greater levels of success, happiness, fulfilment, health, wholeness. In such instances wellbeing is always 'for me, for you and for us', taken together and not easily separated.

How we orient ourselves in relation to wellbeing relates to two principle needs 1) the need for a good map, which in concrete terms has to do with an adequate account of well-being, the 'about well-being' issue, and 2) the need for orientation, a compass or co-ordinates so as to be able to place ourselves on the map and orient ourselves with respect to our goals. As mentioned, orientation involves the moral, the spiritual and the physical spaces and requires not only a good map that tells us about wellbeing but also its relevance to our own space of value – for me, for you, for us.

The Human Development (PSP) approach which tunes in to the continuum of wellbeing seeks to deal purposively with the starting conditions where individuals find themselves on the landscape of wellbeing. The spatial metaphor we introduce does this by, in part, providing a richer language of wellbeing and clear heuristics for coming to terms with the very real challenges that might otherwise marginalise the efficacy of wellbeing from those who may need it most.

4.1 PSP. HUMAN DEVELOPMENT WELLBEING AND ITS SPACE OF WELLBEING CONCERN

In this section we briefly discuss how the disciplines of psychology, sociology and philosophy work to contribute to particular understandings of wellbeing, and then consider how these three fields work together in an interdisciplinary manner to support a rich Human Development perspective on wellbeing.

Psychology is a very broad field but in wellbeing terms it has been concerned with the exploration of human development across the life span, and more recently some branches e.g. positive psychology, have focused specifically on gathering empirical data around the relationship between happiness and affect. This work addresses questions as to the kinds of factors that add or detract from 'feel good' states, and that promote an individual's own feelings of happiness. Recent developments in subjective wellbeing scholarship (SWB) however, have now moved beyond a singular concern for 'happiness states', and for example, they may take a multi-dimensional approach to 'flourishing', exploring it along the dimensions of emotional state, engagement and meaning making of an individual (Seligman 2012). From a human development perspective we suggest that psychology can help us to see the relation between individual development over time as a process, and wellbeing development as a process.

As a discipline, sociology concerns itself with human agency and the social conditions that enable or hamper agentic expression and development. Some social models of wellbeing have more recently attempted to combine subjective and objective approaches and measures of wellbeing. An example of this combined approach was discussed with respect to Allardt's (1993) Having, Loving and Being (HLB) model of welfare which is strong on individual agency and social/contextual factors. In terms of a space of concern and how we orient within this, the model articulates a concern for our own sense of wellbeing as well as more objective criteria that have been agreed as significant to wellbeing achievement. It combines both subjective and objective measures of having (resources), loving (access and engagement in relationships) and being (capacity to act, be heard and to participate). The Irish Equality model (UCD 2004) is also a social model and echoes the inter-relatedness of the objective/subjective approach above. The Equality model also takes an interdisciplinary equality lens or perspective on wellbeing and suggests that inequalities across resources, recognition, power and affect seriously affect human flourishing. This approach to wellbeing and equality has been articulated in relation to the educational context and the flourishing of students and includes discussion around curricula, intelligences and assessment and their contribution to flourishing (see Equality from Theory to Action, 2004).

The discipline of philosophy raises the kinds of questions around meaning that are sometimes outside the realms of the social scientific disciplines of psychology and sociology. As such, it frequently serves as a check to treating the self as an object of study. It is part of a much older tradition of thought, whereas the social sciences by contrast are relatively new. As an ancient discipline it brings a long history of scholarship and thought to bear on various conceptualisations of wellbeing which includes problematising wellbeing in the context of illbeing. From a philosophical perspective, Eudemonia as a conception of the good life has had a profound effect on thinking about wellbeing through the ages and while not without its challenges today still remains influential (it is evident in the Seligman's SWB psychological approach). In *The Ethics*, the philosopher Aristotle argues that a good life, a virtuous life tends towards happiness and satisfaction within the political arrangements that govern social life. Goodness and happiness in a sense are inseparable. The eudemonic approach stands in contrast to hedonistic approaches which are concerned with happiness in the now.

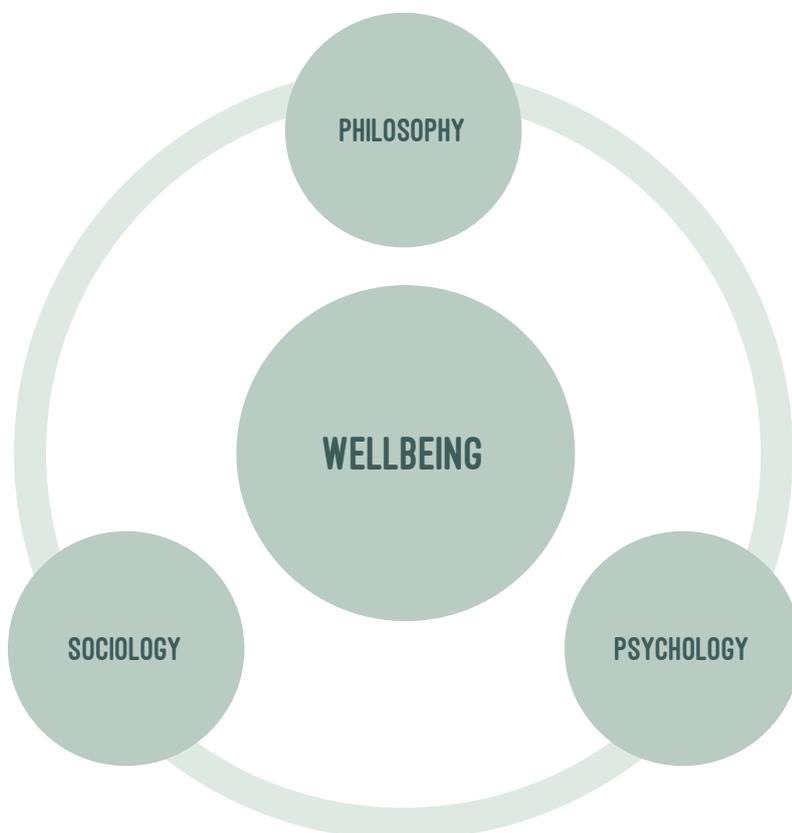
The eudemonic approach has significant educational potential as young people are educated for example for citizenship and for social justice. It counterbalances what is taken for granted as young people's selfishness and self-concern (hedonist tendencies), and raises the issue of moral education as linked to flourishing and wellbeing as a common project within a democratic space. However, much of modern philosophy has given priority to issues around selfhood and identity. It places a strong emphasis on subjective meaning making, or on what is often described as 'invention' and 'creation' as much if not more than on discovery (Elliot 1971).

4.2 HUMAN DEVELOPMENT (PSP) INTERDISCIPLINARY SPACE AND WELLBEING

Human Development (PSP) embraces diverse models of wellbeing from different disciplinary traditions, and seeks to provide the co-ordinates to begin orienting in a broad space of wellbeing concern, both as a way of negotiating the literature on wellbeing and (though not separate) also negotiating the moral, spiritual and physical spaces of personal development.

Moreover, a Human Development (PSP) approach also has the capacity to work with questions of value and possible tensions between value positions across disciplines. The figure below suggests the dynamic relationship between the disciplines of Human Development and the concept of wellbeing. The ways we can approach wellbeing from a multi and interdisciplinary perspective provide a rich and evolving or developmental approach to wellbeing itself, taken as both an ideal, and a natural human good. It opens up space for individual meaning making and problem posing. As such, it transforms the existing field of wellbeing into a more personally dynamic, reflexive, discursive and dialogical practice, whereby the questions can multiply and be affirmed, and the value of wellbeing can be assessed where it matters, relative to the individual student or 'wellbeing' orienteer.

Figure 4. Human Development (PSP) and Wellbeing



4.3 ACKNOWLEDGING THE OTHER SIDE OF WELLBEING

Psychology, sociology and philosophy under the umbrella of human development have much to teach us about wellbeing; indeed this learning is itself an orientation toward an adequate account of living well in face of the reality of human existence. When considered through its interdisciplinary potential, Human Development/PSP offers an important dimension for understanding the other side of wellbeing, what we are calling 'illbeing'. Simply put, illbeing represents a lack of wellbeing. When situated on the continuum of wellbeing it constitutes a deficit with regard to the goal of wellbeing ordinarily understood; be it human flourishing, happiness or wholism of mind and body. Within a normative context whereby the goal of wellbeing is the standard to which all antecedent states should be compared, illbeing is viewed negatively, as lacking any positive attributes that might reasonably contribute to a condition or state, that could be deemed good enough on its own terms. Negative moods, feelings, thoughts, or poor self-esteem, cannot in this view be given any real meaning, as they are seen to exist perhaps only as obstacles to the higher goal of wellbeing.

However, when wellbeing is considered as a *process*, both wellbeing and illbeing exist together, to a greater or lesser extent at any given moment. Within any temporal process, at each phase on the continuum, illbeing remains active as the other side of the achieved wellbeing goal. As such, wellbeing is never whole or complete as setbacks and disruptions are always possible. Since setbacks can and do happen, not all goals can be predicted in advance. Higher goals, in this view, may require constant revision along the continuum of wellbeing where illbeing also exists. However, despite or perhaps because of the 'more or less' nature of the achievement of such goals, a direction towards improvement is implicit within wellbeing as a process. The advantage to this kind of developmental approach to wellbeing is that it allows negative states the possibility of being in some way meaningful on their own terms, and also the possibility of being integrated into a higher goal.

The inclusion of illbeing does risk acknowledging it as a 'negative ideal', and while worrying, this should not be a reason for its dismissal. It can tend in at least two directions, one of which is potentially creative and always significant for wellbeing projects, and because of this should not be ignored.

Firstly, illbeing (illbeing 1) can offer a critique of mainstream wellbeing literature, perhaps by highlighting how such literature does not take the full range of human experience seriously in its assessment of what is best for the project of living well – its meaning lies in constructive critique. This direction is often sought in the name of improving on wellbeing projects, generally which suggests it is ultimately positive. Secondly, and less desirable, illbeing (illbeing 2) as a negative ideal in itself, can cut itself off from all wellbeing projects – its meaning lies in its resistance. This form of illbeing sees wellbeing projects as prescriptive solutions to living well, the prevalence of which only masks that fact that no such solution exists. In this sense illbeing (2) is deeply suspicious of existing of existing structures and therefore we might say it truly is negative. As a subjectivist position, illbeing (2) holds that one's own view, unhampered by well-meaning but naive antidotes, is more authentic even when it is deemed 'bad for us'.

Without educating for the first form, we perhaps unwittingly increase the likelihood of the second form of illbeing becoming a viable option for some young people. This occurs because of what is often perceived as the growing disconnect between genuine expression or wanting to appear well within a given social hierarchy or scene. Within current dominant models of wellbeing, *genuine* meaning goals remain a considerable challenge however, because of the fear of or bias against negative experience, and the ways in which most young adults experience the challenges of growing up, as precisely a confrontation with an imperfect world. This challenge can involve risk with devastating consequences whereby crisis often brings with it the failure to secure any meaning whatsoever.

4.4 THE MEANINGS OF 'MEANING' FOR WELLBEING

Meaning is important for wellbeing precisely because of what is at stake for people when they attempt to give their lives meaning. But the many meanings we hold as individuals are no less important when we attempt to understand the processes of granting and gaining meaning in every instance. Meanings can resonate which make our language flexible, creative, humorous and enjoyable. This characteristic of language, which gives one meaning many meanings, can also be unsettling. A leaf falling may for someone at one time mean solitude and even dignity, and at another time mean loneliness, isolation, and in turn loss, grief and even demise.

The spectrum of meaning is discretely connected from the minor things we give significance to, or indeed the things to which we give minor significance, to the major things we give significance to, or the major significance which we give to things. All of this is the realm of 'the affect' and each of us has to sift and sort what resonates best and what helps us to clarify our own wellbeing goals.

One of the critical features of adolescence is the manner in which young adults have to confront a world in which things are not as straightforwardly meaningful as they seem when they are young children. Indeed the crisis of adolescence described by Erickson is partly explained not only as a search for an individual identity but also in terms of a search for meaning, whereby a previously taken for granted trustworthiness is put in question by the emergent fragility and fallibility of the adult world. For example, when what is taught and said by adults do not match up to what is done this fragility becomes transparent to young people, and can be a source of stress and anxiety. When adolescents challenge adults to 'practice what they preach' they often highlight a lack of congruence that is difficult to bridge. This lack of congruence can generate ill-being for young people because it can involve a loss of meaning in their own developmental process. Hence the importance of meaning for junior cycle students who are normally at the stage of making their own meanings from the often sketchy left overs of what they once believed to be the case.

It has become commonplace today to speak of meaning in relation to wellbeing. Seligman names it as one of his core values in the achievement of successful wellbeing outcomes from the perspective of what we call a subjective wellbeing approach (SWB). In addition, and as complimentary to the SWB view of meaning, we want to add two further senses for the purposes of a human development wellbeing approach – that is, implicit and explicit meanings. While being interviewed by the well-known TV presenter Gay Byrne in his popular series 'The Meaning of Life', the artist Hozier made the point that the meaning of life should include the ability to imagine a better world in the here and now. More and more today people seek meaning in their ability to imagine and even realize such a world, even if it is usually left implicit in their creative activities. These meanings however do not necessarily exclude otherworldly meaning, but given the tenor of our secular lives they often do.

In addition, and as complimentary, to the correspondence views of meaning whereby we can create and or discover meaning, I want to add two further senses of the word for the purposes of human development wellbeing – that is, implicit and explicit meanings. While being interviewed by the well-known TV presenter Gay Byrne in his popular series 'The Meaning of Life', the artist Hozier made the point that the meaning of life should include the ability to imagine a better world in the here and now. More and more today people seek meaning in the ability to imagine and even realize such a world, even if it is usually left implicit in their activity. This meaning however does not necessarily exclude otherworldly (spiritual and/or religious) meaning, but given the tenor of our secular lives it often does.

Victor Frankl reminds us that our search for meaning is what defines us as human beings. This search or quest or striving can be made meaningful by the sense of risk, of adventure, and overcoming insurmountable odds, in face of a hugely ambitious human project. Such a questing search may be something that finds expression in the form of a concrete goal as when people aim and strive for full human equality or social justice and/or it may be intangible, connecting to something spiritual and even divine, or even something radically personal and beyond our conscious understanding – what we intuit when someone tells us that our action would really mean a lot to him or her (in such cases, we don't usually need to ask 'why?'). In each case just mentioned we are reaching or striving for meaning, whether we formulate it implicitly or explicitly. The philosopher Socrates reminds us we are not fully human until we can say what moves us, and so there may be a point to expressing the things that motivate and move us in meaningful ways. But getting clear on these is not straightforward and may need time to evolve and develop in appropriate ways. What for example are the appropriate meaning goals for adolescents and how as teachers are our own meaning goals communicated and encouraged in relational and dialogical ways so that young people can still make or find their own meanings in the process of making sense of their lives in often difficult circumstances. Otherwise the issue of voice and agency in the curriculum is mere 'hat-tipping' and risks becoming trivialized. Such reflective practice needs time and space and the willingness on behalf of teachers to at times be vulnerable, thereby connecting up and validating the vulnerability⁷ of their students. With effort and appropriate support we can recover the dialogue of reaching and searching by not losing sight of the implicit and explicit meanings that exist, and that often carry us as our different accounts of what matters for each of us actively unfold in the space of the school.

4.5. ULTIMATE MEANING AND THE SPACE OF WHAT MATTERS FOR WELLBEING

Depending on how we characterise illbeing it can appear radical and authentic or narcissistic and pathological. It doesn't sit easily within a human development (HD) approach since the continuum of development in relation to wellbeing may appear too circumscribed for illbeing as a radical stance. Nonetheless the authors believe it can find a creative home within HD wellbeing, not merely as a position that is doomed to remain stuck, but rather as one that is vital and brings much to the dialogue of wellbeing in the context of deeper meaning goals that can be transformative for wellbeing projects.

In introducing a spatial metaphor for wellbeing we are attempting to create the conditions whereby each person is enabled to place him or herself on the continuum of wellbeing and gain orientation within a field of values, and in the context of goals that he or she finds meaningful (meaning goals). As discussed above our point of departure is always given to us in culture and is frequently set over and against the self as it attempts to create or discover meaning. The very conditions of where and how we find ourselves in any given culture provide the basis for a conversation that can generate personally refracted meaning goals, which are salient for individuals, and not merely 'hand-me-down' meaning goals.

The process of gaining orientation in the space of wellbeing is at one with the process of getting clear on our values and what is meaningful for us, since our wellbeing like our identity never hangs on one thing, and therefore must be put in perspective relative to the other things that matter. What is better or worse, what is significant or trivial, all play a part in deciding what is of value for me and where it fits within the overall spaces of importance or value for me e.g. I may be a fan of Man. United and value the skills of the Red Devils above any other team in the Champions league but next to my sense of national pride at being Irish I rank my love of the Red Devils below the green and gold. Our values reside along a scale of higher and lower often appearing relative to each other. We never define ourselves only in relation to one thing but rather in relation to a host of things that may not always sit comfortably together or at any rate sit comfortably on the same rung of the ladder. Orienting in moral and spiritual space involves getting clear on what we value most, and while maybe not ordering our values relative to each other in any explicit way at least

having a sense of where each fits. This weighing, sifting, evaluating and ordering of values is part the process of getting clear on who I am, my likes and dislikes, what I can and cannot live without and is itself a core wellbeing activity.

Within the arrangement of motivating sources in any life there usually is one source of value that appears higher or more significant than all the rest, something that is best described as an ultimate meaning goal. For some this might have to do with a believable account of their national identity; for Aborigines it may extend to a more mythical 'dreamtime', and for others still it may be part of God's plan for creation. For some this ultimate meaning goal remains firmly within the temporal bounds of this life and for others it extends beyond this life and exists eternally. Whichever form it takes in different situations for individuals, an ultimate meaning goal or value often helps arrange and order all others, creating the standard by which I try to live my life.

Yet, even when understood individually in relation to the self and its own landscape of values, it is difficult to imagine it not finding its shape in interaction and dialogue with the surrounding world and with other values and value systems. In other words, gaining orientation in relation to meaning goals and ultimate meaning goals is not a monological and static process but is rather a dialogical and dynamic process which we are engaged in at many different levels, with many conversation partners and at many different points along our life path. Just as illbeing challenges a human development model that wants to place a higher stage in the path of illbeing, ultimate meaning will usually want to stretch beyond the bounds of this life. Therefore a model of wellbeing that cannot make room for possibilities of human existence beyond a strict life span approach will not fit comfortably with such ultimate meaning goals. However, because such ultimate meaning goals, both remain necessary for those who have them and are usually impossible to achieve in any practical sense, the attempt to realise them comes at a price.

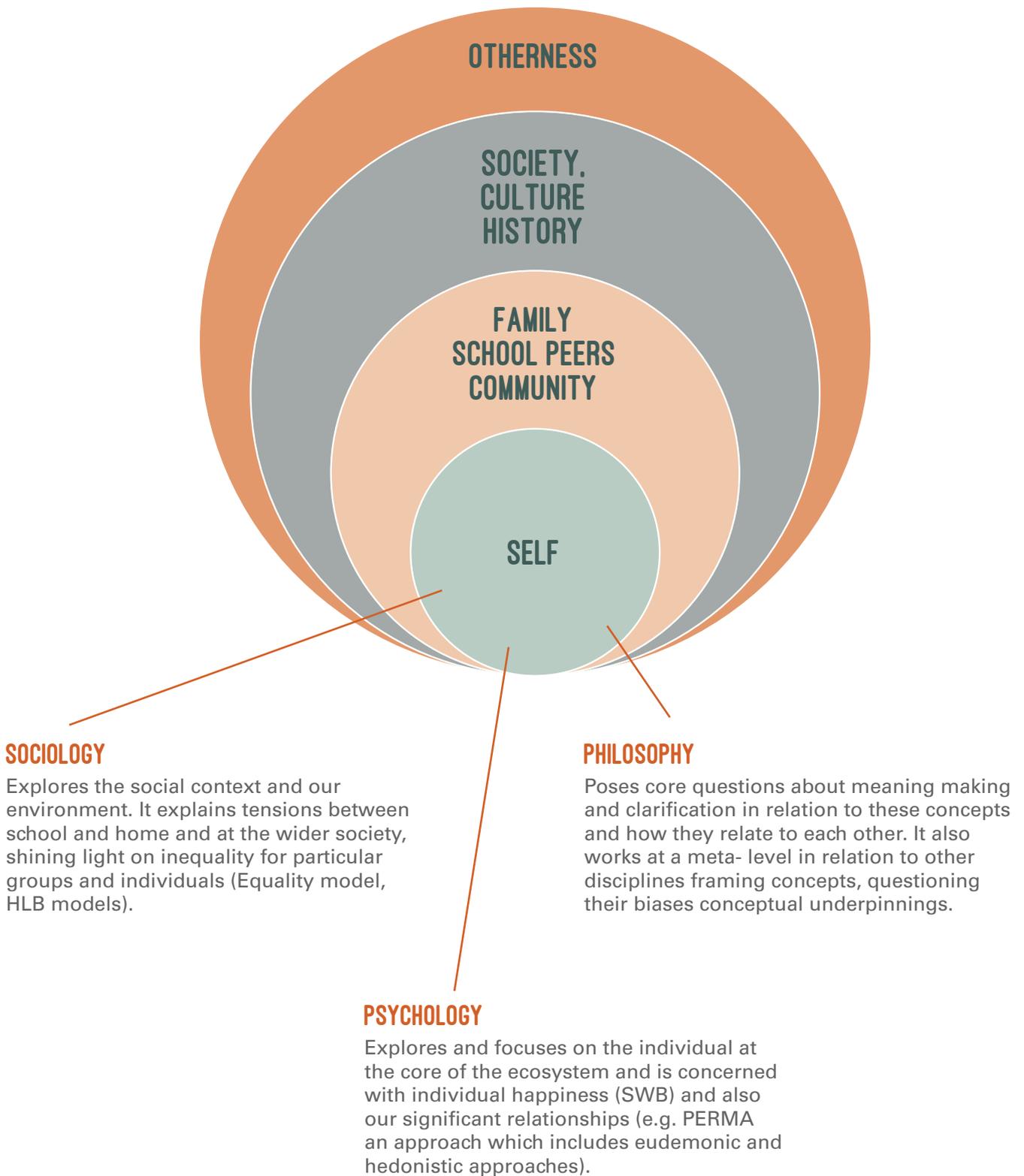
7 Research on vulnerability benefits from a more wholistic understanding of the topic than is usually found in wellbeing literature, particularly that with a psychological emphasis. See Mc Kenzie et al. Thanks to our colleague in Human Development David Gibson for his generous conversations on this issue

5. DISCUSSION AND RECOMMENDATIONS FOR A HUMAN DEVELOPMENT PSP INTEGRATED APPROACH

Human development PSP is not a positivistic approach to wellbeing as it does not seek clear solutions to definite problems. Rather it brings together the evidence based approaches of the social sciences with the deeper reflections of philosophy to consider wellbeing in more wholistic ways. Having considered how various fields of knowledge/disciplines conceive of and contribute distinctively to our understandings of wellbeing and the phenomenon of illbeing, we suggest that schools and teachers need to be mindful of the magic bullet approach to engaging with a wellbeing curriculum, which claims to have *the* answer regarding how to teach *about* wellbeing in some uniform and mechanical fashion. The discussion here has illustrated that different fields conceptualise and approach the fostering of wellbeing from within their own paradigmatic values and concerns, and in response to this complexity we have employed a spatial metaphor of orientating in wellbeing spaces of concern. The discussion has however demonstrated areas of *common concern* across fields of knowledge, and a growing recognition that no one discipline holds the key to conceptualising human wellbeing. As Pring has advised, we need to take a broad

praxis based approach to a wellbeing curriculum, and one that includes a dialogue across the generations to take account of the social and historical dimensions of development (2010). In response to this complexity we have employed a spatial metaphor of 'orientating in wellbeing spaces of concern', which encourages teachers and students to locate and orient themselves on the wellbeing landscape in a way that makes sense in relation to their own experiences. The following sections outline some key issues and recommendations that ensue from the discussion of a HD approach to wellbeing in education. We draw upon **Figure 5** below which illustrates the **PSP Human Development ecological approach to wellbeing** and how these disciplines and contexts are related in the wellbeing journey that each of us undertakes. From the perspective of educators and their commitment to developing students' wellbeing, we suggest a PSP model of human development can embrace wellbeing in a manner that gives sufficient recognition to the development of the human subject and self, within their immediate relational worlds, and also relative to the larger social, economic, cultural and historic landscape.

Figure 5. Human Development PSP as an Ecological Approach



5.1 PSYCHOLOGICAL SKILLS AND INTELLIGENCES THAT SCAFFOLD RELATIONALITY AND CONNECTION

Psychological skills, intelligences and attributes that scaffold relationality, a strong sense of self, and of resilience contribute to an individual's capacity for growth and connection with others and the world. However, these need to be nurtured in the context of **a culture of respect and recognition** for students' own goals, voice and agency and in a way that recognises that sometimes one's own freedoms to achieve certain meaning goals or act in certain ways compromise collective wellbeing, and so must be reconsidered or/and educated so that a certain harmony or balance can be realised between **one's own orientation and that of others we are in community with**. This is not easy to achieve in the context of schooling today. Increasing pressures for specific learning outcomes and measurable achievements can easily undermine the openness and freedoms required to enable students to express their individuality, or to provide time and space for students' own development needs and goals to emerge. Pressures to conform within a school culture driven by the need for unproblematised 'success' can inhibit wellbeing development. Being able to place oneself on a map of wellbeing that you can in some sense also shape creates possibilities for connecting and relating to the world and others in meaningful ways.

5.2 RESOURCES AND ENVIRONMENT FOR LIVING AND FOR SCHOOLING MATTER

It is not only in the area of fostering and respecting students' values and relationships that teachers are challenged in supporting wellbeing development for their students. From the welfarist sociological perspectives on wellbeing we know that **resources and environment for living** and for schooling matter to wellbeing development. Access to necessary goods, spaces and resources within a particular society are necessary for the achievement of wellbeing goals and as conditions for development. Gross inequalities of resources inhibit development and have an impact on recognition and on agency. This is a particular challenge for educators as they try to create conditions for the wellbeing development of their students, and yet have little control over this type of inequality. A dialogical and problem posing approach to education for example enables students and teachers to name these issues so that they can be recognised and addressed in a way that empowers students.

5.3 WELLBEING COMPLEXITY AND DIALOGICAL ENGAGEMENT

The human development PSP approach discussed here provides a methodology for educators to reflect on and take their own bearings in order to enter into a dialogical engagement with big ideas and perspectives on wellbeing with their students. Because it does not claim a value neutrality and encourages critical engagement, and the creation of a relational space for this depth conversation and the risks it entails, it can tackle the issue of authentic approaches to the teaching and to the living of wellbeing. Because this type of approach may challenge teachers and students in relation to the matter of values and perspective, it raises the very important question as to how teachers can educate for wellbeing as a lived practice rather than merely teach about wellbeing. The PSP approach can help teachers to understand the **complexity** associated with diverse approaches to wellbeing, thus enabling them to take up a position themselves in relation to their own values and biases within the terrain of wellbeing. This will enable them to some extent to know where they teaching from, and to begin the process of modelling how we can strive for wellbeing together.

5.4 TRAINING AND SUPPORT FOR TEACHERS AND LEADERS FOR CARING ABOUT WELLBEING

As teachers take up the challenges to support students' development towards wellbeing within their own school community, and to develop a wellbeing curriculum, they will need training and support. Their engagement in an educational praxis that seeks to articulate wellbeing values, approaches and practices within their specific contexts can be facilitated through an ongoing dialogue among the key actors in the school community. Fostering democratic practices and clarity around the articulation of wellbeing values may require facilitation and leadership training for the staff and students and parent representatives. Ensuring ongoing wellbeing praxis that is deeply embedded and not just nominal may also involve rethinking and revisiting elements in the culture of the school, in the relationship spaces and the energies that are invested in these, the prioritisation of types and methods of learning, the aims and goals of teachers and students. In essence, this requires an ethical framework in which each individual feels trusted, recognised and free to express their own vision of wellbeing even when it veers into spaces of illbeing.

What is commonly articulated in the care scholarship on the ethic of care in education is that it requires that respect, listening, attunement and responsiveness between staff and students and wider community⁸.

5.5 CARE AROUND THE WHOLE PERSON AS AN EMBODIED AGENT

At this point it is clear that a human development PSP approach to educating for wellbeing and engaging with a curriculum about wellbeing is an endeavour that places value on the wholistic development of students in a substantive manner. Terms like mental health, physical health, and emotional wellbeing can refer to both aspects of the curriculum, and to dimensions of development, that are conceptualised in particular ways across the distinctive fields of psychology, sociology and philosophy. The multi-dimensionality and complexity of wellbeing makes it very challenging to find sufficient spaces in the curriculum to consider this breadth of concern comprehensively, and at the same time to avoid compartmentalisation and to hold in mind the *whole person* as the focus of wellbeing. We suggest that a PSP approach is helpful in meeting this challenge, because it supports a ‘triangulated perspective’ on development that enables us to see the student from a variety of human perspectives, and also allows us to support and teach about wellbeing having oriented ourselves within/ across these fields. It enables the learning and development of students that goes well beyond cognitive learning outcomes, and embraces the breadth of human development as wholistic and embodied, using as a starting point young people’s own meaning goals. Health may be a goal of this endeavour but it is also perhaps a condition of this embodied journey. Recognising our overall health, our vulnerability to illness, the risks we may take, are important insights into placing ourselves on a PSP map of wellbeing and that can be explored across a broad wellbeing curriculum.

Once again, the issue of professional development that goes beyond subject specific development cannot be underestimated. Development that can encourage and support teachers to see and tune into the student as a whole person with embodied development needs and their own goals, that hopefully align with the curriculum is needed.

The PSP approach, at the very least, avoids approaching wellbeing through subject and person compartmentalisation, and rather respects the moral dimension of human beings as agents of their own wellbeing. It challenges dualistic thinking around mind and body, head and heart, as it seeks to provide some heuristics for navigating the often fragmented, objectified, and specialised terrains in the fields of knowledge, and crucially helps us to navigate ourselves in relation to wellbeing. This is significant for the education of young people whose own embodied experiences can be surprising, exciting and unfamiliar as they develop and seek meaning through the years of adolescence. The PSP approach to wellbeing education and the curriculum can in its interdisciplinarity help students and teachers embrace unforeseen and new experiences, while providing spaces, ideas and activities within the curriculum that consistently recognise each student’s unique embodied journey.

5.6 ORIENTING IN MORAL AND SPIRITUAL SPACE

Today we live in a multi-form pluralistic society whereby strong values that attempt to appeal to all citizens are difficult to articulate and difficult to define (O’Shea 2013). The type of democracy we hold actively frees up the public space for individuals to select their own values while not being overly prescriptive about what ought to define issues of identity. For some teachers the challenge for teaching values is too great if the trade-off is a lack of freedom. For others, who perhaps attempt to prepare students for an uncertain world, they may readily accept that they cannot teach students what to think and may still like the apparently neutral view of teaching them how to think (Flay 1994). Yet, there are no easy solutions for those who see wellbeing as part a values curriculum (and currently for example 80% of States in the US have mandated the teaching of values education). Earlier in the document we explored the space of well-being and how it is complex and multi-layered. The perspectives on wellbeing outlined above provide a rich and variegated topography. In one sense this complex picture is the map of wellbeing that practitioners must use to navigate. The spatial metaphor introduced here can work for teachers who are attempting to navigate the complex terrain of well-being with their students as it details the different ways we can be lost in relation to the many and varied identity and wellbeing goals.

⁸ See Noddings work in relation to caring for and about students and their schooling and development and Gilligan in relation to listening and tuning in to individuals at their stages of development and in relation to their unique identities.

It provides an important heuristic although when we consider this analogy relative to the ways we actually move and gain orientation in physical space we discover that we are already very much rooted in a space that requires orientation, and so, moral and spiritual space can be given more embodied anchor points as teachers attempt to stitch the two together through their teaching activities. If moving, discovering, and getting clear on where we are, can be drawn out in relation to lived wellbeing issues, then the spatial metaphor will resonate with students in the classroom. However, like most good practice it will require imagination.

Being lost has an important significance for wellbeing. It goes beyond what we ordinarily mean as teachers when we refer to someone not understanding something. What we may need to know today to feel confident in our learning has greatly changed from previous ages. Greater stores of information do not necessarily translate to greater degrees of understanding or connection. In the context of the work presented here and specifically the spatial metaphor, we can be lost if we cannot locate the most suitable wellbeing goal on our wellbeing map as a destination to be arrived at or successfully achieved. This is one way of being lost that can perhaps be remedied by a good map where things are easily located. One of the issues for schools is whether the map of wellbeing is clear and comprehensive enough to include ultimate meaning goals in a way that translates for students' realities. However, there is a deeper significance to being lost which we have attempted to emphasize here. It is where being lost connects up with having an identity crisis. We can be lost if we fail to be able to place ourselves on the map; in other words to take a stand towards a meaningful identity whereby wellbeing is accomplished in each particular instance and where questions that address what Simone Weil calls 'the needs of the soul' are actively facilitated.

5.8 DEVELOPING A SCHOOL-WIDE WELLBEING PRACTICE

If we were to emphasize just one key message from the scholarship and research on wellbeing today, what would we say from a Human Development perspective? We might say that there is no one message or simple solution when navigating the complex landscape of wellbeing. This paper has aimed to broaden and deepen our understandings around the tensions, complexity and values associated with wellbeing, and also to explore its possibilities within the context of second-level schooling. We might also at this point carefully ask how we might orient ourselves and our students in the direction of wellbeing? This process of orientation, we have argued, is an undertaking that is more helpful for school communities than trying to add on yet another wellbeing intervention within the curriculum, and without any rationale for choosing a particular approach. As there are a multitude of interventions and programmes that already come under the umbrella of wellbeing-mental/physical health programmes, how to choose and distinguish among them, or make these relevant and sufficiently embedded in a school community, can be daunting and confusing. Orienting includes the idea of getting clear on our frameworks of meaning, of thinking of the variety of wellbeing programmes as a kind of map which we must assess as best we can, and then take our bearings, and crucially be able to place ourselves upon it in order to move successfully. Moreover, if we ignore the challenge of illbeing, or fail to see it as part of the challenge of finding our way, we may too easily conclude that wellbeing is all positive and thereby close down the spaces where wellbeing struggles to take root and be meaningful in practice. Illbeing can have significant meaning goals which are crucial for human flourishing. By ignoring illbeing altogether in a society such as ours, we may also feed forms of illbeing that are deliberately uncoupled from all wellbeing projects. The risk of educating for illbeing must therefore be taken in a manner that can build on existing wellbeing work, while being respectful of particular wellbeing challenges.

The human development approach to wellbeing that we have discussed proposes a wholistic, interdisciplinary and careful consideration of individual development along a continuum (lifespan, historical, global), and in relation to the specific environment, and culture of the school and wider community. The most significant word perhaps, in this mapping of human development onto wellbeing, is careful, in the sense of guided by an ethic of care. We contend that good wellbeing praxis is founded on caring about students and the school community in the fullest sense, and in creating spaces for their ongoing development in all its complexity. This involves acknowledging our illbeing states and trying to understand how they are part of the journey we each make, and towards a school-wide approach to wellbeing that can affect happiness of persons in the fullest sense. The spaces we map and where we begin to put ourselves on that map may vary, be in healthy tension, be new, be already at work implicitly within the school culture and curriculum, or may not already exist in any clear way, and therefore may need to be created from first principles. There will be considerable energy required for new work, but even subtle shifts in what is already being taught and created in school culture, relationships and curriculum, and a clearer focus on existing good wellbeing practices can make a real difference to moving the school in the direction of developing wellbeing. Part of the task of putting wellbeing on the school map will involve putting ourselves onto that map, orienting ourselves towards certain dimensions and visions of wellbeing; in other words, it will involve teachers and students taking a stand on what matters to them, not as a didactic exercise or top-down care, but as genuine dialogical practice. It is an exciting journey, one that is real education, as it expands our horizons of expectation for human beings and for individuals as active agents in their school communities. To paraphrase the great Irish poet W.B. Yeats (as if he didn't say it well enough!).

Let's go back to where all compasses rule,

In the caring, relational structures of the school.

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