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Cross-cultural conceptions of happiness and well-being: Qualitative and quantitative approaches

Application Description

This application is an empirical proposal which impacts all of the RFP question sections to some degree, however is most aligned with section 5 (cross-cultural perspectives), but also strongly with section 4 (measures and methods) and section 6 (how people think about the good life).

The overarching research question investigates “what are happiness and well-being?” from a cross-cultural perspective using a mixed methods approach. Thus this project covers questions identified in section 5, such as neglected populations (e.g., Middle East, South Korea; see cultures targeted in methods section below) and concepts across cultures (including comparisons of both quality and quantity of happiness and well-being between cultures). More specifically this research investigates:

- How are happiness and well-being conceived of across cultures and contexts?
 - How do people with different nationalities, religions and ethnicities understand the concepts of happiness and well-being?
 - What are the commonalities and differences in conceptions of happiness and well-being between various ethnicities, genders, religions, occupational groups and ages?

- Are there social, political, economic, cultural or religious factors that explain cross-cultural and cross-group variation in understandings of happiness and well-being?
- How, if at all, is happiness distinguished from well-being by different cultural groups and in different contexts?
 - Is happiness easier to conceive of than well-being, or vice versa?
 - Is happiness perceived of as more important than well-being, or vice versa?
- How well do cross-cultural lay conceptions of happiness and well-being match the conceptions used by philosophers, psychologists, sociologists and economists?
- How, if at all, should the current conceptual definitions and social scientific measures of happiness and well-being be changed to better suit cross-cultural happiness and well-being research?

Connected to the above, this project also has a series of secondary questions related to the antecedents and consequences of these conceptualisations of happiness and well-being, such as:

- What impact, if any, do cross-cultural conceptualisations of happiness and well-being have on personality, emotion (generation and regulation) and well-being?
 - Do happier people have narrower conceptions of well-being or happiness?
 - Do extroverts have broader conceptions of happiness or well-being?
- How do different emotional preferences in different cultures relate to conceptualisations of happiness and well-being?
 - Are differences in experiencing particular emotions in a culture related to how happiness and well-being are conceptualised?
- How are different conceptions of happiness and well-being related to existing societal indices (e.g., national individualism, democracy, personal values and wealth)?

Background and Significance of Main Project Questions

Before any informed or useful happiness and well-being evaluation, or programme to improve happiness and well-being, can take place, clarity and greater agreement over what constitutes happiness and well-being is needed. However, literature within and across many disciplines (i.e., sociology, philosophy, psychology, economics and public policy) indicates that such conceptual clarity or agreement is, as yet, lacking, despite ongoing measurement and intervention. While several researchers and research teams (e.g., Diener et al., 2010; Durie, 1994; Huppert & So, 2013; Keyes, 2002; Ryff, 1989; Ryff & Keyes, 1995; Seligman, 2011) have developed theoretical, conceptual and operational models of well-being, and there is, at least amongst psychologists, general agreement that well-being is a multidimensional concept, that is where the consensus ends. For example, Ryff's (1989) model suggests that there are six dimensions of psychological well-being (self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life and personal growth), Seligman's (2011) well-being theory has five domains (positive emotions, engagement, relationships, meaning and accomplishment), and Huppert and So (2013) identified ten components of well-being as the mirror opposites of symptoms common to mental disorders (positive emotions, engagement, competence, meaning, positive relationships, emotional stability, vitality, optimism, resilience and self-esteem). The impact of this multiplicity of definitions of well-being leads to drastically differing well-being prevalence rates calculated according to the different well-being model used. For example, using one dataset (N = 10,009) Hone et al. (2014) found that while 24% of New Zealand adults were flourishing according to Huppert and So's (2013) model of well-being, that proportion increased to 47% when a replication of Seligman's (2011) model was used.

Agreement on how to define happiness or well-being hardly exists within disciplines, let alone across disciplines or cultures. Indeed, the measurement of happiness and well-being remains haphazard largely for this very reason (Diener, 2009; Diener & Seligman, 2004; Donaldson, Dollwet, & Rao, 2014; Forgeard, Jayawickreme, Kern, & Seligman, 2011; Hone, Jarden, & Schofield, 2015). Moreover, there is no more agreement on defining 'happiness' than well-

being. Happiness has been presented as an emotional state (Haybron, 2008), being satisfied with your whole life in the right way (Sumner, 1996), experiencing an abundance of pleasure and a paucity of pain (Bentham, 1789), feeling good and wanting that feeling to continue (Layard, 2005), and many more. Indeed, as Delle Fave et al. (2016) state in their opening sentence: “In well-being research the term happiness is often used as synonymous with life satisfaction” (2016, p. 1), and Webster’s dictionary defines happiness as “a state of well-being characterized by...” (Gove, 1961). Additionally, even dictionary definitions of happiness vary between cultures (Oishi, Graham, Kesebir, & Galinha, 2016). This glut of distinctly different understandings of happiness and well-being makes deciding which model to base a well-being or happiness improvement strategy upon, and which psychometric assessment tools to select for evaluation, a conundrum for researchers, helping professionals, and policy analysts alike.

While there have been a few previous studies investigating lay perceptions of happiness and well-being (e.g., Delle Fave et al., 2016; Furnham & Cheng, 2000; Mahony, Thompson, & Seaford, 2011; McMahan & Estes, 2011; Pflug, 2008), they have all been academically driven. For example, McMahan and Estes (2011) have investigated lay perspectives of well-being among a sample of North American undergraduate students, but their study was limited by their selected methodology. Instead of giving participants free reign to express their own perceptions of well-being, participants were asked to rate 30 specific items of well-being selected by the researchers according to previous theoretical studies. In a different line of research, Mahony, Thompson, and Seaford noted in their qualitative study investigating the barriers to raising population well-being that “the public’s responses to the term well-being are extremely mixed. Some feel that it is impenetrable and too abstract; some equate it with ‘feel-good’ products and services (skincare, aromatherapy); some link it to mental health problems” (2011, p. 6). Using a restrictive methodology to capture lay perspectives is an inadequate approach specifically because responses are then so limited, and thus in order to see if people do have common or divergent conceptions of happiness and well-being, we need a more open approach.

It is also clear from various population well-being and happiness surveys that conceptions and levels of happiness and well-being vary cross-culturally and across nations (Cheng et al., 2104; Delle Fave et al., 2016; Diener, 2009; Diener & Suh, 2000; Dezhru, Yew-Kwang, & Yujun, 2015; Lau, White, & Schnall, 2013; Lomas, 2016; Tafarodi et al., 1012; Tamir et al., 2015; Uchida, & Ogihara, 2012; Uchida, Norasakkunkit, & Kitayama, 2013; Veenhoven, 2012). For example, as Oishi and Gilbert mention:

Americans, for instance, tend to define happiness in terms of pleasure or enjoyment and view happiness as universally positive, whereas East Asian and Middle Eastern cultures may highlight the transient and socially disruptive nature of happiness and be ambivalent about whether it is good. (2016, p. 54)

As further examples, Koreans have shown a reluctance to express positive emotions, and their future-orientation means they tend to underestimate satisfaction with present experience, and over-estimate satisfaction associated with future successes (Kim, Kim, Cha, & Lim, 2007; Lim et al., 2013). Chinese view the relationship between happiness and unhappiness as dialectical and constantly changing; as two distinct entities locked in a never-ending relationship of interdependence with each depending on the other for contrast and meaning (Lu, 2001). Laotians view the concept of well-being as entrapped as a dichotomous concept of subjective and objective well-being (Manolom, & Promphakping, 2015). American and East Asian cultures differ in their valuations of high-arousal positive affective states (e.g., excitement) and low-arousal positive affective states (e.g., calm) (Tsai, 2007). Americans report a higher frequency of experience of positive emotions than for negative emotions compared to Japanese, and Japanese report a higher frequency of engaged emotions than for disengaged emotions compared to Americans (Kitayama, Markus, & Kurokawa, 2000). Indeed, members of some cultures even seem to fear certain kinds of happiness (Joshnloo & Weijers, 2013) and believe to varying degrees that happiness is fragile (Joshnloo, et al., in press). Such cultural differences may be underpinned by the very conceptions of happiness and well-being permeating each culture.

Therefore, what is needed across the disciplines producing the most research on happiness and well-being (i.e., sociology, philosophy, psychology, economics and public policy) is greater clarity on how happiness and well-being are actually conceived of, and where conceptions are different. Additionally, and worryingly, at present there is an almost complete dearth of information from lay perspectives on happiness and well-being, with all academic models having been developed from restricted academic perspectives.

It is timely to investigate alignment between real world and academic understandings of happiness and well-being. The extent to which lay conceptions of happiness and well-being correspond with these models is an empirical question that can and should be answered. In addition, how conceptions of happiness and well-being differ in different contexts and for different groups, including countries, places, genders, religions, occupations and ages, should also be tested to provide a richer understanding of these constructs. Thus, using the open approach of Prototype Analysis (explained below) on a large scale to explore the structure of happiness and well-being breaks new conceptual ground. Greater conceptual and definitional clarity on what happiness and well-being are will:

1. provide greater precision of the commonalities and differences between the concepts of happiness and well-being,
2. highlight misalignments between academic and lay conceptualisations of happiness and well-being,
3. identify the generalisability limits of current models and the research base of happiness and well-being – particularly with regard to cultural context,
4. pave the way for the development of newer and more accurate academic models of happiness and well-being, and more precise research tools,
5. and produce much needed further insight into important cross-cultural aspects of happiness and well-being.

Such an endeavour will benefit the users of happiness studies and well-being science, and could therefore inform and refine existing models and measurements of happiness and well-being. As the philosopher Wittgenstein noted: “the meaning of a word is its use in the language” (Wittgenstein, 1958, S43), and this prototype approach aims to directly build a culturally sensitive base of understanding from such bedrock.

Summary of Methodology

Samples

Twelve different cultures will be chosen as the targets from the following nations:

1. United States of America
2. New Zealand
3. Australia
4. England
5. South Africa
6. India
7. South Korea
8. China
9. Brazil
10. Japan
11. Russia
12. United Arab Emirates

These cultures are highlighted in nations in red in Figure 1 below:

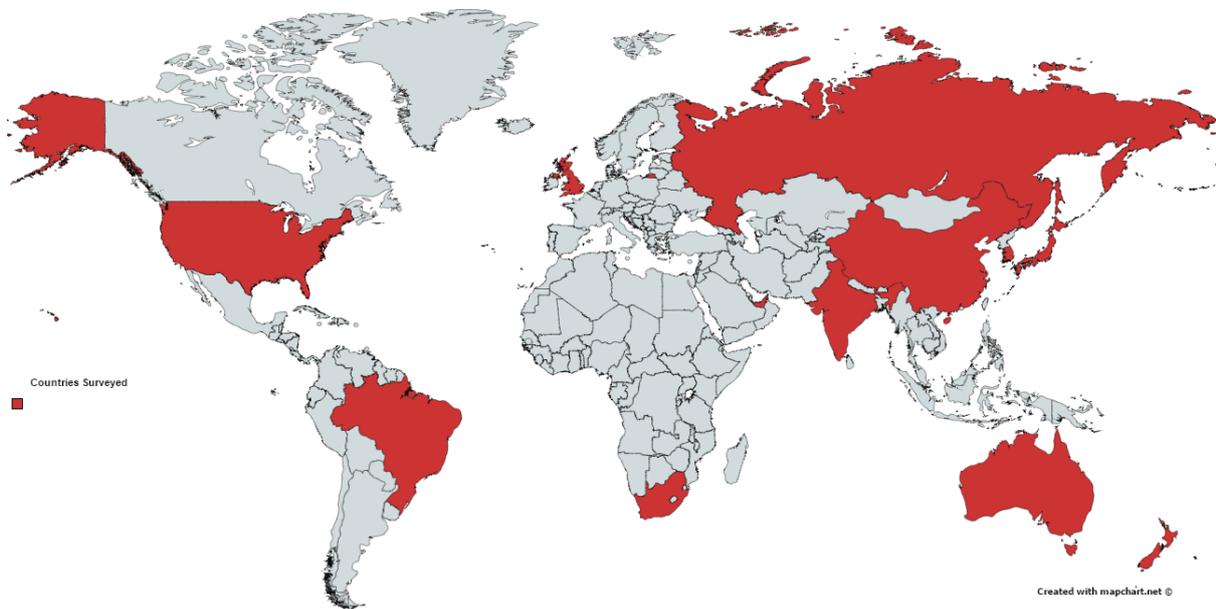


Figure 1. Twelve cultures surveyed.

These cultures and nations were chosen to allow comparisons between like and geographically close cultures (e.g., between South Korea, Japan, China), and between distinctly different and geographically distant cultures (e.g., between the United States of America and India). It was also because the research team have contacts in all of the above 12 nations for collaboration purposes, and to extend to cultures seldom studied in international happiness and well-being research (e.g., United Arab Emirates). Previous similar cross-cultural research (e.g., Della Fave, 2016) has taken a similar strategy, and this is in line with one of the three major strategies of conducting cross-cultural studies (Shirayev & Levy, 2010).

Data obtainment

Using two different data obtainment approaches, and sampling sequentially across three waves (prototype stages 1, 2 & 3: see timeline notes 'milestones and activities' below), is anticipated that:

1. Using the global research company TNS <http://www.tnsglobal.com/> each of the 12 cultures named above will have 400 participants, recruited according to the following

stratification – by equal gender per sample (i.e., 200 females, 200 males), and mean age per sample. Regarding languages beyond English, the Korean sample will be obtained in South Korean, the Chinese sample in Chinese Simplified, the Brazilian sample in Portuguese Spanish, the Japanese sample in Japanese, the Russian sample in Russian, and the United Arab Emirates sample in Arabic. In total there will be 4,800 participants in the TNS sample, all sampled once (see project timeline below).

2. Using the online assessment tool ‘Work on Wellbeing’ (WoW) <https://www.workonwellbeing.com/> five English speaking cultures of United States of America, Australia, New Zealand, England and South Africa will have approximately 2,000 participants each, recruited according to the same stratification as above. In total there will be 10,000 participants in the WoW sample, sampled at five time points over one year each 3 months apart. In the first instance recruitment of participants will be by collaboration with local university departments, then by a combination of local agent, media, social media, and research company. This replicates the recruitment strategy as used for the International Wellbeing Study (<http://www.wellbeingstudy.com>) which recruited a similar large number of participants across 16 languages.

Therefore, two methods will be used to collect data: 1) An international research company (TNS Global) with access to samples in the above 12 countries enabling standardised collection and recruitment procedures across countries in different languages and data collection at only one time point (N = 4,800; 75 survey questions in total), and 2) an automated online survey tool (Work on Wellbeing) to collect larger Western samples in five countries, and to sample the same participants at five time points over one year (N = 10,000; 145 survey questions in total).

Questions and Measures

The TNS sample will receive questions and measures in the following order online:

- Prototype questions (depending on which stage / sample – explained below) (2 items)
- Well-being and happiness questions (50 items)
 - OECD recommended questions – e.g., life satisfaction, happiness (6 items: OECD, 2013)
 - The Flourishing Scale (8 items: Diener et al., 2010)
 - Life domain well-being questions (10 items: Campbell, Converse, & Rogers, 1976).
 - The Brief Resilience Scale questions (3 items: Smith, et al., 2008).
 - Health and lifestyle questions – e.g., diet, physical activity, sleep (4 items: Human Potential Centre, 2013)
 - Other well-being and happiness questions (e.g., work well-being) and indicators (e.g., anxiety) (19 items)
- Personality measure – Ten Item Personality Inventory (10 items: Gosling, Rentfrow, & Swann, 2003).
- Other qualitative questions (5 items – explained below)
- Standard demographic questions (8 items: e.g., age, gender, occupation, location)

In addition to the above battery, the WoW samples will also receive additional emotions and happiness / well-being questions:

- Emotion, well-being and happiness questions (up to 70 items) – rotated via the three WoW samples; stages 1, 2 & 3 (i.e., no more than 70 additional questions per WoW sample)
 - Brief Inventory of Thriving (10 items: Su, Tay, & Diener, 2014).
 - Scale of Positive and Negative Experiences SPANE (12 items: Diener et al., 2010)
 - Multidimensional Experiential Avoidance Questionnaire - Short Version (30 items: Sahdra, Ciarrochi, Parker, & Scrucca, 2016).
 - Distress Tolerance Scale (10 items: McHugh, & Otto, 2012).
 - Goal-Specific Hope Scale (6 items: Feldman, Rand, & Kahle-Wroblewski, 2009).

- The Balanced Measure of Psychological Needs scale (18 items: Sheldon & Hilpert, 2012).
- Committed Action Questionnaire (8 items: McCracken, Chilcot, & Norton, 2014).
- Beliefs about the Contextual Utility of Emotions Scale (8 items: Tamir, & Ford, 2012).
- Contextual Emotional Preferences Scale (8 items: Tamir, & Ford, 2012).
- Perceived Affect Utility Scale (36 items: Chow, Berenbaum, & Wang, 2015).
- General Regulatory Focus Measure (18 items: Lockwood, Jordan, & Kunda, 2002).
- The Meaningful Life Measure (23 items: Morgan & Farsides, 2009).
- Willingness to Pay for Emotions Scale (14 items: Lau, White, & Schnall, 2013).
- Fragility of Happiness Scale (4 items: Joshanloo, Weijers, Jiang, Han, Bae, Pang, et al., in press).
- Stability of Happiness Scale (4 items: in development by Joshanloo)
- Loneliness Scale (3 items: Hughes, Waite, Hawkley, & Cacioppo, 2004).
- Rosenberg Self-Esteem Scale (10 items: Rosenberg, 1965).
- Other questions (5 items – see below)

These additional questions are designed to target impacts on happiness and well-being between cultures such as various mediators (e.g., mobility), individual level predictors (e.g., person-culture fit), societal factors (e.g., trust), within-culture variation, and the various culturally specific approaches (e.g., gratitude practice, mindfulness practice) to increasing happiness and well-being. In addition they specifically target the exploration of emotional preferences and the quantification of emotion.

Prototype analysis

The main method used to identify how the various groups understand the concepts of happiness and well-being will be Prototype Analysis (Rosch, 1975). Prototype analysis is

particularly suited to investigating natural language concepts such as ‘happiness’ and ‘well-being’, which have a “fuzzy collection of features” determining category membership (Lambert, Graham, & Fincham, 2009, p. 1195), and has been effective in studies investigating similar constructs, such as gratitude (Lambert et al., 2009; Morgan, Gulliford, & Kristjánsson, 2014), forgiveness (Kearns & Fincham, 2004), love (Fehr, 1988), and infidelity (Weiser, Lalasz, Weigel, & Evans, 2014).

In order for a construct to demonstrate a prototype structure, two conditions must be met (Rosch, 1975). First, individuals must be able to list components relevant to the concept and then reliably rate (agree upon) the centrality of these components to that concept. Second, the centrality rating of each component should influence how individuals think about the concept. Therefore prototype analysis will be conducted in three stages in line with previous prototype studies:

- The first stage, the free-response stage, informs researchers of any missing components of happiness and well-being lay people consider important that are not covered by current models of happiness and well-being.
- The second stage, rating each identified component’s centrality, enables researchers to establish which of the current models of happiness and well-being are most closely reflected by a lay prototype, as well as differences between cultures. A greater understanding of this alignment may therefore facilitate the refinement of these constructs’ measurement, and further inform end-users’ decision-making when selecting appropriate measurement tools.
- The third stage is a validation check where centrality ratings should influence how individuals think about the conceptions, i.e., how they recognise instances of happiness and well-being. Here participants rate how closely different derived scenarios (some only featuring central components, others with only peripheral components) match their conceptions of happiness and well-being. If participants then rate the scenario with central features as more closely matching their conception

of the construct in question, then we can conclude that the construct is prototypically organised.

The approach of investigating a prototype is in contrast to the classical view of concept definition which takes an ‘all or nothing’ approach to category membership. For example, Keyes’ model of well-being (Keyes, 2002, 2005; Keyes et al., 2008) is one of the most rigorously validated and widely used in international empirical research, however is classical in that it suggests that, for example, a component such as ‘positive emotions’ is a necessary component for a categorical diagnosis of flourishing. The prototype approach, in contrast, accepts that not all instances of a concept share all the components of a prototype. It involves rating components (as either central or peripheral) rather than identifying critical components (deeming them necessary and sufficient). This is an important distinction for multidimensional and complex concepts such as happiness and well-being. Indeed, the fact that we currently have so many different conceptual definitions of happiness and well-being (with some models including components that other models lack; for a comparison of four main models see Hone, Jarden, Schofield, & Duncan, 2014) suggests that happiness and well-being are more likely to have a prototype structure than a critical component structure.

Summary of Planned Prototype Analysis

Prototype Stage 1 (2 samples in total; 1 happiness condition, 1 well-being condition).

One hundred participants per culture (1st sample - happiness) will be given the following instructions on screen (here with a focus on happiness):

Question One (adapted from Fehr & Russell, 1984 Study 6)

This is a study on what people think of when they consider the word ‘happiness’.

Imagine that you are explaining this term to someone who has no experience of ‘happiness’ and answer the following questions: What, in your opinion, are the key characteristics of ‘happiness’? Please take about five minutes and list as many as you can in the box below.

Question Two (separate screen)

*We are also interested in the relationship between ‘happiness’ and ‘well-being’.
How, in your view, is ‘well-being’ the same and different to ‘happiness’? Please
compare and contrast these two concepts, writing as much as you can in about
five minutes.*

A separate 100 participants per culture (2nd sample for Stage 1 – well-being) will be given the same two questions as above with the word ‘happiness’ changed for ‘well-being’. Therefore, Stage 1 will require 200 participants per culture. Participants will then proceed on to other measures, questions and demographics as noted above.

For analysis of these free-responses the coding procedure will be adapted from Fehr (1988). Firstly, monolexic linguistic units will be identified and extracted, which may include responses such as ‘happiness’, ‘relationships’, ‘optimism’, etc. Responses preceded by modifiers will be coded as a single item, so that, for example, “being tolerant” will be coded as “tolerance”, or “lots of laughter” as “laughter”. When a participant uses a phrase, judgment will be necessary to establish its’ coding. For example, a phrase such as “being a member and participant of our community” will be divided into two distinctive linguistic units, “community belonging” and “community participation”. To maintain the richness of responses a conservative approach to coding will be taken throughout this process.

The next phase will involve following a procedure adapted from Fehr (1988), Kearns and Fincham (2004), and Weiser and colleagues (Weiser, Lalasz, Weigel, & Evans, 2014), and used by Hone, Schofield, and Jarden, (2015), and consists of two of the project team condensing the linguistic units into component categories. First, all indicator items will be removed in addition to any items scored once which do not lend themselves to being condensed into larger component categories, such as phrases like “thriving not just surviving”. Single word units, such as ‘happiness’, ‘gratitude’, ‘contentment’, will be classified as distinct components. Linguistic units will be deemed to be in the same component category if they are a) different

grammatical forms of the same word, and b) judged to be similar in meaning. To reduce participant burden in the next phase of this study (prototype Stage 2), any component category endorsed by less than 3% of the sample per culture will be excluded from the final list (similar to previous studies). A further member of the research team will review final component categories and resolve discrepancies if needed.

Prototype Stage 2 (1 sample – both happiness and well-being).

For a construct to possess a prototypical structure, participants must be able to make meaningful judgments about whether components are central or peripheral, and substantial agreement on these judgments must exist. The purpose of prototype Stage 2 is to gather information regarding the centrality of the components identified in Stage 1. Therefore a third sample of 100 participants per culture (3rd sample) of similar lay people (demographic stratification) will be randomised to rate the centrality of each identified characteristic of happiness and well-being from Stage 1 in terms of its importance / centrality to each of the constructs of happiness and well-being. In other words, we will examine whether some characteristics of happiness and well-being are considered to be more central (important) to the concept, while others are considered more peripheral (less important). The purpose of Stage 1 was to obtain a list of happiness and well-being characteristics and reduce this list to a manageable size (e.g., 25 to 30 or so, similar to previous prototype studies) so that a second sample could rate the centrality of each characteristic in terms of its importance to happiness and well-being in Stage 2. In the first part of this Stage 2 task participants will be given the following instructions on screen (happiness question presented first in this example):

In a previous study we asked people to list what they thought of as the key characteristics of happiness. The most frequent responses are listed alphabetically below. Please read through the entire list and then rate how central (or important) you think each of the characteristics is to the concept of happiness, circling a number between 1 and 10 (where 1 = not at all central / important and 10 = extremely central / important).

We would like you to think not only about your own experiences with happiness but the concept of happiness in general - what you think are its defining characteristics. Don't worry about why you think something is or isn't central.

In the second part of the task participants will be given the same text with the word 'happiness' changed for 'well-being', or 'well-being' for 'happiness' depending on their initial randomisation. Lastly participants will be asked to rate the importance of both 'happiness' and 'well-being' per se on a scale (0 = not at all important, 10 = extremely important). Participants will then proceed on to other measures, questions and demographics.

For analysis of these ratings mean centrality ratings will be calculated using data from all available responses. Two indices will provide evidence for the reliability of the means. First, we will compute the intra-class correlation coefficient (ICC). The ICC is equivalent to the mean of all possible split-half correlations which indicates inter-rater reliability. Further analyses, based on a flipped data matrix and treating the features as cases, and the judges as items, will show the internal consistency of the ratings.

Prototype Stage 3 (1 sample - happiness and well-being).

If a concept has a prototype structure this structure should impact how people think about and recognise instances of the construct. Hence, in Stage 3 we will present a different sample of participants with two scenarios for each construct of hypothetical individuals, one composed of components identified in Stage 2 as central to well-being / happiness, and one composed from components identified as peripheral. We hypothesize that if central components are more prototypical of well-being / happiness than peripheral components, that participants would view the central scenario as a better representation of well-being / happiness than the peripheral scenario.

Central and peripheral components of happiness and well-being will be separated by conducting a median split of the centrality ratings from Stage 2 results. While we acknowledge the artificial nature of this procedure, and that centrality is continuous rather than dichotomous, it is necessary for the purposes of the present study. One hundred participants from each culture (4th sample) will be randomly presented with two hypothetical scenarios for each of the happiness and well-being conditions (i.e., 2 constructs, 4 scenarios in total). These are comprised of hypothetical individuals created by the researchers, one composed of characteristics identified as central to happiness and well-being in Study 2, and one composed from characteristics identified as peripheral to happiness / well-being. Participants will be asked to rate how closely each scenario matches their concept of happiness / well-being using a 10-point scale (1 = not at all, to 10 = extremely). If central characteristics are more prototypical of happiness and well-being than peripheral characteristics, participants would view the central scenario as a better representation of happiness / well-being than the peripheral scenario. Participants will then proceed on to other measures, questions and demographics as noted above.

Beyond reporting of means, standard deviations and confidence intervals, further analysis will include, for example, analysis such as a mixed between-within subjects' analysis of variance conducted to explore the impact of various variables (e.g., age) on participants' scores across the two construct scenarios (central / peripheral) for each of the two constructs.

Analysis of personality, well-being, emotions, and other questions

Data produced in the second stage of prototype analysis (i.e., component ratings) can be used to develop a number of indices, which can be used in a wide range of follow-up quantitative analyses. More specifically, participant's ratings of the centrality of the components identified in Stage 1 will be analysed to identify potential factors. These factor scores can be used in follow-up quantitative analyses (e.g., correlation analysis, regression analysis, and multi-level modelling), which enables us to examine the relationship between the factors emerging from our qualitative analysis and other variables measured in the surveys. Also, quantifying the

results of prototype analysis will help put the results of the present studies in the context of broader literature concerning well-being and happiness. This analysis will specifically investigate relationships with conceptualisations of happiness and well-being, and with personality, emotions (experienced emotions, emotional preferences, and social norms of emotions), and levels and changes in well-being. Such an approach (using a qualitative method – prototype analysis – that also yields numerical values) is a novel and effective way to bridge both qualitative and quantitative methods, and in doing so will produce novel empirical evidence. Additional qualitative happiness and well-being questions (noted as ‘other qualitative questions’ above) supplementing the prototype analysis include:

- In your own words please define happiness / well-being.
- When people express happiness / well-being in your society, what might you notice them doing?
- What, in your opinion, leads to happiness / well-being?
- If you picture an 'ideal person' - that is, a person who represents the highest aspirations of your culture - what would happiness / well-being look like for this person?
- What sort of things do you do to promote your well-being?

Thematic analysis (similar to that used by Lu, 2001) and content analysis of such questions further investigates the phenomenology of happiness and well-being, in particular the antecedents and consequences of happiness and well-being, and provides a richer picture of these characteristics. Content analysis methodology is widely regarded in health science as a flexible, pragmatic, and meaningful method for analysing text data and expanding upon knowledge of people’s experiences (Cavanagh, 1996; Hsieh & Shannon, 2005).

Study Hypotheses

This research takes a mixed-methods approach and is thus largely exploratory; however some initial hypotheses can be suggested. For example, it is anticipated that:

1. Happiness and well-being are prototypically organised,
2. Happiness is conceived of differently to well-being,
3. Conceptions of happiness and well-being are different across cultures, genders, occupational groups, and ages, such that:
 - a. We expect that Western cultures will identify components that are more individualist compared to Eastern cultures,
 - b. We expect that female conceptualisations of happiness and well-being will be more social and relationally based compared to male conceptions (especially in Eastern cultures),
 - c. We expect that the importance of various components that build different occupational groups well-being (e.g., Managers well-being being related to self-esteem, Sales Workers well-being being related to strength use: see Hamling, Jarden, & Schofield, 2016) will be different across occupational groups such that different occupational groups will also have different conceptions of well-being and happiness,
 - d. We expect that older individuals will have more nuanced and extensive conceptualisations of happiness and well-being compared to younger individuals,
4. Cross-cultural differences in conceptions of happiness and well-being will be related to different personality, emotion, and well-being profiles.

Integration Narrative

Cross-discipline research into the conceptualisation of happiness and well-being is currently limited. Most disciplines suffer from a glut of distinctly different understandings of happiness and well-being, with haphazard measurements of happiness and well-being. This research will make an important contribution to the scientific understanding of the constructs of happiness and well-being by investigating for the first time and on a large scale whether they are classically organised constructs (as current models theorise) or prototypically organised, and that this organisation is culturally dependent. Rather than theorising that certain components

are necessary and sufficient for happiness and well-being, researchers may need to acknowledge that happiness and well-being are less rigidly structured, with some instances being recognisably closer to the prototype model than others depending on cultural context. We anticipate that it is entirely possible that different socio-demographic populations and cultures perceive happiness and well-being quite differently – they will not be entirely independent of historical and cultural biases (Blissett, 2011). Such findings will impact the disciplines of sociology, philosophy, psychology, economics and public policy. For example, if prototypical structure and culturally relative conceptions of happiness and well-being are confirmed, the modern monistic and universalising philosophical accounts of these concepts will be exposed as being dangerously out of touch with how happiness and well-being are being used by lay people. Indeed, such a finding might hasten a very recent turn in philosophy toward ancient Greek and Asian accounts of the good life, and perhaps even a move towards a kind of cultural relativism about the good life.

With such reasoning in mind, our team is composed of individuals who span and connect with key researchers and teams across different disciplines (i.e., philosophy, psychology, sociology and public policy) and who are positioned well to build bridges between these academic disciplines through various academic roles (e.g., as conference organisers of the *Wellbeing and Public Policy* conference series). Indeed, two of this research team (Dan Weijers and Aaron Jarden) founded the *International Journal of Wellbeing* for this very purpose, both have formal training and expertise in Philosophy, and both play a substantial role in this project.

Project Timeline

The major goals, tactics and responsible parties throughout the course of the proposed project are detailed in the Gantt chart below (see Figure 2):

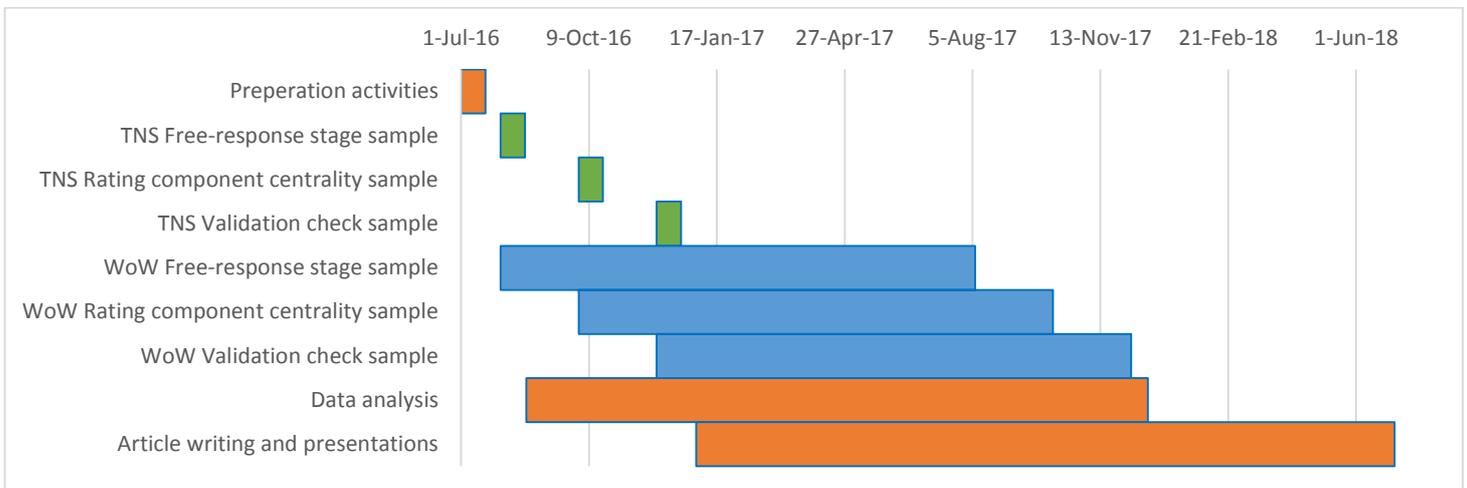


Figure 2. Project timeline.

Milestones and Activities

Year 1: 1 July – 20 July 2016 (Preparation activities):

- Completion of survey design and confirmation of measures.
- Obtainment of translations from NZTC International Translation into six additional languages for provision to TNS.
- Obtainment of Auckland University of Technology research ethics approval.
- Scripting and liaison with TNS for international samples and confirmation of procedures.
- Review WoW platform for the insertion of new measures specific to the studies in this protocol.
- Project management plan to address the skills and responsibilities of all research team members, coordination of research efforts, research quality controls, data control and distribution.
- Marketing and advertising for WoW sample (social media, listservs, personal contacts, etc.).
- Obtainment of partnerships with universities for the five WoW samples.

Year 1: 1 August – 20 August 2016 (Prototype Stage 1 TNS & WoW samples):

- Enrolment of participants; initial data collection (1st wave).
- Note: WoW Sample 1 also promoted for follow up and collection on four subsequent points of 1-7 November 2016, 1-7 February 2017, 1-7 May 2017, & 1-7 August 2017.
- Creating and implementing protocols for data cleaning and management between TNS and WoW.
- Continued marketing and advertising to bolster recruitment of WoW samples.

Year 1: 21 August – 15 September 2016 (Data analysis):

- Analysis of prototype Stage 1 results, and prevision of translations and results to TNS and WoW for Stage 2 scripting.

Year 1: 1 October – 20 October 2016 (Prototype Stage 2 TNS & WoW samples):

- Enrolment of participants; initial data collection (2nd wave).
- Note: WoW Sample 2 also promoted for follow up and collection on four subsequent points of 1-7 January 2016, 1-7 April 2017, 1-7 July 2017, & 1-7 October 2017.
- Continued marketing and advertising to bolster recruitment of WoW sample.

Year 1: 21 October – 15 November 2016 (Data analysis):

- Analysis of prototype Stage 2, and prevision of translations and results to TNS and WoW for Stage 3 scripting.

Year 1: 1 December – 7 December 2016 (Prototype Stage 3 TNS & WoW samples):

- Enrolment of participants; initial data collection (3rd wave).
- Note: WoW Sample 3 also promoted for follow up and collection on four subsequent points of 1-7 March 2016, 1-7 June 2017, 1-7 September 2017, & 1-7 December 2017.
- Continued marketing and advertising to bolster recruitment of WoW sample.

Year 1: 1 January – 1 July 2016 (Analysis):

- Examination and reporting of cross-sectional relationships and cultural prototypes on the basis of initial data. We estimate the development of between seven to ten articles during this period; qualitative papers, quantitative papers, as well as qualitative-quantitative papers.
- Submissions to conferences to present findings.
- Contact contributors who assisted in participant recruitment of WoW samples to involve in collaborations.
- Draft protocol and procedures for others to use our data for personal, organisational, or research purposes (similar to International Wellbeing Study collaboration guidelines and procedures).

Year 2: 1 July – 1 December 2017 (Analysis):

- Examination and reporting of longitudinal research aspects.
- A minimum of three Public talks to non-scholarly audiences in Korea, USA and New Zealand of study findings.
- Prepare products for the dissemination of findings (i.e., blog posts, radio/tv interview notes, and infographics).

- Submission of journal articles. We estimate the development of between twelve to fifteen articles during this period; qualitative papers, quantitative papers, as well as qualitative-quantitative papers.
- Initiate development of subsequent research grants to extend this research program. For example, taking learnings from the WoW samples (e.g., the exploration of emotional preferences and the quantification of emotion in Western cultures) to non-English speaking cultures, and including further cultures and nations.

Project Abstract

This research investigates lay people's perspectives of happiness and well-being across 12 cultures. Cross-discipline research into the conceptualisation of happiness and well-being is currently limited. Most disciplines (e.g., psychology, economics, philosophy, public policy) suffer from a glut of distinctly different understandings of happiness and well-being, with haphazard measurements of happiness and well-being using restricted methodologies. This research makes an important contribution to the scientific understanding of the constructs of happiness and well-being by revealing for the first time and on a large scale whether they are classically organised constructs, or are prototypically organised, and that this organisation is culturally dependent. Rather than theorising that certain components are necessary and sufficient for happiness and well-being (as current models do), researchers may need to acknowledge that happiness and well-being are less rigidly structured, with some instances being recognisably closer to the prototype model than others depending on cultural context.

Across a series of studies we investigate whether lay peoples' conceptualisations of well-being and happiness are consistent with academic models of well-being, the different ways people promote individual well-being and happiness, and whether the concepts of well-being and happiness are prototypically organised (it may be the case that some components of happiness and well-being may be recognised as being more typical of the construct than others). We anticipate that it is entirely possible that different socio-demographic populations and cultures perceive happiness and well-being quite differently – they will not be entirely independent of historical and cultural biases. Such findings will impact the disciplines of sociology, philosophy, psychology, economics and public policy in a positive way. Greater

conceptual and definitional clarity on what happiness and well-being are will provide greater precision of the commonalities and differences between the concepts of happiness and well-being, highlight misalignments between academic and lay conceptualisations of happiness and well-being, identify the generalisability limits of current models and the research base of happiness and well-being (particularly with regard to cultural context), pave the way for the development of newer and more accurate academic models and research tools of happiness and well-being, and produce much needed further insight into important cross-cultural aspects of happiness and well-being. For example, how conceptions of happiness and well-being differ in different contexts and for different groups, including countries, places, genders, religions, occupations, and ages, will provide a richer understanding of these constructs, therefore offering timely insights as the science of well-being and happiness measurement continues to evolve.

Funding Requested

- \$309,608 USD
- For all sub-contracts (i.e., TNS, NZTC Translation services, WoW adaption) we have obtained quotes (valid for four months from 11-March-2016), and have MOU's with relevant universities regarding staffing.

Budget

\$USD	FTE	year 1	FTE	year 2	Total FTE	TOTALS	
Staff							
Aaron Jarden (PI) - NZ	20%	12,104	20%	12,822	40%	24,927	See staff responsibilities note 1 below
Dan Weijers - NZ	15%	11,034	15%	11,254	30%	22,288	See staff responsibilities note 4 below
Lucy Hone (post-Doc) - NZ	20%	10,654	20%	10,921	40%	21,575	See staff responsibilities note 2 below
Project administrator - NZ	20%	9,437	0%	0	20%	9,437	See staff responsibilities note 3 below
Todd Kashdan - USA	10%	6,700	10%	6,700	20%	13,400	See staff responsibilities note 5 below
Robert Biswas-Diener - USA	10%	6,700	10%	6,700	20%	13,400	See staff responsibilities note 5 below
Mohsen Joshanloo – South Korea	10%	4,350	10%	4,350	20%	8,700	See staff responsibilities note 5 below
Salary Associated Costs – NZ Staff							
ACC Levies (Salaried and Casual Staff)		234		243		477	
Kiwisaver (Salaried Staff)		0		0		0	
Kiwisaver (Casual Staff)		651		667		1,318	
Holiday Pay (Casual Staff)		1,607		1,647		3,255	
STAFF TOTAL						116,777	
Research Working Expenses							
TNS Global Research Company		121,739				121,739	See budget note 7 below
NZTC International Translation		6,164		6,164		12,328	See budget note 5 below
Prize raffles / participant incentives		8,380				8,380	See budget note 4 below
WoW adaption, promotion & advertising		8,000				8,000	See budget note 6 below
RESEARCH EXPENSES TOTAL						152,447	
Total Cost of Research		237,117		88,638		269,224	
Indirect costs 15% of total budget						40,384	
GRAND TOTAL						309,608	

Budget Notes

1. Budget is in USD.
2. FTE = Full Time Equivalent.
3. NZ salary associated costs are equivalent to taxes and benefits in USA.
4. Budget excludes \$7,925 USD of support in kind from Work on Wellbeing Ltd for use of their online assessment tool in collecting the five WoW samples.
5. Prize raffles / participant incentives include prize pools to the value of \$1,676 for each of the five cultures sampled by WoW. This will include prize pools of three items per pool, and include prizes such as iPads, MP3 players, and gift vouchers. All draws will be made by a sworn police officer of the relevant country. These prize levels are comparable to our success with prior studies from our team (e.g., The International Wellbeing Study) and recommendations from other researchers (e.g., Conner, T., Barrett, L. F., Bliss-Moreau, E., Lebo, K., & Kashub, C. (2003). A practical guide to experience-sampling procedures. *Journal of Happiness Studies*, 4, 53-78.).
6. Translation includes both translating the survey questions and measures into the six non-English languages (where translations are not already available for established scales), as well as translation of the respondents answers for the prototype questions back into English.
7. WoW adaption refers to the IT coding changes needed in order to place the prototype questions at the beginning of the WoW survey as it is important to the prototype methodology that they are placed first. To ensure that we attain an adequate sample for all studies, funds are also requested for advertising and marketing costs (e.g., posters and print media adverts) to support each of the collaborating universities.
8. TNS Global script all surveys in all languages, access participant pools and reward their participants, collect data, and deliver raw data.
9. Both 'TNS Global Research Company' and 'NZTC International Translation' are subcontracts.
10. No fixed equipment needed.

Staff Responsibilities

1. Dr. Aaron Jarden, a Senior Lecture in Psychology, will serve as the Primary Investigator of this proposal and will dedicate one day a week per year to the project and is responsible for all aspects of this project and delivery. He will lead recruiting, training, protocol development, and data analyses and dissemination efforts, including the development and submission of manuscripts and presentation of the work via conference presentations, colloquia, workshops, blog posts, and various media, and liaison regarding IT adaption and functionality changes to WoW (i.e., how WoW will be modified to meet all of the specifications for each study in this proposal).
2. Dr. Lucy Hone (post-doc) will dedicate one day a week per year to the project to assist in the design of the protocol, participant recruitment, data collection, data management, data coding (e.g., condensing the linguistic units into component categories) and analyses, and dissemination efforts. Lucy will also be responsible for coordinating research efforts between the three sites of this research team, and co-leading the analyses and write up of manuscripts related to the research findings with a focus on prototype analysis.
3. The project administrator will dedicate one day a week for the first year only to the project to assist in managing relationships and information flow with TNS, WoW, and NZTC International Translation. They will also assist with participant recruitment of WoW samples, data collection, data management and security, delivery of data to the research team, and prize pool payments and draws.
4. Dr. Dan Weijers, Lecturer in Philosophy at the University of Waikato, will dedicate one and a half days a week during both years of the project. Dr. Weijers will be heavily involved in the writing and preparation of manuscripts and presenting the work at conferences, including taking a lead role in the research outputs concerning the conceptual analysis of happiness and well-being, and especially the philosophical, interdisciplinary, and policy implications of the team's findings. Dr. Weijers will also assist with the protocol development and data analysis.

5. Dr. Todd Kashdan, Dr. Robert Biswas-Diener, and Dr. Mohsen Joshanloo will also be heavily involved in confirmation of measures, data analysis, manuscript preparation, and presentations. Each bring to the team a distinct set of research skills and domain specific knowledge, and relational networks through which to promote findings from this research. For example, Moshen has expertise in quantitative analysis (particularly in the integration of confirmatory factor analysis, latent variable structural equation models, and multilevel models, as well as the development and application of advanced statistical models for longitudinal data, exploratory structural equation models, and mixture models), Todd for developing psychometrically sound measures of important psycho-social outcomes (e.g., emotions, psychological flexibility) which will be used and in well-being theory, and Robert for links and understanding of cross-cultural aspects of well-being and happiness science.

Across our team we have members who have previously used the methodology and stratified sampling in this proposal (Lucy/Aaron), have conducted cross-cultural empirical analyses on understudied cultures (Dan/Mohsen/Robert), have organized large international studies (Aaron/Mohsen/Todd/Robert), and have conducted conceptual analysis on happiness (Mohsen/Dan/Robert/Todd) and well-being (Todd/Aaron/Robert) before.

DECLARATION

This Proposal has been approved and is signed by a representative of the Supplier who has the authority to do so. This representative is named below.

This representative declares that the particulars provided above and in the attached Proposal documents are accurate, true and correct.

Signature:	
Full name:	Professor John Raine
Title / position:	Pro-Vice Chancellor Research and Innovation
Date:	Monday 29 th February 2016

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