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ORIGINAL PAPER

The Uni-being model: A multi-dimensional wellbeing toolkit

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Abstract

In the last two decades, the proponents of positive psychology have expanded its evidence base to include multiple constructs and interventions pertaining to wellbeing. In recent years, the proponents of second wave positive psychology have encouraged a more synergistic and multi-dimensional view of wellbeing. This paper suggests that a meta-theoretical model that aligns the constructs within positive psychology and second wave positive psychology is required.

To address this need, the Uni-being model is introduced and described herein. It is suggested that the Uni-being model is multi-dimensional and universal-relativist. It is possible to situate extant theories and interventions within the framework of the model. Furthermore, the structure of the model is amenable to idiosyncratic circumstances and cultures, thus allowing users to create their own pathways through the model. The Uni-being model may serve as a tool for researchers to propose and investigate conceptual pathways. An example of an 8-week program, that may be derived from the model is introduced. Future research directions, including theoretical and practical implications are discussed.

Keywords: positive psychology, Uni-being model, multi-dimensional, contextual, mindfulness.

Abstrait

Au cours des deux dernières décennies, les partisans de la psychologie positive ont élargi sa base de preuves pour inclure de multiples concepts et interventions relatifs au bien-être. Ces dernières années, les partisans de la psychologie positive de la deuxième vague ont encouragé une vision plus synergique et multidimensionnelle du bien-être. Cet article suggère qu'un modèle méta-théorique qui aligne les constructions entre la psychologie positive et la psychologie positive de la deuxième vague est nécessaire.

Pour répondre à ce besoin, le modèle Uni-being est présenté et décrit ici. Il est suggéré que le modèle Uni-être est multidimensionnel et universellement relativiste. Il est possible de situer les théories et interventions existantes dans le cadre du modèle. De plus, la structure du modèle se prête aux circonstances et aux cultures idiosyncratiques, permettant ainsi aux utilisateurs de créer leurs propres voies à travers le modèle. Le modèle Uni-être peut servir d'outil aux chercheurs pour proposer et étudier des voies conceptuelles. Un exemple de programme de 8 semaines, qui peut être dérivé du modèle, est présenté. Les orientations futures de la recherche, y compris les implications théoriques et pratiques, sont discutées.

Mots clés: psychologie positive, modèle uni-être, multidimensionnel, contextuel, pleine conscience.

POSITIVE PSYCHOLOGY: THE LAST TWO DECADES IN A NUTSHELL

Two decades have now passed since the pivotal launch of positive psychology (PP) (Seligman & Csikszentmihalyi, 2000). In that time PP has evolved to be an inspiring and much debated field of enquiry, with scholars questioning its existence as a separate field within psychology (Lazarus, 2003). However, despite its critics, PP has flourished, and its proponents have pioneered remarkable insights and discoveries in fields such as strengths (Peterson & Seligman, 2004), flow (Csikszentmihalyi, 2002) and mindfulness (Keng, Smoski, & Robins, 2011) to name but a few.

Perhaps coincidentally, PP has advanced during a significant global trend towards increased awareness and activism regarding mental health and wellbeing. 'Time to Change' and 'Heads Together' are just two examples of current mental health and wellbeing initiatives within the UK. Numerous reports such as the Stephenson and Farmer (2017) review into mental health and wellbeing at work have alerted us to the devasting implications of poor mental health and wellbeing in society. It may be argued that PP was indeed very timely with its promise of rigorous scientific research that may be applied as interventions to help more people, organisations and societies to thrive (Seligman & Csikszentmihalyi, 2000).

As an evolving field of enquiry, PP has made enormous strides, benefitting pragmatic psychologists and wellbeing practitioners alike. Its focus on praxis (Lomas, Hefferon, & Ivtzan, 2015) or the application of positive psychological interventions (PPIs) has cemented its position as a field that has the potential to make a positive difference to human existence, or at least make substantial progress towards the goal of 'making life better' (Lomas, Hefferon, & Ivtzan, 2014). This optimistic and encouraging view of human potential has inspired an explosion of research into numerous concepts or interventions that may fall under the PP umbrella. For reviews and meta-analyses of PPIs see Bolier et al. (2013), Sin and Lyubomirsky (2009), and White, Uttl and Holder (2019).

SECOND WAVE POSITIVE PSYCHOLOGY (SWPP) OR PP 2.0

In recent years, some proponents of PP have begun to raise legitimate concerns about the foundations of the field. These concerns have been constructive in their nature, and largely aim to ensure PP develops research, resources and interventions that carefully consider the nuances of wellbeing and contextual impacts.

One of the most significant constructive criticisms that is currently being addressed by theorists behind SWPP, is that emotions are in fact nuanced and may not be easily assigned as 'positive' or 'negative' (Lomas, 2016; Lomas & Ivtzan, 2015). For example, sadness may indeed be an expression of love, and anger may be the most appropriate response in a given situation (Lomas, 2016). In short, positive emotions may in fact lead to negative outcomes and negative emotions may lead to positive outcomes (Wong, 2011). This stance has also been clearly argued for thought processes, as psychologists have argued for a more balanced view of positive and negative thinking (Noram & Chang, 2002; Sweeney, Carroll & Shepard, 2006).

Psychologists have also been making the case for a more contextual and multi-dimensional positive psychology that considers more carefully the role of society, culture and the body for human wellbeing and potential (Lomas et al., 2015; McNulty & Fincham, 2012; Wilber, 1997, 2005). The LIFE model (Lomas et al., 2015) is one fairly recent development within PP that endeavours to help practitioners to offer contextual interventions. The LIFE model is the Layered Integrated Framework Example, which offers a conceptual map for applied positive psychology. It focuses on the four ontological dimensions of the person. Namely, the mind, body, culture and society and considers the depth and varying levels of each dimension from micro to macro (Bronfenbrenner, 1977).

Psychologists have also alerted us to the possible dangers of placing too great an emphasis on positivity. Fineman (2006) and Whippman (2007) suggest examples of organisations who offer PPIs in place of meeting basic needs, thus nurturing a resentment of coerced positivity among employees. Finally, it has been argued that it is problematic to study 'positive' and 'negative' separately (Spence & Joseph, 2016; Wood & Tarrier, 2010). Thus, psychology may indeed be required to develop more integrated interventions.

Currently, the fields of PP and SWPP are thriving – albeit largely separately. At present, SWPP is not yet fully accepted and integrated into PP and is not fully represented in extant models and interventions. Ivtzan, Lomas, Hefferon and Worth (2015) argue that PP is perceived to be connected to theory and research that purely focuses on positive aspects of life. In contrast, SWPP promotes a nuanced understanding of how dark and tragic aspects of life can lead to human compassion, growth, and flourishing. Together PP and SWPP offer a synthesised view of human wellbeing and potential and it may be argued that a meta-theoretical framework that embraces both PP and SWPP is urgently required. The Uni-being model is a framework that tentatively attempts this task, however before setting out our own framework, this paper will now discuss existing meta-frameworks within PP.

THE DEVELOPMENT OF META-FRAMEWORKS FOR PP

The mushrooming of research within PP has advanced quickly, resulting in a field that could be deemed as fragmented and unorganised (Waters, 2019). At present, it is estimated that there are 449 constructs within PP (Waters, 2019), therefore some

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researchers have begun to develop meta-theoretical frameworks that attempt to creatively organise and integrate the many concepts and interventions within the field. Waters (2019) has recently introduced the SEARCH model to the sub-field of Positive Education. The SEARCH model focuses on strengths, emotional management, attention and awareness, relationships, coping, habits and goals and provides details of how these concepts are pathways to wellbeing for young people.

The LIFE model (Lomas et al., 2015) as mentioned previously, is the Layered Integrated Framework Example that suggests pathways to wellbeing through a focus on stratified layers of the mind, body, society and culture. It is inspired by Wilber's (1997, 2005) integral framework, which juxtaposes the binaries of subjective mind with objective body and intersubjective culture with interobjective society. The LIFE model answers the call for a meta-framework that considers the importance of body, culture and society for wellbeing.

Seligman's PERMA model (Seligman, 2011) may be considered as the founding meta-framework for PP. Seligman suggests that positive emotions, engagement, relationships, meaning and achievement are the building blocks of wellbeing and that these are underpinned by strengths. 'Health' was later added to PERMA creating the acronym PERMA – H (Butler & Kern, 2016). This addition recognised the importance of the body and health for overall wellbeing.

These models all have their unique place within PP and offer perspectives that will resonate with many. This paper will now elucidate some potential 'essential ingredients' of a useful meta-framework. These ingredients were considered during the development of the Uni-being model.

WHAT ARE THE INGREDIENTS FOR A GOOD META-FRAMEWORK WITHIN PP?

To address the issues raised by SWPP, it is suggested that a meta-framework must be multi-dimensional. Therefore, it could provide a way for researchers to account for the body, the mind-body connection and embodiment (Hefferon, 2013) as important stressors or enablers for wellbeing. It may also consider how structures within society such as infrastructure and intangible aspects of culture such as traditions impact wellbeing. A meta-framework may also seek to explain how society and culture is stratified from global to macro and to micro levels (Bronfrenbrennor, 1977).

A meta-framework will likely need to take a universal-relativist stance (Berry, Poortinga, Segal & Dasen, 2011; Lomas, 2015). Universal relativism "recognises universals in the ways wellbeing is sought, constructed and experienced, but allows for extensive variation in the ways these universals are shaped by culture" (Lomas, 2015 p. 60). This stance may address criticisms that PP has not fully embraced the differences between context and cultures (McNulty & Fincham, 2012; Wierzbicka, 2004) and the implications context and culture can have on the generalisability of findings. Therefore, a meta-framework may seek to explain how the core theory within its design is universal and experienced by all. However, once an individual or group delves deeper within the structure and design, the model becomes relativist, in that varying cultures or individuals in a concoction of circumstances may offer differing explanations for how certain aspects are approached and the suitable interventions contained therein. For example, the Uni-being model places basic needs at the heart of the model. It may be argued that all humans have basic needs and that this is universal. However, the specifics regarding what concepts are contained within basic needs and the interventions that may work can be regarded as the relativist aspect of 'basic needs' within the model.

A new meta-framework may seek to explain how it not only focuses on the wellbeing of individuals, but also on group or collective wellbeing. This will address criticisms that PP is too individualistic and thus not entirely suitable for collective cultures (Becker & Maracek, 2008). For example, the Uni-being model suggests that groups of all sizes may be placed at the centre of the model. Pathways through the model then pertain to the appropriate collective level. The linkages within a meta-framework must have the potential to be made explicit with ongoing longitudinal research.

Finally, it may be argued that Maslow's (1943) hierarchy of needs is an example of a model that has endured the test of time and remained in the collective memory. This may be because it was pictorially memorable, simple and colourful. Many extant models involve acronyms but offer little pictorially. Therefore, new models may seek to be visually appealing. It may also be argued that a meta-framework should be designed not just with researchers and practitioners in mind, but the general public too. There is an emerging trend that suggests the public wish to become the 'experts' of their own mental health and wellbeing (Morgan, 2002). However, Joseph (2019) argues that fields within positive psychology such as positive organisational scholarship are largely directive and prescriptive. He argues that there is indeed scope for theory, research and practice that moves beyond prescriptive 'one size fits all' interventions. Thus, a new meta-framework may wish to utilise language that is easily understood and easily applied to personal idiosyncratic circumstances.

INTRODUCING THE UNI-BEING MODEL: A NEW META-FRAMEWORK FOR PP

This paper now seeks to introduce a new multi-dimensional model for PP, that endeavours to address the specific issues raised above. (A detailed description of the Uni-being model can be found in appendix one.)

The name 'Uni-being' is a portmanteau of a few defining words. 'Uni' tentatively represents the universal relativist stance in that the model strives to represent universality and individual or group level uniqueness concurrently. The word 'being' represents 'wellbeing' and also 'being' in the sense of simply living, existence or the essence and nature of who we are. This paper will now endeavour to discuss each area of the Uni-being model in turn. Explanations pertaining to the shape and constructs contained within the model are offered. The literature surrounding each construct is briefly introduced.

There are numerous specific ways in which the Uni-being model embraces both the first wave and SWPP. It begins by placing basic needs at the centre of the model. In this model, 'basic needs' pertains to competence, autonomy and relatedness from self-determination theory (SDT) (Ryan & Deci, 2000). The concept may also include other socially accepted basic needs such as food, warmth, shelter, love etc... SDT is a well-established, universal theory that began before the advent of positive psychology but has now found a home within positive psychology. Olafsen, Niemiec, Halvari, Deci, and Williams (2017) highlight the significance of basic needs in work environments for motivation, thus countering any advances that may suggest that positive interventions can suffice when basic needs are not met.

A UK government briefing paper in September 2019 states that "Around one in six people in the UK are in relative low income before housing costs, rising to more than one in five once we account for housing costs." (Francis-Devine, Booth & McGuinness, 2019, p. 4). In circumstances where basic needs are not being met in terms of security, housing, food and warmth, it is, as Becker and Maracek (2008, p. 1771) state "morally repugnant" to suggest that popular PPIs can or might have a positive impact. It is also unfair to suggest that people who are experiencing dire circumstances cannot benefit from popular PPIs such as strengths interventions, while specific action plans are developed to meet basic needs. The juxtaposition of PPIs with an action plan to help meet basic needs may be the most appropriate course of action. This hypothesis requires extensive research.

Proposition 1: Basic needs are crucial to wellbeing. Interventions that focus on the blue or green areas of the Uni-being model will be less efficacious if there are serious concerns about basic needs.

The blue 'personality and stories' area of the model covers concepts such as personality, goals, values and life stories to encourage identity formation (Soenens & Vansteenkiste, 2011). The narrative self may indeed be a fundamental universal human experience (Wayment & Bauer, 2008) and authoring one's life may begin earnestly in adolescence (Reece et al., 2017). Narrative identity is strongly linked to wellbeing (Lilgendahl & McAdams, 2011), however it may be argued that the goal of narrative interventions should not be to change people per se. The power of understanding one's life narrative may pertain to the development of self-knowledge and self-relevant information (Mongrain & Anselmo-Matthews, 2012). The blue area of the model encourages self-reflection regarding the essence of who one is authentically (Joseph, 2016).

Proposition 2: Identity formation through increased awareness of personality, values, goals and life stories strengthens the impact of PPIs on wellbeing outcomes.

The green area of the Uni-being model allows for exploration of strengths, thought processes, engagement, relationships and the body, all of which are key areas for a theory of wellbeing. The concept of engagement needs further refinement here. The concept of engagement has been explored in multiple ways and may be defined as trait engagement or state engagement (Fletcher, Bailey, & Gilman, 2017). Trait engagement is often measured by the Utrech scale and refers to feelings of vigour, dedication, and absorption whilst carrying out work related tasks (Schaufeli, Salanova, Gonzalez-Roma, & Bakker, 2002). Trait engagement is an enduring state of mind. However, state engagement is more transient and is associated with Kahn's (1990) psychological conditions of meaning, safety and availability. These conditions are thought to lead to work that is aligned with the authentic self. Engagement is also associated with flow (Csikszentmihalyi,

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2002), however some research does suggest that flow is a consequence of work engagement and not one of its components (Bailey, Madden, Alfes, & Fletcher, 2017). In the Uni-being model 'engagement' encompasses all extant theories and simply refers to how and what one chooses to engage in during the course of one's life and whether these choices provide a pathway to personal wellbeing.

The thought processes area of the model allows for the exploration of thoughts and emotions and largely represents the human mind. In the LIFE model (Lomas et al., 2015), the mind is stratified from embodiment, to emotions, cognitions, consciousness, and advanced awareness. Thus, 'thought processes' in the Uni-being model represents these stratifications and perhaps others that have not been delineated here. Another specific way in which the Uni-being model addresses the critics of PP is by encouraging a more accepting stance towards emotions and thought processes. Research suggests that it may be problematic to try to push upsetting thoughts away. Garland, Farb, Goldin and Fredrickson (2015) note that when people see upsetting thoughts and emotions as transient, this provides the space for curiosity and new appraisals of the self. Whilst this research is interesting, the Uni-being model does not intend to be prescriptive.

As with all areas of the model, the thought processes area represents all extant theories and existing interventions such as Cognitive Behaviour Therapy (CBT) (Beck, 1976), Acceptance and Commitment Therapy (ACT) (Hayes, Strosahl, & Wilson, 1999), or dialectical behaviour therapy (DBT) (Linehan, 1993) to name but a few. Crucially, users of the model are free to decide which theories or interventions are suited to their idiosyncratic circumstances or preferences. Researchers ultimately have the responsibility to validate and report on efficacious interventions so that users of the model can make informed choices.

To address criticisms that positive psychology is too individualistic and needs to develop a more contextual approach (Becker & Marecek, 2008; Ciarrochi, Atkins, Hayes, Sahdra, & Parker, 2016; McNulty & Fincham, 2012) the Uni-being model has the words 'society' and 'culture' as an outer rim. The purpose of this rim is to recognise that contextual structures within society and culture will enable or constrain desired outcomes. For example, Ryan and Deci (2000) have always emphasised how crucial environment is for basic need fulfilment. This aligns with the LIFE model (Lomas et al., 2015) as a contextual way to consider all of the concepts within the central areas of the model.

Proposition 3: Society and culture from macro to micro levels will enable or constrain the concepts within the central areas of the model.

Proposition 4: Aspects within society and culture such as micro level organisational culture will moderate the impact of interventions on user engagement and wellbeing outcomes.

Proposition 5: Individuals will gain the most benefit in wellbeing outcomes by choosing their own pathway through the model.

MINDFUL AWARENESS AS A MASTER MECHANISM

This paper will now suggest that mindfulness may be a mechanism that strengthens how the central areas of the model provide pathways to wellbeing outcomes. Mindful Awareness (MA) is placed on the forehead of the person at the centre of the model and is thought to work alongside all other concepts contained in the model. This theory suggests that it may prove to be difficult to address the areas within the model, if one has not developed the ability to become mindfully aware of how the areas pertain to personal circumstances. Kabat Zinn (1994, p. 4) defines mindfulness as "paying attention in a particular way: on purpose, in the present moment and non-judgementally." Mindfulness has traditionally focused on relieving suffering (Ivtzan et al., 2016; Ivtzan, Niemiec, & Briscoe, 2016). However, the field has recently witnessed an emergence of mindfulness based positive interventions such as the Mindfulness Based Strengths Practice (Niemiec, 2014), the Positive Mindfulness Program (Ivtzan et al., 2016), and the Mindful Self Compassion Program (Neff & Germer, 2012). Mindfulness does not just belong to PP and is often used in clinical settings. However, when used alongside PPI's, or by itself as a PPI, mindfulness can be considered as a central and flourishing component of PP.

It is suggested that mindfulness may offer an element of strength for PPIs through a 'positive mindfulness cycle' (Ivtzan et al., 2016), whereby mindfulness improves the impact of an intervention on wellbeing variables.

Proposition 6: When an individual combines mindfulness with interventions contained within the model, this will create a strengthening positive mindfulness effect. However, this is moderated by how intrinsically motivated individuals are to take part in mindfulness. It will also be moderated by the experience of any adverse effects.

One theoretical perspective of mindfulness is the Shapiro, Carlson, Astin and Freedman (2006) three-component model of 'intention, attention and attitude'. Shapiro et al. (2006) argue that these components may facilitate a sense of re-perceiving, whereby people develop the skills to stand back and witness life through the 'observing self' (Diekman, 1982). Mindfulness is thought to develop self-awareness, self-regulation and self-transcendence (S-ART) (Vago & Silbersweig, 2012). These factors are crucial for the Uni-being model, as participants may wish to use the model to create a level of balance within all of the concepts (self-regulation), alongside the development of identity formation and self-concepts (self-awareness) (Ivtzan, 2015; Soenens & Vansteenkiste, 2011), before then finally experiencing tastes of self-transcendence (Ivtzan, 2015; Koltko-Rivera, 2006; Wong, 2016) – the final outer rim. 'Tastes of self-transcendence' is an important distinction here as it is not proposed that people reach self-transcendence and remain at this level. Rather it is proposed that experiences of self-transcendence may be momentary and fleeting, leading to feedback loops throughout the model.

It is important to define the concept 'self-transcendence' here. Ivtzan (2015) argues that one pathway to transcendence is to achieve a strong idea of the self. He suggests that when one becomes aware of one's self concepts, then one develops the ability to transcend them. Vago and Silbersweig (2012, p 2) define transcendence as "the development of a positive relationship between self and other that transcends self-focused needs and increases prosocial characteristics." In the Uni-being model, these definitions are combined to signify one's heightened awareness and regulatory capacities within the structures of society and culture. Thus, one not only develops a meta-awareness of one's own capacities, but also how one is intricately integrated within relationships, society, and culture. Thus, one may come to understand that transcendence of self-focused needs and prosocial behaviour is intricately tied to wellbeing. This thinking illustrates why self-transcendence is wrapped around society and culture, as it occurs by developing an understanding of oneself within these structures.

It is tentatively suggested that S-ART may be a master mechanism for the Uni-being model. It is proposed that a concoction of mechanisms may be triggering throughout the model. However, if mindfulness or some level of mindful awareness is indeed integrated into the model, then ultimately it is proposed that users will experience some sort of increased awareness. This awareness in turn may lead to changes in behaviour (regulation), which in turn can lead to a heightened understanding of oneself within society and culture. Ivtzan, Gardener and Smailova (2011) argue that self-awareness precedes self-transcendence and that meditation may indeed help individuals to become more accepting of their self-concepts, thus providing the ingredients for self-transcendence.

Proposition 7: Psychoeducation concerning the model will lead to an increase in self-awareness. Continued engagement with interventions contained within the model will lead to improved self-regulation. These concepts in turn produce temporary states of self-transcendence and improvements in wellbeing outcomes. Thus, S-ART is a master mechanism within the model that can be observed relative to personal circumstances.

It is important to state that some users of the model may prefer to not partake in mindfulness. Therefore, as the Uni-being model aims to be non-prescriptive, it is important to recognise that mindfulness may not be a necessary component of the model for all people (Forbes, Gutierrez & Johnson, 2018). It may also be possible to increase one's awareness in other ways. Future research may seek to identify with whom mindfulness is a useful element and why.

THE MINDFULNESS BASED LIFE REALISATION (MBLR) PROGRAM – AN EXAMPLE OF WHAT COULD BE DERIVED FROM THE UNI-BEING MODEL

This paper will now provide an example of an intervention that could be derived from the Uni-being model. Importantly, this is just a suggestion as it is possible to derive multiple pathways and interventions using the model and extant theories. One important future task for the proponents of the Uni-being model is to systematically situate existing interventions and theories within the dimensions of the model or suggest how higher-level interventions span multiple areas of the model. The example found on page 7 focuses on parts of the model in turn and suggests an appropriate mindfulness exercise. The MBLR program integrates 'positive' and 'negative' by ensuring that there is room for a discussion of 'basic needs'. It also encourages openness to all thoughts and emotions through the teaching of ACT (Hayes et al., 1999). This is mildly prescriptive; therefore, it is important to emphasise again that this is just an example of an intervention that could be derived from the model. No assumptions are made regarding facilitators or users of the program; however, it is intimated that the MBLR program may be a valuable resource for coaching relationships.

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Figure 1: The Uni-being model: A multi-dimensional wellbeing toolkit

An overview of the MBLR. Includes aspect of the Uni-being model, choice of meditations and weekly videos, activities and resources.
Note: the names of the mindfulness meditations are inspired by Williams & Penman (2011) and Penman (2015).

Week	Aspect(s) of the Uni-being Model	Mindfulness Aspect	Activities, videos, resources
1	Introduction to PP. How to choose your personal wellbeing / life outcomes. Introduction to mindfulness.	Mindfulness of Body and Breath	Introductory videos including a brief introduction to the Uni-being model. Guide participants to choose their own well-being outcomes from a list of validated constructs.
2	Basic needs and values.	Breath and body meditation	Introductory videos. Values clarification exercise. Map out basic needs using the CAR metaphor exercise.
3	Personality and your life story.	Insight meditation.	Introductory videos. Personality test. Life story writing exercise. Make a map of personality, values and life story.
4	Strengths	Resilience meditation	Introductory videos. Complete strengths survey. Exercises related to using and developing strengths. Spotting strengths in others exercise.
5	Thought processes	Thoughts and sounds meditation	Introductory videos. An introduction to ACT – cognitive fusion (Hayes et al., 1999). Introduce some simple ACT exercises. Discuss emotions.
6	"Love, work and play (that's all there is.)" – Engagement and Relationships.	Befriending meditation	Introductory videos. Introduce engagement and flow (Csikszentmihalyi, 2002). Discuss relationships in positive psychology. Reflection activities.
7	"Not a neck up intervention" – The body, society and culture and self-transcendence.	Body scan meditation	Introductory videos. Use case studies to introduce the impact of society and culture on wellbeing. Provide suggestions for body interventions that have been linked to increased wellbeing. Discuss self-transcendence and overcoming self-concepts.
8	Coaching tools, savouring and gratitude.	Savouring meditation and a 3-minute breathing space meditation.	Introductory videos. Provide participants with coaching tools. Savouring and gratitude exercises.

DISCUSSION

Hitherto, this paper has argued for the reconcilement of PP and SWPP. Existing meta-frameworks have been briefly introduced and essential ingredients for a meta-framework have been proposed. It has been tentatively proposed that the Uni-being model reconciles PP and SWPP and it could serve as a useful framework for researchers, practitioners, and users alike. Finally, the design of the MBLR program is an example of what could be created using the Uni-being model.

As a meta-framework, the Uni-being model has some important boundaries and aims, that must now be further elucidated here. Firstly, the Uni-being model is multi-dimensional, in that it respects the impact of the mind, body, society and culture on wellbeing. Secondly, it treats users of the model as the experts of their own wellbeing. The model aligns with SDT (Ryan & Deci, 2000) and encourages users to be the arbiters of their use of it. Thus, users may purely focus on elements of the model that they deem to be most useful. Importantly, the model aims to be universal-relativist, which includes the suggestion that it is adaptable cross-culturally and temporally. Finally, it aims to be a very valuable tool for researchers in that it may help researchers to propose, clarify and explain conceptual pathways through the model under a multitude of circumstances. These main aims will now be clarified further and will lead into suggestions for future research and a short discussion of limitations.

The Uni-being model addresses the need for a multi-dimensional approach to wellbeing (Lomas et al., 2015), and an approach that values the client as the expert of their lives (Morgan, 2002). It does this by ensuring that the 'body', 'society' and 'culture' feature prominently and explicitly within the model. Users of the model may be provided with the tools to explore the concepts from the centre out, focusing on their chosen wellbeing outcomes. For example, an individual may recognise that they have met their basic needs and have a good awareness of the blue aspects of the model. However, with some support, they may notice that they need to work on their 'thought processes and emotions' and may consider how this is tied to their relationships within environmental constraints. The model is not seeking to tackle a specific problem as such, but it is seeking to provide a tool that individuals or groups can use to tackle issues pertaining to wellbeing.

Importantly, the model emphasises the importance of balance within the concepts contained in the model (Schwartz, 2000), entrusting the individual or group to consider whether they are experiencing 'too much or too little' of every concept contained within the model based on idiosyncratic circumstances.

It is suggested that the Uni-being model addresses Becker and Marecek's (2008) criticism that PP is too individualistic. For example, cultures that are collective in nature may place the group at the centre of the model rather than the individual. All collective groups, at national, institutional, organisational or small group levels have specific needs, values, traits, stories, strengths, collective ways of thinking, emotions, relationships, collective bodily health and all are constrained or enabled by the wider micro or macro environments. An organisation may indeed consider how collective thought processes or collective bodily health impact wellbeing outcomes as a whole. As research progresses the nuances of each of these domains may indeed also change and progress and these changes may vary according to culture. For example, each domain such as 'strengths' carries within it a multitude of research and extant interventions, and the efficacy of such interventions may vary depending on who is using the model, where, why and under which circumstances (Nielsen & Miraglia, 2017). The model attempts to offer a framework that is both universal and respectful of inherent uniqueness. Therefore, it is tentatively suggested that the Uni-being model is an example of a universal-relativist model.

The Uni-being model is not seeking to replace existing meta-frameworks discussed previously. The SEARCH model (Waters, 2019) may indeed prove to be the most promising and influential pathways for Positive Education. PERMA – H (Butler & Kern, 2016; Seligman, 2011, 2018) may well be the essential building blocks of wellbeing and could perhaps be situated in the 'outcomes' area of the Uni-being model. Seligman (2018) notes that very little is currently known about which elements impact which building blocks of wellbeing. The Uni-being model offers conceptual pathways that may allow researchers to begin to discern what works, with whom, why and under which circumstances (Nielsen & Miraglia, 2017). It is likely that the wellbeing rim within the Uni-being model is also stratified, with various building blocks of wellbeing contained within it that ultimately lead to an overall feeling of subjective wellbeing (Diener, 1984). It is also very likely that individuals or groups do not intrinsically pursue the red, blue and green elements of the Uni-being model. These are the pathways to what people may wish to pursue – the wellbeing outcomes or experiences of self-transcendence. Finally, the detail found within the LIFE model (Lomas et al., 2015) may be used by experienced practitioners alongside the Uni-being model, as it elucidates the varying levels of the mind, body, culture and society in depth.

The Synergistic Change Model (Rusk, Vella-Brodrick, & Waters, 2017) suggests that interventions that combine multiple elements, such as in the MBLR program, may yield more power in helping people to experience wellbeing outcomes. Therefore, like the SEARCH model (Waters, 2019), the Uni-being model is designed to offer pathways that may consist of multiple, personally relevant interventions. As an over-arching meta-framework, the Uni-being model also has the potential to offer researchers a framework for replicability (Waters, 2019).

Proposition 8: Interventions that address multiple personally relevant components will be more efficacious than an intervention that addresses one personally relevant component.

RESEARCH AGENDA

Future research may seek to accumulate evidence for each area of the model, including linkages, mechanisms and the impact of context on mechanisms. Research may also seek to carefully delineate which specific pathways lead to outcomes in which circumstances, specifically making note of with whom and why (Pawson & Tilley, 1997). There is currently a dearth of research regarding the specific contextual conditions and mechanisms that explain how mindfulness-based interventions work and why (Creswell, 2017). Qualitative and quantitative empirical research may seek to test the model with varying groups. The Uni-being model provides the structure for the proposed MBLR intervention, however many more interventions could be

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developed using the model as a guide in the future. At present, there is no evidence for the efficacy of the Uni-being model. Thus, extensive research and evidence is required before asserting its usefulness for professional or clinical environments.

LIMITATIONS

At present, mindfulness-based interventions are being widely implemented, without consideration of the risk of serious side effects (Baer, Crane, Miller, & Kuyken, 2019; Van Dam et al., 2018). Whilst much of the literature based on empirical studies of mindfulness is extremely promising (Baer et al., 2019), mindfulness does not come without dangers. For example, Van Dam et al. (2018) offer an extensive review of these dangers and suggest that suicidality and existing psychiatric disorders are serious risk factors for adverse side effects. Therefore, in certain circumstances, interventions derived from the Uni-being model should not include any form or mindfulness or meditation. In other circumstances, it may be suggested that increasing foundational levels of mindfulness may be more helpful in the beginning (Forbes et al., 2018), especially where users of the model are very new to mindfulness.

CONCLUSION

To conclude, this paper has presented a model that has sought to integrate PP with SWPP by embracing the idea that pathways to wellbeing are indeed multi-dimensional. It is proposed that the Uni-being model is a universal-relativist model and its design may be useful to researchers, practitioners and the general public. The MBLR program is offered as an example of how one might use the model to create a synergistic (Rusk et al., 2017) intervention. Future research may seek to uncover linkages, embedded research and interventions and may involve mixed method or case study research that seeks to uncover deep rooted mechanisms, mediators, and moderators (MacKinnon & Luecken, 2008). Finally, the Uni-being model as presented here is in its infancy, and only extensive research can ultimately inform us of its efficacy and usefulness as a theoretical and practical tool. ■

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Appendix 1 - Description of the Uni-being Model

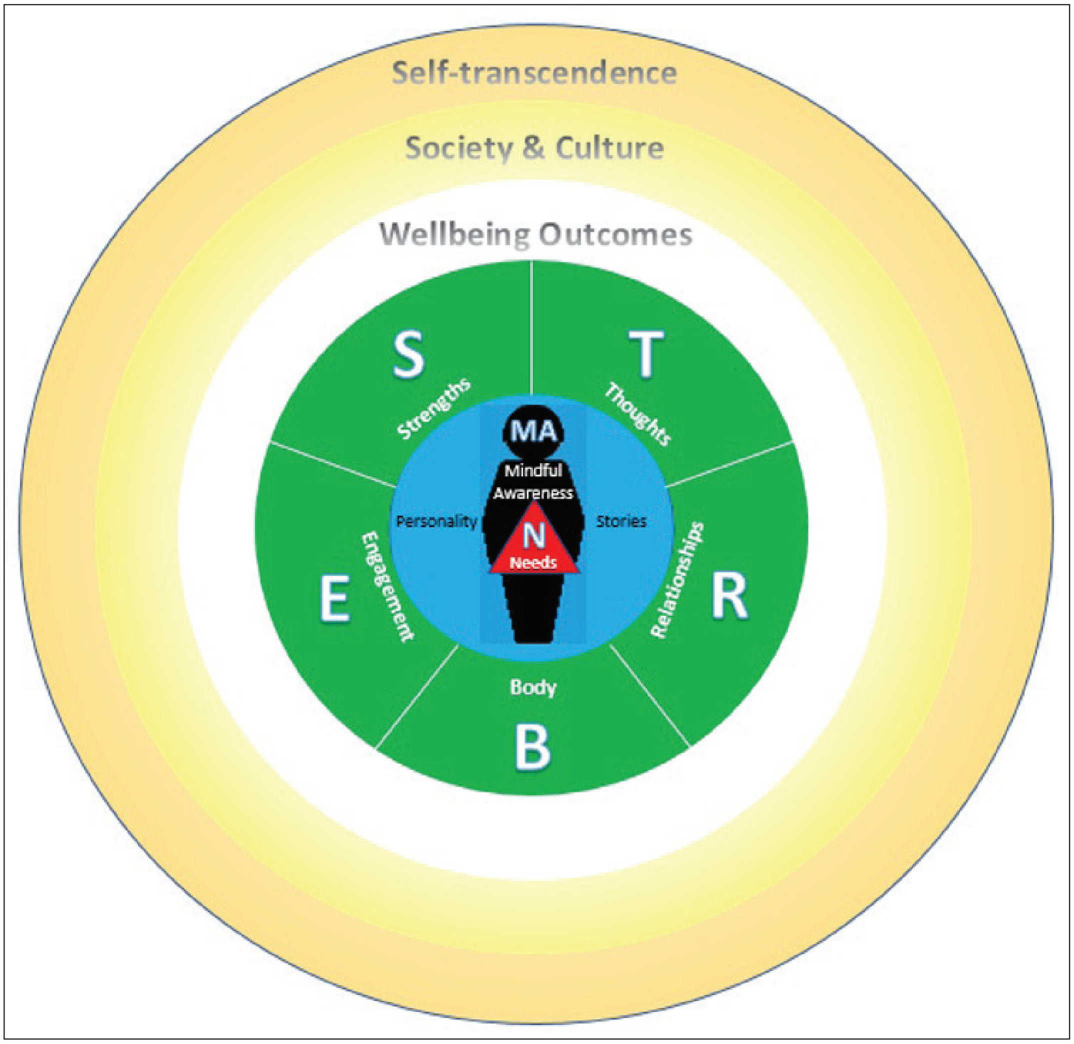

Figure 2: The Uni-being model

INTRODUCTION

The model shown above is called the Uni-being model. It is multi-dimensional, in that it is designed to help users to recognise and situate the many different components of wellbeing. There are a multitude of theories, practices and interventions that can be situated within the elements of the model, and many theories, practices and interventions span multiple elements of the model. Importantly, the Uni-being model is flexible and adaptable to its users' unique circumstances. Users of the model may be groups (large or small) or individuals. There is no right way to use the model as the elements within the model may have different meanings for different individuals, groups, and cultures.

The main elements of the model are outlined below. When reading about the main elements of the model, it is important to remember that this model is designed to be 'universal relativist'. This means it is proposed that all humans have needs, identity (including personality and narrative stories), strengths, mental health, bodily health, and that our relationships and what we choose to engage in all contribute to wellbeing. It is also proposed that all humans are enabled or constrained by society and culture. Finally, it is proposed that an increased awareness of these factors can lead to experiences of transcendence from time to time. The model then becomes relativist when users dive deeper into these constructs. Therefore, all of these elements will mean different things for different people and may play out very differently. Also, all of the theories, practices and interventions that can be situated within the model, such as the numerous interventions that can help people to manage their thought processes, are not set in stone within the model. The model presumes that these factors are adaptable and flexible to suit the users of the model and they may also change over time as research and evidence progresses.

INTRODUCING THE MAIN ELEMENTS OF THE UNI-BEING MODEL:

The centre of the model – basic needs

At the centre of the model there is a person. Importantly, this does not have to represent a single person – it could represent a community of people, an organisation, or a nation. However, for now this description will focus on the perspective of an individual.

There is a red triangle inside the person – which represents the notion that all humans have basic needs. There are numerous theories regarding basic needs, and they may all be situated here. One prominent theory is Ryan and Deci's (2000) self-determination theory, which states that our basic psychological needs are:

- **Competence** – we need to feel that we are able to do things well.
- **Autonomy** – we need to feel in control of our direction in life.
- **Relatedness** – we need to feel that we can relate to other people.

These needs make the acronym **CAR**

Humans also have other basic needs such as physiological needs, which include, food, water, shelter, warmth, and sleep. It is argued that humans need to feel safe, secure, and loved.

If Ryan and Deci's (2000) theory is to be accepted here, then an example intervention may involve users reflecting on their basic needs using the metaphor of a car. This may involve questions such as:

- You need to use this car to go places in life - how competent do you feel? Do you have autonomy over where you are going? Do caring, loving people join you in your car who you can relate to? *These questions cover the main psychological needs from self-determination theory.*
- How much rest do you get from driving the car? Is there food and water available? Is the heater working to keep you warm? Do you have a home to keep your car? Finally, how safe do you feel in your car? *These questions address other prominent needs.*

MAN – Mindful Awareness of Needs

The Uni-being model places MA (mindful awareness) on the forehead of the person in the model. This is to suggest that it may be helpful to increase awareness of all aspects of the model, as this may lead to better regulation of all of the elements that combine and lead to greater wellbeing. For example, it is possible to be unaware of what constitutes basic needs and whether they are being met or not. It is possible to not notice when one is tired or when one is feeling isolated and lonely.

Some theorists may argue that mindful awareness can be developed through mindfulness or meditation. However, this stance may not be agreeable with all users of the model, and therefore it is suggested that there may be a multitude of ways to raise one's awareness.

As users begin their journey through the model, it is proposed that it is possible to learn how to become Mindfully Aware of one's Needs – acronym MAN. Importantly, users do not have to practice mindfulness to become 'mindfully aware'.

MAPS – Mindful Awareness of Personality and Stories

The model then moves out to the blue area which invites users to develop an awareness of their personality, values, goals, expectations and life stories.

The acronym here is MAPS – Mindful Awareness of Personality and Stories.

There are many useful tools and activities that can be situated in this area, which all help to foster an understanding of these important concepts.

MASTER B – Mindful Awareness of Strengths, Thought processes, Engagement, Relationships and the Body

The model then moves out to the green area which invites users to develop an awareness of strengths, thought processes, engagement (what users choose to engage in and how engaged users feel they are), relationships and the body. Existing research suggests that these elements impact positively on many wellbeing outcomes.

There are many interesting interventions that fall into each of these elements and also span multiple elements. The acronym here is MASTER – B Mindful Awareness of Strengths, Thought processes, Engagement, Relationships and the Body.

WELLBEING OUTCOMES

As 'wellbeing' is a complex construct, the Uni-being model invites users to select their own personal and meaningful wellbeing outcomes.

Wellbeing Outcomes – important points

The Uni-being model works through feedback loops. Users of the model do not start in the centre, work through the model, and finally achieve their wellbeing outcomes. Instead users may experience wellbeing as a fluctuating construct that may ebb and flow through time. Sometimes pathways through the model do lead to wellbeing outcomes, however these wellbeing outcomes can feed back into the other elements of the model over time.

Example Case Study: (The Uni-being model is not designed to portray a neat and tidy route to wellbeing!)

A person has recently experienced a traumatic and sudden loss. They feel that their basic safety needs are shattered. They are struggling to be aware of their thought processes and feel very little 'positive emotion'. This person is struggling to make sense of it all and they are finding that they are beginning to reassess their values. They are also struggling to engage in the things that they enjoyed before the tragedy. However, on the flipside, they are aware that they have developed two new strengths, namely bravery and spirituality. The aftermath of the tragedy has led to some improved relationships. They feel that in some ways they are experiencing post-traumatic growth and their sense of meaning in life has strengthened. This may then create a feedback loop by boosting basic needs which could in turn help this person to build some of their psychological resources.

Society and Culture

The society and culture rim is an important outer rim. Structures and culture from macro to micro levels enables or constrains everything inside the model. Societies, structures, cultures and people produce and reproduce each other in a multitude of ways. Humans cannot operate outside of society and culture, therefore it is proposed that they have an important impact on wellbeing.

Self-Transcendence

The concept of self-transcendence in the Uni-being model recognises the idea that one can develop a meta-awareness of one's own capacities, and how one is intricately integrated within relationships, society, and culture. Therefore, one may come to understand that transcendence of self-focused needs and prosocial behaviour is intricately tied to wellbeing.

The importance of balance

It is suggested that users can have too much or too little of every element in the Uni-being model. For example, it is possible to overuse one's strengths. Moderation and balance is required throughout the model.

The Colours

- The needs triangle is red as this is a place where we need to first 'stop' and pay attention. It is also the heart of the model.
- The MAPS area is blue as this area is deep and vast like the ocean and it would be impossible to explore it in its entirety.
- The MASTER B area is green because this is fertile ground ripe for growth. Once users have spent some time in the red and blue areas, this area is all 'go'.
- Finally, when we mix red, blue and green light we get white light, which is why the wellbeing outcomes rim is white. However, the society and culture rim can further shine a light on what is happening within the model.

How to remember the inner components of the Uni-being model: (Man short for human!)

…a 'MAN' with 'MAPS' trying to 'MASTER' how to 'B'
… or a 'MAN' in a 'CAR' with 'MAPS' trying to 'MASTER' how to 'B' (surrounded by society and culture).

MAN: ***M***indful ***A***wareness ***N***eeds
MAPS: ***M***indful ***A***wareness, ***P***ersonality & ***S***tories
MASTER-B: ***M***indful ***A***wareness, ***S***trengths,
Thoughts, ***E***ngagement, ***R***elationships & ***B***ody