GRIN:
GLOBAL, RHETORICAL, INCLUSIVE, NETWORKED
WRITING AND RE-WRITING OF HAPPINESS

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ABSTRACT

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Historically, happiness has been philosophized in Western Society as an independent pursuit of training one's mind and actions (Aristotle, as cited in Rackham, n.d.; Dalai Lama & Cutler, 1998). The belief that people make life choices based upon their desire to achieve "happiness" has been ingrained in religious, academic, and capitalistic teachings. The purpose of this thesis is to offer writing instructors background knowledge on global, communal, and academic happiness initiatives to be able to teach, or include pedagogical practices, from a course I designed titled Writing and Re-Writing Happiness, and in doing so move from an individualistic to a communal rhetoric of happiness (Belli, 2012; International Society for Ecology and Culture, 2013). My Writing and Re-Writing Happiness course is built upon five themes to foster a sustainable, yet fluid, happiness practice and pedagogy within academia. The five themes are: value all talents, create equality, care for natural resources, stop trauma, and practice well-being (Van Gelder, 2014). I use this vast concept of happiness as a topic for a first year writing course because I believe it is a rich, timely, and important topic for students to engage with while they learn the skills expected for this level course: audience awareness, purpose driven research, multimedia projects, reflective inquiry, and analysis of cultures and disciplines. Therefore, this is a course that teaches writing while journeying through a global, sustainable rhetoric of happiness.

ACKNOWLEDGEMENTS

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CHAPTER 1

Global to Classroom Happiness Movement

". . . to reach even a semblance of understanding of a life [we have] to acknowledge both its light and dark dimensions" (Wider, as cited in Kirsch & Rohan, 2008).

I place one foot in front of the other. A sturdy rhythmic sound lifts into the arched ceiling and pushes against the two glass windows and two glass doors as I walk through the hallway and into "the great room" (large living room) of what was once our family's ranch house. The wood floor beneath me is scratched and stained with memories, the original golden finish still shines in some places and is sanded away in others. Outside of the windows and doors are five open acres of land with a barn, two pastures, and horses grazing - a little haven in Milford, Michigan.

This is where I questioned happiness.

This is where I felt freedom amidst reservation.

The house and land no longer belong to my parents collectively; it is now my mom's. The subsequent years that led to the legalities of my parents' divorce, as well as the years that came after them, charged me to better understand the illusive phenomenon of happiness.

Therefore, I turn to our discipline of Rhetoric and Writing and ask: how are we as teacher/ scholars in the Rhetoric and Writing field working toward a more sustainable, more equitable, more inclusive, *happier* present and future for our students, colleagues, as well as ourselves? Is this even a question that our discipline asks of us as leaders? I argue that it is.

In the 2011 CCCC address, Dr. Gwendolyn Pough remarks that our skills as "compositionists, rhetoricians, linguists, theorists, creative writers - in short, people who *do* language - are needed" because of the "wars and natural disasters of epic proportion to big bank and business bailouts, followed by attacks on working people and union, to more entrenched and

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sanctioned racial profiling… to attacks on choice…" (Pough, 2011). These monumental concerns do need our skills; our skills are also needed for self-care, relaxation, enjoyment, and *happiness* amidst the chaotic struggles of life because that helps us survive.

I use the term happiness not as a static emblem of "the good life" (Seligman, 2011), but as a fluid concept of humanly experiences that are rooted in an appreciation for being alive.[1] I choose to use the terms "happy" and "happiness" as central to this thesis because I believe these words do things to people (Ahmed, 2010); they trigger responses that resonate movement for people. There has been a binary around the concept of "happiness" and "unhappiness," which has prescribed "social norms as social goods" (Ahmed, 2010). I want to break down this boundary.

The purpose of this thesis is to offer writing instructors background knowledge on global, communal, and academic happiness initiatives to be able to teach, or use pedagogical practices, from a course I designed titled Writing and Re-Writing Happiness, and in doing so move from an individualistic to a communal rhetoric of happiness (Belli, 2012; International Society for Ecology and Culture, 2013). My Writing and Re-Writing Happiness course is built upon five themes to foster a sustainable, yet fluid, happiness practice and pedagogy within academia. The five themes are: value all talents, create equality, care for natural resources, stop trauma, and practice well-being (Van Gelder, 2014). The following section describes how this thesis is organized for teacher/ scholars to use or include its practices within their teaching and scholarship.

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[1] I do note here that this appreciation for life does not have to include all life experiences or encounters. Instead, I see it as a thankfulness for one's existence.

Summary of Chapters

In the remainder of Chapter 1, "Global to Classroom Happiness Movement," I will discuss a brief overview of the interdisciplinary study of happiness within the academy and popular beliefs about the phenomenon for instructors to teach happiness within a writing classroom. Next, I will focus on two global happiness reports that measure social progress and implications for using the science of happiness for public affairs. This will be followed by two examples of cultures practicing happiness as a societal value: Bhutan and Ladakh. These infrastructures provide instructors with concrete examples to discuss participating in a "happy" society. Then, I will shift to educational, Internet organizations that foster the happiness movement: Project Happiness, Action for Happiness, Economics of Happiness. To finish Chapter 1, I will review two courses on the topic of happiness in academia: one at Harvard University taught by happiness scholar, Dr. Tal Ben-Shahar, and a second at DePauw University lead by entrepreneur and businessman, Doug Smith. These two courses offer content and strategies for instructors to see approaches to how happiness is being taught.

Chapter 2, "Writing and Rhetorics Happiness Movement," focuses on a composition course published by Bedford St. Martin in 2016 on *Pursuing Happiness*. The second part of the chapter reflects Dr. Jill Belli's 2012 Dissertation on "Pedagogies of Happiness: What and How Self-Help, Positive Psychology, and Positive Education Teach about Well-Being," which calls for more conversations and scholarship on perceiving happiness as a communal, instead of individual, pursuit. *Pursuing Happiness* and Belli's dissertation discuss questions that can be used to unpack happiness and varying perspectives of interpreting this phenomenon for teachers to bring into their classrooms. The last component of this chapter includes a decolonial and re-

writing framework in Rhetoric and Writing studies. The purpose is to offer a communal and recursive method of discussing happiness.

Chapter 3, "Writing and Re-Writing Happiness Course" is my response to Belli's call for a communal happiness initiative in academia; I designed a course that seeks for a sustainable practice of societal happiness based off of five principles from YES Magazine's *Sustainable Happiness*: valuing all talents, creating equality, caring for natural resources, stopping trauma, and practicing well-being.

The final Chapter 4, "Repurposing 'Writing and Re-Writing Happiness' Course" gives a community, digital and nondigital, space with three options for using the content from the course in different contexts to bring sustainable happiness methods outside of a classroom. Since happiness may be a new approach to your pedagogy, as you read, I invite you to reflect upon components which connect with you and seem the most natural to bring into your teaching.

Interdisciplinary Study of Happiness

To start understanding happiness's influence as a studiable and content rich topic, first, I offer a broad overview of the interdisciplinary intersections of happiness research and concepts. This is necessary to understand to be able to provide students with background knowledge, as well as to situate yourself as an instructor of happiness in relation to past and present work taking place.

Historically, happiness has been philosophized in Western Society as an independent pursuit of training one's mind and actions (Aristotle, as cited in Rackham, n.d.; Dalai Lama & Cutler, 1998). The belief that we make life choices based upon our desire to achieve "happiness" has been ingrained in religious, academic, and capitalistic teachings; Aristotle states in *Nicomachean Ethics*:

Now happiness above all else appears to be absolutely final in this sense, since we always choose it for its own sake and never as a means to something else; whereas honor, pleasure, intelligence, and excellence in its various forms, we choose indeed for their own sake (since we should be glad to have each of them although no extraneous advantage resulted from it), but we also choose them for the sake of happiness, in the belief that they will be a means to our securing it. But no one chooses happiness for the sake of honor, pleasure, etc., nor as a means to anything whatever other than itself. (as cited in Rackham, n.d.)

Meanwhile, Indigenous cultures, such as Cree and Anishinaabe, have a different concept of "the good life" (McKay, 2010). According to Lawrence Gross, the *bimaadiziwin* concept in Anishinaabe philosophy revolves around teaching and practicing connecting to people, as well as the land, for happiness:

The teaching of *bimaadiziwin* operates at many levels. On a simple day-to-day basis, it suggests such actions as rising with the sun and retiring with the same. Further, *bimaadiziwin* governs human relations as well, stressing the type of conduct appropriate between individuals, and the manner in which social life is to be conducted. *Bimaadiziwin* also covers the relationship with the broader environment. So, for example, it teaches the necessity of respecting all life, from the smallest insects on up. *Bimaadiziwin,* however, does not exist as a definite body of law. Instead it is left up to the individual to develop wherever it can be found. This makes the term quite complex and it can serve as a religious blessing, moral teaching, value system, and life goal. (as cited in McKay, 2010, pp. 51-52)

Choosing happiness, as Aristotle notes, and following *bimaadiziwin* concepts to live a "good life," through Anishnaabe philosophy, contrast significantly, but also bring up a reoccurring theme in ancient and modern happiness beliefs, which is "happiness is a choice."

"Happiness is a choice" has circulated amongst multiple popular thinkers and self-help advocates: the Dalai Lama, Dr. Tal Ben Shahar, Professor Doug Smith, Aristotle, Dr. Barbara Fredrickson, Gretchen Rubin, Oprah, Dr. Brene Brown, Deepak Chopra, Eckhart Tolle, Ronda Byrne, Dr. Martin Seligman, Dr. Jeffrey Sachs, to name a few, and has been a part of academic disciplines. Economics, communication, education, philosophy, psychology, history, as well as writing and rhetoric scholars have been producing works on happiness.

Since the late 1980s and early 1990s the science of happiness was central to the creation of positive psychology to widen the field beyond the study of mental illnesses and to focus on methods of flourishing (Fredrickson, 2009; Ben-Shahar, 2007; Seligman, 2011). Positive Psychology expert and initiator, Dr. Martin Seligman, describes "flourishing" as: utilizing one's talents, creating lasting relationships with others, feeling pleasure, and contributing meaningful work to the world. Seligman (2011) believes that PERMA: positive emotions, engagement, relationships, meaning, and accomplishment are "the permanent building blocks for a life of profound fulfillment" (Seligman, 2011).

Since the 1990s neuroscientists have acknowledged how positive and negative emotions cultivated in the mind affects one's embodied experience (Damasio, 1999). Feelings related to happiness emerge in one's body through "changes related to body state and changes related to cognitive state;" this can be achieved through a "body loop" - the use of "humoral signals (chemical messages conveyed via the bloodstream) and neural signals (electrochemical messages conveyed via nerve pathways) - or through an "as if body loop" - the bypass of the "body proper,

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partially or entirely," and the functioning of neural sites (Damasio, 1999). A more recent study, out of Kyoto University, suggests that the "right precuneus" of the medial parietal lobe in the brain "mediates subjective happiness by integrating the emotional and cognitive components of happiness" (Sato et al., 2015; Cara, 2015). These emotional and cognitive reactions have then lead to studies on writing as an exercise to decrease depression.

In her article "Writing Your Way to Happiness," Tara Parker-Pope (2015) notes that "the power of writing — and then rewriting — your personal story can lead to behavioral changes and improve happiness…" this is "based on the idea that we all have a personal narrative that shapes our view of the world and ourselves. . . Some researchers believe that by writing and then editing our own stories, we can change our perceptions of ourselves and identify obstacles that stand in the way of better health." Parker-Pope bases part of her argument off of Pennebaker's research findings. Eva-Maria Gortner, Stephanie Rude, and James Pennebaker (2006) from University of Texas at Austin looked to see if depressive symptoms could be altered through expressive writing in their article "Benefits of Expressive Writing in Lowering Rumination and Depressive Symptoms." The purpose of the study was to "examine possible benefits of the expressive writing paradigm in reducing the recurrence of depression symptoms over a 6-month period in a sample of students with a history of depression" (Gortner, Rude, & Pennebaker, 2006, p. 293). The results indicated that there are benefits of expressive writing in "lowering depression symptoms for depression-vulnerable college students at a 6-month follow-up;" these changes were most noticeable among less expressive participants (Gortner, Rude, & Pennebaker, 2006, p. 299).

Also in the 2000s, business and entrepreneurial courses taught that happiness was achievable through confidence, hard work, and accomplishment (Smith, 2014). Cultural studies

investigated how one must live "right" to be happy; this included inquiry into queer, migrant, feminist, and African American experiences with this phenomenon (Ahmed, 2010). Belli's (2012) dissertation "Pedagogies of Happiness: What and How Self-Help, Positive Psychology, and Positive Education Teach about Well-Being" was the first research project on happiness in the fields of digital humanities, English, and Composition / Rhetoric. Then, in 2015 and 2016, mindfulness and well-being as a pedagogical tool was discussed at panels for the *Conference on College Composition and Communication* (CCCC) (Tolar Burton, Inoue, Knoll, & Elbow, 2015; Inoue, Beals, Consilio, & Strickland, 2016). Beals' (2016) findings from her upcoming master's thesis presented at CCCC 2016 on mindfulness practices in the classroom indicate that students significantly benefit from this pedagogical method. Her findings show that in her summer course alone students recognized that they were doing "fairly well" (25%) and "extremely well" (75%) with the mindfulness exercises influencing their writerly practices to be more focused and enjoyable (Beals, 2016).

This brief overview of the interdisciplinary nature of happiness studies, and writing/ re-writing's relationship to it, amongst thinkers and academics propels why I chose to research and create a course on this topic. Furthermore, the research has a limited focus of viewing and creating a communal happiness. With this background in mind, I shift to more specific initiatives that are necessary for the course I designed.

Global Happiness Reports

To begin with shifting toward a communal rhetoric of happiness, we, as teacher/ scholars, start big; these two global happiness initiatives can be taught and discussed with students in order to unpack how happiness is included in and discussed in relation to public, governing policies. As I outline the content from each of these reports, it is important to note how happiness

is categorized and evaluated in order to discuss with students about whether they believe this approach is beneficial for their communities. Together, The *Happy Planet Index Report* and *World Happiness Report* demonstrate how a country's well-being, which includes its citizens and resources, hope to evaluate countries for holistic improvements. These reports offer statistics with the intention of catapulting a more enjoyable present and sustainable future for the global community.

Founder of the Centre for Well-Being at The New Economics Foundation, Nic Marks, created *The Happy Planet Index* in 2006; a second edition was published in 2009 and a third in 2012. The mission statement of the *Happy Planet Index* is to shift from an economical standpoint of Gross Domestic Products of a country and instead focus on "what really matters, producing happy lives [for] people now and in the future" (New Economics Foundation [nef], 2016). According to the report, happiness is calculated as:

happy planet index = experienced well-being x life expectancy / ecological footprint

(New Economics Foundation [nef], n.d.).

To unpack this equation, first, let us define experienced well-being as the place one feels they are on the "Ladder of Life." [2] The "Ladder of Life" consists of 0, the bottom of the ladder, and 10 being at the top of the ladder. Respondents convey where they lie on the 0-10 spectrum. Life expectancy is calculated as how long the respondent is expected to live based on his / her work and lifestyle; these calculations are based off of the United Nations Development Programme Human Development Reports (United Nations Development Programme Human Development Reports, 2015; nef, 2016). Lastly, ecological footprint is based off of the World Wide Fund for Nature's resource consumption. They measure a country's ability to sustain itself based on the

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[2] The "Ladder of Life" is based on the Gallup World Poll an analytical company that looks to solve complex life problems

consumption patterns of that country. This index was accessed by 185 countries globally to initiate changing global values from a healthy economy to a happy community.

The *World Happiness Report* started and published in 2012, 2013, and 2015 by the Sustainable Development Solutions Network (SDSN). Professor John F. Helliwell[3], Lord Richard Layard, and Professor Jeffrey D. Sachs are the prestigious editors of this report. The happiness report was created after a United Nations High Level Meeting on Happiness and Well-Being discussion on April 2, 2012, which was a follow up to Prime Minister of Bhutan's invitation for countries to measure the "happiness of their people and to use this to help guide their public policies" (Helliwell, Layard, & Sachs, 2015). With a readership of 1.5 million in 2013, the call for the 2015 report was to create a "more inclusive and sustainable pattern of global development," which includes balancing economic, social, and environmental objectives "in a holistic manner" (Helliwell, Layard, & Sachs, 2015). In 2015, when the third report was completed, UN member states were in the process of deciding to adopt Sustainable Development Goals (SDGs), which would "guide the world community towards a more inclusive and sustainable pattern of global development. The concepts of happiness and well-being are very likely to help guide progress towards sustainable development" (World Happiness Report, n.d.). The SDGs hope for countries to "achieve economic, social, and environmental objectives in harmony, thereby leading to higher levels of well-being for the present and future generations" (World Happiness Report, n.d.). The entire 2015 report is a 172 page document with eight chapters: setting the stage, the geography of world happiness; how does subjective well-being vary around the world by gender and age?; how to make policy when happiness is a goal;

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[3] Helliwell is a faculty at the University of British Columbia and the Canadian Institute for Advanced Research; Richard Layard is the Director of the Well-Being Programme at London School of Economics' Centre for Advanced Research; Jeffrey Sachs is the Director of the Earth Institute at Columbia University, Director of the SDSN, and Special Advisor to the United Nations Secretary General Ban ki-Moon

neuroscience of happiness; healthy young minds: transforming mental health of children; human values, civil economy, and subjective well-being, investing in social capital (Helliwell, Layard, & Sachs, 2015). Since these three reports originated, national and local governments create public policies that are based upon this happiness data and research.

The *Happy Planet Index Report* and *World Happiness Report* are vital for the "Writing and Re-Writing Happiness" course because as an instructor it is important to allow students to know that a movement exists to shift global focuses toward enjoyment of this life experience and this movement is being evaluated in specific terms, which they may or may not agree with to foster a sustainable happiness for their communities. Therefore, you can lead discussions with your students and offer a space for them to have small group conversations about how sustainable happiness is currently being written, and whether or not yourself and the students want to continue writing, or re-write, the patterns being woven.

Communal Representations

One of your roles as a facilitator of a Writing and Re-Writing Happiness course is to offer many different happiness initiatives that are taking place and to reflect with students upon which aspects they would want to include in their communities and the society that surrounds them, and which ones they would want to alter. Therefore, while the two global reports offer broad generalizations based upon evaluating multiple countries' practices, Bhutan and Ladakh reveal insights into specific practices of cultures for achieving a communal happiness.

Bhutan eradicated measuring the country's development by a Gross Domestic Product (GDP) index and exchanged the concept with Gross National Happiness (GNH), under His Majesty the Fourth King of Bhutan in the early 1970s (HPM Speech). The nine sections of the country's GNH are: "(1) psychological well-being, (2) health, (3) education, (4) time use, (5)

cultural diversity and resilience, (6) good governance, (7) community vitality, (8) ecological diversity and resilience, and lastly (9) living standards" (HPM Speech). The findings from Bhutan's 2015 Gross National Happiness Index included that "91.2% of Bhutanese identify as narrowly, extensively, or deeply happy," "43.4% of Bhutanese are extensively or deeply happy," which is an increase from the 40.9% rating in 2010 (Centre for Bhutan Studies & GNH Research, 2016). Across varying groups, results indicate that "men are happier than women, people living in urban areas are happier than rural residents, single and married people are happier than widowed, divorced or separated, more educated people are happier, farmers are less happy than other occupational groups" (Centre for Bhutan Studies & GNH Research, 2016). Furthermore, Bhutan believes their environment is central to the GNH; therefore, the government protects half of the country's 72.5% of forest coverage, introduced and supported the use of electric cars in 2014, and uses "renewable clean and cheaper sources of electricity while reducing our reliance on imported oil" (Lyonchoen Tshering Tobgay, 2015). The drive behind these changes are the global climate crisis: the "disastrous economic, environmental, human health and social impacts" currently happening (Lyonchoen Tshering Tobgay, 2015). Meanwhile, businesses in Bhutan are encouraged to become more self-reliant, this includes encouraging young graduates to start their own businesses. The goal is to follow "The Economic Stimulus Plan," which empowers people and ensures "balanced equitable socio-economic development (Lyonchoen Tshering Tobgay, 2015).

On a more local level, the documentary *The Economics of Happiness,* tells the story of a vastly happy community through the lens of anthropologist, Helena Norberg-Hodge. The documentary reveals potential effects of non-colonized cultures, such as Ladakh from the Tibetan Plateau in northern India; Ladakh was not colonized until the late 1970s, due to the

Indian government closing the region to tourism and development because of "border disputes with Pakistan and China" (International Society for Ecology and Culture, 2013, p. 4). Norberg-Hodge was first introduced to the Ladakh community in 1975 when the region was opened for "development" and tourism; she learned the language and gained insight into the cultural practices and beliefs for over 35 years (International Society for Ecology and Culture, 2013, p. 4). Without the scars of colonization, the community radiated happiness and health unlike what Norberg-Hodge had seen in other cultures of the world; she notes:

> there was no pollution, and no shortage of resources; though there was little money, there was no unemployment, poverty, or hunger; homelessness was unknown: most people lived in spacious houses on their own land; women had remarkably high status - higher, in fact, than in most modern western cultures; though the population was comprised of both Buddhists and Muslims, cooperation was the norm and there was no record of any group conflict; despite having to produce all their own food using only animal power and simple tools, the Ladakhis enjoyed far more leisure time than most people in the west. (as cited in International Society for Ecology and Culture, 2013, p. 4)

This sustainable and flourishing livelihood was altered once "development" and tourism arrived. Norberg-Hodge watched as the once happy community started to view themselves as lacking instead of fulfilled:

> I saw how people started to think of themselves as backward, primitive, and poor. In the early years I went to a beautiful village, and just out of curiosity I asked a young man from the village to show the poorest house. He thought for a bit and then he said, 'We don't have any poor houses here.' Ten years later I heard the same young man say to a

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tourist, 'Oh, if you could only help us Ladakhis, we're so poor.' (as cited in International

Society for Ecology and Culture, 2013, p. 4)

Colonization sought to destroy, and in many instances did destroy, cultural practices which

fostered well-being, such as caring for all members of a community and the environment that

provided for the people. Instead, a hierarchy of elitism eradicated these necessities. Colonized

societies feel the effects of decreased social contact and ecological resources, which is central for

human happiness (community) and existence (food, water, air).

Ladakh's story can be explored during class time to unpack the effects colonization has

had and continues to have on a sustainable happiness of various communities, and entire

societies. I would invite you to also reflect upon how this may impact you as well as your

community to share with your students or at least have a frame of your own reference within the

class.

Educational Organizations

The global reports and background of Bhutan and Ladakh's cultural happiness provide

groundwork for instructors and students to understand the larger context of this happiness

movement, but these three organizations, particularly their Facebook pages, give undergraduate

students a more known space to explore online communities that promote aspects of a

sustainable happiness practice that they can begin to participate in. Since this may be a more

known space to many of your students, the analysis of how they are speaking, representing, and

furthering the happiness movement can be even more in depth during class time and outside

projects.

One such group, Project Happiness Educators Network, is a nonprofit organization,

which promotes skills such as "mindfulness, resilience, diversity and global awareness, bullying

prevention, conflict transformation, service learning, project-based learning, creative expression, and classroom management" (Project Happiness, 2016). Their Facebook page is a space where educators from all different disciplines and levels can offer articles, documentaries, experiences, and other resources for the closed group of 3,685 members. Project Happiness Educators Network is part of a larger non-profit organization based out of Palo Alto, CA, Project Happiness. The mission of Project Happiness is to empower "people with the resources to create greater happiness within themselves and the world" (Project Happiness, n.d. a). It lives out its mission through happiness circles, curriculum for courses, online classes, a film and book, as well as an ambassador program (Project Happiness, n.d. a). The organization promotes #mindfulmonday, #grati-tuesday, #wednesdaywellness, #thoughtfulthursday, #fridayfreedom, #saturdaysocial, #sundaysoul (Project Happiness, 2016), as well as a four item agenda ("mindful moment, discover a happiness strategy, commit to action, end with appreciation") for their happiness circles (Project Happiness, n.d. a). There is happiness curriculum for teachers to use for students ages 5-10 (elementary age), ages 11-14 for a middle school curriculum, and ages 15-115 for "young adults" (Project Happiness, n.d. a). The topics covered through the curriculum range from learning about emotions, behaviors, and habits. An overarching goal of the programs are to create emotional resilience and healthy habits for a vibrant community because there is a projection that by 2020 depression will be the second most burdensome disease worldwide (Project Happiness, n.d. b).

A second non-profit organization based out of London, Action for Happiness, "is a movement of people committed to building a happier and more caring society" (Action for Happiness, n.d.); they want "a fundamentally different way of life - where people care less about what they can get just for themselves and more about the happiness of others" (Action for

Happiness, n.d.). The organization was founded in 2010 by Richard Layard, Geoff Mulgan, and Anthony Seldon, with the Dalai Lama as their patron. They ask members to pledge "to try to create more happiness in the world around them" and in return the organization offers resources to "enable people to take action at home, at work or in their community" (Action for Happiness, n.d.). Through the website students can gain the guidelines for their "Action for Happiness" course, and if one were to happen to be in the United Kingdom there are several groups and events that are set up through the organization. These groups are free to decide their own parameters, but Action for Happiness (n.d.) offers "10 Keys To Happier Living," which is an acronym for "GREAT DREAM," - giving, relating, exercising, awareness, trying out, direction, resilience, emotions, acceptance, meaning.

Lastly, Local Futures' Economics of Happiness is a third space where students can see and explore societal movement toward sustainable happiness. Local Futures / International Society of Ecology and Culture's (ISEC) focuses on localizing work, food, and communities to avoid waste as well as improve social, economic, and interpersonal well-being (International Society for Ecology and Culture, 2016a). The core of this organization is "education for action: moving beyond single issues to look at the more fundamental influences that shape our lives" (International Society for Ecology and Culture, 2016b). Their four major initiatives are: *The Economics of Happiness* documentary, Global to Local movement, The Ladakh Project, and the International Alliance for Localization (IAL). *The Economics of Happiness* discusses the spiritual, environmental, and communal effects of the global economy (International Society for Ecology and Culture, 2016c). From the documentary International Economics of Happiness conferences have initiated worldwide starting in Berkeley, CA in 2012, Byron Bay, Australia in 2013, Bangalore, India in 2014, Portland, Oregon in 2015 (International Society for Ecology and

Culture, 2016c). This organization is a resource for students to see how caring for natural resources through localizing, instead of globalizing productions makes for more flourishing societies.

Together these three sources provide spaces for instructors to encourage students to begin to build their own practice of well-being, to learn how organizations are offering ecological solutions, working toward creating more equality instead of hierarchy, and valuing a variety of talents through behavioral and emotional intelligence shifts.

Happiness Courses in Academia

As I have shown, it is important to have, at least a brief, understanding of the global and Internet educational projects on the sustainable happiness pedagogy and practice I set for teacher/ scholars to use with their students and in their own work. Now, we come closer to home: academia. The next two sections of this chapter will review how happiness is taught in a positive psychology course and an entrepreneur course. This content is intended for instructors to use as preparatory work in order to see how happiness courses are being taught within academia, although they are different disciplines than rhetoric and writing.

In 2008, Dr. Tal Ben- Shahar taught Positive Psychology 1504 at Harvard University with over 800 students; the course was popularly termed as "How to Get Happy" (Smith, 2006). This became the largest class in Harvard history - surpassing reigning champion, Economics 101, popularly referred to as "How to Get Rich" (Smith, 2006). Positive Psychology 1504 was founded on the belief that one can always increase their happiness. Ben-Shahar (2007) advocated that there is a base level of happiness for each individual, which consists of 50% genetics, 10%

circumstances, and 40% reactions[4]. Ben-Shahar (2007) believes that individuals can increase their base level of happiness by questioning what is at the core of creating a "good life" for them, because transformation results from asking questions and educating one's self on the answers that work best for themself.

The reason behind asking questions about happiness within the field of psychology is because before the 1980s the research, grants, articles being written covered the illnesses of humanity: Ben-Shahar notes that between the years 1967-2000 there were 5,584 psychological abstracts on anger; 41,416 for anxiety; 54,040 on depression; 415 on joy; 1,710 on happiness, and 2,582 on life satisfaction (as cited in Anatko, 2011a). Therefore, the ratio for studying "negative emotions" and "positive emotions" was 21/1 (as cited in Anatko, 2011a). Ben-Shahar teaches that negative research is connected with negative experiences, which becomes a self-fulfilling prophecy or a cycle where the focus is on negative experiences instead of positive ones. There is a certain "obsession" with depression these days and this in turn creates a certain reality. The reality is focused more on anxiety, depression, anger, psychosis - disease, weakness, deficiency perspective - and away from a health model which focuses on strengths, competencies, pleasure (as cited in Anatko, 2011a).

Since some of the Western, capitalistic beliefs is that more monetary compensation or materialistic belongings will increase happiness and that happiness is a reached space once one has these rewards, Ben-Shahar dismantles this false belief. An increase in income does significantly affect one's happiness if extreme poverty or homelessness is the individual's previous living situation. But, once basic needs are met happiness is built upon understanding

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[4] According to Sonja Lyubomirsky a positive psychology researcher from the University of California, Riverside, people's happiness comes from a 50% set point or genetic make up, 10% of circumstantial influencers, and 40% of voluntary choices by the individual to their reactions to circumstances and their understanding of the genetic makeup (as cited in Smith, 2014).

what is human nature and must be obeyed or accepted and what is human nature that can be influenced to change. Therefore, he teaches that negative emotions are not the opposite of happiness and happiness is not defined as a state of never having negative emotions, such as jealousy or anger, but it is recognizing the humanity in having those emotions and then learning to accept the emotion. Once one can accept the emotion, then the emotion is able to freely move through the individual. By blocking negative emotions, one also blocks positive emotions as well.

Furthermore, Ben-Shahar advocates working toward "ultimate currency," which is one's happiness as a primary goal. He believes that often people perceive happiness as a secondary goal that can be reached after achieving a goal, but Ben-Shahar disqualifies this method as being a part of a "rat race" where one always looks to the next asset to be happy instead of increasing one's base level of happiness that is founded on internal acceptance, recognition, and experiences, instead of external recognition, acceptance, and rewards (Ben-Shahar, 2007; as cited in Anatko, 2011b). The shift from external to internal is not to classify happiness as unrealistic, but instead it is taking responsibility for one's happiness into one's own hands and being realistic about what one can be and become (as cited in Anatko, 2011c).

When Doug Smith - a previous business executive for Kraft Foods Canada, CEO of Borden Foods Corporation, and CEO of Best Brands Corporation - was asked to teach a course on entrepreneurial leadership to undergraduate students at DePauw University, he responded by saying he wanted to teach another subject: happiness. His course "The Skills of Happiness" originated from Smith's extensive research on positive psychology and the happiness movement. In 2006, his first course had 27 students and covered:

the definition of happiness, its historical roots going all the way back to Aristotle, how

the mind creates mood, and a look at who is happy and who isn't. The syllabus also

covered the role of genetics, circumstances and voluntary choices in happiness; whether

happiness is worthy of pursuit; why it is often so difficult for people to achieve

happiness; the role of self-esteem in happiness; a set of skills that lead to happiness; and

five dead ends to avoid in the pursuit of happiness. (Smith, 2014).

The course included lectures, discussions, and a day volunteering for Habitat for Humanity,

because altruism was classified within Smith's class as one of the "keys" to happiness (Smith,

2014). Smith grounded his teachings of happiness upon the beliefs that people no longer need to

search for a way to achieve happiness because positive psychology has been uncovering answers

to those questions for the past 15 years. Instead he was interested in making the content from

psychology more accessible to students inside and outside of academia. He advocated that

"happy people do better in their careers; have better, more enduring relationships; are more

likely to help others and less likely to harm or trespass on others; and have better health" as well

as live longer (Smith, 2014). Similarly to Dr. Ben-Shahar, although without the same rigor as

Ben-Shahar's educational background, Smith equates happiness to:

happiness = set point + circumstances + voluntary choices (Smith, 2014).

The set point is the genetic makeup that one is born with that predisposes them to a base level of

happiness that they experience in their lives. Circumstances are defined as events that influence

an individual's way of life; for instance, one's friendships or work are circumstances that are

often considered to be a positive circumstance that increases happiness. Voluntary choices is

where Smith believes individuals have the opportunity to increase their base level of happiness

and continually grow their life experience. A major factor in any happiness research is individual

stories that look toward the past to learn from one's experiences, reflects upon the present, and imagines the future in a means that is beneficial for one's life experience (Smith, 2014).

These two courses offer instructors and students examples of how happiness is being taught as a subjective endeavor, which affects an individual's life experience. Meanwhile, the courses do not look for systematic changes to foster societal happiness. Instructors can use this material to offer students some of academia's current approach to teaching happiness as a content based course, but also ask students in what way(s) they would like to expand the material being taught in the two courses to further develop communal practices of happiness.

CHAPTER 2

Rhetoric and Composition Produces Happiness

Before teaching a course on Writing and Re-Writing Happiness, you will want to be knowledgeable about two relatively recent works within the field of Composition and Rhetoric that advocate for teaching happiness in writing classes: *Pursuing Happiness* a Bedford Spotlight Reader and Dr. Belli's dissertation "Pedagogies of Happiness: What and How Self-Help, Positive Psychology, and Positive Education Teach about Well-Being." These two works offer in depth questions for how individuals and society view happiness. Some of these questions may be incorporated into class prompts or reflective written assignments.

Bedford *Pursuing Happiness*

The 2016 Bedford Spotlight Reader, titled *Pursuing Happiness*, by Matthew Parfitt from Boston University and Dawn Skorczewski from Brandeis University, was created for a composition course in which students will question "what does it mean to be happy?" and "how do I attain happiness?" This writing course builds upon 21st century happiness research from "scholarly articles, poems, classic essays, self-improvement literature, scientific studies, and journalistic pieces" (Parfitt & Skorczewski, 2016, p. vii). The intention of the class is to allow students to do close readings, shape critical thinking skills that involve unpacking complex questions, synthesize materials from various sources, and to evaluate support to arguments (Parfitt & Skorczewski, 2016, p. vii). The reader is divided into five chapters that all begin with a question, which leads the discussion for the class:

1. Does spiritual practice lead to happiness?

2. What are the ethics of happiness?

3. What makes people happy?

4. Do we deserve to be happy?

5. Can we create our own happiness? (Parfitt & Skorczewski, 2016).

The class includes works from Rumi, Van Gogh, John Keats, Ed Diener, Martin Seligman, Aristotle, His Holiness the Dalai Lama and Howard Cutler, C.S. Lewis, Daniel Gilbert, Sonja Lyubomirsky, The Bible, The Bhagavad Gita, Laozi, and the National Academy of Sciences. These selected authors are then further categorized by themes that students can choose from when responding to questions regarding the course: Aesthetics, Great Teachers and Ancient Wisdom, Identity, Materialism, Mindfulness, Mortality and the Afterlife, Mortality and Virtue, Pain and Pleasure, as well as Society and Culture (Parfitt & Skorczewski, 2016). There is an introduction for students using the reader as well, which begins to discuss happiness as a word that is associated with a good feeling. The intention of the course is to expand and fill in the gaps around the concept of happiness because they argue that the pursuit of happiness is based upon making choices and that "good choices" require "good information" (Parfitt & Skorczewski, 2016). The reader builds upon "good information" being much bigger than just individual students, but "members of other societies, other generations, other cultures" (Parfitt & Skorczewski, 2016). The intention is that by learning and writing about happiness "will itself prove to be a happy experience - and one that leads to greater happiness" (Parfitt & Skorczewski, 2016, p. 3).

Belli's "Pedagogies of Happiness" Dissertation

Dr. Jill Belli's 2012 dissertation for completing her PhD from CUNY's Graduate Center focuses on "Pedagogies of Happiness: What and How Self-Help, Positive Psychology, and Positive Education Teach about Well-Being." The purpose of the text, which is in the process of being revised to be a published book, is to introduce to humanities scholars the "rapidly

expanding discipline of positive psychology, and [she] argues that literary scholars, cultural theorists, rhetoricians, and educators must learn about and play a role in shaping the important political and social consequences of positive psychology's research on subjective well-being" (Belli, 2012). Belli's four chapters are:

Chapter 1: The Happiness Industry: Parsing the Promises and Problems of Self-help;

Chapter 2: Happiness Studies: Positive Psychology, Politics, and Policy;

Chapter 3: Teaching Happiness: The Pedagogy of Positive Education;

Chapter 4: "Drafting" Happiness: The Rhetoric of Resiliency in the United States Army Comprehensive Soldier Fitness Program. (Belli, 2012).

The introduction begins with "The High Stakes of Happiness: Why Well-Being Matters" and the dissertation concludes with the concept of "Growing the 'Happiness Archive': Transformative Pedagogies of Possibility" (Belli, 2012). She builds her work substantially off of Dr. Sara Ahmed's *The Promise of Happiness*, especially the concept of happiness doing things to people. Belli (2012) argues that happiness as a cultural norm is in some instances a performative stance instead of an authentic connection to flourishing. She further notes this idea with Ahmed statement:

I am interested in how happiness is associated with some life choices and not others, how happiness is imagined as being what follows being a certain kind of being. The history of happiness can be thought of as a history of associations. In wishing for happiness we wish to be associated with happiness, which means to be associated with its associations. The very promise that happiness is what you get for having the right associations might be how we are directed toward certain things. (as cited in Belli, 2012, p. 6).

These associations have been circulating far before positive psychology was institutionalized as a discipline, as the Bedford Reader suggests religions and philosophies have categorized happiness through methods that are instructional and limited. These limitations are of particular concern to Belli as she states:

> self-help, positive psychology, and positive education together create and endorse descriptions of and prescriptions for happiness and well-being that are quickly forming a unified front, a standardized, monolithic discourse that limits possibility. These movements are *high stakes*. They matter, immensely, particularly because research on subjective well-being is being institutionalized prior to conversations about its assumptions, values, goals, and consequences. (Belli, 2012, p. 7)

One of the problems with positive psychology and self-help leading the happiness movement is that they are "non-dialogic, glorifying the individual at expense of the social… prescribe optimism, positive thinking, and resiliency instead of radical hope focused on large-scale transformation and social justice" (Belli, 2012, p. 9). The individual as most powerful is a common belief in happiness studies; the concept of accomplishing the American dream - of wealth, relationships, status - is available to anyone depending on how hard they work, the "right" mindset that consists of thoughts that attract one's desired outcome into their life. Belli challenges that methods of teaching happiness by asking:

> Is happiness a desired educational aim and outcome? Is happiness teachable? If so, what would productive pedagogy about / for happiness look like? What are its aims and goals? Should advocating for and designing well-being curricula be in conversation with other educational initiatives and requirements, such as high-stakes testing, performance pay for teachers, outcomes assessments, government and administrative mandates and, if so, why

is this dialogue not occurring? How do we ensure these curricula do not become propriety (like so much of instructional technology and other cutting edge interventions)? How is positive education a form of remediation? A normalized/ing discourse? In whose interest are these curricula? (Belli, 2012, p. 110)

These questions inspired me to continue to add to the happiness archive that Belli references in her conclusion. I use two models from Rhetoric and Writing scholars to begin to broaden the conversation to connect teacher/ scholars, students, and, if possible the whole academic community.

Framework to Build Happiness Course

As I begin to devise a framework / model / theory to situate what Belli refers to as a radical hope happiness pedagogy that builds upon the American concept of "pursuing happiness," which is the focus of the Bedford Spotlight Reader, I turn to Dr. Patricia Espiritu Halagao's liberatory pedagogy that focuses on de-colonizing and humanizing research as a part of recovering from trauma of colonization and change for the future. I also include Dr. Terese Monberg's Re-Writing Pedagogy as a practice for professors and students to delve into the practices of happiness that have been part of their lives and revise those practices, if chosen to do so.

Halagao's pedagogical framework is thoroughly discussed in her article "Liberating Filipino Americans through Decolonizing Curriculum." The colonial history of Filipino Americans cannot be broadened to a subject as vast as happiness because that generalization would be inaccurate and insensitive to the experiences of the Filipino American people - their story is uniquely their own. The concept of a colonial mentality, which has swept across the world has also framed how cultures should view happiness and their life experiences. As we saw

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earlier the Ladakh people identified as a community that provided for all, leisure time, and a vibrant culture, but once tourism and the Western philosophies of a "good life" involving a certain extend of wealth and knowledge, the Ladakh people who had appeared authentically happy people now identified as "poor." Therefore a sustainable happiness pedagogy would have to do what Pinoy Teach does in Halagao's article, which is allow students and educators the space to learn to be responsible for loving and appreciating "ethnic, history, culture, and identity; feelings of lasting empowerment and self-efficacy; life-long embodiment and commitment to principles of diversity and multiculturalism; and continued activism in teaching profession and / or involvement in social and civic issues in the community" (Halagao, 2010, p. 495). What this may begin is a pedagogy of decolonizing the happiness phenomenon, which has been used to identify varying communities, people, and cultures as "unhappy queers, melancholic immigrant, and happy slave" (Ahmad, 2010), all of which are very problematic ideas that deserve to be revised and given back to the hands of the people who are being colonized into categories, which they did not identify for themselves.

Halagao reviews several different methods for decolonizing, which include literature from the mid 1900s to the early 2000s. Unlearning the "colonial mentality," begins with breaking down colonization into 6 steps (by Virgilio Enrique, which is cited in Lacnui in 2000): 1. denial / withdrawal, 2. destruction / eradication, 3. denigration / belittlement / insult, 4. surface accommodation / tokenism, 5. transformation, 6. exploitation (as cited in Halagao, 2010, p. 496-7). To counteract this colonization that has taken place and still takes place around the world, a decolonization / humanizing the dehumanized - in which everyone in the modern world has been affected by colonization in some facet or another - Halagao uses Lacnui's decolonization

framework, which consists of: (1) rediscovery / recovery; (2) mourning, (3) dreaming, (4) commitment and (5) action" (as cited in Halagao, 2010, p. 497).

Halagao further defines decolonization through Lacnui's lens within these stages. She notes that "decolonization begins with the individual 'rediscovering' their own history and 'recovery' of ethnic roots by way of an accident, curiosity or anger. It is an epiphany of awareness" (as cited in Halagao, 2010, p. 497-8). The importance of this stage is for the individual to gain the substance of the content, not just the form; the example of how "merely wearing traditional clothes" is not the same as rediscovering the "roots" of one's culture to reconnect with its significance historically in one's lineage and one's life (Halagao, 2010). The second stage allows for one to "mourn, which is a safe space for one to long for what has been taken away. This stage can be considered dangerous because it can take the form of helplessness or victimhood. Therefore, it is important, according to Lacnui, that people move into the next "dreaming" stage, once mourning is processed (Halagao, 2010). The dreaming stage is a space where one can:

> imagine a world free from self-denigration. At a political level they imagine a social order that includes their people as equals who can re-examine their history and advance as a people. He also cautions people not to rush out of this stage because people need to be given the opportunity to think outside the box. This is so as not to replicate colonial model solutions. (Halagao, 2010, p. 498)

The final two stages, "commitment and action," which entail people "making a 'commitment to a focused direction after considering all possibilities. Finally it is to take 'action' toward realizing the dream and vision" (Halagao, 2010) of a new social practice, political system, and potentially world - this reflects back to Belli's flourishing and hopefulness concepts. Halagao emphasizes

the importance of reflection, practice, and discovery that comes from a decolonized / liberatory pedagogy, which counteracts the banking techniques of the colonial mentality; it is not "acquisition of historical and cultural knowledge," but in turn "knowledge is acquired not for the sake of 'banking it' but for the purposes of empowerment, reflection, and improving reality" (Halagao, 2010, p. 498).

These pedagogical practices look for 'liberation [as] a praxis: the action and reflection of men upon their world in order to transform it,'" according to Freire (1989, 36) (as cited in Halagao, 2010, p. 498). This connects to happiness as a method for allowing students to undo the banking / colonial teachings of happiness being a product that is bought or learned through cultural status of wealth, appearances, and / or achievements. It provides a space for students to reflect upon their cultural practices of happiness, which are outside of the colonial practices and dig deeper to see which aspects of happiness they would keep and which they would "dream anew" to act toward a vision of the type of world they would like to live in. This leads to Monberg's framework of a re-writing pedagogy.

Monberg's writing and re-writing pedagogy comes from her article, "Writing Home or Writing *As* the Community: Toward a Theory of Recursive Spatial Movement for Students of Color in Service-Learning Courses." She proposes a "recursive spatial movement that asks students to move *within* their own borders or communities, so they might listen for the deeper textures present in the place(s) they might call 'home'" (Monberg, 2008/09, p. 22). Her reasoning for creating this type of work is to move researchers, teachers, and administrators toward asking students to look "*within* themselves or within their own communities and dwelling places" to discover more about themselves and their communities (Monberg, 2008/09, p. 24). This recursive movement to looking within instead of outward, and unpacking what is familiar

instead of learning about what's "different" works toward "social justice, citizenship, and historical consciousness" for students through "writing, or *re*-writing, pedagogy that emphasizes places familiar to them and encourages recursive spatial movement through place over time" (Monberg, 2008/09, p. 24). Her "re-writing pedagogy" seeks to potentially "allow underrepresented students to see places they thought familiar in new ways; to see places and the people who dwell in those places as deep sites for historical and public memory that, once excavated, allow them to rewrite landscapes of cultural and historical consciousness" (Monberg, 2008/09, p. 25).

Two more central components of this re-writing pedagogy is the concept or rewriting past and giving communities agency, which connects back to the decolonization process of dreaming a new and action the Halagao acknowledges in her liberatory pedagogy. Monberg notes, ". . . that students of color are motivated to give *communities* greater agency, a concern that gets considerably less attention in service-learning discussions because of our (necessary) concern with student agency… [and] that students of color approach service-learning as an opportunity not just to give back to a community, but also as an opportunity to rewrite their past and, by extension, the past/history of the community…" (Monberg, 2008/09, p. 30). This reflects back to Belli's happiness research where the focus is on individuals instead of communities. There is a lack of attention to the societal implications for re-writing and instead is focused in education on the individual. Monberg offers that a:

> re-writing pedagogy, one that explicitly foregrounds an activist stance toward the
> communities with which they already identify - a pedagogy of recursive spatial
> movement. While we have paid great attention to how service-learning courses might
> impact the civic and racial identity development of white students, we have not always

paid the same attention to how these courses might impact the civic and racial identity

development of students of color. The implicit assumption is that students of color do not

need help with this component of their becoming; that their identity, in the words of

Stuart Hall, is 'an already accomplished fact' (222). But if, as Hall argues, identity is a

continual process of production, then we might reflect on these assumptions differently.

(Monberg, 2008/09, p. 30)

Monberg sites Hall's perceptions of cultural identity and how it relates to one's "becoming" and

"being." I quote Hall here to use it as a means to discuss the cultural identity that happiness has

taken part in an individual and community's life. Hall states:

Cultural identity, in this second sense, is a matter of 'becoming' as well as 'being.' It

belongs to the future as much as to the past. It is not something which already exists,

transcending place, time, and history, and culture. Cultural identities come from

somewhere, have histories. But, like everything which is historical, they undergo constant

transformation. Far from being eternally fixed in some essentialized past, they are subject

to the continuous 'play' of history, culture, and power. Far from being grounded in a

mere 'recovery' of the past, which is waiting to be found, and which when found, will

secure our sense of ourselves into eternity, identities are the names we give to the

different ways we are positioned by, and position ourselves within, the narratives of the

past. (225). (as cited in Monberg, 2008/09, p. 30-31)

The fluidity of cultural identity intersects with one's happiness identity because they align with

both being positioned by outside forces as well as the stories that *we* tell about ourselves to

ourselves and to others. Based on the foregrounding of these two powerful pedagogies and the

previous work circulating on happiness, I encourage instructors to offer students the steps of

decolonization as well as a definition of re-writing within early discussions that frame the

course's approach to happiness. These practices of the course will be expanded upon in the

following chapter specifically on the course itself.

CHAPTER 3

Inclusive Happiness Course

Reasons for Designing this Course

I based this course off of Michigan State University's Writing, Rhetoric, and American Cultures (WRAC) Department mission statement because it has many similarities between its goals as a department and fellow writing departments across the country. WRAC's mission statement claims that it is "committed to preparing excellent communicators in the culturally, technologically, and economically dynamic environments of the early 21st century" (WRAC, 2015). And, the 21st century has been saturated with the phenomenon of happiness. Happiness has become a scientific study through the discipline of positive psychology since "the beginning of the 21st century," has resulted in "pedagogies and policies of happiness," and has been sold through "innumerable how to books and self help materials..." (Belli, 2012). Therefore, to prepare students for the cultural, technological, and economical challenges of society, it is important to unpack how to communicate within a culture that values this "often abstract, ambiguous, and misunderstood concept" (Belli, 2012) of happiness, which is at times used, misused, and overused.

For the purposes of this course design, I define "happiness" as a complex, culturally situated phenomenon commonly known as a life filled with enjoyment, fulfilment, and connection to one's self, one's communities, and natural resources. I use this vast concept of happiness as a topic for a first year writing course because I believe it is a rich, timely, and important topic for students to engage with while they learn the skills expected for this level course: audience awareness, purpose driven research, multimedia projects, reflective inquiry, and

analysis of cultures and disciplines. Therefore, this is a course that teaches writing while journeying through a global, sustainable rhetoric of happiness.

The title is "Writing & ReWriting Happiness," because I believe that each of these students will bring with them happiness literacies (competencies of this specific topic) into our class; our journey together is to put these literacies into written form and rewrite the parts we do not believe align with our mission. The class's mission is to look at how stories are currently used to create, or not create, a "happy" infrastructure; I define infrastructure, for this course, as the organization that is used to operate a community, culture, or society. Furthermore, students will rhetorically choose what they would keep and what they would dream a new (Halagao) to facilitate a sustainably "happy" infrastructure. Therefore, the core questions of the course are how do the stories we tell as individuals and a community create a sustainably happy society? Secondly, we will look at: who is a part of these stories and who is left out (i.e. gender, sex, race, socioeconomic class, etc)? Thirdly, we will explore: in what ways is happiness needed or not needed for humans to survive? We will explore these questions through 5 themes (based on a rhetoric of happiness from the book *Sustainable Happiness*): stop trauma; create equality; value talents; care for natural resources / environment; practice wellbeing (individual, communal).

I chose to design this course around these five themes because it gives tangible goals to discuss an option for a "sustainable happiness." Since this phenomenon is often viewed as a pursuit (United States Declaration of Independence), a wish to attain (Belli), or a means of stability (Aristotle) that is available to those who do what is "right" (Ahmed), I look for this course to unpack the commonly held belief that the "pursuit of happiness" is an individual venture that depends on how well one "pulls himself up by his bootstraps" (Villanueva, 1993;

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Belli, 2012). From this course, I want students to see happiness as not just individual, but a communal effort that is for the survival of humankind. Because, for instance, the trauma of war and the loss of natural resources are detriments that could potentially cause humans to go extinct. Therefore, we will explore the idea of happiness being an individual endeavor to a communal effort through two components, where we are come from and what we can dream anew (Halagao), and five projects: 1. Value Talents: A Learning Memoir, 2. Create Equality: A Cultural Analysis, 3. Care for Natural Resources: How Can the Profession you Join Protect the Integrity of the Natural World? 4. Stop Trauma: A Remix, 5. Practice Well-Being: A Reflection.

To initiate a rhetoric of sustainable happiness that follows a decolonizing and re-writing framework, which advocates for equality of all voices and "humanizing the dehumanized" (Halagao, 2010), I look toward Halagao's libratory pedagogy, as discussed in "Liberating Filipino Americans through decolonizing curriculum;" and Monberg's rewriting pedagogy from "Writing Home or Writing *As* the Community: Toward a Theory of Recursive Spatial Movement for Students of Color in Service Learning Courses."

Furthermore, I built the five course project concepts around themes from *Sustainable Happiness* edited by Van Gelder and the staff of YES! Magazine. I include Belli's "Pedagogies of Happiness: What and How Self Help, Positive Psychology, and Positive Education Teach about Well-Being" and Ahmed's *The Promise of Happiness* to provide a framework on which to discuss happiness as a topic for literacy studies. Finally, I look to MacKay's (2010) article "A Reading of Eekwol's 'Apprentice to the Mystery' as an Expression of Cree Youth's Cultural Role and Responsibility" as a site for multimodal storytelling that disrupts the rhetoric of happiness within the United States.

The Course Description

My intention is for this writing course to dismantle the "one-size-fits-all method" of happiness literacy that is commonly taught. To begin our work of writing and rewriting happiness, I turn to Monberg's "rewriting pedagogy" in which students "move *within* their own borders or communities, so they might listen for the deeper textures [and stories of happiness] present in the place(s) they might call 'home'" (Monberg, 2008/09). The course description on the syllabus states[5]:

> *WRA 150, Writing & Re-Writing Happiness* is a journey into how stories are currently being used to create, and / or not create, a "happy" infrastructure within societies. We will be unpacking the concept of Writing & Re-Writing Happiness by rhetorically choosing what you would keep and what you would dream anew (Halagao) to facilitate a sustainably "happy" community. To do this we will discover new writing styles, communicate with different audiences, investigate deeper into communities that surround you, discuss with texts that are relevant around the world, become part of a scholarly cohort, and use purpose driven inquiry to investigate areas of interest. We will delve into the concept of Writing & Re-Writing Happiness over the course of the semester with five major writing projects, readings, peer reviews, reflections on your areas of growth, and analysis of written and digital language.

The goals follow in line with similar goals of most first-year writing curriculum, which are: learn how to relate (write) to an intended audience; learn how to have a clear purpose and accomplish your writing goal(s); learn to reflect upon the stories you've been told; learn to analyze

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[5] The full syllabus can be found in the Appendix A

professional, cultural, and societal ideologies; learn how to produce multimedia content. Then the five projects follow the five themes stated earlier in the reasons for designing the course.

The Five Course Projects

In the first project, "Value Talents: A Learning Memoir,"[6] one of the first conversations with students will be reflecting upon their happiness sponsors (Brandt, 1998; Halbritter & Lindquist, 2013). From there, you can ask students unpack their multitude of talents through brainstorming games and conversations (Ben-Shahar, 2007). Then. they will choose one talent to share a story of giving back to an individual or community. The description of the assignment on the prompt states:

'It may be counterintuitive, but sustainable happiness comes from what we give, not what we take or even what we have. People who find their unique gift and are able to offer it to others are often the happiest' (*Sustainable Happiness* 11). In this project you will first identify your multitude of talents (i.e. music, writing, business skills, engineer mindset, sports, etc). Secondly, you will choose one of those talents and write a story about when you used that talent to give back to a particular person or a community. Thirdly, you will conclude by reflecting upon how you could continue to offer this talent to others throughout your college and professional careers.

The intention behind this assignment is for students to reflect upon and unpack their literacy of happiness - how they view the whole phenomenon, how they view their relationship to happiness, and how they view others' perceptions of happiness - through a manageable one story project. Since this is the first project, it is geared to lead into deeper discussions on the content.

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[6] Full project prompt can be found in the Appendix B

The second project, "Create Equality: A Cultural Analysis"[7] will begin with discussions about "the good life, self improvement, greater wellbeing, and satisfaction for individuals" as a "culturally constructed" narrative of "identifying and recovering an 'authentic' self," which can be limited since it does not always account for the social constructions of identity (i.e. race, gender, class, socioeconomic status, etc) (Ahmed, 2010). You will lead students to inquire into how happiness has been used to "justify oppression" and categorize individuals and communities through titles, such as "happy housewife," "happy slave," "feminist killjoys," "unhappy queers," and "melancholic queers" (Ahmed, 2010). The prompt for this assignment states:

> '...if we want healthier and happier lives, we need a more equitable society - fairer in both
> an economic sense and in terms of the empowerment we all have to determine our own
> lives' (*Sustainable Happiness* 11). In this project, you will first identify a culture you're
> analyzing. Secondly, you will do primary and secondary research to evaluate the equity
> disparities in the culture. Thirdly, you will offer recommendations for how these
> inequalities can potentially be shifted to create a more equitable culture.

The intention behind this project is to allow students to research and inquire into complex topics, while also having a frame for how they can care for themselves and start to delve into an understanding of happiness that can provide a potential safe space amidst social phenomenons as horrific as social injustice.

The third project, "Care for Natural Resources: How can the profession you join protect the integrity of the natural world,"[8] will invite students to investigate the methods in which their

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[7] Full project prompt can be found in the Appendix C
[8] Full project prompt can be found in the Appendix D

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intended disciplines foster or destabilize the Earth and those who care for it. Through this project, you will guide students to create a story of rural literacies that intersect with water, food, environment, plant, and wildlife preservation (Donehower, Hogg, & Schell). Instructors and students will work toward "exploring and renegotiating the relationships among rural, urban, and suburban people as members of a global citizenry... [which is] a key component of critical, public pedagogies within and outside of a classroom that lead toward sustainability" (Donehower, Hogg, and Schell 192). The assignment statement on the prompt notes that:

> 'Our work to protect and restore the planet's ecosystems will mean clean water, healthy foods, a stable climate, and a better shot at sustainable happiness for generations to come' (*Sustainable Happiness* 12). In this project, you will first inquire about how you will become a participating member of your discipline/ profession. Secondly, you will use primary and secondary research to support in what ways your discipline / profession seeks to care for natural resources or does not. Thirdly, you will discover ways in which you can contribute to your discipline's / profession's methods of caring for the natural world.

This project allows students to see the importance between individual, communal, and ecological well-being that are all connected and essential for existence - happiness in this sense is very much a societal and global movement.

The fourth project, "Stop Trauma: A Remix,"[9] offers students the opportunity to choose a previous theme in class in a new medium. The medium choice should offer the author and audience a place to dwell, move, and begin to heal from the trauma (Monberg). Instructors will use Eekwol's "Apprentice to the Mystery" (McKay, 2010) as an example of putting trauma into

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[9] Full project prompt can be found in the Appendix E

music in order to name oppression and state "its impact on one's identity that is, loss of 'cultural memory', and 'loss of language;'" these are the first steps of healing (Strobel, qtd. in Halagao 498). The prompt's description of this assignment is:

> 'Among the most important ways to create a happier world is to end the wars, abuse, and exclusion that are sources of continued trauma, and to support the healing of survivors' (*Sustainable Happiness* 10). First, you pick one previous idea that we discussed from the "Create Equality" or "Care for Natural Resources" sections that causes trauma for an individual or a community. Secondly, you will choose a new medium (i.e. video, music, poetry, website, etc) to relate a message about the trauma. Thirdly, your medium will also provide insight into ways of healing from stated trauma.

This project will allow students the space to reflect upon pain and happiness in relationship to each other because popular belief is that one negates the other; but, perhaps there is power in recognizing potential intersections. Eekwol provides an example of flourishing through "utilizing one's talents, creating lasting relationships with others... and contributing meaningful work to the world" (Seligman, 2011) as she also states the impact of oppression on her identity and loss of 'cultural memory' (Halagao, 2010). Her music and words call out the trauma that has been inflicted upon her community, yet she also speaks "directly to youth, reminding them of their power and responsibility to challenge the status quo" (McKay, 2010, p. 58). She intertwines the pain of loss with the hopefulness of re-aligning with "the mystery" (*manitou*) (McKay, 2010). She sings:

> Left lost off track
> Opportunity for sacrifice
> Climb the oppressor's ladder and
> And disrespect your ancestors' lives
> It's gone on for too long
> Question who's really strong or

Just a pawn, long arm of the government
Raise his magical wand it's on
Make it official the pawn who'll never really belong…
We need to maintain the knowledge and wisdom from the elders before it's all gone
We need to maintain the knowledge and wisdom because it's going so fast.
So what I am doing is
Observing the mystery
Understanding the mystery
Following the mystery
Becoming the mystery
I'm nothing without the mystery
I know nothing about the mystery
A tiny source of the force of this
Universal history (as cited in McKay, 2010, pp. 60-61).

This is one example of potentially unbinding the binary of unhappy and happy to instead be a necessary movement within communities for survival and growth.

The final project is, "Practice Well-Being: A Reflection,"[10] and it is a space for students to "challenge not only dominant ideologies about their [happiness that they have noticed throughout the semester] but also their investment in and identification with these ideologies" (Donehower, Hogg, & Schell, 2007). In addition, this reflection invites them to think "outside the box," "imagine a world free of self denigration," "imagine a social order that includes [all]... people as equals," (Halagao, 2010) and to "see places they thought familiar in new ways... allow them to rewrite landscapes of cultural and historical consciousness" (Monberg, 2008/09). The description of the assignment is:

'Some of the happiest people are those who have survived great illnesses or other major life challenges and have become conscious of the choices they make about their finite lives.' (*Sustainable Happiness* 13). In this project you will first reflect on the four previous projects you have completed and how they contribute to your understanding of writing / re-writing a sustainable happiness within society. Secondly, you will reflect

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[10] Full project prompt can be found in the Appendix F

upon methods of well-being that you can practice well-being within academic, professional, and personal settings.

This project is the final because it is the take-away assignment. It is the space where instructors can offer a space for students to reflect upon all that they have learned, created, and struggled with throughout the semester as they discover how they will take a literacy of happiness forward with them into the worlds outside of our classroom. The intention is for the students to work collectively and individually to create a space for happiness practice and learning within the academy beyond our work done in class - the work continues and grows as they do.

Calendar for Semester

The semester calendar[11] for the Writing and Re-Writing Happiness course focuses around questions, readings, small writing assignments, five major assignments drafts, conferences with the professor, and peer reviewing of major project drafts. The questions are meant for instructors to guide toward the major projects, but also to have the students think critically about the/their root(s) of writing, such as: "Why study writing?" "What's re-writing?"

During the first project, the class inquires into the two questions above and also the six questions in Table 1. These questions are the starting place for in-class individual, pair, small group, and full class activities.

Table 1: Question Guides for First Project

1.   Why study how happiness is related to writing and stories?
2.   What's an infrastructure?
3.   What do we want to learn about writing and happiness?

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[11] Full calendar can be found in the Appendix G

4. What stories have we been told about happiness?
5. What stories are being told about happiness (in academia, homes, media, and globally)?
6. Who are our happiness sponsors (people who have taught us about happiness) and what stories did they tell or messages did they teach us?

These six questions are explored over three class periods, of one hour and fifty minutes each class time. When the first assignment is introduced, students will have a 250 word mini writing assignment in order for them to start relating to the first project's theme and to not be overwhelmed by filling the three to four page request for the assignment. There are five of the 250 word writing assignments over the entire semester because it allows students the opportunity to practice their skills and gain feedback in a low-stakes piece that can build their confidence and reduce anxiety about major projects (Navarre Cleary, 2012). Alongside the 250 word writing assignment are links to either quizzes or questionnaires (which are not graded or even looked at by the professors, but more exploratory for the students); these give another resource on top of the readings and class material that we use for students to explore our questions, their own questions, and this broad topic.

In the second assignment, as a class all will respond to one to three questions per class period to begin to unpack equality and how it relates to happiness. Instructors want to ensure that students have adequate questions and time to reflect and explore the relationship between equality / inequality and happiness. The questions for this section:

Table 2: Question Guides for Second Project

1. What is equality?

Table 2: (cont'd)

2. How does equality relate to happiness?
3. What does equality have to do with stories that have historically told and are still told today?
4. In what way(s) are cultures trying to work toward equality?
5. In what way(s) are cultures failing at equality?
6. What does learning about each other's cultures teach us about happiness?
7. In what way(s) has research been used to benefit or disturb the well-being of individuals and/or communities?
8. What is considered right or wrong way(s) of living according to historical understandings of happiness?
9. What can this tell us about cultural beliefs, values, practices and how it facilitates or dehabilitates happiness?
10. How does learning about our cultures teach us to tell stories of our happiness? (see appendix for full calendar)

There are more questions for this assignment because students are asked to write a six to seven page paper, as well as include one to two scholarly sources, two to three popular sources, and one primary source of research for them to discuss their topic within a larger conversation. To help facilitate their critical thinking and inclusion of research, students have four conference meetings built into the schedule to unpack their assignments with their professor. These conferences are built into the schedule since students sometimes need to meet one-on-one first and then they feel more comfortable initiating office hour visits throughout the semester.

The third assignment is the most research intensive because it is meant for students to extensively delve into their disciplines and how caring for natural resources can be doable within each field, potentially. Therefore, instructors and students will inquire into a variety of questions:

Table 3: Question Guides for Project Three

1. What are stories that are told about natural resources and happiness?
2. How are there disparities in understanding having integrity for nature throughout urban, rural, and suburban communities?
3. How are various societies caring for or not caring for natural resources?
4. What does this tell us about the happiness that is part of the global infrastructure?
5. How are economics a factor in the sustainable happiness of the planet?
6. What work is being done that can be incorporated into your professional work to protect natural resources and work toward a sustainable happy planet?
7. What does learning about each other's professions teach us about happiness?
8. How do we ethically care for the natural world when we also need to make a living?

These questions open the discussion about how each profession / discipline can work toward creating sustainability for natural resources. Instructors ask students to please use two to three scholarly sources, three to four popular sources, and one to two primary sources to unpack in what ways their specific profession can shift to care more for natural resources - some professions will easily fit this goal or are already working toward it. Meanwhile, other professions will be trickier to achieve this goal.

The fourth project is the one I consider the most sensitive, and possibly triggering, out of all five of the projects. Therefore, instructors are encouraged to ask students to remix a trauma that we have already uncovered through looking at inequalities and natural resource depletion. If students want to delve into other traumas that are more personally related to them or their experiences, we can discuss what the project would look like, how it might aid in their healing, and / or how it contributes to their happiness or the happy world they're working to dream anew. That being said, these are the questions we mull over during this project:

Table 4: Question Guides for Project Four

1. What's trauma?
2. How does trauma relate to a sustainable global happiness?
3. How do we compassionately and ethically discuss trauma in relation to re-writing happiness?
4. What's a remix?
5. How do we remix content that has already been created?
6. How is remix different than re-writing? Is it?
7. What would we want to keep in our infrastructure of sustainable happiness that these readings discuss and what would you like to leave out/ dream anew?
8. How does this medium best support your message to your intended audience?
9. In what ways does multimedia promote stopping trauma?
10. What other stories are being told in this format?
11. What can we learn from sharing each other's stories to stop trauma?

Through this process, we use Eekwol has a model for turning trauma into digital art. Her lyrics and music videos voice "harsh realities" that also resonate with "her young Aboriginal female audience on issues of relationships, self-confidence, and self-preservation, and with her young Aboriginal male audience on the issues of male role loss and cultural preservation" (McKay, 2010, p. 55). Through her presentation she evokes strength and honesty to work toward a new future. The students in Writing and Re-Writing Happiness will be asked to present their remix projects. Therefore, instructors will work together with their students to assure that they have time to practice being in front of an audience and also feel safe to discuss their projects with their intended audience, which will be the class.

For the last project the class community will question about well-being: the stories that resonate with students and feel as if they foster flourishing in their lives or one's that are just a

trope without much personal significance. The questions the class community unpacks are:

Table 5: Question Guides for Project Five

1. What is well-being?
2. How do we already practice well-being as a community and as individuals? And, in what ways do we not?
3. How is well-being part of writing and storytelling?
4. How is it part of a happy infrastructure?
5. How do these resources that we explored for today expand our concept of well-being?
6. In what ways can we increase our writing skills and well-being through writing practices?
7. Why reflect upon our work within this course?
8. In what ways can the projects and knowledge created be used in your future work and studies?

The purpose behind this project is to reflect upon the work that they have done in class, put together a final reflection, which can be turned into an optional portfolio of tools to take with them, and think through how they can take what the class learned and created outside into their personal, academic, and professional careers.

CHAPTER 4

Networking Contents of Happiness Course

Digital, Communal Space

Since my desire is for students, as well as their communities, to continue their Writing

and Re-Writing Happiness journey outside of class, I believe a digital space that offers

community initiatives and online discussions through a range of artistic mediums is one way that

I would like to dream anew a communal, sustainable rhetoric of happiness. Based on the online

spaces I have researched for this thesis and a few google searches along the lines of "discussions

of happiness as a communal practice," I found some semi-communal initiatives that inspires my

idea: Project Happiness allows for guest bloggers, Action for Happiness offers groups and events

that are outside of the digital space, Local Futures invites volunteers and interns. Furthermore,

Dr. Tal Ben-Shahar hosts a website called HappierTV.com where he categorizes his expertise

through articles, quotes, reflAction guides, as well as questions and answers on how to be a

"Happier Self," achieve happiness within one's "Business & Career," "Health, "Parenting &

Relationships," and "Meditations" (HappierTV, n.d.). Ben-Shahar's site leans more toward an

individualistic progressor rather than a communal endeavor though. In addition to HappyTV, the

popularly acclaimed Happify app combines practices of self-improvement as well as a

community to share one's progress. The app allows for its users to choose a free or paid track on

topics such as "mindfulness meditations," "coping with stress," and "bouncing back from a

breakup" (Happify, 2016). While moving through one's track, there are community discussion

forums to join; some of these forum themes include: overcoming and thriving, simple joys, why I

happify, and health and happiness (Happify, 2016). While I appreciate these works and the

impact they appear to be making within the happiness movement, I vision something slightly different.

The purpose of my site, Writing and Re-Writing Happiness, will be to host a space for stories of writing and re-writing happiness through communal works. I will model the format of my site off of Dr. Katie Manthey's dressprofesh.com because of the straightforward means to participate, the flexibility for joining and retreating from the conversation, and the intention of shifting away from a monolithic concept of a word - on her website it is "professional" and for my site it would be "happiness." Manthey (2015-2016) organizes her site into seven pages: home, about, why professional dress, submit a photo, resources & press, #effyourdresscode, and archive. In contrast, Writing and Re-Writing Happiness would be divided into home / about and community initiatives: submit a work, workshops, and communal reflections.

The site will begin with a purpose and intention: being a space for conversations about a communal happiness, which is sustainable as well as writes and re-writes inclusive narratives of happiness. Since "inclusive" can have different associations, I will define it as all genders, cultures, races, socioeconomic and educational backgrounds, as well as stories. The intention of the site is to provide a communal space of art and conversation on a global, rhetorical, inclusive, non-colonial concepts of happiness.

Community Initiatives

The community initiatives will be the bulk of this website because the main purpose of the site is to continue conversations after the class and to begin new discussions that were not part of the initial class's journey. The three plans I have for this section are a submit work section, a workshop series on the themes of the course, and communal reflections.

Figure 1: Manthey's Submit a Work

In addition to a photo, please indicate what sort of occasion you are dressing for. Feel free to explain as much or as little about your outfit choices as you want!

Click here to see the informed consent: http://www.katiemanthey.com/informed-consent1.html

| Text ▼ | | Name (required) | Email (required) |

Title   Optional

B *i* S̶ 🔗 ✂ ≔ ☰ 📷 |→

|

Tags: ☐ academic ☐ academic style ☐ professional ☐ professional dress
☐ profesh ☐ what i wore today ☐ ootd

☐ I accept the Terms of Submission   **Submit**

The submit a work page will allow for music, art, written, and designed pieces that join in the conversation of a sustainable, community based happiness. I believe it will be easiest to use and expand upon Manthey's model of (2015-2016) submitting a work because community members can share a title, description, a link to their file or an upload (if the file is uploadable), as well as review the terms and conditions to share (which will follow an inclusive policy of caring for themselves and other participating members with kindness in any responses to shared material). Unlike Manthey's layout, I would like works to be available within a blog post as well (once work is submitted it can be posted to the blog that way the material can be monitored from the administrative side) in order for open discussions between community members about their posted works. I highly value how art, music, writing, design, and other creative forms intertwine with conversations on happiness. That being said, this will be the digital aspect of the community space and then there will also be face-to-face initiatives.

A workshop series, titled A Sustainable Happiness, will be available for teacher /

scholars, administrators, and community leaders. The goal reflects the five course themes:

envision an educational system and communities that value all talents, create equality, care for

natural resources, stop trauma, and practice well-being. It will be divided between five days with

one and a half to two hour meetings for each of those days. Lastly, the layout for each of the

workshops will be: discuss (a writing through dialoguing), read, re-write.

The workshop will begin with asking two questions: how participants do facilitate, or not

facilitate, the five practices of the workshop? After this initial reflection, the workshop will open

to a small group discussion of the two goals for the first day: "Why study happiness?" And,

"What stories have we been told about happiness in academia, homes, the media, and globally?"

Then, the entire group will converse on the two questions and decide in what ways they align

with the stories they have been told and in what ways would they dream these stories into new

practices. After this exercise, participants will read individually[12] "The Story of Your Gift" from

the book *Sustainable Happiness*, which can either be available through PDF copies or through

the participants purchasing the book. Next, participants will map out their gifts and how they use

their gifts to create happiness around them - particularly within their professions and

communities. The takeaway for the session as with each session will be to utilize the theme and

conversations to enact change in the larger community.

Following the same rhythm as the first workshop, this workshop will begin with

answering the two questions of the day: "In what ways are cultures trying and in what ways are

they failing to work toward equality?" And, "How does learning about our cultures teach us to

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[12] After the first day, participants will be encouraged to read ahead of time instead of during the meeting time
because it can be pressuring to have to read during an allotted time slot. The time spent in later sessions will be for
reflecting or re-reading sections that were prepared for the meetings.

tell stories of the communal happiness that we participate in?" After working in small groups to

unpack these concepts, we will discuss as a large group successes and failures of equality, as

well as how it relates to the overarching happiness of community members. Then, individuals

will read, and / or reflect, on "Why Everyone is Happier in Equitable Societies" from

Sustainable Happiness. Participants are encouraged to take notes as they read, if that is a

technique which fosters flourishing. In concluding the second day, members will create a visual -

either digital or print based - visualize the practices within their culture for creating more

equality.

The third day of the workshop will inquire into: "What are the stories being told about

natural resources and happiness?" And, "How are economics a factor in the sustainable

happiness of the planet?" This questioning will be followed by clips from the documentary,

Economics of Happiness, handouts of *The Economics of Happiness Discussion Guide,* and the

chapter "Everything I Need to Know About Happiness I Found in the Forest" from *Sustainable*

Happiness. After the time spent reading and exploring the materials, participants will storyboard

- the facilitator will offer examples and methods for storyboarding - their own and / or their

community's relationship with nature to see patterns they want to keep and potentially adjust.

The storyboard is intended to guide workshoppers to practice what was written, learned, and

reflected upon during the workshop.

The fourth day of the workshop will unpack the questions: "How does trauma relate to a

sustainable global happiness?" And, "What can we learn from people's stories about trauma and

stopping trauma?" As participants come out of the small group and large group discussion, they

will then write down traumas that they are particularly passionate about and why. Once they

have completed writing down those notes, they will read "Heal, Don't Punish" from *Sustainable*

Happiness and while reading they will be asked to envision how systemic changes can foster

healing as a means of recovery for both victims and abusers - in what instances might this not

seem imaginable? Afterward, workshoppers will journal about a system that stops trauma.

The last day will cover, "How do we practice well-being as a community and as

individuals? And in what ways do we not?" As well as, "How is well-being a part of sustaining

happiness?" HappierTV and the *New York Times* blog post "Writing Your Way to Happiness"

will be the resources for this project as a means to see how well-being is being practiced and

techniques that can be taken away through the final mapping process. These community

workshops offer spaces for discussion, reading and resources, as well as writing / re-writing for

systemic changes.

Communal reflections are a group(s) coming together to meditate upon a shared interest.

I offer the five project themes from Writing and Re-Writing Happiness as topics for these

contemplations. Ben-Shahar notes that meditations can re-write how the brain works; he gives an

example of yoga being used with criminals and then the individuals, generally, became less

likely to be offenders (as cited in Anatko, 2011b). Therefore, these meditative spaces are to work

to re-write our brains for change.

To begin the reflections do not have to be in a particular order, as I have organized them

for the class, because communal movement may find it more useful to begin with stopping

trauma or caring for natural resources instead of valuing talents. Therefore, the five reflections I

offer for communal use are as follows and are not required to be flow in any specific order.

Find a space in which the group feels most comfortable to reflect - this might be a chair,

out to lunch, or a floor mat where you find meditating useful. First, choose a space for your

practice. Second, breathe in deeply and decide whether background music will be valuable for

your reflective time. Third, read through the quote: "Some of the happiest people are those who have survived great illnesses or other major life challenges and have become conscious of the choices they make about their finite lives." (*Sustainable Happiness* 13). Fourth, search your thoughts for challenges or changes that have made you conscious of the choices you made / make. Fifth, consider what you believe well-being is and how you like to practice it. A side note here, if "well-being" is not term that resonates well with you, perhaps "self care" or another phrase will fit better for your practice. Sixth, make a list of aspects of your life that foster well-being for you (i.e. food, exercise, relaxation / lazy time, projects that feel fulfilling, time spent with friends, time outdoors, etc). Sixth, dedicate yourself to practicing one well-being component at least once a day - begin to build your practice to more well-being components on your list as you get comfortable with your practice.

For reflection two follow steps one and two to begin your practice. Thirdly, read this quote to begin your contemplation: "Among the most important ways to create a happier world is to end the wars, abuse, and exclusion that are sources of continued trauma, and to support the healing of survivors" (*Sustainable Happiness* 10). This is probably the hardest reflection for me and the one that I feel is one of the most concerning because it is a broken system that fosters the type of violence and horrific acts mentioned within the quote. Therefore, I encourage this to be a communal reflection, which includes a trigger warning for those who might find it difficult to join in. Then, choose one of the wars, abuses, exclusions that are occurring in the world or have occurred. Next, reflect upon the ways that it has harmed victims and loved one's of those victims. Furthermore, allow time to apologize to those who were harmed. Listen to stories or actions that are being done to change our systems away from this type of violence. Lastly, reflect upon how your community can partake in ways to work against this trauma.

As with reflections one and two follow the first two steps in the sequence. Thirdly, read this quote or another one along the theme of caring for natural resoruces to begin practice: "Our work to protect and restore the planet's ecosystems will mean clean water, healthy foods, a stable climate, and a better shot at sustainable happiness for generations to come" (*Sustainable Happiness* 12). Fourth, note methods in which your community is in relationship with natural resources (i.e. planting new trees, recycling, composting, walks, etc). Fifth, recognize ways that your workplaces within your community can improve relationship with ecosystems. Lastly, dedicate collective time to being a part of nature more consistently - building a relationship with nature takes appreciation and practice to evolve how one can better care for it.

Again, follow steps one and two from Reflection one. Then, use this quote or another on equality to focus the reflection: "...if we want healthier and happier lives, we need a more equitable society - fairer in both an economic sense and in terms of the empowerment we all have to determine our own lives" (*Sustainable Happiness* 11). Next, provide a space to share injustices or inequalities that are on your heart and / or mind - as a group acknowledge the influence of these systemic forces. Allow time for grief or hurt. Afterward, appreciate the uniqueness, which has undergone inequality - appreciate its richness, diverseness, importance for shaping the world and for creating spaces for a new world in the future. Take the uniqueness outside of the reflection safely tucked within each participating community members' heart.

This last reflection (or the last in this arranged order) focuses upon valuing all gifts; it also follows the same first two steps as the previous reflections. The quote used to focus is: "It may be counterintuitive, but sustainable happiness comes from what we give, not what we take or even what we have. People who find their unique gift and are able to offer it to others are often the happiest" (*Sustainable Happiness* 11). Next, through creative means that are available

to the community (i.e. drawing, crafting, music, writing, presenting, dancing, etc) offer shared gifts. This may include all community members joining in or taking turns. Afterward, the collective group can map how these gifts intersect and in what way(s) can they be used to offer richness back to their extended community outside of the reflection group.

Concluding Thoughts

As I reflect upon the gifts I offer back to my extended community, conversations of support, encouragement, and *happiness* - although often implicitly - are rooted in much of my work inside and outside the academy. It's a space in which I question, answer, and re-question some more. I gaze out of my window in my East Lansing, Michigan apartment, the sun slowly setting between the window shades and over the trees, just an hour or so away from the place I once questioned happiness - my parents' home, my mom's home, my home. Throughout the past seven years, I have discovered a writing and re-writing of my own community happiness.

APPENDICES

APPENDIX A

Course Syllabus

Writing & Re-Writing Happiness

Instructor: Mirabeth Braude

Department: Writing, Rhetoric, and American Cultures
Class Location: 140 Akers Hall
Class Times: T/Th 3:00-4:50pm
Office Hours: Thursdays, 12:00-2:00pm or by appointment
Office Location: 301 Bessey Hall
Instructor e-mail: braudemi@msu.edu (please give me 24 hours to respond)
Websites: 1. https://d2l.msu.edu/d2l/home/159014   2. http://www.elireview.com/
Final Exam Date: Thursday, May 7th from 3:00-5:00pm

Figure 2: Syllabus Picture

Course Description:

WRA 150, Writing & Re-Writing Happiness is a journey into how stories are currently being used to create, and / or not create, a "happy" infrastructure within societies. We will be unpacking the concept of Writing & Re-Writing Happiness by rhetorically choosing what you would keep and what you would dream anew (Halagao) to facilitate a sustainably "happy" community. To do this we will discover new writing styles, communicate with different audiences, investigate deeper into communities that surround you, discuss with texts that are relevant around the world, become part of a scholarly cohort, and use purpose driven inquiry to investigate areas of interest. We will delve into the concept of Writing & Re-Writing Happiness over the course of the semester with five major writing projects, readings, peer reviews, reflections on your areas of growth, and analysis of written and digital language.

Figure 3: Course Goals

Calendar for Major Assignments:

1. Value Talents – due September 23th (Wednesday)
2. Create Equality– due October 14th (Wednesday)
3. Care for Natural Resources – due November 4th (Wednesday)
4. Stop Trauma – due November 25th (Wednesday)
5. Practice Well-Being – due December 16th (Monday)

Reading Materials: (all sources, except one, will be available through D2L):

* Please purchase *Sustainable Happiness* edited by Sarah Van Gelder and the Staff of YES!

Magazine Available here: http://www.amazon.com/Sustainable-Happiness-Live-Simply-Difference/dp/1626563292

- **Value Talents Section Readings**
  - "What is Happiness?"
    '(*http://www.pbs.org/thisemotionallife/topic/happiness/what-happiness*)
  - *Sustainable Happiness* ("The Story of Your Gift")
- **Create Equality Section Readings**
  - *Sustainable Happiness* ("Who Pays the Price for Cheap Stuff?" and "Why Everyone is Happier in More Equitable Societies")
  - *The Promise of Happiness* ("Chapter Four: Melancholic Migrants")
- **Care for Natural Resources Section Readings**
  - Economics of Happiness Documentary:
    https://vimeo.com/ondemand/theeconomicsofhappiness
  - *Sustainable Happiness* ("Everything I need to know about Happiness, I learned in the Forest")
- **Stop Trauma Section Readings**
  - *Sustainable Happiness* ("Heal, Don't Punish")
  - Guidance on Mental Health Care After Trauma:
    http://www.who.int/mediacentre/news/releases/2013/trauma_mental_health_20130806/en/

- ○ Eekwol wikipedia page, which then links to her music
  https://en.wikipedia.org/wiki/Eekwol
- **Practice Well-Being Section Readings**
  - ○ "Writing your way to happiness"
    (*http://well.blogs.nytimes.com/2015/01/19/writing-your-way-to-happiness/*)
  - ○ Happier TV (*http://www.happier.tv*)
  - ○ Positivity Ratio (*http://www.positivityratio.com/index.php*) Positive Emotions &
    Psychophysiology lab (PEP) (*http://www.unc.edu/peplab/index.html*)
- **Additional Resources**
  - ○ "Some Dark Thoughts on Happiness" (*http://nymag.com/news/features/17573/*)
  - ○ "The History of Happiness" (*https://hbr.org/2012/01/the-history-of-happiness*)
  - ○ *The Promise of Happiness* ("Chapter Three: Unhappy Queers")
  - ○ "There's more to life than being happy"
    (*http://www.theatlantic.com/health/archive/2013/01/theres-more-to-life-than-being-happy/266805/*)
  - ○ World Happiness Report 2015 http://worldhappiness.report

Grading:

- Project 1: Value Talents (200 points)
- Project 2: Create Equality (200 points)
- Project 3: Care for Natural Resources (200 points)
- Project 4: Stop Trauma (200 points)
- Project 5: Practice Well-Being (200 points)
  - ○ Total possible points = 1000 points for the semester
- *NOTE * Assignments are assessed based on your ongoing development as a writer
  through revision, clearly delivering what and why you're writing about a topic,
  contributing to others' writings, and showing full comprehension of material discussed in
  class and readings.
     *ALL ASSIGNMENTS MUST BE COMPLETED TO PASS THE COURSE *

Attendance:

We create a whole community in discussion with our topic. Therefore, when one person misses, we lose your valuable contributions. Please attend every class as it is the strongest way for you to improve your own skills as well as build relationships within our class community.

I understand that life happens at times though. Through the Writing, Rhetoric, and American Cultures (WRAC) department's regulations you are allowed to miss **2 CLASSES.** If you miss more than 2 classes, I will have to start deducting possibly as much as 0.3 from your final grade for each additional absence after that second one.

Participation:

We will be sharing together in class discussions, small group work, partner activities, reading assignments, peer reviews, writing—brainstorming, drafting, revision, and reflection—time during class (and outside of class), and the 5 major assignments throughout the course. Please actively engage in all of these parts of the class. Your full participation shows you as an important community member within our class, and each of you are.

Tardiness:

Please do not come late to class because it disrupts our engagement with the materials.

> If you arrive more than 5 minutes late, that is considered tardy. These tardies each count as half an absence.
> > **2 TIMES BEING LATE = ONE ABSENCE**

Late Assignments:

I do not accept late projects or assignments because they do not show your commitment to our work as a community. If there is an emergency, please come talk to me either in an office hour or through email. Otherwise, late assignments will be heavily deducted.

> **One day late = one full grade lower**
> **Two days late = two full grades lower**
> **Three days late = three full grades lower**
> **Four days late = four full grades lower**
> **Five days late = fail**

<div align="center">Life Happens:</div>

With all of that being said, life happens. If there is an emergency or health condition keeping you from class, participation, or an assignment, please come talk to me. I want to see you succeed in this class and I will help you in whatever way I can.

Accommodations:

I am thrilled to have each and every one of you in my class. If you need accommodations due to a disability please contact me privately as soon as possible and let's work out what you need in order to be successful in this course, as well as your academic career. The best place to start is probably with a disability specialist. There is a list professionals at the Resource Center for People with Disabilities and contact information below.

Resources & Links:

Resource Center for Persons with Disabilities: www.rcpd.msu.edu

> Team page: https://www.rcpd.msu.edu/about/teamrcpd
> Create a profile: https://login.msu.edu/AppLogin.asp
> Bessey Hall
> 434 Farm Lane, #120
> (517) 884-7273 (Phone)

(517) 355-1293 (TTY)

Writing Center: http://writing.msu.edu
    300 Bessey Hall
    (517) 432-3610

Learning Resources Center: http://lrc.msu.edu/
    202 Bessey Hall
    (517) 355-2363

MSU English Language Center: http://elc.msu.edu
    Wells Hall
    619 Red Cedar Road Room B-230
    (517) 353-0800

Counseling Services: http://www.couns.msu.edu
    207 Student Services Building
    (517) 355-8270

Purdue OWL (Online Writing Lab): http://owl.english.purdue.edu/owl/

Library: www.lib.msu.edu

Department of Rhetoric, Writing, and American Cultures: www.msu.edu/~wrac

Plagiarism & Academic Dishonesty:

Plagiarism is a big deal within the academy. **There are harsh repercussions for using someone else's work or reusing your own.** Below is MSU's policy on academic honesty:

    1.00 Protection of Scholarship and Grades

    The principles of truth and honesty are fundamental to the educational process and the academic integrity of the University; therefore, no student shall:

    1.01 claim or submit the academic work of another as one's own.

    1.02 procure, provide, accept or use any materials containing questions or answers to any examination or assignment without proper authorization

    1.03 complete or attempt to complete any assignment or examination for another individual without proper authorization.

    1.04 allow any examination or assignment to be completed for oneself, in part or in total, by another without proper authorization.

    1.05 alter, tamper with, appropriate, destroy or otherwise interfere with the research, resources, or other academic work of another person.

    1.06 fabricate or falsify data or results.

    Procedures for responding to cases of academic dishonesty and possible repercussions are outlined in Spartan Life: Student Handbook and Resource Guide. They can also be found on the web at: http://www.msu.edu.

APPENDIX B

Project 1

Value Talents: A Learning Memoir

Value Talents: A Learning Memoir
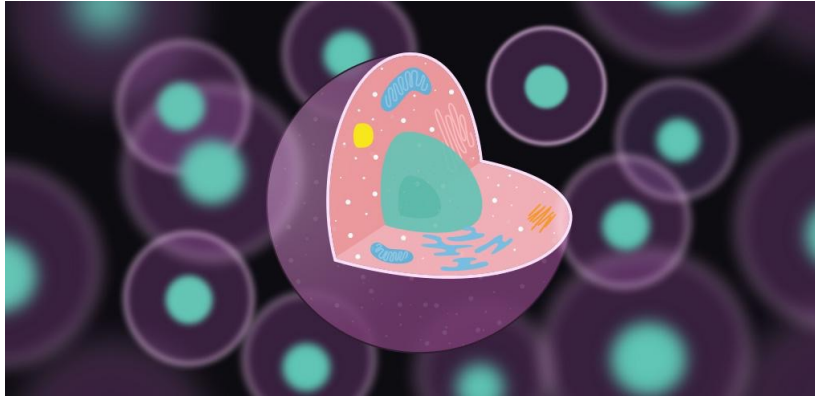_____By
Mirabeth Braude

Figure 4: Learning Memoir

Assignment:

"It may be counterintuitive, but sustainable happiness comes from what we give, not what we take or even what we have. People who find their unique gift and are able to offer it to others are often the happiest" (*Sustainable Happiness* 11). In this project you will first identify your multitude of talents (i.e. music, writing, business skills, engineer mindset, sports, etc). Secondly, you will choose one of those talents and write a story about when you used that talent to give back to a particular person or a community. Thirdly, you will conclude by reflecting upon how you could continue to offer this talent to others throughout your college and professional careers.

Goals:

1. To consider talents you've used in the past and what affect it had on others
2. To consider how you can continue to use this talent to enrich your own and others' lives

Requirements:

1. Please have your project be 3-4 pages long (double spaced).

2. Please use your classmates and instructor as your audience

3. Please turn your final drafts of your project in **September 23th, 2015**

APPENDIX C

Project 2

Create Equality: An Analysis of Culture

Create Equality: An Analysis of Culture

By Mirabeth Braude

Figure 5: Analysis of Culture

Assignment:

"...if we want healthier and happier lives, we need a more equitable society - fairer in both an economic sense and in terms of the empowerment we all have to determine our own lives" (*Sustainable Happiness* 11). In this project, you will first identify a culture you're analyzing. Secondly, you will do primary and secondary research to evaluate the equity disparities in the culture. Thirdly, you will offer recommendations for how these inequalities can potentially be shifted to create a more equitable culture.

Goals:

1. To inquire about cultural values, practices, and the complexity of inequity

2. To inquire about processes that can potentially create more equality

Requirements:

1. Please use 1-2 scholarly sources, 2-3 popular sources as secondary research, and 1 primary source (i.e. an interview, observation, survey, etc)

2. Please have your project be 6-7 pages long (double spaced)

3. Please use your classmates as your audience

4. Please turn the final of this project in **October 14th, 2015**

APPENDIX D

Project 3

Care for Natural Resources:

How can the profession you join protect the integrity of the natural world?

Care for Natural Resources:

How can the profession you join protect the integrity of the natural world?

By Mirabeth Braude

Figure 6: Natural Resources

Assignment:

"Our work to protect and restore the planet's ecosystems will mean clean water, healthy foods, a stable climate, and a better shot at sustainable happiness for generations to come" (*Sustainable Happiness* 12). In this project, you will first inquire about how you will become a participating member of your discipline/ profession. Secondly, you will use primary and secondary research to support in what ways your discipline / profession seeks to care for natural resources or does not. Thirdly, you will discover ways in which you can contribute to your discipline's / profession's methods of caring for the natural world.

Goals:

1. To help you learn more about your chosen discipline / profession

2. To help you practice using primary and secondary sources for inquiry and discovery

3. To help you vision how you can contribute to natural resource preservation in your college and professional careers

Requirements:

1. Please use 2-3 scholarly sources, 3-4 popular sources, 1-2 primary sources.
2. Please have your project be 8-10 pages long (double spaced).
3. Please use your classmates and instructor as your audience
4. Please turn your final drafts of your project in **November 4th, 2015**

APPENDIX E
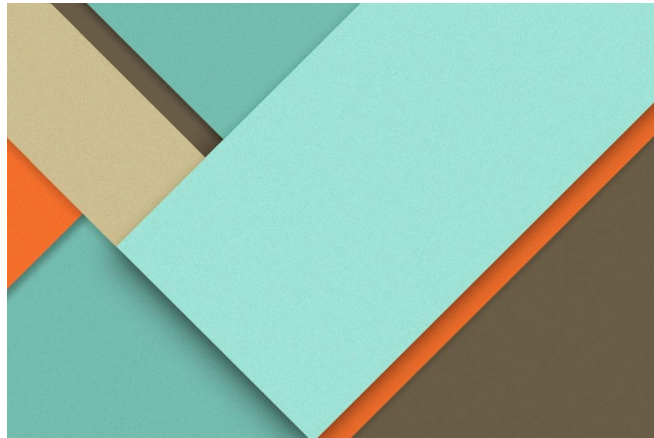
Project 4

Stop Trauma: A Remix Project

Figure 7: Remix

Stop Trauma: A Remix Project

WRA 150: Writing & Re-Writing Happiness
Mirabeth Braude

Assignment

"Among the most important ways to create a happier world is to end the wars, abuse, and exclusion that are sources of continued trauma, and to support the healing of survivors" (*Sustainable Happiness* 10). First, you pick one previous idea that we discussed from the "Create Equality" or "Care for Natural Resources" sections that causes trauma for an individual or a community. Secondly, you will choose a new medium (i.e. video, music, poetry, website, etc) to relate a message about the trauma. Thirdly, your medium will also provide insight into ways of healing from stated trauma.

Goals

1. To practice working in a medium that involves making new choices about relating your message to your audience
2. To practice unpacking the complex subject of trauma in a way to offers methods of healing

Requirements

1. Please have your project be between 4-5 pages of text or 5-8 minutes of a video or audio project
2. Please use your classmates as your audience
3. Please turn your final project in **November 25th, 2015**

APPENDIX F

Project 5

Practice Well-Being: A Reflection

Figure 8: Reflection

Practice Well-Being: A Reflection

WRA 150: Writing & Re-Writing Happiness

Mirabeth Braude

Assignment:

"Some of the happiest people are those who have survived great illnesses or other major life challenges and have become conscious of the choices they make about their finite lives." (*Sustainable Happiness* 13). In this project you will first reflect on the four previous projects you have completed and how they contribute to your understanding of writing / re-writing a sustainable happiness within society. Secondly, you will reflect upon methods of well-being that you can practice well-being within academic, professional, and personal settings.

Goals:
1. To reflect upon journey in this course and means to transfer those skills
2. To reflect upon continual methods of writing & re-writing your own happiness throughout your life

Requirements:
1. Please create projects that are 3-4 pages in length (double spaced)
2. Please use your instructor as the audience
3. Please turn the final draft in **December 16th, 2015**

APPENDIX G

Course Calendar

Writing & Re-Writing Happiness

Tentative Calendar for the Semester:

Introducing Projects, Writing Due, Reading Due

Questions & Work for Mondays	Questions & Work for Wednesdays
Week 1: (Monday no school)	(Day 1) ● Why study writing? ● What's re-writing? ● Why study how happiness is related to writing and stories? ● What's an infrastructure?

Week 2: (Day 1)
● What do we want to learn about writing and happiness?
● What stories have we been told about happiness?
● What stories are being told about happiness (in academia, homes, media, and globally)?
● Introduce Project 1: "Value Talents: A Learning Memoir"
	(Day 2)
	● Who are our happiness sponsors (people that have taught us about happiness) and what stories did they tell or messages did they teach us?
	● Writing due TODAY
	  ○ 250 words answering what are your individual talents and learning styles?
	  ○ Learning test to help facilitate the writing response http://www.edutopia.org/multiple-intelligences-assessment
	● How does learning about our individual talents teach us to tell stories of our happiness?

Week 3: (Day 1)
● Readings due TODAY
  ○ "What is Happiness?" http://www.pbs.org/thisemotionallife/topic/happiness/what-happiness
  ○ Sustainable Happiness ("The Story of Your Gift")
● How do the readings expand our understanding of happiness that we discussed last week?
	(Day 2)
	● Writing due TODAY
	  ○ Rough draft of Value Talents: A Learning Memoir Project
	  ○ Peer review in class (via Eli Review)
	● What does learning about each other's individual talents teach us about happiness?

Week 4: (Day 1)	(Day 2)
● In class meetings w/ prof. ● In class work day	● **Writing due TODAY = Final Draft of VALUE TALENTS: A LEARNING MEMOIR** ● What is equality? ● How does equality relate to happiness? ● What does equality have to do with stories that have been historically told and are still continued to be told today?
Week 5: (Day 1)	(Day 2)

● In what ways are cultures trying to work toward equality?
● In what ways are cultures failing at equality?
● Introduce Project 2: "Create Equality: A Cultural Analysis"
	● What does learning about each other's cultures teach us about happiness?
	● How do we ethically research to add to our conversations within writing?
	● In what ways has research been used to benefit or disturb the well-being of individuals and / or communities?
	● Writing due TODAY
	  ○ 250 words, answering what cultures are you a part of and how is this culture equal and/ or are not equitable?
	  ○ A test on cultural awareness that might help expand your awareness of cultural practices http://www.kwintessential.co.uk/resources/culture-test-1.html

Week 6: (Day 1)	(Day 2)

● Readings due TODAY
  ○ *Sustainable Happiness* ("Who Pays the Price for Cheap Stuff?" and "Why Everyone is Happier in More Equitable Societies")
  ○ *The Promise of Happiness* ("Chapter Four: Melancholic Migrants")
● What is considered "right" or "wrong" ways of living according to historical understandings of happiness?
● What can this tell us about cultural beliefs, values, practices and how it facilitates or dehabilitates happiness?
	● Writing due TODAY
	  ○ Rough draft of Create Equality: A Cultural Analysis
	  ○ Peer review in class (via Eli Review)
	● How does learning about our cultures teach us to tell stories of our happiness?

Week 7: (Day 1)	(Day 2)
● In class meetings w/ prof. ● In class work day	● **Writing due TODAY = Final Draft CREATE EQUALITY: A CULTURAL ANALYSIS** ● What are stories that are told about natural resources and happiness? ● How are there disparities in understanding having integrity for nature throughout urban, rural, and suburban communities?
Week 8: (Day 1)	(Day 2)

● How are various societies caring for or not caring for natural resources?
● What does this tell us about the happiness that is part of the global infrastructure?
● Introduce Project 3: "Care for Natural Resources: How Can the Profession You Join Protect the Integrity of the Natural World?"
	● Writing due TODAY
	  ○ 250 words, answering what is your intended profession, what will your intended role be, and how is your profession caring for or not caring for natural resources currently?
	  ○ https://eponline.com/home.aspx
	  ○ http://environment.nationalgeographic.com/environment/global-warming/quiz-going-green/

Week 9: (Day 1)	(Day 2)

● Readings due TODAY
  ○ Economics of Happiness Documentary: https://vimeo.com/ondemand/theeconomicsofhappiness
  ○ *Sustainable Happiness* ("Everything I need to know about Happiness, I learned in the Forest")
● How are economics a factor in the sustainable happiness of the planet?
● What work is being done that can be incorporated into your professional work to protect natural resources and work toward a sustainable happy planet?
	● Writing due TODAY
	  ○ Rough draft of Care for Natural Resources: How Can the Profession You Join Protect the Integrity of the Natural World?
	  ○ Peer review in class (via Eli Review)
	● What does learning about each other's professions teach us about happiness?
	● How do we ethically care for the natural world when we also need to make a living?

Week 10: (Day 1)	(Day 2)
● In class meetings w/ prof. ● In class work day	● **Writing due TODAY = CARE FOR NATURAL RESOURCES: HOW CAN THE PROFESSION YOU JOIN PROTECT THE INTEGRITY OF THE NATURAL WORLD?** ● What's trauma? ● How does trauma relate to a sustainable global happiness? ● How do we compassionately and ethically discuss trauma in relation to re-writing happiness?
Week 11: (Day 1)	(Day 2)

● What's a remix?
● How do we remix content that has already been created?
● How is remix different than re-writing? Is it?
● Introduce Project 4: "Stop Trauma: A Remix Project"
	● Writing due TODAY
	  ○ 250 words, what is a trauma that you would like to stop, have you discussed / researched this for previous projects in this class or another, in what ways can you expand your story of stopping this trauma, how can you create a multimodal project that contributes to ending this trauma?
	  ○ http://www.nctsn.org/trauma-types
	  ○ https://www.psychologytoday.com/basics/trauma
	  ○ http://www.buzzfeed.com/annek4a3ce010d/consent-none-1zi0x

Week 12: (Day 1)	(Day 2)

● Readings due TODAY
  ○ *Sustainable Happiness* ("Heal, Don't Punish")
  ○ Guidance on Mental Health Care After Trauma: http://www.who.int/mediacentre/news/releases/2013/trauma_mental_health_20130806/en/
  ○ Eekwol wikipedia page, which then links to her music https://en.wikipedia.org/wiki/Eekwol
● What would we want to keep in our infrastructure of sustainable happiness that these readings discuss and what would you like to leave out/ dream anew?
	● Writing due TODAY
	  ○ Rough draft of Care for Stop Trauma: A Remix Project
	  ○ Peer review in class (via Eli Review)
	● How does this medium best support your message to your intended audience?
	● In what ways does multimedia promote stopping trauma?
	● What other stories are being told in this format?
	● What can we learn from sharing each other's stories to stop trauma?

Week 13: (Day 1)	(Day 2)
● Presentation of Remix Projects	● **Writing due TODAY = STOP TRAUMA: A REMIX PROJECT** ● Presentations of Remix Projects

Week 14: (Day 1)
● What is well-being?
● How do we already practice well-being as a community and as individuals? And, in what ways do we not?
● How is well-being part of writing and storytelling?
● How is it part of a happy infrastructure?
● Introduce Project 5: "Practice Well-Being: A Reflection"
	(Day 2)
	● Writing due TODAY
	  ○ 250 words, what stories did you bring with you to class about well-being, what stories did you create about well-being while in class, and how can you continue to practice your individual and communal well-being?
	  ○ http://www.wbfinder.com/home.aspx
	  ○ http://www.scientificamerican.com/article/negative-emotions-key-well-being/
	  ○ https://hbr.org/2012/01/the-economics-of-well-being

Week 15: (Day 1)
● Readings due TODAY
  ○ "Writing your way to happiness" (*http://well.blogs.nytimes.com/2015/01/19/writing-your-way-to-happiness/*)
  ○ Happier TV (*http://www.happier.tv*)
● How do these resources that we explored for today expand our concept of well-being?
● In what ways can we increase our writing skills and well-being through writing practices?
	(Day 2)
	● Writing due TODAY
	  ○ Rough draft of Practice Well-Being: A Reflection
	  ○ Peer review in class (via Eli Review)
	● Why reflect upon our work within this course?
	● In what ways can the projects and knowledge created be used in your future work and studies?

Week 16: (Day 1) ● In class meetings w/ prof. ● In class work day	(Day 2) ● **Writing due TODAY = Final Draft "PRACTICE WELL-BEING: A REFLECTION"**

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BIBLIOGRAPHY

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