Sustainable Happiness, Living Campus, and Wellbeing for All

Catherine O'Brien , Cape Breton University and **Chris Adam**, Dawson College Canada [i]

There is a definite and heartening movement afoot in many education circles. The widespread recognition that formal education is destined for sweeping changes begins with redefining its very purpose. This, in turn, is leading to innovative practices that are demonstrating new possibilities for education to become a more prominent change leader towards a sustainable future. However, there is a risk in squandering the very real potential for substantial education change if schools latch onto just one or two progressive recommendations. An education vision of *wellbeing for all*, sustainably has the breadth and depth to incorporate diverse proposals for transforming education. Sustainable happiness and Living Campus align with this vision and have the capacity to accelerate the transition of schools and society towards wellbeing for all.

Keywords: Sustainable happiness, Living Campus, wellbeing for all, sustainability

Introduction

> It is no exaggeration to say that the new pedagogies have the potential to support a fundamental transformation in human evolution. The result is that action, reflection, learning, and living can now become one and the same. This seamless 'ecology' of life and learning occurs during what we used to know as formal schooling, post-secondary and higher education, but then continues throughout life. In this model, learning, doing, knowing, adapting, inventing and living become practically indistinguishable. (Fullan & Scott. 2014, p. 3)

Fullan and Scott (2014), along with other advocates of New Pedagogies for Deep Learning (NPDL), are enthusiastically declaring that unprecedented and positive education transformations are underway. Words like transformation, reinventing, and reimagining education inspire hope that we will finally break free of the inertia that has restricted us to attaining incremental adjustments in formal schooling. Seasoned educators have seen education 'revolutions' come and go that barely impacted the system-wide makeover that is required (Fullan, 2013). And yet, there are many indications that a propitious juncture has been reached allowing for a much deeper and lasting momentum to gain traction. It is the authors' view that harnessing this momentum within an education vision of wellbeing for all, sustainably (Hopkins, 2013) will accelerate diverse transitions towards a sustainable and desireable future. Sustainable happiness and Living Campus, discussed in this paper, illustrate why and how such a vision could be realized. Furthermore, combining this sustainable wellbeing vision with new pedagogies is enormously promising.

Undoubtedly, there are many obstacles that can thwart the momentum that has taken so long to build. Tensions continue to play out between champions of the factory model of education that is mired in content-based learning and standardized testing in contrast with contemporary views of learning that focus on competencies and new pedagogies (Claxton, 2013; Fullan & Langworthy, 2014; Zhao, 2012). Perusing the literature we find authors who identify the problems with education and offer remedies through discussions of creativity, innovation, entrepreneurship, sustainability education, health promoting schools, technology integration, character education, and so forth. Traditional education is criticized for being antiquated, perpetuating patterns that were suitable for the Industrial Age (Hargreaves & Shirley, 2012; Robinson & Aronica, 2009, 2015;

Zhao, 2012), too slow to embrace the digital literacy that is vital for student success (C21 Canada, 2012; Khan, 2012), or stifling creativity and innovation (Robinson, 2011; Wagner, 2012).

Proponents of 21ˢᵗ century learning (C21, 2012; P21, 2011) have recognized the value of developing competencies relevant to the inter-related areas of creativity, innovation, and entrepreneurship. The rationale offered for doing so range from enhancing individual wellbeing to securing national prosperity (Kelley & Kelley, 2013; Robinson, 2011; Wagner, 2012; Zhao, 2012). The case for entrepreneurship is illustrative. Zhao (2012) sees the dominant education paradigm steeped in preparation for the kind of employment that was common for a mass-production economy. However, many types of jobs available to future graduates don't yet exist so students need to develop the skills to adapt to a shifting employment market. Additionally, given the limited number of present-day jobs and widespread unemployment, it will be imperative for many graduates to have the abilities and mindset to create new jobs. A further incentive is that high school drop out rates indicate that youth are not fully engaged in learning and entrepreneurship education is recommended as one process for increasing youth engagement.

There is considerable merit in many of the proposals for shifting education to meet 21ˢᵗ century learning needs. Ironically, the notion of breaking education free from the models that served an earlier era can still be mired in 'old school' economic patterns of production and consumption. An assumption that is often made about the benefits of fostering creativity, innovation or entrepreneurship is that students will be inclined to apply their knowledge and skills for the welfare of others, with no detrimental impact to the environment. Examples of successful entrepreneurs are utilized to make the case that there can be positive economic and social outcomes resulting from the development of an entrepreneurial mindset. While this is true, it is not the whole story because it is entrenched in an outdated and unsustainable view of economic development that does not recognize a finite biosphere. It presumes that all economic growth is beneficial. One of the indications that we are poised on the verge of a major shift in such conventional views is that some of the most cited education authors are beginning to appreciate the need for a sustainability perspective.

> The new and urgent challenge is to provide forms of education that encourage young people to engage with the global economic issues of sustainability and environmental well-being – to encourage them toward forms of economic activity that support the health and renewal of the world's natural resources rather than to those that deplete and despoil them. (Robinson & Aronica, 2015, p. 47)

Framing sustainability as a 'new' challenge isn't particularly insightful but it is encouraging nonetheless that the sense of urgency is being discussed in circles where it was previously overlooked. However, there is a risk in squandering the very real potential for substantial education change if schools latch onto just one or two progressive recommendations, overstating their importance and possibly resulting in misguided interventions and policies. Creative schools would be a welcome modification, for instance, and would most certainly enhance student and teacher wellbeing. Likewise, school cultures that help students develop an entrepreneurial mindset represent an important departure from the lock-step conformity that has been status quo in formal education. As noted above, in the absence of sustainability, these kinds of transitions have limited and even possibly damaging implications. O'Brien (2016) notes that the various recommendations for ameliorating the inadequacies of formal education need to be synthesized into a coherent framework that is guided by the vision of *wellbeing for all*, sustainably. The following sections outline how sustainable happiness and Living Campus support a *wellbeing for all* education vision.

Sustainable happiness

Sustainable happiness has been defined by O'Brien (2010a) as happiness that contributes to individual, community, or global wellbeing without exploiting other people, the environment, or future generations. One of the aims of merging happiness and sustainability is to foster *wellbeing for all*. A further aim is to provide a counterpoint to the popular views of happiness that are entangled with consumer culture that can cause individuals to confuse the "path to the 'good life' as the 'goods life'" (Kasser, 2006, p. 200). It has been our experience that learning about sustainable happiness draws people into discussions about sustainability who might otherwise have little interest in the topic and may even be weary of hearing about environmental catastrophes. It inspires people to take steps towards healthier and more sustainable lifestyles – assisting them to understand how to achieve a high quality of life while appreciating that their happiness and wellbeing are interconnected with other people and Nature.[ii] This section provides an overview of sustainable happiness and education, beginning with a brief discussion of positive psychology.

Positive psychology and sustainability

Positive psychology investigates happiness and wellbeing for individuals and organizations. Researchers are documenting the health benefits of positive emotions, for example, and identifying opportunities for interventions and programs that enable people to flourish. Momentary

experiences of happiness are investigated as well as longer-term wellbeing and life satisfaction. A few highlights from these studies reveal the relevance to sustainability. Numerous results point to an association between positive emotions or life satisfaction and various health and wellbeing benefits, including reduced risk of coronary heart disease, increased longevity, and lower blood pressure (Davidson, Mostofsky, & Whang, 2010; Seligman, 2002; Steptoe, Wardle, & Marmot, 2005; Veenhoven, 2006). Brown & Kasser (2005) report that happy people demonstrate a lower inclination toward materialistic values. Turcotte (2006) found that individuals who actively commute to work enjoy their commute more than those who use motorized transportation. Ramanathan, O'Brien, Faulkner, & Stone (2014) determined that Canadian children, and their parents, who travel actively to school report more positive emotions than those who travel using passive modes, such as motorized transportation.

Despite the intriguing applications of happiness studies for sustainability, the two fields have not realized the full significance of drawing upon the strengths of each other. Nevertheless, world attention on happiness and wellbeing is on the rise. The 2011 United Nations (UN) Resolution that called upon members states to give greater attention to happiness and wellbeing in their economic and social development policies (UN, 2011) was adopted by all of the 193 UN member states (Thinley, 2012). Following this resolution, experts in sustainability and happiness gathered to discuss its implications at a High Level Meeting in New York. Concurrently, the first *World Happiness Report* was launched which underscores the benefits of realigning economic activity to contribute to wellbeing, sustainably (Helliwell, Layard, & Sachs, 2012).

> We live in an age of stark contradictions. The world enjoys technologies of unimaginable sophistication; yet has at least one billion people without enough to eat each day. …If we continue mindlessly along the current economic trajectory, we risk undermining the Earth's life support systems – food supplies, clean water, and stable climate – necessary for human health and even survival in some places … On the other hand, if we act wisely, we can protect the Earth while raising quality of life broadly around the world. We can do this by adopting lifestyles and technologies that improve happiness (or life satisfaction) while reducing human damage to the environment. (Sachs, 2012, p.2)

Further support for applying this unique combination of happiness and wellbeing has come from the Danish Happiness Research Institute that examined the relationship between happiness and sustainable behaviour. Its findings are published in a report entitled, *Sustainable Happiness*

(Happiness Research Institute, 2015). The document specifically explores how happiness and sustainability can be harnessed to increase quality of life.

> But perhaps the connection between sustainability and happiness is best illustrated by the concept of "sustainable happiness," … it is no longer possible to imagine a future where the pursuit of happiness is *not* somehow connected to sustainability. As the human species continues its quest for happiness and well-being, more emphasis must be placed on sustainability and the interaction between sustainability and happiness. (Happiness Research Institute, 2015, p. 16)

Sustainable happiness in post-secondary education

Cape Breton University (Nova Scotia, Canada) has been offering a Sustainable Happiness course to pre-service teachers since 2009. The course is also cross-listed as an elective in Communication. Throughout the twelve-week syllabus, student teachers are introduced to a unique configuration of positive psychology and sustainability education. In addition to course readings, assignments prompt students to examine relationships between their daily life and the impact (positive or adverse), on themselves, other people and the natural environment. Some of these activities include a happiness interview, the completion of a 'Sustainable Happiness Footprint' chart, reflections on genuine wealth, shifting consumption [reducing consumption of non-renewable resources, changing consumption patterns towards more sustainable practices, or taking a 'techno-fast' (Louv, 2010)], drawing an 'interdependence map,' expressions of gratitude, explorations of 'happiness literacy,' and a Sustainable Happiness project. Pre-service teachers also create a lesson plan that links sustainable happiness to health education outcomes, similar to the *Sustainable Happiness and Health Education: Teacher's Guide* (O'Brien, 2010b) [A detailed description of the Sustainable Happiness course can be found in O'Brien (2014)].

The cumulative impact of the course readings and activities lead many students to make lifestyle changes. Often, they are more inclined towards healthy eating and physical activity while also recognizing that there are environmental benefits from reducing the consumption of fast foods or walking for short trips. An overt objective of the course is for students to increase their awareness of the daily opportunities that they have to contribute to sustainable wellbeing for themselves, for others, and for the environment. The initial focus is on sustainable happiness for each of them personally. Subsequently, they examine opportunities to apply sustainable happiness to education.

Dawson College, Montreal

The Community Recreation and Leadership Training (CRLT) program at Dawson College in Montreal began integrating sustainable happiness into three of its courses in 2014 after its entire faculty participated in a two-day professional development session with the authors of this paper.

CRLT is a three-year career program. It integrates general and specialized areas of study designed to prepare students to work in the field of recreation and leisure. A major objective of the program is to produce competent, well-rounded professionals capable of managing recreational, environmental and leadership components of a service in a contextual and ethical manner. Graduates also leave the program with skills in outdoor recreation and a concern for improving and protecting the natural environment. The CRLT program emphasizes a student-driven, instructor-led teaching approach that gives students opportunities to study and field-test their skills (Adam, 2013). The program incorporates sustainability throughout its courses and thus sustainable happiness was readily appreciated as a concept that would enhance student development.

One of the aims of integrating sustainable happiness into this three-year program was to provide opportunities for students to recognize how sustainability, happiness and wellbeing are interconnected.

Sustainable happiness was also introduced in a CRLT Communication class and a Program Design class in the context of developing recreation programs that included *wellbeing for all*. Group discussions involved the notion of how activities designed to bring about positive individual outcomes of participants need to be carefully evaluated regarding their impact on a given group and the natural environment in which it takes place. Students begin to understand the connections between their feelings, those of their client, and broader sustainability issues linked to a recreational program.

Sustainable happiness certificate

Both authors of this paper have co-facilitated a 4-day intensive program in sustainable happiness, referred to as the Sustainable Happiness Certificate. Participants in the program have included Dawson faculty and staff, university faculty, students from Dawson College, McGill University and Concordia University, community leaders, environmental educators, and a clinical psychologist. One of the program participants subsequently delivered Mexico's first university course in Sustainable Happiness. Another outcome of the certificate was the introduction of sustainable happiness as a theme for the Trails End Camp (Quebec) for youth at risk during the summer of 2015. One way the theme was implemented was through the creation of a Sustainable Happiness 'passport' that inspired campers to engage in actions

and behaviour that reflect sustainable happiness.

A separate group of boys at the camp where enrolled in a specific program designed to include the type of protective factors youth at risk need to experience to reduce vulnerability and to experience opportunities for personal fulfillment. One goal was to create a place where youth receive support and validation from adults and have opportunities to engage in their immediate community. Part of the design strategy was to incorporate sustainable happiness content borrowed from the Cape Breton University course and the Sustainable Happiness certificate throughout the two-week program. The boys created gratitude lists, helped friends and implemented service projects. They built a chicken coup and cared for the egg-laying hens, were immersed in spontaneous group experiences in Nature and had opportunities to express their feelings in connection with the wellbeing of others. The program coordinator noted that the boys showed significant willingness to help each other and the animals.

Sustainable happiness continues to unfold in fascinating ways at Dawson College.
The spring of 2015 saw the 2nd Sustainable Happiness Certificate program held at the college. This second offering introduced Living Campus and its relationship to sustainable happiness. Seeing the value of sustainable happiness for academic and institutional development, the Office of Academic Development sent two staff members to attend the certificate program. Subsequently, as part of an institutional reorganization, a new assistant dean position was created that will be responsible, among other things, for the application of sustainable happiness in institutional development projects and the development of sustainable happiness-themed learning communities for faculty and students.

Sustainable happiness in elementary schools

One author of this paper was funded by a local naturalists' club in 2014 to develop a Sustainable Happiness tour for twelve schools emphasizing mother's day and father's day gifts that could create wellbeing for all, sustainably. Over 2300 students were involved and many expressed great joy in creating gifts for loved ones that helped the environment: mason bee homes, planting dead trees for a host of creatures and creating backyard habitat. What separated this program from traditional environmental programs was the explicit content that emphasized how the joy of helping others (humans and nonhumans) and the anticipated reaction of loved ones receiving a special Nature-related gift contributes to wellbeing. Contact with Nature was an essential component of the Sustainable Happiness tour.

The following discussion of Living Campus will demonstrate further practical ways that a vision of

wellbeing for all can foster sustainable happiness.

Living Campus – reconnecting people, community and Nature

The Living Campus initiative is a response to societal challenges such as the need to collectively combat climate change or to reconnect and protect the natural world. It aligns those challenges with Dawson College's mission, values statement, graduate profile and strategic plan through a sustainability filter. It is a bold and proactive leap towards 21st century learning and guided by the Earth Charter (2009) goals that call for 1) Respect and Care for Community of Life, 2) Ecological Integrity, 3) Social and Economic justice, and

4) Democracy, Non-Violence and Peace.

Living Campus recognizes the college grounds, building envelope and infrastructure as a learning lab and develops integrated projects that provide authentic learning opportunities for students. These projects can redefine existing academic and organizational boundaries, positioning Dawson as a relevant, engaged, innovative and responsible leader, not only within the educational system, but society as a whole. Through Living Campus, first-hand experience in and with Nature is encouraged, as is the use of technology to build learning capacity.

Living Campus project objectives aim to increase exposure to natural systems learning and sustainability and to become a resource to the community locally, nationally and internationally. Various projects include objectives of social entrepreneurship, reducing the ecological impact of the college (a yearly commitment to being carbon neutral), developing partnerships with non-governmental organizations to foster community involvement and capacity building, and to support sustainability research and teaching.

Living Campus projects include:

Ecological Peace Garden. Established after the tragic school shooting at Dawson in 2006, this centrepiece of life within an urban setting now contains thousands of plants and attracts insects, butterflies, birds and people. More than 50 teachers used the garden in 2015 for teaching, stimulating the artist, scientist, writer or speaker in all students.

Biodiversity Zones. Nine micro-habitats are planned, with three currently established, where students can study natural areas on campus. These include a forest floor, dry & wet meadow, pond, monarch butterfly nursery and a decomposition zone. These zones supplement the Peace Garden and create enough on-site habitat to support some full life cycle insect populations.

Monarch Tagging. Several hundred monarch butterfly caterpillars are adopted by teachers, departments, students and children of staff and reared until they emerge from their chrysalis. The butterflies are tagged and released in the Ecological Peace Garden to begin their flight to Mexico. This activity brings out the wonder of the natural world, stimulates conversation throughout the college and brings out a passion for life that is contagious.

Carbon Neutral Campaign. Dawson produces approximately 915 metric tons of greenhouse gases per year and continuously strives to reduce its ecological footprint. Carbon credits are being purchased through an organization that creates long-term employment for farmers by reforesting marginal land in Nicaragua. Dawson students enrolled in a North/South[iii] program, designed for those interested in learning about the developing world, already visit Nicaragua as part of community development work. They will help educate local families on the use of binoculars and the identification of indicator species that can validate forest and habitat health.

Rooftop Honey Bee Project. Several honey bee hives are placed on Dawson's rooftop and one is being constructed with internal monitoring devices and a window backed display. Students and staff will be able to monitor the number of flights the bees make, the amount of honey produced that day, internal temperature and humidity levels and will have access to a web cam installed on the hive. Healthy living connections are also being made with the bee hives. The Dawson Campus Life & Leadership team organizes a yearly health challenge that involved over 200 teams of teachers and students in 2015. Any team or individual that completed the physical activity equivalent of 1249 kilometres (the distance 12 female bees fly to make one teaspoon of honey) received a special prize – 1 teaspoon of Dawson College Ecological Peace Garden honey. The 1249 Club, as it is called, will continue next year.

Dawson Rooftop Gardens. Several rooftop gardens have been established that grow vegetables in self-watering containers or raised beds. Student volunteers maintain the gardens and harvest produce for sale at the college market. Environmental Studies profile courses are linked to the rooftop gardens and honey bees through various educational modules reviewing aspects of urban agriculture that include organic gardening, food sovereignty and models of agricultural production in urban environments.

Naturehood Urban Interpretation. In partnership with Nature Canada, Dawson College is piloting an urban Nature interpretation program called Naturehood. The college grounds and building are now used to teach children about the natural environment. School groups from inner city schools

are also welcomed to learn about fossils in the building foundation, native plants, insects and nesting birds. Three migratory species of birds nested on the property in 2015, including a mallard duck that has successfully hatched four clutches of eggs in two years on a rooftop. Living Campus has created the foundation for the Naturehood program.

Campus Sustainability - Mexico/Dawson Partnership. This participatory research project's main objective is to support the establishment of sustainable campuses in post secondary institutions of the South and to generate a process of knowledge generation and sharing between institutions of the North and South. Dawson has signed partnerships with four teaching universities in the state of Morelos, Mexico. Student exchanges are part of this process.

Teacher Project Room with Living Wall. In 2016, the college will inaugurate a Teacher Project Room with a two-story living wall containing over 500 plants. The room was designed by faculty specialists as a place that encourages collaboration, imagination and creativity. It will be a hub of special project development and an incubator of things to come. The pre and post living wall air quality will be monitored.

Living Campus, happiness and wellbeing for all

Living Campus engenders individual and organizational wellbeing in a multitude of ways. Through discussions with Dawson faculty and staff, the following themes emerged as indications of how Living Campus reflects a vision of *wellbeing for all*, sustainably.

1) *Living Campus fosters hope.* Students, staff, faculty, and visitors to Dawson are encouraged by the positive activities that demonstrate how sustainability can enhance wellbeing. Living Campus affirms that change is possible. The Monarch Tagging program is especially uplifting in an urban environment.

2) *Forging new relationships.* Living Campus fuels projects and events that involve interaction of management, support staff, teachers and students across departments. It challenges these educational stakeholders to blur course and job description boundaries and model interdisciplinary cooperation.

3) *Encouraging collaboration.* It requires considerable collaboration to plan and implement some of the Living Campus projects. This can prompt discussions about how to troubleshoot potential problems, drawing staff and students together to explore options. For instance placing bees on an urban roof raises questions about the weight load on a hot tar roof. There are security issues with

moving bees through the school building. Managing the care of the hives must be addressed as well as preventing the bees from entering the ventilation system.

4) *Modeling and fostering systems thinking.* Living Campus nurtures inter-disciplinary conversations and prompts individuals to draw connections between such things as climate change and the butterflies they nurture through the butterfly tagging program. This assists staff and students to develop competence to contribute to the resolution of complex problems (Westley, Zimmerman, & Patton, 2007).

5) *Supporting sustainable, healthy living.* Even when education policies and practice model sustainability with respect to energy, recycling, water use, and so on, this does not automatically mean that students are consciously aware of the relevance to their own wellbeing and the wellbeing of others. Projects such as Dawson's health challenge (1249 Club) and the rooftop garden model sustainable living, making the learning more explicit and enjoyable.

6) *Bringing life into education and learning.* O'Brien and Howard (2016) have written about Living Schools as an extension of Living Campus in elementary and secondary schools. They ask, "what does education look like when 'life' is central to the enterprise?" Living Campus shows us what it is like.

7) *Nature-connectedness and positive emotions.* Connecting with Nature is associated with positive emotions (Nisbet, 2014) and Living Campus reinforces opportunities for such connections. Dawson staff recounted how they gladly came into work on a weekend to check on their butterflies. Some staff even named the butterflied before their release!

8) *Choice-makers and change-makers.* Through Living Campus students and staff contribute to positive change and build their capacity as choice-makers and change-makers. They experience the sense of wellbeing that arises from contributing to positive change and Living Campus also models sustainable, healthy choices. Understanding that making such choices can also be enjoyable is one of the many contributions that Living Campus makes to *wellbeing for all.*

9) *Living Campus models potential Living Schools projects.* Many Living Campus initiatives could be undertaken in high schools and elementary schools. The butterfly tagging project already involves Dawson staff and participating schools, for example. Ideally, the exchange of experience between Living Campus programs and Living Schools could lead to the statement made in the opening quote of this paper by Fullan and Scott (2014) regarding the "seamless 'ecology' of life and learning

[that] occurs during what we used to know as formal schooling, post-secondary and higher education, but then continues throughout life" (p.3).

Education for sustainable happiness and wellbeing

We have proposed that whether one ascribes to 21st century learning as the new panacea for education, or any of the other recommendations related to creativity, innovation, entrepreneurship, character education, health promoting schools, or Education for Sustainable Development, that each of these can be augmented within a vision of *wellbeing for all*, sustainably. We concur with Fullan (2013) and others who have argued that changing curriculum content alone is not sufficient. Attending to *what* we teach, *how* we teach, *when* we teach, *where* we teach, and the role of anyone *who* is teaching (including students) can be truly transformative. Many of the new pedagogies recognize this. Flipped learning (Bergmann & Sams, 2014), real-world, project-based learning (Lucas, Claxton, & Spencer, 2013; Zhao, 2012), Genius Hour (Juliani, 2015; Krebs & Zvi, 2016; Wettrick, 2014) and new pedagogies for deep learning (NPDL) (Fullan & Langworthy, 2014) are substantially shifting our understanding of these aspects of teaching and learning.

The hallmark of these pedagogies is that we engage students and ourselves in learning that extend far beyond meeting basic competencies and skills. We work collaboratively with students in the kind of culture for innovation that Wagner (2012) advocates. Likewise, education is more meaningful as it revolves around real-world, project-based learning within a learning community and reinforces the development of an entrepreneurial mindset (O'Brien & Murray, 2015).

Conclusion

The relevance of Nature and outdoor learning has been a glaring omission in much of the literature on transforming education. Some recognition about sustainability or environmental awareness is starting to become evident but few authors seem to have the noted the significance of integrating the extensive expertise from environmental and sustainability educators. In our view, Living Campus and Living Schools reinforce these vital perspectives.

With environmental degradation and a loss of Nature-connectedness as symptoms of an emotional and spiritual rupture in our relationship with the natural world (Kellert, 1993. p. 26) we are in dire need of a new paradigm for living and learning. Concurrently, the need for reinventing education offers exciting possibilities for establishing a new education paradigm that fosters *wellbeing for all*.

The authors' experience with sustainable happiness and Living Campus supports the optimistic claims that there is an ineluctable and widespread convergence of desire and capacity for change. The authors feel sustainable happiness is at the very least a part of a new paradigm shift and at best an anchor to new paradigm thinking that involves *wellbeing for all*, sustainably.

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[i] Author Note

Catherine O'Brien, Education Department, Cape Breton University

Chris Adam, Community Recreation and Leadership Training, Dawson College

Correspondence concerning this article should be addressed to Catherine O'Brien (Catherine_obrien@cbu.ca) or Chris Adam (cadam@dawsoncollege.qc.ca)

[ii] This paper follows the recommendation of the Earthvalues Institute to capitalize the word 'Nature.' (http://www.earthvalues.org/v1/put_in_nature.php)

[iii] The Global South has been used interchangeably with the term 'developing countries.' Despite the wide use of 'developing countries' to refer to impoverished countries of the 'Third World,' many people find these terms antiquated and inaccurate. One reason is that it implies that the developing countries should continue to develop to become similar to the 'developed' countries. Considering the unsustainable development pattern of the so-called developed countries, other terms for these country designations were sought. Global North, then, refers to the 'developed' countries.