

The Wellbeing Narrative Framework

The Wellbeing Narrative Framework is the conclusion of current research into wellbeing economics. It summarises the cultural awareness and understandings needed to drive an economy devoted to the generation of sustainable wellbeing, which can only be sustainable within the limits of our planetary constraints.

This document sets out the framework's bullet points.

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A wellbeing economy is an economy whose purpose is delivery of wellbeing to members of society. An economy's objectives are revealed by the metrics by which it measures success. On that basis, the objective of a monetary economy is the generation of monetary wealth. In contrast, success in a wellbeing economy is measured in terms of human wellbeing.

Monetary economies have developed cultural systems over thousands of years in support of their ability to generate monetary wealth. Wellbeing economies need to develop new cultural systems better suited to its explicitly human-centric objectives.

This framework is a summary of the key areas of cultural awareness needed to support a wellbeing economy and the strands of social fabric from which this awareness is woven.

Scope	Awareness
The objective of society	To deliver sustainable wellbeing to members of society
The key to society's success	Members of society are able to fuse together as social and organisational structures in a way that delivers more wellbeing than can be achieved individually. Society is itself a fusion of people's contribution and resources. Society can generate more wellbeing power by a factor of thousands.
Requirements for societal success	<ul style="list-style-type: none"> • An established social order (statehood) • Coordination of society's members and resources to generate wellbeing, with realignment of the basis of government and business reward from monetary to wellbeing outcomes. • Alignment of members' interests with society's objectives, with a fair reward system • Cultural management
Requirements for individual success	<ul style="list-style-type: none"> • Nurtured social capacity • Nurtured wellbeing capacity • An unfettered opportunity to contribute to society (social capability)
The constituents of wellbeing	<ul style="list-style-type: none"> • Security (physical and material needs) • Connectedness (emotional, inter-personal and spiritual needs) • Stimulation (evolved drivers of behaviour towards self-preservation)

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Components of a Wellbeing Society

This section summarises key components for a successful wellbeing society

Scope	Awareness
Togetherness	<ul style="list-style-type: none"> • Society is an entity in its own right, whose objective is delivery of wellbeing • Society is co-created by its members • Human outcomes are interdependent • An effective society increase productivity by factor of thousands
Human Nature	<ul style="list-style-type: none"> • Humans have brain capacities with particular characteristics that both help and frustrate us in generating wellbeing for ourselves and for other members of society. • Our brain capacities equip us to work cooperatively for better outcomes. The same capacities expose us to manipulation by others. They include limited memory storage, limited capacity to process what we see around us and limited understanding of what we experience. • Our evolved social capacities are like a blank colour-by-numbers page onto which capacities are nurtured to reveal an increasingly complete picture unique to each of us of what we need in life and how to interact effectively with others. • A particularly noteworthy social capacity is our ability to copy and learn from others. It matures into a herding instinct which provides us with opportunity (group wisdom) and risk (outsourcing of response to dangers to non-specific rules of thumb/others). • Human strengths that have contributed to our success include brain capacity - such as consciousness, innovativeness, capacity to learn and language - and character dispositions - such as creativity, resilience, persistence and the courage to take risks
Human Wellbeing	<ul style="list-style-type: none"> • Wellbeing is a physical and mental state in which we feel we have achieved what we want out of life. • It emerges from a combination of physical security, emotional connectedness and stimulation • It is shaped in each of us by our unique natural drivers of needs, wants and hopes. Our drivers are both innate (natured) and learned (nurtured). • Pleasure is nature's driver towards specific wellbeing outcomes. It is the means to an end. Pursuit of happiness as an end in itself does not deliver wellbeing.

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Scope	Awareness
	<ul style="list-style-type: none"> • Wellbeing relates to the quality of life. It starts only when a basic level of subsistence is reasonably assured. Humans preoccupied with survival have no meaningful quality of life. • Individuals can generate personal wellbeing. Society can generate the means to wellbeing at far greater levels. It only becomes actual wellbeing when converted into a wellbeing that is experienced by the individual. • Wellbeing capacities are the capacities to convert the opportunity for wellbeing into an actual wellbeing experience. They are both innate (natured) and developed (nurtured). • Wellbeing capacities include self-aware understanding, social skills and an understanding (worldview) that is congruent with the individual's environment • Personal wellbeing is a harmonious balance of the satisfaction of our individual drivers (needs, wants and hopes) with drivers of the people who shape our lives and with the needs of the world in which we live. • Positive universal values play a pivotal role in guiding our understanding and actions in generating wellbeing. • The natural state of wellbeing is a stabilising feature of harmonious evolution. Societies that fail to deliver wellbeing entrench discordance.
Societal Wellbeing	<ul style="list-style-type: none"> • The sole purpose of society is to deliver sustainable wellbeing to its members. • Wellbeing economics has an inherent bias towards fairness because small improvements in the lives of people living at or below subsistence levels have a disproportionately large impact on their wellbeing. • Society is an entity in its own right. It is created jointly by its members by fusing together their contributions to deliver wellbeing. • Society delivers the opportunity for wellbeing. It delivers the means for individuals to maximise their sustainable quality of life. It does not deliver wellbeing directly. • It achieves its objectives through coordinating and fusing the contribution of its members and resources in ways that complement each other towards delivering wellbeing. • Every society has its own unique set of fused characteristics and capabilities that are distinct from those of its members. • Society's fused capabilities allow it to generate far greater wellbeing than its individual members can do alone. The added-value can deliver greater wellbeing by a factor of thousands.

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Scope	Awareness
	<ul style="list-style-type: none"> • Societal wellbeing is based on how well society's structures are able to deliver wellbeing. • Societal output, and its success, is measured as the aggregate wellbeing of every member of society. • Society is more effective where it can catalyse a common purpose of its members around universal wellbeing • Society's added value is achieved where individuals work together effectively, and only indirectly where individuals work harder than others, are more skilled or are more qualified. No single individual contributes to societal success without the meshed contribution of the whole of the rest of society. • A fair system of reward for contributions to society balances incentivising members to work with others in a coordinated way, rewarding them for their coordinated contribution to society and maintaining social order. • It is meritocratic to reward everyone who contributes to society even where the current monetary system does not recognise their contribution financially. It is not meritocratic to reflect a share of society's added value with people because they shout louder or wield more control over others. • A fair society distributes its added-value to members partly as a legacy for the added-value society has inherited from the efforts of generations past. • Society can be judged by how it treats all its members, including its most vulnerable members even where they may not have the capacity to contribute to society. Its treatment of its vulnerable members is indicative of the effectiveness with which it brings people together for mutual gain.
Planetary Wellbeing	<ul style="list-style-type: none"> • Human wellbeing is sustainable only if we live within both the short and long-term constraints of planetary resources • Population expansion over the last couple of centuries has pushed us beyond the limits of some of mother earth's capacity to support us, with many other resources being used at unsustainable rates.
Social Order (Statehood)	<ul style="list-style-type: none"> • Society can only exist where it is able to protect itself from external and internal attack. This may require use of force. • As societies grow in size, so does the need to use more sophisticated force/military might to maintain social order. • Leaders have to balance diverting resources to maintain security with delivering wellbeing. It requires them to manage competition for resources, scarce and otherwise, between members.

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	<ul style="list-style-type: none"> • There is a range of techniques for coordinating members' activities. Each has its own impact on both maintaining social order and wellbeing. They can be categorised on a scale from domination (slavery and exploitation/coercion), through persuasion (manipulation and incentivisation), to aligned autonomy (connected self-leadership). • Where security is at risk, successful leaders tend to favour domination over autonomy. Once security is more assured, successful leaders can increase the level of wellbeing by allowing greater levels of autonomy - providing the autonomous members' interests are aligned with society's.
Wellbeing Economics	<ul style="list-style-type: none"> • Economics is the system that coordinates human input and resources (production) to deliver human output (wellbeing). A society in harmonious equilibrium balances its input with its output. • People, and people alone, generate the power that drives economic activity. Equilibrium implies consumption is a primary driver of economic activity and machines can not consume wellbeing. People can use tools, such as machines and artificial intelligence, to enhance their power. • Leaders do not have power. They influence how much power is generated and can control the direction in which that power is applied. They do not generate power in and of themselves. • An effective society aligns the application of human and resource input with its objective of delivering sustainable human output • An effective society requires politics and business to align their activities with society's objectives of delivering wellbeing. • Monetary objectives are no more than a means to an end.
Wellbeing Culture	<ul style="list-style-type: none"> • Society's culture is the set of social rules and norms that each community expects of its members • Society's culture can be measured. The measure compares the nature of the culture that dominates society against society's progression through an apparently predictable set of cultural stages. • The aggregate wellbeing in nations correlates reasonably strongly with the nation's measured culture • Social cohesion is determined by the interaction of competing cultures within society and also by the cultures of its leaders. • The leadership gap is the degree of misalignment between the leadership cultures and the balance of cultures of society's members. Significant leadership gaps contribute to social

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Scope	Awareness
	<p>disharmony and unrest.</p> <ul style="list-style-type: none"> • Alignment between the values and behaviours of an individual contributes to their sense of inner peace and wellbeing. Some cultures interfere with this alignment, others support it. • The extent to which individuals are valued within society has a significant influence on their sense of self-worth, on their connectedness with members of society and on their engagement with society's common purpose. Different cultures have different ways of valuing individuals. • Shame is the punishment for breaching cultural rules/norms. As an outcome of human evolution, it justifies exclusion/banishment from the security and benefits of life within society. Its misapplication to repress people in poverty and others is a cause of social injustice, unrest and waste of potential.

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Making Sense of a Wellbeing Society (initial thoughts)

This section summarises the key understandings of ourselves and our environment that support the cultural awareness needed in a wellbeing economy.

Scope	Awareness
Natural environment	<ul style="list-style-type: none"> • Our physical environment is a chaotic ecosystem comprising inert resources and living entities • It provides the resources needed to sustain life • Some resources regenerate, but are ultimately finite • The chaotic eco-systems provides resources/opportunities and dangers in complex, unpredictable ways. • All elements of the natural environment are inter-connected to varying degrees.
Evolution of the Nation State	<ul style="list-style-type: none"> • Historic progression of leadership: • anarchy (self-focused leadership) > autocracy (statehood) > centralised democracy > decentralised democracy (societal-focused leadership)
Evolution of the Economy	<ul style="list-style-type: none"> • Isolated tribal communities (up to 150 people): rewards of co-creation allocated with reference to individual status (power) and individual contribution as judged by leadership • Supremacy over neighbouring groups through military force. Growing concentration of control over growing numbers of people. Exploitation through physical coercion and slavery. • Monetary systems decouple physical production from physical consumption - consumption no longer required by the same producer or during a similar time period. Exploitation supplemented with societal advancement through trade with outside groups. • Very high concentration of control over even higher numbers of people. Monetary systems adapted to supplement physical coercion and trade with exploitation by economic dependency through control of spread of wealth. • Controlled decentralisation emerges through gradual but limited decentralisation of control and consumption of wealth. It leads to substantial growth in technology, military might, national and global populations.
Evolution of co-creating capacities	<ul style="list-style-type: none"> • Centralised order v productive freedom • Naturally evolved social capacities for social integration with society supplemented by nurture/cultural structures • Naturally evolved wellbeing capacities for

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Scope	Awareness
	<p>self-preservation/flourishing supplemented by nurture/cultural structures</p> <ul style="list-style-type: none"> • Suppression of co-creating capacities as a means of manipulation and exploitation
<p>Key factors of modern society that determine wellbeing</p>	<ul style="list-style-type: none"> • Statehood • Leadership/cultural objectives • Engagement of members in society/mental health • Cultural dissonance • Sustainability (adaptation, harmony) • Technological/Scientific/Cultural/Spiritual knowledge • Co-creating capacities