The Positive Practice Canvas
– Gathering Inspiration for Wellbeing-Driven Design

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ABSTRACT

The goal of a wellbeing-driven approach to technology design is to improve peoples' everyday lives by providing enjoyable and meaningful experiences. While models and frameworks to disentangle the complex interplay between wellbeing and technology exist, most of these remain rather abstract. What seems required are methods and tools to support designers/developers with identifying concrete opportunities to improve wellbeing through design. This paper introduces the Positive Practice Canvas (PPC) as such a tool. The PPC is an interview guide and notepad to gather instances of especially enjoyable and meaningful practices. We introduce our particular approach to wellbeing-driven design, describe and discuss the PPC as well as resulting insights in detail.

Author Keywords

wellbeing-driven design; social practices; workplace health promotion; work in motion; qualitative method

ACM Classification Keywords

H.5.m. Information interfaces and presentation (e.g., HCI): Miscellaneous

INTRODUCTION

A good part of happiness is made in everyday life. Take getting ready in the morning as an example: The evening before, we plan when and how to wake up. Usually there is technology involved (e.g., an alarm clock, a cell phone). Often the settings of devices involved become tailored to our habits and preferences. A gently rising guitar riff might be a better start into the day than the sound of a siren, even if the latter would be more effective. We take a shower, prepare a coffee, have morning conversations with our loved ones, read some news or even check our mails to start into the day. And of course, some of those activities are more fulfilling

than others. Some mornings feel better than others. In this sense, wellbeing and flourishing can be understood as the consequence of arranging daily routines and activities in a manner, we find especially meaningful and enjoyable.

Technology plays a crucial role in this, since it inevitably shapes our activities and routines. Hence, it should be designed with wellbeing in mind [2, 4, 6]. However, this is challenging. First of all, wellbeing appears to be highly individual. Some may prefer being woken up by birds' twitter, others by Iron Maiden or the daily news. Consequently, there are two leading design philosophies: Either technology is created to be adaptable and customizable in almost any conceivable way, or wellbeing is dismissed as an explicit design goal due to its lack of tangibility and clarity. While it is certainly possible to talk to people about their personal ways of achieving wellbeing, it seems much harder to describe wellbeing on the level of a broader user group. At least, doing so will inevitably become quite abstract, such as stating the obvious that people need social exchange to be happy. This is not helpful from a design perspective, since design's focus is not this abstract insight per se, but on the myriad ways to fulfill social needs, their specific advantages, drawbacks, and contextual fit. In sum, while wellbeing should be one of the ultimate goals of designing technology, it is a concept hard to grasp and even harder to address in a productive way through the design of everyday interactive products.

This paper presents the *Positive Practice Canvas* (PPC), a simple way to capture design-relevant, situated insights about wellbeing-inducing everyday activities to gather inspiration for the design of technology. We will first discuss our particular approach to wellbeing-driven design. We then describe the PPC in detail and report on first experiences made with the tool.

DESIGN FOR WELLBEING

Understanding Wellbeing

Lyubomirsky defines happiness as the "experience of joy, contentment, or positive well-being, combined with a sense that one's life is good, meaningful and worthwhile" ([11], p.32). She and her colleagues [12] further propose that as much as 40% of the variation in experienced wellbeing among people is due to differences in what they do.

Thus, "volitional effort offers a promising possible route to longitudinal increases in happiness" ([12], p. 12). In fact, a meta-analysis of so-called Positive Psychology Interventions, revealed an increase of happiness and a decrease of depression through activities, such as practicing gratefulness [16]. However, most of these interventions are therapeutic. In contrast, we take everyday activities as the starting point to explore the possibility to deliberately "design" activities and embedded technologies in a wellbeing-enhancing way.

A first step towards this is to further clarify what wellbeing is (e.g., models, frameworks). Desmet and Pohlmeyer suggested a "framework for positive design which includes three main types or sources for subjective wellbeing: pleasure, personal significance and virtue" ([4], p. 1). Subjective wellbeing is broadly based on the interplay of experiencing activities in a pleasurable way, while reaching personally significant goals and being a morally good person. While this echoes Lyubomirsky's definition given above as well as current discussions about hedonic versus eudemonic wellbeing [8], from the perspective of design the framework remains too abstract. More concretely, Hassenzahl et al. [6] understand subjective wellbeing as the consequence of the fulfilling psychological needs, such as autonomy, relatedness, competence, stimulation or popularity, through activities. Needs provide "potential 'sources' of positivity, meaning – and ultimately – happiness, when fulfilled." ([6], p. 22). While this model is somewhat more specific – since needs already hint at particular types of experiences and potential technologies – it as well remains too abstract. What is needed, is a way to situate the abstract notion of wellbeing in order to become addressable through design and to have an effect on people.

Practices as a Way to Link Wellbeing and Technology
What is needed, is a way to connect abstract notions of wellbeing with technologies embedded into activities. We suggest social practices as a viable approach. Reckwitz understands practices as routine activities, consisting "of several elements, interconnected to one another: forms of bodily activities, forms of mental activities, 'things' and their use, a background knowledge in the form of understanding, know-how, states of emotion and motivational knowledge" ([13], p. 294). This definition already contains all the crucial elements, from emotion and motivation (wellbeing, needs) and cognition to activity and the material.

Based on Reckwitz, Shove and colleagues [15] created a hands-on model of social practices, which appears especially helpful for a design context. It postulates three elements: *meaning* (i.e., symbolic meaning, ideas, aspiration and intrinsic goals), *competencies* (i.e., skills, know-how and technique) and *material* (i.e., artefacts, tools, physical context and infrastructures). Any practice consists of those three highly interrelated elements. In fact, new practices are formed by establishing new relations between elements. Interrelation also implies, that if one of the elements changes,

the remaining elements are influenced as well and a new variant of the practice emerged. To give an example: Showering may involve a body wash/shampoo, water (from the top), fittings to adjust the water temperature and so forth (i.e., material). Some of the skills needed to take a shower is to adjust the temperature and to wash yourself until being clean. A meaning of this practice is to have some moment for oneself, to be comfortable and to relax. Let's imagine a new material is introduced to this: a water boiler, which after three minutes of showering automatically starts a warm/cold water change as in Kneipp hydrotherapy. Through this not only the way one showers will change, but also the meaning may change from comfort to improving health.

Of all three elements, meaning remains the fuzziest. Shove et al. [15] argue that meaning is "tricky territory" because it is not sufficiently defined and understood quite differently by different proponents of practice theory. We suggest to arrange meaning around psychological need satisfaction, thereby creating a link between an everyday practice and wellbeing.

Successful Practices as a Units of Design
In the social sciences, a practice is foremost an analytical unit, a way to describe and understand existing practices. However, in our approach we attempt to deliberately rearrange practices in a way to become more enjoyable and meaningful, with interactive products as important elements shaping this rearrangement. Through this, social practices become units of design [10].

Shove et al. [15] emphasize an important distinction between "practice as an entity" and "practice as a performance." A practice as an entity is an evolved understanding shared by a wider cultural group. For instance, if we talk to others about "taking a shower" it is pretty clear, which elements this practice comprises of. But this understanding is actually built through countless instances of performing the practice. And of course, every time the practice is performed, the performance will be slightly different. A shower in the evening is performed differently than in the morning, and if we take a shower with our partner the activity as well as the meaning might change drastically. But even seemingly similar showers, such as the everyday "quick-morning-wake-up"-shower will be performed slightly different from day to day.

In the present case, we focus on gathering particular practice *performances*. Specifically, we will collect *successful* practice performances with regard to wellbeing. The key is not to explore the most common way of doing a practice, but to focus on instances, where the practice is performed in an especially enjoyable and/or meaningful way. In other words, we gather positive outliers to inspire the (re)design of activities and technology to create more enjoyable and more meaningful ways of performing an activity. The *Positive Practice Canvas* is a tool to capture successful practices in a structured interview format.

THE POSITIVE-PRACTICE CANVAS (PPC)

We developed the Positive-Practice Canvas (PPC) based on Shove's [15] model of social practices and combined this with Hassenzahl's [6] notion of psychological needs. Specifically, Hassenzahl [7] assumes a multi-level model, which connects wellbeing, positive experiences, and psychological needs (the 'Why') through activities (the 'What') with concrete technologies, their form and interaction possibilities (the 'How'). Practices are theoretical entities, which help to better understand the interrelation between the levels.

Capturing social practices is difficult for designers/developers, who have no experience in sociology or psychology. The PPC is a visual interview guideline and notepad to capture the most important information about a practice during an interview. Additional facts and verbatim quotes can be noted on the canvas to create rich descriptions of the successful (meaningful, enjoyable) practice. Ideally, the gathered insights inspire and enable designers to create "ideal" practices by, for example, adding crucial but rare elements (e.g., specific materials), combining the best elements of similar practices, or using gathered practices as structural blueprints for other practices.

Note that, while the canvas is verbal/visual and actually designed to be used in a conversational manner, the interview should be recorded, to make sure, that information, which could not be captured on the PPC during the interview will not be lost.

Before using the canvas

Before the actual interview, the interviewee is asked to think about instances of practices performance related to an area of interest, which were especially meaningful and/or enjoyable (e.g., the most enjoyable/meaningful way to prepare coffee). The area of interest is determined by the designer/researcher. However, an area too wide may lead to capturing many practices not really relevant to the design space at hand (e.g., general positive practices while travelling may be too wide for improving travelling by car). An area too narrow may limit the inspiration gained from the description. In the case of doubt, we recommend to widen the area rather than to narrow it. Interviewees are then asked to rank order their practiced according to the intensity of wellbeing they create. Subsequently, a canvas is used for each practice to capture it in more detail. The number of practices is only limited by time constraints and the particular participant.

Structure of the Canvas

The different sections of the PPC are numbered to provide a possible structure: 01 Profile, 02 Practice, 03 Meaning, 04 Needs, 05 Skills, and 06 Material (see Figure 1).

We start with a short introduction to make the process comprehensible to the interviewee. It is helpful to explain, that the interview is rather a conversation and that both, the interviewee and the interviewer, are going to fill in the PPC together.

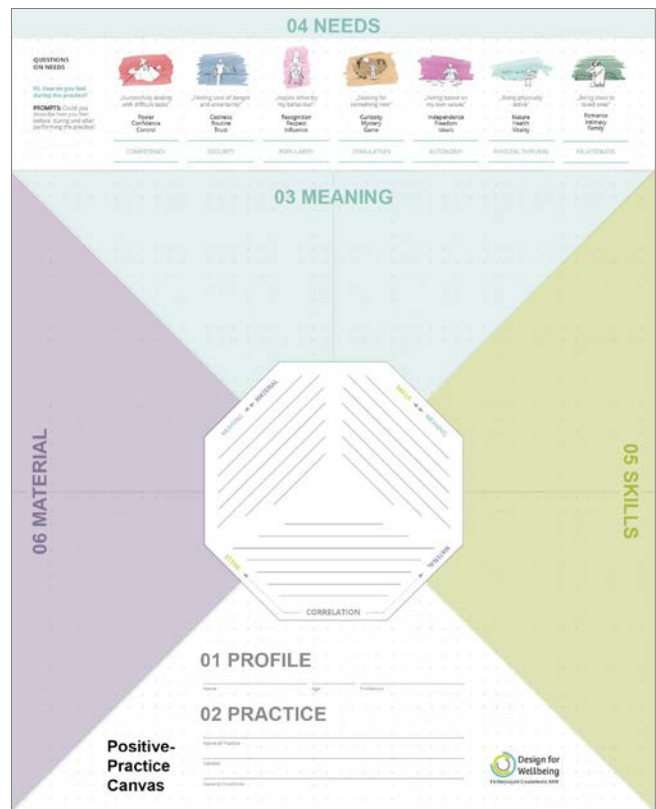We then continue with the most abstract element, the meaning, to make sure we remain focused on wellbeing.

Figure 1. The Positive-Practice Canvas (abstracted).

In the following the semi-structured interview guideline is explained in more detail with the help of an example.

01 PROFILE. Gather name, age, occupation and other relevant information about the interviewee.

02 PRACTICE. The practice receives a label, which makes talking about it easier during the whole process and later. Practices as performances are situated and thus happen in a particular context. For instance, a practice involving the shower could be called "natural waking up by showering". The routine itself (steps, activities) is described to capture a time-based structure of the practices and single moments nested within. In addition, interviewees are asked to specify the wider context of the practice as well as important pre-conditions, such as that a practice requires sufficient time or to be alone.

03 MEANING. Questions concerning the meaning are posed, such as "Why is this practice important to you?". These questions are printed on the back of the PPC. They become visible, when the PCC folded in a particular way (see Figure 2). Furthermore, the interviewer is supported with "prompts", that is, questions that help to gain a deeper understanding of the respective element of the practice.

When the results are compared at the end of an interview session, questions and prompts remain invisible on the back of the PPC. For instance, taking a shower is meaningful, because "It is a start into the day, important to wake up physically", "It could be described as transformation from sleeping to being awake", "When entering the shower, the water stimulates the body" or "It is a ritual creating a feeling of comfort." These examples show that taking a shower in a particular situation must not necessarily be predominantly a matter of hygiene.

Figure 2. The PPC folded (above) and in use (below).

04 NEEDS. We make meaning more graspable by explicitly relating it to psychological needs, thereby creating the necessary link between a practice and sources of wellbeing. This is predominantly an analytical step, led by the interviewer through interpreting the meaning gathered in the previous step. However, to explore the perspective of the interviewee or if it is necessary to further clarify, we use questions from Sheldon et al.'s [14] questionnaire, such as "When you are engaging in this practice, do you feel like experiencing something new?" (stimulation), "… do you feel close to people, who are important to you?" (relatedness), "… do you fulfill a difficult task successfully?" (competence), "… do you feel save of danger and unpredictable actions?" (security). In the shower example, relatedness and competence may not be in the fore, but the ritual may create a sense of security.

05 SKILLS. We then clarify the skills and the knowledge required to perform the practice with the help of questions, such as "What skills do you use to perform the practice?" It is not easy for participants to answer this since knowledge and skills are often routinized and not necessarily readily available to the interviewees themselves. Here participants need to reflect their own routine for a moment. Skills can come in various forms. For example, for the shower routine

the skill to manage time properly may be crucial for a successful performance of the practice.

06 MATERIAL. In the last step, we list all materials needed: "What kind of material do you employ to perform the practice?" For example, the bathroom could be described, of course a shower is needed, a particular shower gel with a coconut smell, which promotes the link to the meaning of a fresh summer rain, but also the radio as a reminder or warm water.

Finally, the relationships between elements are explored. For instance, the coconut shower gel may be instrumental to create the meaning of an exotic wake-up ritual. Those are noted down in the middle of the PPC. This is important, because only the links between the three elements allow for a deeper understanding of the practice, in the sense of how the material (e.g. interactive technology) may influence skills and meaning/needs and vice versa.

Note that, since practices are highly routinized, it can be difficult to explicitly talk about skills, knowledge and materials involved. It is thus helpful to do the interviews in context and to ask people to (re)enact at least parts of the practice.

After the interview, the interviewer can further complete the PPC by adding insights from the recorded video material or verbatim quotes.

Contribution to the design process
If information about a number of positive practices is gathered, it is useful to transfer the collected data into a digitalized table. For a small collected assortment of practices, it sufficient to compare the handwritten PPCs (as in Figure 3).
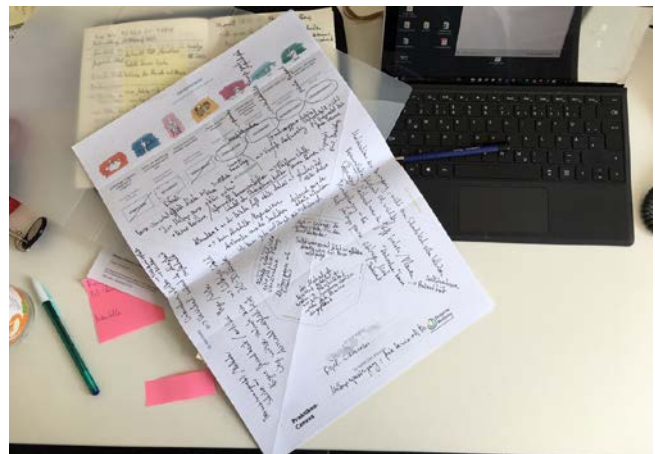
Figure 3. A handwritten Positive-Practice Canvas from an interview.

The gathered information is further analyzed to become useful for design. First, we create groups/clusters of similar practices. Here, the meaning is the crucial grouping criterion.

In other words, while interviewees might all agree to engage in the activity of showering, we actually create a more nuanced picture by highlighting the different psychological benefits gained from different ways of performing the practice.

In sum, the main contributions of the PPC to design are:

- To gather a collection of especially meaningful and enjoyable performances of a practice, which serve as inspiration.
- To understand how need fulfillment turns an activity into a positive experience to get an idea of elements/aspects crucial to a "successful" performance of the practice.
- To understand how material (e.g. interactive technology) constitutes meaning/needs and skills.
- To design "ideal" practices, for example, by combining successful elements from a number of performances, by making certain that crucial elements become more likely a part of the practice, or by transferring the structure of a positive practice to a complete different setting.

WORK IN MOTION: AN EXAMPLE OF DATA GATHERED WITH THE PCC

In the following, we present some examples of data gathered to support the early, conceptual phases of a wellbeing-driven design process concerning physical activity at the workplace.

Office work is usually performed sedentary: The American Heart Association [1] claims "sit less, move more" and asks employers and employees alike to reflect on their everyday work situations. The study claims: "Being sedentary is not just a lack of exercise, it is a potentially independent risk factor for heart disease and stroke" [1]. A German health-insurance presented data, showing that the German work force occupy 40 million seated workplaces for an average of about 6,5 hours per day. 51% of employees asked want to be more active during their work day and 57% of them think their employer should support this [17].

On the one hand, employees can create new practices, which allow for more physical activity during the work routine, such as walking to the printer or visiting colleagues in their office instead of calling them. However, this requires creativity and a good understanding of how a revised practice should be like. On the other hand, employers can support employees, by installing showers at work to give employees the opportunity to come to work by bike or by offering active lunch breaks. However, this often involves complex changes in institutional processes.

An interesting, alternative approach is to create new (interactive) materials, which embody and thereby shape according practices. Take the "action sitting solution S 4.0" from Garmin in cooperation with Interstuhl [9] as an example: "The [software] application offers feedback on the user's personal sitting habits, easy office workouts and regular reminders for the user to adjust their posture. S 4.0 makes sitting more active and more balanced." Here the technology provides some feedback and some activities to change everyday practices. However, most of these solutions are quite superficial, without any deeper understanding of what makes a practice enjoyable and meaningful and thereby lasting. For example, Gouveia et al. [5] showed that activity trackers were not used especially enthusiastically over time. Sometimes people completely stopped using them. Even if technology might help to motivate humans, there is the need to find the optimal link between the designed material and the meanings to be evoked through it. We took "work in motion" as a socio-cultural and design relevant topic and choose the context of the *Workplace Health Promotion* (WHP) to start an investigation. We cooperated with a public organization, which already had a high awareness/standard concerning WHP.

Participants

We recruited five participants from two different groups within the public organization: employees, who were required to do at least two hours of sport during the week (G1) and employees, who were given the opportunity to attend sport courses during their working hours (G2). All of them worked primarily at a computer workplace. We interviewed two males from G1 (P2: 60 years; P5: 54 years) and three females from G2 (P1: 48 years; P3: 48 years; P4: 49 years). All interviewees were of the opinion to have especially positive activity practices. The interviews took approximately one hour. We talked with each participant about their two most positive practices.

The PPC Applied

We collected ten individual positive practices, which were then sorted into six groups (see Table 1).

Cluster	Participants	Social practice
1. stretching at the workplace	P2	*mean.:* prevention, become physically and psychologically loose *needs:* physical thriving, stimulation *comp.:* knowing when to start *mat.: a private space, know-how*
2. visiting colleagues	P1 / P2 / P4	*mean.:* personal/direct contact, break *needs:* autonomy, relatedness *comp.:* empathy, time management *mat.: a reason, colleagues in close distance*
3. leading a sport course (WHP)	P1 / P4 / P5	*mean.:* sense of belonging, to motivate others, extend self-confidence *needs:* relatedness, popularity, competence, physical thriving *comp.:* to emphasis, know-how, being fit *mat.: participants, a location, regular date*
4. walking during the lunch break	P3	*mean.:* free your mind, feel myself *needs:* physical thriving, autonomy *comp.:* break from daily routine/society *mat.: pedometer, waterproof clothing*
5. participating in a sport course	P3	*mean.: increase health, team spirit* *needs:* stimulation, physical thriving *comp.:* being fit enough to run 5 km *mat.: sport course, colleagues*
6. spontaneous walk-meetings	P5	*mean.:* free your mind, distraction *needs:* competence, physical thriving *comp.:* knowledge: sport is good for me *mat.: colleagues, a running trail, shower*

Table 1. The clustered social practices transferred from the Positive Practice Canvases.

(1) Leading a sport course in the WHP context, e.g. running school, line dance or barbell training, (2) personally visiting colleagues to discuss private or business topics with them (rather than using the phone), (3) arranging spontaneous walk/run-meetings with colleagues to discuss business related tasks, (4) taking a walk during the lunch break, (5) participating in a sport course related to the WHP, and (6) doing small exercises, such as stretching at the workplace.

In the following we describe the first two clusters in more detail to show how the tool works and how inspiration can be derived from gathered insights:

1. "Doing small exercises like stretching at the workplace."
One Participant P2, who has to do two hours of sport during the week, described that whenever he cannot concentrate and his body lacks physical activity, he starts small exercises, such as stretching, which prevent back pain or tensions.

- Meaning and needs: P2 describes the activity as meaningful from a physical, but also psychological perspective "*[…] I start to loosen myself, when I was too concentrated and maybe tensioned while being concentrated […] to loosen myself and to free my mind. And because of that an exercise for a few seconds is positive.*" Furthermore, P2 describes that it is also a matter of body awareness, when it almost feels like being inside the computer: "*[…] especially in situation of intense work you realize: now it is starts aching […] then my body reminds me get out and take a breath.*" But there are also moments when the body does not need to remind him, then P2 takes action in advance, which feels more enjoyable for him "*[…] to take a break for three minutes and to start stretching […] this is enough to get the needed distance.*" Here the combination of the need fulfillment of "autonomy" is also important as the action is taken prophylactically. In this example the meaning is strongly connected with the need fulfillment of 'physical thriving' but also with the need for 'stimulation', that is why P2 explains that he also needs changes of perspective at time. In this case, stimulation can be seen as a break from the usual tasks on the computer work place. He outlines "*[…] sometimes it feels like you are living in a special environment* (inside the virtual world) *and it helps to get out and questioning myself: would others outside this environment also understand this*?"

- Competencies: The skills in this case are mainly connected with the body awareness, P2 said "*[…] it is also a kind of body awareness to know how do I feel today, do you have any difficulties 'Does your calf hurt?' […] what are the thing to watch out for today […] do you need to stretch a part of your body in a specific way*?" But there is also the need to start thinking how the motivation for this practice could be intrinsic. Here P2 explained that he need to have the knowledge about the concept of being in motion during his work routine and what benefits he could have from this. He explained his idea of prophylaxes behind it "*[…] it is more like an active body awareness, it means that you are*

doing it in a deliberate way and for me this is nicer than being surprised and being forced to do this." Again, this shows the strong connection to the need of "autonomy", because P2 is performing this practice independently, and only because he wants to. In a similar matter P4 "*[…] I need an awareness for motion and that is also why it helps me to stay fit in my work life.*" As well she explained empathy as an important skill because the balance between job und private topics need to be ensured.

- Material: This practice does not heavily involve material; it is not yet heavily supported by the physical arrangements in the office.

2. "Personally visiting colleagues to discuss private or business topics with them."
In this cluster three interviewees reported spontaneously visiting the colleagues. Sympathy was of course a general condition to perform this practice. Moreover, it was important for them to have a reason to visit the others, regardless if the reason was private or business-driven.

Again, all of them mentioned the open cooperate culture, which allows them to perform this practice, without feeling unproductive or guilty.

- Meaning and needs: For all three participants 'physical thriving' and 'relatedness' were the two most prominent needs in this positive practice. P1 described the trigger for visiting colleagues such as "*[…] there are moments, when you can't read anything, because you can't concentrate on the task […] in those situations I often leave to visit colleagues […] and when I'm coming back, I feel refreshed.*" P4 explains in a similar matter "*[…] it is a recovering of my own body awareness and to feel where my limits are and afterwards I need to shake myself up in order to have a break from work.*" This shows that it helps to work efficiently, if the rhythm of a work routine is broken occasionally. For P2 it is more important to feel related to his colleagues "*[…] the connection, or in other words being human and direct is important for me, that is why I'm not a big fan of closed office-doors.*" Also, the other two interviewees see the importance of feeling related to the colleagues. P1 stated "*[…] it is nice to have a direct contact, especially to assess vibes by looking each other in the eye.*" This is also related to empathy, P2 explained "*[…] it also is a matter of empathy: 'Who is going to visit the office of the other', especially if the hierarchical system needs to be considered […] but it also could be a nice gesture to visit somebody's office and to talk*". For all three interviewees autonomy was important: P1 wants to judge, if a saving of time could be reached by performing this practice "*[…] most of the times you reach your goal quickly, sometimes the unofficial channel' is the most efficient.*" Also, P2 values the practice as important by feeling autonomy "*[…] open doors and the free choice of visiting colleagues makes it easy and fun to talk to them.*"

All three practitioners explain that the direct interaction between colleagues is meaningful to them.

- Competencies: P1 describes her skills differently, she needs to be empathetic: "*[…] I need to assess if the reason for a visit is important enough.*", also the time management is important for her "*[…] is it worth it, that I take my time to visit the other person.*" And at least one needs to be communicative. For P2 it is important to work as a team and thereby emphasize with them, in the matter of their time plan etc.

- Material: P4 describes her phone as important to initialize the practice: she makes sure that colleagues are free to chat with before going to their offices. In contrast, P1 and P2 visit colleagues without prior announcement. For them an open-door policy is important, in order to recognize, if the colleagues are willing to have a chat.

STRATEGIES FOR DESIGNING WITH DATA GATHERED WITH THE PPC

Positive practices gathered with the PCC are meant as starting points for further design activities. There are a number of strategies of how to further use gathered practices:

"Anecdotal design". Most of the time we try to collate practices into groups. However, even single individual positive practices can be used as inspiring starting points for design. The detailed and authentic description of an exceptional positive practice may be enough to trigger creative processes.

Making it more likely for people to engage in a practice: The most basic option for design is to remove existing obstacles to the performance of a positive practice. Take the case study as an example: P3 described the practice of "walking during the lunch break" on her own. For her it is important to free her mind and to take a break from the social environment. This positive practice could be a blueprint for others as well. It provides a meaning, which may make physical activity more attractive, since it becomes reframed as "me-time" (BTW, one of the many pleasures one can have from running or swimming.) However, imagine others, who would potentially benefit, but cannot perform the practice, because it is hard for them to decline the social lunchbreak. Here technology could support in various, subtle ways, to open up the space for "me-time".

Combining individual positive practices into an ideal practice. Through the PPC, we group positive practices according to their meaning. Of course, each performance is different, featuring slightly different elements (e.g., materials) and interrelations. However, it is possible to distill an "ideal practice" from this by combining elements which are not part of the same performance, yet do not contradict but rather complement each other. This is already an act of design.

Transfer insights from positive practices to new areas. Captured positive practices can also be transferred to new areas by stripping the practice of context information and focusing on the underlying structure, particularly on how meaning is created. Through this we lose situatedness, however, the emerging structure can potentially function as a blueprint to restructure a practice in a different domain. For instance, the positive practice of "walking during the lunch break" could be easily transferred to other situations whenever there is the need for autonomy, even if physical activity is not involved at all.

Justifying ideas during the design process. In design, it is helpful to justify concepts and ideas based on empirical insights. The PPC approach helps to track insights and related ideas through the design process. The data/quotes embody the connection between the life-worlds of users and ideas of how to improve it based on these insights. Take the previously mentioned device of Garmin and Interstuhl [9] as an example. The invented system is motivating the user to engage in different exercises on the office chair. Definitely this piece of technology is solving the problem of sitting too long in front of the computer, but it is not necessarily inspired by wellbeing-driven practices. A link to meaning seems to be missing. In our approach, it is much easier to answer the question of why a certain concept is at it is, since it is developed out of instances of real human activities. While our designerly transformations can always be questioned, through the PPC, arguments become concrete debates about whether particular positive practices had been understood correctly or not or whether transformations made are justified on the basis of the insights gathered. This grounds design and makes it comprehensible.

CONCLUSION

Design for wellbeing is a promising approach, in which more designers and developers should take part. This requires practical support in the form of methods and tools, which are not readily available yet. We presented a design approach and more specifically the Positive Practice Canvas (PCC) to support designing for wellbeing. The PPC pre-structures interviews in a way so that designers not trained in conducting qualitative research are enabled to gather systematic information about practices in line with the given theoretical underpinning. Of course, understanding social practices is a complex endeavor, and whether tools, such as the PPC are really able to gather design-relevant information about wellbeing in a valid and reliable way, remains a question for further research.

The PPC can be easily applied to different areas. In the project "design for wellbeing", we had the opportunity to evaluate our approach with real life clients in numerous areas, such as "work in motion", "brewing coffee joyfully" and "transformative traveling" (visit www.design-for-wellbeing.org for the case-studies). The feedback of involved design agencies and innovation labs were mostly positive. However, critique was collected during the project and informed the design of the PPC in an iterative process. These case studies had been run under budget and time constraints typical for industry projects. This explains for example the small number of participants in our example.

While a small sample maybe not always be acceptable in research (although we tend to disagree with this), it is more common in applied projects. Nevertheless, we believe that even a single anecdote of a positive practice can be a valuable starting point for design.

For now, the PPC seems to make wellbeing a little more graspable and accessible to designers. From a design perspective, it makes sense to take a close look at the many ways of being happy in specific contexts instead of developing broad, general patterns of wellbeing. Nevertheless, whether practices can really be deliberately designed remains an open question. Shove et al. pointed out that: "Practices reproduced in homes, offices and cities condition each other in different ways and with varied consequences. Some interactions result in mutual adaptation, others in destruction, synergy or radical transformation" ([15], p. 86). In other words, practices may be too wild to be tamed in a way we suggest. However, we believe that there is at least some chance to inscribe certain elements into practices to influence them. Future research may take a closer look on the notion of practices as units of design.

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