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Strengths-Based TR Program Development Using the Leisure and Well-Being Model

Translating Theory into Practice

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Abstract: The Leisure and Well-Being Model (LWM) (Carruthers & Hood, 2007; Hood & Carruthers, 2007) is a strengths-based therapeutic recreation (TR) service delivery model that provides a theoretical framework for TR practice designed to facilitate clients' development of the skills, knowledge, and resources essential to well-being. The model articulates a process by which to increase clients' capacities related to living well while simultaneously addressing problems and barriers that compromise their efforts to achieve well-being. The purpose of this article is to provide theoretical support, as well as practical strategies, that can be used to articulate and design TR programs that address the outcomes identified by the LWM.

Keywords: *Well-being; positive emotion; strengths-based practice; theory-based practice; therapeutic recreation*

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The Leisure and Well-Being Model (LWM) (Carruthers & Hood, 2007; Hood & Carruthers, 2007) is a strengths-based therapeutic recreation (TR) service delivery model that provides a theoretical framework for TR practice designed to facilitate clients' development of the skills, knowledge, and resources essential to well-being. "The Leisure and Well-being Model, at the most fundamental level, is based on the recognition that the resolution of problems does not, in itself, result in increased positive affect or personal growth, both of which are central dimensions of well-being (Keyes & Lopez, 2002)" (Carruthers & Hood, 2007, p. 280). Rather, the model articulates a process by which to increase clients' capacities related to living well while simultaneously addressing problems and barriers that compromise their efforts to achieve well-being.

The purpose of this article is to provide theoretical support, as well as practical strategies, that can be used to articulate and design TR programs to address the outcomes identified by the LWM. The LWM incorporates research literature from a variety of fields, including positive psychology, leisure behavior, youth development, and social work, to describe causal pathways through which TR professionals can guide and support clients' efforts to achieve greater well-being. These causal pathways (proximal, medial, and distal outcomes) and their connection to the components of the LWM are used to illustrate a variety of ways the model can be implemented in TR practice.

Overview of the LWM

Carruthers and Hood (2007) identified well-being as the desired ultimate outcome of therapeutic recreation services for a number of reasons, including clarity of meaning, breadth of research support, and the intersection with foundational principles of therapeutic recreation (TR). In the LWM, well-being is defined as "a state of successful, satisfying, and productive engagement with one's life and the realization of one's full physical, cognitive, and social-emotional potential" (Carruthers & Hood, 2007, p. 280) (see Figure 1). There are many factors that may impact well-being, some of which are not included in the model because they are not amenable to change or are outside the scope of TR practice. However, the two most defining aspects of well-being, "positive affect, emotion and experience on a daily basis" (Carruthers & Hood, 2007, p. 279) and "cultivation and expression of one's full potential including strengths, capacities and assets" (Carruthers & Hood, p. 279), fall squarely within the scope of TR practice and are identified in the model as its distal or long term outcomes. Research is quite clear that developing abilities related to experiencing positive emotion, as well as knowing, using, and cultivating one's individual and environmental strengths and resources, are directly linked to increased well-being (Fredrickson & Joiner, 2002; Linley, 2008; Linley & Biswas-Diener, 2010; Lyubomirsky, 2008; Seligman, 2002, 2011; Wood, Linley, Maltby, Kashdan, & Hurling, 2011).

The LWM identifies proximal (short-term) and medial (mid-range) goals that support the distal goals of increasing positive emotion and identifying and developing strengths and resources. Whether a therapeutic recreation specialist elects to focus on a specific proximal goal (i.e., Savoring Leisure) or some combination of proximal goals that support attainment of a medial or mid-range goal (i.e., increasing the value of leisure in generating well-being by combining aspects of Savoring Leisure, Authentic Leisure, Lei-

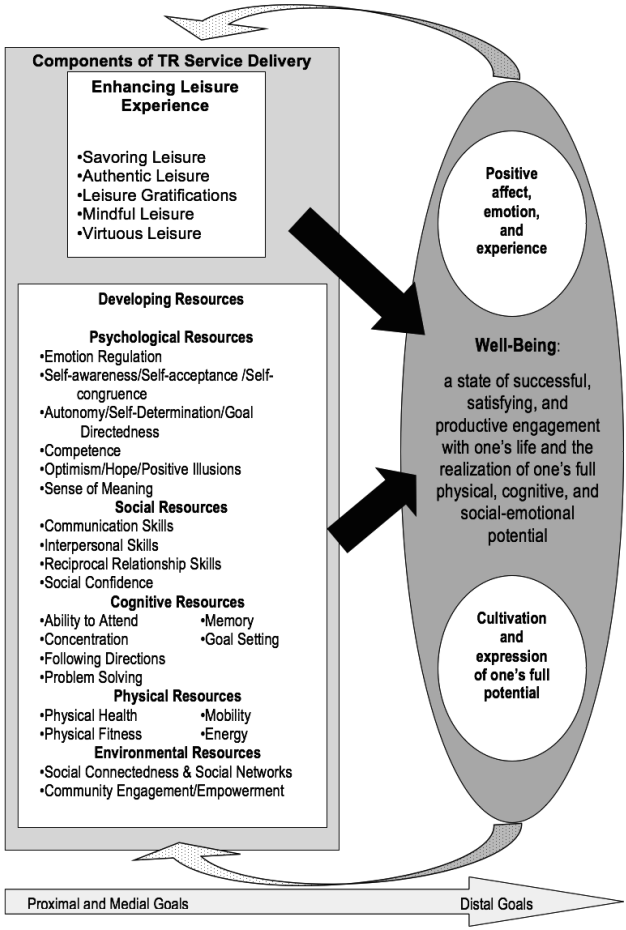

Figure 1. Components of the Leisure and Well-Being Model

sure Gratifications, Mindful Leisure, and Virtuous Leisure) depends on a number of factors including the needs and capacities of the clients and length of involvement in TR programs. In describing the relationships between proximal, medial, and distal goals, the LWM articulates how each of the proximal goals are foundational to achieving medial goals and how the proximal and medial goals directly support the distal goals of increasing positive emotion, cultivation and expression of strengths and capacities, and ultimately well-being.

The first medial goal identified in the LWM is to increase the value of leisure in supporting well-being, as not all leisure pursuits make comparable constructive contributions. The focus of the model component designed to address this medial goal, titled Enhancing Leisure Experience, is to increase knowledge and capacities related to attaining the full benefit of leisure engagement. Fulfilling leisure experiences (i.e., ones that increase satisfaction, engagement and motivation) enhance the value of leisure to the individual (medial goal),

as well as increase positive emotion, development and expression of capacities, and ultimately well-being (distal goals). The model identifies five subcomponents (proximal goals) of Enhancing Leisure Experience (see Figure 1):

1. **Savoring Leisure:** Learning to purposefully foster, appreciate, and extend the positive emotion associated with leisure engagement (Hood & Carruthers, 2007). Positive emotion contributes to psychological, physical, social, cognitive, and spiritual flourishing (Bryant & Veroff, 2007; Fredrickson, 2009), and leisure can be a rich source of positive emotions (Stebbins, 2013). Individuals who have the ability to attend to and fully immerse themselves in the joy and satisfaction of anticipating, living, and reminiscing about their leisure experiences garner the greatest benefit (Lyubomirsky, 2008).
2. **Authentic Leisure:** Learning to identify, select, and engage in leisure experiences that reflect personal strengths, interests, and aptitudes (Hood & Carruthers, 2007). Using and cultivating one's most self-defining signature strengths, interests, and virtues lead to the realization of one's full, unique human potential (Harter, 2002; Linley, 2013). Signature strengths, interests, and aptitudes are characterized by a sense of "true self" and authenticity, intrinsic motivation, enthusiasm and excitement, and energization (Peterson & Seligman, 2004; Schlegel, Hirsch, & Smith, 2013). Engagement in leisure activities that allows for the discovery and expression of those qualities increases the value of leisure in generating enduring benefits (Hood & Carruthers, 2007).
3. **Leisure Gratifications:** Learning to identify, select, and modify leisure experiences in order to create the possibility of flow and ultimately to support the ongoing development of skills and capacities (Hood & Carruthers, 2007: Seligman, 2002). A sense of mastery and achievement through the identification, dedicated pursuit and attainment of a desired goal is an essential element of well-being and flourishing (Seligman, 2011). People have an intrinsic desire to know, relate, and act efficaciously (Ryan, Curren, & Deci, 2013). Taking on an optimally challenging leisure activity (neither too difficult nor easy) typically requires one's total focus and effort to be successful, resulting in a deep sense of enjoyment (Csikszentmihalyi, 1990). Once an activity becomes too easy, engagement no longer produces the same deep immersion and satisfaction, so individuals move to the next level of challenge/skill match either within the same activity or by pursuing another optimally challenging activity. This upward spiral of growth contributes to the realization of one's full human and life potential (Ryan et al., 2013).
4. **Mindful Leisure:** Learning to be more fully present in the moment so as to fully benefit from the current leisure experience, and learning to select and engage in leisure experiences that support full engagement in the present moment. (Brown & Ryan, 2003; Carruthers & Hood, 2011, 2013; Hood & Carruthers, 2007). Mindfulness is the state of open awareness that arises from intentional, nonjudgmental attention to the unfolding of present moment-to-moment external and internal experiences (i.e., sensations, emotions, thoughts, perceptions) with acceptance (Kabat-Zinn,

2003; Siegel, Germer, & Olendzki, 2009). Research indicates it increases the frequency and intensity of positive emotion (Brown & Ryan, 2003), the development of one's cognitive, physical, psychological, social, and spiritual resources (Carruthers & Hood, 2011; Fredrickson, 2013), as well as excellence in one's being (i.e., traits and character strengths) and doing (i.e., peak performance) (Brown, 2009). Mindfulness has also been found to reduce negative affect (e.g., anxiety, depression) and habitual, reactive coping (Brown & Ryan, 2003). Mindfulness can be cultivated through leisure experiences that incorporate formal, informal, and movement-based meditative practices (Carruthers & Hood, 2011).

5. **Virtuous Leisure**: Learning to select and engage in leisure experiences that allow one to use one's strengths to make a contribution to the world in some way (Hood & Carruthers, 2007). Meaning in life is essential to well-being and is most fully realized when individuals invest in activities that transcend their own narrow self-interests (Peterson & Seligman, 2004; Steger, Shin, Shim, & Fitch-Martin, 2013). Meaning in life is attained through commitment to a noble purpose. According to Seligman (2002; 2011), meaning comes from the dedication of one's signature strengths in service to something larger than oneself, a greater good. Leisure is a rich arena for the development of virtuous pursuits (Wrzesniewski, Rozin, & Bennett, 2003) and can take many forms of varying intensity, such as practicing random acts of kindness, reaching out to a friend in need, checking in on homebound neighbors, mentoring youth, conducting outreach for a faith community, revitalizing a neighborhood, mobilizing the vote, or serving on a nonprofit board of directors. Oftentimes individuals served through therapeutic recreation are seen, and see themselves, as the recipients of services and do not receive encouragement and opportunity to give, thereby undermining their ability to create a life of greater meaning, relationship, and purpose (Hood & Carruthers, 2007).

The second medial goal identified in the LWM is the development of resources necessary for well-being, including intrapersonal capacities that support happiness and well-being, interpersonal capacities that support social connectedness and satisfaction, and external assets and contexts that support successful engagement with one's community (Carruthers & Hood, 2007). The second component of the model, titled Developing Resources, identifies five categories of resources that support the experience of positive emotion and the cultivation of strengths, and ultimately well-being. These categories are Cognitive, Social, Physical, Psychological, and Environmental Resources. Each category of resources includes many specific resource subcomponents that may serve as proximal goals. The development of these resources is often facilitated through involvement in enhanced leisure experiences, as well as through psychoeducational programs that introduce information and practices addressing a particular resource or a set of resources. Many of these resource categories and their related proximal goal areas are quite familiar to TR practitioners and fall under Cognitive (e.g., concentration, goal setting, problem solving), Social (e.g., communication skills,

interpersonal skills, social confidence), and Physical Resources (e.g., physical mobility, health, and fitness). Some of the resources identified in the model may be less familiar to TR practitioners but have been identified in the research as necessary for well-being (see Hood & Carruthers, 2007, for a more detailed discussion of the link between various resources and well-being). Psychological Resources are intrapersonal resources that support living well (e.g., emotion regulation, self-awareness and acceptance, self-determination, competence, hope and optimism, sense of meaning in life), and are often indirectly addressed in TR services; however the LWM suggests that more targeted and sophisticated intervention in these areas is essential to more fully support well-being. Environmental Resources are resources that are necessary for feeling connected to community and include the client's environment as a focus of intervention. In the past, there have been calls in TR to take a more ecological or environmental approach to the provision of services (Anderson & Heyne, 2012; Howe-Murphy & Charbonneau, 1987; Hutchison & McGill, 1992), but many TR services still focus primarily on the individual and less on the context in which that individual lives.

Challenges in Using the LWM

There are a number of challenges associated with translating the LWM into practice. The model is complex and incorporates a vast amount of research literature to support the connection between the proximal, medial, and distal outcomes. This complexity requires practitioners to understand the literature and causal relationships among the variables, develop and implement interdependent, theoretically related interventions, and continuously evaluate their outcomes. The model also incorporates a wide range of concepts and strategies as well as a number of new concepts to the practice of TR (i.e., positive emotion, savoring, mindfulness, identity development, hope and others). Thus not all therapists will feel that they have the necessary expertise to facilitate all the components of the model and may need to seek additional education and/or training.Finally, as with any TR service delivery model, it is important to consider the needs and aspirations of the clients as they might relate to components of the model. This requires both a depth of understanding of client needs and aspirations as well as a depth of understanding of the components of the model.

Strategies for Applying the LWM to TR Practice

There are a number of ways to apply the LWM to practice and the following will provide an overview of these strategies with some working examples. These are but a few of the many potential applications of the model.

Infusion

The simplest way to apply concepts from the LWM is through infusion. This entails incorporating the language and concepts of the LWM into existing programs and interactions with clients. For example, if a therapist was facilitating a physical activity/fitness program where clients have the chance to learn and engage in a variety of physical activities that increase overall fitness levels, it would be possible to incorporate a discussion of which activities best suit different people and why, and include concepts related to Authentic Leisure. For example, finding leisure activities that are the "right fit" for clients, that relate to their unique personality and capacities increase the value

of those activities in generating positive emotion, developing strengths, and creating a better life. People who engage in activities that are the "right fit" tend to get more pleasure out of them, continue to engage in the activity over time resulting in the development of skills and strengths, and generally feel better about their lives.

Addressing Proximal or Short-Term Goals by Designing New Programs

A second strategy for using the LWM in practice is to develop new TR programs based on LWM concepts and components that support client aspirations and goals. The simplest strategy here is to select one sub-component (proximal goal) of the model that is relevant for the client group and develop an in-depth program on that topic. For example, clients may have aspirations related to decreasing anhedonia/increasing enjoyment in their daily lives. In light of those aspirations, one could develop a program that explores various strategies related to Savoring Leisure. Figure 2 (Savoring Leisure) provides an overview of the possible content of one such program.

1. Define Savoring Leisure
   a. Paying conscious attention to the positive aspects of any experience, and
   b. Purposefully seeking leisure experiences that give rise to positive emotions
2. Benefits of increasing positive emotion (i.e., why is this topic important)
   a. Physical benefits—better health, increased immune response, increased cardiovascular health
   b. Social benefits—increased relationship satisfaction, increased ability to initiate friendships, increased ability to ask for social support
   c. Cognitive benefits—greater neural complexity and plasticity
   d. Psychological benefits—greater resilience in the face of life difficulties, increased optimism and hope, fewer struggles with mental illness
3. Introducing strategies for Savoring Leisure
   a. Increasing attention to the positive aspects of an experience
      i. Look for aspects of the experience to appreciate (i.e., looking for the good in an experiences and writing it in a journal)
      ii. Slow down and be fully present
      iii. Prolong the duration of experience through anticipation, full engagement in the experience, and recollection
      iv. Reliving positive aspects of the experience through story telling, reminiscing, celebrating and memory building
   b. Increase the number of opportunities to experience pleasure daily through purposeful leisure selection and involvement
      i. Purposefully seek out positive emotion generating experiences (i.e., listening to favorite music)
      ii. Increase the overall number of leisure engagements daily (increase the possibility of experiencing positive emotion)
      iii. Use humor to infuse daily life events with positive emotion
   c. Modify the nature of leisure involvement to maximize positive emotion
      i. Select leisure experiences that facilitate active engagement (avoid passive activities)
      ii. Increase the variety of leisure experiences incorporated into daily life
      iii. Increase the novelty and complexity of leisure experiences to prevent boredom and habituation
      iv. Select leisure experiences that provide opportunities to undertake challenge so as to increase engagement and to avoid habituation

Figure 2. Savoring Leisure [LWM Model Program]

Similarly, it might also be relatively straightforward to select one Resource sub-component that supports clients' well-being needs and aspirations and develop a program specifically to address those concepts. For example, one could develop a program addressing hope and optimism (Psychological Resource). Hope has been identified as being necessary in creating a life of meaning (Lynch, 1965) and of undertaking change (Littman-Ovadia & Nir, 2014; Lyubomirsky, 2008; Scheier & Carver, 1993; Segerstrom, 2001) and has been shown to be related to leisure (Hutchinson, Loy, Kleiber, & Dattilo, 2003; Kleiber, Hutchinson, & Williams, 2002), as well as positive emotion (Fredrickson, 2009), and the cultivation and expression of strengths (Seligman, 2011).

A program designed to address optimism and hope might incorporate a number of different perspectives and models of hope (Dufault & Matocchio, 1985; Seligman, 1990, Snyder, 2002). Figure 3 (Activating Hope) outlines one possible program that combines several approaches to hope. As mentioned previously, the LWM integrates the theoretical and empirical literature on well-being to delineate the goals of TR practice however, as this example demonstrates, the design of specific programs benefits from practitioners' willingness to engage in a review of relevant literature and investment in evidence-based practice.

Addressing Medial or Mid-Range Goals by Designing New Programs

The Leisure and Well-Being Model also provides many options for addressing medial or mid-range goals. Medial goals are goals that are based on several proximal goals and create a program with more breadth than those that address one proximal goal explicitly in more depth. Medial goals are seen as the bridge or scaffold to the distal goal of well-being. To create medial goals, practitioners identify a slightly broader goal area (medial goal) relevant to the clients they serve and then incorporate two or more subcomponents of the model (proximal goals) that are theoretically linked to the medial goal. For example, the medial goal of understanding the benefits of leisure as it relates to living well might be addressed by combining all five sub-components (proximal goals) of Enhancing Leisure Experience into one broader leisure education program. This kind of program would help clients to understand the benefits of leisure as it relates to their particular life circumstance and needs (e.g., older clients transitioning into a long term care facility who feel isolated, anxious, and sad could learn about the value of leisure in creating positive emotion, in managing uncomfortable emotions through mindfulness practices, in feeling more capable through identifying strengths, and in finding ways to develop oneself and be of service in the agency or community).

Medial range goals related to Resource Development may also be identified as important to address. Resource sub-components (proximal goals) may be combined to create a program designed to address the particular medial or mid-range goal identified. Many of the resources are linked to one another in what Hobfall (2002) called resource caravans. Resource caravans consist of resources that tend to cluster together and are supported by similar experiences. For example, self-awareness, competence and optimism (all proximal goals identified within Psychological Resources) are linked to increased motivation towards goals and aspirations. Programs that address social skills, social networks and community engagement (all proximal goals identified within Social and Envi-

1. Defining hope
    a. Believing that what one wants is possible and/or that events will turn out for the best; the ability to imagine a desirable future
    b. The "fundamental knowledge and feeling that there is away out of difficulty, that things can work out, that we as human persons can somehow handle and manage internal and external reality …" (Lynch, 1965, p. 32).
2. Role of hope in living well (i.e., why is this topic important)
    a. Increased activation: people who expect positive things to happen are more willing to make the effort towards achieving that outcome; hope has an energetic quality
    b. Increased interest in goal setting and pursuit
    c. Increased tenacity and problem solving efforts—people who believe something good will happen are unlikely to give up when faced with problems
    d. Increased sense of purpose in life
3. Noticing signs of hope
    a. Recognizing and appreciating moments of hope when they occur (What does it feel like? How do you recognize it? When and where does it happen?)
    b. Articulating a vocabulary of hope: anticipation, expectation of something positive, imagining something good, anticipatory gratitude, creating the possibility of something positive to happen, not giving up, desires/wants/wishes, faith, etc.
4. Increasing hopefulness
    a. Affective approaches
        i. Using mindfulness techniques to help us recognize hopeful moments and to tolerate hopeless moments
        ii. Practicing self-compassion/self-kindness
    b. Cognitive approaches
        i. Shifting patterns of thinking to more optimistic/hopeful habits (using CBT and/or attribution theory)
        ii. Envisioning one's best possible self and/or best possible life (using the Best Possible Life activity) (Lyubomirsky, Sousa, & Dickerhoof, 2006)
    c. Behavioral approaches
        i. Purposefully incorporate more pleasure producing experiences into life, thus increasing the expectations of pleasure (leisure)
        ii. Using strengths, talents, and abilities in everyday life
    d. Affiliative approaches
        i. Creating a social world that supports hope – taking up a cause or working to help others in some way.
        ii. Surround yourself with positive hopeful people
    e. Temporal approaches
        i. Practice gratitude often: believing that there are always things to be thankful for generates expectations of good things
        ii. Approach new experiences with positive anticipation in mind
    f. Contextual approaches
        i. Role of leisure in generating hope
        ii. Challenge and risk as arenas for hope generation

Figure 3. Activating Hope [LWM Model Program focusing on the cultivation of hope and optimism (Psychological Resource)]

ronmental Resources) will likely support the development of on-going community connections and involvement. Figure 4 (Getting Out and Getting Involved) illustrates one possible program designed to address the medial goal of community connections through combining several specific resources (proximal goals).

Depending on the clients' needs and capacities, it may be useful to combine proximal goals from both Enhancing Leisure Experience and Developing Resources to address a mid-range or medial goal. For example, supporting clients to acquire mindfulness practices (medial goal) will enhance their immediate and

1. Value of increased community engagement
   a. A way to structure time
   b. A way to generate pleasure and feelings of worth
   c. A way to create and social connections with other people
   d. An opportunity to give and receive support
   e. A way to feel that one has a valued role in the community and that one matters
   f. A possible way to be of service and to create meaning and purpose in life
2. Meaning of community
   a. A group of people who come together around a shared interest
   b. A group of people who live together in a unit in an agency
   c. A neighborhood
   d. A town or city
3. Barriers to community involvement
   a. Intrapersonal concerns (confidence, skill, courage, interest, motivation, activation, etc.)
   b. Interpersonal concerns (lack of social skills, social anxiety, isolation, personal hygiene, etc.)
   c. Structural concerns (lack of transportation, lack of money, lack of opportunities, lack of facilities or places, weather, etc.)
4. Skills necessary for community engagement
   a. Self-awareness of strengths and capacities
   b. Social skills
      i. Conversational Skills (such as turn taking, asking questions, listening carefully, generating topics of conversation; looking for shared interests)
      ii. Strategies for managing social anxiety
      iii. Self-presentation—hygiene, grooming, approachability (eye contact, smiling, etc.).
   c. Social networks
      i. Finding people who share your interests; find partners for engagement
      ii. Eliciting support from your existing social network to participate in community activities
      iii. Overcoming barriers from within your existing social network
   d. Resources for engaging in community
      i. Matching opportunities with strengths and interests
      ii. Traditional resource planning (what, where, how, how much, transportation, etc.)
      iii. Learning self-advocacy skills—how to speak up for oneself appropriately, ask for assistance
      iv. Overcoming obstacles and challenges while maintaining hope

Figure 4. Getting Out and Getting Involved [LWM model program combining Social Skills, Social Networks and Community Engagement (sub-components of Social and Environmental Resources)]

future well-being, as mindfulness is associated with many benefits, e.g., less anxiety, depression, PTSD symptoms, alcohol and drug use; more positive affect, coping, behavioral activation, and physical health (Carruthers & Hood, 2013). Increasingly, mindfulness is being incorporated into cognitive-behavioral therapies to assist clients in setting goals and then negotiating the thoughts and emotions that arise in the behavioral change process (Hayes, Strosahl, & Wilson, 2011; Luoma, Hayes, & Walser, 2007). TR specialists could facilitate a program that incorporates strategies related to Mindful Leisure, Emotion Regulation, and Sense of Meaning (all proximal goals identified in the LWM) in order to help clients be more fully present for the full richness of their lives, as well as manage the thoughts and emotions that may derail them from the pursuit of their most valued life goals (Carruthers & Hood, 2013). Figure 5 (Setting Your Sail: Navigating the Journey) provides an overview of the possible content of one such program.

1. Role of mindfulness in the creation of one's most desired life
    a. Avoiding uncomfortable internal experiences leads to experiential avoidance in important domains; importance of acceptance of "what is"
    b. "Unhooking" from nonconstructive thoughts using cognitive diffusion activities
    c. Introduce/practice mindfulness activities (defusion, breath)
2. Role of mindfulness in well-being
    a. Bringing full open awareness to the present moment, nonjudgmentally
    b. Navigating internal experiences to reduce distress and suffering and maintain clarity of choice and direction
    c. Introduce/practice moving meditation (e.g., yoga, tai chi, body scan)
3. Defining one's most valued life
    a. Role of leisure in creating a life of meaning
    b. Defining personal values upon which to build a life of purpose and meaning
    c. Using mindfulness to navigate the cognitive and emotional roadblocks to most valued life
    d. Introduce/practice body scan, sitting meditation
4. Mapping action plan
    a. Developing specific goals and action items to pursue valued life
    b. Identifying possible roadblocks (including psychological resistance) and mindfulness strategies to circumvent them
    c. Introduce/practice informal mindfulness practices that can occur in leisure contexts (e.g., watching a sunrise, listening to music, baking a cake, knitting a sweater), giving the activity one's full attention
5. Navigating setbacks
    a. Experiencing setbacks is inevitable
    b. Responding with self-compassion, not self-judgment
    c. Using mindfulness skills to process attendant thoughts and feelings
    d. Returning to the pursuit of desired action and meaningful life
    e. Introduce/practice metta meditations

Figure 5. Setting Your Sail; Navigating the Journey [LWM model program combining Mindful Leisure, Emotion Regulation, and Sense of Meaning]

Another example of a program designed to address a medial goal is related to helping clients feel like they have something to contribute to the world (particularly helpful for clients who experience stigma, marginalization and/or isolation). Combining Authentic Leisure, Virtuous Leisure and Sense of Meaning (all proximal goals), a program might assist clients to explore their signature strengths and interests in order to identify ways to be of service and to connect to their communities in a meaningful, socially valued way. Figure 6 (You Can Make a Difference) provides an outline of one possible program that supports clients to make a contribution to the world in some way.

1. Introduction to "making a contribution to the world"
    a. Define the meaning of making a contribution
    b. Ways of making a contribution (e.g., random acts of kindness such as holding the door for someone, making space for a driver who wants to change lanes, helping a neighbor, formal volunteering in an agency that helps others such as Distress Centre, Homeless Shelter, SPCA, etc.)
2. Benefits of being of service
    a. Increased sense of strengths and capacities
    b. Development in personally meaningful ways
    c. Increased social connection and worth
    d. Creation of a social world
    e. Distraction from personal problems/helpful social comparison
    f. A way to structure time
    g. A source of meaning and purpose in life
3. Examining personal strengths
    a. Defining strengths, talents, abilities, capacities
    b. Recognizing personal strengths and capacities
        i. Recognizing the activities feel "right" and the capacities needed to participate in those activities
        ii. Recognizing what energizes and excites you, what creates enthusiasm. Identifying what this tells you about your strengths and capacities
        iii. Identifying what comes easily to you in terms of learning or doing new things
        iv. Identifying what you choose to do in your free time that expresses your interests, and what these choices and activities communicate about your strengths and talents
4. Using strengths in service to others
    a. Matching strengths to opportunities to be of service
        i. Examine possible ways to make a contribution to the world that are realistic. Identify what strengths and capacities would be required for these opportunities
        ii. Examine personal strengths and capacities to see if they translate into directions for being of service
    b. Planning for engagement
        i. Identify what is required for participation in an opportunity of interest (training, experience, transportation, time commitment, etc.)
        ii. Rank activities in terms of easiest to pursue to most difficult
        iii. Identify barriers to engagement (fear, anxiety, lack of knowledge, transportation) and strategies to overcome barriers (do it with a friend, try it out before committing, check out bus routes, contact the agency or location)
        iv. Construct a plan to proceed with engagement

Figure 6. You Can Make a Difference [LWM model program combining Authentic Leisure, Virtuous Leisure and Sense of Meaning]

Addressing Distal or Long-Term Goals by Designing New Programs

The Leisure and Well-Being Model also offers a framework through which to address distal or long-term goals. The model identifies increasing positive emotion and experience on a daily basis as one of the distal goals that directly supports increased well-being (Fredrickson, 2009; Fredrickson & Losada, 2005; Giannopoulos & Vella-Brodrick, 2011; Livingston & Srivastava, 2012; Lyubomirsky, 2013; Lyubomirsky & Layous, 2013; Sin & Lyubomirsky, 2009: Weytens, Luminet, Verhofstadt, & Miklajczak, 2014). The literature related to positive emotion and well-being suggests a number of strategies that are effective in increasing positive emotion. For example, one could combine aspects of Enhancing Leisure Experiences (Savoring Leisure, Leisure Gratifications, Mindful Leisure, Virtuous Leisure) and aspects of Developing Resources (Emotion Regulation —i.e., skillfully navigating both positive and uncomfortable emotions, Optimism and Hope, Relationship Skills, and Community Engagement) to enhance positive emotion by purposefully focusing on the enjoyable and satisfying aspects of the experience, through engagement with others, and through active engagement in life. Figure 7 provides an overview of a program called Happy Habits that was developed specifically to increase positive emotion.

The second distal goal identified in the LWM is the cultivation and expression of one's full potential. The surge of research in the area of positive psychology supports the assertion that developing and using strengths and capacities is a more effective way to increase well-being than focusing solely on problem resolution (Linley, 2008; Linley & Biswas-Diener, 2010; Rath, 2007; Seligman, 2002, 2011; Wood et al., 2011). A program that incorporates aspects of the two medial goals of Enhancing Leisure Experience (Savoring Leisure, Authentic Leisure, Leisure Gratifications, Virtuous Leisure) and Resource Development (Self-awareness/Identity Development, Competence, Hope, Autonomy, Goal Setting, Problem Solving, Community Engagement) for example, would facilitate an increased awareness of personal strengths, as well as the use of those strengths in service to something larger than the self (e.g., family, community, organization, the world). Figure 8 provides an overview of one such program called Be Your Best Self that supports the cultivation and expression of strengths and capacities.

Conclusion

In summary, the LWM provides a framework for the development of a multitude of theoretically sophisticated and integrated programs and interventions. The examples provided illustrate several ways that the LWM can be translated into practice, as well as the flexibility of the model for conceptualizing TR services. Issues such as clients' needs and capacities, therapists' expertise, goals of TR service, and characteristics of the agency, will all impact the way goals are selected and programs are conceptualized. One of the many benefits of the LWM is the depth and breadth of the components and their many causal connections to the distal goals of increased positive emotion, cultivation and expression of strengths, and well-being.

The LWM also supports the development of evidence-based practice. For many years, TR authors have espoused the need for theoretically and empirically grounded interventions, as well as research into their effectiveness (Stumbo, 2009). However, a recent study of Certi-

fied Therapeutic Recreation Specialists indicated that evidence-based practice is the professional exception, rather than the rule (Gerken, Costello, & Mrkic, 2013). According to the LWM, the goal of TR is to help clients create their most valued lives and flourish. The grounding of the LWM in the theoretical literature provides a sophisticated yet flexible framework for providing evidence-based TR services to clients, coherently articulating the importance of those services to both clients and other professionals, and conducting theoretically and empirically rigorous studies of the impact of those services on clients' well-being.

1. Understanding positive emotion and happiness
    a. Overview of positive emotion
    b. Benefits of increasing positive emotion (physical, social, emotional, cognitive)
    c. Approaches to happiness (Seligman): Pleasant life, good life, meaningful life, flourishing life
    d. Lyubomirsky model; value of intentional activities (encourages a sense of agency about increasing positive emotion)
    e. Role of leisure in living well
2. Strategies for enhancing attention to positive emotion in existing experiences (past and present)
    a. Savoring leisure
        i. Noticing and paying attention to the positive in existing experiences; being fully present, looking for the good; extending the good temporally through anticipation, experience and recollection.
        ii. Engaging in gratitude and appreciation practices
        iii. Sharing positive leisure experiences with others
    b. Mindful leisure/self-compassion—self-soothing, mindfulness, and common humanity
3. Strategies for adding new experiences that might generate positive emotion (future)
    a. Savoring leisure/Leisure gratifications
        i. Increasing the number of experiences in daily life that generate positive emotion, including sensory pleasures
        ii. Changing the nature of engagement to include challenge and novelty (avoid habituation)
    b. Increasing social connections
        i. Purposefully selecting leisure experiences that involve others and create the possibility of connection
        ii. Engaging in community based leisure with others
    c. Virtuous leisure
        i. Identify ways to engage in acts of kindness on a daily basis
        ii. Consider new opportunities to be of service in a more formalized way
    d. Hope and optimism as important sources of positive emotion
        i. Recognizing hope as a positive emotion (anticipation, expectation)
        ii. Role of leisure in generating hope—expectation of positive experience is a form of hope

Figure 7. Happy Habits [LWM model program combining aspects of Enhancing Leisure (Savoring Leisure, Leisure Gratifications, Mindful Leisure, Virtuous Leisure) and Developing Resources (Emotion Regulation, Hope, Relationship Skills, Community Engagement)]

1. Understanding the role of narrative in shaping experience
    a. Concept of narrative: understanding how we construct meaning in life by creating stories of ourselves and our life experiences
    b. The role of dominant and alternative stories in shaping our sense of self
2. Exploring strengths to create a more balanced story of self
    a. Defining strengths
    b. Benefits of strengths for living well and creating a balanced story
    c. The role of strengths in resolving or minimizing problems
    d. Exploring personal strengths
        i. Identifying personal strengths, talents, abilities, capacities
        ii. Multiple Intelligences as one way to understand strengths
        iii. Personality as one way to understand strengths
        iv. Using leisure to identify strengths
3. Using strengths and capacities to create a preferred life
    a. Exploring the breadth of possible leisure engagements and solving barriers to leisure involvement
    b. Selecting leisure purposefully to express and develop strengths
    c. Using strengths as a way to be of service in the world
    d. Creating a balanced narrative as a means to create a preferred life
        i. Envisioning best possible life
        ii. Goal setting and planning
        iii. Turning lemons into lemonade (looking for the good in difficult situations)
        iv. Developing and using strengths in everyday life

Figure 8. Be Your Best Self [LWM model program combining aspects of Enhancing Leisure (Savoring Leisure, Authentic Leisure, Leisure Gratifications, Virtuous Leisure) and Resource Development (Self-Awareness /Identity Development, Competence, Hope, Autonomy, Goal Setting, Problem Solving, Community Engagement)]

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