

“A Dream Come True”?: Interrelations between the basic psychological needs and flourishing in letters from a future with a basic income

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Table of Contents

Abstract	3
1 Introduction	4
2 Method	10
2.1 Participants	10
2.2 Materials	11
2.2.1 The preparatory documents and questionnaires	11
2.2.2 The workshops “The Future Now Experience”	14
2.3 Procedure	15
2.4 Analysis	15
3 Results	18
3.1 Letter Types and Quantitative Findings	18
3.2 Coding Scheme	19
3.3 Application of the Coding Scheme on the Different Letter Types	22
3.3.1 Letter type “Dream come true”	22
3.3.1.1 Emphasis on autonomy.	22
3.3.1.2 Emphasis on competence.	24
3.3.1.3 Emphasis on relatedness	25
3.3.2 Letter type “Neutral”	27
3.3.3 Letter type “Dystopia”	28
4 Conclusion and Discussion	30
References	38
APPENDIX A	44
APPENDIX B	52

Abstract

Economic crises and technological developments have led to increased unemployment, a shrinking middle class, a growing precariat and a rising inequality in the distribution of financial resources. Tense financial conditions make it difficult for people to flourish, which is the optimal combination of emotional and psychological well-being. One possible means to reverse this tendency is the unconditional basic income (UBI), i.e., 1,000 € given monthly to every adult without further requirements. Drawing on existing findings this study introduces the *Basic Determinants of Flourishing model* (BDF-model), which holds that the UBI could promote flourishing, mediated by the fulfilment of basic psychological needs. The BDF-model was examined through a qualitative exploration of the future imaginations of people with different financial backgrounds: students, employees and retired people. During two focus groups, a 13 of 14 participants wrote a Letter from the Future about a flourishing future with a UBI.

Qualitative analysis showed that three letter types emerged, namely “Dream come true” ($n = 11$), “Neutral” ($n = 1$) and “Dystopia” ($n = 1$). The “Dream come true”-letters supported the BDF-model and especially stressed autonomy as the basis for the fulfilment of the other basic psychological needs. In the “Neutral”-letter, the retired writer regarded the UBI as ineffective for his well-being. One employee’s “Dystopia”-letter presented the UBI as a threat to well-being by over-exaggerating autonomy and thereby undermining societal solidarity. The BDF-model was adjusted to the findings: the UBI promotes autonomy, and the interrelated and balanced fulfilment of all basic needs can lead to flourishing. The three different letter types might have resulted from differences in age, financial security, and present level of flourishing: emerging adults might profit more from a UBI than older people who already have financial stability and who (in this sample) flourish more presently.

More empirical and naturalistic research on the UBI is needed to detect and prevent potential problems and to increase its acceptance in society. One suggestion derived from this study is to test a UBI in the population of emerging adults, because it seemed that they would profit substantially.

The life of money-making is one undertaken under compulsion, and wealth is evidently not the good we are seeking; for it is merely useful and for the sake of something else.
Aristotle, The Nicomachean Ethics

1 Introduction

The global economic development since the end of the 1970's has been characterised by globalisation, a rising commercialisation and the growth of technology (Standing, 2015). This promoted the uncoupling of work and money: more and more jobs can be done better and cheaper by machines (Pistono, 2012). Reducing the workforce increases a company's shareholder value at the stock markets, but also increases unemployment and poverty (Schneck & Buchbinder, 2015; Werner & Göhler, 2010). As a result, the global distribution of wealth has become very unequal with a shrinking middle class and rising precariat (Oxfam, 2016). These developments demand new solutions to an age-old question: What are the resources people need in order to lead a good and fortunate life, and what does such a good life mean in the first place?

In the following, the term “flourishing” will be introduced as a criterion for a good and fortunate life (Keyes & Annas, 2009). Then it will be examined which economic and psychological conditions may promote or thwart flourishing. The unconditional basic income (Van Parijs, 1992) will be presented as a possible solution to the rising economic inequality and declining middle-class as described above. It is the idea that every adult receives 1,000 € per month without requirements (Van Parijs, 1992). Potentially, an unconditional basic income could enable people to gain more autonomy, competence and relatedness, which are necessary psychological conditions for well-being according to the self-determination theory (Ryan & Deci, 2000). The basic income has been studied by sociologists (Calnitsky, 2016), and eminent economists such as Atkinson (2002), but research on the individual psychological consequences does not yet exist. Since there are not many actual experiments with the basic income such as Standing's (2013), this study assesses the psychological consequences in the context of a qualitative approach based on narrative futuring (Sools & Mooren, 2012). In short, the goal of this study is to examine how people narrate that they would flourish with a basic income in Letters from the Future (Sools & Mooren, 2012).

Flourishing is an optimal combination of emotional and psychological well-being (Keyes & Annas, 2009). A first distinction between these two sorts of well-being was made by Aristotle (4th century B.C./2009), who differentiated “hedonia” and “eudaimonia”. “Hedonia”, a term coined by Aristippus (Westerhof & Keyes, 2010), refers to positive emotions such as fun, pleasure and joy (Cieslik, 2015). Hedonia may be superficial and

fleeting, and overly indulging in earthly pleasures may even be detrimental (Cieslik, 2015). “Eudaimonia”, on the other hand, is sustainable and is linked to a way of behaving instead of feeling (Huta & Waterman, 2014). It refers to finding one’s purpose in life and to live accordingly (Huta & Waterman, 2014).

In psychology, important impulses for research on well-being came from the humanist psychologists (Maslow, 1968; Rodgers, 1961), who proclaimed that the ultimate purpose of everyone is self-actualisation and to function fully. Since then, two major branches of research have developed, which were integrated under the generic term of positive psychology in the 1990s (Seligman & Csikszentmihalyi, 2000). One branch researches “subjective well-being” (or “emotional well-being”, Westerhof & Keyes, 2010), the other researches “psychological well-being” (Keyes, Shmotkin & Ryff, 2002; Ryan & Deci, 2001). Subjective well-being stands in the tradition of “hedonia” (Keyes, Shmotkin & Ryff, 2002). Repeated research has confirmed that subjective well-being consists of three components, namely life satisfaction, the presence of positive affect and the absence of negative affect (Diener et al., 2016). Psychological well-being, on the other hand, is associated with a eudaimonic approach and is about functioning fully (Ryan & Deci, 2001). Waterman (1993) connects psychological well-being with feelings of personal expressiveness. In short, this involves full engagement in a task, whereby the individual feels that this what he/she is meant to do, that the task corresponds with personal values, and that he/she is truly him/herself. Ryff (2014) suggests six core-dimensions of psychological well-being, namely self-acceptance (including personal limitations), purpose in life, environmental mastery, positive relationships, personal growth and autonomy. From this brief and by no means complete overview it becomes clear that subjective well-being and psychological well-being exist in the tension between “feeling good” and “functioning well” (Keyes & Annas, 2009).

Despite the obvious differences and even contradictions between subjective and psychological well-being, it is possible to fuse them. Keyes and Annas (2009) propose that the combination of high subjective well-being and high psychological well-being results in flourishing. Flourishing is thus the integration of both feeling good and functioning well. This is confirmed by Seligman (2011), who introduced the PERMA-model of flourishing. This model reflects that flourishing is multifaceted and comprises subjective and psychological well-being. PERMA stands for positive emotion, engagement, positive relationships, meaning and accomplishment. Thus, flourishing is much more than “being okay”, and is also rare: only 18% of the Midlife in the United States Sample (MIDUS) truly flourished (Keyes, Shmotkin and Ryff, 2002). This makes the question how to promote flourishing all the more urgent.

Among the *determinants of flourishing* which are discussed in psychological literature are, first, income and working conditions, and, second, the three basic psychological needs according to the self-determination theory (Ryan & Deci, 2000).

The *relationship between income and well-being* seems complex. One classic account of this is the "Easterlin paradox" (Easterlin, 1974). It refers to the fact that within countries richer people report higher levels of well-being than poorer people, but when comparing different countries higher national well-being is not positively correlated with the national income per person. Easterlin suggests that the social comparison among national citizens results in differing degrees of well-being, and not the absolute income. Diener and Seligman (2004) point out that even though "economic output has risen over the past decades, there has been no rise in life satisfaction during this period, and there has been a substantial increase in depression and distrust" (p.1). Linking the two mentioned aspects of social comparison and distrust with the factor income inequality, it has been shown that distrust is an important mediator between income inequality and low well-being (Delhey & Dragolov, 2014). Hence, a higher income itself might not foster higher well-being, but an unequal income-distribution seems to lead to low well-being.

Other studies did show a direct influence of income on at least some aspects of well-being. It is generally agreed upon that poverty and a low socioeconomic status can lead to physical and psychosocial stress with negative effects on health and well-being (Carr et al., 2014; Wadsworth, 2012). However, the relation between income and actual well-being seems curvilinear (Veenhoven, 1991), which means that in the lower ranges of income there exists a positive relationship, but it weakens in the higher ranges of income (Diener, Diener & Diener, 1995). The curvilinear relationship is generally explained by need theory (Maslow, 1943), which holds that money increases well-being if it is used to satisfy basic physical needs such as food and housing (Howell, Kurai & Tam, 2013). Yet, Maslow proposed that needs are organised hierarchically. Accordingly, more recent research suggests that after the income is high enough to meet basic physical needs, further increases in income will only further promote well-being if this additional income is used to fulfil higher order psychological needs (Howell & Hill, 2009; Howell, Kurai & Tam, 2013). From an international perspective, another recent study based on the extensive Gallup World Poll (GWP) found that the fulfilment of higher order psychological needs positively affected well-being also in poorer countries where people struggle to meet their basic physical needs, but the relation of both income and higher order psychological needs with subjective well-being was even higher in wealthier than in poorer nations (Ng & Diener, 2014). The important conclusions from these

partly contradictory findings are that psychological needs, which will be discussed in detail below, may mediate the relation between income and well-being, and that this may be especially but not exclusively true for richer countries.

Not just income itself, but also how it is obtained should be taken into account, e.g. (poor) *working conditions* and (stigmatising) *welfare*. With regard to paid work, interviews have shown that the majority of participants had had unfulfilling jobs that brought them stress and anxiety (Cieslik, 2015). The negative impact of work overload and job insecurity as well as unemployment on physical and mental health has been shown unequivocally (Beer, Pienaar & Rothmann, 2016; De Witte, 1999). The rise of precarious work conditions (i.e. uncertainty, fixed-term contracts, and low-paid jobs) in the last decades has further exacerbated this effect (Kalleberg, 2009). Concerning unemployment and welfare, interviewees said that they missed their income as much as the social relations with co-workers, which resulted in a love/hate attitude towards work (Cieslik, 2015). Furthermore, having to live off welfare is perceived as stigmatising (Contini & Richiardi, 2012; Hansen, Bourgois & Drucker, 2014). The common ground of these detrimental conditions seems to be that they do not promote an individual's sense of freedom and control over their own lives, which again points at basic psychological needs (Inglehart, Foa, Peterson & Welzel, 2008; Van den Broeck, Ferris, Chang & Rosen, 2016).

It has been indicated that *basic psychological needs* could be the link between income and well-being or flourishing (Howell & Hill, 2009; Howell, Kurai & Tam, 2013). A prominent approach to basic psychological needs is the *self-determination theory* (Ryan & Deci, 2000; 2001). Ryan and Deci (2000; 2001) approach well-being from a eudaimonic perspective and draw the link to motivation. They argue that the three basic and universal psychological needs autonomy, competence and relatedness are essential for internal motivation, psychological growth, integrity, and vitality (Ryan & Deci, 2000; 2001). Autonomy can be defined as the possibility "to live one's life according to reasons and motives that are taken as one's own and not the product of manipulative or distorting external forces" (Christman, 2015, introduction). Competence means skills and knowledge and the acquisition thereof, with the goal to display or reach "efficacy and mastery" (De Haan, Hirai & Ryan, 2015, p. 2039). Relatedness can be regarded as the experience "when one cares for and is cared for by important others" (De Haan, Hirai & Ryan, 2015, p. 2039). The three basic psychological needs form the basis of authentic, internal motivation to engage in a task (Ryan & Deci, 2000). Intrinsic motivation results in more excitement, confidence, and general well-being (Ryan & Deci, 2000). In contrast, external motivation through coercion, fear of

surveillance or other factors external to the task itself are related to lower vitality and worse performance (Ryan & Deci, 2000). Ryan and Deci (2000) agree with Rogers (1961) in that humans have a natural tendency to grow, learn and find their true self. But they acknowledge that very many people are passive and alienated (i.e. not functioning well), and they regard this as the result of a lack of autonomy, competence and relatedness (Ryan & Deci, 2000).

Ryan and Deci (2000) cite circumstances which could promote or thwart these three basic needs. One condition which thwarts psychological well-being is a focus on materialism (Ryan & Deci, 2000). The abovementioned income inequality can be such a detrimental condition by stressing the focus on materialistic values, comparison and competition (Di Domenico & Fournier, 2014). Moreover, a low socioeconomic status itself may thwart psychological well-being, because autonomy and relatedness (i.e. integration in society) are less likely (Marmot, 2006). Thus, focusing on material goals while neglecting psychological well-being is the problem, not striving for satisfying economic conditions per se.

One idea how the positive effects of a stable economic background and thereby the fulfilment of basic psychological needs could be promoted is *the unconditional basic income*. The characteristics of a basic income are “that it is paid: 1. to [adult, C. G.] individuals rather than households; 2. irrespective of any income from other sources; and 3. without requiring any present or past work performance, or the willingness to accept a job if offered” (Van Parijs, 1992, p. 3). In order to cover basic needs, the commonly cited amount is 1,000 € (Werner & Goehler, 2010). The goals of a basic income are, among others, to reduce poverty, to mend income inequality and to ensure real freedom (i.e. autonomy) of the individual (Standing, 2005; Van Parijs, 1992). Thereby it addresses some of the abovementioned conditions detrimental to human flourishing. The idea of a basic income dates back to the 18th century (Werner & Goehler, 2010), but has become of increasing topicality because of societal and technological changes: especially low-standard jobs are made redundant by technology, so there might be not enough jobs to enable everybody to work; the new jobs that are created are highly demanding and not attainable for the majority (Pistono, 2012; Wolff, 2006). Common instances of criticism are that a basic income is not affordable, that people receive the basic income who do not really need it, and that people would just stop working (Gamel, Balsan & Vero, 2006; Werner & Goehler, 2010). However, there do exist economic models on how to finance the basic income (Rätz, Paternoga & Steinbach, 2005), benefitting everybody would be cheaper than identifying benefitting only the “needy” (Van Parijs, 2004), and the (admittedly scarce) existing evidence from actual experiments showed that a basic income did not decrease the will to work but it did decrease the stigma of being unemployed

(Calnitsky, 2016). An experiment in India even demonstrated that a basic income actually led to people working more: investments were done to establish more self-employed work, while casual wage labour was reduced (Standing, 2013). In a survey, only 0.4% said they would stop working, while the majority would want to resume education, spend more time on hobbies, or would not change anything (Gamel, Balsan & Vero, 2006).

While there is evidence that a basic income could indeed empower people economically, accounts of the possible psychological consequences remain speculative. People might become more proactive, creative and spontaneous (Rätz, Paternoga & Steinbach, 2005). This echoes the aforementioned aspects of flourishing. In order to illustrate how the basic income could promote flourishing, the following *Basic Determinants of Flourishing-model (BDF-model)*, which is an adaptation of the “engine-metaphor of well-being” (Jayawickreme, Forgeard & Seligman, 2012), will be introduced (Figure 1). The original engine-metaphor also consists of a threefold structure, but here the content of the variables is tailored to the topic of the basic income (Jayawickreme, Forgeard & Seligman, 2012). The BDF-model integrates the variables basic income, basic psychological needs and flourishing into a causal chain. Thus, a solution to promote flourishing could be to install the unconditional basic income as an environmental (ultimate) determinant. The expectation is that an unconditional basic income would diminish the negative consequences of detrimental economic and working conditions. This, in turn, would help to fulfil the three basic needs according to the self-determination theory (proximal determinants). Since there is evidence that, after a certain threshold, an increasing income promotes well-being especially if it is used to fulfil psychological needs (Howell & Hill, 2009; Howell, Kurai & Tam, 2013), the

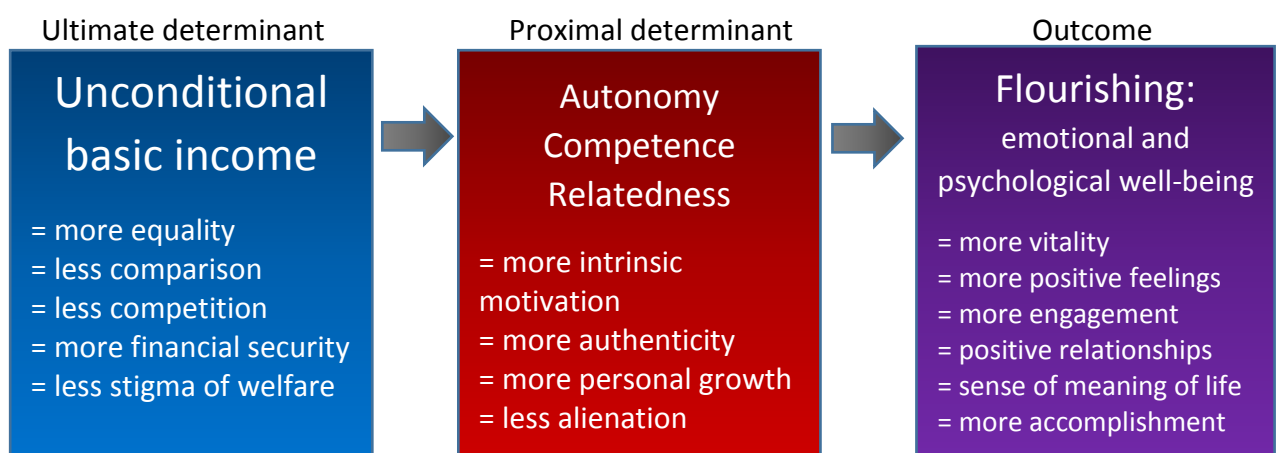


Figure 1. The Basic Determinants of Flourishing-model (BDF-model) of the relationship between an unconditional basic income, the three basic psychological needs as postulated by the self-determination theory, and flourishing.

three basic psychological needs serve as a mediator between a basic income and flourishing. Thus, the theoretical assumption is that an unconditional basic income can create conditions under which humans can flourish. But how do people themselves imagine how a life with a basic income would be? What would it mean to them?

A suitable approach to explore the personal perspectives on a basic income is *narrative futuring* (Sools, Tromp & Mooren, 2015). Narrative psychology is a bottom-up, qualitative approach which emerged in the 1980's but is becoming increasingly popular (Sools, Murray & Westerhof, 2015). Its object of research are narratives of individuals such as narrative interviews, talks in a therapeutic context, or written texts (Frank, 1998; Sools, Murray & Westerhof, 2015). Specifically, *Letters from the Future* are an instrument by which individuals mentally travel to a self-chosen point in the future and write a letter to a reader of choice, e.g. their present self (Sools, Tromp & Mooren, 2015). While an imagined future is admittedly not the same as the real experience, Letters from the Future can still be a valid instrument: in this approach, participants can have "sensory imaginations" (Debus, 2015) about the future, i.e. vivid and emotional experiences, comparable to self-made theatre plays (Suddendorf & Corballis, 2007). Still, imaginations of the future are rooted in the present and our present state and degree of well-being partly determine how we view the future (Hill et al., 2014; Sools, Tromp & Mooren, 2015). In the context of a basic income, Letters from the Future may be especially valuable because they create an open space where participants can describe a variety of goals, which would not be possible with questionnaires, for example (Hill, Terrell, Arallano, Schuetz & Nagoshi, 2014). The Letters from the Future allow for an in-depth qualitative analysis, and to identify patterns and meanings people themselves give to their imagined future with a basic income (Sools, Tromp & Mooren, 2015).

The goal of this study is to examine how participants imagine that they would flourish with a basic income. The emerging patterns of meanings and their contexts will be distilled. Special attention will be paid to reports of the three basic psychological needs according to the self-determination theory (Ryan & Deci, 2000) and to their possible mediating function as proposed in the BDF-model.

2 Method

2.1 Participants

Participants were recruited through convenience sampling. Purposive sampling was employed in order to seek diversity among participants regarding sex, age, the level of education,

vocation and income. The sampling included people of 18 years or older and focused on the healthy, non-clinical population. The sample consisted of participants with a relatively high educational level and socioeconomic background (SES). There were several different but unsuccessful attempts to find participants with a lower education and lower SES.

In total, there were seven women and seven men between 18 and 64 years ($M = 34.50$, $SD = 16.24$). The participants were divided into two workshop-groups, consisting of 1) people who worked or were retired, and 2) students of different educational levels. In the first workshop, there were two women and five men between 28 and 64 years ($M = 46.71$, $SD = 14.58$). In the second workshop, there were five women and two men between 18 and 28 years ($M = 22.29$, $SD = 3.25$). For a detailed record of the participants of the different workshops see Tables 1 and 2.

2.2 Materials

2.2.1 The preparatory documents and questionnaires.

The participants received an envelope with documents before the workshop (see appendix A). The documents included a cover letter which noted the time and place of their respective workshop and contact data of all the researchers, an informed consent form, a map of the campus of the University of Twente, a questionnaire concerning demographic information, instructions on how to write a Letter from the Future, and the MHC-SF questionnaire.

The MHC-SF is a self-report questionnaire about positive mental health. It is a short form of the elaborate Mental Health Continuum scale (Keyes, 2002). The MHC-SF is a 14-item scale which is scored on a six-point Likert scale ($0 = \text{never}$, ..., $5 = \text{every day}$). It consists of three subscales: emotional, psychological and social well-being. Emotional well-being corresponds with the hedonistic aspect of flourishing, and psychological and social well-being corresponds with the eudaimonic aspect. High scores on the total scale are considered an indication of flourishing, low scores of languishing, and medium scores of moderate well-being. The MHC-SF has been validated for the Dutch population (Lamers, Westerhof, Bohlmeijer, ten Klooster, & Keyes, 2011). A confirmative factor analysis showed that the MHC-SF has a good psychometrical quality: the three-factor structure had the best fit, but also the one-factor model had an acceptable fit (Lamers et al., 2011). The Cronbach's alpha for the total scale was .89, for the social well-being subscale it was .74, and .83 for the subscales emotional and psychological well-being (Lamers et al., 2011). In the sample of this study, the Cronbach's alpha for the total scale was .90, for social well-being it was .85, for emotional well-being it was .81, and for psychological well-being .75.

Table 1

Overview of the demographics and scores on the MHC-SF of the participants of the workshop for people who worked or were retired.

ID-no.	Sex	Age	Level of education	Vocation	Monthly net income in €	Positive mental health	Emotional well-being	Social well-being	Psychological well-being
11	Male	31	n. s.	n. s.	n. s.	n. s.	n. s.	n. s.	n. s.
12	Female	55	HBO	Social worker for asylum seekers	1500-1999	4.43 (high)	5.00 (high)	4.00 (high)	4.5 (very high)
13	Female	58	HBO	Real estate agent	2000-2499	3.54 (average)	4.00 (average)	3.50 (high)	3.5 (average)
14	Male	55	HBO	Public officer, inspecting authority for care	2000-2499	4.00 (high)	4.33 (average)	4.00 (high)	4.0 (average)
15	Male	64	HBO	Retired director of an institute for senior citizen care	3500-3999	3.57 (average)	4.33 (average)	3.40 (high/ average) ^a	3.4 (average)
16	Male	28	HBO	Employee in the gastronomy and administration, designer	1000-1499	4.14 (high)	4.00 (average)	3.60 (high)	3.6 (average)
17	Male	36	MBO	Self-employed entrepreneur	7000-9999	3.71 (average)	4.33 (average)	2.8 (average)	2.8 (average)

Note. The Dutch HBO is a college of higher education; the Dutch MBO is basic vocational training. The overall score of the MHC-SF is “Positive mental health”, the other three columns represent the subscales. The classification of the scores is based on the norm table for the general Dutch population and on norm table for the respective age group, which mostly led to the same results (Lamers, Westerhof, Bohlmeijer, Ten Klooster & Keyes, 2011).

^a The first classification is based on the norm table for the general Dutch population, the second is based on the norms for the specific age group.

Table 2

Overview of the demographics and the scores on the MHC-SF of the participants of the workshop for people who worked or were retired.

ID-no.	Sex	Age	Obtained level of education	Current level of studying	Monthly net income in €	Positive mental health	Emotional well-being	Social well-being	Psychological well-being
21	Male	22	Abitur	University (Psychology)	500-999	3.07 (average)	3.00 (average)	3.20 (average)	3.00 (average)
22	Female	21	Abitur	University (Psychology)	0-499	2.93 (average)	4.00 (average)	1.80 (average)	3.33 (average)
23	Female	28	VWO	University (Psychology)	500-900	3.64 (average)	3.00 (average)	4.20 (high)	3.50 (average)
24	Female	21	VWO	University (Psychology)	500-900	2.00 (low)	2.33 (low)	1.60 (average)	2.17 (low)
25	Female	18	n. s.	n. s.	n. s.	n. s.	n. s.	n. s.	n. s.
26	Female	25	n. s.	n. s.	n. s.	n. s.	n. s.	n. s.	n. s.
27	Male	21	VWO	University (Art)	1000-1499	2.54 (average)	3.33 (average)	1.00 (low)	3.17 (average)

Note. The Dutch VWO and the German Abitur are school diplomas qualifying for university admission. The overall score of the MHC-SF is “Positive mental health”, the other three columns represent the subscales. The classification of the scores is based on the table of norms for the general Dutch population and on norm table for the respective age group, which in all cases led to the same results (Lamers et al., 2011).

The MHC-SF scores of the participants were categorized according to the norm table for the general Dutch population and the norms of the specific age group (Lamers et al., 2011). Within one standard deviation from the mean the scores were categorised as “average”, between one and two standard deviations from the mean they were categorised as “low” or “high”, and above that “very low” or very high” (Table 1).

2.2.2 The workshops “The Future Now Experience”.

The moderator of the workshops was Dr. Anneke Sools, one of the two supervisors of this study. She has given comparable workshops many times and is a very experienced workshop host. The two workshops followed the same scheme, which was adapted from the workshop description in the handbook of positive psychology (Sools, Tromp & Mooren, 2013). The main adaptation was to include the basic income in the instructions instead of the open future instruction in the original instructions. Moreover, instead of a desired future (again in the original instruction) a flourishing future was asked for. Both adaptations serve to tailor the workshop instruction to the research question in this study.

First, the moderator gave an introduction and provided information about the basic income and the content of the workshop. Second, she guided a short mindfulness meditation, so that the participants could focus on the here and now. Third, she instructed the participants to write a Letter from the Future. The participants were invited to mentally travel into a self-chosen point in the future, when a basic income has become a reality. The participants were to imagine that they flourish in this future, i.e. that they felt really good and were able to do all the things which are important to them (for transcripts of the introduction, meditation and instructions, see Appendix B). From that point in the future, the participants were invited to write a letter to a self-chosen person from the present. They could choose if they wanted to write the letter to their present self or to somebody else. It was pointed out that it was not the goal that the participants intellectually evaluated the basic income, but that they should mentally and emotionally relocate into the future and experience how they feel there. Fourth, the participants wrote their letters, which took about twenty minutes. Fifth, the participants read the letters to the other participants. They were allowed to alter or to skip parts which they do not want to disclose. Sixth, the moderator guided a focus group discussion in which the participants exchanged ideas and further reflected on the topic. Seventh, the participants filled in two more questionnaires (the ZTIP and a future directed version of the MHC-SF). These questionnaires were used by other researchers and do not play a role in this study. The last point on the agenda was the debriefing of the participants.

2.3 Procedure

The Ethical Commission of the University of Twente approved the research project.

Recruitment consisted of convenience sampling in the networks of the researchers and were approached either in person or via e-mail. There were also attempts to find participants by contacting schools and sports clubs, but there the response rate was zero. Snowballing was encouraged, since participants were invited to bring someone with them. One participant was recruited in this way.

The envelopes with the preparatory documents were either sent to the participants by post ten days before the first workshop, or they were handed out personally by the researchers. The participants had been orally informed about the research and now received information in written form, so that they could sign the informed consent form. Before the workshop, the participants also filled in the questionnaire on demographics and the MHC-SF. Furthermore, they wrote a Letter from the Future without a basic income. This letter was used by another researcher in her study and will not be treated here.

The first workshop took place on Monday, 3 April 2017, from 7:30 p.m. to about 9:30 p.m. The timeslot was chosen to accommodate the work schedule of the employed participants. The second workshop for the participants who pursued their education took place on Friday, 7 April 2017, from 4 p.m. to 6 p.m. Both workshops took place on the campus of the University of Twente. The participants were provided with hot and cold beverages and snacks to make them feel comfortable. The workshops were conducted as described above. In general, the participants were responsive: all but one participant wrote letters and everybody participated in the focus group discussion. Only one employee chose not to write a real letter and had to be excluded from analysis.

The workshops were recorded with three cameras and two dictating machines. For a map of the set-up, see Figure 2. The Letters from the Future were digitalised and the instructions of the workshops' host and the focus group discussions were transcribed.

2.4 Analysis

The qualitative analysis of the Letters from the Future was performed with the software Atlas.Ti. The units of analysis were meaningful fragments, ranging from a couple of words to several sentences. The coding was performed on the original Dutch letters. All quotations which are presented here were translated after the coding.

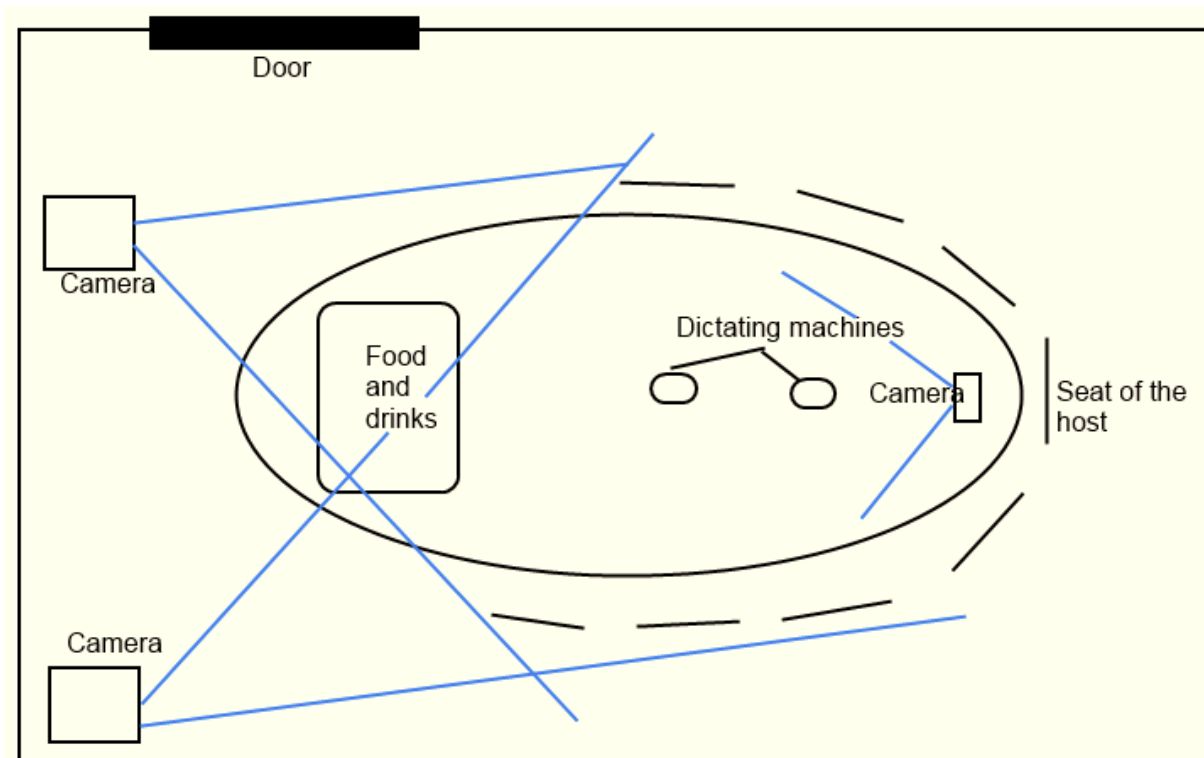


Figure 2. Set-up of the room of the workshop.

The analysis consisted of the following five components:

- 1) The letters were *read globally* in order to get a general impression.
- 2) The three codes of the code family “*Basic psychological needs*”, namely “Autonomy”, “Competence”, “Relatedness”, were *applied deductively*. In this way, the different meanings which participants gave to these concepts derived from the self-determination theory (Ryan & Deci, 2000) could be distilled. The “Basic Needs Satisfaction in General Scale” (Johnston & Finney, 2010) was used to specify the three constructs. “Autonomy” was coded if a participant wrote that he behaved or felt freely and authentically. “Competence” referred to skills and knowledge in general, so anything from practical abilities to academic success to social competence could be coded as “competence”. “Relatedness” refers to the connection with important others. These “important others” were not constricted to the immediate family but could also include friends and society as a whole. While coding, the context of the whole letter has always been kept in mind. For example, one letter (no. 12) is almost exclusively written in the first person plural – “we”. So sentence building blocks like “we were busy...” were coded as relatedness, although the actual content of the sentence might not have been about the relationship.
- 3) Further *recurring themes were identified to establish further codes inductively*. The goal was to examine the context of the three basic psychological needs. In an iterative process

parallel to the inductive coding, the *emerging codes were assigned to code families* for structure. The coding scheme permitted to apply more than one code per fragment, preferably if the codes were subsumed under different code families. This seemed useful in order to illustrate the interrelations between the codes and code families. For example, the codes in the family “Life situation” could be co-coded with the codes in the family “Basic psychological needs”. In this way, it was possible to assess which role three basic needs played against which background. However, there were fragments which were coded with two codes from the same code family. For example, the fragment “After I had obtained my Bachelor’s degree I did an internship for six months” (letter no. 22) was coded as both autonomy and competence, since the participant freely chose that an internship would suit her more than to begin with the Master study immediately (autonomous decision), and because she wrote about her academic and practical progress (competence).

4) The *structure of the coding-scheme was continually revised* and rebuilt by a process of constant comparison (Glaser, 1965) in order to make the coding schema more clear and concise. For example, the first draft of the coding scheme was discussed with the supervisor, whereupon the structure of the code families was revised. What was originally established as sub-categories of the (now obsolete) code “Situation with a basic income” evolved into the superimposed letter types “Dream come true”, “Neutral” and “Nightmare come true”. Then, “Nightmare come true” was re-named as “Dystopia”, because the respective letter took a societal instead of a personal perspective. The coding and revisions ended when saturation was reached. The complete text of all the letters could be coded with the established codes, no fragments had to be coded as “other”.

5) Following the qualitative analysis, the quantitative data provided by the questionnaires over demographics and well-being (i. e., the MHC-SF) was examined with *t-tests for independent samples* with the two workshops as grouping factor. The goal was to assess whether the quantitative data could be related to the interpretation of the qualitative findings.

The goal was to establish a concise structure of code families with a manageable number of codes, and to show the interrelations and variations in meaning attributed by different participants. Since the structure of the coding scheme is built to reveal interrelations between codes, the main presentation of the codes will not be code by code, but will be based on the three letter types. This allows for the display of both typical patterns of (co-)coding per letter type and of an overview of the variation per code.

3 Results

3.1 Letter Types and Quantitative Findings

The analysis suggests that three basic letter types exist. First, there is the letter type “*Dream come true*” ($n = 11$). Here, the participants describe how the basic income was crucial for them to flourish. Second, there is the “*Neutral*” letter type ($n = 1$). Here, the basic income is not reported to have an influence on the life of the writer. The writer might describe how he or she flourishes, but this is presented as independent of the basic income. Third, there is the letter type “*Dystopia*” ($n = 1$), in which the future with a basic income is presented negatively, and in which languishing instead of flourishing is described. In this sample, one letter falls into this category.

It is striking that the two letters which do not belong in the category “Dream come true” have been written by participants of the workshop for employed and retired people. All students have written “Dream come true”-letters. In order to get to know more about the differences between these two groups, two-sided independent samples t-tests were performed on the data of the MHC-SF. Completed MHC-SF questionnaires were available from six of seven employed and retired persons and five of seven students. The students score significantly lower than the employed and retired participants on all but one (sub)scale of the MHC-SF (Table 3). Students score significantly lower on the overall scale, which measures positive mental health ($t(9) = 3.61, p = .01$), on the subscale emotional well-being ($t(9) = 4.07, p < .01$), and on the subscale psychological well-being ($t(9) = 2.83, p = .02$). Only the difference between the means on the subscale social well-being just misses significance ($t(9) = 2.11, p = .06$). The extremely high effect sizes make it possible to find significant differences in such a small sample (Table 3).

Table 3

The mean scores on the MHC-SF (sub)scales and the differences between the two workshops

	Workshop employed & retired ($n = 6$) $M (SD)$	Workshop Students ($n = 5$) $M (SD)$	95% CI	Cohen's d
Positive Mental Health	3.90 (0.35)	2.84 (0.61)	[0.40, 1.73]	2.13
Emotional well-being	4.33 (0.37)	3.13 (0.61)	[0.53, 1.90]	2.40
Social well-being	3.55 (0.45)	2.36 (1.31)	[-0.09, 2.47]	1.22
Psychological well-being	3.97 (0.57)	3.03 (0.52)	[0.19, 1.69]	1.72

3.2 Coding Scheme

The coding scheme consists of four code families, which are each divided into three hierarchical levels (see Table 4). The four code families, which make up the first level of the hierarchy, are “Life situation”, “Basic psychological needs”, “Perceived quality of life”, and “Message”. The second level comprises the codes themselves, and the third level (where present) contains the sub-categories of the codes.

The code family “*Life situation*” is used to characterise the background for the coding of the codes from other families, e.g. “Basic psychological needs”. The codes “Before: without a UBI” and “After: with a UBI” are self-explanatory. An example of the code “Neutral: independent of a UBI” is “Speaking of Iraq, who would have thought that it has finally become a safe land which is busy building everything up again.” (letter no. 26).

The code family “*Basic psychological needs*” contains the codes “Autonomy”, “Competence”, and “Relatedness”, which are the three basic needs postulated by this theory. The three codes each have two nuances which are marked by either a “+” or a “-“. A “+” indicates a fulfilment of the basic need, a “-“ indicates a lack of fulfilment. The three basic needs will be described in more detail when the examples of the letter-types will be presented.

The code-family “*Perceived quality of life*” serves as a first general evaluation of the “Life situation” against the background of the (non)fulfilment of the three basic psychological needs. The two corresponding codes are “Positive QoL” and “Negative QoL”. “Positive QoL” is coded when participants write about the benefits which they receive in their particular life situation. The coded benefits range from the fulfilment of material wishes to the relief of pressure and worries to the fulfilment of the three basic needs. It is noticeable that in three of six letters from employees and retired persons and in three of seven letters from students, traveling plays an important role. Especially intercontinental journeys, which all students describe, are expensive and could therefore be subsumed under the subcategory “fulfilment of material wishes”. Still, “travel” is made into a separate sub-category, because the theme by itself is so salient. In comparison, actual material wishes are a “house in France”, a “swimming-pool in the garden” (letter no.12), and “racing with our motorbikes” (letter no. 17). Hence, the participants do describe how they would use the basic income to pay for relative luxury, which can be regarded as hedonism. But there is also another side to this consumerism: both the journeys and the actual material wishes are more often than not connected to “Relatedness +”, a basic need which is associated with Eudaimonia: journeys are undertaken with friends and family (letters no. 15, 17, 22, 23), and the house in France and the motorbike-races are enjoyed with the partner (letters no. 12, 17). Thus, both “travels” and

Table 4

Hierarchical structure of the coding scheme plus the frequencies of the codes

Code Families	Codes (n)	Sub-categories	Example quotations
Life situation	Before: without a UBI (23)		“After: with a UBI”: In the meantime I know better: we are doing better financially than ever.” (letter no. 12)
	Neutral: independent of UBI (18)		
Basic psychological needs	After: with a UBI (73)		
	Autonomy + (60)	a) + freedom of choice	“Autonomy +”, a): “I now feel freer in my decisions and opportunities” (letter no. 27)
	Autonomy – (13)	b) + independence of others c) - dangers: individualization and separation	
	Competence + (39)	a) + develop (hard and soft) competences	“Competence +”, a): “It feels good to learn something so very different and also to get to know yourself better.” (letter no. 22)
	Competence – (6)	b) + help others to develop consequences c) + apply already acquired competences d) + handle the basic income competently e) – refusal of achievement-oriented society f) – incompetent usage of the UBI	
	Relatedness + (49)	a) + relationship with self	“Relatedness –”, g): “How do you feel solidarity with each other, and how do you not lose sight of each other?” (letter no. 14)
	Relatedness – (9)	b) + romantic partnership c) + children d) + extended family e) + friends f) + society g) – isolation h) – busy with own projects	
Perceived Quality of Life	Positive (80)	a) relaxation, calmness, ease b) happiness and enjoyment c) feeling free d) mindfulness, thankfulness e) travel f) fulfilment of material wishes	“Positive”, a), b), d): “I am enjoying more free time because I do not need to work as much next to my studies. [...] Still, I like to remember those times, because then I can appreciate my extra-time even more.” (letter no. 23)
	Negative (20)	a) worries b) pressure c) inauthenticity & alienation	“Negative”, b): “Where you are now you still experience a lot of pressure and you do not yet feel free to do what really seems nice to you.” (letter no. 24)
Message	Appeal to Others (9) Appeal to Self (3) Reassurance of Others (4) Reassurance of Self (5)		Positive conclusion, work hard in your life, enjoy every moment, earn your own money, and use the basic income to make the most of your life, and where it’s needed, help the people around you. (letter no. 17)

“material wishes” are mostly described as “experiential purchases” (Howell & Hill, 2009). “Negative QoL” is coded when the participant describes the disadvantages and challenges of the current life situation. The code “Negative QoL” mirrors the code “Positive QoL”, since the disadvantages cited are financial shortcomings, existing pressure and worries and a lack of fulfilment of the basic needs.

The fourth and last code family is “*Message*”. Four of six employees and all students send a message in their letters. The messages fall in one of four categories which are determined by two factors: the message can be for somebody else or for the participant’s present self, and the message can be a warning or an appeal, or a sort of reassurance. So, there are appeals to others ($n = 4$), appeals to the self ($n = 3$), reassurance of others ($n = 1$), and reassurance of self ($n = 4$, all of them in students’ letters). These messages provide an insight into what the participants perceive as the essence of what they have learned in their lives with the basic income, and what they regard as valuable for their addressees to know. In some cases, the messages are co-coded with the three basic needs. For example, the following “Appeal to other” is coded as “Message: appeal to other” and as “Autonomy +”, “Competence +”, and “Relatedness +”:

Use it wisely. [...] Do not forget the people around you. Do not spend everything for yourself, right. It is nice, all this money, but life is expensive. Enjoy life for the moment and buy what you miss in your life. If you enjoy life, the good life will follow suit. Positive conclusion, work hard in your life, enjoy every moment, earn your own money, and use the basic income to make the most of your life, and where it’s needed, help the people around you if you prosper yourself and can spare some money. (letter no. 17)

The participant reminds his son of the importance of all the three basic needs. The fulfilment of the three basic needs is the core of the good life which his father wants him to have.

Another kind of messages which is revealing are the “Reassurances of self”, which four of seven students send to their present self. All of them aim at an amelioration of emotional stress: “In general, your life becomes easier through the basic income. So, you do not need to be worried about the financial aspects of your future life”, (nr. 21); “My message for you in the present is, in fact, that you take my calmness as a little example and that you see to it that you always have enough time for nice things, so that you never miss out on pleasure and calmness”, (nr. 23). Here, the insight is not only what the important ingredients of a good life are, but especially where the participants feel the greatest shortcomings at present. Their messages seem to hit the core of what their present self needs to hear to feel

better. Moreover, both ingredients of flourishing can be detected in the messages: emotional well-being is linked to the “Reassurances”, while psychological well-being appears typically in the “Appeals”.

3.3 Application of the Coding Scheme on the Different Letter Types

In the following, it will be shown how the coding scheme was applied to the three letter types. For each letter type or subtype, one example letter will be presented in detail. All names have been altered.

3.3.1 Letter type “Dream come true”.

This is by far the most frequent letter type (11 of 13 letters). The most prominent indicator for a letter of this type is that “After: with a basic income” is co-coded with “Positive QoL” and the positive variants of the basic needs, and most often “Before: without a basic income” is co-coded with “Negative QoL” and the negative variants of the basic needs.

Despite these commonalities, this letter type comes with different accentuations: they differ according to which of the three basic needs plays the most important role. Not just the mere frequencies of the codes from the family “Basic psychological needs” are taken into account to categorise the letters, but especially the emphasis given to the basic needs as resulting from an in-depth qualitative analysis of the letters as a whole. In the following, the resulting three subtypes of the category “Dream come true” will be presented and the relationships of the prominent basic need with the other basic needs will be described.

3.3.1.1 Emphasis on autonomy.

In one of seven letters from employed persons and in four of seven letters from students, autonomy plays the central role. The letter of the employed participant presents autonomy as an end in itself. The students’ letters do vary among each other with regard to their depiction of autonomy, but also contain recurring themes such as relief of pressure, worries and compulsions, the use of autonomy to promote competence, and generally greater freedom and the ability to shape their lives according to their wishes.

The following letter (no. 27) was chosen as an example because it contains themes which typically occur in letters of students in a condensed form, and also transcends the student-perspective by depicting a life after graduation.

- (1) Hi Ben,
(2) it has been some years since you have studied at the [University of Twente, C. G.], and in
(3) the meantime much has changed. You have always felt a certain pressure to do things
(4) which were totally normal for others, such as preparing for a nice job which also gives
(5) you security. But this situation has changed. I now feel freer in my decisions and options.
(6) There is now a basic income for everybody. That does not mean that I do not work, but
(7) just like during the past days and weeks, I am very busy with personal projects and
(8) orienting towards the coming times. I feel as if I am freer of long-term obligations as you
(9) had them earlier, in terms of the security of a future job. The difficulties I had from time
(10) to time with the choice between work and pleasure are now a bit easier. Nevertheless, I
(11) also have the feeling that I want to give something back for what I receive, so I try to
(12) compensate the good intentions through voluntary work or other contributions.
(13) Sometimes this succeeds and sometimes not so much, for example, if my thoughts are
(14) very much occupied by a project.
- (15) All in all it is nice to have the possibility to pursue your passions. This has always been a
(16) fundamental necessity for you – do not lose this perspective.
- (17) With much contentment,
(18) Your future self

In this letter, “Autonomy” is coded eight times (negative variant 2 times, positive variant 6 times), “Competence” is coded five times (only positive variant), and “Relatedness” is coded three times (negative variant 2 times, positive variant once).

The participant addresses the letter at himself, which, one could argue, is already a manifestation of autonomy. He begins his letter with a review of his student days, the time of his present self (lines 2-5). He describes the “Negative QoL”, since felt under pressure then. This can be explained by the role which the basic needs played in his life. The writer felt a lack of autonomy since he was under pressure to gain competence only to reach a goal which was alien to him, namely a steady job. He felt unrelated to others, because he had the impression that he struggled with issues which were “normal for others” (line 4).

He states that the old situation has changed and goes on to describe his life with a basic income (lines 5-18). All the basic needs are fulfilled now, and autonomy has a primary role. The writer describes that he feels “freer in [his, C. G.] decisions and options” (line 5), and the he is “freer from long-term obligations” (line 8). This has broadened his scope of action to a great extent, because now he can create a work-life-balance which suits his needs (lines 9-10), and he can use his competence for “personal projects” (line 7) and to “pursue [his, C. G.] passions” (line 15). Thus, he does use his competence and does work (line 6), but he now is busy with projects which are valuable to him and, therefore, feels less alienated than before. He even describes that he feels more related than before and that he wants to give

back to society through voluntary work (lines 10-14). Still, he prioritises his own needs and autonomy seems more important to him than relatedness, but he does not feel as “un-normal” compared to his contemporaries as before (line 4). The fact that his need for autonomy is fulfilled appears as the basis for him to fulfil the needs of competence and relatedness in a way that fits his values and requirements.

In the letter, the basic income has improved the participant’s quality of life considerably. He is relieved of the pressure and alienation he had experienced before and writes to his present self “with much contentment” (line 17). He also gives a “Message” to his present self, which can be considered as the essence of the good life as he experiences it through the basic income. He tells his present self not to forget that pursuing his passions is crucial for him (lines 15-16). He clearly describes how the autonomy which he gained through the basic income has enabled him to shape his life according to his authentic and intrinsic motivations.

3.3.1.2 Emphasis on competence.

In one letter of an employed person and in three letters of students, competence takes the central role. In the letters, the code “Competence” has four sub-categories. Participants describe 1) how they use the basic income to develop their own knowledge and personal competence, 2) how they help others to develop their competence, 3) how they use the basic income to bring their competence into practice, and 4) how a basic income demands that it is used competently. The letter no. 22, which will function as an example here, belongs to category 1).

- (1) Dear Susi,
- (2) I sit here in Thailand with Lara, Laura and maybe Lars, and it is precisely one year after I
- (3) graduated. After getting my Bachelor’s degree, I did an internship for six months and now
- (4) I am in Thailand for five months. Today we went to an elephant shelter. This really has
- (5) been a dream come true! I really am so happy that you made the decision to first go
- (6) travelling and start with your Master studies later. It feels good to get to know something
- (7) so very different and also to get to know yourself better. I still have two months to go
- (8) and I am also looking forward to studying again. I do not have to worry if I can pay for the
- (9) journey, the internship, and all the festivals I went to, but I can just do what I like. I want
- (10) you to know that the experiences which you have gained through the internship and the
- (11) journey are really so much more valuable than a job you do not like but which pays the
- (12) bills. Do not worry about your future and enjoy life.
- (13) Greetings,
- (14) Susi

In this letter, “Competence” is coded six times (only positive variant), “Autonomy” is coded seven times (negative variant once, positive variant six times), and “Relatedness” is coded once (positive variant).

Letter no. 22 presents three variants of competence, which she has expanded through the possibilities provided by the basic income. First, there is academic competence. The participant writes that she has obtained a Bachelor’s degree (line 3) and that she is looking forward to her Master studies which she will begin after a yearlong hiatus (lines 5-8). She has used this break from academia to pursue two further kinds of competence. The second important competence is practical professional competence, which she has gained through a six-month internship (line 3). The third competence could be named personal competence or maturity. She writes that “[i]t feels good to get to know something so very different and also to get to know yourself better” (lines 6-7). These kinds of competence are also part of her message to her present self: “I want you to know that the experiences you have had through the internship and the journey are really so much more valuable than a job you do not like but which pays the bills.” (lines 9-12). Thus, she does not only attempt to live a life that makes for a good CV, but she stresses the value of “extracurricular” competence: the pursuit of personal experiences and maturity.

In spite of the importance of competence which permeates the letter, the letter does not evoke the impression of a burningly ambitious writer whose priority it is to gather merits. Rather, the letter is written in a light and merry tone, and competence is pursued with ease. This may be because competence also appears as an end in itself, independent of its usability for a career or earning money. The participant has the autonomy to adjust her acquisition of different competences to her personal needs and preferences. The acquisition of maturity even goes hand in hand with pleasure and her relatedness with her friends in the case of the trip to Thailand (lines 2-5). Practically the whole letter is coded with “Positive QoL”, and, comparable to the previous example, the broadening of the writer’s competence is rooted in her authentic intrinsic motivation.

3.3.1.3 Emphasis on relatedness.

Two letters from employed people have relatedness as their central theme. No students built their letters around this theme. Participants write about romantic partnership, their children, their extended family, their friends, and society. The letters which put the most emphasis on relatedness present the theme as something that happens quite naturally within families, but

which has to be actively pursued with regard to society. Letter no. 12 was chosen as an example here, because it covers most of the aforementioned variants of relatedness.

(1) Good day dear children,
(2) it has already been three years now that we stopped working and we are fairly often in
(3) our house in France. Back when we were still busy viewing houses to buy, I was worried
(4) from time to time if everything was affordable for us. My job was unstable every time
(5) and we did not know if it was financially possible to buy a house if my job and salary
(6) should cease to exist.
(7) In the meantime, I know better: we are better off financially than ever! We both have a
(8) good retirement provision, the pension, and the basic income. It is simply too much for
(9) us. I certainly am very happy with the basic income, and more so since there are now so
(10) many senior citizens like us. It is impossible for the working class to finance the whole
(11) social insurance system. You notice it, too. The society and the job market are much
(12) more relaxed. And we are happy that we can now support you financially to a greater
(13) extent in your life phase with growing children! And the good news is that we have
(14) fulfilled our big dream: we have had a pool built in our garden! Till soon!

In this letter, “Relatedness” is coded 12 times (only positive variant), “Autonomy” is coded eight times (negative variant twice, positive variant six times), and “Competence” is coded once (negative variant).

The writer of letter no. 12 addresses her letter to her “dear children”, and thereby is the only participant to address her letter to more than one person. An even clearer sign that relatedness is the most important theme is the fact that the letter is almost exclusively written in the first person plural – “we”, which includes her husband. She writes six sentences with “we” as the subject, and only two with “I”. Her relatedness with her husband is so engrained that it is visible in the language itself. However, the most prominent content of her relationship is the purchasing of material goods, such as the house in France (lines 2-4) and the new pool in their garden (lines 13-14). Also in her relationship with her children and grandchildren material issues play a role: the writer is “happy that we can now support you financially to a greater extent in your life phase with growing children” (lines 12-13). Thus, relatedness is often a result of financial autonomy. The third basic need, competence, does not play a prominent role in this letter.

But it is not just the family whom she feels related to. The participant is also concerned about the well-being of society: “I am very happy about the basic income, and more so since there are so many senior citizens as us now. It is impossible for the working class to finance the whole social insurance system. You notice it, too. The Society and the job

market are much more relaxed.” (lines 9-12). Thus, even with regard to society, her feeling of relatedness have a material, financial basis.

Letter no. 12 offers the broadest scope of relatedness of all letters, it reaches from the closest family to society as a whole. In all relations, material issues play a role and the writer always stresses how the basic income has helped to ensure financial prosperity.

3.3.2 Letter type “Neutral”.

Letter no. 15 is categorised as “Neutral”, because the basic income is not explicitly presented as having an influence on the life of the participant. The defining feature is that “Neutral: independent of UBI” is coded most frequently, often simultaneously with “Positive QoL” and the positive variants of the three basic needs.

(1) Dear Anna,
(2) it is now April 2022. In one month I will turn 70 already. Luckily healthy, as fit as a fiddle,
(3) so to say. Luckily also with a lot of lovely people around us. From our retirement on we
(4) have lived reasonably and we have done a lot. Very much voluntary work, especially
(5) together. The relationship with Manon, Tom and the children is excellent.
(6) Always much and honest contact. Much physical training, going on the bicycle abroad,
(7) our long journeys. Always together, but we also have our own hobbies and friends. Now I
(8) am again preparing the green garden. Picked up the bio-dung at Luc's. Good that he has
(9) made the transition to organic farming. We eat well in this way and especially healthily.
(10) That was a great step for Luc four years ago. Now 80% of dairy farmers work
(11) organically. The first years on our way to a more sustainable world are behind our
(12) backs.
(13) I think that the basic income has been a reason for a lot of people to do what they
(14) wanted to do the most.

In the first eleven lines of the letter, the word “basic income” does not appear at all. Even though the participants were instructed to imagine a future with a basic income, the participant mentions the topic only once in the last two lines. So, the first twelve lines are coded with “Neutral: independent of basic income”, and only the last two lines are coded “After: with a basic income”. The neutral part is coded eight times with “Positive QoL”. This positive quality of life is connected to positive variants of all three basic needs.

One important theme of the letter is relatedness. This is already indicated in the first line, since the letter is addressed at “Anna”. During the first twelve lines, “Relatedness +” is coded seven times. The participant writes about the good time with his wife and children and gives a number of other names whose exact relation to the participant is not revealed. The

participant describes the people around him as “lovely” (line 3), and their relationship as “excellent” (line 5).

“Autonomy +” is coded four times. First, autonomy here takes the form of health (line 2-3), since especially at the participant’s age of 70, good health is a prerequisite of a self-dependent life. Second, autonomy refers to the ability to freely do the things the participant wants to do, like voluntary work (lines 3-5), sports and travels (lines 6-7). Third, autonomy balances relatedness in his marriage. The participant describes that they do a lot of things together, but that everybody also has his and her own hobbies and friends (line 7).

Competence plays the least role. It is coded twice with reference to the participant’s activities (voluntary work, line 4, and preparing the garden, line 8). Additionally, it is coded with reference to another person in his life, namely Luc, who has become an organic farmer (lines 8-12).

Only after this comparably long and very vividly narrated part, the participant takes up the topic of the basic income in one sentence (lines 12-13). He writes that through the basic income, many people could do what they wanted to do most. This sentence is co-coded with “Positive QoL”, but the description remains vague. The tone of the letter switches from the vivid narrative mode to the less personal and more general paradigmatic mode (Sools & Mooren, 2012): Earlier he wrote about individuals in his environment and even mentioned their names (narrative mode), now he refers to anonymous “many people” (paradigmatic mode). In the passage before, he gave a lot of concrete examples about what he and the people who are important to him do and what exactly it is that makes them happy (narrative mode), now he makes a general statement and leaves open what exactly “they wanted the most” (lines 12-13, paradigmatic mode). Although the basic income is presented positively, the idea of it does not inspire the participant to imagine what role it could play in his life. Instead, he does vividly imagine a positive future, but it is not the basic income which makes this future possible.

3.3.3 Letter type “Dystopia”.

In letter no. 14, a dystopian future with a basic income is described. A defining feature of this letter type is that “After: with a UBI” is co-coded with “Negative QoL” and (most often) with the negative variants of the three basic needs.

- (1) There is confidence in the community.
- (2) Values such as respect, listening to other’s opinions are high on the agenda.

- (3) There is solidarity to tackle issues together, religion, gender and [social, familial and
(4) geographical, C. G.] background come together in the community and are regarded as a
(5) matter of course.
(6) The basic income can lead to more individuality. Connecting people is an important issue
(7) in the future society. In the future, robots make that people can live longer and more
(8) independently, interaction with others is no longer a priority. The fact that you do not
(9) have to achieve anything for a basic income has also consequences for the government.
(10) Less control, fewer rules – how do you still feel solidary with each other and do not lose
(11) track of each other?
(12) Social norms are going to change. How that is going to take form will depend on creative
(13) features and the approach to living together with each other. It begins now and
(14) hopefully the basic income is a long-term endeavour of the legislation, and
(15) preferentially for the coming 50 years.

The letter begins positively (lines 1-5) with an inventory of the positive values which are realised in the society of the future. Yet, the word “basic income” does not appear, and the values seem to exist independently of a basic income. Hence, the first four lines are coded as “Neutral: independent of basic income”, “Positive QoL”, “Relatedness +”, and “Competence +”.

Then the participant takes up the theme of the basic income, but immediately links it to a challenge (lines 6-7). The basic income can result in more individuality, whereas it is the task of the future to relate people. This fragment is coded as “After: with basic income”, “Negative QoL”, “Autonomy +”, “Relatedness -” (first sentence) and “Relatedness +” (second sentence). Here, a contrast appears: while in the first four lines, the “Positive QoL” is associated with the basic needs “Relatedness +” and “Competence +”, in the following two lines it is described how the basic income can lead to a lack of relatedness (“Relatedness -”), which results in a “Negative QoL”.

The participant goes on to write about autonomy as a danger, this time independent of the basic income but in the context of technological progress. Robots will take care of old people, who, therefore, interact less with humans (lines 7-8). This fragment is coded as “Neutral: independent of basic income”, “Autonomy +” and “Relatedness -”.

In lines 8-11, the topic of the basic income is taken up again, but now in a political context. Citizens are no longer required to work in order to receive money, therefore the government has fewer means to control them. The participant sees the danger that there will no longer be a unifying entity like a regulating government, and that people will become separated. The coding is similar to that of lines 6-7: “After: with a basic income”, “Negative QoL”, “Autonomy +”, and “Relatedness -”. Additionally, two more codes are applied: First, “Competence -”, because people no longer have to use their competence to achieve

something in order to earn money. Second, the rhetorical question “How do you feel solidarity with each other, and how do you not lose sight of each other?” is coded as a “Message” in the form of an “Appeal to others”: People in the future must actively promote relatedness, otherwise everyone will be isolated in society. The new aspects in comparison with lines 6-7 are thus the political context, the idea that a basic income can discourage people to exercise their competence, and the appeal not to neglect relatedness.

In the last four lines (12-15), the participant tries to take a conciliatory stance: Societal changes are unavoidable, but whether the changes are good or bad is open. If there is enough time to creatively and unitedly adapt society to the basic income, there seems to be a fair chance that everything will turn out good. This fragment is coded as “After: with basic income”, “Competence +”, “Relatedness +”, and “Appeal to other”. In contrast to earlier fragments, the danger of autonomy is not mentioned. This might be the reason why the situation with a basic income is presented more positively here.

The structure of the letter suggests that the participant, at first, tried to design a positive picture of the future, but then quickly was taken away by his fears and pessimism. The purely positive values which are mentioned at the beginning and are coded as “Relatedness +” and “Competence +” are totally independent from a basic income. It is striking that autonomy, which the self-determination theory postulates as a basic need, is here regarded – together with a lack of relatedness – as a danger resulting from a basic income. While possible non-negative consequences of a basic income are presented as uncertain options, the negative consequences are described almost as inevitabilities. As a result, this letter is categorized as a “Dystopia” with regard to the basic income.

4 Conclusion and Discussion

The purpose of this study was to examine how individuals imagine a flourishing future life with a basic income. In the introduction, I proposed the BDF-model, which holds that the basic income would help to fulfil the three basic psychological needs according to the self-determination theory, namely autonomy, competence and relatedness (Ryan & Deci, 2000, 2001). According to the BDF-model, this would lead to flourishing, which is the simultaneous presence of optimal emotional and psychological well-being. The Letters from the Future provide support - though not unchallenged - for the BDF-model. A new version of the BDF-model which takes the findings of this study into account will be presented after the discussion of the roles of the three basic psychological needs.

The majority of letters was categorised as “*Dream come true*”. There was only one “*Neutral*” letter and one “*Dystopia*”-letter, both of which will be discussed below. In the “*Dream come true*”-letters, a future with a basic income was associated with many different benefits, which could be categorised as the fulfilment of the three basic psychological needs (Ryan & Deci, 2000, 2001). The “*Dream come true*”-letters could be classified according to which of the three basic needs stands central in them, so three subtypes of this letter type were identified. The coding scheme revealed that the existence of a basic income was most often linked to the fulfilment of the basic psychological needs and a positive quality of life, while the situation without a basic income was linked to a lack of fulfilment of the basic needs and a negative quality of life. The fulfilment of the basic needs entailed that the participants described how they shaped their lives in accordance with their values and wishes. In other words, they were functioning well as the empowered autonomous agents of their own lives (Inglehart, Foa, Peterson & Welzel, 2008; Polkinghorne, 1995). The positive quality of life was also marked by emotional well-being, described as happiness, ease and thankfulness, but also by material security. Hence, the combination of functioning well (psychological well-being) and feeling good (emotional well-being) in financial stability suggests that the basic income and the fulfilment of the three basic psychological needs are linked to flourishing in the “*Dream come true*”-Letters from the Future (Keyes & Annas, 2009).

Autonomy is the most often coded and thus the most central basic need in the letters of all types. It stands out for two contradicting reasons. First, it often seems as if autonomy is the basis of the fulfilment of the other two basic needs. This makes sense, given that autonomy is broadly defined as the opportunity to freely shape one’s life according to one’s authentic values and needs (Christman, 2015, introduction). Naturally, a basic income provides a greater financial autonomy, especially if one has limited financial resources on one’s own. That may be one reason why autonomy is even more important in the students’ letters. This finding is consistent with the proposed curvilinear relationship between income and well-being (Diener, Diener & Diener, 1995; Veenhoven, 1991). In the letters, autonomy entails both an emotional relief and a greater scope of options to create a life which suits one’s values, including enhancing one’s competence. Thus, the autonomy provided by the basic income has a positive impact on both emotions and actions. Likewise, flourishing consists of both feeling good and functioning well. Therefore, it is conceivable that greater autonomy indeed promotes flourishing by improving both ingredients.

The second take on autonomy can be found in the “*Dystopia*”-letter (no. 14). The participant describes how the basic income could even harm society and lead to the separation

of its members. He acknowledges that a basic income might support the basic need of autonomy, but he does not evaluate this positively. Instead, it seems as if in this letter more autonomy automatically entails less relatedness, which is the most valuable basic need for this participant. This zero-sum situation of autonomy and relatedness is not found in other letters, which do not present these needs as mutually exclusive. Whereas Ryan and Deci (2000; 2001) describe the three basic psychological needs as universal, this participant clearly does not reckon autonomy among basic needs, but regards it as the source of societal decline. It runs against all expectations that just the fulfilment of a basic need would lead to decreased well-being in the eyes of this participant, but it is worth considering that there might be aspects of the basic needs which would diminish some people's ability to flourish.

Competence appears in the form of education and the professional life. As said, competence often seems to result from autonomy: Especially the students describe how they use their financial autonomy to concentrate on their education without worrying about affordability. Gaining competence and professional skills is the basis of one's future opportunities to earn a living, but just as much it is an important part of purpose development (Ryan & Deci, 2001) which goes hand in hand with identity formation (Arnett, 2000). Emerging adulthood is a time to explore possibilities and to make informed choices which will be relevant for many years (Arnett, 2000). Hence, the writer of the presented "Competence"-letter describes how she uses the basic income to gain various experiences before she will commit to one direction. It has been found that a strong sense of identity and purpose as a result of a time of exploration predict well-being in emerging adulthood and beyond (Sumner, Burrow & Hill, 2015). The Letters from the Future reflect that the basic income may help students to master the typical challenges of purpose development and identity formation.

Not just education is affected positively by the basic income, but also the work life. In several letters, participants from both workshops describe how they would use the basic income to take up a meaningful professional activity, unhindered by financial considerations. Meaning is one of the prerequisites of a good life (Frankl, 1963), and finding meaning in one's daily professional tasks is associated with well-being (Morgan & Farsides, 2009). Therefore, the letters contradict the apprehension, that receivers of a basic income would just stop working and indulge in leisure and pleasure instead (Gamel, Balsan & Vero, 2006; Werner & Goehler, 2010). Most participants imagine that they would flourish exactly by being competently and meaningfully active. This is consistent with existing findings: only 17% of a sample of emerging adults reported that they would work less when receiving a

basic income, and only 0.4% would stop working altogether (Gamel, Balsan & Vero, 2006). The letters suggest that a crucial prerequisite is that this competent activity is exercised with autonomy and not under pressure, because then intrinsic motivation can develop (Ryan & Deci, 2000, 2001). This corresponds with an empirical study on the basic income in India found that participants worked even more than before, but most often as small entrepreneurs and not as day labourers (Standing, 2013). The findings are in agreement with Seligman’s (2011) PERMA-model of flourishing. From the components of flourishing it proposes, the letters emphasise engagement, meaning and accomplishment in the context of the basic psychological need competence.

In the Letters from the Future, *relatedness* appears in the form of generativity and in the form of spending quality time with important others. In both cases, the financial autonomy provided by the basic income plays a crucial role. With regard to generativity, one employee imagines how she financially supports her children and grandchildren, and a student even describes how she would support orphans from Iraq by building a school. Altruistic behaviour has been shown to increase existential well-being, which is (again) the individual’s sense of meaning and purpose in life (Xi et al., 2017). Giving can be beneficial but also costly (Crocker, Canevello & Brown, 2017). In the imaginations of the participants, the basic income would give them the opportunity to be more altruistic than without a basic income, which in turn increases their well-being.

The other variant of relatedness, namely spending a good time together, is also promoted by the basic income. The different ingredients of the quality time as described by the participants often seem expensive and often luxurious: a house in France for the participant and her husband or month-long trips around the world with a couple of friends are close to exuberant, but they also seem to serve a deeper purpose here. Materialism in order just to “have something” decreases well-being (Di Domenico & Fournier, 2014; Howell, Kurai & Tam, 2013). In contrast, research has shown that experiential purchases, i.e. spending money in order to have a good time with others, increases relatedness, which results in higher vitality and increased emotional well-being (Howell, Kurai & Tam, 2013), which in turn is one component of flourishing (Keyes & Annas, 2009). Admittedly, having a good time with important others does not necessarily require a trip to another continent, for example. Yet, it was the participants’ task to imagine how they would flourish with a basic income, so it is expectable that they link relatedness and emotional well-being to material goods and especially experiential purchases (Howell, Kurai & Tam, 2013). From the perspective of the

PERMA-model (Seligman, 2011), it can be stated that the participants link both positive relationships and positive emotions with relatedness.

The analysis of the Letters from the Future has yielded findings which had not yet been reflected in the *BDF-model*. The first new insight is that autonomy has a prominent role among the basic psychological needs: autonomy is either described as the basis of the fulfilment of the other two psychological needs, or as the root of the drifting apart of society. The second and related insight is that all needs should and do function in conjunction with each other. Descriptions of bidirectional interrelations of all the basic psychological needs can be found in the letters, though some are more salient than others. For example, autonomy and relatedness should balance each other, as the “Dystopia”-letter illustrates, autonomy is used to gain competence, and relatedness and competence are connected in descriptions of social competent behaviour. To conclude, it appears as if the basic income first and foremost promotes autonomy. Autonomy, in turn, has and should have positive interrelations with the other two interconnected basic needs. In other words, the basic income helps to fulfil the needs of competence and relatedness through the mediator autonomy. Then, only the whole functioning system of interrelated and balanced basic psychological needs mediates the basic income and flourishing, since autonomy alone and taken to the extreme could lead to societal languishing. The accordingly altered BDF-model is shown in Figure 3.

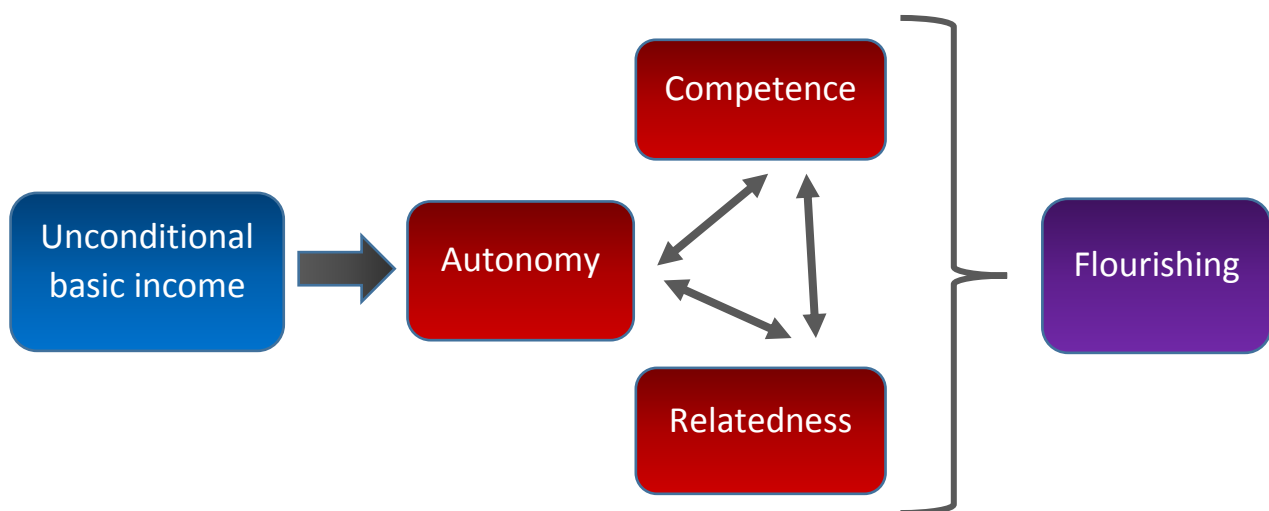


Figure 3. The new and refined BDF-model with adjusted pathways of influence.

The new BDF-model may be *more valid for some parts of the population than others*. It has already been hinted at the fact that the letters from the students and the employed and retired persons differ in some respect, e.g. with regard to the importance of autonomy.

Furthermore, the two letters which were not categorised as “Dream come true” were written by employees or retired persons. In the following, three possible explanations why the basic income might be even more helpful for emerging adults will be tentatively suggested. First, the students have less money, as a matter of course, and they are financially dependent on others, e.g. their parents. Hence, students lack some autonomy in comparison to people who earn their own money, so for them a basic income would make even more of a difference. This suggests that the proposed curvilinear relationship between income and well-being could not only be explained by the fulfilment of physical but also psychological needs (Diener, Diener & Diener, 1995; Veenhoven, 1991). A second possible explanation is the striking fact that in this sample, the students flourished significantly less than the older participants. This may be a result of their restricted autonomy, but may also be inherent in their life phase. Emerging adulthood (age 18 to late 20s) is marked by feeling in-between, identity exploration, instability with regard to work, education, residential status (Arnett, 2000). As a result, not all emerging adults flourish, but some flounder (Nelson & Padilla-Walker, 2013). Whereas other studies found that people with diminished well-being had problems writing vivid narratives (Hill et al., 2014), this was not found in this sample. Here, the imagination of a basic income inspired the students to write vivid and positive Letters from the Future. It seems as if the basic income helps to ameliorate especially the wide-spread worries of young adults. A third possible explanation can be inferred from the social and economic sciences. After the economic crises of the past decade, it has become even more difficult for young people to find a first job (Vancea & Utzet, 2017). Youth unemployment is has been higher than the general unemployment, young employees often have low-paid temporary jobs and face an increased danger of experiencing unemployment in the future, all of which negatively affects their well-being (Vancea & Utzet, 2017). Emerging adults have a comparably higher risk than earlier generations of becoming a part of the precariat (Standing, 2015). In contrast to the older term “proletariat”, members of the precariat may also be highly educated:

The third variety [of the precariat, C. G.] consists of the educated, who experience in their irregular labour and in the lack of opportunity to construct a narrative for their lives a sense of relative deprivation and status frustration, because they have no sense of *future*. One might call them bohemians, but as they are the potentially transformative part of the precariat, the new vanguard, they are open to becoming the *progressives*. (Standing, 2015, p. 8)

It seems as if the students are more vulnerable financially, presently and even in the future, and consequently could profit even more from a basic income. Their situation is in sharp contrast to that of the retired participant, who wrote the “Neutral” letter (no. 15). He is the

oldest participant and has the second highest income, even though he is retired. Presumably, his former salary has been even higher. It seems plausible that he responds indifferently to the idea of a basic income, since it would not add substantially to his finances. This again corresponds with the finding that well-being has a curvilinear relation with income (Diener, Diener & Diener, 1995; Veenhoven, 1991).

So maybe the *narrative futuring approach* involving a financially stable future hit the core of young adults' worries. This at first seems as a *strength of this study*, but it might also be a *limitation*. On the one hand, the students were inspired to write vivid narratives of colourful future imaginations. Many different perspectives on a flourishing future with a basic income are presented. On the other hand, it might be that the letters indirectly reveal more about what is wrong with the students' lives at present than about the actual benefits of a basic income. Their letters might partly be influenced by escapism and not totally reflect level-headed considerations of the basic income. The letters of the employed and retired persons may paint a more prudential but less enthusiastic picture, since they are flourishing comparably more and generally have a satisfying financial situation already at present.

It might also be that this differences between the letters from the two workshops is owed to another weakness of this study: a bias in recruitment. The sample was more homogeneous and more highly educated than originally intended. Therefore, the future imaginations might not represent the broadest possible scope of narrations. Possibly, if there had been more working and retired participants with a lower SES, this would have diminished the difference between the groups' mean MHC-SF scores. Moreover, the percentage of positive letters from the employed and retired persons might have been (even) higher. However, existing empirical studies on the basic income (Calnitsky, 2016; Standing, 2013) concentrated on poor people. So this study may be seen as a supplement by providing the perspective of participants with a higher SES.

In spite of these limitations, the use of narrative futuring as a research method has proven a useful, insightful and comparably cheap means to learn more about the psychological impact of the basic income. Yet, this method will never replace actual empirical studies, which are crucial before a basic income might actually be installed. A sound base of support in the population will be needed before a basic income could be installed. Therefore, more empirical and naturalistic research is needed in order to detect and prevent potential dangers. Unfortunately, these studies are very expensive if they involve giving a basic income to a considerable number of people for some time. If cheaper approaches such as this one

have encouraging results, the threshold to start a more expensive empirical study might be lowered.

From this study, *practical implications* can be drawn. One could think about installing the basic income gradually: emerging adults could be the first “test-receivers”, since this study indicates that they would benefit to a particularly great extent. For example, it might provide all young adults with more equal opportunities to pursue education, independent of their parents’ SES. Thereby, a provisional basic income for emerging adults would also financially relieve their parents. However, in this way the basic income would not really be “unconditional”, so this could only be one step of a long way.

The basic income is a revolutionary idea, and revolutionary ideas surely are needed with all the technological and socio-economical revolutions taking place. As long as the basic income is still a dream of the future, the related discussion can be made fruitful to consider values and needs in the present. The focus on the basic psychological needs in the Letters from the Future has shown that their integrated fulfilment can indeed promote flourishing, and if the self-determination theory is correct, one does not have to wait for the future. Therefore, the advancement of autonomy, competence and relatedness must not be neglected in the present, either. Possibly, the readers of this study will never experience a basic income in their lives. Hence, it should be considered how the insights about flourishing with a basic income in the light of the three basic psychological needs could be made beneficial for today. In a slight alteration of the words of a participant: The good life is not just on the other side of time.

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APPENDIX A



UNIVERSITY
OF TWENTE.

Dankuwel dat u aan ons onderzoek wilt deelnemen. We willen zorgen dat het voor u een leuke en leerzame ervaring wordt.

Hierbij ontvangt u de volgende documenten:

- een toestemmings-formulier, alstublieft tekenen
- een plattegrond van de Universiteit Twente (plaats van de workshop is gemarkeerd)
- een vragenlijst over uw demografische gegevens, alstublieft invullen
- een vragenlijst over welbevinden met instructies, alstublieft invullen
- instructies over het schrijven van een toekomstbrief voorafgaand aan de workshop
- briefpapier voor de toekomstbrief
- doordrukvel om uw toekomstbrief op te schrijven.

Neemt u alstublieft alle getekende en ingevulde documenten mee naar de workshop. Door het doordrukvel te gebruiken krijgt u dus van uw toekomstbrief die u vóór de workshop schrijft een originele papier en een afdruk. De afdruk mag u voor uzelf houden, het originele papier neemt u mee naar de workshop.

De workshop vindt plaats op maandag, 3 april, 19:30 tot 21:30, in de Cubicus. Dat is gebouw nr. 41 op de bijgevoegde plattegrond. We zullen u vlak voor 19:30 uur bij de hoofdingang (zie kruisje) ophalen. Als u het niet kunt vinden dan kunt u Alina Kuhn bellen (+49 176 23818425). De workshop zal worden gefilmd.

Uw gegevens worden anoniem verwerkt. We willen echter wel de vragenlijsten aan uw teksten koppelen. Daarom krijgt u voor dit onderzoek een ID-nummer:

Dit nummer staat op alle papieren in dit pakket. Wij vragen u ook om uw ID-nummer op alle papieren te schrijven die u tijdens de workshop gebruikt. Van alles wat u tijdens de workshop schrijft krijgt u een kopie mee naar huis, verder zult u een transcript van de discussie ontvangen. Als u geïnteresseerd bent om onze scripties te lezen dan mag u dat graag aangeven. We zullen onze scripties naar u mailen nadat ze beoordeeld zijn.

Mocht u nog vragen hebben over dit pakket of een deel ervan, schroom niet en neemt u contact op met ons:

Helena Igel / h.igel@student.utwente.nl / +49 1578 2968008
Alina Kuhn / a.kuhn@student.utwente.nl / +49 176 23818425
Christiane Giebel / c.g.j.giebel@student.utwente.nl / +49 176 93154389
Lykle Maatje / l.maasje@student.utwente.nl / +31 06 15274702
Miriam Terbonßen / m.terbonssen@student.utwente.nl / +49 1577 8982987
Lara Wienke / l.c.wiencke@student.utwente.nl / geen

Dankuwel voor uw bereidheid om mee te doen aan ons onderzoek. We zien uit naar uw bijdrage en wensen u veel plezier.

Groet,
Helena, Alina, Miriam, Lara, Lykle, Christiane
Maart 2017



Dankjewel dat je aan ons onderzoek over een toekomstig leven met een basisinkomen meedoet. We willen zorgen dat het voor jou een leuke en leerzame ervaring wordt.

Hierbij ontvang je de volgende documenten:

- een toestemmingsformulier, alsjeblieft tekenen
- een plattegrond van de Universiteit Twente (plaats van de workshop is gemarkeerd)
- een vragenlijst over jouw demografische gegevens, alsjeblieft invullen
- een vragenlijst over welbevinden met instructies, alsjeblieft invullen
- aanwijzingen voor het schrijven van een toekomstbrief vóór de workshop
- briefpapier voor de toekomstbrief
- doordrukvel om je toekomstbrief op te schrijven.

Neem alle ingevulde en getekende documenten mee naar de workshop. Door het doordrukvel te gebruiken krijg je van je toekomstbrief die je voorafgaand aan de workshop schrijft een origineel papier en een afdruk. De afdruk mag je voor jezelf houden, het originele papier neem je mee naar de workshop.

De workshop vindt plaats op vrijdag, 7 april, 16-18 uur, in de Cubicus. Dat is gebouw nr. 41 op de bijgevoegde plattegrond. We zullen je vlak voor 16 uur bij de ingang (zie kruisje) ophalen. Als je het niet kunt vinden dan kun je Helena Igel bellen (+49 1578 2968008). De workshop zal worden gefilmd.

Jouw gegevens worden anoniem verwerkt. We willen echter wel de vragenlijsten aan je teksten koppelen. Daarom krijg je voor dit onderzoek een ID-nummer:

Dit nummer staat op alle papieren in dit pakket. Wij vragen je ook om je ID-nummer op alle papieren te schrijven die je tijdens de workshop gebruikt. Van alles wat je tijdens de workshop schrijft krijg je een kopie mee naar huis, verder zal je een transcript van de discussie ontvangen. Als je geïnteresseerd bent om onze scripties te lezen dan geef dat graag aan. We zullen onze scripties naar je mailen nadat ze beoordeeld zijn.

Mocht je nog vragen hebben over dit pakket of een deel ervan, schroom niet en neem contact op met ons:

Helena Igel / h.igel@student.utwente.nl / +49 1578 2968008
Alina Kuhn / a.kuhn@student.utwente.nl / +49 176 23818425
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Lykle Maatje / l.maasje@student.utwente.nl / +31 6 15274702
Miriam Terbonßen / m.terbonssen@student.utwente.nl / +49 1577 8982987
Lara Wienke / l.c.wiencke@student.utwente.nl / geen

Dankjewel voor je bereidheid om mee te doen aan ons onderzoek. We zien uit naar je bijdrage en wensen je veel plezier.

Groet,
Helena, Alina, Miriam, Lara, Lykle, Christiane
Maart 2017

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TOESTEMMINGSFORMULIER - INFORMED CONSENT

Hierbij verklaar ik dat op een manier die voor mij duidelijk is geïnformeerd ben over de methode en aard van dit onderzoek. Mijn vragen zijn naar tevredenheid beantwoord. Ik stem toe tot deelname aan dit onderzoek uit vrije wil. Ik behoud het recht om op ieder moment gedurende dit onderzoek deze toestemming terug te trekken zonder hiervoor een reden te moeten opgeven en ik ben mij er van bewust dat ik op ieder moment mag stoppen met de workshop. Als resultaten verkregen vanuit dit onderzoek op enige manier publiek worden gemaakt zullen deze compleet anoniem worden gemaakt. Mijn persoonlijke gegevens zullen niet bekend gemaakt worden aan derden zonder mijn toestemming. Ik begrijp dat film- en toonmateriaal of bewerking daarvan uitsluitend voor analyse en/of wetenschappelijke doeleinden zal worden gebruikt.

Als ik **klachten** over dit onderzoek heb of **meer informatie** wil opvragen over dit onderzoek, nu of in de toekomst, kan ik dat doen door contact op te nemen met de begeleider van dit onderzoek: A.M. Sools, Universiteit Twente, BMS (Cubicus), 7500 AE Enschede, telefoon: +31 53 489 6314, e-mail: a.m.sools@utwente.nl

Getekend in tweevoud:

Naam deelnemer

Handtekening

Naam onderzoeker

Handtekening

Maart 2017

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PLATTEGROND UNIVERSITEIT TWENTE



Deze plattegrond is te downloaden via www.utwente.nl/plattegrond
Voor een 3d-versie van deze plattegrond zie maps.utwente.nl

UNIVERSITY OF TWENTE

VRAGENLIJST DEMOGRAFISCHE GEGEVENS, ID-nummer:

1) Wat is je geboortedatum? _____

2) Wat is je geslacht?

☐

Vrouw

☐

Man

3) Wat is je hoogste afgeronde opleiding?

☐

Middelbare school

☐

VMBO

☐

HAVO

☐

VWO

☐

MBO

☐

HBO

☐

Universiteit

Anders, namelijk: _____

4) Welke opleiding volg je op dit moment?

☐

Middelbare school

☐

VMBO

☐

HAVO

☐

VWO

☐

MBO

☐

HBO

☐

Universiteit

Anders, namelijk: _____

6) Hoeveel geld heb je maandelijks ter beschikking:

☐

0-499 €

☐

500 € - 999 €

☐

1000 € - 1499 €

☐

1500 € - 1999 €

☐

2000 € - 2499 €

☐

2500 € - 2999 €

☐

meer dan 3000 €

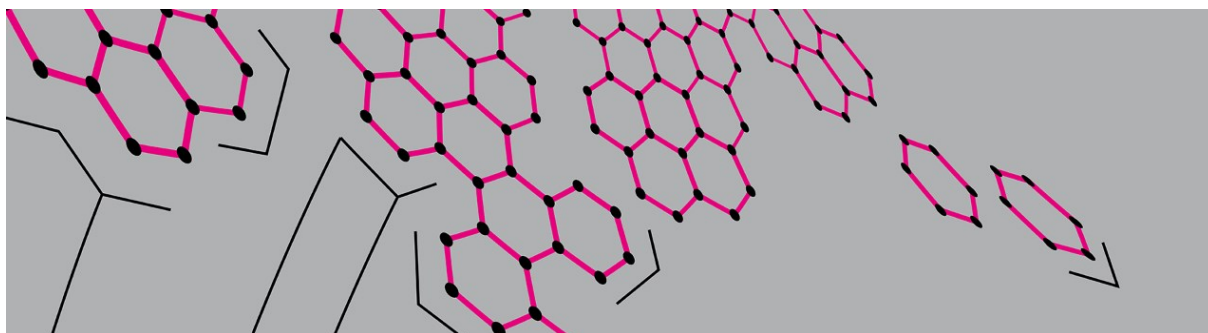
UNIVERSITY
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VRAGENLIJST OVER WELBEVINDEN, ID-nummer:

De volgende vragen beschrijven gevoelens die mensen kunnen hebben. Lees iedere uitspraak zorgvuldig door en omcirkel het cijfer dat het best weergeeft HOE VAAK u DAT GEVOEL HAD GEDURENDE DE AFGELOPEN MAAND.

In de afgelopen maand, hoe vaak had u het gevoel...

	Nooit	Eén of twee keer	Ongeveer 1 keer per week	2 of 3 keer per week	Bijna elke dag	Elke dag
...dat u gelukkig was?	0	1	2	3	4	5
...dat u geïnteresseerd was in het leven?	0	1	2	3	4	5
...dat u tevreden was?	0	1	2	3	4	5
...dat u iets belangrijks hebt bijgedragen aan de samenleving?	0	1	2	3	4	5
...dat u deel uitmaakte van een gemeenschap (zoals een sociale groep, uw buurt, uw stad)?	0	1	2	3	4	5
...dat onze samenleving beter wordt voor mensen?	0	1	2	3	4	5
...dat mensen in principe goed zijn?	0	1	2	3	4	5
...dat u begrijpt hoe onze maatschappij werkt?	0	1	2	3	4	5
...dat u de meeste aspecten van uw persoonlijkheid graag mocht?	0	1	2	3	4	5
...dat u goed kon omgaan met uw alledaagse verantwoordelijkheden?	0	1	2	3	4	5
...dat u warme en vertrouwde relaties met anderen had?	0	1	2	3	4	5
...dat u werd uitgedaagd om te groeien of een beter mens te worden?	0	1	2	3	4	5
...dat u zelfverzekerd uw eigen ideeën en meningen gedacht en geuit hebt?	0	1	2	3	4	5
...dat uw leven een richting of zin heeft?	0	1	2	3	4	5





AANWIJZINGEN VOOR HET SCHRIJVEN VAN DE BRIEF VANUIT DE TOEKOMST

We vragen je om vóór de workshop een toekomstbrief te schrijven. De volgende aanwijzingen zijn tips om je een idee te geven wat de bedoeling is van de brief en waar je aan kunt denken. Voel je vrij om vanuit deze aanwijzingen de brief op je eigen wijze te schrijven. Gebruik volop je verbeeldingskracht: Bedenk dat het gaat om iets wat nog niet gebeurd is en dat het een kans is om je voor te stellen wat zou kunnen gebeuren en mogelijk is.

Waar en wanneer

Stel je voor dat je in een tijdmachine stapt. Stel je voor waar en wanneer je je bevindt als je in de toekomst bent aangekomen.

Wanneer: Het tijdstip in de toekomst bepaal je zelf, dit kan 1 uur, dag, een week, of jaren later zijn.

Waar: Voorbeelden van de plaats, plek of ruimte in de toekomst waar je aan kunt denken zijn Nederland, een ander land, de ruimte; in je eigen huis of tuin, buitenshuis, in de natuur, in de stad, op het water, in de lucht; een plek met veel andere mensen of juist een lege ruimte; een kleurrijke ruimte? Een lawaaierige ruimte of stille? etc.

Wat?

Stel je voor dat een positieve wens, verandering of droom in je leven is uitgekomen. Vertel jouw verhaal van een concrete dag, een specifiek moment, of een concrete gebeurtenis wanneer het heel goed met je gaat. Probeer details te geven zodat de gebeurtenis, wie je bent en wat je doet in de toekomst zo levendig mogelijk naar voren komt. Vertel hoe de gewenste toekomst tot stand is gekomen en geef een boodschap aan het heden.

Belangrijk: Voor deze toekomstbrief ga je ervan uit dat je **geen basisinkomen** hebt.

Aan wie?

Bedenk aan wie je de brief wil schrijven.

- aan je huidige ik (je geeft dan een wijze, vrolijke, of andere positieve boodschap aan jezelf)
- aan iemand anders (bijvoorbeeld je kind of kleinkind, leeftijdgenoten, of de volgende generatie, etc.)

Houd als richtlijn voor de lengte van de brief niet langer dan 400 woorden aan (ongeveer 1 A4)

APPENDIX B

Monday, April 3rd 2017, Instructions A. M. Sools

Welkom bij de workshop! Het heet de "Future Now Experience", zo heb ik het tenminste genoemd. In de loop der tijd ben ik [onverstaanbaar] Want het gaat eigenlijk om, wat jullie misschien gemerkt hebben, ook in de brief die je al hebt geschreven, om die toekomst in het nu te brengen. Dus doordat je vanuit een gerealiseerde toekomst... van dat punt schrijf je terug naar het heden. Dat betekent, je activeert een toekomst, een mogelijke toekomst in het nu. [Man vraagt om de deur open te doen, er wordt koffie en thee gepakt. Anneke vertelt over het verhalen-lab en de methode "toekomstverbeelding".] Dus ik weet niet in hoeverre de dames jullie allemaal hebben ingelicht over het basisinkomen zelf. Misschien moet ik daar ook even wat over vertellen. Dat is denk ik wel een goed, want daar gaat de verbeelding van vandaag over. Dus de brief die je al hebt geschreven vond plaats tijdens een neutrale toekomst, dus zonder basisinkomen. En nu vanavond is het de bedoeling, dat het gaat om "stel je voor dat het basisinkomen gerealiseerd is." En dat betekent dat je € 1000 per maand per volwassene vanaf 18 jaar krijgt, gewoon gratis en voor niks. Je hoeft er niks voor te doen, geen tegenprestatie te leveren, geen vrijwilligerswerk te doen, geen opleiding te volgen... of je nou werk hebt of niet maakt niet uit, of je uitkeringen hebt, of je een pensioen hebt of niet. Het is voor iedereen hetzelfde bedrag zonder tegenprestatie. En het is op persoons niveau, dus als je een gezin hebt krijgt iedere volwassene van het gezin ook dat bedrag ook. Dus individueel en niet gebonden aan gezinssamenstelling. Ja, dus, dat is denk ik het belangrijkste. Om daarover te weten. En, nou ja, dat kan van alle implicaties hebben voor je leven. En misschien ook niet, maar dat gaan we uitvinden, dus hoe is dat voor jullie, hoe zou het daaruit zien. Ja, en om dat te doen heeft de workshop eigenlijk drie onderdelen. We beginnen met een individueel gedeelte, waar iedereen voor zich een brief gaat schrijven. En ik leid dat in namelijk met een geleide meditatie. Dat doe ik altijd in de setting, zoals deze. Wij hebben misschien al een drukke dag achter de rug, allemaal andere ideeën, dus dat is, het heet de "Future Now Experience", dus dat brengt je echt in het nu. Dus het...het realiseren en het activeren van de toekomst in het heden, maar dat betekent ook dat je jezelf even moet focussen en in het hier en nu moet komen. Dan werkt het eigenlijk best. Dus de meditatie helpt je om even maar hier te komen en te landen. En het duurt niet lang,

het is heel, het is heel..., een ademhalingsoefeningen om hier te komen en dan een geleide meditatie in die toekomst met een tijdmachine, zoals het ook in de briefinstructies stond die jullie al kennen. En dat duurt dan ongeveer 20 minuten, het schrijven. Het hoeft ook niet langer dan dat te zijn. Dus dat geldt voor... we zijn niet bezig met een mooie schrijfcursus of iets dergelijks of dat daar hele levensverhalen hoeven te komen. Het is gewoon... een A4tje is in principe genoeg. Maar als je meer plek nodig hebt dan mag dat, dan schrijf je ook meer, zeg maar. En het is ook belangrijk waarom het ook zo... zo'n korte periode is, om gewoon vanuit je "gut", zeg maar, te schrijven en niet te veel na te denken. En daar helpt de meditatie ook bij om eventjes... want het hoofd heeft allerlei... de neiging... om ook oordelen vaak te hebben en gedachtes te hebben over... zoals eens censor die je vertelt "Maar dat is niet realistisch, dat kan toch niet." Dat proberen wij heel eventjes te parkeren, dat mag later weer meedoen, het hoofd, in de discussie die wij hebben. Maar probeer in het begin die eventjes buiten haakjes te zetten en meer vanuit je gevoel, zeg maar, te schrijven. Dus, ja, dus dat is het eerste gedeelte. En het tweede gedeelte is dan het voorlezen van de brieven aan elkaar. Dus jullie weten nu al dat je dat gaat doen. Dat kan ook... de betekenis is, denk ik, ook belangrijk om nu al te zeggen: in de workshop is een van de basisprincipes dat jezelf de regie hebt over wat je schrijft en wat je deelt. Dus mochten er dingen zijn, dat werkt best namelijk als je het zo persoonlijk als mogelijk schrijft, maar als je bij het voorlezen aan elkaar nu denkt van, nou-ja, dit stuk dat hou ik liever voor mezelf, dan doe je dat. En dan houd je het wat vager of dan laat je een zin weg, of je kijkt gewoon jezelf wat goed voelt, wat je wilt doen. En meestal vinden mensen het heel leuk om te doen maar ik zeg het maar op tijd, want het is belangrijk om echt in de gaten te houden. Je doet vrijwillig mee, en je hebt zelf de regie erover. Ja. Je bent tot niks verplicht, als je je zit. Nou, als we dan van elkaar gehoord hebben hoe jullie toekomst en allemaal daaruit zien, dan gaan we daarover in gesprek met elkaar. Dus dan, en dan begeleidt ik het gesprek. Dus dat is het eigenlijk. Ja. Dus individueel schrijven, dan voorlezen, als laatste, ja, een reflectiegedeelte. Zijn er tot zover vragen? [Man vraagt naar brief, Anneke verwijst naar haat latere instructies. Vrouw vraagt, of de nieuwe brief over hetzelfde onderwerp mag zijn dan de eerste. Anneke zegt dat het vrij is. Mannen hebben nog inhoudelijke navragen over het basisinkomen.] Is de procedure tot zo ver duidelijk? Goed. dan stel ik voor dat we gewoon gaan beginnen. Ik weet niet of jullie al eens een mindfulness-oefening hebt gedaan. Het is niet ingewikkeld. Het is even een paar minuten en dan zijn we even allemaal geland. Dus probeer maar mee te doen, het is een

uitnodiging. Kijk hoe het gaat. Dan gaan we dan beginnen met schrijven. Ik doe zelf op tijd mijn ogen dicht omdat ik dan zelf in het nu kan komen. Kijk of dat ook goed voor jou voelt. En ik nodig je uit om even je voeten heet goed op de grond te zetten, zo dat je lekker ontspannen op je stoel zit. ... Je voelt je voetzolen zoals ze de grond raken. En voel nu hoe je lichaam de stoel raakt. De zitting van de stoel en de leuning van de stoel. ... Dan wil ik je vragen om drie keer heel diep adem te halen. ... En van deze rust gaan we nu ons voorstellen dat we met een tijdmachine naar de toekomst reizen. En de toekomst kan ieder moment zijn. Dat kan ook een minuut zijn, kan morgen zijn, of een week, of een jaar, tien jaar, vijftig jaar, duizend jaar. De tijdmachine kan ook daarnaar toe. Dit is echt een oefening van de verbeelding. Dus je mag gaan waar je maar wilt. En je stelt je voor, dat het een toekomst is, waarin het basisinkomen, in ieder geval in Nederland, voor alle individuen vanaf achttien jaar of ouder, is gerealiseerd. Dus je krijgt vanaf nu iedere maand duizend Euro. En je hoeft daar niks voor te doen. En stel je dan voor, jezelf in die toekomst, wie ben je dan? Wat doe je dan? Probeer je zo levendig mogelijk voor te stellen hoe je omgeving daar uit ziet, hoe jezelf daar uit ziet, wie je bent, wat je doet, wat er om je heen allemaal is. En stel je niet zomaar een toekomst voor, maar het in een toekomst waarin je floreert. Floreren betekent je heet goed voelen. Het is niet gewoon “het gaat zijn gangetje”, maar het gaat heet goed en je functioneert optimaal. En vanuit dat moment, dat je helemaal floreert met een basisinkomen, blik je terug hoe je daar bent gekomen. Dus wat is de pad geweest daarnaartoe. Wat is er onderweg gebeurd, wat heb je onderweg gedaan? En dan beschrijf je de situatie en ook de weg daarnaartoe. Die beschrijf je in een brief die je schrijft aan iemand in het heden. Dat kan huidige jezelf zijn, het mag ook iemand anders zijn, aan wie je de brief schrijft. En je rondt af met een boodschap aan het heden. Wat wil je meegeven, voor wijze, mooie, positieve boodschap aan het nu? En dat is het. En dan hebben we nu twintig minuten om het op te schrijven. En dan wens ik jullie heel veel plezier.

Monday, April 7th 2017, Instructions A. M. Sools

Ik ga jullie eerst via geleide meditatie naar de toekomst brengen en dan kijk je gewoon wat er op komt. Dus daar komt misschien, ja, ja, kijk maar wat er komt. Laat je maar verrassen. En dan kun je dat opschrijven. Ja, en dat is... voor iedereen kan het anders zijn. Daar is ook geen goed of geen fout aan te onderscheiden. Het is gewoon wat jij schrijft is jouw unieke verhaal en dat is altijd goed. Ja? En we zien ook in dit soort workshops, en ik heb er heel vaak van gegeven, dat de mensen heel erg variëren, en dat is juist leuk. Dus, ja, daar ben ik eigenlijk heel benieuwd naar. Dus het eerste stukje van de workshop is het schrijven van de brief, dat is gewoon individueel. Dat duurt ongeveer 20 min. Dus je hoeft er niet heel erg ingewikkeld te schrijven en een heel - weet ik wat - een boekje ervan te maken. Dus 20 min is wel ongeveer voldoende, blijkt om een brief te kunnen schrijven. Daarna is het voorlezen van de brief aan de orde, dus daar gaan we het hardop voorlezen aan elkaar. Nou, dan kun je dus ook geïnspireerd raken door elkaars brieven, is het idee. En als derde gaat het meer... ja een gesprek over de achtergronden van, van jouw toekomstverbeelding. Dus het gaat minder om - het is niet een discussie over voorstanders en tegenstanders van het basisinkomen. Dat is niet waar we geïnteresseerd zijn op dit moment. Het is ook interessant, maar voor nu gaat het veel meer om wat betekent het voor jullie, wat doen jullie daarmee hoe ziet het voor jullie d'r uit. En mijn taak in modereren van die - van het gesprek is om te zorgen dat iedereen aan bod komt in het gesprek. Hier zijn een maar een aantal mensen en ik wil van iedereen natuurlijk wat horen. Nou en dat, en dat het over het onderwerp lijkt te gaan. Dat is het eigenlijk. Ja, hebben jullie nog meer vragen op dit moment? [Een deelnemer snapte de brief niet.] Het gaat vooral daarom dat je je voorstelt dat de toekomst al gerealiseerd is. Dus dat je hebt het basisinkomen, dat is gewoon de realiteit. Daar hoeft je je niet druk over te maken. En wat gebeurt er dan? Wat voor toekomst hoort er bij? Ja. En je schrijft dat vanuit - alsof het allen maar echt er is. En dan schrijf je vanuit die situatie terug naar het nu. Dat is het idee. Ja. Dus het is even omdenken dus niet naar de toekomst maar het is dus vanuit de toekomst terugblikkend, ja. [De deelnemer snapt het nu.] Prima. En als jullie verder nog vragen hebben voel je ook vrij om dat te doen. En dat dat kan. En dan wil ik nu beginnen met de geleide meditatie. En waarom doe ik dat op deze manier? Na nou ik zit zelf ook nog helemaal in werk of ook andere dingen en een geleide meditatie hebt om helemaal even in het nu te komen. Het heet ook de "Futures Now Experience Workshop",

dus je brengt de toekomst in het heden. Je activeert hem in het hier en nu. Dus het is belangrijk dat we ook helemaal gefocust zijn in het heden. Dus daarvoor is meditatie voor bedoeld. Dat is een paar minuten dus heel kort, en daarna ga ik de instructies helemaal doornemen. En als dat klaar is dan begin je gewoon met schrijven. Daar liggen hier allemaal formulieren dus misschien is het goed dat we dat even eerst doen. Dus dat je daar niet meer gedoe over hebt. Weten jullie nog je nummer? Tweeëntwintig? [formulieren worden verdeeld] Dus dat is de instructie ook een beetje om na te lezen. Dat is als het goed is gewoon dezelfde brief die je kende maar dan nu met basisinkomen. En dat is meer een houvast dat je niet al te veel meer hoeft na te denken "Oh jij, heb ik wel alles onthouden?" Dat kun je altijd dan even nalezen als je denkt ik wil een geheugensteuntje. Ik zou zeggen leg dit nu even aan de kant, dan gaan we de meditatie doen. Ik doe zelf de tijd mijn ogen daarbij dicht, je kunt kijken of je dat ook prettig vindt. Ik wil jullie in ieder geval uitnodigen om even lekker te gaan zitten dus op je stoel en met je twee voeten plat op de grond. En voel dan hoe de, hoe je voetzolen de vloer raken. En voel vervolgens hoe je lichaam de stoel raakt. Dus de zitting en de leuning. Vervolgens haal je nu drie keer diep adem. En stel je nu voor dat je met een tijdsmachine naar de toekomst reist. En de toekomst kan over een seconde zijn, over een dag, over een week, een maand, een jaar, 30 jaar, 100 jaar, 1000 jaar. De tijdsmachine kan overall naartoe. En je gaat naar het moment dat het basisinkomen een realiteit is geworden. En je stelt je voor dat je zo een paar maanden het basisinkomen hebt, of misschien een paar jaren, dus het is in ieder geval echt duidelijke realiteit voor jou. Je stelt je voor hoe je leven nu d'r uitziet. En niet gewoon maar een leven, maar een leven waarin je floreert. Dat zou betekenen dat je je heel goed voelt en je heel goed in staat voelt om de dingen te doen die je belangrijk vindt in je leven. En hoe ziet je leven dan d'r uit? En hoe ziet jij daar uit? En hoe ziet de omgeving d'r uit? En de mensen? Probeer je dat zo concreet mogelijk voor te stellen. En vervolgens blik je terug op hoe je daar gekomen bent. Dus wat is er onderweg gebeurd tussen het heden en de toekomst, waarin het basisinkomen gerealiseerd is. En je schrijft dat in een vorm van een brief allemaal op. Dus je beschrijft de situatie in de toekomst en de pad daar naartoe en hij schrijft het aan een publiek in het heden. Dat kan je huidige zelf zijn maar het mag ook iemand anders zijn. En vervolgens geef je ook een boodschap mee aan het heden. Vanuit die toekomst. Dat is de instructie. En dan wens ik jullie nog veel plezier natuurlijk.