

Alex C. Michalos

Connecting the Quality of Life Theory to Health, Well-Being and Education

The Selected Works of Alex C. Michalos

 Springer

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North American Social Report, 5 volumes
Global Report on Student Well-Being, 4 volumes
Essays on the Quality of Life
Ancient Views on the Quality of Life
Militarism and the Quality of Life
Foundations of Decision Making
Trade Barriers to the Public Good
Good Taxes
A Pragmatic Approach to Business Ethics
Principles of Logic
Improving Your Reasoning
The Popper-Carnap Controversy

For Deborah, with love

Acknowledgements

Most of the previously published papers in this set of four volumes (and most of my books) appeared in a publication of Springer, Kluwer, Reidel or Nijhoff, a chain of publishers that I have had the opportunity to work with since the 1960s. Since the original source of each paper in the collection is given on its first page in this collection, there is no need to repeat all these sources and express my thanks for permission to reprint them in each occurrence. I am happy to express here my gratitude for the lot and for the many years of our pleasant and productive work together.

In each of the volumes in this set, I have acknowledged permission to reprint each of the previously published papers appearing in scholarly journals, books or newspapers apart from the chain of publishers listed above. In this fourth volume, there are no previously published papers appearing in publications outside the chain.

In the Appendix of each volume, I included some photographs and pictures to provide a somewhat different kind of historical context to my narrative. What I have been able to contribute over the past 50 years or so have been influenced by many more people than I have been able to picture here, but when I reflect on what I have done, most of the people pictured here are very much a part of the story. Most of the photos and pictures are from my family albums, but some have come from friends and a couple newspapers. I would like to express my thanks to the following for allowing me to reprint their items: Wolfgang Glatzer for photographs in *How Good Policies and Business Ethics Enhance Good Quality of Life*, numbered v2.1 (short for photo #1, volume 2), in *Development of the Quality of Life Theory and its Instruments* (v3.3, v3.5, and v3.6), and in *Connecting the Quality of Life Theory to Health, Well-Being and Education* (v4.1); to Ferran Casas for photographs v2.6, 3.1, v3.2 and v3.4; to Filomena Maggino for v4.4, v4.5, and v4.6; to Anna L.D. Lau and Robert A. Cummins for v4.3, v4.8, and v4.9; to Valerie Moller for V3.7 and v3.8; to Joanna Kit-Cun Lam for v3.11; to Daniel T.L. Shek for v4.2; to the Cleveland Plain Dealer for *Philosophical Foundations of Quality of Life* v1.4, and to the Detroit Free Press for v1.7.

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Introduction to “Selected Works of Alex C. Michalos”

Biographical Notes

The central aim of this set of volumes is to describe and explain the context and connections among a subset of papers and books produced over the past 50 years. Rather than a mere reproduction of work already published, this will be an attempt to disclose the productive processes in their various historic contexts that led to the various research projects and publications. In Michalos (2003), I published a collection called *Essays on the Quality of Life* containing 20 articles focused on the quality of life, 3 of which appear in other volumes of this set because they seemed to be so central to the array of issues in the 70 articles in these volumes. For completeness, I mention articles from the earlier collection and books that are directly relevant to the themes in these volumes.

Some years ago (these days it seems that most things begin with ‘some years ago’, unfortunately), in a debate about the existence of God, a member of the audience put the question to us ‘Why would God want to watch re-runs?’. The question made sense from the point of view of one of the debaters, since God was supposed to know everything that is going to happen before it happens. As the atheist in the debate, I could only say that I have no idea why, although a lot of people seem to enjoy them.

While I also enjoy some re-runs, I would not find much joy in re-binding some old papers for a new audience. I do, however, find the idea of describing the historical context in which similar research questions more or less simultaneously appeared to people in diverse parts of the globe and were addressed first individually and then collectively. Here, the historical context includes some of my own biographical material. This is offered as a kind of second-best effort substituting for an autobiography that I have never had the courage to write, notwithstanding having thought about it many times.

My father ended his formal education in the sixth grade and my mother ended hers in the eighth grade. As far as I have been able to discern, in 1917, when he was about 17, my father, Charles K. Michalos, emigrated from the island of Chios,

Greece, to work in the steel mills of Gary, Indiana. He arrived with a pocket-sized Greek–English dictionary, learned to speak English with a heavy Greek accent, moved from the mills to driving a Nabisco bread and pastry truck for another 17 years, bought a small hamburger joint, then a somewhat bigger one and finally something more like a diner on Euclid Avenue in Cleveland, Ohio. Its claim to fame was the fact that many of the Cleveland Browns ate there, which was quite a big deal in 1947 when the Browns were the All American Football Conference champions and I was one of their biggest junior high school fans. My father died in January 1951, at about 51. We were never sure, because he was never sure, how old he was. I was daddy's boy and his loss was a great loss to me.

My mother, Josephine Pucci, was born in Akron, Ohio, one of eight children of immigrants from Palermo, Sicily. She worked at the May Company department store, sang in the chorus of the Cleveland Opera Company, married my father in 1931, produced my brother in 1932 and me in 1935, and provided the mom part of our mom and pop diner. Unlike my dad, she was not a particularly happy person, but she lived to be 93 years old, dying in June 1998. Like my dad, and the rest of us I guess, she did the best she could with what she had.

I was generally an above average but not outstanding primary and secondary school student. In secondary school and the first half of university, I was more interested in sports and girls than scholarship, though I enjoyed mathematics and history. I went to what was then Western Reserve University (now Case-Western Reserve University) in 1953, majoring in history with minors in philosophy and religion. When I read Plato's *Republic*, I felt as if he was talking directly to me. It had never occurred to me to ask what a good life might be, but the more I thought about it, the more I *had* to think about it.

I grew up in a very mixed religious family. The story my mother told was that her family were Catholics until the local priest did something that led my grandfather to tell him to go to hell and he took the whole gene pool into a more friendly Baptist church. My father seemed to practice the religion of washing his car on Sundays, but he thought his sons had to be baptized Greek Orthodox in order to preserve something or other that was important to him. So, we were. However, because our house was one block away from a small Quaker church, my brother, Chuck Michalos, and I were sent off together as soon as we were old enough to find our way there and back. I have a gold medal showing that I accumulated three years' of Sundays without missing Quaker Sunday school.

Given this background, when I began to think seriously about a good life, I thought I should make my peace with God if there were one. So, besides studying philosophy, I studied the history of religions. Then, I went to graduate school at the University of Chicago. Because I was what one would have called a doubter, I wanted to study religion in a school of believers, assuming that if anyone could convince me that I was wrong, they could. At least, they would be inclined to try. So, in 1957, I enrolled in the Divinity School, which seemed to have the most diverse faculty, including visiting experts in Buddhism, which especially interested me.

I also married in the summer of 1957, a marriage that lasted about 23 years and produced Cyndi (1960), Ted (1961) and Stephanie (1963). In 1985, I married the love of my life, Deborah Poff, a lucky break for both of us at the time and ever since.

While studying the history of religions, I took courses in philosophy and it seemed to me that philosophers had more precise and decisive methods of pursuing the truth than theologians. The University of Chicago had a wonderfully flexible approach to higher education, allowing students to pursue more than one degree at a time. To get a Bachelor of Divinity degree, a student was required to pass 7 comprehensive examinations and have a year internship in some relevant field of practice. I took some courses designed to prepare one to take the exams and some courses in philosophy that I found interesting. At the 1961 convocation, I received a B.D. and an M.A. in philosophy and then proceeded to pursue a Ph.D. in philosophy of science. I completed the latter in 1965 with a dissertation on a dispute between Rudolf Carnap and Karl Popper on the nature and use of probability theory in the assessment of scientific theories (Michalos 1971).

Many of the most salient and important features of the following 50 years of research and other activities may be regarded as relatively natural developments of these earlier initiatives. In a memorable essay on the best teacher he ever had, Keyfitz (2003) said that scholars should replace the metaphor of providing building blocks for a relatively durable corporate body of knowledge with that of providing biodegradable nutrition out of which new knowledge would grow. In a sense, today's nutrient is tomorrow's fertilizer. What I did until 1965 provided the ingredients for what followed, just as the latter will feed what comes afterward. Most importantly, I think my general approach has been informed by a pragmatic and philosophic interest in a holistic, comprehensive understanding of any particular object of investigation. I will try to explain this approach in the next few paragraphs.

Broadly speaking, there are two ways to define '*philosophy*'. From a *functional* point of view, philosophy may be identified as critical thinking about anything at all, from asphalt to zebras. From a *content* point of view, philosophy may be identified as a body of knowledge answering three questions. What is it? What good is it? How do you know?

Answering the question 'What is it?' gives one a discussion of the nature or being of something. In short, it gives one an *ontology*, a word derived from the Greek 'on' meaning nature or being, and logos, meaning discourse (among other things). Descriptions of the nature of things, ontologies, have at least two aspects. Everything has, after all, a form, structure, morphology or anatomy on the one hand, and a function, activity or physiology on the other. A duck, smile or football game, for examples, can be described at a minimum by describing their structural parts and how the parts function. What Isaac Newton might have referred to as natural philosophy and we now would call natural science is close to what philosophers would call ontology.

Answering the question 'What good is it?' gives one a discussion of the value, worth or goodness in some sense of something. In short, it gives one an *axiology*, a word derived from the Greek 'axios' meaning worthy or valuable, and logos. Of the variety of kinds of value that may be described, it is most useful to distinguish

intrinsic from instrumental value. *Intrinsic value* refers to the worth or goodness of a thing in itself, its value as an end in itself rather than as a means to something else. *Instrumental value* refers to the worth or goodness of a thing as a means to something else, not as a thing in itself. Standard examples include things such as eating an apple or throwing a ball at a target having instrumental value insofar as the former produces nutrition and the latter scores points, which in this context have intrinsic value.

Since practically anything might be a useful means to something else for someone in some circumstances for some purposes, practically anything can have instrumental value. However, some people believe that all alleged sorts of intrinsic value may be reduced to a single one. For example, they would argue that the nutrition obtained from eating an apple is really only instrumentally valuable as a means to good health, which is itself instrumentally valuable for a life of pleasure, happiness or satisfaction. Those who believe that there is finally only one intrinsically valuable thing such as pleasure, happiness or satisfaction may be called monists with respect to the ultimate nature (ontological status) of value, while those who believe that there are many intrinsically valuable things may be called pluralists.

For a monist, then, it may be said that ontologically distinct things such as music, cheese and justice have different degrees of some sort of value such as pleasure, happiness or satisfaction, while for a pluralist, such ontologically distinct things have ontologically distinct values (music value, cheese value and justice value) regardless of how much pleasure, happiness or satisfaction these things produce. From an ontological point of view, then, a monist would have a numerically smaller number of ontologically distinct things in his or her world (e.g., music, cheese, justice and some degree of pleasure, happiness or satisfaction generated by the other three), while a pluralist's world would have music, cheese, justice plus music value, cheese value and justice value.

For a monist, the task of measuring the total value of something, a person, event, object, attitude, belief, proposition, action or life itself, is in principle straightforward. One simply needs to measure the degree of intrinsic value generated by that thing in terms of or operationalized as pleasure, happiness or satisfaction. For pluralists, the task of measuring the total value of something is not at all straightforward because there may be no way to compare ontologically distinct values like the value of music versus the value of cheese or justice. There does not appear to be any common measure, scale or instrument available to answer questions such as 'How much is music worth compared to the value of justice or cheese?' or 'What is the value of this piece of music in terms of the value of justice or cheese?'

Given the severe comparability problems faced by all value pluralists, it is not surprising that the most frequently studied theories of economists and decision theorists, namely preference theory, choice theory, utility theory and game theory, and one of the most popular ethical theories studied by philosophers, utilitarianism, assume value monism of some sort. As we will see in many of the papers in this collection and many more cited in those papers, scholars have invented a great

variety of methods for living in and managing a world apparently containing a plurality of values. In particular, I will describe my own efforts over about 50 years, which have been interesting but largely unsuccessful.

Answering the question 'How do you know?' gives a discussion of one's knowledge of something. In short, it gives one an *epistemology*, a word derived from the Greek 'episteme' meaning knowledge and logos, hence, a theory of knowledge. Strictly speaking, one ought, prudentially and morally, to have a fairly clear answer to the epistemological question before one attempts to answer the ontological and axiological questions. Since a philosopher aims to obtain a body of knowledge about the nature and value of things to be used in the practice of living a good life, a patently necessary condition of achieving that aim is clarity with respect to knowledge itself and its production. That is why the earliest essays in these 4 volumes concern epistemological issues.

Comments on the Articles

All of the papers in this set of volumes are arranged partly in chronological order and partly by their logical connections. Each volume has its own major themes and within those themes, articles have been selected and arranged to provide some idea of the time at which they appeared and its relation to my own and others' research agendas around that time.

Following this introduction, Chap. 1 is an early attempt to show that "a rule for the acceptance of scientific hypotheses called the principle of cost-benefit dominance is more effective and efficient than the principle of the maximization of expected (epistemic) utility". Readers who are familiar with my decision-theoretic papers in the first two volumes of this set will recognize some conceptual and logical consequences of those investigations in this study. Here, I tried to blend observations on a classic in the history of medical science with the latest work in the philosophy of science. At the time the paper was written, historians and philosophers of science, technology and medicine worked largely in independent silos. I tried to show that what was going on inside one silo could make important contributions to what was going on inside another. Readers familiar with Michalos (1997 reprinted in Michalos 2003) will notice that I became somewhat more concerned about the limits of our ability to craft comprehensive indexes of acceptability for scientific theories, although the Canadian Index of Well-Being (Michalos et al. 2011b) is formally roughly equivalent to such an index. An overview of the Canadian Index is provided below in Chap. 17.

The aim of Chap. 2 was "to build a bridge between two intersecting areas of research, social indicators research on the one hand and health-related quality of life research on the other". I was not and have not been the only scholar trying to bring these two closely related research traditions together, but none of us have had much success. The main participants in the two traditions seem to have their interests and

expertise developed in different subcultures with very little attention paid to each other, in spite of profound similarities in ultimate aims, and conceptual and formal structures of methods of investigation, laws and theories. Based on the analyses of the chapter, the most important recommendation made was for researchers to avoid using the splendid measure of health status, SF-36, as a measure of the quality of life. A decade later, Michalos et al. (2011a, reprinted below in Chap. 9) demonstrated beyond any reasonable doubt that good measures of the overall quality of life (life satisfaction, happiness, contentment with life, overall satisfaction with the quality of life and subjective well-being) had a significantly different set of predictors from good health measured by SF-36. Fifteen years later still, that message does not appear to have changed the behavior of many researchers in the health-related quality of life tradition.

The paper by Mallard, Lance and Michalos (Chap. 3) is placed in this volume because it applies a relatively rarely used statistical analysis to data collected for my *Global Report on Student Well-Being* (Michalos 1991a, b, 1993a, b) to reveal the impact of culture on people’s assessments of their perceived quality of life overall and in 11 domains of life, including health and education in particular. Using data from 32 of the 39 countries involved in the global survey, the authors found that the Bi-Directional model in which causal arrows ran from life satisfaction to domain satisfaction and from the latter to the former had more support than either a Top-Down model or a Bottom-Up model. Regarding the health satisfaction domain, they found that for samples from 10 countries, the Bottom-Up model was best (health satisfaction influenced life satisfaction), for 7 countries the Top-Down model was best (life satisfaction influenced health satisfaction) and for 6 countries the Bi-Directional model worked best. They also found that the 32 country samples were distributed into 7 clusters across 11 domains. The cluster with Cameroon, Canada and the USA had Bi-Directional relationships in 52% of the domain satisfaction-life satisfaction pairs, which was the greatest percentage for this relationship in all 7 clusters.

Chapters 4–7 are reports of 4 research projects undertaken by participants of UNBC’s Institute for Social Research and Evaluation focused on one set of residents of the Bella Coola Valley of British Columbia. From August to November 2001, a number of procedures were used to get as many as possible of the estimated 1736 residents over 17 years of age in the valley to complete our 11-page questionnaire. About 40% of the residents in the valley are of Aboriginal descent, most from the Nuxalt nation, and about 36% of our sample of 687 respondents had Aboriginal or métis backgrounds. The Provincial Health Officer’s designated determinants of health were measured by 31 items in four clusters, biological, social and economic, health behaviors and health services determinants. These included our standard measures of overall quality of life and domain satisfaction, the gold standard self-reported health status measure SF-36, healthy days measures from the U.S. Centers for Disease Control and demographic measures. Most of our measures revealed that the health status and quality of life of Bella Coola Valley respondents were less satisfactory than those of typical Prince George respondents. The four clusters of health determinants accounted for 24% of general self-reported health

and life satisfaction, while our standard array of domain satisfaction scores accounted for 12% of general health and 61% of life satisfaction, indicating considerable perceived differences in general health and overall satisfaction with life.

Using matching subsets by age and gender of Aboriginal respondents in the Bella Coola Valley survey who were residential school survivors versus Aboriginal respondents who had not been residential school attendees, Chap. 5 reports that both groups "experience poorer health and quality of life compared to non-Aboriginals, as well as higher rates of diabetes". Of all the health status measures employed in our survey, only the "self-health rating" item revealed statistically significant lower scores for Aboriginal residential school survivors compared to Aboriginal non-residential school attendees.

Based on comprehensive reviews of patient medical charts from the Bella Coola Medical Clinic, which serves the entire population of the Bella Coola Valley, 127 diabetics were identified, their charts were given identification numbers that could be matched with numbers on questionnaires from our survey and examination of data from charts and questionnaires could be made. About 90 diabetics completed our questionnaire. The study reprinted as Chap. 6 reports that "Participants without diabetes tended to rate their health significantly better than participants with diabetes", diabetics "who used insulin rated their current health significantly lower than those who did not use insulin" and diabetics were "no more likely to be unhappy or dissatisfied with their lives as a whole or with the overall quality of their lives compared to people without diabetes".

Chapter 7 is another report based on comparing information from the Medical Clinic patient charts and 674 respondents to our Valley survey. The authors concluded that "the relationship between chart review and self-report health information observed in this rural population is similar to findings from other populations". In particular, they found "excellent agreement between self-report and clinic data for age, sex, height, weight and Aboriginal ancestry" and for "self-reported and clinically recorded diabetes", but "poor agreement for diagnoses of depression, back/neck problems, eye problems, walking problems, stroke, hearing problems and bone/joint problems". Aggregated Body Mass Index scores tended to have greater error margins because individual estimates of their own weight are biased by their ideals of what that weight should be.

In September 1999, we undertook a health and quality of life survey of residents 55 years old or older in the Northern Interior Health Region of British Columbia and published the results in Michalos et al. (2001 reprinted in Michalos 2003). Chapter 8 is a report of a replication of that survey taken in September 2005. Based on mean scores for the 8 dimensions of health measured by SF-36, it was clear that "the overall health status of males and females aged 55 years and older in the region in 2005 was at least as good as that in 1999." As well, we found that mean scores on 28 measures of satisfaction in diverse domains, overall happiness, life satisfaction and quality of life for the 2005 sample were at least as good as those for the 1999 sample. Smaller percentages of the 2005 sample "avoided going out at night, feared for their safety, had crime-related worries, engaged in crime-related defensive behaviors and were actually the victims of any crimes". As I remarked in the

introduction to Chap. 6 in Development of the Quality of Life Theory and its Instruments, the reduction of crime in the city was regularly indicated as something to do to improve the quality of life in Prince George. So, considering these crime-concern measures, there had been some significant improvement. Applying the 7 core discrepancy predictors from Multiple Discrepancies Theory (Michalos 1985) to 8 dependent variables, including overall happiness, life satisfaction, satisfaction with the overall quality of life and subjective well-being, we found that the most influential predictors were the gaps between what respondents wanted and had, what they had and thought others the same age and sex had, and the what they had compared to the best they ever had in the past.

In 2009, my wife (Deborah Poff) began a five-year appointment as President and Vice Chancellor of Brandon University in Manitoba. The report published as Chap. 9 is the result of an attempt to get some baseline self-reported information about our new community in the summer of 2010. Besides the standard measures of health and quality of life I had used in Prince George, the Bella Coola Valley and elsewhere, our Brandon team crafted a Good Neighborhood Index, Social Support Index and Community Health Index. After examining all our measures from diverse points of view, it seemed to me that the main message of the investigation was that good health is not the same as a good life. This was something I had reported before, as we have been reminded in the preceding paragraphs of this introduction, but it seemed to me that the point had not received the attention it deserved. So, putting it boldly in the title of our paper was a strategy of emphasizing its importance. So far as I know, there has been no significant reduction in the use of the gold standard measure of health status, SF-36, as a measure of the overall perceived quality of life. Based on our new sample, we also recommended again that quality of life researchers should always use more than one measure for their dependent variable.

Chapters 10–15 have some association with education, the first two involving survey research results and the last four somewhat more philosophical. Chapter 10 contains an analysis of an aggregated collection of 7 yearly samples of students' perceived quality of life and satisfaction with their school experiences at the University of Northern British Columbia in the years from 1998 to 2005. The Institute for Social Research and Evaluation collaborated with the staff of several student services to produce a survey with core items replicated each year along with additional special-focused items. When we combined satisfaction with school-related domains to satisfaction with ordinary life domains in a Bottom-Up model, we found that we could explain 62% of the variance in life satisfaction and 59% of the variance in satisfaction with the overall quality of life. Satisfaction with school-related domains increased the explanatory power of all predictors of life satisfaction by only 1% and added nothing to our explanatory power of satisfaction with the overall quality of life. For both dependent variables, the most influential school-related satisfaction item was satisfaction with UNBC instructors.

The investigation reported in Chap. 11 was based on an aggregated collection of data from 16 surveys of the Prince George community taken in the period from November 1997 to February 2005. The total sample ($N = 8800$) was large enough

to provide reasonably large subsamples of typically under-represented survey respondents, namely youth aged 18–24 (N = 416), unemployed (N = 304) and those with Aboriginal or Métis ethnic backgrounds (N = 416). Regarding satisfaction with the overall quality of life, we found that the unemployed group were least satisfied, followed by the Aboriginal/Métis group, then youth, with the average total population scores superior to all the others. We did not find any signs of a mid-life crisis for our respondents aged 38–44, although Helliwell et al. (2013) did find signs of such for their much larger world survey sample using 40–50-year-old respondents as those in mid-life. The strongest predictor of life satisfaction for the Aboriginal/Métis group was satisfaction with friendships, but it was satisfaction with one’s own self-esteem for youth and the unemployed.

Chapter 12 is based on a paper presented at an international conference at the University of Rome in April 2007 sponsored by the Joint Research Centre of the European Commission, OECD, Centre for Economic and International Studies, and the Bank of Italy. The substance of the paper is a bit more philosophical and conceptual than quantitative. The main point I tried to make is that there are more or less narrow and broad conceptual understandings of the ideas of education, happiness and well-being, and what one finds from quantitative research is strongly determined by how one conceptualizes and operationalizes these ideas. Using a conceptual net with relatively broad notions of the basic ideas and multi-leveled quantitative analyses, one can find plenty of evidence of the impact of education on happiness and well-being, and the reverse, as illustrated in the paper. Unfortunately, most studies only notice the direct effects of formal education, neglecting all kinds of indirect effects from all kinds of learning outside of formal education.

In Chap. 13 I explicated four views of liberal education that I called pragmatic, aristocratic, residualist and developmental, and I argued for the superior adequacy of the idea of liberal education as education aimed at self and social development. Among other things, defining liberal education by certain aims avoids the essentialist trap of supposing that each of us has some basic nature awaiting the proper nourishing environment to actualize that nature and it allows us to evaluate educational programs by their relative success at achieving designated aims. Using the proposed definition, any sort of vocational or technical education may also be liberal, and some programs of study in humanities and arts may fail to be liberal. Finally, liberal education thus defined will contribute to the development of character and moral virtue, and students “getting their heads and hearts together” as we sometimes say.

In 2005, there were many conferences, symposia, special editions of journals and ad hoc articles written in celebration of Albert Einstein’s remarkable papers on relativity theory published 100 years earlier. Chapter 14 is a contribution to such a symposium presented at a regional meeting of the Royal Society of Canada at the University of Guelph in May 2005. At the time of the symposium, there was some discussion in Canada of the role of so-called public intellectuals in public policy making. Readers of any of the volumes in this set will be aware that I have always tried to find ways to integrate my academic research with public policy making, even more generally to create bridges for people working in diverse fields within

the academy and beyond to cross over giving and receiving aid from others. I prefer the phrase ‘citizen scholar’ to ‘public intellectual’ because there seems to me to be something a bit elitist about the term ‘intellectual’, but the substance of the commitments referred to in both phrases may be the same. In my paper, I note that Einstein was probably too willing to use his well-deserved scholarly reputation as a soapbox from which he could utter alleged gems of wisdom quite beyond his range of expertise. He seems to have been some sort of moral consequentialist pursuing the good life for all people along the lines of a robust Aristotelian Eudaimonia. (See Michalos 2015.) While he often expressed the view that science or scientific research could be used to discover means but not ends, I tried to show that “in the sense that good scientific research specifies and demands certain kinds of theorizing or hypothesizing, it creates appropriate ends”.

As a scholarly journal and book series editor for over 40 years, I sometimes had to deal with alleged cases of plagiarism or what we now more often refer to as cases of unacknowledged authorship. Compared to the over 7000 articles published in the seven journals I founded or co-founded over all those years, I had to investigate and adjudicate fewer than two hands full of alleged plagiarism cases, mostly from the *Journal of Business Ethics*. In Chap. 15, I describe some historically early views about unacknowledged authorship to illustrate its relationships with diverse purposes and contexts. At the end of the article, I review two cases I adjudicated concerning such authorship. The first is offered as an illustration of the sort of case study typically published on the Web site of the Committee on Publication Ethics (COPE) and the second as an illustration of procedures following the Springer *Policy on Publishing Integrity*. The policies and adjudication procedures of COPE and Springer vary over time as new cases appear and more nuanced rules are developed.

When I was gathering information to help me decide whether or not I should edit the *Encyclopedia of Quality of Life and Well-Being Research*, I read several introductory chapters of established encyclopedias and talked to friends who had edited other encyclopedias. Since I had consulted many encyclopedias connected to my research over the years and had never read the introduction to any encyclopedia, I wrote the introduction to my encyclopedia as if most, if not all, of the readers of the introduction were potential editors and/or authors of encyclopedia entries. Because the original text that I wrote was longer and had considerably more detail than the publisher’s staff believed would be appropriate for the encyclopedia, it was severely reduced for publication. However, because I think there are many useful insights and bits of historical information, I decided to include the original text here as Chap. 16. I offer it to all future editors, wishing you the very best of luck.

The final Chap. 17 in this volume is a brief history of the development of quality of life research in Canada from the 1960s to 2014. There is certainly much more to be said than I could say in 40 pages, but I hope I have provided at least a running start to anyone interested in writing a more comprehensive history. There are many histories of varying lengths of the social indicators/quality of life movement worldwide, many identified and summarized in Land and Michalos (TBP). Readers interested in the broader story should consult that article.

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