Landscaping Regional Research and Leadership Capacities for the Study of *Human Flourishing* in Latin America

—FINAL REPORT—

Tecnológico de Monterrey

ECoH: EXPLORING OUR COMMON HUMANITY IN DIVERSE CONTEXTS

TEMPLETON World Charity Foundation

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Exploring our Common Humanity Project

Landscaping Regional Research and Leadership Capacities for the Study of Human Flourishing in Mexico, Colombia, Chile, and Brazil

Final Report

2025

Tecnológico de Monterrey

TEMPLETON World Charity Foundation

IN ALLIANCE WITH:

Universidad de los Andes

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Summary

The primary goal of this report is to map academic research on human flourishing in Latin America, with a specific focus on Brazil, Chile, Colombia, and Mexico. The study is divided into two parts: a bibliometric analysis, which informed the second phase of qualitative research involving interviews with leading academics and non-academic stakeholders. This report presents a comparative analysis of findings across the four countries.

The bibliometric analysis of the literature on human flourishing in Latin America was conducted using the Scopus and OpenAlex databases. Information was gathered through keyword searches of titles, abstracts, and content in Spanish, Portuguese, and English, employing a broad conceptual framework of human flourishing. The data was refined and organized using R software, resulting in a database containing approximately 320,000 documents. Analysis was based on three key criteria: production (number of documents), influence (number of citations), and relevance (keywords). These criteria were combined to develop a Human Flourishing Research Indicator (FRI), which helped identify the most significant authors, institutions, publications, and topics. We developed an interactive tool, a Shiny app, for the analysis of bibliometric results.

In the qualitative phase, a series of individual and group interviews (focus groups) were conducted between February and July 2024. The interviewees included scholars from diverse disciplines and practitioners from public services, community organizations, and NGOs. Although the specific term "human flourishing" is not widely used, the interviews revealed that topics related to its broad conceptual framework are a significant focus of Latin American researchers. Local seminars and one regional seminar were held in the second half of 2024 to share results and reach relevant conclusions. These meetings helped to clarify the content of the final project documents.

The findings also underscore the critical importance of context in research activities. Challenges such as economic constraints, limited access to collaborative networks, socio-political difficulties, and strained relationships with key stakeholders were highlighted. This report compares the findings from the four countries, demonstrating the contextual differences and their influence on the scope and focus of research.

Mapping Human Flourishing Research in Latin America
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1. Methodology

1.1. Definition of the study

General Objective. We aim to provide an overview of academic research on human flourishing in Latin America, highlighting the general trends and characteristics of a field that spans multiple disciplines and perspectives and yet, this area of study remains far from universally recognized in the region. It is important to point out that our focus is not on the vast array of initiatives—practical projects, cultural traditions, and societal achievements—that seek to promote human flourishing across the subcontinent. Instead, we concentrate on the academic research that draws inspiration from these efforts.

As a result, we acknowledge that certain regional and national accomplishments related to human flourishing may not be included in this work if they have not been the subject of academic or scientific study. Perhaps it is worth remembering that academic research captures only a fragment of the broader reality, yet we believe we have identified some cases that reflect significant contributions in this field even if understudied by scholars.

To map the academic landscape of human flourishing research, we begin with the following guiding questions:

Actors: Who are the key players in human flourishing research in the region? This includes a range of stakeholders such as individual researchers, universities, civil organizations, research centers, government entities, and funding bodies.

Research Areas: What are the main topics and areas of study? Which subjects receive the most attention, which remain underexplored, and which topics are most relevant to the unique characteristics of this region?

Research Trends: How has the study of human flourishing evolved over time? What are the current research trends shaping the field?

Initial definition of the study: what to include as human flourishing? The expression human flourishing is not commonly used in Latin America, although in recent years it has been introduced by some scholars. Specially interesting is the case of some ideas that resemble that concept, namely the Spanish expression *buen vivir* and, in a more restricted sphere, indigenous neologisms such as *sumak kawsay*[1], to which we will refer below. To the limited diffusion of the concept is added the fact that it does not have a generally accepted definition, but is a multiform notion, markedly interdisciplinary, which in recent years has

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[1] The term *sumak kawsay* originates from Quechua and is commonly translated as "well-being" or "a life of plenitude." It has inspired various initiatives that promote an alternative vision of well-being, contrasting with the concept of a fulfilling life in industrialized Western societies. We will return to this point later in the report.

been used in academic research in areas as different as psychology, humanities and philosophy, medicine, economics and law (VanderWeele, 2017; Cebral-Loureda, Tames-Muñoz, & Hernandez-Baqueiro, 2022).

It is well known that issues such as economic development and well-being, happiness and subjective well-being, which are strongly related to human flourishing, are relevant to this region, as well as those of environment and sustainability, biodiversity, sustainable agriculture and the flourishing of communities, especially those related to indigenous peoples. Positive psychology, which is one of the places of origin of the concept in question (Seligman, 2022) is of high interest in this region, as important as is the proposal to expand liberties and capabilities of Sen and Nussbaum, which has opened up the vision of human development as flourishing (Sen, 1998; Nussbaum, 2020).

Given the need to have a concept of human flourishing that would allow us to begin this exploration, we first took into account the most widespread definitions in the present (Vander Weele, 2017; Seligman, 2012). The feature that seemed less satisfactory in these definitions is that they seem to focus on individuality, while relegating social and community elements to the background. For this reason, we proposed a provisional approach in which three levels of flourishing meet: personal, community and systemic.

Here is a provisional description of human flourishing to begin to work with: human flourishing is a personal, community and systemic process of developing capacities and strengths in the various areas of life; in the person it is a conscious and satisfactory process that responds to personal convictions, meaning of life and actions, which influences while being influenced by the social environment and the nature ecosystems, and which constitutes the final orientation of human activity. Human flourishing occurs in the person, in communities, in States and in human participation in planetary ecosystems. This description allows us to incorporate the contributions to this common goal of humanity from the interdisciplinary, from the humanities to the sciences and the arts, and recognizes that this purpose transcends the limits of all of them. In this way, we begin the study of what could be a Latin American perspective of human flourishing with a bibliographic exploration organized into six thematic areas, as follows:

1. Sustainability and environmental studies; 2. Positive psychology and well-being; 3. Economic development, capabilities and quality of life; 4. Diversity, inclusion and human rights; 5. Indigenous peoples, culture and identity; 6. Spirituality and religion. With these words we conducted searches in the Scopus, OpenAlex and ProQuest databases. The following table shows the 28 keywords initially related to the six thematic areas:

Table 1

Thematic areas in keywords

1   Human flourishing

|	I. Sustainability and environmental studies		IV. Diversity, inclusion and human rights
2	Environmental studies	16	Inclusion
3	Environmental resilience	17	Human rights
4	Antifragility	18	Social justice
5	Regenerative science	19	Human dignity
6	Human safety	20	Common good
	II. Positive Psychology		**V. Indigenous people, culture and identity**
7	Well-being	21	*Buen vivir*
8	Happiness	22	*Tequio*
9	Agency	23	Indigenous
10	Pro-sociality	*24*	*Sumak kawsay*
11	Social love		**VI. Spirituality and religion**
	III. Economic development	25	Religion
12	Skills/capabilities	26	Community life
13	Quality of life	27	Eudaimonia
14	Human development	28	Virtue
15	Circular economy		

1.2. Methodological Strategy

This study has a hybrid methodology that comprises two approaches to the subject, the first consists of a bibliometric study based on the six thematic areas described in Table 1. The second is a qualitative exploration with key interviewees directly connected to human flourishing research ecosystems. The results of the two approaches provide a complete descriptive overview of the research activity.

Bibliometric study. The project adopts a bibliometric approach to the subject, given the variety of disciplinary fields and the number of literary products expected to be produced from the research. We do not adopt a traditional intensive literature review approach, but the more contemporary approach of bibliometric reviews, that is, managing information via data mining tools used to process the metadata of the publications (keywords, number of citations, author, abstract, institution of affiliation, etc.) Bibliometric reviews are growing rapidly in many fields of research thanks to the wide dissemination of data mining techniques. This approach to bibliographic information examines bodies of knowledge within and across disciplines, making it possible to handle large numbers of items with less subjective bias (Holden, 2005; Creswell, 2009), which is more appropriate for this exploratory study in which we seek to provide a broad overview where no valuable element is left off the map.

Graph 1
Phases of the bibliometric study

Bibliometric exploration
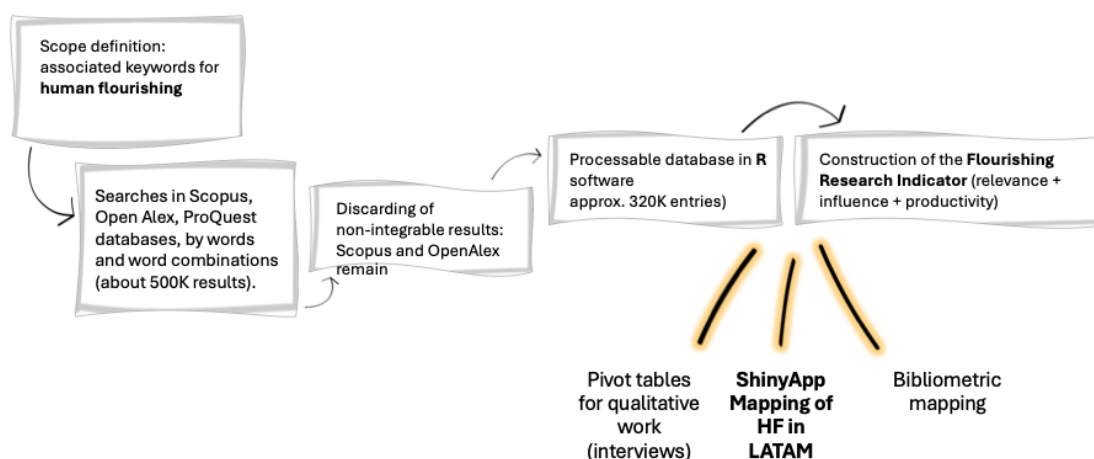
Search parameters. As the purpose of this exploration is to learn about research being carried out in Latin America, the following restrictions were placed on the bibliographic searches:

a. Documents in Spanish, Portuguese or English are included.

b. Authors not affiliated with an organization located in Latin America are not included.

c. These products include articles in academic journals, communications in congresses and academic meetings (papers), master's and doctoral theses, books, book chapters and reviews.

d.   Documents that contain the words used in the searches in the title, abstract or keywords are included.

e.   Documents from 2000 to 2023 are included.

Information was collected through searches in three well-known academic databases: Scopus, ProQuest and OpenAlex. Scopus was selected because of the prestige of the publications it includes, which must meet demanding standards to be admitted. It was decided not to use Web of Science because of the overlap between it and Scopus (Hernández-González, Sans-Rosell, Jove-Deltell, & Reverter-Masia, 2016; Osca-Lluch, Miguel, Peñaranda-Ortega, Gonzalez, & Quinones-Vidal, 2013). The ProQuest database includes more publications in Spanish and Portuguese than Scopus, so it seemed convenient to use this database as well. However, it was not possible to integrate the searches performed in ProQuest because the database organizes the information in different fields than Scopus, so it was incompatible to integrate a single database. OpenAlex is a recently created database that includes many more publications than the two previous ones. It is open access, although its interface does not use natural language, but requires the use of specific software. This database is compatible with Scopus, so that the results of these searches could be integrated into a single database.

The search for information in the databases was initiated using the 28 keywords referred to above (Table 1). Some of these words are frequent in human flourishing studies and were searched directly (e.g., human flourishing, , eudaimonia, psychology) while others are not specific, so that the searches yielded large numbers of items not necessarily related to the research topic. In these cases, we resorted to duplicate word searches, which increased the specificity of the search. A total of 328 searches were conducted in Spanish, as in Portuguese and English, making a grand total of 984 searches. The table of pair and singular word searches is included in Appendix 1.

Qualitative exploration. To complete the mapping of human flourishing research, we conducted a series of interviews and focus groups to gain a qualitative perspective.

Interviews with researchers. Profile of informants. We looked for interviewees only among the most outstanding researchers according to the results of the bibliometric exploration. We considered the most prominent authors to be those who, according to our relevance criterion, have the highest scores as well as high productivity. Specifically, we selected the thousand authors with the highest relevance in each country and then filtered out authors with more than six (Mexico, Colombia and Chile) or more than fifteen publications (Brazil) in the database[2]. The relevance score varies for each group between 190 (Colombia) and 298

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[2] In the case of Brazil, the one thousand authors have more publications in comparison, so we selected those with more than 15 for being invited to an interview.

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(Mexico and Brazil). The number of candidates with this criterion is shown in the fourth column. From these lists, a case-by-case screening was done to select those profiles suitable for an interview. The profiles should correspond to a broad interest in human flourishing issues and should not be restricted to technical aspects. After a case-by-case screening to select the interviewees, four lists of invitations were drawn up according to Table 2. The interviews took place between January and June 2024.

Table 2

Selection of profiles by relevance and productivity, invitations and interviews

Country	Relevance>	Productivity>	Candidates	Selection	Referrals	Guests	Interviews
Mexico	200	6	298	41	1	42	18
Colombia	136	6	190	39	3	42	13
Chile	114	6	254	32	1	33	14
Brazil	183	15	298	150	9	159	13
Total	n/a	n/a	1040	262	14	276	57

The larger population size in the case of Brazil allowed for a larger number of candidates with high productivity (more than fifteen papers in the database), so a larger number of invitations were sent for interviews. However, the acceptance rate in this case was the lowest of the exercise (less than one acceptance for every ten invitations)[5] raising questions about whether these scholars are currently active or if there might be other factors at play.

Interview format. A semi-structured interview format was adopted based on an interview script organized into four categories. All interviews lasted approximately one hour (except one case that was more than two hours long), were conducted through the zoom platform, were audio and video recorded (except for one case due to technical problems), transcribed with the help of the Good Tape automatic transcription service and then processed for systematization using the ATLAS.ti software. In the case of the groups conducted in Brazil, the transcripts were translated with DeepL services into Spanish for processing (see Appendix 3: Interview topics and questions).

     Focus groups. The purpose of the focus groups was to obtain information that would allow us to describe the human flourishing research ecosystem from perspectives different

from those of academics. We sought to include the participation of other actors relevant to the research who are not researchers themselves, such as government entities, civil organizations, foundations and business associations related to well-being, growth and development, sustainability, etc.

Profile of participants. National and local government officials, leaders of civil organizations, foundation officials, political leaders, international cooperation partners. We anticipated five or six participants per focus group. Those invited to the focus groups were found through personal recommendations, some of them from the previous interviews.

Focus group dynamics. We estimated a duration of one and a half hours. Participants received a topic guide in advance. Each focus group was audio and video recorded as well as the interviews (see Appendix 4: Focus group topics and questions). Table 3 summarizes the information on invitations and participants in the focus groups.

Table 3

Participation in focus groups

	Invitations	Sessions	Participants
Mexico	18	2	7
Colombia	10	1	10
Chile	11	0	5
Brazil	9	3	6
Total	48	6	28

1.3. Systematization of Documentary Information

The database produced was managed using specific bibliometric software[3]. The software made it possible to obtain basic descriptive statistics, as well as some other visualizations

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[3] The downloads included information on authors, journals, place of affiliation and keywords associated with each publication. They were downloaded in .bib and excel formats, then integrated using R software commands.

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frequently used in bibliometric studies. The database is partially accessible through a digital application (ShinyApp).[4]

To sort the results, a relevance criterion and a human flourishing research index were introduced. The database contains two conventional fields, the number of citations received by an article or author, and the number of publications by an author. These two fields are commonly used in bibliometric analyses. So, we define four concepts to sort the information:

Productivity: The productivity value corresponds directly to the number of publications an author has within the collected database. Secondarily, productivity is also applied to an institution by adding the number of documents published by the authors associated with the institution of affiliation.

Due to the size of this database, there are actors working in very productive fields (notably medicine) that at first seem distant from human flourishing research in the English-language literature but are still related through the keywords for which they were included in the database (notably the keywords quality of life and well-being).

Influence: The influence value is determined by the number of citations a publication receives and consequently by the number of citations an author receives. Secondarily, an institution's influence can be measured by summing up the publications associated with the institution.

Relevance: This criterion is proposed by the research team as a strategy to discriminate among the publications included in the database. A document is more relevant to the study of human flourishing, the more it refers to the keywords used in the bibliographic search. This criterion is independent of the number of publications of an author and the number of citations of a publication or an author.

The relevance criterion scores academic products and authors based on the keywords they include. Each keyword related to human flourishing has a number of points within a hierarchy. Each keyword has a unique score (no two words have the same score). The keyword with the highest score is *human flourishing* (100 points), while the keyword with the lowest score is *capacity* (26 points). Keywords whose meaning is, *prima facie*, closer to human flourishing receive a higher score, as is the case with words in languages other than English that have been presented in the literature as similar or quasi-synonyms of human flourishing (e.g., the Spanish expression *buen vivir*, or *sumak kawsay* in Quechua).To determine the score of each keyword, we consulted conventional literature in English and Spanish on human flourishing. Words that are frequently used in this context and are uncommon outside of it were assigned higher scores. Some examples are well-being (84 points in a scale of 100 points), positive psychology (85 points), capabilities (86 points), and

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human development (87 points). In contrast, the words that have intensive uses in other contexts have a lower score since by themselves they do not imply a relationship with the themes of human flourishing but are important and frequent in the literature on human flourishing. An example of the latter is the words inclusion (30 points), agency (36 points) and human rights (38 points). The difference in scores at the extremes (lowest and highest) is intuitively reasonable, although the differences in words close in the hierarchy are questionable and may imply some bias on the part of the research team. Appendix 2 contains the keyword scores from which the relevance criterion was constructed.

The keywords contained in an article or in an author's publications (up to five keywords) give a sum of points which is its relevance rating. In this process 93 keywords in Spanish, Portuguese and English related to human flourishing were used.

Flourishing research indicator: The indicator balances the three preceding factors to find authors that may be of greater interest. To achieve this, we gave greater weight to the criterion of relevance because it expresses the substantive contents of human flourishing, so that papers dealing with these contents are highlighted even if they do not have a high number of citations, and authors researching these topics are highlighted even if they have comparatively fewer publications. The criteria of productivity (number of papers) and influence (number of citations) are also considered for the indicator, although they have less weight than relevance. The formula for the indicator is calculated as three times the relevance value, multiplied by productivity and influence: $FRI = 3 \times$ relevance $\times$ productivity $\times$ influence. A higher FRI for an author, paper, or institution indicates greater significance in current research on human flourishing, based on the topics explored, published papers, and overall influence. As shown in the results, the authors with the highest FRI do not necessarily align with the most influential or the most productive within the full sample.

The indicator allows for more meaningful results to be obtained through the digital tools that have been developed as part of this project (interactive map and ShinyApp on human flourishing in Latin America). It does not intend to assess the contributions of the authors, or the importance of the institutions presented in these visualizations.

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2. Results of the Bibliometric Exploration

2.1. Publications and Languages

As a result of the bibliographic collection, 318,704 documents were obtained; of which 191,024 were produced by Brazilian authors and 33,490 by Mexican authors. The total number of publications from each country is shown in the following table. [5]

Table 4

Bibliographic production on human flourishing by country

Country	Documents
Brazil	191024
Mexico	33490
Colombia	23244
Argentina	18118
Chile	16690
Ecuador	7681
Peru	6928
Cuba	4568
Costa Rica	2783
Venezuela	2695
Uruguay	1751
Panama	916
Paraguay	724
Guatemala	590
Puerto Rico	574
Nicaragua	443

[5] In the case of multi-authored publications, a document is assigned to the country of origin of each author, only once for each nationality.

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Honduras	340
El Salvador	307
Dominican Republic	294
Bolivia	120
Guiana	69
French Guiana	32
Martinique	30
Haiti	26
Belice	22
Surinam	21
Guadalupe	19

It is not surprising that Brazilian literature is the most copious, given the demographic difference between this country and the others in the region; However, there is no exact proportion between demographics and academic production in this case. Brazil has a population slightly less than twice that of Mexico[6] , but its documental production is five times greater. In fact, Brazilian production constitutes almost two thirds of the region's total production. As for the other countries, most of which are Spanish-speaking, production is proportional to demographics. Chile is the country with the highest rate of documents per capita.

The following table shows the languages used in the documents. The most outstanding result is the predominance of documents in English, which is to be expected given that the search refers to academic production, it being a known fact that this is mainly in English at the international level. However, it was possible to include a large number of documents in

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[6] According to the World Bank, in 2023 Mexico had 128,455,567 inhabitants, while Brazil had 216,422,446 (https://data.worldbank.org/).

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Portuguese, which correspond almost entirely to Brazilian authors, a significant number in Spanish, while other languages are presented to a lesser extent.[7]

Table 5

Language of documents

	Language	Documents
1	English	166560
2	Portuguese	120469
3	Spanish	33037
4	French	47
5	Italian	16
6	German	15

Approximately half of all the documentation was published in English, a little more than a third in Portuguese and only about a tenth in Spanish. Considering that practically all the authors who publish in Portuguese are Brazilian, it is striking that these authors publish less in English than their Spanish-speaking colleagues, so that a higher proportion of Brazilian authors find publication outlets in their own language.

The above result is linked to a broader discussion in the field of research, about the closeness or remoteness of academic activity to local realities, or about the interests that animate academic research. Does the desire to publish in international journals (mostly in English) influence the agenda of researchers?

A complementary search was also made for words in indigenous languages whose meaning is close (*mutatis mutandi*) to human flourishing. The words in Indo-American languages are shown in Table 6:

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[7] The French, German and Italian languages are included in the table because they are the most numerous among those poorly represented. These other languages appear because some publications are bilingual or include abstracts in different languages.

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Table 6

Indigenous words included in the bibliographic search

Word	Language	Meaning
Chanikuy	Quechua	Share
Wanöpo	Harakbut	Place in the body where all the emotions are: love, fear, illusion... (through the navel)
Wakaya	Kukama	Exchange (ideas, objects, dialogue)
Chart'asiña	Aimara	Lending generously, without expecting anything in return
Pakilistli	Nahuatl	Happiness
Tequio	Nahuatl	Working for the community for its own well-being
Ch'uuk	Maya	Share generously
Ki'imak óok	Maya	Joy – Happiness
Rahil Ch'ool	Q'eqchi	Sadness of soul
Sumak kawsay	Quechua	Life in harmony
Suma Qamaña	Aymara	Life in Plenitude
Mamihlapinatapa	Yagán	Desire, passion
Gadugi	Cherokee	Working together for the common good

Searches with keywords in indigenous languages produced very few documents. The following table shows the results. The indigenous language expression that appears most frequently is *sumak kawsay* (more than two hundred publications).

Table 7

Documents found for indigenous words

Word/Database	Scopus	ProQuest	OpenAlex
Suma Qamaña	10	4	34
Sumak kawsay	76	27	202
Tequio	1	0	12

Table 8 shows the number of publications collected in the three databases.

Table 8

Publications resulting from the search in databases

Database	Scopus	ProQuest	OpenAlex
Results	91,325	108,095	297,362

The results are not added directly because there are numerous repetitions (the same publication can be found in more than one database). When the results obtained from Scopus and OpenAlex (we mentioned that it was not possible to integrate the results from ProQuest) were integrated into a single database, the data were cleaned (elimination of duplications), resulting in a database with 318,704 publications for all Latin America. This database allows searches by fields such as author, title, institution of affiliation, citations received by the publications, abstracts, keywords, etc.

It should be recalled that the above publications refer to searches for concepts associated with human flourishing. When we restricted the search to only those papers that use the expression human flourishing explicitly, either in the title, abstract or content of the paper, we obtained 945 papers for the entire region. Many of those papers only use the expression casually on one occasion within the text (e.g., when referring to the work of another author).

2.2. Trajectory of Publications over Time

Regarding the distribution of documents over time, the following graph shows the performance from 2000 to 2023 for the entire region:

Graph 2

Publications on human flourishing in Latin America 2000-2023

Latin America FH poructions by year
Number of FH related in the Latin American region by Year

Tecnológico de Monterrey. Human Flourishing Mapping in Latin American.
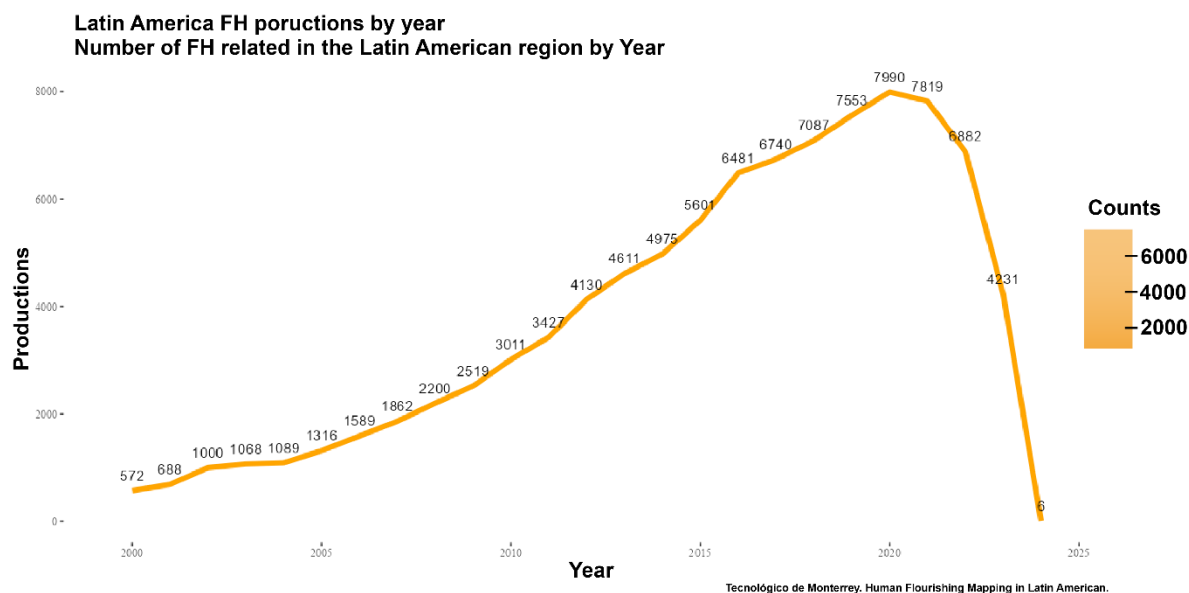
Graph 3 shows the production of the four countries on which we focus this study. The number of Brazilian publications is higher, while it experienced the deepest fall in 2021.

Graph 3

Publications on human flourishing in Brazil, Chile, Colombia and Mexico 2000-2023

Latin American HF productions by year and country
Number of HF related Articles in Brazil, Chile, Colombia and Mexico

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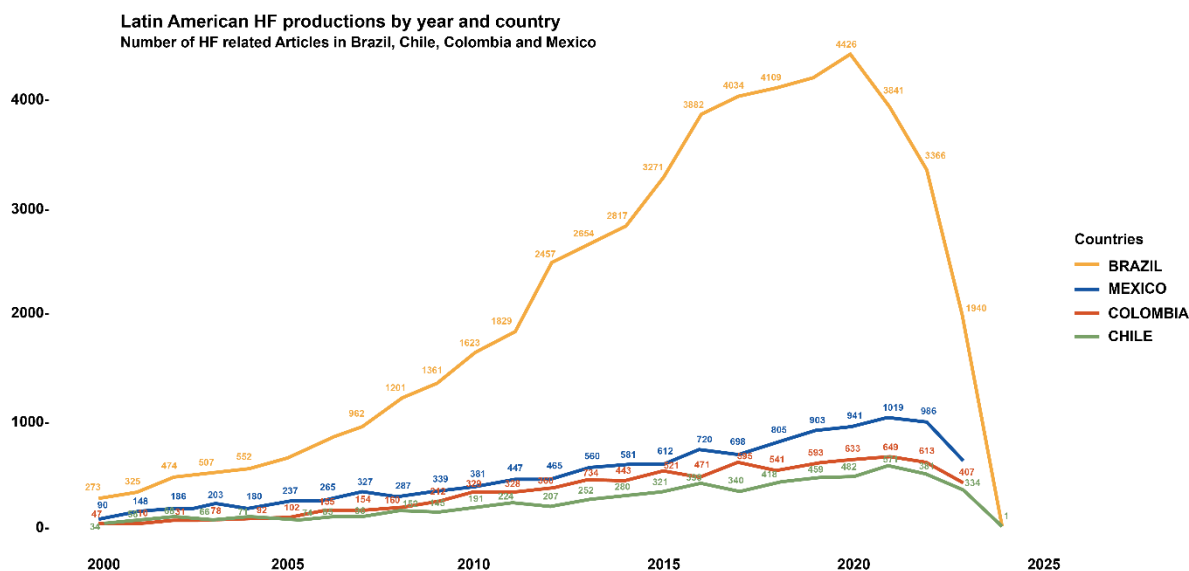
2.3. Types of Publications

The following table shows the distribution by type of document published, with a large predominance of articles and a small number of books:

Table 9

Distribution by type of document

	Mexico	Chile	Colombia	Brazil	Regional
Articles	32789	16969	23205	183297	296132
Chapter in book	1707	564	684	3388	7827
Communications	1249	538	545	3339	6585
Reviews	818	505	450	2723	4963
Books	65	30	54	172	401
Other (degree thesis, letters, etc.)	421	208	249	1543	2796
Total	37139	18814	25187	194462	318704

The comparatively small number of books published in contrast to articles (738.5 articles are published for every book) can be interpreted in different ways, one of which may be that books provide the opportunity to deal with a problem in depth, with more detailed elaborations and broad discussions of its implications, while articles tend to deal with more specific and delimited aspects. It is also related to the reward system that has been installed in many universities where a high number of publications is required of researchers, which makes the publication of articles more attractive, favoring a fragmentary aspect of knowledge. Chapters in books speak of a type of collaboration between researchers on a common subject, while communications are related to participation in conferences, congresses and seminars, which is also a sign of collaborative work.

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2.4. Institutions Doing Research in Human Flourishing

As for the institutions from which human flourishing is researched, the following table shows the distribution by country of the top 100 with the highest FRI:

Table 10

Distribution by country of the 98 institutions with the highest FRI

Country	Institutions	No-schools	Private
Brazil	64	5	12
Mexico	13	2	1
Argentina	7	1	
Colombia	5		3
Chile	4	1	2
Peru	2		2
Puerto Rico	1		
Uruguay	1		
Venezuela	1	1	

The higher number of Brazilian universities and other research institutions is consistent with the higher number of publications in that country, suggesting that the number of publications is related to the number of universities and research centers that exist in a country. From the table it can be seen that most of the institutions that publish research on human flourishing are public universities. Of the 98 institutions, 88 are universities and ten are not, while 78 are public institutions and 20 are private.

Authors with the highest FRI (regional). Turning to the perspective of the authors of the documents, we compiled the distribution by institution of the 100 authors with the highest FRI in the region:

Table 11

Distribution of authors with the highest FRI by country and institutions

Country	Institutions	Authors
Argentina	3	5
Brazil	35	67
Chile	7	8
Colombia	2	2
Ecuador	1	1
Mexico	9	13
Peru	1	2
Uruguay	1	1
Panama	1	1
Total	60	100

The 100 authors with the highest FRI score in the region are located in 60 institutions, of which 35 are in Brazil and 25 in other countries; 67 of these authors work in Brazil and 33 in other countries. These authors are not highly concentrated in a single institution; the two with the largest number are the University of Rio Grande do Sul (UFRGS) and the University of Sao Paolo (USP), with eight researchers each, and the State University of Campinas (UNICAMP), the Federal University of Pelotas (UFPel) and the Paulista University (UNIP), with three each; in addition to the Tecnológico de Monterrey and the Universidad de Sonora, which have three each. Details of the institutions where these authors work can be found in Appendix 5.

2.5. Thematic Evolution Map of Brazil, Chile, Colombia and Mexico

The thematic evolution maps allow us to visualize the way the documents cluster according to the topics they content, through their keywords. In the present case, the tool is limited to the Scopus database (excluding the data obtained from OpenAlex library), due to technical

limitations. Therefore, the result can be biased for the relative weight of the documents written in English. Nevertheless, the maps illustrate the interest and tendencies of the Latin American research. In this exploration the evolution has been divided into three periods, the first one runs from 2000 to 2011, the second from 2012 to 2018 and the third from 2019 to 2023. For the Latin American region, we offer a map only for the third period. For the country cases we offer maps for each period. For all the cases it can be seen that the first period, which has fewer documents, also has fewer topics worked on, while the last period contains a greater variety of topics and thematic clusters. [8]

Graph 4

Thematic grouping of Latin American publications from 2019 to 2023
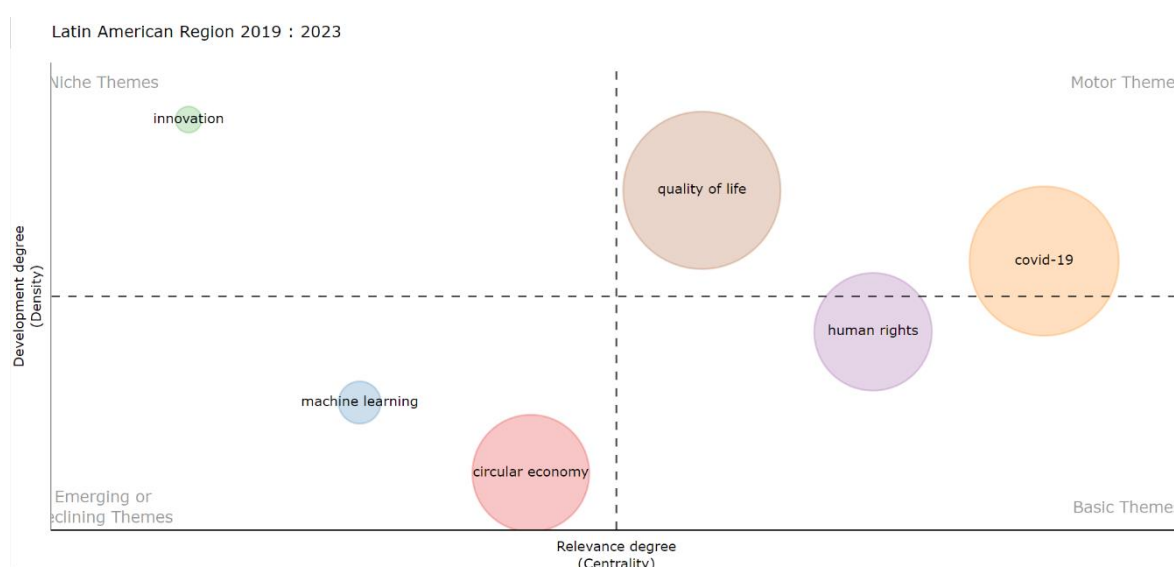
In Graph 4, it can be clearly observed that quality-of-life theme is the main motor theme for regional research. In second place, Human Rights is present as basic-motor theme; it is worth mention that the subjects included in this cluster (human rights, social justice, human development, indigenous peoples, higher education) have been present in the academic work in this region since long time ago. The cluster about covid-19 responds to the global tendency in this period.

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[8] In the map of thematic evolution there are four quadrants according to two vectors, density (relationship of the group's documents to each other) and centrality (relationship of the documents to other topics). The niche themes (top - left) are themes whose documents have a strong relationship with each other but little relationship with other themes, they are themes cultivated by a closed group of researchers; the emerging or declining themes (bottom - left) are themes driven by a group of researchers that are not related to other groups (emerging) or whose production is declining (declining); the basic themes (bottom - right) are themes very connected with other themes; the driving themes (top - right) are themes very related to other themes and with a lot of internal density.

Thematic evolution of human flourishing in Brazil[9]. Figure 3 shows that the most populated thematic grouping is headed by the quality of life theme (which has 1258 documents), and with it are associated the themes Brazil, questionnaires, oral health, children, diabetes, adolescents, obesity, epidemiology and caregivers). Along with quality of life, a basic thematic grouping, with 503 documents, is headed by the topic depression, in which there are several issues on mental health (epilepsy, rehabilitation, pain, anxiety, education and cancer).

Graph 5

Thematic grouping of Brazilian publications from 2000 to 2011
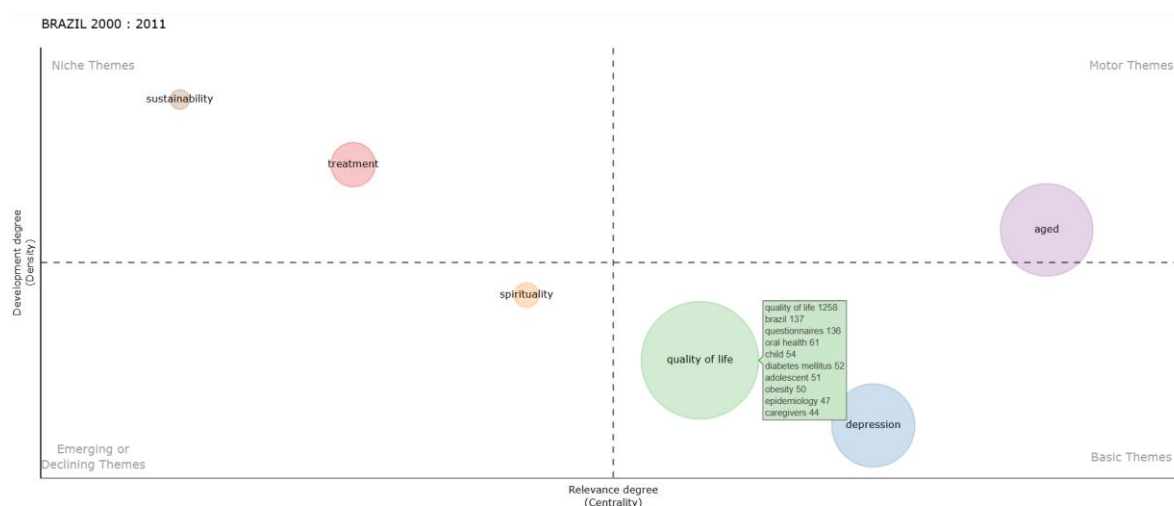
This period shows a thematic clustering led by aging, with 637 documents, which includes the topics aging, elderly, nursing, mental health, exercise, physical activity, health promotion, heart failure and stress.

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[9] To consult these maps in more detail, visit the application at the following link:
https://florecimientohumanotec.shinyapps.io/latinamericanMappingApp/
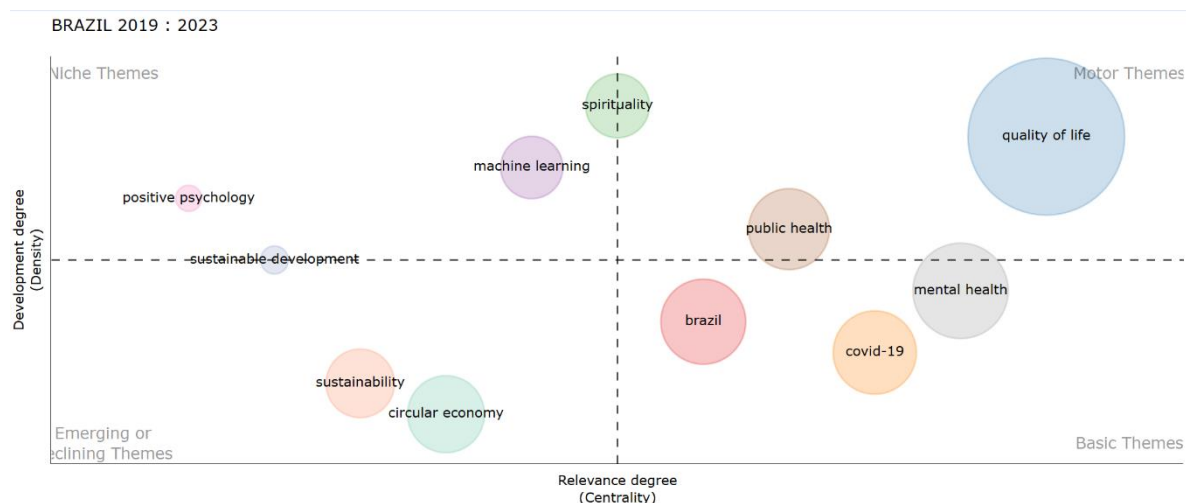
Graph 6

Thematic grouping of Brazilian publications from 2012 to 2018.
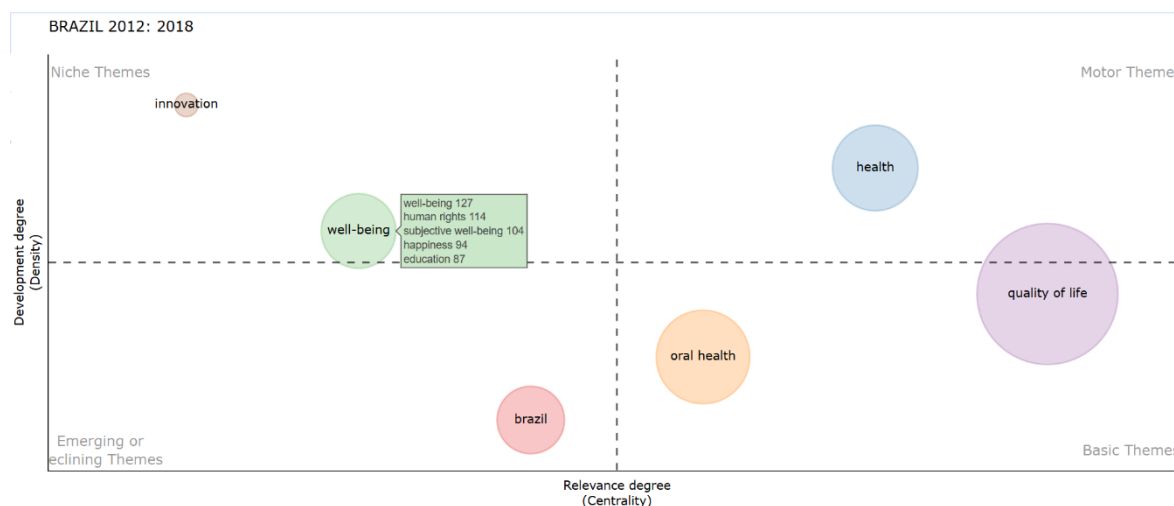
Graph 6 shows the thematic grouping from 2012 to 2018. In it, health stands out as the driving theme with 774 documents, dealing with health, mental health, spirituality, children, health promotion, health-related quality of life and religion. In this grouping, the presence of 209 documents dealing with spirituality and religion is noteworthy. The quality of life grouping remains the most populated with 4,313 documents of which 2519 correspond to the quality of life theme. The novelty in this period with respect to the previous one is the appearance as a niche topic of the well-being grouping, which has 526 documents on well-being, human rights, subjective well-being, happiness and education.

Graph 7

Thematic grouping of Brazilian publications from 2019 to 2023


The last period is the one with the most documented (graph 7). It also has groupings in the four quadrants. Some groupings from previous periods are maintained and some become more important, notably quality of life (4,532 documents), which in this last period is a driving theme, as well as public health. Spirituality forms a grouping of 467 documents that includes the themes spirituality, religion and palliative care, which is between the quadrant of niche and driving themes. Since these themes were associated with the health theme, we conjecture that this is a practical interest in spirituality. Emerging themes worth mentioning are sustainability and circular economy. The latter allows us to affirm a growing interest in topics related to the environment and nature.

Thematic evolution of human flourishing in Chile. In the first period, Chilean research also produces a larger basic grouping headed by quality of life, which includes the topics quality of life, menopause, questionnaires, schizophrenia, climacteric, adolescence, health-related quality of life, aging, childhood and sexuality.
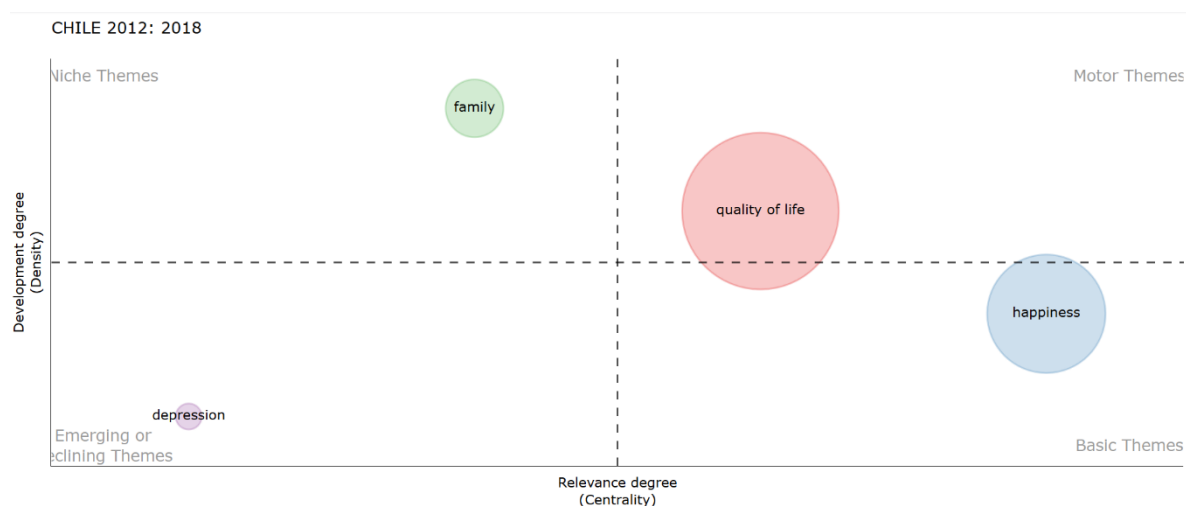
Graph 8

Thematic grouping of Chilean publications from 2000 to 2011

CHILE 2000 : 2011
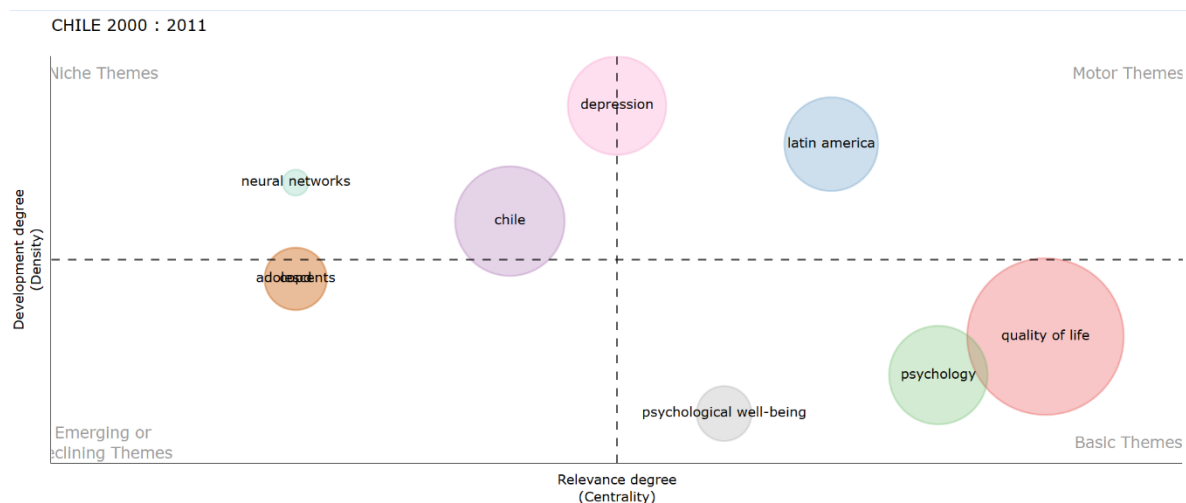
It is noteworthy that among the basic topics there are two groupings related to psychology and psychological well-being, while there is a grouping of great density on depression, which speaks of an important work of Chilean researchers on the psychological aspects of well-being.

Graph 9
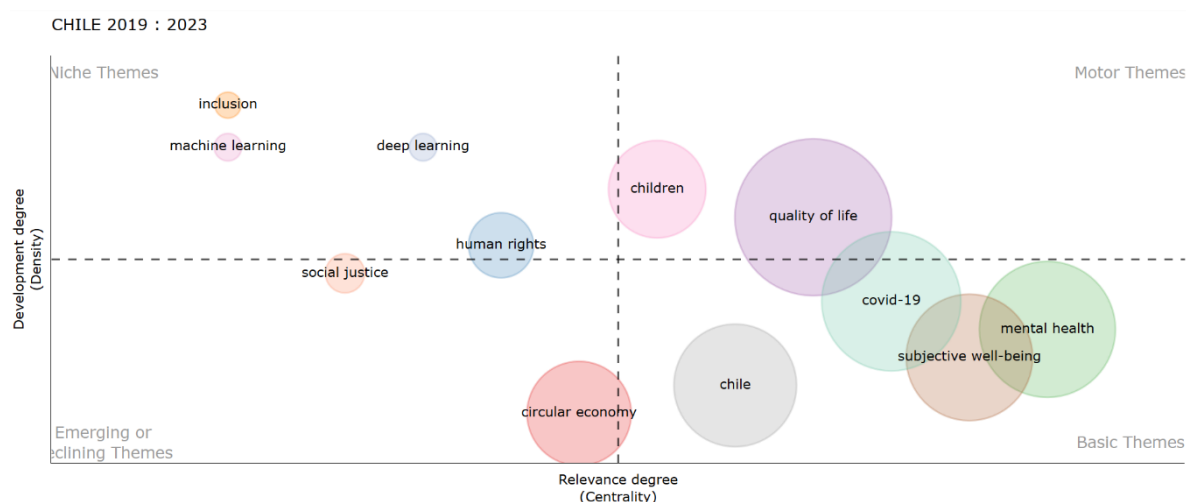
Thematic grouping of Chilean publications from 2012 to 2018.

CHILE 2012: 2018

In the second period (Graph 9) there are fewer groupings than in the previous period. Strikingly, a basic group headed by the topic happiness appears, with 385 documents, including happiness, well-being, subjective well-being, life satisfaction, positive psychology, psychological well-being, adolescence, optimism and psychometric properties; this group absorbed the psychology and psychological well-being groups of the previous period,

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consolidating a group with greater density. There is a niche grouping on family, health, life satisfaction, nutrition and older adults.

Graph 10

Thematic grouping of Chilean publications from 2019 to 2023
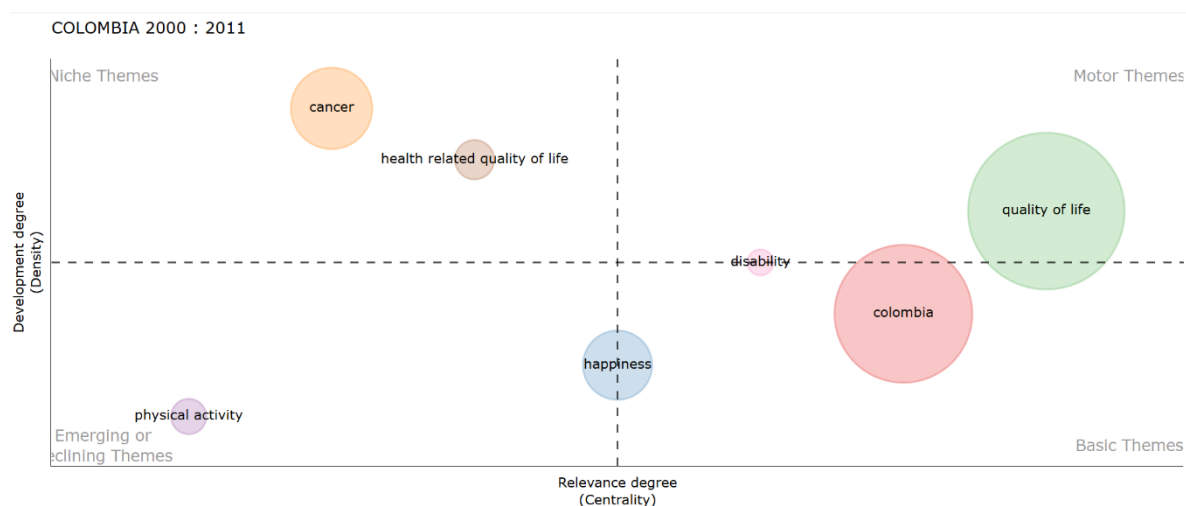

CHILE 2019 : 2023

In the third period, the Chilean publications form twelve groups, of which quality of life is the most important driving theme, but the theme of childhood also appears (children, adolescents, systematic reviews and meta-analysis). Research on psychology forms two basic groups (mental health and subjective well-being), and there is a novelty with the emerging theme of circular economy. The covid-19 pandemic is present as a basic theme with high density. Human rights, (social) inclusion and learning are also among the niche themes.

Thematic evolution of human flourishing in Colombia. For the first period, we observe in Colombia that once again the quality of life grouping is the most numerous, although it has its own composition that is partially different from the previous cases. It includes socially charged topics such as quality of life, poverty, human development and others of a more medical nature such as neoplasm, rehabilitation, or mixed topics such as health, HIV and AIDS.

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Graph 11

Thematic grouping of Colombian publications from 2000 to 2011

COLOMBIA 2000 : 2011

Notably, there is a thematic group on happiness in this first period with 45 papers including happiness, subjective well-being, Latin America, treatment, rheumatoid arthritis and diagnosis. The core theme called Colombia includes the topics Colombia, depression, aging, health-related quality of life, social support, epidemiology, anxiety, menopause and adolescents.

Graph 12

Thematic grouping of Colombian publications from 2012 to 2018.


COLOMBIA 2012: 2018
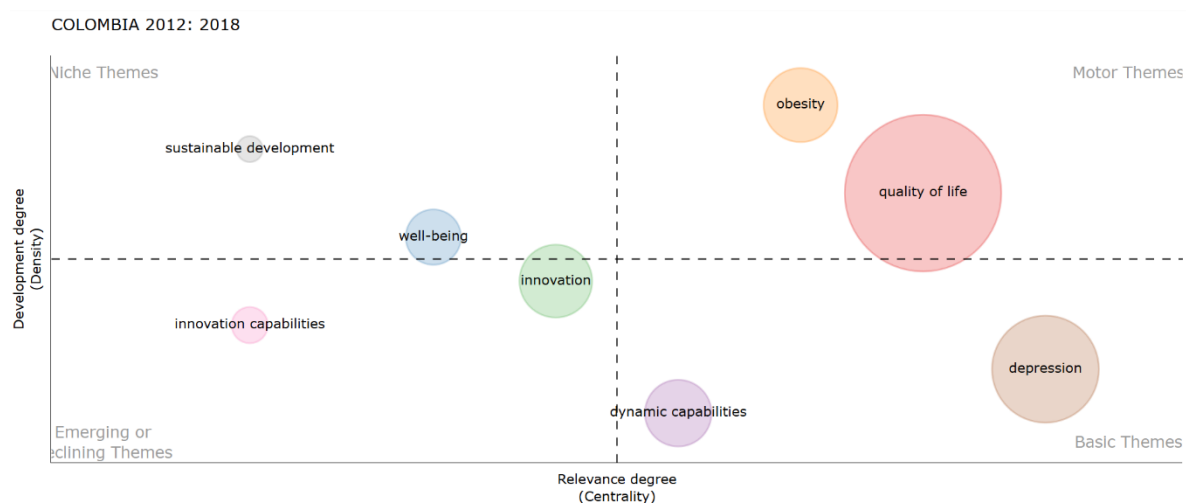
In the second period (Graph 12), quality of life is the most important driving theme, while among the core themes appears the depression cluster, which includes depression, health-

related quality of life, happiness, arthritis, anxiety, pain and stress. The niche groups are sustainable development (14 papers) and well-being and capabilities (39 papers). The capabilities topic appears grouped three times, as a basic topic dynamic capabilities (20 documents), as part of innovation capabilities (31 documents), where it is associated with knowledge management, and as part of well-being (19 documents).

Graph 13

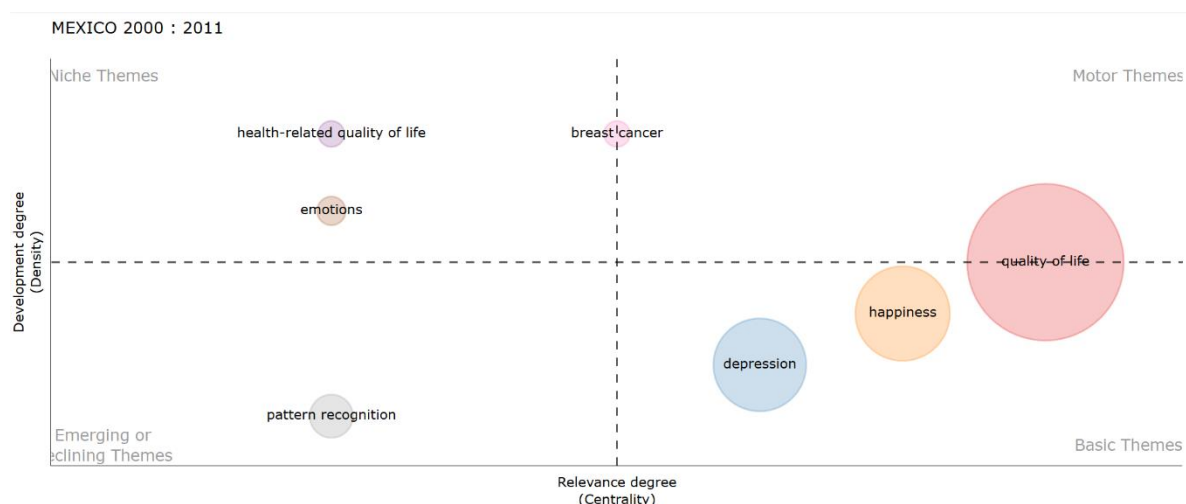*Thematic grouping of Colombian publications from 2019 to 2023.*
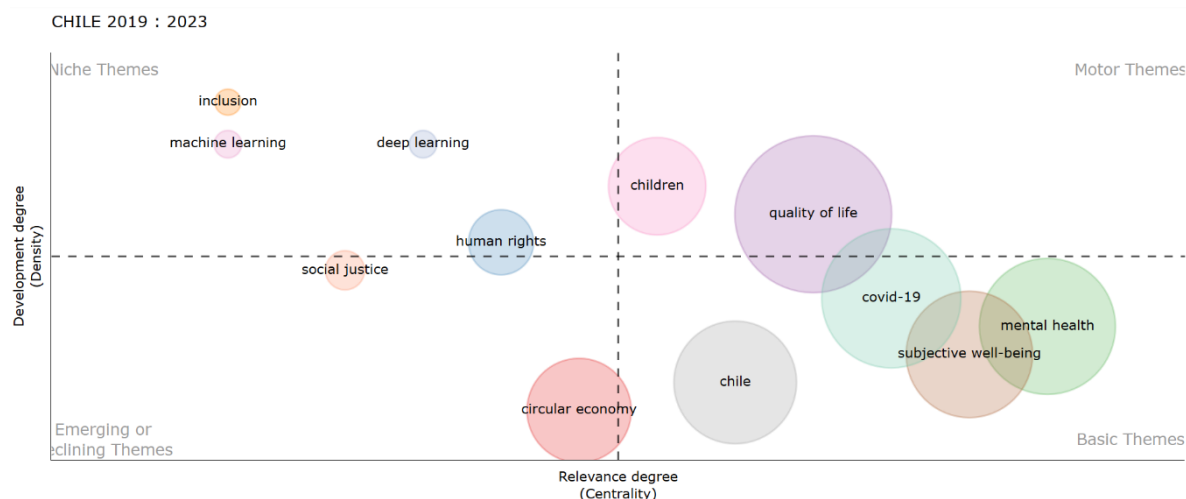
The third period of Colombian bibliographic production shows four driving themes: quality of life, covid-19, happiness and caregivers. The happiness group (151 documents) is composed of four themes: happiness, life satisfaction, subjective well-being and culture. This association of happiness with culture and the concepts of satisfaction and well-being expresses a tendency to be taken into account given its position among the driving themes. As a core theme, the group of themes relating to the country itself is retained, while among the niche themes are circular economy (emerging theme) and the themes of human rights, innovation and dynamic capabilities.

Thematic evolution of human flourishing in Mexico. In the first period (Graph 14) we can see three clusters of topics with high centrality, that is, well related to other topics, depression, happiness and quality of life. Of these, quality of life is the most striking cluster, both because of the number of topics it includes and because it is in the middle of the table, given that its topics have a strong internal connection, in this cluster there are medical topics (asthma, treatment, health, disability, obesity) and non-medical topics (Mexico, Latin America, childhood, aging).

Graph 14

Thematic grouping of Mexican publications from 2000 to 2011

The health-related quality of life group, which corresponds to a medical orientation, has a strong internal connection but is comparatively little related to other themes. In this first period, quality of life aspects predominate from health, both physical and mental, and also presence of themes related to the happiness cluster (happiness, poverty, well-being and subjective well-being). There are no clearly formed motor themes. Striking is the group headed as happiness (87 documents), which includes poverty, well-being and subjective well-being, suggesting a psycho-social perspective of the topic. Together with depression (depression, aging, anxiety) and quality of life are the basic themes.

Graph 15

Thematic grouping of Mexican publications 2012-2018.

MEXICO 2012: 2018
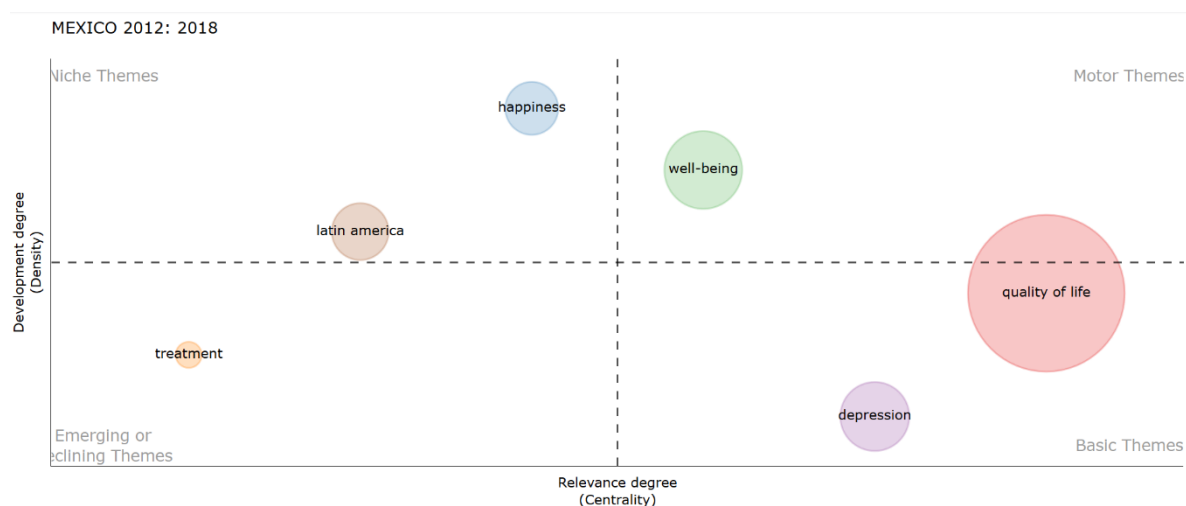
In the second period, the most striking group is again quality of life, the most populated and with the greatest centrality. It is similar to the group found in the previous period but absorbs the previous groups of quality of life related to health and breast cancer, and includes the theme of adolescence. A new grouping of great interest for being the first driving thematic group is well-being (well-being, sustainability and positive psychology), closely related to other themes and with high internal density, there are three themes that allude to social, ecological-technical and psychological aspects. The happiness group (happiness and subjective well-being) remains a niche theme, less related to other themes than in the previous period but with high internal density.

Graph 16

Thematic grouping of Mexican publications from 2019 to 2023.
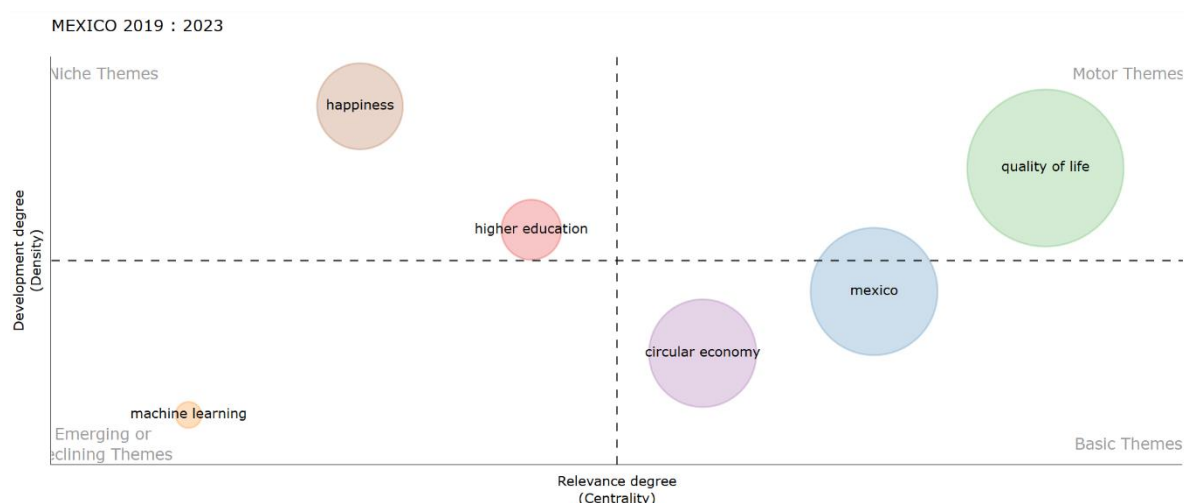
In the last period, the quality of life cluster asserts itself as the most dense and central, the only driving theme, is similar to the cluster of previous periods but more clearly includes mental health themes (mental health, depression, resilience, anxiety), retains some of the previous themes (cancer, old age, quality of life), and absorbs themes that previously appeared in different groupings (well-being). In this period, an important circular economy group appears, which includes the themes of circular economy, sustainability, sustainable development, climate change and optimization; a group headed by the theme Mexico also appears, which has strong social content, with the themes of Mexico, Latin America, education, health, poverty, innovation and human development. The happiness cluster remains within the niche topics, which indicates that work on these topics continues regardless of what is happening in other disciplines; this grouping includes the topics of happiness, subjective well-being, positive psychology, aging and validity. This third period shows the substantive topics of the research carried out in Mexico in recent years, where the quality of life in its health aspects is the most numerous and related, with numerous works on Mexican and regional social problems, in which the issues related to the natural environment figure prominently and the perspective of flourishing as well-being and happiness continues to be present, mainly in the field of psychology.

2.6. Discussion of Bibliometric Results

Distribution of bibliographic production. Brazil's significant contribution to bibliographic production is striking, as it cannot be explained by demographics alone. More likely, it reflects a specific relationship between local academia and the country's social needs and

conditions. Additionally, the larger volume of documents is linked to the number of institutions, which is notably higher in Brazil than in the other three countries. This point is explored in greater detail in the chapter dedicated to Brazil.

Spanish-speaking Latin American countries, including Mexico, share not only a common language but also similar research dynamics, characterized by dependence on governmental funding, a similar proportion between population, authors, number of publications and a focus on publishing in international mainstream journals.

The question of language. The question of the language of publication is important. The fact that for the region, documents in Spanish constitute one tenth of the total, indicates that the publication effort is oriented towards media published in English. This result is only tempered in the case of medical studies, where the proportion in some cases is even reversed (this occurs in Mexico), since journals published in Spanish contain more documents than those published in English. In general, studies on human flourishing in the non-medical field are published by Spanish-speaking authors mainly in international media, where English is used, while this trend is less pronounced for Brazilian authors.

Does the search for publication in English influence the Latin American research agenda? It has been conjectured that the review criteria of the international media privilege a research agenda alien to local needs, influenced by the interests and biases of editorial bodies based in Northern countries. This effect is accentuated when national research funding agencies themselves favor publication in international media over publications in Spanish or Portuguese. Finally, it has also been suggested that publication in English implies an additional barrier for Spanish-speaking authors, which implies a chain of obstacles for certain approaches, topics and ideas to be published in international media. A discussion linked to this problem is the one that questions the belief that publication in international media guarantees the scientific or academic quality of the documents. The idea persists that the quality of research is the only criterion that counts for publication in scientific media that publish in English, but it is clear that non-English speakers, particularly speakers of indigenous languages, have an additional obstacle to overcome in order to have their ideas published in these media.

Indigenous concepts about human flourishing. The works dealing with indigenous visions of human flourishing, which we sought to detect through a sample of words in native languages, yielded few results, even recognizing that our list is rather short. However, most of these texts are of recent publication, less than ten years, which makes us foresee that we will still see an increase in research on these concepts, at the same time that the interest in knowing conceptions of life that could contribute to overcoming a civilizing model that is labeled as obsolete because it has been built on capitalist economic practices, inequitable and predatory of nature, is growing. It also indicates a correlation between academic publications

and the pioneering presence of indigenous peoples in undergraduate and graduate courses – which is a recent phenomenon in Latin America.

The most widely known term in this context is *sumak kawsay* in Quechua and *suma qamaña* in Aymara, languages spoken in the Andean region, particularly in Ecuador and Bolivia. These expressions have been translated into Spanish as *buen vivir* and into Portuguese as *bem-vivir* (translated as *good living* in English). However, their meaning is not easily reduced to a single translation.

These concepts are not merely a conceptual relic but rather a living process that continues to evolve today. A conceptual approach to *buen vivir*, comparing it to the Greek concept of *eudaimonia*, has been presented by Hoyos and co-authors (Hoyos Valdés, Chindoy Chindoy & Maya Bedoya, 2020), who are of Colombian nationality. However, this comparison should not lead to misinterpretations, as *eudaimonia* emphasizes individual development, whereas the perspectives proposed by indigenous communities emphasize the communal aspect.

The concept of *sumak kawsay* has been popularized by the 21st-century socialism movement (*Socialismo del Siglo XXI*), which presents it as an alternative development model. This movement has been led in the political sphere by Rafael Correa, president of Ecuador from 2007 to 2017, and Evo Morales, president of Bolivia from 2006 to 2019. Both countries have significant indigenous populations, which has played a decisive role in shaping their political ideology and governance.

This movement is characterized by several key elements:

- Reducing the influence of neoliberalism on the economy and national life.

- Recognizing the rights of indigenous peoples.

- Reducing poverty.

- Recognizing certain rights of nature.

However, the implementation of these principles has varied between the two governments, and both have faced significant challenges during their administrations. In fact, some researchers have expressed concern that the concept of *sumak kawsay* could be co-opted by specific political parties or movements for their own interests.

In our exploration, we have identified additional interpretations of the concept of *buen vivir*, inspired by indigenous communities from different regions. In Brazil, for example, the Baniwa people have developed the term *emaka jumatiá*, a linguistic and conceptual innovation that emerged within their struggle and development (Baniwa, 2024).

In Mexico, a similar concept has been documented among the Rarámuri (or Tarahumara) people, located in the state of Chihuahua, which borders the United States. For this community, the equivalent of well-being is a term translatable as "*buen vivir*" or "vivir por el buen camino," which highlights the values of rootedness (*korima*) and communal life (*tezwuino*) (Loera González, 2024).

Additionally, other indigenous languages have developed similar concepts, such as *ñandereko* in Guaraní[10] and *küme mongen* in Mapudungun[11].

One of the most relevant aspects of this branch of Latin American thought is that these concepts are in constant evolution and respond to practical survival needs. They cannot remain as merely symbolic references; rather, they must serve to address the political, economic, and cultural complexities that indigenous peoples face.

At the same time, the term *buen vivir* has been gradually adopted by Latin American societies as a means of recognizing their own cultural identity. As we will see forward in this report, the Latin American paradox appears to be linked to a culture of celebration, joy, dance, and ease in forming friendships (Vargas, 2024; Rojas, 2024).

Journals. With regard to the journals that mainly receive works on this subject, it is worth noting the high participation of medical disciplines. For the entire Latin American region, we find a very high number of medical publications, although the proportion is different for each country. As mentioned above, this participation of the medical perspective is found mainly around concepts such as quality of life and well-being, which are very close to the broad concept of human flourishing. However, the expression human flourishing itself is not used in medical publications.

Research trends. While the term human flourishing is very little used in regional research, with the exception of a few authors, there is no doubt that publications related to the broad concept have increased steadily in recent years, and we anticipate that this trend will continue in the near future, since some of the basic and driving trends we have found in the thematic evolution maps are related to key words of human flourishing in the broad sense, most clearly in the quality of life clusters, which is the clearest driving theme; while among the basic themes we find those of a psychological nature such as well-being, mental health and happiness; and among the emerging themes we consistently find those grouped as circular economy and sustainability, so we will see a continuation of publications on these themes.

It is worth remembering that quality of life is by far the topic that most groups the research topics in the four countries, with more documents, more consistency and more relationships between documents. However, a division prevails within this group, since we find two

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[10] Guarani is mainly spoken in Paraguay, where it is spoken by 80% of the population
[11] Mapuche or Mapudungun is mainly spoken in Chile and Argentina.

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different orientations of the concept of quality of life, one that looks at aspects of health and medicine (which is widely dominant in the region), and another that deals with social, political and economic aspects, and which is less abundant. Mental health is maintained as a different group from health in general, as a different specialty.

Spirituality and religion are themes that appear with great importance in the Brazilian sample, with however limited representation in the other countries. In the case of Mexico, Chile and Colombia, there are some works that deal with this subject (the qualitative section of this mapping will deal with them), but they do not appear either in terms of number of publications or citations (productivity and influence), so it can be said that its relevance as an academic research field is not homogeneous in the region.

2.7. Limitations of the Bibliometric Study

It is convenient to recognize some original limitations of this approach to the problem. First, conceptual detail is lost in terms of the content of the production, given its magnitude. Thus, while a traditional review could involve the reading of 20 to 30 texts in order to carry out a dense conceptual systematization and critique, a bibliometric review normally includes from a few thousand to hundreds of thousands of items, as in the present case, making such a comprehensive critical review practically unfeasible.

One limitation of the bibliometric approach is its heavy reliance on a small number of databases, namely Web of Science and Scopus. Specialized software for bibliometric analysis has been developed specifically for these databases, making its application to other sources more challenging. In this study, most of the entries were sourced from the OpenAlex database, which restricted our ability to use certain bibliometric analysis tools—for example, we were unable to conduct a co-citation analysis.

A second limitation concerns the so-called gray literature, which is produced by collectives and communities, such as Indigenous groups, and is often not included in scientific repositories like Scopus. However, the inclusion of data from OpenAlex helps to some extent to mitigate this issue.

Additionally, we were unable to introduce a parameter that would allow for different weighting of publication types based on quality. For example, in the FRI, books, peer-reviewed journal articles, and review papers were all treated equally, rather than being assigned distinct weights. Finally, some choices made by the research team, justifiable although debatable, may have influenced the results obtained; in particular, the list of key words used for the bibliographic searches and, subsequently, the ranking of these words to form the relevance criterion. Obviously, if other words had been included, the results would have been somewhat different. The decision taken sought to achieve a broad overview without sacrificing specificity. In a subsequent exercise some keywords could justify specific

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searches of a complementary nature, for example, meaning of life, personal growth and integral development. However, we believe that the results would not be substantially different.

3. Qualitative Study

This report presents the key findings from the mapping of research on human flourishing in four Latin American countries from a comparative perspective. It synthesizes the most relevant aspects highlighted in each country's report, enabling the identification of similarities and differences across various dimensions of the approaches to our object of study.

Although the concept of human flourishing does not have a common accepted definition, due to its multidimensionality and the diversity of disciplinary approaches from which its components can be analyzed, in this case we seek to see the way in which these conditions are expressed in the countries analyzed in Latin America in order to, beyond the concept, understand the way in which its components are articulated in terms of the concern about the way in which these phenomena are presented in the region.

In this sense, beyond proposing a finished concept, we sought to propose the way in which an understanding of the phenomenon and its variants can be constructed, oriented not only to a condition of human flourishing, but also to the way in which its conditions are experienced in Latin America.

It also contains an account of the elements that were raised in the various stages of the project, related to religion and spirituality, as part of the most relevant dimensions of human flourishing, to specifically locate the state of research on the topic to see how it is expressed not only as a line of research, but also in comparison with the other dimensions and from the different disciplines involved in these studies.

It is also important to acknowledge some limitations of this qualitative approach to our subject. For example, we conducted a slightly higher number of interviews with psychologists compared to other disciplines, while the number of economists was lower than we originally expected, particularly in the case of Chile, so, some bias could be present in the appreciations we collected. A more technical limitation is that we designed semi-structured interviews based on four categories—academic leadership, research capacities, collaboration, and resources—leaving little room for unexpected topics, as we only had one conversation with each participant. Nevertheless, several new topics emerged in many cases, such as the importance of research ethics, the social role of academia, and the personal engagement of scholars.

Regarding the qualitative systematization, we encountered some difficulties due to varying criteria among team members. At least three different individuals were involved in the analysis of each case, which led to interpretations being based on content that was clear to all, while some ambiguous but potentially valid conclusions were set aside.

3.1. Context of research in each of the countries addressed

In the case of Brazil, the context in which research activities are developed is characterized by a very important diversity in terms of topics, which is not only due to the variation in the types of universities, mainly public, but also in terms of topics and interests that the various research groups have. Those are based on a tradition that stands out for its solidity in theoretical, empirical and methodological aspects, as well as for an ecosystem-wide ability of navigating a scarce funding scenario without jeopardizing research results. In this context, elements such as social inequality, culture, identity, gender, poverty, social movements, democracy, among others, showcase how human flourishing related research in Brazil responds to, or reflects directly upon diverse concerns that are found in the social reality of the country.

For example, we can find in research topics reflections of the concerns about the inequalities that exist in economic, social, racial and political terms, where social stratification, the various actions for the redistribution of wealth, the treatment of poverty, as well as affirmative action policies, seek to be explained, mitigated or overcame. This solution-seeking process has driving forces originating from academia, non-profit organizations and impact-related private sector organizations, as well as the government, in its different orders. It is in this space where an important part of the research on human flourishing is linked: academia being one piece of a larger knowledge production ecosystem.

We can find another very deep emphasis on environmental issues, where the importance of the Amazonia, the contributions of indigenous and traditional populations, and other areas of rural incidence, are fundamental to the local discussions regarding deforestation, climate change mitigation and adaptation. Underneath the environmental debate in itself, there is also a concern about aspects of territoriality, land use, and competing development models carried out by various interest groups in the Brazilian context. Environmental issues have also become a prominent research interest in Brazil given the role academic and applied science had on consolidating anti-deforestation policies, science-based targets for climate change mitigation, and environmental policy in general. There are concrete intersections between climate and ecological sciences and concrete changes in policy development in Brazil, having the development of the Action Plan for the Prevention and Control of Deforestation in the Brazilian Amazon (PPCDam) as an important landmark.

As will be seen below, a significant part of research is carried out by public universities that receives funding primarily from public agencies. Those agencies have a role in building

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notoriety and prioritizing some research agendas, but also to provide infrastructure and personnel funding throughout the public education system. Therefore, budget reductions in recent years that have threatened not only academic freedom in universities, but also the expansion capacities of research efforts built over time by local stakeholders.

In the case of Chile, research also has a strong incidence of universities, mainly public, and the influence of its political and social structure, orients the research agendas more clearly than in other countries. In the research interests, we can also find aspects such as economic inequality and its social effects, where we find issues such as poverty, mobility, access to services, redistribution of wealth, as well as aspects of discrimination, racism and an interest in indigenous communities (despite the fact that this interest is not expressed as abundant literature).

Due to recent history, the Chilean research context maintains a link with the period of the dictatorship, which can be seen from the concerns that the working groups have, particularly with issues of social conditions in terms of inequality, freedoms, institutions, mechanisms of political participation and representation, where issues of human flourishing take their place.

Recent social mobilizations have also placed issues such as gender, diversity, education and social policy on the research agenda. In this context, there is also a concern for human rights and the mechanisms of access to them, even as a basis for some research on human flourishing. Finally, aspects of environment and sustainability are lines of research that are also related to the concerns not only of research in formal spaces such as universities, but also from social organizations and think tanks.

Colombia has a condition where research topics are closer to issues of security, social fabric, peace, culture, reconciliation, armed conflict, drug trafficking, human rights, ethnic diversity, among others, due to historical processes that have influenced the way in which Colombian society has been involved and that still represent information needs for the configuration of a post-conflict society.

Along with this, we can also identify other aspects such as the relationship between Colombian cities, as this is one of the relevant characteristics in terms of their social composition, as well as the various non-urbanized areas and the conflicts that are experienced in them. This also has an impact on the need to observe conditions of inequality and exclusion, as well as environment, mobility, industrialization, etc., that impact on the research agendas of the main universities, also mostly public, as well as the budgets allocated to it.

Like in the previous countries, Mexico has a configuration of its research processes linked to the main problems it faces, specifically migration, poverty, inequality, violence, drug trafficking, etc., but also to elements of the economic structure such as energy, environment,

industry, relationship with international markets and other aspects of the daily relationship with other countries. The concerning about indigenous issues is still a task in progress in which we expect more results in the near future, both because of the number of native peoples as because of the need of alternatives cultural models for human living.

Although urbanization conditions or the rural-urban relationship has ceased to be a constant concern in research, there are aspects such as health and education that have regained relevance as a result of the transformations generated in recent years in these systems, as well as in judicial decision-making spaces. Well-being is an element that has been gaining more attention, but without being more relevant than other issues, including democracy, technology and social networks.

Although most of the research has been carried out in public universities, in recent years there has been an increase in the participation of private universities, notably in Colombia, as well as social organizations that in a still limited way coordinate some efforts, specifically in their areas of advocacy, including issues of civil society, open government and, more intensely, aspects of vulnerable groups and human rights.

3.2. Academic leadership

The capabilities developed by the public research system in Brazilian universities have been able to consolidate several research groups that have generated leadership in various areas associated with human flourishing. This condition is reflected not only in the amount of resources, researchers, published works and access to international research networks around our subject of study, but also in the greater coverage they have been able to generate on several topics that have not been of interest in other countries.

In this sense, we find in Brazil a leading country in Latin America in terms of research on issues associated with human flourishing, some Brazilian scholars have been able to enter the spaces of incidence in the international context around their own disciplines and even some authors are using the concept of human flourishing.

In Chile, the diversity of topics cross from different perspectives with aspects of human flourishing, although it is not their main area of study. Unlike other experiences, in Chile most of those who do research on the dimensions of the object of study are not located in the most representative universities or those with developed research capabilities, but rather in regions or areas of lesser impact, as to generate leadership and recognition, although there are several Chilean authors who are among the first places in research, but overall the capacity for impact is lower.

While there are people doing research on human flourishing topics in the most relevant universities, this is related to research capabilities, greater access to funding, as well as

capabilities to support research products which gives them greater visibility, although in proportion to other research areas, this topic of interest appears to be relatively marginal.

In the case of Colombia, leadership in terms of research on human flourishing is based on the commitment to research and approaches to social problems that are configured as individual concerns, as well as those of organizations working in the context of civil society. In a second instance, they also start from regional specificities where various issues associated with the object of study are more relevant due to historical conditions or that impact communities to a greater extent.

We can also locate such leadership in the individual motivations of the people who research on various topics associated with flourishing, as well as in a humanistic perspective that can guide the research agendas of both the organizations and the people who participate in them. The conflicts that have been experienced in Colombian communities have historically moved research groups to take an interest in aspects such as human rights, the reintegration of former combatants and communities and their daily lives, as well as the vulnerabilities that various groups share.

Thus, what motivates the research is the commitment to the resolution of collective problems that have arisen historically, but also from the various armed conflicts that Colombia has had, the type of economy linked in some sectors to illicit activities, as well as the way in which new concepts can contribute to the understanding of such collective problems and to the intervention on social practices.

Regarding the case of Mexico, there are several spaces where research attempts have been configured that seek to deepen not only each dimension of flourishing in particular, but also the interconnection between different perspectives that address common problems. This has implied the configuration of agendas based on these research interests, but also on the organizations and communities on which most of the research efforts are developed.

An interesting topic in terms of human flourishing is linked to the measurement of technology and its impact on collective life, since various social interactions have been modified and need to be explained in the light of the phenomena generated as a result of this technological impact. In this sense, the use of technology can be approached from its effects on daily life, but also from the changes that technology produces in the social sphere and conceptions of happiness.

Similarly to the previous cases, there is concern about the environment and aspects of sustainability that affect the way in which people appreciate their lives and their conditions of well-being and happiness. Issues such as the lack of water or natural resources that have been overexploited, and which are used by people in their daily lives, attract attention in terms of individual and collective well-being.

Another challenge observed in terms of leadership is the methodologies used in the various research projects, since the complexity of the phenomena implies combining quantitative and qualitative perspectives that are configured as challenges, not only methodological but also in terms of the capabilities of the research groups and the actors interested in them.

3.3. Research capabilities

In Brazil, research capabilities are associated with the effort deployed by scholars and research groups in securing "academic spaces" for researching subjects related to the human flourishing agenda, which are the basis for the development of communities that have sought to investigate issues related to this perspective. The efforts of building continuity between research lines, mentoring, research groups and community-oriented initiatives on and off-campuses have created niches where these approaches find their path towards building academic relevance.

Another important aspect associated with the development of human resources in human flourishing research, is the creation of strategies to broaden the horizons and build reputation of the new generations of scholars. Examples of that are the focus given on exchange programs, collaboration with civil society and multilateral organizations dedicated to these topics, as well as academic co-authorship between professors and students to promote such studies. This investment in building the new generation of researchers contributes to the development of more in-depth research, promoting multi- and interdisciplinary collaborations between scholars as well.

In Chile, research on human flourishing has more emphasis on universities that are stronger precisely in research, so the capabilities are associated with the resources they allocate to their research agendas. Public universities contribute most of the research, although Fundación Chile, a private organization, is the second largest research generator in terms of human flourishing as such. Publications in English predominate, although there is an important proportion of publications in Spanish, due to some scientific journals published in this language by Chilean universities. As mentioned above, this feature is equally accentuated in the case of Portuguese and Brazilian publications.

Similarly, human resources training is a relevant element in research but there is no clear continuity to develop consolidated lines of research on the subject. The diversity of perspectives on the object of study, as well as the disciplines that address it, also affects the formation of consistent, permanent research groups with specific interests on human flourishing, which also results in the non-existence of courses that address the problem efficiently.

In Colombia we can observe three fundamental capacities configured as drivers of the research processes on human flourishing, such as the joint work in terms of the various

postgraduate programs that address among their lines of research aspects related to this object of study, as well as the various disciplinary perspectives that guide the research needs associated with universities and the training of human resources that can research on these topics.

In terms of capabilities there is an unequal involvement between public and private universities, on aspects related to flourishing but also on the approaches used to interpret phenomena from positive psychology, humanism and other ways of articulating the interpretations on these issues. Colombia presents the higher participation of private universities on this topic's research.

Some of the capacities are also related to the contexts in which people are associated with research topics, particularly through graduate programs with a humanistic, rural, environmental, health, etc. focus, which are the platforms from which the most relevant research is articulated.

Similarly, these research capacity-building processes are linked to the benefits generated for the communities being studied or where populations identified within the flourishing approach are located. Additionally, a group of civil society and private organizations contribute to these efforts by engaging in public advocacy work aimed at improving the living conditions of these populations, which requires a deep understanding of their circumstances.

In Mexico, as in the other experiences, one of the most relevant challenges is the formation of research groups that have the methodological capabilities but also interest in addressing the various aspects of human flourishing, in a context where not only the specific topics, but also the concept used are not necessarily in the interest of both universities and research funding agencies.

Although there are graduate programs that train researchers with solid competencies, research on human development requires depth and experience in the disaggregation of concepts and configuration of variables that are complex due to the interaction between disciplines and the diverse theoretical and conceptual perspectives that research groups have.

One of the challenges in this sense is the development of postgraduate programs in a context where funds for grants have been cut, which has discouraged several research groups, but also the limits in terms of funding, where it is necessary to choose between the topics that are on the agendas and the topics of interest of various stakeholders who intervene by supporting them, so that research often responds to these interests.

In disaggregated terms, there are some aspects of human flourishing that interest some groups more than others, so the differences in financing generate a gap that prevents a much more consistent understanding of the phenomenon, as well as the integration of the different

perspectives into a common object that can shed light on the understanding of its development in Mexico.

3.4. Collaboration

The development of collaborative networks between researchers and institutions working on issues related to human flourishing is relevant in the Brazilian context, which is exemplified by several successful cases in the construction of mechanisms for collaboration and mutual assistance for the development of research capabilities, deepening conceptual development and research skills.

In the same way, there have been experiences with various mechanisms for collaboration and dissemination, both through civil associations linked to the topics, as well as organizations that can benefit from this research. In addition, actions have been established through platforms and social networks that develop content and tools that support, in practice, aspects of well-being, happiness, mindfulness, among others.

From the focus groups in Chile, some proposals emerge such as the training of people who research from the perspective of human flourishing, which has several challenges ranging from the lack of funds to train researchers, including for other topics, to the non-existence of programs that address the different dimensions, in addition to the fact that the multidisciplinary effort would be relevant to consolidate the mechanisms of collaboration in two dimensions: the first dimension refers to the generation of networks with individual collaboration, based on the interests that the various research communities have and the confluence in topics associated with human flourishing, although this perspective is not identified as the center of the research, but only tangentially. The other is a dimension of collaboration between public, private or social organizations and universities that allows for a much more concrete impact together with a more specific focus on some or some dimensions of the topic, in order to transfer the knowledge generated by the research into concrete actions of impact.

In Colombia, research cooperation mechanisms are based on national networks formed by the most important universities which, as in other cases, are the ones that finance a significant part of the research, so that their agendas are relevant not only to obtain funding, but also to have communication channels that make research visible.

In this sense, collaboration networks are fundamental because they are the ones who articulate the efforts, as well as the financing, that flow through universities or social organizations. In this way, collaboration between research entities is fundamental to be able to carry out basic research to generate the mechanisms to interpret the phenomena in the second instance and to propose possible solutions to modify the living conditions of the people under investigation.

We can also find the participation of private groups, as well as a wide range of civil society organizations that, under different perspectives, seek to influence the resolution of problems related to their own areas of action. In this way, an important part of the collaboration is based on alliances structured on the concerns of both the people doing the research and the public, private and social organizations that actively participate in regional spaces.

These alliances between public and private universities are fundamental because they enhance the research capabilities of the various groups, but the accompaniment of organizations and research groups in the private and social context are fundamental because they have a greater understanding of the local conditions on which the problems under study are configured, so that only one type of actor is not sufficient to address the diversities that flourishing poses for the Colombian case.

In Mexico, something similar to the other countries occurs in terms of the configuration of collaborative networks between people and institutions interested in topics associated with human flourishing. Although an important part of the networks are developed through the efforts of public institutions that finance research and researchers such as CONAHCYT and other similar organizations in the states, one of the important aspects is the creation of networks and research bodies with common interests, through which part of the public funding is channeled.

This generates a strong competition among research topics to obtain resources, which forces researchers to agglutinate around topics of common interest that from their perception can be compatible with the agendas that these agencies generate as a filter to channel funding. This generates convenience incentives for collaboration, since in exchange for funding and the recognition associated with it, they must adjust their research projects and interests to the leaderships that determine the topics and those who participate.

Although research networks exist, they must be strong enough to consolidate themselves as separate research spaces on human flourishing issues, which complicates the integration of a common approach to the topic and, even more, the development and consolidation of groups that have leadership and influence within universities or other research entities.

In those spaces where researchers can mobilize resources through their influence within institutions or research networks, groups are consolidated that can collaborate efficiently by being able to finance all the implications of the research process as well as its dissemination in forums, congresses and publications.

However, there are also people who do not belong to these research networks and who, through their own efforts, can articulate research advocacy mechanisms, although their results tend to be more limited in terms of the depth of their research, as well as in their

dissemination through the aforementioned channels. This has resulted in national groups being fragmented in various topics, despite the fact that there may be larger resources.

In Mexico there are also networks made up of social organizations of various types and interests, as well as private companies and international agencies interested in topics associated with human flourishing, where some of them develop work in communities in different regions of the country, although such research is more fragmented because it focuses on very specific problems. In these cases, many of the investigations are only reports prepared by the organizations that finance them, so only some of them end up in articles or research books.

Another condition that limits the development of research is given by the requirements for recognition in research systems, where publication in prestigious journals, mainly in English, is rewarded, which generates strong competition to publish in them, demeriting not only national spaces but also regional ones where there may be greater impact of the results of these groups.

3.5. Resources

Research resources come mainly from government and public organizations in their various dimensions. In the case of Brazil, considering that the country has a federalistic system in place, funding is allocated through national agencies and state agencies. However, the financial resources available do not respond adequately to all research needs, demanding resourcefulness from researchers in order to find alternate funding paths. At the State level, research funding availability also varies based on how wealthy states are – the higher state-level tax allocations are, the more funding those agencies have at their disposal. In the same way, there are international organizations that have provided funding to specific subjects, as well as a considerable amount of self-funding (using salaries for research expenses) and even the creation of startups that provide services outside academia, with its revenue being used to fill in funding gaps.

In the case of Chile, the reduction of research funds is one of the most relevant challenges, which has forced the scientific community to look for resources in private companies and other organizations that can finance projects, but according to their needs and interests, which conditions the research interests of the academic part. Another reflection was about the search for leaderships that have the capacity to guide research groups, but also to manage resources that can feed these processes and generate relevant experiences for those who do research.

Another element mentioned by people in the Chilean group is the communication of research results, which can eventually generate trust and confidence in private or social actors to fund research projects and broaden the effects of such projects, thus encouraging organizations or individuals to fund them.

In the case of Colombia, resources for research projects have been reduced in previous years and private universities and other groups have been excluded from programs that fund scientific research. Most of the research budget is controlled by the Colombian Ministry of Science and Technology, which generates agendas for the alignment of research around aspects of interest to the government, limiting or leaving out a diversity of topics, some of which are linked to human flourishing.

In this sense, public universities have within their budgets resources to finance research in addition to those granted by the aforementioned ministry, however, they are also subject to the guidelines established by the universities themselves, according to the interests and capacity of various groups within them to promote their own research topics, which limits the incorporation of new topics or the configuration of solid groups around multidimensional and multidisciplinary topics such as human flourishing.

In Colombia there are also social organizations that finance research projects with resources that usually come from their own sponsors or from international foundations that seek to generate knowledge about their areas of incidence, based on the diversity of conditions that occur in this country. Thus, the resources allocated to research are limited to promote projects that coherently integrate research processes around complex topics such as human flourishing, so that an important part of the efforts revolves around the capabilities that each group of researchers can develop in particular, or those that are configured from the institutional mechanisms of the agencies that receive public funding.

In Mexico, research funding primarily comes from the federal government through the Secretariat of Science, Humanities, Technology, and Innovation, which allocates its resources mainly to public universities. These funds are concentrated in a small number of universities located in the country's largest cities (Mexico City, Guadalajara, Puebla, and Monterrey) and a select group of public research centers, among which social science research centers stand out in relation to human flourishing.

Private universities have only limited access to public funding, which is available through specific calls for proposals in areas of governmental interest. Researchers (SNII) receive direct financial support in the form of scholarships through the National System of Researchers. The vast majority of SNII members are affiliated with public institutions.

Some federal government offices have budgets allocated for applied research, which they administer based on shifting priorities. Private sponsorships are scarce and are directed toward applied rather than basic research. Additionally, the participation of foundations and international cooperation organizations in funding social research remains limited.

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3.6. Research ecosystem

Research in human flourishing faces challenges not only in terms of its configuration and consolidation as an area that can develop its advocacy potential, but also to build a reputation as a concept suited to the current social and environmental challenges. The overload of new concepts being brought on to discuss old topics (bioeconomy for environmental issues; ESG (Environment, Social and Governance) for corporate social responsibility; diversity and inclusion for antiracism and social justice issues, etc.) has created a negative impression on stakeholders more connected to the implementation or advocacy connected to human flourishing adjacent agendas. Although there is interest on the actual research being presented and produced, there is the concern regarding the conceptual framework of flourishing as representing a risk of becoming yet another academic "fad".

Similarly, the private sector had a role in addressing issues associated with human flourishing, sometimes from a philanthropic interest and more frequently from a social responsibility/ESG perspective and with emphasis on mitigating negative externalities produced by the current global economic system. In the context of the focus groups, issues such as landownership, social development, circular economy and corporate social responsibility were raised.

In the case of Brazil, the research ecosystem is complex, due not only to the large number of universities and research areas that have been able to develop consolidated groups around various topics associated with human flourishing, but also to the fact that there are local public, private and social actors that have been able to develop research on specific topics from their own areas of action and interest.

Research interest in human flourishing specifically, as a concept, has been led outside academia by social and economic stakeholders connected to the debates of alternative paths to build economic justice. Those are moderate stakeholders (from the political point of view), that want to build regenerative, well-being-based and solidarity-prone alternatives to mainstream economy. Other stakeholders, more connected to social movements and environmental advocacy, are more skeptical regarding the concept itself, but interested in the concrete changes and contributions its research can bring to the country. Spirituality-based stakeholders, on the other hand, are genuinely interested in this issue, considering that not many sections of human flourishing research deem spirituality to be as important as some other indicators. In this case, human-flourishing related research presents a competitive advantage compared to other approaches for the confessional institutions and interest groups.

In Chile, the research ecosystem is based on a structure of universities, mainly the public ones, where most of the research bodies are located, but two major trends can be identified, first, informal networks that are created from collaborative mechanisms that have to do with the confluence of interests around specific topics, which occurs mainly in the context of

university academic work. Secondly, the formal networks that arise from the development of research projects that have support within organizations both in universities and in social and private organizations, which are concerned about various issues and collaborate from formal funding, or calls generated from the agendas of these organizations.

In this sense, we can observe three main actors interested in research, being the first the research centers based in universities, the second is the international networks that finance research projects based on international interest in the subject, and third, collaboration between various organizations as mentioned above.

Although most of the research is developed in formal spaces, there are limits to the access of Chilean people to international networks, particularly due to the costs involved. Despite this, there is a wide mobilization of researchers when compared to other countries, in terms proportional to their own country and population.

In Colombia, the research ecosystem is relatively complex, due to limits in funding, as well as in the development of capacities and the gaps that exist between public and private universities. The problem is not necessarily the quality of education or the development of human resources for research on various topics, but rather the incentives generated for the use of resources, as well as the diversity of perspectives and problems that exist in the regions of the country.

Although there are, as mentioned above, consolidated research spaces, there is also a diversity of actors who seek to influence the way in which research on specific topics is developed, or who shape the topics based on their own experiences in a complex Colombian society, which impacts not only the collaborative networks, but also generates incentives that can lead to fragmentation.

In the case of Mexico, the research ecosystem is also complex as in the rest of the countries, although the network of national and state public universities provides greater complexity due to the needs for financing, capacity building, competition between subjects, development of research groups, as well as the incentives that the agencies set up within them and that guide the work mechanisms of the research areas.

This has implications for the configuration of collaboration between public and private spaces, since despite the fact that there may be budgets from public agencies, the exclusion of private universities from the research system, as well as the lack of incentives for research, generate gaps both within the public university system and between public and private universities.

On the other hand, there are research groups that are fundamentally the result of the individual efforts of people interested in topics specific to human flourishing, but due to the diversity of perspectives they do not manage to establish consolidated groups and inter-

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institutional cooperation, so most of the efforts remain at the individual level and in very specific institutions.

Gaps are also generated in the research mechanisms due to an aspect already mentioned, which has to do with the requirements imposed by the areas that evaluate the research so that the results will be published in prestigious journals and under conditions specific to each research area, which generated a gap between those research groups that have the capabilities to access these publications and those that do not.

Finally, research funded by international agencies, private companies and social organizations has encountered several obstacles in recent years due to the distrust that various groups have generated around research and its results. In the same way, this type of research also encounters limits in the topics of interest to those who sponsor research groups, in addition to the fact that its results encounter limits in dissemination, due to more limited distribution channels.

3.7. Comparative aspects

The mapping of research on human flourishing in Brazil, Chile, Colombia and Mexico provides relevant elements to understand the way in which interest has been generated not only in the topics of well-being or happiness, but also in the complexity of the concept as such. In this section we analyze the similarities and differences that the four cases present, because they structure not only the topics and perspectives that are addressed, but also the agendas that different stakeholders have about research.

In this sense, we can observe the following aspects that are relevant to understand this map in comparative terms. In the first place, when locating the characteristics that bibliometrics gives us, we can raise the following condition, that the topic of human flourishing is not strictly speaking a concern as such of the research groups, but those aspects that in a specific way are related to human flourishing, but not necessarily there is an actual interest in the philosophy that this concept implies, nor its complexity, in terms of the relationship between the person, the community and the environment in a conscious way. Nevertheless, when approached in a confident conversation or interview, the human flourishing concept seems to be accepted and potentially valuable. Since the concept is still new in Latin American academia, it is early to determine whether the philosophical aspects of it have traction or not, though the botanical metaphor of the concept (flourishing/flowering/blooming) evokes to it being an opportunity to build together, in a biodiverse and socially diverse way, and it may be a good platform for innovation, traditional research and also undervalued topics.

The research conducted in these countries addresses several aspects of flourishing such as well-being, happiness, health, etc., but in a fragmented manner and based on their own conditions, both in the conceptual development and the concerns that the authors have about the social forms in which these issues are presented in the case of Latin America, which

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implies a different understanding of the phenomenon compared to the way in which it is addressed in Northern countries.

In terms of specific themes and concepts, we find aspects such as well-being, happiness, education, health, spirituality and religion addressed in some of the studies identified. So, there is research on these elements associated with flourishing, but not necessarily with the approach that this perspective assumes in the North. *Buen Vivir* and indigenous philosophical concepts are also close to the spirit of human flourishing research, but treated conceptually separate in most of the available literature.

A second element has to do with the bibliometric characteristics that can be observed from the samples obtained for each country, where we find a first condition of proportionality of research with respect to the population of Chile, Colombia and Mexico, but that is not the same for Brazil, that is notably more abundant. This difference is relevant because it allows us to guess the differences in terms of interest, research groups, funding and strategies that support academia.

In terms of FRI of authors, we can find more relevant authors in Brazil, followed by Mexico, and then Chile, Argentina and Colombia, which can be explained by the specific conditions of research in these countries, but also by the histories that have articulated these issues, and the concerns of the institutions and people engaged in research in general.

The fact that public universities predominate in research in the four countries has an impact on the orientation of research and its objects, since the philosophy that prevails in these spaces also determines the way in which research is conducted and its purposes, with respect to those of private universities that may approach problems from contexts that differ from the orientations of public universities in topics such as religion, spirituality, happiness and well-being, among others.

The structure of public universities is also linked to that of financing, since there are countries where the issue of human flourishing owes its relevance to the incorporation of certain topics in the agendas of both universities and social organizations or government agencies. This is because it is sought that research on them is approached from aspects that can be useful in the configuration of public policy, or to civic and non-economic uses in general.

There is strong competition between research topics that, due to social conditions, are more relevant for governments or communities, so they get most of the funding and support for the development of research capacities, collaboration networks, etc. In the same way, the types of partners that universities have can vary, depending on their location, nature, alliances, ideological differences, etc., which also affects the amount of resources obtained as well as their advocacy capabilities.

A common element is found in the budget cuts that public organizations have suffered in recent years, which has also affected the production and type of topics that are researched,

because the organizations that provide funds have to adjust their interests and, therefore, their agendas, making it more difficult for human flourishing topics to be maintained. Sometimes, the full migration of funding between knowledge areas was observed, resulting in the deepening of the funding gaps between humanities and applied biological and exact sciences.

In addition to this common occurrence of fewer funds available, we also observed limited resources for other activities associated with research, such as the limited positioning of social issues, as well as greater difficulties in communicating the available research results. The latter is relevant because, to the extent that they are known, it increases the confidence of agencies that can allocate resources to replace public funds that are increasingly scarce, as well as for the development of programs that can accommodate the concerns associated with human flourishing.

Another important aspect resides in the location of research centers, where the largest universities, research centers with more resources, as well as social organizations that have the capacity to allocate or obtain resources, dominate.

In addition to the fact that these organizations are usually located in the largest cities, it was observed that areas of research on flourishing are also found in regional and local spaces, where situations are experienced that make well-being, health, education, etc., concerns of the people doing the research because they live and deal with them on a daily basis. That is why, due to the experiences they have with vulnerable groups or, from conditions that are addressed in these investigations, in a more consistent way such as well-being, health, education and religiosity.

This is relevant, since they are also universities and organizations that have much more limited funds than those of the larger institutions located in the nerve centers, but which to a large extent may represent areas of research with greater potential, due to their proximity, and the propensity to address these issues with a much closer interest than that developed by other research areas.

In addition to the issues of funding and research capabilities, as part of the ecosystems that are configured to address the issues of human flourishing, we can locate the way in which alliances with social and private organizations are articulated, which strengthens the spaces for analysis, but also feeds back into the issues being studied. In this sense, forms of collaboration are generated that imply common interests, but also the incorporation of strategies that do not remain only in the academy but go beyond to seek to influence the daily lives of people.

In this sense, aspects such as the understanding and improvement of the living conditions of the people under study, but also the realization of much more concrete actions in the spaces of interaction that can change practices, suffering, coexistence, etc., have been fundamental

for the research groups. Human-flourishing research in Latin America is a type of research that responds to the concerns of society, mirrors it in a productive way by focusing on the agency of individuals, communities and ecosystems towards the challenges they face. "What can be done considering the structural injustices? How can we flourish nonetheless?" – This seems to be a common undertone of the discourse regarding flourishing in the region.

These elements give meaning to the research objectives of the different stakeholder groups, where civil society organizations that work on issues associated with human flourishing are among the main promoters of these issues, but also carry out actions that derive from them. In this way, civil society organizations that are diverse in terms of their nature, concerns, actions and philosophy provide plurality, diversity, concerns, actions and a philosophy of life for those who engage with them.

These alliances provide richness in terms of perspectives, problems and interests to the research on human flourishing, since the purpose of the person, their links with their community and with the general environment also provide fundamental elements for the generation of awareness of this transit, which is essential to give meaning to the experiences that these people have in their daily lives and about their flourishing process, as well as the conditions in which it occurs.

Alliances are also diverse in terms of their configuration, the resources they manage, the concerns, degrees of incidence, etc., that all these organizations have, in the context of the diversity of civil society, the scope of the work they carry out, as well as the specific nature of their concerns. The issue becomes more complex when the collaboration incorporates private groups, or even international organizations, because the actors diversify in their expectations. This is because the interests become more complex, as do the support and funding, since the agendas respond to the interests of these organizations, where although most of them are economic, there are also genuine interests in supporting groups in vulnerable conditions or affected by adverse living conditions.

Another element mentioned that is linked to research ecosystems refers to the type of actors that are present in them, because although they all incorporate similar actors, the degree of incidence and concern of these actors on human flourishing varies, as well as on the research and incidence capacities that derive from them. For example, we can find differences in the way in which countries with greater capacities such as Brazil structure their ecosystems, due to the greater amount of resources they have in comparison with other countries and in terms proportional to the population they serve, so they may have greater links with regional actors in terms of South America, as well as in other regions and the world.

3.8. Religion and spirituality

A fundamental theme of this report refers to research on religion and spirituality, which are a dimension of human flourishing, due to the need to understand what are the motivators that lead researchers to incorporate this dimension and from what perspectives they do so. Likewise, in order to understand how institutional interests, support networks, research groups, etc., are generated in order to give Templeton World Charity Foundation a more complete scenario on the subject in the four Latin American countries. The more recent interest on spirituality and human flourishing is based on new developments of sciences dealing with human flourishing (mainly Psychology and Medicine), while more traditional Latin American perspectives on religion and the promotion of human condition, such as Theology of Liberation, although have not disappeared, are no longer in the center of academic discussion.

We have two means of analysis, first the descriptive one based on bibliometric data, while the other is the qualitative one with an ethnographic approach, where we locate various references that configure the main aspects that lead researchers to identify the dimension of spirituality and religion, within the studies of human flourishing.

In the bibliometric dimension, the key words of spirituality and religion were analyzed. When they appear as keywords, we can assume the specific reference and the interest of the document in one of these concepts; however, when they do not appear, the interest of the document is not focused on them, which does not mean that they are not treated within the documents.

We can observe in the case of Brazil in two thematic clustering graphics (figure 4 and 6), the presence of a cluster on spirituality and religion; although in the first segment of years from 2000 to 2011 the production of articles is relatively scarce (51), we can find a relevant interest in spirituality and in second place religion.

The case of Chile stands out, where in none of the three periods we can find spirituality or religiosity as part of the key words in the analyzed publications, but also in the case of the focus groups there are no references to these two topics in the descriptions of the authors who participated in them, making it a case of interest in terms of the state of this dimension in the context of human flourishing, as well as the aspects that could explain this condition.

In the case of Colombia we can find in the first segment of years, the concept of spirituality associated with diseases, in the second and third segments there are no mentions of key words of these topics, although in the focus groups there are references to both aspects, but mainly from the experience of those who investigate and, to a lesser extent, as research interests, although this analysis is done later. Finally, in the case of Mexico, only in the first segment of years did we find the key word spirituality, although it does not appear again in the

remaining segments, nor is the word religion mentioned. We can mention that one of the authors with a highest FRI in Mexico, Dr. Abraham Aparicio (Faculty of Economics, National University) who was interviewed for this exploration, has pointed out to the scarce interest that spirituality has for scholars, being himself an exception interested in the relationship between spirituality and Economy.

We can see that the interest in these two topics goes through the research structure, since there are spaces in private universities with religious affiliation, where there are even academic programs that address various aspects of spirituality and religion, which brings institutional interests, research capabilities, and support networks with the topics. In the case of public universities, which are usually secular, because there are no programs with these particular topics, the point of access is through aspects such as psychology or other disciplines, as several researchers mentioned in the focus groups.

The decrease in public funding and a greater presence of private organizations in the promotion and funding of research on these topics is an element that also increases their interest or inclusion in projects that address them, although in many cases it is secondary, as can be seen in the publications that refer to both topics.

In the same way, we find diverse references to spirituality and religiosity in social spaces, linked to health or well-being issues, however, there is also a theoretical discussion, where diverse philosophical and sociological perspectives give less weight to the religious condition in the context of people's perception of their happiness and well-being, as part of a restructuring of the values that are present in contemporary society, where diverse economic and social conditions replace the ways in which people's religiosity and spirituality were previously configured.

From this consideration, we can observe that although Catholicism still predominates in countries such as Chile, Mexico and others in Latin America, the way in which people perceive religiosity is different and less attached to the way in which religion affects daily life. Different explanations could perhaps be found in Brazil and Colombia where we observe a higher degree of presence of these concepts and a larger number of Christian denominations than in Chile and Mexico.

In the focus groups we can find a greater concern about aspects of spirituality, in the first instance, and religion in the second place, by various researchers who accessed research topics related to human death, from personal and collective aspects, seeking to incorporate some of these two aspects as part of their understanding of individuals and their communities.

Although this concern is expressed from the predominance of other perspectives in the interpretations of people and society fundamentally based on material issues, addressing the issue of spirituality in the first instance is relevant, because in a context of search for well-

being and happiness, the subjective conditions are more important to understand the way in which people assume their status and how they see their life goals.

In the case of religiosity, there is a different approach, because although the four countries analyzed are strongly religious, the research on the subject, the concern declared by the focus groups, does not consider religious elements with the same weight as spirituality.

In the focus groups, and for the four countries, the people interviewed stated in the context of spirituality, some aspects that are relevant to understand their interest and the development of capabilities in these research spaces, because in the first instance, the concerns derive both from their life experiences and their disciplinary training, since to a large extent, most of the people associated with these issues, approached these elements from psychology, and in some cases from other disciplines, such as medicine.

In this sense, the idea that people are concerned about their material condition, but also increasingly about their stability and well-being, where spirituality is part of the dimensions of human flourishing, means that the material is not enough to explain their well-being, or when the awareness of their personal growth implies incorporating dimensions where spirituality plays a relevant role.

When we look at what was said by country in these groups, most of the mentions come from Brazil, where the difference between spirituality and religion is raised, although in most cases the experience of the researchers incorporates both elements due to personal conditions and interests, but which are in the daily life of people as mentioned by one of the authors interviewed "researching in this field, somehow I would like to contribute to the reflection on human subjectivity itself, to have some social impact, to have some impact on life, that is what motivated me and that is how I started researching in this field" (Rute, 2024).

For example, the encounter with this dimension for one of the researchers as linked to natural movements of his career, which later prompted him to pursue a different line of research on spirituality in psychiatry. Traditionally, the spirituality aspect was treated in psychological and psychiatry as coping strategies for recovering from "negative" psychological states. His research, however, emphasized an active spirituality life as a path to both preventing the "negative" psychological state, but as a promotion of "positive" psychological aspects and overall mental health.

"Sometimes they evaluate the biological part, ignoring the psychic part, the spiritual part and vice versa. We look for this integral vision", "And we even saw that the spiritual experiences of these mediums in trance, etc., auditory experiences, were associated with better social adjustment" (Almeida, 2024). Despite the production of this type of favorable scientific evidence, he also discusses an overall negative perspective of the scientific community regarding spirituality issues, he gives an example:

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"Another case of scientific fake news is quite interesting. I supervised PhD research with a sample of 4,000 psychologists in Brazil. It was done by Petrita Reis Vargas. Four thousand psychologists in Brazil. We asked them how they saw spirituality. And most of them saw it in a positive way, and so on. But what an interesting thing. We asked them the following question: Do you believe, or how do you believe in the following statement: "Spirituality tends, in general, to have a positive impact on people". They were asked: do you agree or disagree? And today (*in the common sense of the* field) it's a fact. There's no argument. Most of the time it's positive, period. But (when the researcher was asked) "do you believe it?" The more scientifically trained psychologists were, when they had PhDs or postdocs, the less they agreed with this statement." (Almeida, 2024)

In the same way, the topic of myths regarding spirituality, as well as the way in which academic programs at various school levels reproduce these myths, presenting them as non-scientific, which prevents discussion and research on the subject, although there are organizations that are interested and that finance them, but they still adjust to the agendas they have.

"Now we also do a lot of private research. I just funded and finished a project with the Bial Foundation in Portugal. The Bial Foundation, which is very interested in anomalous phenomena, paranormal phenomena, etc., funded a project of ours on the belief in reincarnation in Brazil. We have just funded this project about the belief in reincarnation." (Almeida, 2024)

According to these accounts, the interest in the subject is relevant, which has led several people to challenge the institutional limits on spirituality, even establishing programs where the association between medicine, psychiatry, science and spirituality is made, enhancing the possibilities of research when a science is involved. In that sense, "When academia itself began to realize that spirituality did not necessarily mean religiosity" (Rute, 2024).

In the same way, spirituality is important because it connects with the theme of existence, which is fundamental as a transit towards a condition of flourishing, because without this consciousness of existing, there cannot be a sense of growth because then we would only have well-being or happiness, but not flourishing, as an example is the alpha pedagogy, "presence, proximity and departure" (Síveres, 2024). But there is also the intrinsic spirituality which is the "connection with values, with the purpose of life, better stress management, more resilience" (De Marzo, 2024).

This makes sense when it has been hypothesized that spirituality has an impact on health, since it is located as "a transcendent dimension of reality", which is linked to and determines the conditions of the human body. In this sense, there is a conviction that spirituality has positive and negative impacts on health, specifically mental health, which obviously affects

the conditions in which people flourish and their awareness of this process, because "spirituality is to foster a sense of existence, a sense of belonging" (De Marzo, 2024).

In that sense, research on spirituality increased in Brazil, "I started researching spirituality and health in 2009, so it's been a while, right, when I started researching this field, Iara, there was a lot of resistance to the term spirituality in the academic world. Now no, now it is fashionable, there are many people in Brazil researching, especially in the last five or three or five years, now there are people researching spirituality and spirituality and health" (Rute, 2024).

In the case of Chile, there is no mention of the concept of spirituality, although at some points aspects that have to do with the subjectivity of people are addressed, or criticisms of fundamentally materialistic perspectives, or that address elements from psychology that may be close to a condition of spirituality.

In Colombia, the approach to spirituality is also in terms of personal interests, which links people to spaces such as the spirituality of science and the practices that this implies, such as meditation, interpersonal relationships, as a path towards individual identity, the relationship with the community and nature. In another sense, there is also the space of birth and growth as a reference where spirituality is part of the perspective of life and, therefore, of research interests.

In the same way, the closeness between research topics is another point of access to spirituality, for example, from medicine and psychiatry to spirituality, due to the practices that can be generated as therapeutic mechanisms, where a sense of this dimension in the person can contribute to well-being, quality of life, happiness, etc., where spirituality is a relevant reference.

In the study of human flourishing, the spiritual dimension is relevant because without it, the person is not complete as a human being, since it is a space of transcendence of the person without which he can live consciously, regardless of whether he has a condition of religiosity or not, but that transcendent space is social, so it is relevant to flourishing as such, i.e. as "something bigger than us that helps us to be us" (Largacha, 2024).

In the case of Mexico, spirituality is also a relevant topic, but it is limited to its relationship with religion, on the one hand, as well as to the ways in which such spiritualities are given, where some of them do not even contribute to human development in the positive sense, but rather have strong charges of violence. Flourishing implies spiritual well-being, although in the case of Mexico there have been limits in the understanding of this relationship, due to historical conditions, but also to disciplinary conditions and research capabilities.

Spirituality is therefore a fundamental part of research, although few institutions incorporate this aspect into their information gathering process, largely because there is a limited idea about the spiritual condition and the way in which it contributes to understanding social, economic, political, etc. processes. That is why there has been more empathy to the subject

of spirituality, from the perspective of scientific disciplines that deal with specific issues to people, such as medicine or psychology.

Another difficulty in the incorporation of spirituality perspectives in research in Mexico has to do with the understanding of the human being from disciplines other than theology, but also with the complications of linking the different dimensions of well-being, which are fundamentally material, with the idea of spirituality. So how to link topics such as economics and spirituality or politics and spirituality, because although they seem very distant in their understanding, they address aspects of the same object of research.

In this sense, the absence of research networks on religiosity is also raised, but also of support beyond those of religious or private organizations interested in these issues, so there should also be a perspective from public organizations and universities to have a better condition in the evaluation of well-being and its various dimensions.

Researchers in Brazil also have a strong impact on religion and religiosity, with a sub-discipline of analysis called psychology of religion that has been relevant to promote research on the subject. External funding has been available for top researchers in this type of research, such as that from Templeton World Charity Foundation, but not to the point of being the major source. In this sense, the interest in this topic also stems from personal conditions, although it focuses on a different sense to that of spirituality, because it raises the condition of the presence of a god, because without it there is no content in the study of religion.

In this sense, the concept of compassion is relevant, because beyond its religious condition, it is a fundamentally philosophical concept that religion could enhance. Besides, in the face of the possible rejection of the religious condition, there is the sense of religious sciences, which generate empathy with other disciplines by analyzing concepts and topics that link with diverse research approaches. Thus, although religion has a very particular space and is aided by theology, a distinction should be made between spirituality and health, and religion, because sometimes they are taken interchangeably.

However, there may also be a false dilemma in the sense that "That religious person denies science and that scientist denies spirituality. And most people are not like that, neither in academia nor in the world" (Almeida, 2024).

In the case of Chile, there are no references in the focus groups to issues of religion or religiosity, although there are some proposals on the integrality of the human being, the conditions of non-material well-being, the subjectivity of happiness and other elements that may at some point touch on aspects of religion or religiosity, but which are not mentioned specifically, so we cannot make any additional assessment in this regard.

In the case of Colombia, the concept of religion or religiosity is cited to a lesser extent than in Brazil and refers fundamentally to its relationship with science or, if different, with spirituality and its scientific interest. But it is also seen as part of a social condition where communities are also characterized by the relationship between religiosity and their traditions, ways of life, etc., where there are even stories of adversity that explain the subsequent developments of individuals and communities, in which religion plays a critical and fundamental role.

In Mexico, the concept of religion and religiosity are used to explain fundamentally the current social conditions, where there is a religious explanation that is at the base of our collective coexistence. This religiosity could explains some reasons why people find meaning in their lives and how they solve their problems in the personal context and in their relationship with other people. Only recently and not without difficulties, the relationship between spirituality, religion and economic behavior has begun to attract the interest of academia.

Religion and spirituality are two topics that appear to be of utmost importance in explaining the worldview of Latin American peoples. Although in different ways, both indigenous communities and the mestizo culture—largely shaped within the framework of European Christian culture—share a perspective in which the religious dimension provides meaning and serves as the foundation for political culture and ethics. However, like other regions of the world, Latin America has undergone an increasing process of secularization.

Today, religion no longer attracts the same level of scholarly interest in topics that were highly relevant until recently, such as the relationship between political struggle and Christianity in liberation theology and philosophy during the second half of the last century. Likewise, fields such as the sociology of religion no longer hold a prominent place in academic production. Instead, there has been a resurgence of interest in the practical aspects of spirituality and religiosity, particularly in relation to general health and mental health, especially in Brazil. While this interest in the benefits that the spiritual dimension can bring to human well-being is part of a broader international trend, it is worth exploring the specific contributions that various forms of spirituality offer in different regions of Latin America.

Conclusions

Trends in the academic research. The mapping of the situation of research on human flourishing in Latin America is a tool that allows us not only to understand the way in which research on the subject has developed, but also to compare experiences, topics, capacity building, human resources, perspectives, disciplinary and multidisciplinary work, as well as aspects that are relevant for the future research in the region.

Although the landscape is complex due to the diversity of disciplines and perspectives involved, the issues addressed are relevant for the development of societies in Latin America, assuming topics that previously were not priorities (well-being, happiness, virtue, mental health and so on) but that add value to the way in which people conceive themselves, their communities and their relationship with each other and with the environment. In a context of scarcity, poverty, and social conflict, Latin Americans seem to find their own path to flourishing—a difficult one—since tough challenges demand positive and courageous responses. This struggle could be described as a 'hard flourishing path'.

The trends and topics observed in the region, as well as in the four countries analyzed, not only reveal areas of opportunity but, more importantly, highlight the strengths that various interest groups have developed—albeit in a dispersed and fragmented manner—over the past two decades. These strengths are essential for consolidating this field of study and revitalizing research topics that have not received the attention they truly deserve.

Virtually all topics related to human flourishing that are prevalent in the English-language academic mainstream can also be found in Latin American publications. While these works are valuable, they may sometimes be regarded as contributions that are not strongly connected to the specific circumstances of Latin America. However, certain topics hold particular significance for this region. Among them is the study of the relationship between human flourishing and various socio-political issues. For instance, public health is a key focus in Brazilian research; social justice is closely linked to the Chilean context; peace and reconciliation processes are particularly relevant in Colombia; and poverty eradication is a major concern in Mexico. Although these challenges are not unique to Latin America, as they are global in nature, the region dedicates substantial efforts and resources to fields such as sustainability science, circular economy, regenerative processes, and technological innovation, all of them are emerging areas of interest.

Challenges in the path. The consolidation of research groups with the capacity and interest to study human flourishing faces several challenges, being the difficulty of securing funding for scientific research one of the most significant. In all cases, the primary supporter of these activities is the state, with minor variations across countries, depending on the extent of local government participation alongside federal or central agencies. This reliance on public

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funding creates a fragile situation, especially given recent budget cuts that have further reduced already limited resources.

Another major challenge is the formation and consolidation of regional groups, associations, and platforms for scholarly exchange and collaboration. Currently, there are few regional networks dedicated to some aspects of human flourishing, and those that do exist are embedded within disciplinary organizations. While this indicates a growing interest in the subject, it also limits opportunities for interdisciplinary dialogue and collaboration. At present, no regional group, conference, or association is specifically dedicated to advancing knowledge on human flourishing—not even within related fields such as positive psychology, quality of life studies, or human development.

One opportunity that opens at this point is related to languages. While English is the election language for international mainstream, national languages imply the chance to make knowledge more affordable for wider audiences, not only scholars but practitioners, local government officials and potential funders. In this respect, Brazil behaves differently from the Spanish speaking countries, being the publications in Portuguese more balanced with the English ones than in Mexico, Colombia and Chile. The opportunity is open to initiatives that improve high quality research publications in Spanish alongside with English and Portuguese.

It is crucial to inspire the various stakeholders in the research process not only to provide funding but also to shape research agendas and drive the search for solutions to pressing issues. Their efforts will ensure that future generations benefit from the discoveries and innovations being developed today.

Latin American complexity. Perspectives inspired by the concept of *buen vivir* or the Indigenous *sumak kawsay* emphasize a cultural dimension, valuing community life and a harmonious relationship with nature. This is undoubtedly a factor that contributes to human flourishing. However, it does not seem sufficient to address the complexities of contemporary society. In a modern society, the functioning of markets, new technologies, and political and social dynamics require well-functioning major institutions, the rule of law, effective governments, and efficient markets. The cultural ideal of *buen vivir* cannot serve as an excuse for the weakness of major social institutions, which in many respects continue to be a challenge for Latin American societies. In this sense, it is important to ensure that *buen vivir* is not used as an excuse to justify institutional weakness (Derbez, 2024).

Complex societies require strong institutions, effective governments, productive economies, and real access to rights for their populations. Thinking about human flourishing in Latin America requires an interdisciplinary and systemic perspective (Oseguera, 2024), allowing for the analysis of multiple dimensions, such as domains of individual and collective well-being.

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The historical, social, political, and economic circumstances of Latin America play a crucial role in the pursuit of human flourishing. The region has been marked by over three hundred years of colonialism, independence movements, foreign interventions, social revolutions, and the exclusion of indigenous populations. Inequality in rights, discrimination, and low-income levels remain persistent realities.

The concept of human flourishing does not emerge in an academic vacuum in Latin America; rather, it enters a space where other well-established concepts already exist, including:

- Quality of life, with medical-social and economic-social approaches.
- Well-being, understood primarily in economic and political terms, particularly in government discourse (e.g., in Mexico).
- Subjective well-being (well-being), rooted in positive psychology and the economics of happiness.
- Sustainability and taking care of the resources of the planet.

For this reason, human flourishing in Latin America cannot be conceived as a goal that follows economic prosperity, as suggested by Maslow's pyramid in more developed contexts. Instead, it involves strengthening the agency of individuals and communities and the relation with nature.

In this context, the concept of *empowerment* has gained relevance, particularly concerning indigenous peoples, women, migrants, and displaced populations. The responses to the region's social challenges have been diverse, including approaches such as decolonial thought, liberation philosophy, and liberation theology—all of which criticize capitalism. Some researchers even argue that human flourishing is impossible within the capitalist system, though still necessary (Barkin, 2024); another more tolerant approach claims that human flourishing implies expanding the being, as freedoms and capabilities, not only to survive but to develop beyond our present limits (Boltvinik, 2024).

Opening towards the indigenous cultures of Latin America. A truly distinctive element of Latin American thought on human flourishing is the renewed appreciation of the region's indigenous cultures. While this topic merits deeper exploration, we have highlighted some of its essential components. Concepts such as s*umak kawsay* and *buen vivir* have emerged from the intrinsic development of indigenous communities and national populations across several countries. These frameworks for human flourishing emphasize the significance of community, a harmonious relationship with nature, shared values and life perspectives, poverty reduction, resistance to neoliberal influences, and the social recognition and legal rights of indigenous peoples. At the same time, there is a growing acknowledgment of the value of traditional knowledge and wisdom, which aligns with a vision of scientific progress that is more ethical, respectful, and committed to social well-being. However, this field of

study is still in its early stages, with only a small but enthusiastic group of scholars actively working to develop and expand it.

The moral commitment of scholars. A refreshing insight from this exploration was the consistent affirmation by interviewed scholars of the social significance of their work, particularly in advancing the well-being of marginalized groups such as indigenous women, impoverished communities, and children. Their deep personal commitment often leads them to invest their own resources in funding research projects, supporting students' theses, covering travel expenses for academic events, and more.

Beyond financial sacrifices, many scholars also resist the pressure to conform to mainstream, fast-track publication trends. Instead, they prioritize research that aligns with their moral responsibility—choosing to focus on topics that genuinely serve society and contribute to the well-being of communities, even if this means taking a less conventional or slower academic path.

What human flourishing adds to academic research. For the concept of human flourishing to be truly useful, it must foster dialogue between different academic disciplines while also integrating traditional and local knowledge. This requires not only methodological rigor but also a distinct ethical stance towards people, problems, and research processes.

Rather than a fixed ontological concept, human flourishing is an evolving field of research. It should guide the study of aspects such as health, happiness, agency, and rights while excluding elements that contradict its principles, such as discrimination, injustice, and environmental destruction.

Human flourishing in Latin America precisely illustrates the pursuit of the ultimate goal amid adverse conditions—flourishing in adversity, as demonstrated by the examples presented in this work. If human flourishing is the ultimate purpose of our shared humanity, as we argue here, it allows for different versions across diverse cultures and communities.

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Appendix 1. Bibliographic searches in Scopus, ProQuest and OpenAlex by keywords and keyword pairs in Spanish, Portuguese and English

Búsqued	keywords	Búsqueda	keywords
1	Florecimiento humano	55	Inclusión- Cultura indígena
2	Resiliencia medioambiental	56	Inclusión- indígena
3	Ciencia regenerativa	57	Inclusión- espiritualidad
4	Seguridad humana	58	Inclusión- religión
5	Psicología positiva	59	Inclusión- virtud
6	Bienestar	60	Derechos humanos - Justicia social
7	Felicidad	61	Derechos humanos - Dignidad humana
8	Prosocialidad	62	Derechos humanos - Bien común
9	Amor social	63	Derechos humanos - Cultura indígena
10	Capabilidades/capacidades	64	Derechos humanos - indígena
11	Calidad de vida	65	Derechos humanos - espiritualidad
12	Desarrollo humano	66	Derechos humanos - religión
13	Economía circular	67	Derechos humanos - virtud
14	Buen vivir	68	Justicia social - Dignidad humana
15	Sumak kawsay	69	Justicia social - Bien común
16	Tequio	70	Justicia social - cultura indígena
17	Eudaimonia	71	Justicia social - indígena
18	Sostenibilidad - agencia	72	Justicia social - espiritualidad
19	Sostenibilidad -Diversidad hun	73	Justicia social - religión
20	Sostenibilidad - Inclusión	74	Justicia social - virtud
21	Sostenibilidad - Derechos hum	75	Dignidad humana - Bien común
22	Sostenibilidad - Justicia social	76	Dignidad humana - Cultura indigena
23	Sostenibilidad - Dignidad hum	77	Dignidad humana - indígena
24	Sostenibilidad - Bien común	78	Dignidad humana - Espiritualidad
25	Sostenibilidad - cultura indíge	79	Dignidad humana - Religión
26	Sostenibilidad - indígena	80	Dignidad humana - Virtud
27	Sostenibilidad - espiritualidad	81	Bien común - Cultura indígena
28	Sostenibilidad - religión	82	Bien común - indígena
29	Sostenibilidad - virtud	83	Bien común - Espiritualidad
30	Agencia - Diversidad humana	84	Bien común - Religión
31	Agencia - Inclusión	85	Bien común - Virtud
32	Agencia - Derechos humanos	86	Cultura indígena - indígena
33	Agencia - Justicia social	87	Cultura indígena - Espiritualidad
34	Agencia - Dignidad humana	88	Cultura indígena - Religión
35	Agencia - Bien común	89	Cultura indígena - Virtud
36	Agencia - cultura indígena	90	Indígena - Espiritualidad
37	Agencia - indígena	91	Indígena - Religión
38	Agencia - espiritualidad	92	Indígena - Virtud
39	Agencia - religión	93	Espiritualidad - Religión
40	Agencia - virtud	94	Espiritualidad - virtud
41	Diversidad humana - Inclusión	95	Vida comunitaria - Sostenibilidad
42	Diversidad humana - Derechos	96	Vida comunitaria - Agencia
43	Diversidad humana - Justicia s	97	Vida comunitaria - Diversidad humana
44	Diversidad humana - Dignidad	98	Vida comunitaria - Inclusión
45	Diversidad humana - Bien com	99	Vida comunitaria - Derechos humanos
46	Diversidad humana - cultura in	100	Vida comunitaria - Justicia social
47	Diversidad humana - indígena	101	Vida comunitaria - Dignidad humana
48	Diversidad humana - espiritua	102	Vida comunitaria - Bien común
49	Diversidad humana - religión	103	Vida comunitaria - Cultura indígena
50	Diversidad humana - virtud	104	Vida comunitaria - Indígena
51	Inclusión- Derechos humanos	105	Vida comunitaria - Espiritualidad
52	Inclusión- Justicia social	106	Vida comunitaria - Religión
53	Inclusión- Dignidad humana	107	Vida comunitaria - Virtud
54	Inclusión- Bien común		

Appendix 2. Hierarchy of keywords used to construct the relevancy value

#	Palabra	Valor
1	capacidades	25
2	inclusión	30
3	inclusion	30
4	inclusao	30
5	agencia	36
6	agency	36
7	derechos-humanos	38
8	human-rights	38
9	direitos-humanos	38
10	prosocialidad	40
11	prosociality	40
12	pro-socialidade	40
13	diversidad-humana	46
14	human-diversity	46
15	diversidade-humana	46
16	indígena	50
17	indígena	50
18	indigenous	50
19	religión	52
20	religion	52
21	religiao	52
22	desenvolvimento-económico	57
23	sostenibilidad	58
24	sustainability	58
25	sustentabilidade	58
26	espiritualidad	62
27	spirituality	62
28	espiritualidade	62
29	virtud	68
30	virtue	68
31	virtude	68

#	Palabra	Valor
32	economía-circular	69
33	circular-economy	69
34	economia-circular	69
35	calidad-de-vida	70
36	quality-of-life	70
37	qualidade-de-vida	70
38	cultura-indígena	72
39	indigenous-culture	72
40	amor-social	74
41	social-love	74
42	vida-comunitaria	76
43	community-life	76
44	vida-comunitária	76
45	bien-común	77
46	common-good	77
47	bem-comum	77
48	justicia-social	78
49	social-justice	78
50	justiça-social	78
51	dignidad-humana	80
52	human-dignity	80
53	dignidade-humana	80
54	felicidad	82
55	happiness	82
56	felicidade	82
57	bienestar	84
58	well-being	84
59	bem-estar	84
60	capabilidades	85
61	capabilities	85
62	psicología-positiva	86

#	Palabra	Valor
63	positive-psychology	86
64	psicologia-positiva	86
65	desarrollo-humano	87
66	human-development	87
67	desenvolvimento-humano	87
68	seguridad-humana	88
69	human-security	88
70	segurança-humana	88
71	eudaimonia	90
72	ciencia-regenerativa	92
73	regenerative-science	92
74	resiliencia-medioambiental	94
75	environmental-resilience	94
76	resiliencia-ambiental	94
77	buen-vivir	98
78	bem-viver	98
79	ch´uuk	99
80	chanikuy	99
81	chart´asiña	99
82	ki´imak-óok	99
83	mamihlapinatapai	99
84	pakilistli	99
85	rahil-ch´ool	99
86	suma-qamaña	99
87	sumak-kawsay	99
88	tequio	99
89	wakaya	99
90	wanöpo	99
91	florecimiento-humano	100
92	human-flourishing	100
93	florescimento-humano	100

Appendix 3. Themes and questions from the expert interviews

a. Academic leadership. What are the contents (concepts, theories, research results) contributed by the interviewee, how do these contents relate to his/her discipline or area of specialty, what are the topics on which research is being done and what areas are not sufficiently worked or are emerging.

b. Research capabilities. Training new researchers, research infrastructure, educational programs.

c. Networks and collaboration. How researchers collaborate with each other, journals in which they publish, academic meetings such as seminars, conferences, congresses, etc., professional and research associations, collaborative projects with other researchers within and outside their institution and their country.

d. Resources. What are the monetary, tangible and intangible resources available for research, financing and subsidies, communication with other actors that influence research, such as government agencies, social organizations, companies and communities.

Appendix 4. Focus Group Issues and Questions

Issues and questions raised. The sessions were organized with the following topics and questions:

1. How does human flourishing or its associated dimensions relate to your and your organization's lines of work?

Can you elaborate on any aspect of your experience with academic or applied research projects related to human flourishing?

3. How does academic or applied research contribute to the work of you, or other individuals or organizations interested in human flourishing?

4. What is needed to enhance or extend the benefits of research in practice?

In what ways would you, your organization, and other similar organizations be interested in engaging in human flourishing research?

6. Do you know of individuals and organizations, public or private, that currently or in the past have supported research on any aspect of human flourishing?

Appendix 5. List of institutions with the 100 authors with the highest FRI in the region

Institution	Authors	Country
Consejo Nacional de Investigaciones Científicas y Técnicas	1	Argentina
Universidad de Buenos Aires	1	Argentina
Instituto de Efectividad Clínica y Sanitaria	2	Argentina
Centro Científico Tecnológico San Juan	1	Argentina
Escola Superior de Ciências da Santa Casa de Misericórdia de Vitória	1	Brazil
Faculdade Meridional	1	Brazil
Faculdade de Medicina do Abc	1	Brazil
Escola Nacional de Saúde Pública	1	Brazil
Universidade Federal do Rio Grande do Sul	8	Brazil
Universidade Federal do Piauí	1	Brazil
Universidade Federal do Bahia	1	Brazil
Universidade Federal do Rio De Janeiro	2	Brazil
Universidade Federal de Pernambuco	1	Brazil
Universidade Federal da Paraíba	1	Brazil
Hospital Israelita Albert Einstein	1	Brazil
Hospital de Clínicas de Porto Alegre	1	Brazil
Hospital das Clínicas da Faculdade de Medicina da Universidade de São Paul	1	Brazil
Fundação Oswaldo Cruz	1	Brazil
Universidade Estadual Ponta Grossa	1	Brazil
Pontifícia Universidade Católica do Rio Grande do Sul	1	Brazil
Fundação Oswaldo Cruz	1	Brazil
Pontifícia Universidade Católica do Paraná	1	Brazil
Do Sono Institute	1	Brazil
Universidade do Ribeirão Preto	2	Brazil
Universidade do São Paulo	8	Brazil
Universidade Estadual de Campinas	3	Brazil
Universidade do Oeste de Santa Catarina	1	Brazil
Universidade Católica de Pelotas	2	Brazil

Universidade do Brasil	2	Brazil
Universidade Federal Paulista	1	Brazil
Universidade Federal de Juiz De Fora	2	Brazil
Universidade Federal de Minas Gerais	2	Brazil
Universidade Federal de Pelotas	3	Brazil
Universidade Federal de Minas Gerais	2	Brazil
Universidade Federal do Estado do Rio De Janeiro	1	Brazil
Universidade Federal de São Paulo	2	Brazil
Universidade Federal de Goiás	1	Brazil
Universidade Paulista	3	Brazil
Universidade Salgado de Oliveira	1	Brazil
Universidade de Brasília	1	Brazil
Universidade Tiradentes	1	Brazil
Universidad de Chile	1	Chile
Pontificia Universidad Católica De Chile	2	Chile
Universidad del Desarrollo	1	Chile
Universidad de Santiago Chile	1	Chile
Universidad de La Frontera	1	Chile
Universidad de Tarapacá	1	Chile
Universidad Católica Del Norte	1	Chile
Universidad De Los Andes	1	Colombia
Universidad San Buenaventura	1	Colombia
Cayetano Heredia National Hospital	1	Ecuador
Tecnológico De Monterrey	3	Mexico
Universidad de Sonora	3	Mexico
Universidad Michoacana de San Nicolás de Hidalgo	1	Mexico
Tecnológico Nacional de México	1	Mexico
Instituto Mexicano del Seguro Social	1	Mexico
Universidad Federal de Rio Grande del Norte	1	Mexico
Hospital Civil de Guadalajara	1	Mexico
Instituto Nacional de Cancerología	1	Mexico

Universidad Nacional Autónoma de México	1	Mexico
Universidad Peruana Cayetano Heredia	2	Perú
Universidad de la República	1	Uruguay
Instituto de Nutrición de Centro América y Panamá	1	Panama

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Mapping Human Flourishing Research in Brazil

Chapter 2

Introduction

This study integrates the project *"Recognizing the research landscape and leadership capabilities in the study of Human Flourishing in Mexico, Colombia, Chile, and Brazil,"* conducted by Tecnológico de Monterrey in collaboration with researchers from Pontificia Universidad Católica de Chile, Universidad de los Andes and Nossa Terra Firme. This research's central goals are to map the motivations, networks, stakeholders, main contributors, central themes, and future directions shaping Human Flourishing research in these territories. With this information, we hope to provide specific insights into each country's academic landscape, as well as its interaction with local social dynamics.

Brazil was chosen because of its expansive territory, high volume of scholarly contributions to Human Flourishing-related subjects, and the considerable influence of the researcher teams publishing in these fields. The assessment methodology consists of bibliometric analysis, focus groups, and semi-structured interviews tailored to provide different perspectives regarding the Human Flourishing research ecosystem as comprehensively as possible.

As an initial conceptual reference for Human Flourishing, we will consider as a starting point Tyler VanderWeele's multidimensional framework, which is described as a state of overall well-being across several vital domains: happiness and life satisfaction, physical and mental health, meaning and purpose, character and virtue, social relationships, and financial stability (VanderWeele, 2017). The wide range of possible applications and interconnections of wellbeing-related concepts has been explored, reimagined, and contemplated within its possibility of establishing dialogues with several ongoing research activities in Brazil. Thus, the following sections will provide information and analysis produced through the different methodological approaches applied by the research team in December 2023 to October 2024, as well as analytical reflections and related discussions.

For the qualitative interviews phase, this research collected primary data by conducting semi-structured interviews with researchers identified in the bibliometric phase, two additional researchers who produced original work relevant to the subject, and focus groups dedicated to hearing funders, activists, and scholars working on issues pertinent to the Human Flourishing agenda. The goal of this approach was to identify key authors, strong thematic areas of study, the functioning and relevance of collaborative research networks, and possible gaps in Human Flourishing research development, communication, and applications.

We interviewed 12 researchers, and 175 invites were issued. Three ecosystem-related focus groups were also conducted. In the interview phase, were consulted Dr. Alexander Moreira Almeida (Universidade de São Paulo - USP), André Baniwa, M.A. (Universidade de Brasília - UnB), Dr. Ana Alice Vilas (Universidade Federal de Lavras - UFLA), Dr. Carlos Alberto Cioce (Pontifícia Universidade Católica de São Paulo - PUC SP), Dr. Daniel Rubens Cenci (Universidade de Juí - UNIJUÍ), Juliana Gonçalves, M.A. (Mackenzie Presbyterian University - Mackenzie; Universidade de São Paulo - USP), Dr. Luiz Síveres (Universidade Católica de Brasília - UCB), Dr. Marcelo Demarzo (Universidade de São Paulo, USP), Dr. Mary Rute Gomes Esperandio (Pontifica Universidade Católica do Paraná - PUCPR), Dr. Sandra Naomi Morioka (Universidade Federal da Paraíba - UFPB), Dr. Sérgio Tibiriçá (Centro Universitário Toledo Prudente), Dr. Silvia Koller (Universidade Federal do Rio Grande do Sul - UFRGS; Universidade Federal do Rio Grande - FURG; Northwest University), and Dr. Simone Sehnem (Universidade do Oeste de Santa Catarina - UNOESC; Universidade do Sul de Santa Catarina - UNISUL). For the Focus Groups, were consulted Mr. Daniel Fassa (Porticus Latin American Officer), Ms. Maria Clezia Pinto de Santana (Associação Nacional Por Uma Economia de Comunhão - ANPECOM), Ms. Natalia Oliveira (Instituto Motriz), Ana Fernanda Souza (Fashion Revolution), Ms. Juliette Antunes Soares (B Corp Brazil), Adriana Ramos (Instituto Socioambiental - ISA), Mr. Américo Sampaio (Instituto Clima e Sociedade - ICS), and Ms. Marina Gattás (Wellbeing Economy).

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Content

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1. A Brief Context of Brazil

To properly understand the particularities of Human Flourishing research in Brazil, it is essential to situate this debate within the specific dynamics of Brazil's socioeconomic context. Therefore, in the following pages, we provide a delineation of the ecosystem in which the more extensive analysis will establish itself.

Part of what makes Brazil unique is its continental territorial dimensions, populational patterns, and geopolitical relationships with the rest of the continent. However, besides these differentiators, Brazil has specific patterns and nuances for the world's environmental and social crisis. Our interviewees discuss the particularity of situations and conflicts Brazil is experiencing in several moments and how they directly affect their practices and academic activities, including choosing research questions, establishing scholarly networks, and educational leadership development. Three aspects of the Brazilian social-economic context explicitly: the environmental crisis, the social conflicts, and individual well-being concerns.

One of the critical topics about Brazilian environmental issues is the dichotomic pairing of rising anti-environmental behavior and increased frequency of grave ecological catastrophes. These environmental disasters can be categorized between direct consequences of anthropic action (for instance, the occasions in which São Paulo's sky turned black in 2019[12] and 2024[13] due to an increase in illegal forest fires) and larger-scale climate change-related extreme weather events (droughts in the Amazon[14], devastating floods in the South[15], fires in Pantanal[16], and more).

The massive floods that devastated the State of Rio Grande do Sul in 2024, causing 170 deaths and displacing over 160,000 people in 654 municipalities, is a suitable example of the extreme nature of climate events we are discussing. The severity of the situations prompts the importance of debating the roots of anti-environmental behavior, possible paths for breaking inaction patterns towards climate adaptation, and solutions for scaling

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[12] G1. (2019, August 19). *Day turns into 'night' in São Paulo with cold front and smoke from fires in the Amazon region*. https://g1.globo.com/sp/sao-paulo/noticia/2019/08/19/dia-vira-noite-em-sao-paulo-com-chegada-de-frente-fria-nesta-segunda.ghtml

[13] UOL. (2024, September 12). *Cold front is coming: See where there will be black rain and 'apocalyptic' sky*. https://noticias.uol.com.br/cotidiano/ultimas-noticias/2024/09/12/frente-fria-provoca-ceu-escuro-e-chuva-preta-no-sul-sp-lida-com-fuligem.htm

[14] G1. (2024, September 7). *Amazonas faces extreme drought and is on the way to the worst drought in history in 2024, expert says*. https://g1.globo.com/am/amazonas/noticia/2024/09/07/amazonas-enfrenta-seca-extrema-e-esta-a-caminho-da-pior-estiagem-da-historia-em-2024-afirma-especialista.ghtml

[15] G1. (2024, May 29). *A month of floods in RS: See the timeline of the disaster that hit 471 cities, killed over 170 people, and displaced 600,000 from their homes*. https://g1.globo.com/rs/rio-grande-do-sul/noticia/2024/05/29/um-mes-de-enchentes-no-rs-veja-cronologia-do-desastre.ghtml

[16] G1. (2024, August 22). *Fires in the Pantanal have already destroyed 2 million hectares, an area equivalent to the state of Sergipe*. https://g1.globo.com/ms/mato-grosso-do-sul/noticia/2024/08/22/incendios-no-pantanal-ja-destruiram-area-equivalente-ao-estado-do-sergipe-2093-milhoes-de-hectares.ghtml

sustainability. It also enunciates a situation where environmental resilience is a concept that will not always be feasible. As reflects Dr. Daniel Rubens Cenci (personal communication, June 27, 2014):

> "These ecosystems will never fully recover. The concept of resilience in an ecosystem refers to its ability to return to its original state, but that possibility doesn't exist. We often use the term resilience when we lose a loved one, implying the need to reinvent ourselves. However, reinventing oneself is not the same as resilience. In this context (*environmental*), it means understanding and absorbing the impacts to move forward."

Land use issues figure as an underlying condition for these unresolved disputes around environmental management to take place. Land grabbing, disrespect towards the territorial rights of Indigenous and traditional peoples, competing developing models, and other symptoms of the evolution of colonial patterns regarding occupation and land use are defining factors in the environmental debate. Several public strategies emerge to mediate conflict within this topic, from the need to conserve landscapes or diminish pressures on ecosystems. According to our interviewees, the following are especially relevant: influencing public policy, discussing best practices within economic activity, organizing social movements and associationism. Human Flourishing-related reflections are here configured as expressions of the search for re-building a healthy connection with nature, with landscapes and traditional territories and alternative perspectives to well-being, or Buen-Vivir (J. Gonçalves, personal communication, April 25, 2024).

On the social aspect, poverty, social inequality, mass incarceration, racism, epistemicide, glottocide, political polarization, and intercultural conflicts are very present within the country. The core issue is a rising difficulty in acknowledging humanity in otherness and fostering openness to dialogue, where intergenerational colonial trauma plays a significant role. The abundance and coexistence of several degrees and types of social conflicts may be a factor influencing Brazilian's mental health – a scenario where Brazil accumulates the highest rates of anxiety disorder in the world (9.3% of the population, contrasting with a world 3,4% average) (World Health Organization, 2017). Increasing numbers of burnout diagnoses, empathic fatigue, and suicide among religious leaders, police officers, and indigenous peoples are some of the most pressing issues to be debated within this subject. In this midst, studies in well-being, psychological resilience, positive psychology, mindfulness, compassion, and quality of life have increased in relevance and urgency.

In this context, spirituality has been explored as an ontological symptom of the human condition and a social configuration weaponized or rejected by both sides of the political polarization. The rising adherence of evangelical faith, its connection to right-wing political dynamics, and the lifestyle it defends have produced both specific subjectivity power

dynamics amongst believers (M. Esperandio, personal communication, May 31, 2024), but also a level of anti-religious sentiment within the scientific community (A. Moreira-Almeida, personal communication, June 11, 2024). Understanding the depths of spirituality as a condition for compassion and the common denominators between all religious expressions has been one of the concerns of spirituality-focused scholars in Brazil.

These debates take place in a national context deeply rooted in fights for social change and other social struggles. As the last country in the world to abolish slavery, only in 1888 (Dorigny, 2019), Brazil carries a long legacy of abolitionism (Nabuco, 1883), quilombismo, and cultural (D'Arrochella et al., 2022) as well as religious resistance (Santos, 2009) that dates back to its foundation as a Portuguese colony. Land struggles have been at the heart of many social issues since colonial times when territory and wealth were distributed through the system of *Capitanias Hereditárias* (Hereditary Captaincies) (Mattos & Benelli, 2012). In response, numerous social movements emerged, including the Landless Workers' Movement (MST), housing movements, rubber tapper movements, environmentalist groups, feminist collectives, indigenous peoples' movements, and anti-racist organizations (Alegretti, 2008; Gohn, 2010). These forces form the backbone of Brazil's political and social ecosystem within its fragile and recent democracy. This democracy is shaped by decades of military dictatorship (1964–1985), a Federal Constitution promulgated only in 1988, and ongoing tensions between the defense of civil and democratic rights and the influence of oligarchic elites with authoritarian tendencies operating on the national stage (Codato, 2016; da Silva, 2020; de Souza, 2012; Júnior, 2022).

The ecosystem of human flourishing and related studies in Brazil interact with the pressing issues of its landscape with an abundance of strategies. In this scenario, scientific publications are one in a myriad of paths to explore, including extramural studies and activities (known in Brazil as *academic extension*), applied knowledge, clinical trials, academic networks, and more. The field intends to build solutions for a "post-collapse development model"[17], which can counteract, or hack, into the "counter flux of flourishing, of withering"[18], represented by the current geopolitical scenario. Here, science and technology are seen not as opposed to traditional knowledge and sustainability. On the contrary, they represent mediation alternatives to promote and value traditional knowledge, overcome technical-scientific barriers to local development[19,] and optimize sustainability management in supply chains[20].

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[17] D. Cenci, personal communication, June 27, 2014.

[18] L. Síveres, personal communication, July 17, 2024.

[19] A. Baniwa, personal communication, April 13, 2024.

[20] S. Senhem, personal communication, March 28 2024.

2. Bibliometric Study

From the 318,704 documents identified in the Latin American sample, 194,462 (61.02%) were produced by Brazilian researchers. Among these, scientific articles were the dominant format, accounting for 183,297 publications (94.2%). The remaining works included 3,388 book chapters (1.7%), 3,339 conference papers (1.7%), 2,723 reviews (1.4%), and 1,543 miscellaneous publications (0.8%). This distribution mirrors the broader Latin American trend, where academic production predominantly favors scientific articles. The clear preference for articles as the primary medium of scholarly discourse in Brazil and across the region highlights their central role in Human Flourishing academic debates.

Graph 1
Types of Human Flourishing Research Documents in Brazil.

Types of documents From a total of 194462

ARTICLE
BOOK
BOOK CHAPTER
CONFERENCE PAPER
OTHER
REVIEW

Graph 2
Types of Human Flourishing Research documents in Latin America.

Types of documents From a total of 318704

ARTICLE
BOOK CHAPTER
CONFERENCE PAPER
REVIEW
OTHER
BOOK

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2.1. Research Production over Time

The publication output on human flourishing in Brazil has demonstrated a steady growth from 2000 to 2023, with a significant increase around 2015. The following years present a sharp decline in publication counts after 2020. Once again, publication patterns in Brazil reflect those observed in Latin America. Despite Latin America's overall larger data output, Brazil's research follows a similar trajectory, with the highest curve point observed in 2020. After this peak, Brazil's scientific production in Human Flourishing saw a more pronounced decline compared to Latin America, where the decrease is more gradual. These developments suggest that country-specific factors contribute to Brazil's post-2020 fluctuations, less evident in the wider region.
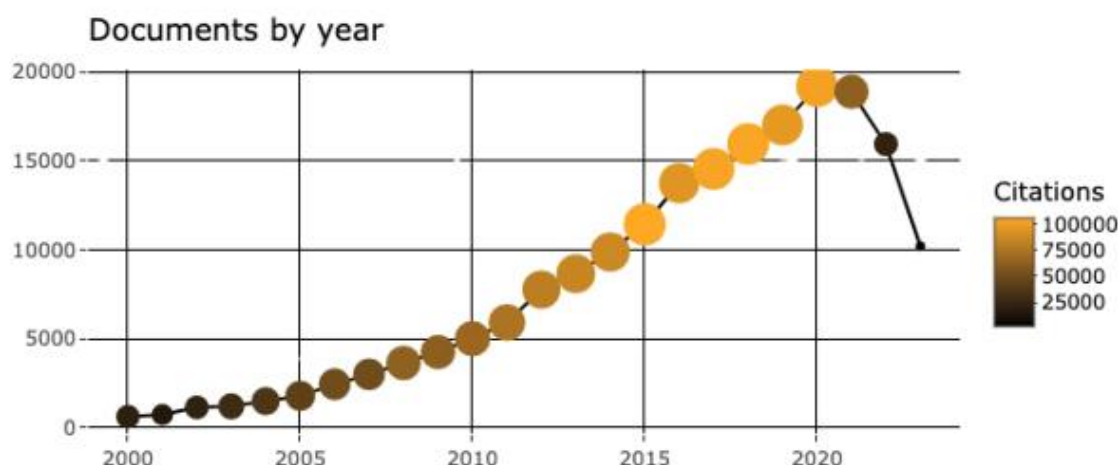
Graph 3
LATAM Human Flourishing research documents per year (2000-2023)
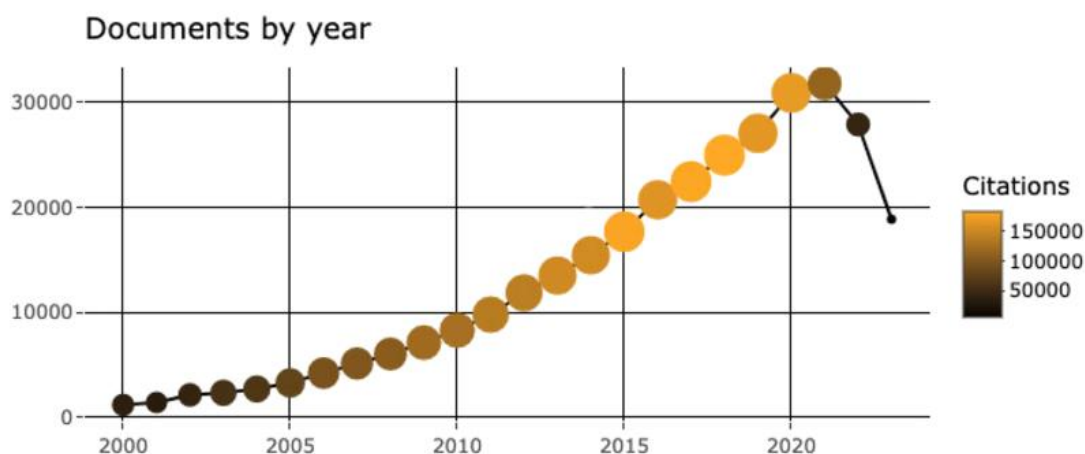
Graph 4

Brazil Human Flourishing research documents per year (2000-2023)

A. Baniwa, personal communication, April 13, 2024.

Regarding citations, identified by the gradient color in figures 3 and 4, the concentration grows alongside the number of publications. Citation concentrations peaked around 2015-2020 in both Latin America and Brazil, with the difference being that citation impact appears to be slightly more distributed in Latin America during that time frame. Whereas in Brazil, citation intensity follows a linear pattern around the production interval.

2.2 Author Relevance

Brazil is the most populous country in Latin America, with an estimated population of 211 million people. According to the United Nations' *World Population Prospects 2024* (United Nations, 2024), Brazil's population is estimated at 211 million as of mid-2023, accounting for approximately 34% of Latin America's total population of 619.8 million. This demographic prominence positions Brazil as the most populous country in the region by a significant margin. Mexico, the second most populated country, has an estimated population of 128.9 million, representing about 21% of the region's total. Colombia follows with 52.1 million people (8.4%), Argentina with 45.8 million (7.4%), and Peru with 34.4 million (5.6%). These figures highlight the substantial disparity in population sizes, with Brazil exceeding Mexico by over 80 million inhabitants and comprising more than one-third of Latin America's total population.

From this research's complete set of Latin American authors, 175,435 (58.4%) are Brazilian. When considering the average Relevance Score for all authors in the sample, Brazil ranks highest among the analyzed countries, with an average score of 50.5. Narrowing the focus to

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the top 1,000 authors based on Relevance Scores across the 17 countries included in the bibliometric study, 365 are Brazilian, representing 36.5% of the critical researchers. These numbers indicate that Brazil's significance to the current analysis of Human Flourishing research happens both in absolute demographic terms, as with specific performance numbers, with Brazilians constituting more than half of all sample's researchers, and in their representation among the highest-ranked scholars, accounting for over a third of the top contributors to this field.

Two main strategies were applied to understand the entire width of Brazilian relevance amongst these researchers. Author relevance was assessed through the criteria established by the Flourishing Research Indicator (FRI) score, and a closer look at Human Flourishing-specific research was also applied. With these different lenses, we seek to understand the nuances of academic performance and leadership in the Brazilian case.

2.3 Flourishing Research Indicator (FRI) Highlights.

To understand research performance as conceptualized by this methodological approach, it is necessary to focus on the relationship between productivity (number of publications) and influence (number of mentions in academic papers). Considering the overall dataset, only a few authors combine the attributes of high productivity and high relevance. The predominant pattern between the complete set of researchers is either fewer publications highly cited by peers' publications or a higher volume of publications with fewer individual citations amongst them.

Certain topics emerge as central to the work of the highest-ranked Brazilian authors according to the FRI criteria. To further explore these topics, an analysis was conducted using the top 100 indexed papers listed in the "Papers by Country" section of the Shiny Apps Portal, focusing specifically on those attributed to Brazilian authors. Since the FRI criteria primarily highlighted papers not directly related to Human Flourishing, a thematic analysis was undertaken. The themes were identified by examining the titles and abstracts of these papers, aiming to delineate the main topics and subtopics represented in the highest-ranked works under this criterion. The results are available below:

Table 1
Human Flourishing research topics identified among Brazilian authors.

Topics	Subtopics
Positive Psychology and Wellbeing	Positive psychology
	Subjective well-being, self-efficacy, and resilience

	Family dynamics, mental health, and quality of life
	Quality of life in the work environment and the relationship between meaningful work and well-being
	Psychological assessment in health contexts and emotional regulation
	Mental health, stress, and depression, with an emphasis on minority groups
	Subjective well-being, resilience assessment and coping strategies in health contexts
Sustainable Development and Environmental Justice	Climate justice, low carbon economy, and social aspects to sustainable development
	Sustainability, eco-innovation, socio-environmental transformation, and decolonial environmental education
	Circular economy and upcycling
	Environmental law, governance, and socio-environmental justice
Social Justice and Human Rights	Social justice, fundamental rights, and inclusion policies
	Decoloniality and critical thinking applied to "Buen-Vivir" and urban sustainability.
	Social movements, anti-racism, and affirmative actions
Religion and Spirituality	The role of religious organizations in societal ethics, faith-based entrepreneurship, religious coping, and spirituality in health
	Theology of liberation, pluralism, alterity, and spirituality
	Psychology of religion, mental health, and applied spirituality in specific groups

	Spirituality and religiosity regarding the relationship between aging, anxiety, and depression
Education and Inclusion	Indigenous education, interculturality, and colonial pedagogical paradigms
	Affection-based education, learning styles, and childhood citizenship
	Sustainable education, active methodologies, interdisciplinarity, and collaborative learning
	Inclusion and academic suffering among minority populations
Innovation and Entrepreneurship	Innovation networks, dynamic capabilities, and sustainable entrepreneurship
	Sustainable business models, eco-innovation, technological innovation and blockchain
	Creative economy, local development, and innovation in urban environments
Organizational Management and Work	Quality of life at work and organizational commitments
	Work dynamics and sustainable transitions in the organizational context
	Organizational justice, leadership, and organizational culture

Table 2
Top 24 Brazilian authors ranked per FRI's Indicator

Authors	Affiliations
Paulo Marchiori Buss	Fundação Oswaldo Cruz
Sílvia Helena Koller	Universidade Federal do Rio Grande Do Sul
Giancarlo Lucchetti	Universidade Federal de Juiz De Fora

Valdiney Velôso Gouveia	Universidade Federal da Paraíba
Elisa Harumi Kozasa	Hospital Israelita Albert Einstein
Sandra Naomi Morioka	Universidade Federal da Paraíba
Simone Sehnem	Universidade do Oeste de Santa Catarina
Ivan Bolis	Universidade Federal da Paraíba
Ricardo Azevedo Da Silva	Universidade Católica de Pelotas
Júlio César Ferro De Guimarães	Universidade Federal de Pernambuco
Marcelo Demarzo	Universidade Federal de São Paulo
Luciano Dias De Mattos Souza	Universidade Católica de Pelotas
Maria Cristina Ferreira	Universidade Salgado de Oliveira
Alessandra Lamas Granero Lucchetti	Universidade Federal de Juiz De Fora
Alexander Moreira-Almeida	Universidade Federal de Juiz De Fora
Jorge Moll	Instituto D'Or de Pesquisa e Ensino
Marcelo Pio De Almeida Fleck	Universidade Federal do Rio Grande Do Sul
Jaime Eduardo Cecílio Hallak	Universidade Federal de São Paulo
Lívia Maria Bedin	Universidade Federal do Rio Grande Do Sul
Sérgio Tufik	Universidade Federal de São Paulo
Danilo Sales Bocalini	Universidade Federal do Espirito Santo
Biagio F. Giannetti	Universidade Paulista
Roger Keller Celeste	Universidade Federal do Rio Grande Do Sul
Paulo Ricardo Martins-Filho	Universidade Federal de Sergipe

2.4 Human Flourishing specific publications.

When the keyword search is restricted solely to the expression "human flourishing" and its idiomatic variations, focusing on articles explicitly mentioning this term and authored by Brazilian scholars, distinct characteristics emerge. To explore how the Brazilian research ecosystem engages with Human Flourishing as a specific concept, a thematic analysis was conducted, identifying both topics and subtopics. To provide further insight into emerging trends, the FRI performance of each article was aggregated into averages per general topic and organized in descending order, as shown in the table below.

This approach to the bibliometric search identified 946 publications of interest. Of those, 325 (34.25%) are authored by Brazilian authors, either individually, in all-Brazilian groups of authors, or mixed with international researchers. Of the 25 highest-ranked works according to the relevance analysis, 4 (26.67%) have Brazilian authors amongst the publications' authors. The highest ranked article of this analysis authored by a majority of Brazilian team members is the article "*Florescimento humano e expansão da vida: uma aproximação entre a biopolítica afirmativa e o bem comum / Human flourishing and expansion of life: an approximation between affirmative biopolitics and the common good*," by Gilmar Siqueira; Sandro Alex de Souza Simões and Victor Sales Pinheiro.

Multiple themes and methodologies are observed. Quantitative methods are prevalent, particularly in studies related to health and well-being, where statistical analyses, surveys, and controlled trials are used to measure objective outcomes like physical health indicators, mental health status, and the impact of interventions. Qualitative approaches are often utilized in research exploring social justice, ethics, and the relationship between humans and nature, amongst chosen methods are in-depth interviews, case studies, and discourse analysis.

In studies focused on education and policy, the integration of both qualitative and quantitative techniques is often observed. Additionally, literature reviews and empirical analyses are also employed to synthesize existing knowledge and critically evaluate the effectiveness of interventions or policies related to sustainability and well-being. These diverse methodological approaches allow researchers to explore the multi-faceted nature of flourishing from both empirical and theoretical viewpoints.

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Table 3

Research topics explicitly focused on the concept of Human Flourishing as identified among Brazilian authors.

Topics	Average Relevance Score	Subtopics
Ethics, Morality, and Philosophy	5.30	Human Moral Nature and Flourishing
		Philosophy of Well-being and Happiness
		Ethical Approaches to Human Development
		Philosophical Theories on Social Justice and Flourishing
		Moral Implications of Welfare Policies
Health and Well-being	4.59	Child Development and Early Childhood Health
		Mental Health and Psychological Well-being
		Promoting Health Across the Lifespan
		Impact of Public Health Interventions on Flourishing
		Psychosocial Centers and Community Well-being
Education and Human Development	2.81	Holistic Education and Student Well-being
		Relationship between Education and Human Capabilities Expansion
		Educational Reform and Impact on Flourishing
		Inclusive Education and Social Justice
		Pedagogies Aimed at Flourishing
Positive Psychology and Emotional Well-being	0.47	Positive Psychology and Its Implications for Flourishing
		Positive Emotions and Personal Growth
		Resilience and Psychological Well-being

		Social Engagement and Emotional Flourishing
		Therapies Focused on Well-being
Ecology and Public Policy	0.45	Sustainability and Ecological Well-being
		Environmental Policies to Promote Flourishing
		Eco pedagogy and Sustainable Development
		Environmental Education and Human Well-being
		Impact of Public Policies on Social Well-being
Quality of Life and Social Justice	0.36	Impact of Social Inequalities on Flourishing
		Intersections between Social Justice and Human Development
		Social Reforms to Promote Collective Well-being
		Civic Participation and Social Engagement
		Community Development and Flourishing
		Living Standards and Impact on Well-being
		Social Development and Impact on Flourishing
		Social Determinants of Well-being
Spirituality and Flourishing	0.11	Relationship between Spirituality and Well-being
		Religious Practices and Human Flourishing
		Spirituality, Faith, and Psychological Resilience
		Philosophical and Spiritual Approaches to Well-being

2.5 Institutional relevance

Of the Top 10 universities better ranked by the FRI Indicator, 70% are located in Brazil – Federal University of Rio de Janeiro - URFJ (1st), University of São Paulo – USP (2nd), Federal University of Santa Catarina - UFSC (3rd), Federal University of Rio Grande do Norte - UFRN (4th), University of Brasília - UnB (7th), Fluminense Federal University- UFF (8th), and Federal University of Ceará – UFC (10th). These highlighted production centers are distributed in several regions of Brazil: Southeast (42.86%), Northeast (28.57%), South: (14.29%) and Central-West: (14.29%), As to the general sample, Brazilian Universities constitute 19,998 (53,9%) of the selected institutions.

In regards to the specific dynamics of Brazil, the Top 20 FRI-ranked research centers are Federal University of Rio de Janeiro - UFRJ, University of São Paulo - USP, Federal University of Santa Catarina - UFSC, Federal University of Rio Grande do Norte - UFRN, University of Brasília - UnB, Fluminense Federal University - UFF, Federal University of Ceará - UFC, Oswaldo Cruz Foundation - Fiocruz, Rio de Janeiro State University - UERJ, Federal University of Goiás - UFG, Federal University of Minas Gerais - UFMG, Federal University of Paraíba - UFPB, Federal University of Technology of Paraná - UTFPR, Federal University of Viçosa - UFV, Federal Rural University of Pernambuco - UFRPE, Getulio Vargas Foundation - FGV, Federal University of Amazonas - UFAM, Nove de Julho University - UNINOVE, São Paulo State University - UNESP and Federal University of Rio Grande do Sul - UFRGS. Of those, 50% are in the Southeast region, 20% in the Northeast, 15% in the South, 10% in the Central-West, and 5% in the North.

The selected articles have been published in various academic journals with different scopes and target audiences. These journals range from globally recognized outlets like *The Lancet* to more regionally focused platforms like the *Clinical Psychiatry Journal* and *Cadernos of Public Health.* The diversity of publication venues highlights the research's cross-disciplinary nature, spanning fields like public health, environmental sustainability, and business studies. The chosen journals vary in their access models (open-access vs. subscription-based) and offer different levels of influence and reach.

In the field of spirituality and flourishing studies, research and outreach projects funded by the Templeton World Charity Foundation also have a relevant presence in Brazil. Together, they mobilize organizations such as Brazilian Association of Christians in Science, Brazilian Association for the Philosophy of Religion, Brazilian Association for the Philosophy of Religion, Catholic Colleges, Foundation for the Support and Development of University Education, Research, and Extension, D'Or Institute for Research and Education, Pontifical Catholic University of Rio de Janeiro - PUC-Rio, State University of Campinas - UNICAMP, and Federal University of Paraná - UFPR. Of those, 55.6% have a national role, and 44.4% work within a regional focus, primarily concentrated in the South and Southeast.

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2.6 Influential work

The most influential texts identified per the FRI criteria are a mix of publications by Brazilian authors working in collaboration with international cohorts and all Brazilian teams. Themes vary from subjects regarding international climate and humanitarian emergencies (AIDS care, public health, pandemic response, social and environmental impact) and landmark studies in spirituality and well-being. Prominent texts also analyze inflections on digital capabilities, such as the digital revolution, blockchain, and management techniques. The approaches to these subjects oscillate between highly unique and a certain level of interconnectedness between historically executed research, as exemplified by the word clouds generated by the Shiny Apps algorithms regarding the entire Brazilian dataset.

Table 4

Top 10 Articles per Brazilian authors according to FRI Indicators

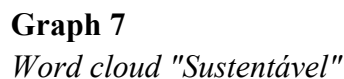| FRI Ranking	Articles
1	Bekker, L.-G., Alleyne, G., Baral, S., Cepeda, J., Daskalakis, D., Dowdy, D., … Beyrer, C. (2018). Advancing global health and strengthening the HIV response in the era of the Sustainable Development Goals: The International AIDS Society-Lancet Commission. Lancet, 392(10144), 312-358. https://doi.org/10.1016/S0140-6736(18)31070-5
2	Pereira, L. M., Davies, K. K., den Belder, E., Ferrier, S., Karlsson-Vinkhuyzen, S., Kim, H., ... Lundquist, C. J. (2020). Developing multiscale and integrative nature–people scenarios using the Nature Futures Framework. People and Nature, 2(4), 1172-1195. https://doi.org/10.1002/pan3.10146
3	Silva, J. M. C., & Bates, J. M. (2002). Sustainability of tropical dry forests: Two case studies in southeastern and central Brazil. Biotropica, 34(4), 712-724. https://doi.org/10.1646/0006-3606(2002)034[0712:SOTDFT]2.0.CO;2
4	Panzini, R. G., & Bandeira, D. R. (2007). Brazilian validation of the quality of life instrument/spirituality, religion, and personal beliefs. Revista de Psiquiatria Clínica, 34(suppl 1), 26-33. https://doi.org/10.1590/S0101-60832007000700006
5	Trindade, E. C., & Guerreiro, M. C. (2009). Coping strategies among caregivers of people with Alzheimer's disease: A systematic review. Journal of Health Psychology, 14(1), 90-104. https://doi.org/10.1177/1359105308097956

6	Moraes, F. E., & Souza, C. S. (2021). Proposing the use of blockchain to improve solid waste management in small municipalities. Sustainability, 13(5), 2732. https://doi.org/10.3390/su13052732
7	de Castro, L. S., Yamada, S., Moraes, L., de Lima, J., & Barcelos, J. S. (2020). How do digital capabilities affect firm performance? The mediating role of technological capabilities in the "new normal." Journal of Business Research, 123, 249-258. https://doi.org/10.1016/j.jbusres.2020.11.047
8	Carvalho, L. P., & Oliveira, D. C. (2021). The Brazilian government's mistakes in responding to the COVID-19 pandemic. Journal of Global Health, 11, 03034. https://doi.org/10.7189/jogh.11.03034
9	Rocha, N. S., & Fleck, M. P. (2011). Qualidade de vida e saúde: Um debate necessário. Cadernos de Saúde Pública, 27(4), 733-734. https://doi.org/10.1590/S0102-311X2011000400001
10	Lucchetti, G., & Lucchetti, A. L. G. (2012). Validity of the Brazilian version of the Duke Religion Index (DUREL). Revista de Psiquiatria Clínica, 39(1), 19-22. https://doi.org/10.1590/S0101-60832012000100006

Another analysis was conducted using a CBOW word embedding model trained to identify the most similar words to a given term within the dataset's corpus. This analysis was segmented by country, enabling a comparison of semantic differences and the internal clusters within each context. For the Brazilian dataset, we cross-referenced the identified terms with the keywords used to define the bibliometric scope, adding "conflict" due to its observed relevance during the research process. The most relevant results are presented below (Figures 6,7,8,9,10,11, 12, 13, 14, 15, 16, 17, 18, 19, 20, and 21).
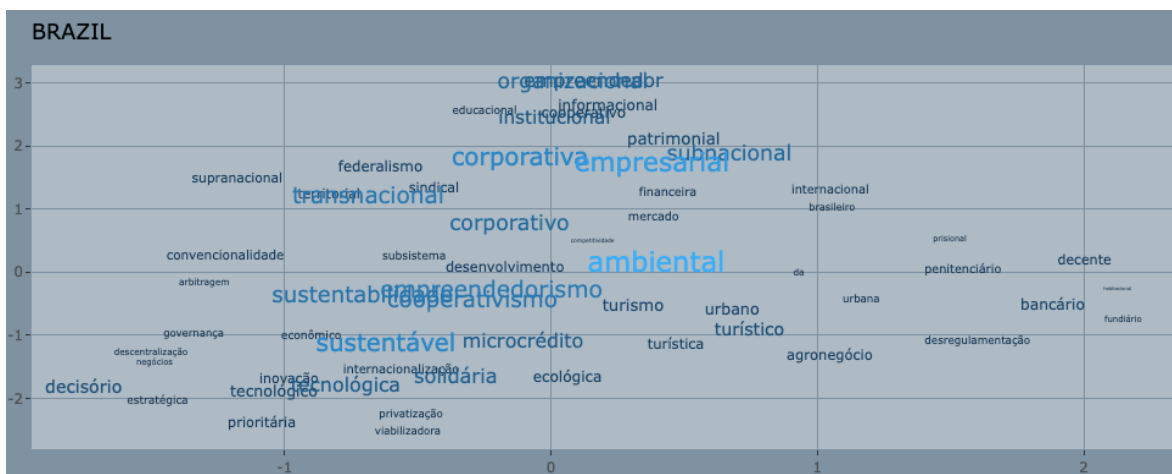
The keywords identified in subjects such as "poverty," "conflict," and "Indigenous peoples" (including terms like "inequality," "territory," and "governance") reflect academic discussions centered on themes of accessing fundamental human rights and addressing power inequalities—critical social issues in Brazil. The prominence of people, community, and diversity-centric themes is also evident when examining subjects less directly tied to social issues, such as "psychology," "religiosity," and "sustainability." In these areas, keywords like "intercultural," "inclusive," and "sexuality" further emphasize the focus on human and social diversity.

Notably, keywords related to rupture and inequality, such as "slavery," "vulnerability," "marginalization," "resistance," and "inaccessibility," play a significant role in shaping these discussions. These terms contribute to an academic ecosystem critically engaging with social inequality as a pervasive problem and exploring potential solutions. These solutions range from addressing tangible economic issues to fostering intangible benefits like "happiness."

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The importance of diversity within the context of human flourishing research is further underscored by the way keywords associated with various subjects often extend beyond their immediate or dominant thematic domains. For example, environmental-related keywords like "socio-environmental" and "sustainable" appear alongside terms such as "technological," "innovation," and "microcredit." Similarly, in psychology, terms like "inclusive," "intercultural," and "anthropology" emerge, reflecting broader interdisciplinary connections. Even in more narrowly defined searches, such as "religion," the findings reveal a broad spectrum of associated topics, highlighting diverse religious practices like "evangelical," "catholic," "spiritist," and "candomblé."

Graph 6
Word cloud "Indígenas"

Graph 7
Word cloud "Sustentável"

Graph 8
Word cloud "Socioambiental"

Graph 9
Word cloud "Sustentabilidade"

Graph 10
Word cloud "Pobreza"

Graph 11
Word cloud "Psicologia"
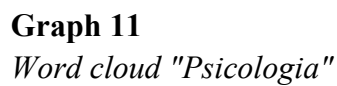
Graph 12
Word cloud "Religiosidade"
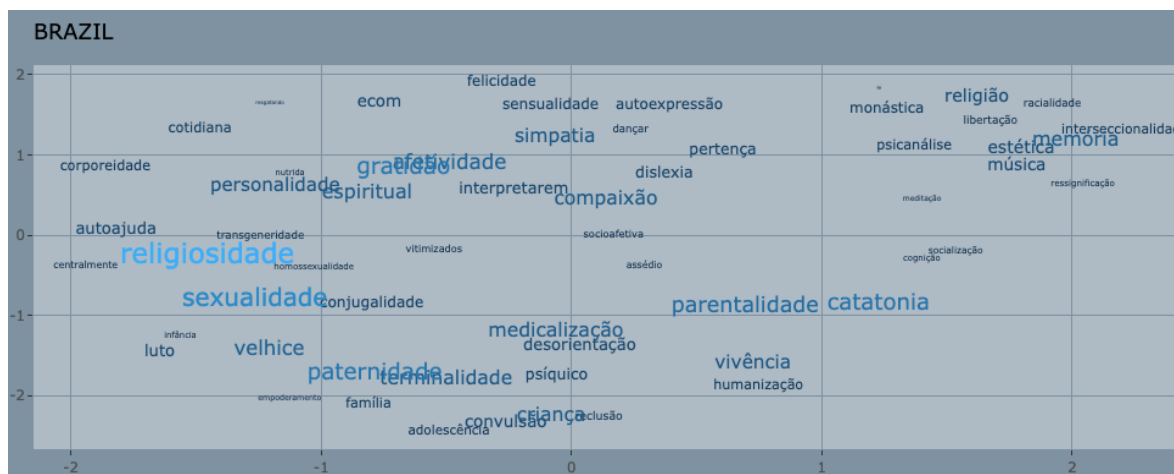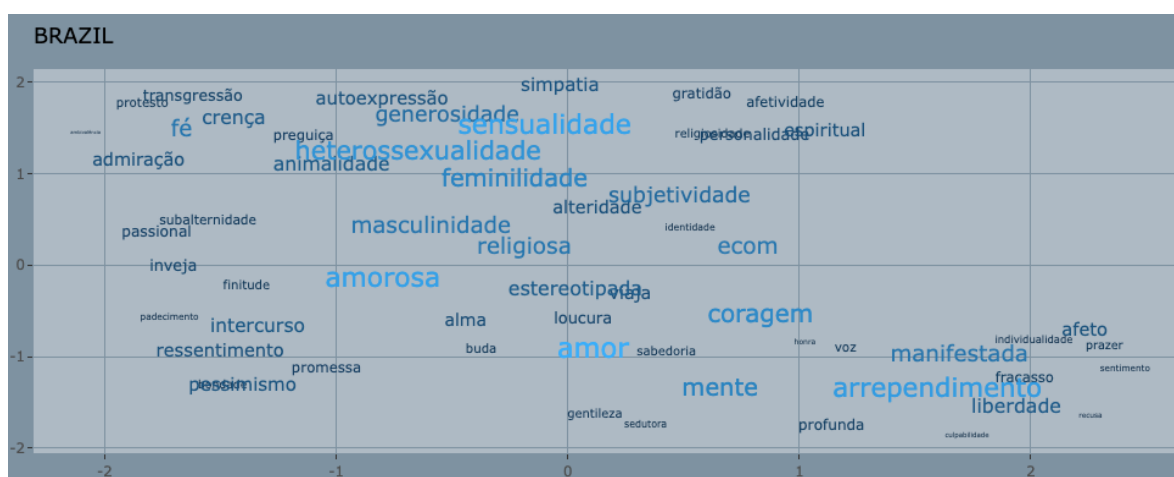

Graph 13
Word cloud "Conflito"

Graph 14
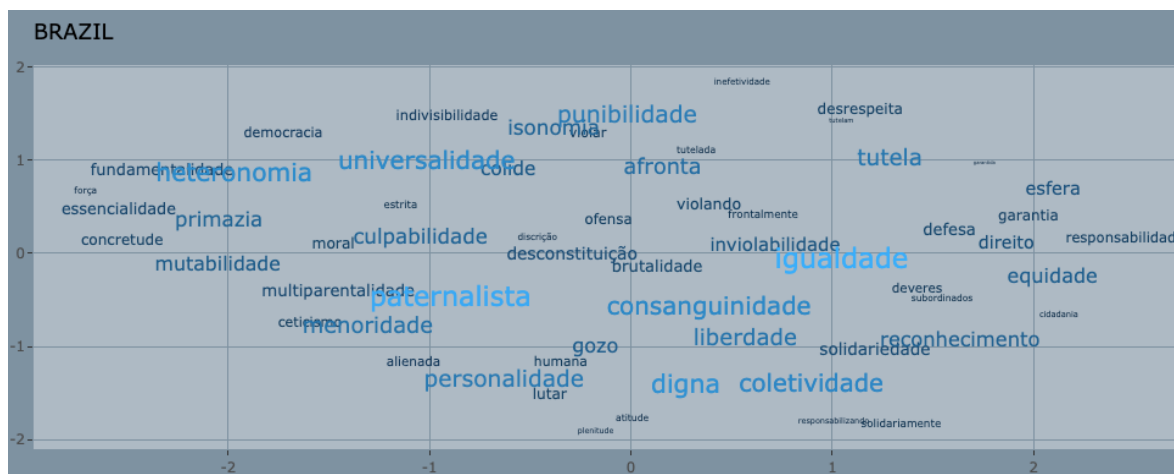*Word cloud "Capacidades"*

Graph 15
Word cloud "Felicidade"
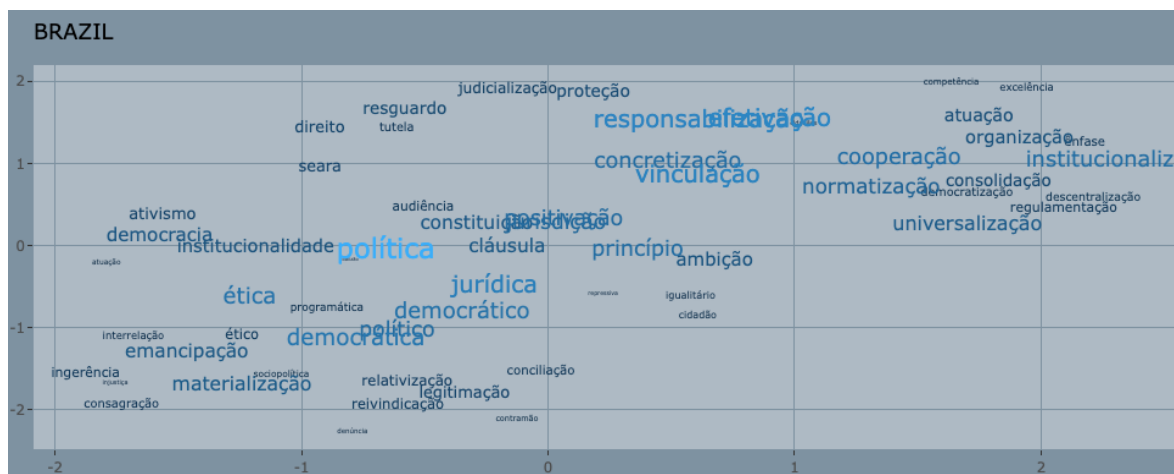
Graph 16
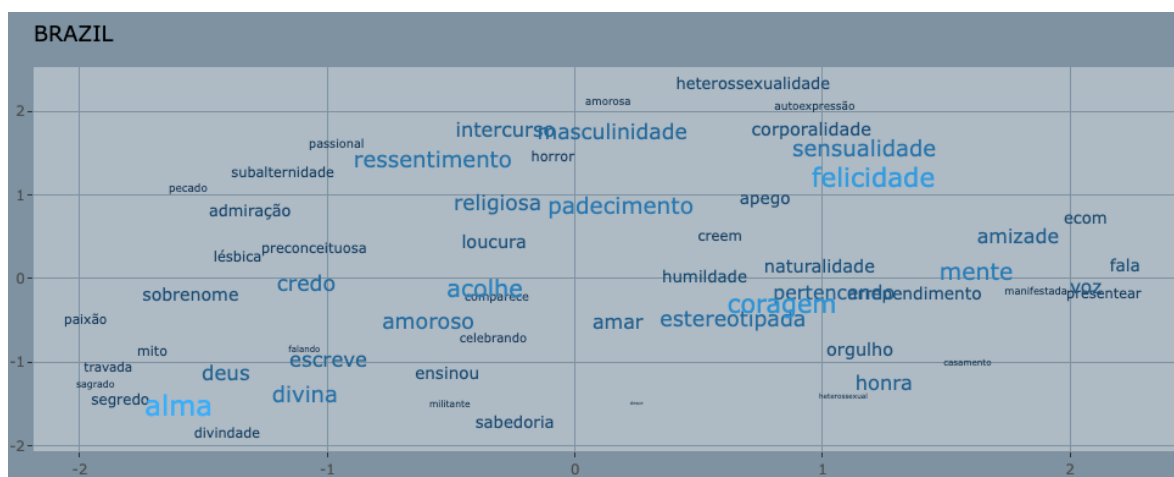*Word cloud "Dignidade"*

Graph 17
Word cloud "Comunidade"

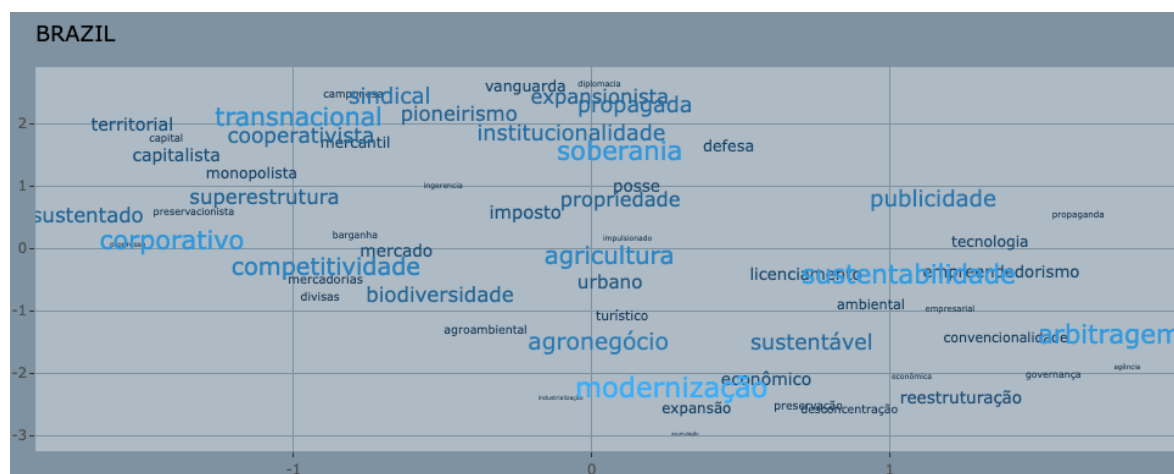**Graph 18**

Word cloud "Justiça"
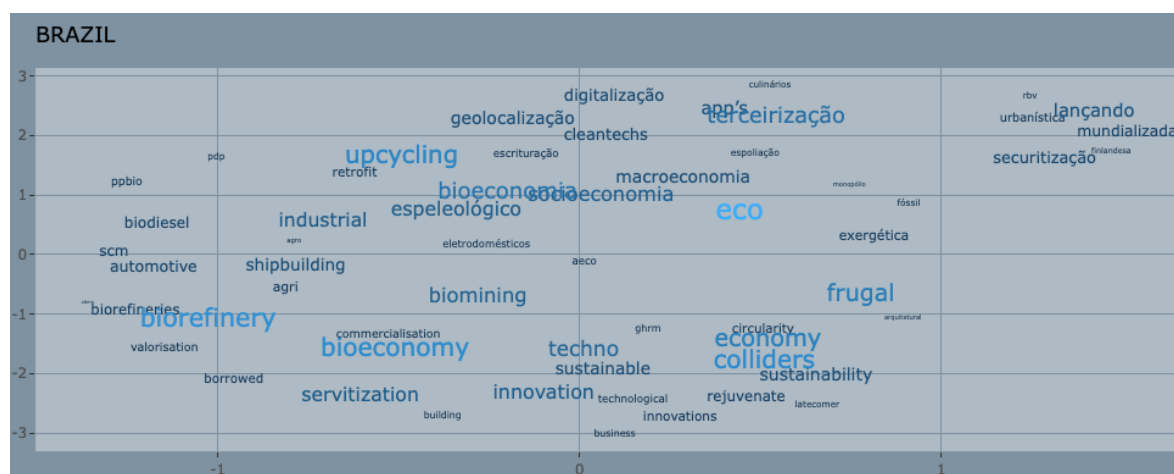

Graph 19

Word cloud "Amor"

Graph 20
Word cloud "Economia"

Graph 21
Word cloud "Circular"

2.7 Discussion

The selected sample demonstrates a substantial presence of Brazilian academics among the highest-ranked publications, researchers, and journals. This suggests considerable leadership in human flourishing research, illustrated by several key statistics: Brazilian sample constitutes 61.02% of the identified documents, 58.4% of the authors, 36.5% of the top 1000 authors, and 70% of the top 10 universities. This leadership should be interpreted as a reflection of Brazil's robust academic output in areas pertinent to Human Flourishing and as a factor influenced by the country's size, research networks, collaborative publications, and other contextual elements. The academic production of this subject is predominantly

composed of scientific articles, both in Latin America and specifically in Brazil. Traction observed around the Human Flourishing subject might be influenced by several influential publications at a global level, including the Global Flourishing Index, led by Harvard University, Institute for Faith and Learning, Center for Open Science and Gallup[21]. This hypothesis can be confirmed upon further qualitative research that observes the relationship between Global Flourishing Index (and related publications) citations, and the flourishing-related work identified in that timeframe. At this point, it is not possible to verify that as it follows outside the scope of this research angle. The policy and health benchmarks influenced by the rising of the Human Flourishing concept are also remembered by Logan et al. (2023) when discussing the consolidation of Human Flourishing as a global platform for wellbeing-related debates.

2.7.1 Fluctuations in Academic Publications

Academic publications on Human Flourishing and related themes experienced a peak in 2020, both in Latin America and Brazil. Human Flourishing may gain particular relevance considering COVID-19 and its groundbreaking effects on human self-perception, sociability patterns, and the post-modern relationship with meaning and spirituality (Yin et al., 2020). At the same time, the global turmoil provoked by a generalized pandemic experience also boosted the need to reflect on the role of 'self' in situations such as the weaponization of religious beliefs, the deepening of social inequalities, and the ongoing climate emergency. International scholars have reflected upon those connections regarding the conflicts between individual spirituality and organized religion (Levin, 2022), social networks, social interaction, and intimacy (Long et al., 2022), and positive psychology coping mechanisms (Ke et al., 2022).

However, in the years immediately following the COVID-19 outbreak, there was a disruption in academic production in general, especially in non-medical sciences. From the life sciences point of view, there was a significant increase in COVID-19 biomedicine papers, clinical trial all-time highs followed by record numbers of research discontinuation and suspension, and other signs of "civilization" of research at a global level (Riccaboni et al., 2022). When analyzing the social sciences research on COVID-19 adaptation and recovery, research finds it to have a " *relatively low presence, which limits the understanding of national and local realities in LAC health systems and societies, hindering decision-making"* (Mansilla et al., 2022). In this case, we consider Human Flourishing correlated to social sciences research, considering that this data only considers biological and medical topics as passible of "covidization."

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[21] Harvard T.H. Chan School of Public Health. (n.d.). Global Flourishing Study. Human Flourishing Program. Retrieved October 20, 2024, from https://hfh.fas.harvard.edu/global-flourishing-study

Regarding broader economic and social aspects, the global level profoundly impacted Latin America, worsening already severe social and environmental issues (O'Ryan et al., 2023). Focusing on Brazil, political turmoil had a considerable effect on research funding, including 42% of Brazil's leading science funding institution, the National Council for Scientific and Technological Development (CNPq)[22]. Considering Brazil's academic production is heavily dependent on public funding, this conjecture may indicate a setback in Human Flourishing-related fields and Brazilian research in general. A report by the Brazilian Federal Agency for the Support and Evaluation of Graduate Education (Coordenação de Aperfeiçoamento de Pessoal de Nível Superior – CAPES) also found a record drop in the number of individuals enrolling in master's and doctoral programs in 2019 and 2022, with 2022 being the lowest rate of postgraduate enrolments of the decade (CAPES, 2024).

This context may help explain why influence in the Brazilian Human Flourishing ecosystem needs to be defined through unconventional parameters. In an environment shaped by research funding scarcity and social crises, the processes of publishing, citing, and being cited often do not follow straightforward, linear patterns. Instead of a predictable trajectory where steady output and consistent citations lead to influence, the system operates more in a more fragmented and complex way. For instance, while publications on subjects adjacent to Human Flourishing often achieve significant statistical relevance, research directly focused on Human Flourishing tends to yield more modest results. Another example of this non-linear dynamic is the trade-off scholars face between prioritizing a high volume of publications or contributing to canonical works that, while fewer in number, have a more substantial and lasting impact. There is also the case of scientific communities dedicating themselves to work in Human Flourishing with less focus on publications[23], but intense focus on training, therapeutic practice, and even clinical trials.

2.7.2 Research Approaches for Human-Flourishing in Brazil

Current approaches to Human Flourishing in Brazil can be divided into three main categories: human flourishing conceptual debate and acknowledgment[24]; adjoining subjects to Human Flourishing (Bem-Viver/Buen-Vivir, environmental resilience, eudaimonia, human development, positive psychology, human capabilities, wellbeing, happiness, social justice,

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[22] Kulkarni, S. (2019, April 10). Brazilian researchers on edge as government freezes nearly half of the science budget. Editage Insights. https://www.editage.com/insights/brazilian-researchers-on-edge-as-government-freezes-nearly-half-of-the-science-budget

[23] An important example of this is the Homero Valada Institute, that directly works with Flourishing from the psychiatry standpoint. Dr. Homero was not identified in our first research effort, but his work was mentioned during the fieldwork section of this research (A. Moreira-Almeida, personal communication, June 11, 2024).

[24] Researchers that directly identify as contributing to Human Flourishing research, such as the phrase "I have been working on this topic since 2000. I had already done some work on quality of life, some guidance on motivation, and had some activities from this perspective" observed by Dr. Ana Alice Vilas-Boas (personal communication, May 15, 2024).

quality of life, spirituality and others)[25], and applied research built through interactions between academia and civil society organizations[26]. One could stipulate that the Human Flourishing ecosystem in Brazil happens in the middle of these three realms: a combination of scientific interest and sociological curiosity regarding Human Flourishing as a concept, an outlook on the specific themes and possible applications of this framework regarding global-level emergencies, and an understanding of the importance of research applications outside academia.

Graph 22

Venn Diagram of Human Flourishing Ecosystem in Brazil

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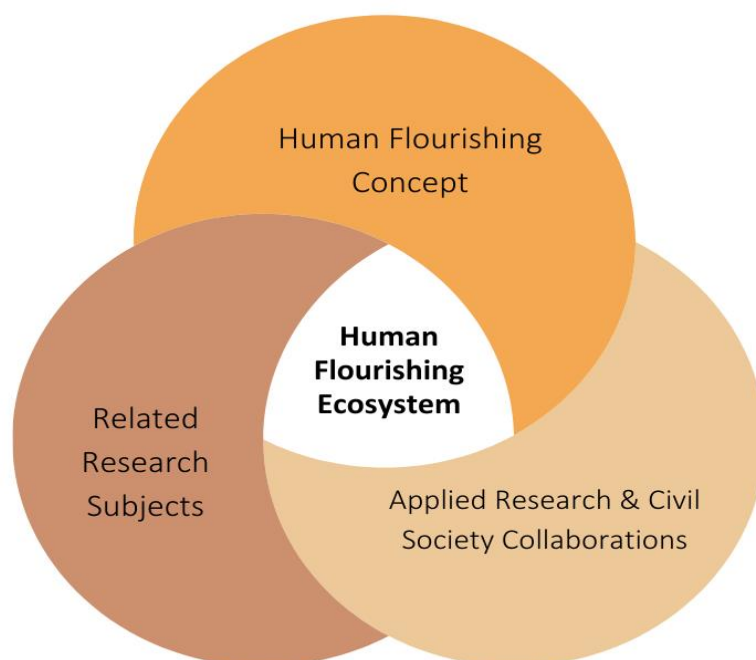
[25] Researchers working in related fields do not have widely been exposed to the concept but can admit some curiosity or willingness to interacting with it, as exemplified by this quote by Dr. Carlos Alberto Cioce (personal communication, May 13 202): "The topic of human flourishing really caught my attention. I had never come across it before, despite being very close to the subject, right? And I really liked it. I'm even enjoying it so much that I'm going to start using the concept because I liked it a lot. (...) I've already been working with the theme of eco-development. Since 1992, around the time of Rio 92, I became engaged with the theme of eco-development, which already had elements closer to *buen vivir* than what I still consider the term 'sustainable development".

[26] E.g. J. Gonçalves, who has built her academic research around experiences from an organized social movement, as she illustrates in her interview: "I made an effort within the scope of my work because there are very few people who talk about *buen vivir* in this context of Black women's contributions to the concept and to this political practice. (...) I have always brought this issue of *buen vivir* to the movements, so when I managed to minimally systematize what I understood was happening, what the women themselves were doing, I went ahead and wrote about it" (J. Gonçalves, personal communication, April 25, 2024.)

2.7.2.1 Human Flourishing-specific Research

Regarding exploring Human Flourishing as the primary conceptual lens, the most relevant works concentrate on philosophical and psychological well-being approaches. From a philosophical point of view, Human Flourishing is discussed as a ramification of humankind's moral nature and a possible philosophy for well-being. As a tool for mental health, Human Flourishing is debated as a psychological therapeutic assessment milestone, a state or a capability that identifies one's resilience and state of holistic well-being. In the related studies that deepen their approaches to different dimensions of Human Flourishing while still using the Human Flourishing frameworks, we observe a particular adherence in the fields of education, environmental sustainability, quality of life, social justice, and spirituality.

The methodologies applied across the articles on human flourishing are diverse and tailored to the specific themes studied. Quantitative methods dominate in areas like health and well-being, where longitudinal studies, randomized controlled trials, and cohort studies are commonly used to measure objective health outcomes, psychological well-being, and the impact of interventions. In contrast, qualitative approaches are prevalent in studies on ethics, social justice, and human-nature relationships, where interviews, case studies, and critical analyses better interact with complex philosophical and social issues. Mixed-method approaches are also frequent, particularly in education and development studies, combining surveys, interviews, and statistical analyses to provide a holistic view of both subjective and objective aspects of flourishing. Furthermore, empirical studies and literature reviews are widely used in sustainability and policy-related research to assess the effectiveness of policies and their broader implications on well-being.

2.7.2.2 Human-Flourishing Broader Research Topics

As for the broader sample, the prevalence of positive psychology as a research subject is noticeable, mainly in works that have advanced the conceptualization of critical concepts such as self-efficacy, resilience, and emotional regulation. These concepts and assessments were applied to many situations, including vulnerable populations, health workers, and other workplace dynamics. There is also a noticeable focus on interacting with trendsetters of national and international healthcare practices - the World Health Organization and the United Nations - their standards, guidelines, and response to social and environmental crises, including COVID-19. The journals in which the key works were published reflect the cross-disciplinary nature of the articles. For example, among the highest-ranked journals, there are *Biotropica* and *People and Nature*, which specialize in ecology through the interaction between humans and nature, while *Journal of Business Research* reflects upon management and technological impacts in business.

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The remaining research topics identified address both environmental and socio-economic challenges. Among these subjects, climate justice and the low-carbon economy are particularly relevant, emphasizing the need for equitable distribution of environmental benefits and burdens. Research here intersects with social aspects of sustainable development, studying how these frameworks influence policy-making and grassroots movements, especially in contexts like deforestation and land-use changes in Brazil. Additionally, eco-innovation and socio-environmental transformation studies examine the role of circular economies and decolonial environmental education, exploring how these concepts can reshape public discourse and drive sustainability efforts. The impact of these developments is seen in both governance and business models, where the adoption of digital technologies such as blockchain is being explored to create more transparent and sustainable management systems.

Moreover, integrating religious and spiritual dimensions in understanding well-being is gaining traction, especially in studies investigating how spirituality shapes mental health outcomes in Brazil. This line of inquiry complements research into social inequality and health, highlighting how socio-economic disparities are exacerbated during crises like the COVID-19 pandemic. By studying these intersections, researchers aim to create a holistic approach that addresses physical health and the social, environmental, and spiritual factors influencing Human Flourishing. A considerable focus on concepts, traditions, and perspectives from underrepresented populations, including indigenous peoples and black and brown communities, was also identified.

2.8 Institutional Relevance

The top-ranked positions by the FRI Indicator ranking in Brazil are anchored in prestigious institutions, such as the University of São Paulo (USP) and the Federal University of Rio de Janeiro (UFRJ). Brazil deals with a considerably disproportionate disposition of funding, academic opportunities, and infrastructure between regions, where the State of São Paulo alone is responsible for approximately 43% of Brazil's scientific publications (FAPESP, n.d). Despite that scenario, human flourishing research showcases the prominence of research institutions in all five Brazilian regions, including the North and Northwest, which are usually underrepresented in international collaborations (Fagundes et al., 2005).

To deepen the insights provided by the bibliometric analysis, the subsequent sections will highlight the main findings derived from the qualitative phase of this research. The following sections will emphasize the institutional, contextual, and thematic dimensions of human flourishing research in Brazil, underscoring how academic leadership, research priorities, and regional dynamics interact within the broader ecosystem. The analysis also will reflect upon the factors that influence the development and dissemination of knowledge across diverse institutional settings.

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3. Contents of Academic Leadership

To properly understand the particularities of Human Flourishing research in Brazil, starting by situating this debate within the specific dynamics of Brazil's socioeconomic context is essential. Therefore, in the following pages, we provide a delineation of the ecosystem in which the more extensive analysis will establish itself, beginning by presenting the academic background and research of the interviewees consulted during the qualitative phase of this research, and how they relate to the human flourishing ecosystem.

The experts consulted through the interviews present three types of relationship with the Human Flourishing field: 1) those who develop research with a direct interface with the Human Flourishing framework, 2) those who research and dialogue with this concept indirectly, and 3) those who were not familiar with the concept, but shown to be open to discussing it. These three levels of Human Flourishing scholar interaction reflect the same diversity identified in the bibliometric analysis, where we see a scale of proximity with the subject, with the majority of works located in the "related subjects" section. Below are presented a few examples of those three types of relationships with the human flourishing paradigm.

In the first case, we had the opportunity to consult experts directly working in the field of human flourishing. In the case of Dr. Alexander Moreira Almeida's work, exploring the nexus between spirituality and well-being, including collaborations with Tyler Vanderweele, a prominent researcher in Human Flourishing. Collaborations include work in significant publications on spirituality and flourishing debate, e.g., the *Handbook for Spirituality, Religion and Mental Health* (Rosemaring & Koenig, Ed., 2020). Moreira-Almeida's work focuses on a bio-psycho-socio-spiritual approach to health, understanding the multiple dimensions of the self as interdependent. His work conceptualizes individual experience through broader perspectives, dialoguing with the theoretical framework of Viktor Frankl's logotherapy (A. Moreira-Almeida, personal communication, June 11, 2024). The search for a deeper understanding of spirituality as a cornerstone for human well-being is its primary connection with Human Flourishing scholarly debates.

Interviewee Dr. Ana Alice Vilas Boas also approaches the subject of human flourishing, focusing on the subjects of motivation, quality of life in the work environment, and work-life balance. A landmark contribution within this field is the development of a metric to assess the comparative quality of life in the workplace in different national territories (Vilas Boas & Morin, 2023) (A. Vilas Boas, personal communication, May 15, 2024). Another relevant case of direct connection with Human flourishing as a concept, or even as a metric for health, and as a therapeutic outcome, is the mindfulness and compassion-based intervention research conducted by Dr. Marcelo Demarzo. His explorations in this subject include collaborations through academic networks, research groups, university extension, and policy advisory. In both cases, Human Flourishing appears as a pre-condition for social transformation,

autonomy, and self-efficacy, which can be achieved through mindfulness and related coping mechanisms (M. Demarzo, personal communication, personal communication, April 18, 2024).

Human Flourishing in Brazil is also very prominently featured as relevant for the positive psychology debate. The Brazilian discussion of psychological resilience focuses on promoting the healthiest aspects of human development, highlighting the importance of social, environmental, and cultural factors in shaping an individual's coping capacity. Dr. Silvia Koller has contributed to this debate through pioneering research on resilience-related applications with a wide range of underserved populations, including homeless children, elderly, and workers populations (Koller & Poletto, 2012; Dell'Aglio, Koller & Yunes, 2006; Koller, de Souza, & Camino, 2009; Paludo & Koller, 2005). Her work includes practical manuals discussing psychological care for distressed populations, including the book "Endereço Desconhecido / Unknown Address" (Morais & Koller, 2010), (S. Koller, personal communication, March 19, 2024).

Still on direct engagements with the Human Flourishing conceptual framework, we can mention Dr. Mary Rute Gomes Esperandio's work. She specialized in spirituality dynamics and the psychology of religion. Dr. Rute has worked to build and validate spirituality-related quantitative methods and frameworks, as in the case of SRCOPE-14 (Esperandio, Escudero, et al., 2018) and upcoming work on self-compassion scale metrics. Aside from Dr. Esperandio's connection with several Human Flourishing-relevant topics, her work also directly intersects with the subject of the Human Flourishing ecosystem through her work with Templeton World Charity Foundation-funded projects as a researcher (Esperandio & Ladd, 2015) and grant awardee results appraiser. Her work analyzes the role of transcendence as a connection between self and the bigger picture of life through contemplation, self-compassion, and other practices (M. Esperandio, personal communication, May 31, 2024).

As to the scholars who admit the possibility of exercising a reflective possibility in order to identify options for academic dialogues are those, within our sample, that work in adjacent research topics to flourishing. For this group, Human Flourishing research can appear both as a concept that is acknowledged as adjacent to their research or as a welcome novelty, a possible theoretical inflection previously unknown.

For instance, in sustainability research amongst those consulted, there is a clear understanding that achieving ecological milestones is necessary to reach new levels of human coordination. As mentioned by Dr. Simone Senhem (personal communication, March 28, 2024):

"(In the field of circular economy), you optimize and enhance the efficiency of using materials extracted from nature so that they can fulfill the functions relevant to the community. What do we observe from this perspective? That everything operates through a network. You need to connect stakeholders. To connect them, you work with collaboration, cooperation, synergy, integration, and engagement. Trust is also essential. There must be trust between stakeholders for these projects to succeed, continue, and generate results for society".

Dr. Simone Senhem's work focuses on the pre-existing infrastructures and processes necessary to implement a circular economy in complex supply chains. Dr. Sehmen's research approaches the human flourishing subject by understanding the role of human capacity-building in operating new market logics, including technology innovations, best practices in operational standards application, and everyday implementation (Senhem et al., 2019; Senhem et al., 2020; Senhem et al., 2021). A related approach is seen in Dr. Sandra Morioka's work, delving into the challenges of implementing a circular economy. Dr. Morioka has explored research questions highly connected to human behavior and social structures created or maintained by them: business models' ability to factor in sustainability, startup behavior, and competitive advantage creation (Morioka & Evans, 2017; Nunes et al., 2022, Morioka, 2024). All these subjects are deeply connected to the ability of stakeholders to identify the potential in sustainability strategies, act accordingly, and break institutional inertia to promote lasting change (S. Morioka, personal communication, April 24, 2024).

There are also research topics within the social-environmental debate that focus more on the issue's sociological, philosophical, and legal aspects. In our research, the experts consulted in this field had less proximity to the human flourishing framework but identified the possibility for dialogue between their current work and the human flourishing debate. For instance, Dr. Daniel Rubens Cenci's research gravitates around participative democracy, local management, and alternative sustainability development models (Cenci & Burmann, 2012; Cenci, 2018). In his interview, Dr. Cenci identified parallels between Human Flourishing and Paulo Freire's humanistic pedagogical approach, which focuses on autonomy building and respect for the agency of all involved in educational efforts. He also stressed the importance of retrieving the valorization of interpersonal relationships in the public debate, refraining from reducing the human experience to numbers or productivity. In his words, there is a need to value "community vitality," "embracing life affections," and not trading those for "capital and money affections" (D. Cenci, personal communication, June 27, 2014).

Interviewee Dr. Luiz Síveres has also dedicated himself to the research and development of improved methodologies for societal dialogue (Síveres & Brito, 2014) and environmental education (Síveres et al., 2021), including the creation of a new pedagogical method, named Alpha Pedagogy. His work highlights the importance of a previous process for leveling the

playing field in terms of strategic knowledge for advancing humanistic causes. In his words, this process would be called "pollination" (Síveres, 2013; Síveres, 2024), a verbal communication process that anticipates, but also retro feeds, the "politicization," or real-life application of knowledge (L. Síveres, personal communication, July 17, 2024)

From the geopolitical perspective, we had the opportunity to interview Dr. Carlos Alberto Cioce, whose primary focus is the necessary transition towards a more sustainable development model. Dr. Cioce's work revolves around ecodevelopment, with research that traces back to the historic UN Conference on the environment (Rio 92). The ecodevelopment perspective can be considered a more radical approach to sustainability regarding changes in lifestyle and economic rationale, moving towards an ecosocioeconomical rationale (Garcia et al., 2015). Dr. Cioce's work bridges theoretical debates and strongly emphasizes case studies, including urban delivery programs and sustainable tourism (C. Cioce, personal communication, May 13, 2024).

The same level of connection with ongoing social-environmental struggles can be observed in Dr. Sérgio Tibiriçá's work. Dr. Tibiriçá is a researcher and dean of the Toledo Prudente Centro Universitário. His activities as a researcher and educator focus on analyzing several jurisprudence cases regarding local, national, and regional social-environmental conflicts – from Indigenous land use issues to the social dynamics involving the 20 prison units operating in the territory (the highest number of prisons per city of Brazil) (Amaral & Tibiriçá, 2022). There is a particular focus on contributing to multilateral forums such as the Inter-American Court of Human Rights (San José, Costa Rica) and the Inter-American Commission on Human Rights (Washington, DC) through legal briefs, consultative opinions, and law competitions (S. Tibiriçá, personal communication, May 7, 2024).

Still, from the applied and grassroots perspective, this research interviewed two scholars on the vanguard of enunciating the theoretical perspectives of organic intellectuals in community organizations and, more specifically, Buen-Vivir. In Brazil, discussions related to Buen-Vivir are strongly intertwined with debates on Indigenous perspectives and sustainability. Many Brazilian scholars have embraced the concept as emblematic of a Latin American pre-Columbus perspective to utopia, offering various interpretations of its significance within the Brazilian context. In the literature, Buen-Vivir is often reimagined as analogous to local concepts and social technologies developed by Indigenous groups such as the Guarani, Hupd'ah, Kayapó, Munduruku, Tabajara, Puruborá, Kaukuana, Urireo, Mapuche, Warequena, Baniwa, Xukuru do Ororubá, Tariána, Terena, Arapaso, Atikum-Umã, Pankararu, and Pataxó.

Buen-Vivir is also presented in the literature as a synonym for decoloniality, a hallmark of Latin American constitutionalism, and an extension of eco-socioeconomy and agroecology practices. It is further linked to post-development and degrowth discussions and serves as a specific lens for deepening debates on gender, race, education, and health (Cunha & Souza,

2023). Among the correlations with other Indigenous concepts, notable parallels include the Guarani notions of teko porã or nhadereko, the Mapuche concept of Küme Mongen, the Hupd'ah idea of náw ibiy, the Bolivian concept of Suma Qamana, the African philosophy of Ubuntu, and the Indian principles of swadeshi, swaraj, and aparigraha (Cunha & Souza, 2023).

However, the Baniwa people were the first indigenous people of Brazil to have undertaken on the challenge of analyzing the frameworks proposed by Indigenous groups from Ecuador and Bolivia, offering an original reflection on how these ideas relate to their own version of the concept. André Baniwa, an Indigenous researcher and community leader from the Rio Negro River region, was the first Brazilian Indigenous author to suggest a theoretical formulation based on the Buen-Vivir concepts observed in the cultural perspective of Brazilian Indigenous peoples, specifically the Baniwa people. André Baniwa has a long career in Indigenous activism and two cornerstone publications describing Baniwa's definitions of Buen-Vivir (Baniwa, 2019) and Indigenous associativism (Baniwa, 2018). André Baniwa was also not familiar with the Human Flourishing concept, but during the interview he built a reflective approach to the subject based on the assumption that Human Flourishing may represent "new types of thought processes, approaches, the birth of a line of questioning for the current context we are living in" (A. Baniwa, personal communication, April 13, 2024).

This research also interviewed Juliana Gonçalves, researcher who systematized the Brazilian understanding of Buen-Vivir from the perspective of the organized black women's movement. Her research includes several "research collaborators" – interviewees who helped coin the conceptual understanding of what Buen-Vivir meant in the context of the black women's social movement. It is a pioneer work that captures the collaborative coining of an urban version of a high-profile grassroots Latin-American concept (Buen-Vivir), within with Gonçalves also identifies possible connections with the Human Flourishing debate.

Below, we present several trends in the Human Flourishing debate in Brazil, as identified through the interviews. These trends are categorized numerically and emphasize the most prominent thematic references highlighted by the interviewees, as seen in the following paragraphs below.

3.1. Trend 1: Tools for Resilience and Psychological Well-Being

A significant trend highlighted by several researchers is the emphasis on **tools for resilience and psychological well-being**. The Brazilian scientific community is increasingly valuing research on meditation, coping strategies, mindfulness, psychosocial integrations, compassion, empathy, art therapy, physical education, and positive psychology in general. The wide range of therapeutic strategies goes from institutionalized practices to vanguard approaches, such as research and intervention investigating the effects of reading habits on

overall health. There is an ongoing debate on how to ensure that caretakers, leaders, and people under significant everyday stress can be included in the "caring cycle," being able to find a metaphysical "space" for caring for themselves.

This emphasis can be traced back to an institutional response to Brazil's ongoing tensions but also to the very need for researchers to develop solutions to process their own personal experiences and to find paths to their own well-being[27]. Implementing the "university tripod" (da Silva, 2020), a characteristic of Brazil's public higher education system constituted of the triad of "teaching, research, and extension," is also an important feature regarding this topic, as well as several other trends identified by our interviewees (A. Moreira-Almeida, personal communication, June 11 2024; M. Demarzo, personal communication, April 18 2024; S. Koller, personal communication, March 19 2024). University extension means that what is debated in the classroom and investigated through research breaches University walls through structured activities with the general public. In the case of psychological well-being, clinical practice, training, and general awareness are constantly being conducted by specialized research centers. As described by Dr. Silvia Koller (personal communication, March 19, 2024):

> "So, this has always been a very relevant topic for us, right? I always had an agreement with my students that went like this: we have two communities to serve. The academic community and the social community, right? And I was always very firm with them. 'You are not going to take your thesis and just hand it over to the homeless shelter because they don't understand what you wrote for a thesis' (*she used to say*). You have to produce material that is tailored to the people. Besides that, we always did it because universities have what we call a triad, right? Which consists of teaching—training master's, PhDs, and psychologists; research, which should end in academic production, nationally or internationally, depending on where you're going to publish it; and the extension part, which we call outreach. That's what you give back to the communities that sustain your work. (...) And in this outreach part, there was another fundamental aspect of our research, which was about exchanging with the community, right? That is, I needed to work in a shelter where children would come to sleep at night, right? I can't just go in there, collect data, and then turn my back and leave. So, what did we do? We provided advisory services; we held debate forums within the university. We offered training courses, and in these courses and forums, we produced materials to publish and give back to the community. There are beautiful stories of illiterate people who came to the seminars and cried with emotion because they were illiterate, but they were inside the University. In

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[27] Several interviews, both including personal perspectives and commentary on the motivation for students and colleagues.

the forums, we worked with street children, bringing together people from various city organizations every Thursday morning to discuss related topics, right? We actually had a child protection forum because they communicated with each other, helped each other, and helped the children get out of that life". (S. Koller, personal communication, March 19, 2024)

Another relevant gap being addressed is the importance of quantitative research being conducted alongside the wider qualitative and exploratory tradition of Brazilian research (A. Moreira-Almeida, personal communication, June 11, 2024; A. Vilas Boas, personal communication, May 15, 2024; M. Esperandio, personal communication, May 31, 2024). For subjects such as quality of life, spirituality, and coping mechanisms, Brazil has innovatively invested in applying and developing quantitative standards that can help mediate the public debate about intangible Human flourishing metrics such as happiness, work-life balance, self-efficacy, and self-compassion. Dr. Marcelo Demarzo attributes the rising relevance of coping mechanism research to an "epidemic of mental illnesses or a lack of meaning and purpose in life" (M. Demarzo, personal communication, April 18, 2024), especially in the post-pandemic context and contemporary society. Brazil has also secured a pioneer position in many of these approaches, establishing frameworks and protocols for mindfulness and attachment-based interventions that are recognized at a global level.

3.2 Trend 2: Environment and Sustainability

A second significant trend is the debate around **sustainability**, considering the interconnections between ecology and humanity. There is a need to update ongoing historical debates about Latin American development and dependence (Furtado, 1974), incorporating the environment as a critical element for overcoming regional challenges. Human Flourishing adjacent sustainability debates strongly focus on human capabilities to understand, react, and oppose climate change and environmental destruction. Therefore, education plays a pivotal role (D. Cenci, personal communication, June 27, 2014; L. Síveres, personal communication, July 17, 2024). There is also a need to expand sustainability approaches to incorporate a holistic approach - where sustainability is understood as environmental, human, cultural, and social. There is also a need to bridge the ontological debate of evolving ecological consciousness into reacting to environmental setbacks through policy, law, and regeneration-based improvements on productive models, such as the circular economy.

Within the larger debate around sustainability, especially considering the trends towards post-colonial, decolonial, and counter-colonial debates, one concept stands out: the indigenous concept of Buen-Vivir (bem-viver). Scholars that debate sustainable development, regeneration, and biocentrism tend to identify with the Equatorian and Bolivian (Moraes, 2013) formulations due to their ability to discuss the role of nature-connected well-being as a human right as a natural right. With the role of "Indigenous" in identifying Buen-Vivir, there is always a risk of homogenizing specific concepts developed by specific

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Indigenous nations as universal concepts to all Indigenous populations. However, the rise in relevance of this term has also prompted the establishment of autonomous definitions for Buen-Vivir according to specific communities, their cultural backgrounds, and everyday challenges. To understand the particular meaning of Buen-Vivir, according to prominent indigenous scholars in Brazil, it is, once more, important to contemplate the social context in which it arises.

3.2.1 The Concept of Buen-Vivir

As mentioned before, the Baniwa's Indigenous people were Brazil's first indigenous group to institutionalize their notions of Buen-Vivir. André Baniwa, the intellectual and community leader of the Baniwa indigenous movement, shared that discussion around the topic of Buen-Vivir was inspired by the movement eco-constitution movements in Bolivia and Ecuador, as well as the highlights and Pope Francis' encyclical Laudato Si' (Gasda, 2016). However, André Baniwa also reveals during his interview that this process of systematizing Indigenous ethics and knowledge is a journey that starts way before, through his relationship with his father. His formulation efforts began in 1974, during the composition of the first General Assembly of Indigenous Leaders from the Alto Negro River, along with Pajés (traditional healers) and other local leaders, who highly influenced André. Although highly organized, these leaders suffered from barriers to accessing the Portuguese language, occidental knowledge, and gathering support for their communitarian decisions and needs. In response to that, a second generation of Indigenous leaders was encouraged to seek formal education to assist in the mediation between traditional Indigenous contexts and the non-indigenous society, including André Baniwa, who became an Indigenous teacher at the local schools. It was a matter of survival - learning Portuguese "f*or not being tricked, not be exploited, as my father used to say"* (A. Baniwa, personal communication, April 13, 2024)." Six months after returning home from school, André Baniwa was leading the Indigenous Organization of the Isana Basin and later President of the General Assembly of Indigenous Peoples of Alto Rio Negro, working on issues such as education, health, traditional medicine, cultural and identarian issues. Their work started to stand out nationally, prompting the partnership with organizations such as the Instituto Socioambiental and anthropologist Beto Ricardo in 1987.

His work as a community leader and associativistionist informed his work as a theorist and a formulator for his people. The self-referencing was deliberate – "*I firmly chose that my points of reference would be either my father, my uncles, or my grandparents. This is what Baniwa culture represents*" (A. Baniwa, personal communication, April 13, 2024). Baniwa's reflections upon the specificity of Baniwa's cultural perspectives started with their definition of landmarks for conceptualizing Baniwa's notions of art, medicine, preservation of traditional writings, and collective action. The use of "*associationism as a tool for indigenous peoples,*" as André defines it (A. Baniwa, personal communication, April 13, 2024), brought the Baniwa struggle to new arenas – from the far west of the country, near the Colombian

border, where the Baniwa people originally live, right into Brazil's intellectual, financial and political centers. With that, an increasing complexity was observed in the evolution of challenges, both internal to the indigenous territories and external pressures. André's work also started to gain more range - becoming Vice-President of the Federation of Indigenous Peoples from the Isana River and Vice-Mayor of São Gabriel da Cachoeira, Brazil's city with the highest concentration of Indigenous citizens.

These accomplishments happen in a high-pressure environment, where deforestation, religion, politics, and intercultural dynamics generate uncertainty and conflicts in the Isana basin, where the traditional Baniwa territory is located. When he returned to the Association, the same General Assembly that incentivized his return was also instrumental in his decision to investigate the Baniwa approach to Buen-Vivir. As acting President of the Association, André Baniwa was once approached by a non-indigenous collaborator, who emailed André a news article about Bolivia's Buen-Vivir, asking if the Baniwas had a stand regarding Buen-Vivir.

This questioning led to a broader process of reflection, lasting several years (from 2013 to 2016), in which André questioned Baniwa's perception of Buen-Vivir (A. Baniwa, personal communication, April 13, 2024).

> "When he asked, I thought, 'I don't know if we have 'Buen-Vivir.' So, I talked to my wife and father again. I keep talking to many people, and I start to believe that we do have it. Then I involved several leaders – it took me a few years, 2013, 2014, I think it took me about two years talking to people about Buen-Vivir. Then, in 2016, I began reflecting on the Association's role and started gaining recognition again within my people. I was sidelined by politics, but they said, 'No, André, (come back).' I think I learned something, and they said, 'You're going to talk about (*writing, discussing, speaking publicly)*[28] the PGTA, you're going to talk about the Isana experiences', and I started speaking about it again. And I recommended that we also focus on Buen-Vivir. I started talking about it, and in 2016, I brought it up at the Assembly because they invited me to speak. Then they approved the idea of us specifically addressing this because, in my view, the Isana movement had stalled, had become scattered, and needed to be unified again." (A. Baniwa, personal communication, April 13, 2024)

In September 2016, during the "Conference of the Baniwa for Education and Social Organizations," the main topic of discussion was Buen-Vivir. Seeking advice from elders, traditional knowledge keepers, and other leaders, André Baniwa starts a collective

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[28] Interviewers' note.

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conversation about this notion. Buen-Vivir, for the Baniwa people, represented an opportunity to mediate conflicts between traditional knowledge and the evangelical religion that labeled it as satanic, harming the access of Baniwa peoples to the traditional land management system, food sovereignty, and many other cultural benefits. André Baniwa (personal communication, April 13, 2024) starts to inquire:

> "I told them, 'Jesus came to reaffirm and add to Jewish culture, so why does He come here to destroy ours?' So, I delved deeper into many things. It was really great because we listened to several layers of young people and also to the elders—we even brought my father to speak about it. I wanted him to hear what I was saying and tell me if I was on the right track. Because if it were wrong, my father would have spoken up. But it was great, and that's how I ended up being like a researcher of Buen-Vivir because as I was reading the reports we produced, I noticed one word appearing constantly: emakajumatiá." (A. Baniwa, personal communication, April 13, 2024)

Well-being, in the Baniwa language, is emakajumatiá. It means the willingness to do something better than the other person without being jealous of them. "Healthy jealousy," as André Baniwa says. It means the ability to learn, improve, and reproduce knowledge with a view of the potency of the self. Admiring one's craftsmanship, skill, and leadership, and deeming yourself just as potent, wanting to showcase that. This reflection dates back to the Baniwa myth of the Human creation, where curiosity was pivotal. Intercultural conflicts and modern-day colonial processes deteriorated this knowledge-seeking process, but André shares that said knowledge "it stays with the soul" (A. Baniwa, personal communication, April 13, 2024:

> "But it stayed in the soul: we would prepare the field for agriculture, and there was also some sort of prayer—what do you call it in Portuguese? — an invocation, like that. Then we would return, and the next day after the field was prepared, all ready. We would burn it, take a cassava stalk, plant it, say a prayer, and everything was done, planted with (*biological*) diversity. You wouldn't imagine it, but this existed way back then, and that's why there is this constant and implicit search that is already in our soul—it's part of humanity. Everything that is happening now is an attempt to get back to that.

> (...) "So these things have explanations in our mythology. Because of things like this, we keep saying all the time: 'We never do something perfectly forever; we are always surpassed by others, and we surpass ourselves, always striving to do better'. That is the essence of Buen-Vivir, but that's just one part. There are many aspects to Buen-Vivir many actions that need to be taken to achieve this well-being, from aspects of respect to ethics. But to have ethics, you need to receive guidance. Who passes on this guidance? What are these

pieces of advice? Otherwise, you will always have results on both sides, you will have positive or negative results all the time.

And Buen-Vivir is not a stable thing; it's like the mission of an institution. A mission is not something you want to accomplish every day and never fully achieve, but it's your inspiration, what you aim to reach. And when you see that you're getting close, the mission keeps you motivated all the time. So Buen-Vivir is like that; you need to carry out various positive actions to achieve this well-being (A. Baniwa, personal communication, April 13, 2024)".

Baniwa's Buen-Vivir is a profoundly intricate ethics inspired by the logic of the spiritual beings that first organized humanity – Ñapirikoli, Dzooli, and Eeri – according to Baniwa mythology. *"In our mythology, Earth has already caught fire many times. So Ñapirikoli, Dzooli, and Eeri came to reorganize the mess and wars happening between man and animals. If they come to reorganize that, we need to reorganize our people"* (A. Baniwa, personal communication, April 13, 2024). Although very deeply based on Baniwa indigenous references, André also preserves the interfaith dialogue to reach maximum expansion with indigenous leaders, showing pondering good sides in both traditions" (A. Baniwa, personal communication, April 13, 2024).

"And then there's the good part: if we nurture it, that good part is within us, and we will do good things. It's not that the negative part doesn't exist in us— it does, but we control it. We avoid giving in to it; sometimes we slip, but we try to avoid it and make mistakes. And those people who do bad things… harm themselves and harm others — it's because they nurture that part. It's not that there isn't something good in them; there is, but they feed the negative side more, and don't nurture the positive side as much.

So, I wanted to come and tell my people it depends on us, for us to live well; it's our effort to live well. It's our effort not to fight among ourselves. We have to learn to receive what comes and transform it into something good for us. Now, if it comes in any way, we won't be okay; it will bring conflict, and we will end up fighting among ourselves. In the past, our grandparents would wage wars and kill each other, but we can't do that. We have already overcome that here.

Well, I started getting into these conversations because of these deeper reflections on Baniwa culture and the things that were happening in the **cauldron of conflicts.** I think it helped us think a little better; not everything is resolved, but the purpose of the book is for us to keep having debates all

the time and reflect on this". (A. Baniwa, personal communication, April 13, 2024).

This intricate story on how Buen-Vivir in other Indigenous nations provoked a deep discussion as to what is the life humans are meant to live, what is the "*true life; a vida verdadeira*"[29], in the words of Amazonian poet Thiago de Mello. This search for meaning and balance is found in institutional debates about Western versions of well-being and human flourishing, and it is also found in Buen-Vivir. Maybe the relevance urban populations and scholars see in the Indigenous Buen-Vivir is connected that something is missing from that debate, that there is knowledge in other reservoirs which is also relevant for Brazilian people everywhere, regardless of their social origin and identity — however, André Baniwa's interview account also exemplifies how deeper the forging process of these indigenous concepts goes. More than a simple equivalent to well-being integrated with nature, each Indigenous community brings its perspectivism, philosophical approach, and spiritual meaning to a word that has crossed borders, sections in academia, politics, and more.

The perspectivism of indigenous and traditional communities needs to be appreciated with an anticipated sense of depth, even for words that, when translated, may sound intuitive or simple in Portuguese, English, or Spanish. That is the case of "Buen-Vivir" in its many approaches. That is also the case of the Baniwa's concept of Kaponikali (*giving*), which means giving something in a profound, profound way that unbinds the giver from the gift. It is also the case of lhinaaphiami (*photo*), which means spirit, shadow, and depth. Holding space for that level of complexity will help us understand what Indigenous peoples are bringing to the public debate, with a lexicon that goes beyond our everyday signs and social

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[29] " PT - *Pois aqui está a minha vida. Pronta para ser usada. Vida que não guarda nem se esquiva, assustada. Vida sempre a serviço da vida. Para servir ao que vale a pena e o preço do amor. Ainda que o gesto me doa, não encolho a mão: avanço levando um ramo de sol. Mesmo enrolada de pó, dentro da noite mais fria, a vida que vai comigo é fogo: está sempre acesa. Vem da terra dos barrancos o jeito doce e violento da minha vida: esse gosto da água negra transparente. A vida vai no meu peito, mas é quem vai me levando: tição ardente velando, girassol na escuridão. Carrego um grito que cresce. Cada vez mais na garganta, cravando seu travo triste na verdade do meu canto. Canto molhado e barrento de menino do Amazonas que viu a vida crescer nos centro da terra firme. Que sabe a vinda da chuva pelo estremecer dos verdes e sabe ler os recados que chegam na asa do vento. Mas sabe também o tempo da febre e o gosto da fome.* | EN For here is my life. Ready to be used. A life that neither holds back nor recoils, afraid. A life always in the service of life. To serve what is worth the effort and the price of love. Even if the gesture pains me, I do not pull back my hand: I move forward, carrying a branch of the sun. Even wrapped in dust, in the coldest of nights, the life that goes with me is fire: it is always burning. From the land of embankments comes the sweet and fierce nature of my life: that taste of clear black water. Life beats in my chest, but it is what carries me: a glowing ember watching, a sunflower in the darkness. I carry a cry that grows, ever more in my throat, embedding its bitter edge in the truth of my song. A song soaked and muddy, of a boy from the Amazon who saw life grow in the heart of solid ground. Who knows the coming of rain by the trembling of the greens and knows how to read the messages that come on the wings of the wind. But he also knows the season of fever and the taste of hunger" (Thiago de Mello, 1965, P.7).

conventions of philosophical arguments, even philosophical determination of themes and subjects.

Urban populations have also reinterpreted and repurposed the subject of Buen-Vivir to fit yearnings for a positive agenda within the formulation arena of social movements. That is the case of the "Buen-Vivir" concept as debated by Brazil's Black Women's movement. In 2015, the "Black Women's March," which is both an event and a social movement in Brazil, started to incorporate "Buen-Vivir" as a "synthesis of a human dignity that was stripped away by racism, prejudice, and all forms of discrimination that permeate the experiences of Black women" (J. Gonçalves, personal communication, April 25, 2024). In this sense, Gonçalves shares that Buen-Vivir is a horizon to be built and a political and organizational way of re-building the self, being in the world, and defending causes. This process was highly influenced by scholar Nilma Bentes, a Black activist and scholar from Belém do Pará, who came across the concept during the 2009 World Social Forum. Nilma dialogues with several understandings of the concept, including Guarani's indigenous peoples' concept of Ñande Rekó, Equatorian's Sumaco-Ausay/Sumaco-Aman, and the Bolivian debate.

Buen-Vivir is explored as a concept that "connects" with the Black women's debate, dispensing excessive explanations. The connection, as Gonçalves J. Gonçalves, (personal communication, April 25, 2024) explains, is initially drawn from a place of a better relationship with the self during the process of activism and resisting social inequality:

> "But the first connection women make within this feeling of Buen-Vivir is about care and self-care. And how even she had difficulty understanding that this care and self-care of Black women was not within a liberal, individualistic view, right? But rather in this space where women—especially Black women—mostly care for and serve others. And for them to continue standing in the fight against racism against sexism, they needed to turn inward and take care of themselves. So, this idea of care and self-care appears frequently. Just like the very idea of love, right? Love as a practice, as Bell Hooks approaches it, as a political practice of transformation. So, Benilda (*Brito*) introduces this idea that Black women have been very much "blackening" Buen-Vivir". (J. Gonçalves, personal communication, April 25, 2024)

This re-imagining of the concept by the movement Gonçalves writes about includes an anti-capitalist approach and an ethical blueprint for organized activities. Their goal is to build anti-racist communities as a safe place to experience an African and diasporic civilizational richness often obliterated due to colonial perspectives. "There is no individual "Buen-Vivir," she says". (J. Gonçalves, personal communication, April 25, 2024). A richness where diversity does not equal inequality but fosters richness. That is not "you," or "me," but that different experiences complement each other. From that movement's intuitive formulation,

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Gonçalves outlines five elements: diversity as civilization richness, collectivism/communitarianism, a counterpoint to capitalism and development, valuing ancestral knowledge, and nature as part of the community. Understanding the role oral narratives play in bringing to life theoretical concepts is key to understanding how human-flourishing-related innovations that are increasingly being debated within the "living nuclei of society" (SILVA, 2001). In urban settings, the debate of Buen-Vivir and sustainability is also deeply rooted in the act of questioning a system that values people because of their ability to produce, their time dedicated to work. To question what remains as ontological possibilities for people's lives outside that (D. Cenci, personal communication, June 27, 2014).

3.3. Trend 3: Religion & Spirituality

Mediating differences, understanding the intangible aspects of human nature, and valuing the non-religious or supra-religious elements of **spirituality** are also scorching topics in Brazil's approach to Human Flourishing. In the social arena, the increasing numbers of evangelical churches in Brazil (Oro, 2020) are raising the temperature on religious-based conflicts (Moreira & Teixeira, 2024), interacting directly with far-right groups (Lacerda, 2022), and re-shaping prosperity into more sophisticated notions of sacrifice, religious narcissism, shame and guilt-based subjectivity (M. Esperandio, personal communication, May 31 2024) (Esperandio, 2006; 2007). Subalternized religions (Santos, 2023), in retrospect, experience demonization from those increasingly influential groups (Rodrigues, 2021) and their counterpart in majority religious efforts, which attempt to defend their relevance by adjusting aesthetics, discourse, and organizational aspects (Guerra, 2003). Comparatively, in the progressive/liberal spheres, the anti-evangelical and anti-religious sentiment is rising (Cabral, 2023). Radicalization cuts both ways and can even evolve into a dichotomization between science and religion, psychological health and religion (A. Moreira-Almeida, personal communication, June 11, 2024), and so on.

Studying these conflicts and the paths to overcoming them is a pressing issue in Human Flourishing-related fields in Latin America. However, spirituality is a phenomenon that goes way further than social disputes around it. Strong trends are in understanding that recovering spiritual aspects of life is necessary. Both state-funded research and research supported by funding organizations such as Templeton World Charity Foundation have leaned into understanding these dynamics in both confessional and secular environments. In the words of Dr. Luiz Síveris (personal communication, July 17, 2024), spirituality can be defined as a different life force or quality:

> "That within people, you detect an enlightening element. In relationships, the logic of harmony, peace, and well-being are reflected—the well-being of people, which is often restrained, right? And so on. So, going back, nucleation, believing in the core, the true germination, that this is

established through much more meaningful relationships that point towards a horizon of spirituality". (L. Síveres, personal communication, July 17, 2024)

This process of raising awareness about the importance of spirituality in science, although recently, is quickly gaining a prestigious role. Our interviewees describe the journey to "make room" for spirituality in psychology, psychiatry, and bioethics as challenging) (A. Moreira-Almeida, personal communication, June 11 2024, (M. Esperandio, personal communication, May 31 2024), On the other hand, Brazil is already the 5th country in the world that produces the highest volume of spirituality-related research, says Dr. Moreira-Almeida (A. Moreira-Almeida, personal communication, June 11 2024), Spiritual-religious coping, psychology of religion, mental health, and positive psychological aspects of trance-based religions are amongst highly relevant topics in that regard.

3.4 Trend 4: Educating for Flourishing

Education towards well-being, sustainability, or peace culture is also a high-demand theme in Brazil and Latin America. Our interviewees highlight that Human-Flourishing related educational research is somehow on the counter flux of the general educational debate, which is highly oriented towards labor market-driven dynamics[30]. Research and systematization of alternative pedagogical approaches have been a constant source of inspiration for Human Flourishing debates, directly or indirectly. Our interviewees mention important milestones in Freirean Pedagogy[31], (L. Síveres, personal communication, July 17 2024), Bridge School Pedagogy[32], Alternation Pedagogy[33], and Montessori[34]. There is an important emphasis on fostering real dialogue among the diversity of the Brazilian population. Dr. Síveres enunciates the need for dialogue as:

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[30] Interview with Luiz Síveres.

[31] Pedagogical approach developed by educator Paulo Freire, who emphasizes learning as a social liberation process, marked by the dialogical interaction between educators and students. Also known as "Pedagogy of the Oppressed", this learning process focuses on building critical thinking and critical knowledge to transform social realities (Freire, 2018)

[32] Methodology developed by "Escola da Ponte" focused on building autonomy between students. There is a focus on collaborative learning where students work in mixed-age groups, instead of the traditional age-related classes division. All involved in the school participate in decision-making (students, teachers, parents and staff). Their goal is to build ownership and accountability on the learning process, where teachers are facilitators in a process driven by curiosity and peace culture. (Silva & Ribeiro, 2019)

[33] Alternance pedagogy is a pedagogical approach dating back from 1930's Rural France. The method was developed by the Maison Familiale Rurales (Silva, 2020) and is characterized by creating an alternating schedule between school and permanence in rural communities. This approach seeks the integral dimension of knowledge, the link between education and real world, and the adaptability for rural and traditional people's dynamics (Vergutz & Cavalcanti, 2014).

[34] Montessori pedagogy is characterized by a learning approach focusing on self-directed knowledge, inspiring environments, sensorial exploration and autonomy building. Its specific pedagogical dynamics have been applied in schools around the world, highly influencing the development of alternative approaches to learning (Liliard, 2017).

"Dialogue as a personal manifestation of interaction between people, but also as a form of relationship, pointing to dialogue as a way of transcending the human condition. And also, as a path towards a possible transcendence, each expresses their faith, and so on. So, we bring this theme of dialogue into the realm of education because what happens in our education is that, as educators and teachers, we give speeches but do not engage in dialogue". (L. Síveres, personal communication, July 17 2024)

3.5 Trend 5: Technology & Innovation

Finally, a disruptive development is the emphasis in adjacent fields on Human Flourishing in technology and innovation (S. Senhem, personal communication, March 28 2024) There is some level of criticism of the social effects of mass adoption of disruptive technologies within Human Flourishing literature, Brazilian authors included. However, in our interviews, there was also a mention of a strong pursuit of understanding technology as a bridge between gaps in sustainability management implementation. As Dr. Simone Senhem (personal communication, March 28 2024) elaborates:

"Innovation is an essential element to enable new processes, practices, and mechanisms for implementing circular economy initiatives. And technology allows you to have real-time data, to have precision, to achieve scale, and also to accelerate processes (S. Senhem, personal communication, March 28 2024)."

The revolutionary aspects of technology are theorized to have the potential to increase free time, replace repetitive labor, and increase longevity. Maybe that can shed light on the fact that one of the world's top experiences in high-tech pop-up cities is hosting, for the second time in one year, a hackathon focused on building "Human Flourishing" (Join Edge City, 2024). Edge City is a pop-up city movement integrating the Zuzaloo network focused on "incubating a flourishing future" through crypto, artificial intelligence, health, biotech, and, more currently, a debate on the "*deshitification(*sic)" of technology (Edge City Lanna, 2024). The link with Human Flourishing concepts is also on finding meaning in all this process and what is left for people and communities once technology assumes more profound roles in our everyday lives.

4. Research Capacities

The process of capacity-building in Human Flourishing research is complex, which mirrors the field's holistic approach. Our interviewees narrated a combination of the search for academic excellence and the awareness of the social role of flourishing knowledge in Brazil, especially considering that most of this knowledge was generated in public institutions and funded by the state. Dr. Silvia Koller (personal communication, March 19, 2024). highlights

this intentionality of making Brazilian science a driving force for innovation, gaining recognition nationally and in the leading international arenas for scientific communication and consensus building, a concern shared by several other interviewees, mainly from health-related backgrounds. However, this seeking for protagonism and prominence comes in deep connection with consistent efforts to give back to the communities that made the research possible in the first place, in many cases.

In most cases, there is also a concern for an interdisciplinary approach, with diverse cohorts and approaches to the research questions. Researchers share colleagues and students working from the perspective of medicine, psychology, philosophy, pedagogy, theology, social sciences, engineering, law, management, and more. This interdisciplinarity is compatible with the very nature of the Human Flourishing field, notorious for its multitude of wellbeing indicators and the holistic approach it is connected to (M. Esperandio, personal communication, May 31, 2024). There are also those subjects that are so recent, disruptive, and distant from the ivory tower (Cote & Allahar, 2007), with very few scholars working on them, as is the case of Brazilian versions of the Buen-Vivir concept. This interdisciplinary approach may relate to many perspectives that generate innovation and are less risk-averse than mainstream academia fluxes, a process Dr. Síveris describes as "pollination". (personal communication, July 17, 2024). This pollination can happen even considering the need to determine research subjects collaboratively, contemplating scientific curiosities from mentees and mentors (S. Koller, personal communication, March 19, 2024).

A fraction of the researchers also shows a deep connection with their local territory dynamics regarding the landscape socioeconomic challenges that their students experience and the social tensions it offers as possible research questions and learning experiences. Experiences such as Unijuí have as their DNA the focus on community values and coexistence, a process inherited from the school's origins as a Community University (D. Cenci, personal communication, June 27, 2014). Part of the philosophical approach to organizational culture within this University is promoting a democratic space where students and professors work together to promote professional and personal growth cycles. Unijuí demonstrates a clear connection with sustainability through transdisciplinary lenses, with a comprehensive schedule to debate the 2030 Agenda framework across humanities and mathematical departments of knowledge alike.

5. Collaboration

International connections can be essential in preparing the next generation of researchers dedicated to Human Flourishing and related areas. Experiences with exchange students from Africa, Latam, and North America are mentioned as positive, as well as participation in international competitions and co-authoring legal briefs for multilateral organizations. Interacting with other countries and cultures can diminish feelings of isolation, build language capacities, and fast-track careers. It also generates, in the case of international

competitions, a routine of rigorous academic self-improvement and long-term group mentorship. However, in some cases, there is still a concern about keeping students motivated, connected to their purpose, and managing the ongoing increase in mental health issues identified amongst all regions of Brazil.

A common denominator seems to be the importance of contemplating and connecting with real-world use cases or at least research subjects. From supply-chain management and stakeholder mediation to analyzing communitarian-driven tourism experiences in the Amazon, the real world considerably informs the backbone of Human Flourishing research. This empirical approach can contribute to training scholars less biased than the previous generations, especially when considering "scientific fake news" as the "*dogmatism that cannot see the religious and spiritual aspects of life, separate from politics, as a universal human experience”* (A. Moreira-Almeida, personal communication, June 11, 2024).

This research found that collaborations between peers happen in many realms. The leading exponents are the Brazilian Federal Agency for the Support and Evaluation of Graduate Education – CAPES' specific divisions and working groups, spearheaded by some Human Flourishing adjacent researchers, multidisciplinary research networks from prestigious institutions in Brazil and abroad, activist, academic informal networks, organized social movements, and international networks.

Some institutions were highlighted between those networks, considering their role in supporting the research approaches described above. On the national context the University of São Paulo - USP, the University of Brasilia (Anthropology Department and Center for Sustainable Development) - UnB, the National Institute for Research of the Amazon - INPA, and the State University of Rio de Janeiro - UERJ are mentioned as catalyzers and initiators of collaborations. Public institutions such as the Ministry of Indigenous Peoples - MPI, National School of Public Administration - ENAP, and the Brazilian Company of Agriculture & Livestock Research – Embrapa, are cited as significant nexus between research and policy. The non-profits International Institute for Education in Brazil - IIEB, Instituto Socioambiental – ISA, are cited as partners of the specific research involving indigenous concepts and communities. International dialogue is also an essential feature of this ecosystem, including capacity-building institutions like the Dialogue Institute in Philadelphia, funding organizations such as Templeton World Charity Foundation, and several prestigious universities abroad. In the field of psychology of religion, the Working Group on the Psychology of Religion of the National Association of Graduate Studies and Research in Psychology - ANPEP, and the International Association for the Psychology of Religion (chaired by a Brazilian) are particularly prestigious.

Some research networks have appeared to be especially relevant to Human Flourishing research in Brazil. Although still need to advance in terms of acting as a connected research network, research groups such as the Mente Aberta Study Group, Brazilian Center for

Mindfulness e Health Promotion (University of São Paulo - USP), the Homero Pinto Valada Institute (also in University of São Paulo - USP and specifically focused in Human Flourishing), CCD Circular Platform by Getúlio Vargas Foundation - FGV, have become important platforms for advancing specific debates. Collective organizing through associations such as National Association of Education Researchers - AMPED and the Circle Economy Club, has also been mentioned as relevant. Institutional support from international organizations has also been considered to provide concrete advancements in technical debates and connecting researchers, especially in the Templeton World Charity Foundation and Ellen McArthur Foundation cases.

5.1 Scientific Outreach

The researchers we interviewed attributed an important focus on academic publications, from specialized journals to the most influential publications of each sector (especially psychiatry and psychology researchers). Some key publications mentioned as highly influential were the British Medical Journal, the Brazilian Journal of Psychiatry, and the Journal of Religion and Health, Transcultural Psychiatry. However, paired with the desire to influence the highest chambers of academic debate, there is also a strong focus on crossing the university walls and sharing knowledge with potential beneficiaries. Researchers have invested in strategies such as YouTube, Spotify Playlists, WhatsApp chat lists, open mindfulness practices, working with national and international press blogs, and hosted scientific seminars open to the public.

There is also a valorization of a community of practice exchanges through best practice and sectorial associations, such as the International Society of Contemplative Research (Sociedade International de Pesquisa em Práticas Contemplativas) and the Mindfulness Directory. Innovative strategies also include the development of new technology applications to apply theoretical research developed within universities, such as the *Lobo Guará* app, which helps to motivate students to attend classes in public schools. The work with multilateral institutions is also valued as an opportunity to "break through the bubbles" of local debates and even the opportunity biases of the most significant publications, which are restricted to senior professors. Scholars and mentees in human rights-related fields have collaborated to bring out policy recommendations and jurisprudence comprehensions to collaborate in real-life scenarios. Non-profit organizations and policy benchmarks also contribute to renewing this debate and "cross-pollinating" between researchers of different fields, such as the advocacy work conducted by Instituto Socioambiental – ISA, and Colombia's Special Peace Jurisdiction. In applied sustainability initiatives, there is also a strong interaction with the startup world, even with startups being led by the very researchers as an outreach strategy.

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6. Funding

Funding and resources available for Human Flourishing research and related themes rely heavily on government funding. Public institutions such as Brazilian Federal Agency for the Support and Evaluation of Graduate Education – CAPES, the National Council of Scientific and Technological Development - CNPq), and Foundations of Research Support – FAPs (state-level research support foundations) concentrate the majority of funding opportunities through specific grants, productivity scholarships, and thematic funding calls. A few of the state-level Foundations are particularly well-founded due to political decisions in these territories and a higher public tax pool to draw from, as is the case of São Paulo Research Foundation - FAPESP.

Some international foundations are mentioned for their role in complementing or expanding state-funded research on human flourishing-related topics. This is the case of the Templeton World Charity Foundation, Welcome Trust, Jacobs Foundation, Kellogg Foundation, and even companies such as Natura Cosmetics[35]. However, self-funding has become an increasing reality for the researchers interviewed. Many researchers invest salary resources into the research structure they need. In the case of mindfulness studies, a hybrid funding mechanism was consolidated, where a startup created for co-finance research fills funding gaps through consulting and training fees.

7. The Research Ecosystem

As the data shows, Brazil's research ecosystem is still in its early stages of interacting with Human Flourishing as a framework. When considering the perceptions of civil society, funders and potential users of the research findings of Human Flourishing and Human Flourishing-related topics, it is noticeable that the distance with this subject is even more comprehensive. Perspectives on adopting Human Flourishing as a potential tool for advancing social and environmental causes in Brazil vary depending on the interviewee's background and organizational affiliations, and it generally oscillates between curiosity, criticism, and interest.

Considering the perspective of funding organizations' representativity, we have different reactions and levels of interest. On the episcopal, interreligious, and ecumenic organizations, the impact thesis behind Human Flourishing resonates with several reflections already being made internally to those organizations/. There is even some overlap between research partners and their civil society partnerships, as is the case of the Pontificia's Catholic Universities networks. As to environmental-oriented funders, the current climate crisis draws decision-makers to applied and practical aspects of research. There is a predisposition to fund

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[35] In these three cases, the funding happened a few years ago (S. Koller, personal communication, March 19, 2024).

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research meant to influence public discourse around environmental narratives, produce statistics, and dialogue with policy.

One could affirm that the closer to the conflict the consulted stakeholder (at least, in this analysis) is, the less inclined they are to hold space for an "optimistic" analytical framework. In civil society organizations that are closer to the "front "of the disputes regarding indigenous issues, land use, and deforestation, there is an uneasiness in debating Human Flourishing. The question "What is Human Flourishing possible when the rainforest is literally burning?" can synthetize those doubts. There is also a concern regarding the scope of the Human Flourishing ecosystem. "With an approach that wide, how do we know what *isn't* Human Flourishing?", some interviewees said.

When considering organizations and professionals that deal with adaptation private sector commitments towards organizational solutions, the self-enhancement suggested by Human Flourishing becomes more intuitive. Between those organizations, we identify those who are recently learning about the issue and those who are already exploring Human Flourishing as a possible framework for organizing the field known as the "new economy" or "well-being economy." As paths to increase adherence and curiosity regarding this subject, focus group participants mention the relevance of focusing on land-use issues, circular economy, the political movements led by Indigenous women in Brazil, social corporate responsibility, care ethics, faith-community dynamics and awareness about economic narratives/theories/methodologies that incorporate flourishing within their core activities.

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Conclusions

Human Flourishing in Brazil is a flower bud. It's "becoming" (in the philosophical sense), it is yet to be fully determined and depends on the ability to interconnect the communities that identify with it - whether ethically, through conceptual knowledge, or a willingness to cross-pollinate between academic perspectives. This analytical exercise strengthens Brazil's role as a territorial force and knowledge production center; however, the latency of that potential is also noticeable. What does it take for a bud to flourish? Which steps can be taken through the fulfillment of this immense potential? These are questions that need to be deeply discussed by the global Human Flourishing community.

One clear understanding of Brazil's conflict caldron is the importance of human agency and shifting decision-making patterns at all levels. The often-observed self-destructive environmental patterns, a deeply indoctrinated culture of unsuspecting and randomized violence, and historical inequalities will not be mitigated through linear or cartesian interventions. Combining efforts between the self, the community, the spirit, and the spirit of nature is a path worth experimenting with. When debating the "soil" in which Human Flourishing needs to bloom, it is imperative to remember that the history of colonial violence has left significant erosion on the country's social fabric. As scholar Darcy Ribeiro (1995) enunciates it:

> "Any people subjected to such a routine over centuries would inevitably bear lasting marks. We Brazilians are, in our essence, the flesh of the flesh of those Black and Indigenous peoples who suffered. At the same time, we are the hand possessed by brutality that inflicted this suffering. The gentlest tenderness and the most appalling cruelty have combined here to make us into the sensitive and scarred people that we are and also insensitive and brutal people that we also are. Descendants of slaves and slave owners, we are forever imprinted with the poison of past malice, expressed in both the depth of pain intentionally inflicted to cause suffering and the brutal force exerted upon men, women, and children, turned into fodder for our fury Our most terrible inheritance is this scar of the torturer stamped on our souls, ever ready to erupt in racist and classist violence. These legacy flares, even today, in the disposition of many Brazilian authorities to torture, violate and harm the poor who fall into their hands. Yet, as these legacy fuels rising indignation, it will give us the strength to restrain these impulses and, tomorrow, build a compassionate and united society" (D. Ribeiro, 1995, p.100)

Can Human Flourishing be the thought and practice community contributing to building this compassionate and united society, updating mental models towards a more sensitive, post-collapse zeitgeist? Perhaps the hope of understanding these models and hacking compassion into them is what draws scholars around the world to the Human Flourishing agenda and community. Brazil appears to be on a consistent path to provide new contributions to this journey, provided the pollinating process continues.

To strengthen these research networks, several steps are necessary. First, it is essential to create formal spaces where the theme of Human Flourishing is both discussed and valued. This includes organizing meetings, fostering communities of practice and academic networks, establishing dedicated journals, and securing funding sources for research directly engaging with this scope. In the context of limited access to research funding, the framing of grant themes plays a crucial role. A primary driver in this regard is national public funding, which depends on the institutionalization of Human Flourishing as a national research agenda. This step requires institutional coordination between researchers and key organizations in the country, such as CAPES, CNPq, and State Foundations for Research Support (FAPs), with strong emphasis on international funders and the academic freedom that they can provide to ecosystems under distress. However, a prerequisite for successful institutional coordination is the existence of a vibrant research community supported by a clear demonstration of the theme's relevance to the country's context. This relevance can be cultivated through the development of a joint research agenda in collaboration with social movements and civil society organizations.

Above all, this involves constructing a uniquely Brazilian perspective on Human Flourishing. As this research suggests, Human Flourishing in Brazil is not merely an individual trait but the capacity to forge pathways for living a better life. This encompasses subjective well-being, recognizing that psychological distress and individual suffering reverberate within the collective environment. It also entails developing dialogue skills and social technologies that support a good life, including those originating from Indigenous and traditional peoples. Achieving this requires a decolonization of perspectives and practices, enabling a multidimensional *buen vivir* to be appropriately cultivated within the Global South.

Understanding the spiritual depth of human life and the civic role of religions is also a critical part of these processes. In fostering community-oriented Buen-Vivir, recovering the relationship between people and nature is fundamental—not only in daily practices and philosophical frameworks but also in the broader struggle for a development model that does not suppress the possibilities of flourishing in the realities of life. All this underscores that Human Flourishing in Brazil must take the form of a concentric Buen-Vivir, where human beings matter deeply and act as catalysts for transforming communitarian, social, and environmental structures.

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Appendix 1. Short-bios of interviewees

Adriana Ramos: Renowned Brazilian specialist in socio-environmental public policies, with over 25 years of experience promoting civil, territorial, and environmental rights, particularly in defense of Indigenous peoples and Quilombola communities. She serves as the Policy and Socio-Environmental Law Advisor at the Instituto Socioambiental (ISA), where she coordinates advocacy initiatives, inter-institutional articulation, and national public policy monitoring. Additionally, she is part of the coordination team for the Observatório do Clima and the network Uma Concertação pela Amazônia, and she represents civil society on the Fundo Amazônia Committee. Adriana is highly engaged in legislative processes and strategies to strengthen civil society organizations. Her contributions to national and international forums emphasize inclusive and sustainable development models, showcasing her ability to mobilize multiple actors for environmental conservation and social justice.

Alexander Moreira-Almeida: Psychiatrist, full professor at the School of Medicine of the Federal University of Juiz de Fora (UFJF), and the founder and director of the Research Center in Spirituality and Health (NUPES). A specialist in Cognitive-Behavioral Therapy, he completed his residency and doctorate in Psychiatry at the University of São Paulo (USP) and a postdoctoral fellowship in Religion and Health at Duke University, USA. With over 200 scientific publications and 9,200 academic citations, his work is a global reference in the interface between spirituality and mental health. Alexander has chaired the Spirituality Section of the World Psychiatric Association and the Brazilian Psychiatric Association, and he led the development of key guidelines such as the "Position Statement on Spirituality and Religion in Psychiatry." As the author and editor of books such as *Spirituality and Mental Health Across Cultures* (Oxford University Press, 2021) and *Science of Life After Death* (Springer, 2022), his research explores spirituality, mental health, and spiritual experiences, contributing to their integration into psychiatric practices worldwide. His international collaborations and presentations solidify his role as a global pioneer in this field.

Ana Fernanda Souza: Journalist, TEDx speaker, and ESG consultant with a master's degree in Culture from the Federal University of Bahia (UFBA). She currently serves as the Diversity Coordinator for the Instituto Fashion Revolution Brasil and the Academic Coordinator for the Fashion Revolution Forum, both initiatives promoting transparency, sustainability, and ethics in the fashion industry. Her work at Fashion Revolution Brasil involves orchestrating collective actions and educational projects that elevate discussions around diversity, inclusion, and responsible practices in the sector. As the founder of Justa Moda, Ana Fernanda integrates ancestry and sustainability into her practices, encouraging industry transformation through education and activism. Her efforts emphasize ethical and conscious production models, fostering a more inclusive and sustainable fashion industry in Brazil.

André Baniwa: Prominent Indigenous leader, educator, and activist, recognized for his advocacy for Indigenous rights, economic autonomy, and community organization. A member of the Baniwa people from the Içana River, André has held leadership roles in organizations such as the Federação das Organizações Indígenas do Rio Negro (FOIRN) and the Organização Indígena da Bacia do Içana. He served as deputy mayor of São Gabriel da Cachoeira and currently holds the position of Director of Territorial Demarcation at the Ministry of Indigenous Peoples. André actively promotes the concept of Buen Vivir as developed by the Baniwa people, articulating public policies that value traditional knowledge and strengthen Indigenous community autonomy. Notable initiatives include the commercialization of Baniwa Jiquitaia Pepper, the creation of the Arte Baniwa brand, and the establishment of the Baniwa and Koripako Indigenous School. His efforts have been recognized at international events, such as COP21, solidifying his role as a key advocate for social and environmental justice in the Amazon.

Américo Sampaio: Communication and Engagement Portfolio Coordinator at the Instituto Clima e Sociedade (iCS) and a columnist for CBN Radio's *Observatório da Cidade* program. With degrees in Social Work from PUC-SP and Sociology and Politics from the Fundação Escola de Sociologia e Política de São Paulo, he holds a postgraduate degree in Economics and Government Relations and specializes in advocacy for public policies. Américo has extensive experience in campaigns focused on climate issues and the Right to the City. He has led organizations such as Rede Nossa São Paulo and Comunitas, served on the board of the Escola de Governo de São Paulo, and co-founded Estratégia Brasil, a consultancy specializing in cause-based campaigns and political marketing. His work integrates strategic communication and engagement to enhance civic participation in urban and climate-related issues.

Carlos Alberto Cioce Sampaio: Full professor at the Universidade Regional de Blumenau (FURB) and the coordinator of its Postgraduate Program in Regional Development. A specialist in ecosocioeconomics, corporate cooperativism, and urban and regional planning, he holds degrees in Administration from PUC-SP and a master's and doctorate in Planning and Organizational Management for Sustainable Development from UFSC. He completed sandwich doctorates at École des Hautes Études en Sciences Sociales (France) and postdoctoral studies in Ecosocioeconomics at the Universidad Austral de Chile, Corporate Cooperativism at Mondragon University (Spain), and Environmental Sciences at Washington State University (USA). Cioce is a CNPq productivity researcher and has been a member of key academic councils, including CAPES' Environmental Sciences Coordination. His pioneering work in organizational ecosocioeconomics focuses on corporate social responsibility, ESG, sustainable supply chains, and territorial development. With over 20 books and 169 articles published, he has supervised 166 academic projects and contributed significantly to academic and practical advancements in sustainability and organizational innovation.

Daniel Fassa Evangelista: Program manager at Porticus, where he leads initiatives aimed at promoting the common good through education and social impact. A journalist graduated from USP and holding a Ph.D. in Social Sciences from PUC-Rio, with research conducted at the University of Bordeaux, he has over ten years of experience in journalism, teaching, and consultancy. He served as a professor at Faculdade Salesiana de Macaé and as the communications director for Instituto Agir Ambiental, coordinating institutional communication projects focused on sustainability. With a postgraduate degree in Political Philosophy from the Instituto Universitário Sophia and a master's degree in Social Sciences from PUC-SP, Daniel combines academic expertise and practical experience in implementing strategies that strengthen communication and socio-environmental development.

Daniel Rubens Cenci: Brazilian academic specializing in Law and Environmental Sciences, with a career focused on sustainability, environmental education, and development. He graduated in Law from Universidade Regional do Noroeste do Estado do Rio Grande do Sul (UNIJUÍ), holds a master's degree in Law from Universidade de Santa Cruz do Sul, and a Ph.D. in Environment and Development from Universidade Federal do Paraná. He completed a postdoctoral fellowship in Latin American Environmental Geopolitics at Universidad de Santiago de Chile (USACH). Dr. Cenci has extensive experience as a consultant for UN-Habitat, contributing to socio-environmental projects in Latin America since 2003. He coordinates the International Chair "Thinking Latin America" and is a professor at UNIJUÍ, where he conducts research on environmental justice, interdisciplinarity, and innovative legal frameworks for sustainable public policies. His projects include the Human Rights Observatory and initiatives analyzing the determinants of poverty and hunger in Brazil and Argentina. His studies highlight the connection between educational practices, sustainability, and innovative policies to address the climate crisis.

Juliana Gonçalves: Researcher, journalist, and political organizer with extensive experience in human rights, race, and gender issues. She holds a master's degree in Philosophy from the University of São Paulo (USP), where her research explores the concept of *Buen Vivir* for Black women in Brazil, analyzing perspectives from the March of Black Women movement. A Journalism graduate from Mackenzie University with a postgraduate degree in Literary Journalism, Juliana is also a member of the São Paulo Commission of Journalists for Racial Equality. Her career includes leadership roles and impactful work in renowned organizations and institutions. She served as chief of staff for the *Mandata Quilombo* of State Representative Erica Malunguinho, where she also coordinated political advocacy for over three years. At CEERT (Center for Studies on Labor Relations and Inequalities), she was communications and project coordinator, developing editorial strategies and initiatives focused on racial and gender equity. As a journalist, she has published articles in outlets such as *Brasil de Fato*, *Carta Capital*, and *The New Socialist*, and collaborated with international publications like the German magazine *Südl!nk*. Currently, Juliana manages the *Bioma*

Comunicação Ancestral project, an initiative by PretaHub that innovatively integrates communication, ancestry, and racial empowerment.

Juliette Antunes: Education Coordinator at Sistema B Brasil and a project manager for socio-environmental impact initiatives, with over 10 years of experience in designing and implementing transformative projects. With a degree in Marketing, an MBA in Business Management, and currently pursuing a degree in Psychopedagogy, Juliette combines her expertise in project management with racialized leadership, promoting diversity, inclusion, and equity in all her professional activities. Throughout her career, Juliette has supported more than 50 companies as a consultant for Sebrae-RJ under the *Agente Local de Inovação* project and has led strategies in product launches, education, and technology. Currently, she coordinates the *Programa de Multiplicadores B* at Sistema B Brasil, fostering the training of leaders in sustainable and inclusive business practices. Her work demonstrates a strong commitment to female empowerment, with a particular focus on women-led businesses and those driven by social impact.

Maria Clézia Pinto de Santana: Specialist in human development and socio-environmental businesses with extensive training and experience in promoting positive impact in vulnerable communities. She holds postgraduate qualifications in Neuroscience, Positive Psychology, and Mindfulness from PUCPR and international certifications in project management, such as PMD Pro and PN4MGOS. Additionally, she is trained in Solidarity Management and U-Theory for organizations. A graduate in Literature from the Federal University of Ceará, she is the cofounder of *A I Ó N – Evolução Humana* and a development process facilitator at ANPECOM. With a career marked by a commitment to territorial development, Maria Clézia served for 13 years as a project manager at Banco do Nordeste do Brasil and chaired the Regional Commission on the Economy of Communion for a decade. She led the *Programa de Fortalecimento de Negócios Inclusivos de Comunhão* (PROFOR), an incubator for inclusive enterprises now in its third cycle. Among her initiatives, she developed the *Trilha para o Florescimento Humano* program for organizations and *Eu Empreendedor de Mim*, which promotes autonomy in vulnerable communities.

Marina Gattás do Nascimento: Brazilian political scientist and activist with extensive experience in human rights, public policies, and creative industries. She is a researcher at the Stockholm Resilience Center and Stanford University, where she focuses on the intersection of social justice, sustainability, and public policy development. Marina is also part of the Wellbeing Economy Alliance (WEAll), promoting wellbeing economy ideas, policies, and practices in Latin America and strengthening the WEAll Brazil Hub. Previously, Marina worked as a parliamentary advisor in Brazil's National Congress, spearheading innovative civic participation initiatives. She also served at Fundação Brava, advising governments on public finance and evidence-based policymaking, and collaborated with organizations such as the Center for Justice and International Law (CEJIL) in Mesoamerica and the Vance

Center for International Justice in New York. Marina has additional experience as a political communications instructor and mentor for female candidates during election cycles. She holds a degree in Political Science from Brown University and an MBA in Public Administration from Insper.

Marcelo Demarzo: Physician and associate professor at the Escola Paulista de Medicina (UNIFESP), recognized as a leading figure in mindfulness and mental health promotion in Brazil. He holds a doctorate in Medicine from the University of São Paulo (USP) and a postdoctoral degree in Mindfulness and Health from the University of Zaragoza. As the director of the *Centro Brasileiro de Mindfulness e Promoção da Saúde* (Mente Aberta), he developed the MBHP protocol (*Mindfulness-Based Health Promotion*), combining scientific research, teaching, and clinical practice to integrate mindfulness into preventive healthcare. Demarzo is the author of numerous books and scientific articles and collaborates with renowned international institutions, including the University of Oxford. His innovative approach has transformed the perception of well-being in Brazil, contributing to emotional resilience and improved mental health across diverse populations.

Mary Rute Gomes Esperandio: Associate professor in the Graduate Programs in Theology and Bioethics at the Pontifícia Universidade Católica do Paraná (PUCPR) and a researcher specializing in Spirituality and Health since 2009. With an interdisciplinary academic background, she holds degrees in Psychology from the Universidade do Vale do Rio dos Sinos and Pedagogy from the Universidade Regional do Noroeste do Estado do Rio Grande do Sul, along with a master's and a doctorate in Theology from the Escola Superior de Teologia. She completed postdoctoral studies in Psychology of Religion at Indiana University South Bend (USA) and in Palliative Care at the University of Humanistic Studies (Netherlands). Recognized for her academic contributions, Mary Rute conducts research on spirituality and health, compassion, religiosity, and spiritual conflicts, exploring intersections between Psychology, Theology, and Bioethics. She represents Brazil in the *Spiritual Care* Working Group of the European Association for Palliative Care (EAPC) and is a member of international associations such as the International Association for the Psychology of Religion (IAPR) and the Brazilian Society of Bioethics. Her work is notable for integrating spiritual dimensions into palliative care and training professionals for a holistic approach to health and well-being.

Natália Oliveira: Environmental engineer graduated from UNESP, with postgraduate studies in Restoration, Licensing, and Environmental Adequacy at UFSCar. A specialist in sustainability, project management, and public policy, she has experience across public, private, and third sectors. Currently, she works at Motriz, where she leads projects that integrate environmental education, ecosystem restoration, and climate change mitigation, focusing on creating positive socio-environmental impact. Previously, Natália was a public management resident at the Mato Grosso State Department of Education, contributing to the

regulation of the State Environmental Education Policy and developing tools for educational analysis and monitoring. She also managed projects for the *Programa Plantar Educação*, combining sustainability and innovation in public policy implementation. With a strong belief in dialogue and network collaboration, Natália stands out for her evidence-based approach and her ability to provide integrated solutions to environmental and educational challenges.

Sandra Naomi Morioka: Professor in the Department of Production Engineering at the Federal University of Paraíba (UFPB) and a permanent faculty member of its Graduate Program. She holds a doctorate and a master's degree in Production Engineering from the Polytechnic School of the University of São Paulo (USP). Her research focuses on sustainable business models, corporate performance measurement, and business competitiveness. During her doctorate, she conducted a research internship at the Centre for Industrial Sustainability at the University of Cambridge, under the supervision of Professor Steve Evans. With a solid academic background, Sandra holds dual degrees in Production Engineering from USP and the Technische Universität Darmstadt in Germany, where she worked on developing socially sustainable products. She has served as coordinator and vice-coordinator of UFPB's Graduate Program in Production Engineering and was a research assistant at the Institute for Technological Research of the State of São Paulo (IPT). Her professional experience spans project portfolio management, new business development, market intelligence, and strategic planning, contributing to advancing sustainable practices in engineering and organizational management.

Sérgio Tibiriçá Amaral: Jurist, academic, and rector of Toledo Prudente Centro Universitário in Presidente Prudente, São Paulo. Holding a doctorate in Constitutional Guarantee Systems from Instituição Toledo de Ensino (ITE), he has built a distinguished career in teaching and academic administration. Graduated in Law from the Faculty of Law of Bauru (ITE), he also holds a master's degree in Public Relations Law from Universidade de Marília and a specialization in Diffuse and Collective Interests from the Higher School of the Public Prosecutor's Office of São Paulo. As a full professor at Toledo Prudente, he teaches courses such as General Theory of the State, Public International Law, and Human Rights and participates in postgraduate programs in Civil Law and Civil Procedure Law. He coordinates the research group "State and Society," with publications in countries such as Brazil, Argentina, Colombia, and Mexico. Sérgio is a member of international legal associations, including the Asociación Mundial de Justicia Constitucional and the Asociación Colombiana de Derecho Procesal Constitucional. His career highlights include serving as a judge in simulations of the Inter-American Court of Human Rights and mentoring teams for international legal competitions. Renowned for his contributions to legal research and education, Sérgio focuses on topics such as fundamental rights, human rights, religious freedom, and the role of the Supreme Federal Court in Brazil and Latin America.

Sílvia Helena Koller: Prominent Brazilian psychologist whose academic career has significantly contributed to the study of human development in contexts of social vulnerability. As a full professor at the Federal University of Rio Grande do Sul (UFRGS), she directs the Center for Psychological Studies of At-Risk Populations, conducting research on topics such as moral development, resilience, sexual violence, and children's rights. Utilizing Urie Bronfenbrenner's Bioecological Theory of Human Development, her studies explore the interactions between individuals and risky environments. Dr. Koller received the Rubén Ardila Award for Scientific Research in Psychology in 2017 and was a visiting researcher at Harvard University, where she collaborated on human development projects.

Simone Sehnem: Professor and researcher specializing in sustainability, circular economy, and innovative business models, working at the University of the West of Santa Catarina (UNOESC) and the University of Southern Santa Catarina (UNISUL). She holds a doctorate in Administration and Tourism from Univali and completed a postdoctoral fellowship in Administration at Fundação Getulio Vargas (FGV), conducting international research in Scotland and England. With over 18 years of academic experience, she coordinates the Circular Economy Research Center at UNOESC, significantly advancing sustainable supply chain management and innovation strategies. Simone teaches in master's and doctoral programs, covering topics such as Sustainable Management in Organizations and Qualitative Research. Her research focuses on corporate sustainability, disruptive innovation, and sustainability education, with a robust portfolio of international publications exploring sustainable practices integration across sectors. Recognized for her interdisciplinary approach, she combines scientific rigor with practical applications, empowering professionals and organizations to implement sustainable strategies that generate positive impact.

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Appendix 1. Short bios of interviewees

1. A brief context of the country

Chile is often seen as an exception in Latin America. It is a small country in a marginal geographical location, where the Andes mountains, the Pacific Ocean and the Atacama Desert separate it from other Latin American countries and the rest of the world. It does not have many features in common with other countries of the region, considering its strong State institutions and the sustained economic growth it has experienced for decades. As the United Nations observe (PNUD, 2017), Chile has experienced levels of poverty reduction and economic growth that are not found in Latin American countries: Chile has been able to improve its infrastructure, expand its education coverage, and more in general, increase family incomes and broaden access to goods. At the same time, inequality remains a significant issue, that the United Nations explain referring to six factors (PNUD, 2017): low wages, concentrated capitals, an absent State in relation to social welfare and wealth redistribution, concentrated political power, a segregated education system that does not provide equal opportunities, and an overall socio-cultural justification of the existing inequality. The impressive economic growth and the persistent inequality are also explained considering the dictatorial regime that, between 1973 and 1990, pushed several neoliberal reforms, which promoted not only a market economy, but also a structural individualism (Araujo & Martuccelli, 2014). An additional factor to consider is the social context of the country and the challenges it raises. In 2019, a strong social mobilization – called *estallido social*, social explosion or outbreak – questioned the socio-economic system of Chile, protesting against the structural inequality of the country and asking for more *dignity* for every Chilean. The protests led to two failed attempts to reform the national Constitution, whose results were rejected in national referendums in 2022 and 2023. The two attempts, the first led by a progressive majority and the second one by a conservative one, somehow reflect a fragmented country, where citizens have different visions of the kind of society they want to be part of.

These features also influence the academic ecosystem in which research on human flourishing is developed. Chilean universities are characterized by a high level of institutional development, with a strong emphasis on research and higher education. The country is home to several prestigious universities, such as the public Universidad de Chile and the private Pontificia Universidad Católica de Chile, which are recognized globally for their research output and academic programs. Chilean universities collaborate extensively with international research networks, and the government plays an active role in funding scientific research through agencies like ANID (Agencia Nacional de Investigación y Desarrollo), which support both human capital training (through grants for master and doctoral students in Chile and abroad) and research projects. Chile's academic ecosystem is known for its productivity in terms of scholarly publications, ranking highly in Latin America. According to various research indices, Chile consistently outperforms many of its regional counterparts in terms of publication volume and impact. This is largely due to robust investment in

research infrastructure, access to international grants, and the country's integration into global academic networks. As a result, Chile maintains a strong position in Latin America, with its research output showing continuous growth, particularly in the fields of natural sciences, engineering, and social sciences.

2. Bibliometric study

In Chile, 18866 academic publications related to human flourishing emerged when searching for academic production in the period 2000 – 2023. The evolution of production related to the topic is similar to that observed in the rest of Latin America: the volume of publications increased regularly throughout the examined period until 2019 while the latter years show more intense growth (Graph 1). For example, in 2020 and 2021, the number of publications on human flourishing was a thousand works more than the previous year (e.g. 3529 in 2019 and 4628 in 2020). Nonetheless, this growth seems to have stopped in 2022, when the amount of works devoted to human flourishing was similar to the previous year. Moreover, the number of products decreased in 2023, although this could also be explained considering that academic repositories sometimes update their databases months after a work is published.

Graph 1
Publications on human flourishing in Chile, 2000 – 2023
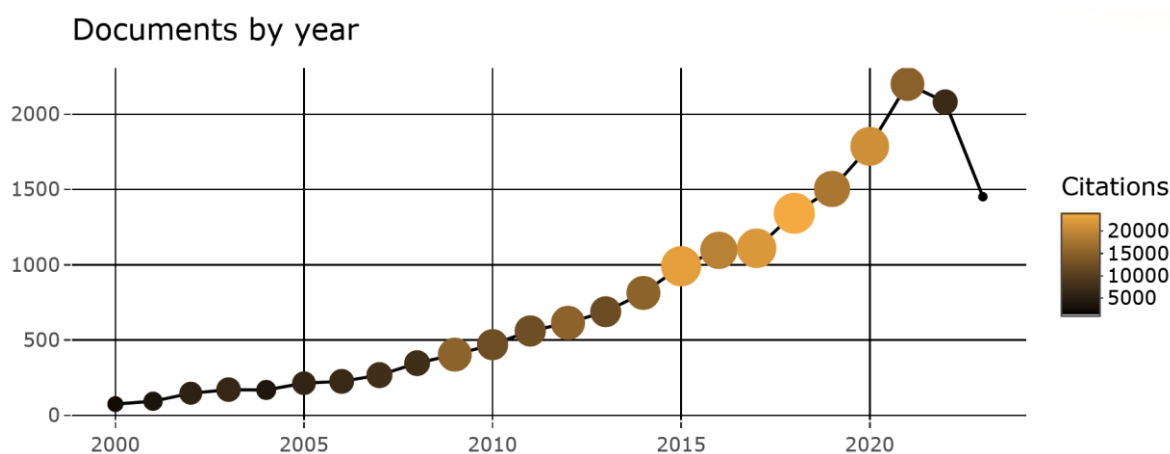
Compared to the other countries examined in the project, Chile has a higher academic production pertaining to human flourishing. When examining the number of publications concerning the country's population, Chile appears to have 0,95 publications for every 1000 inhabitants. Brazil has a similarly high value (0,89), while other countries have considerably lower values (0,48 in Colombia and 0,28 in Mexico). Considering the total number of retrieved publications in relation to the number of inhabitants, Chile appears thus to be a highly productive country, while the overall productivity of a country does not seem to be directly correlated to the national demographic size.

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The products related to human flourishing are mainly academic articles (Graph 2). These amount to 16969 documents, approximately 90% of the total production developed in Chile. Other kind of documents are book chapters (564 documents), conference papers (538) and reviews (505), plus a group of "other documents" (208). The dominance of articles is not surprising, considering their relevance for the assessment of scholarly productivity and the dominance of mottos such as "publish or perish." The presence of book chapters can be explained considering that academic publications in English are often indexed and therefore, chapters in authored or edited books appear in the main repositories. The same happens with conference papers, which in some disciplines (such as computational sciences at large) are the main academic output, since these allow rapidly communicating new ideas. Finally, other products may include different outputs, such as doctoral or master theses, in which students often experiment with innovative ideas and concepts.

Graph 2
Types of publications on human flourishing in Chile, 2000 - 2023

Types of documents From a total of 18814

Notably though, no books were identified in the search. The absence of books may be explained considering different elements: first, nowadays, scholars prefer to publish papers rather than books since these are more highly scored when assessing the productivity of a researcher; second, books often are not included in repositories, especially when considering books that are not written in English and published by big international academic publishers; third, academic repositories often refer to the chapters published in indexed books, rather than to the whole book. The absence of books from the examined results is possibly a limitation of the research on human flourishing. The length and structure of books allow the development of longer reflections around certain concepts, providing a more robust contribution to the theoretical development of a concept and its empirical analysis. Moreover, local-language books can often circulate more easily among local readers, be they scholars, students, decision-makers or the general public. Therefore, the absence of books by Chilean authors in the main academic repositories may be overlooking an important circuit of production and diffusion of knowledge around human flourishing. At the same time, the book as a specific academic product could provide a contribution to the advancement of the debate

on human flourishing and requires to be promoted, despite the current lack of incentives for producing such kinds of outputs.

2.1 Relevant authors

Compared to the other examined countries, Chile does not seem to have many highly productive and relevant scholars in the field of human flourishing. Only eight of the top 100 indexed authors emerging from the bibliographic analysis are based in Chile. Examining the database of Latin American authors and assuming a relevance score of 25 (the last quartile of productivity considering the most relevant authors in the region), a few authors based at Chilean universities appear. None of them has high relevance and productivity, but a few are highly relevant despite their (relatively) low productivity. For example, when examining productivity, 13 Chilean scholars appear to have published at least 20 works related to human flourishing; instead, four relevant scholars have works related to human flourishing that have received at least 500 citations. These four are amongst the most productive scholars in Chile. It must be noted that 10 out of 13 productive scholars are men. Interestingly, these names do not appear when considering the authors of the most relevant papers in the field elaborated in Chile. The relatively limited presence of Chilean authors in the debate on human flourishing suggests that they elaborate on relevant work but do not develop strong research lines with a strong emphasis on the topic. Moreover, while the John Templeton Foundation funded a couple of projects led by Chilean scholars, these do not appear among the most influential authors.

A set of scholars belonging to different disciplines and institutions appear when examining the scholarly production based in Chile (Table 1). The names here listed exclude scholars who passed away or who work in fields not explicitly related to human flourishing, such as medical sciences. Instead, the research topics of the examined scholars were retrieved from their personal pages in institutional websites. Most authors seem to work in the field of psychology and well-being, approaching the topics with different emphases: individual well-being is examined in relation to multidimensional poverty, support networks, quality of life and mental health. Significant attention is also devoted to school. Several authors examine the socio-emotional development of children and adolescents, taking into account the influence of school relationships and specific behaviours such as violent conduct. On the opposite side of the demographic pyramid, some Chilean authors examine older people, their health and happiness, also considering the people who care for them. A few authors explore individual well-being from an economic perspective, such as lifestyles and consumer choices associated with food consumption, tourism and indebtedness; others focus on work and corporate practices associated with sustainability or work-family balance. Finally, a significant group explores well-being in relation to the environment in which human communities live. For example, some authors consider how people perceive ecosystem

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services, while others consider the relationships between ecological and social systems and the sustainability impacts of urban areas.

Table 1

Chilean scholars in the field of human flourishing, selected according to relevance and productivity

Author	Affiliation	Research topics	Productivity	Relevance
Báltica Cabieses	Universidad del Desarrollo	International migrant health	x	
		Social inequality in health		
		Global public health		
		Health of vulnerable social groups		
Attilio Rigotti	Pontificia Universidad Católica de Chile	Hepatic cholesterol metabolism	x	
		Dyslipidemias lipids		
		Atherosclerosis		
Jaime Alfaro	Universidad del Desarrollo	Subjective well-being in childhood and adolescence	x	
		Community psychology		
		Development of social policy interventions		
Jorge Varela	Universidad del Desarrollo	Education	x	
		Citizen Security		
		Aggression		
		School climate		
Ricardo Uauy	Universidad de Chile	Metabolism	x	x
		Protein requirements		

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		Energy requirements		
José Sandoval-Diaz	Universidad del Bío-Bío	Vulnerability Disasters risk Community resilience Climate change	x	
Pablo Vera-Villaroel	*formerly* Universidad de Santiago de Chile	Psychology and health	x	
Alfonso Urzua	Universidad Católica del Norte	Health psychology Quality of life Well-being Immigration	x	x
Alejandra Caqueo-Urizar	Universidad de Tarapacá	Quality of life Mental health Adolescence Caregiving Immigrant Acculturation	x	x
Berta Schnettler	Universidad de La Frontera	Food satisfactions Subjective well-being Agri-food marketing	x	
Horacio Miranda	Universidad de La Frontera	Advanced machine learning Psycho-economics of markets Economic psychology and consumer behaviour Subjective well-being	x	

		Food satisfaction		
		Education and school performance		
Stefan Gelcich	Pontificia Universidad Católica de Chile	Ecological and social systems in coastal zones	x	x
		Conservation and sustainable management of marine resources		
		Subtidal ecology		
		Public policies and natural resource management		
Emilio Moyano-Diaz	Universidad de Talca	Social psychology applied to the quality of life	x	
		Older people		
		Decision-making		
		Environment		
		Traffic safety		

Considering the overall scores of the Chile-based scholars that have contributed to the research on human flourishing, several elements appear that also allow us to better understand the results of the previous analysis, performed considering the whole body of works from Latin America. At least two of the most relevant authors previously identified do not seem to be directly related to human flourishing since they develop mostly research in medicine with no explicit relationship with human flourishing. This does not mean that medicine is not related to human flourishing: a couple of scholars prove to develop relevant research related, for example, to the quality of life of patients and their relatives, as well as to urban and environmentally affecting public health.

In summary, in Chile, the research on human flourishing covers different topics and populations. Several authors examine individuals, considering a person's quality of life and

psychological development. Others examine individual well-being in relation to specific groups, such as school groups or enterprises. In Chile, this line of work is probably the one that most contributes to human flourishing: a significant group of authors in fact consider individual features that may determine negative behaviors in groups, as well as the influence that group relationships may have on the psychosocial development of a person. Most of these works focus on young generations, specifically children and adolescents attending schools. Finally, other scholars adopt a wider perspective, examining communities and their relationship with the environment in which they live, observing thus human groups as part of broader socio-ecological systems in which humans and nature are closely linked to each other.

2.2 Relevant institutions

The Chilean research institutions that are more active in the field of human flourishing are also those that are stronger in relation to research. Considering the number of works related to human flourishing, Universidad de Chile – the main public university of the country – has 3057 indexed works related to the topic. The second university is the Pontificia Universidad Católica de Chile, one of the oldest academic institutions in the country, with 2378 publications. The research strength of both institutions is demonstrated by the fact that the third university in the ranking, the Universidad Autónoma de Chile, appears to have 722 publications. Among the ten first universities, there are some public universities based in Santiago (Universidad de Santiago de Chile, 481 publications) or in regional capitals (Universidad de Concepción, 639 publications; Universidad Austral, based in Valdivia, 480 publications; Universidad de Talca, 456 publications). Other universities are private and based in Antofagasta (Universidad Católica del Norte, 435 publications) or Santiago (Universidad Andrés Bello, 394 publications; Universidad Diego Portales, 380 publications).

The relevance of institutions in relation to human flourishing shows a different map, where new actors emerge, and others appear to have a stronger role in the field. In terms of relevance in fact, three institutions appear in the first position: Pontificia Universidad Católica de Chile and Universidad Andrés Bello, but also a non-academic subject such as Fundación Chile. The foundation defines itself as a public-private organization intended to push the transformation of Chile towards sustainable development, appearing as a think-tank that promotes the importance of human development through practical projects rather than purely academic research. Two other influential institutions are universities that did not appear in the previous ranking, such as Universidad de Los Lagos (based in Osorno) and Universidad de Playa Ancha (in Valparaiso). Other relevant institutions are Universidad de Chile, Universidad de Concepción, and a private university, Universidad de Los Andes.

These institutions are only partially present in the editorial initiatives that contribute the most to the research on human flourishing. Examining the journals in which the most relevant works from Chilean scholars are published, among the 50 most influential journals, 21 are in

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Spanish. The number is high, especially considering the increasing pressure on scholars to publish in prestigious, highly ranked journals that often accept only works in English. However, most of the influential journals, both in Spanish and English, belong to fields such as medical research and do not have a clear relationship with human flourishing; less present are journals related to environmental studies or the social sciences, or even more generalist journals such as *Plos One*. Two research outlets in Spanish and based in Chile appear to be quite interesting, considering their thematic focus. The first is the *Revista Chilena de Salud Pública*, focused on public health, published by the School of Public Health of the Universidad de Chile. The existence of the journal confirms the interest in Chile for the social determinants of health, which appeared as a relevant topic when considering the most influential authors related to human flourishing, and it is edited by one of the most relevant institutions in the field. The second is *Calidad de la Educación*, a journal published by the Consejo Nacional de Educación – the National Council for Education, a State institution that aims to guide Chile's educational policymakers and institutions. Its existence confirms the significant role that education has in Chile, as for the research on human flourishing, while its relationship to an institutional rather than academic subject is a peculiar feature. In summary, Chilean universities appear to be the most active actors in the field of human flourishing, although they focus more on developing research rather than opening spaces for its dissemination.

2.3 Relevant concepts and texts

In the research related to human flourishing developed by researchers based in Chile, some words appear with a high frequency (Graph 3). These are, in order, capabilities; *bienestar* (well-being, in Spanish); indigenous; inclusion; *indígena* (indigenous, in Spanish); happiness; sustainability; *capacidades* (capacities or capabilities, in Spanish). Demonstrating the dominance of research works published in English, only three frequent keywords are in Spanish. Some of the words align with the topics addressed by the relevant scholars mentioned before: well-being, happiness, inclusion and sustainability are broad concepts that can be easily related to the scholars' different research lines. Instead, two pairs of words are interesting for their relevance and their relative invisibility in the profiles of the most relevant researchers. The first is capabilities, with its use most likely associated in many instances with the Capabilities Approach by Amartya Sen and Martha Nussbaum (Nussbaum, 2011; Nussbaum & Sen, 1993; Sen, 1989, 1992): the approach is quite influential in research works interested in equity and social inclusion from a liberal perspective and is often related to human development. The concept aligns with several research works and the priorities identified by entities such as foundations and non-governmental organizations, possibly reflecting a specific Chilean interest for this approach. The second is indigenous, a word probably related to the presence and the perspectives of indigenous people in Chile. The mention is interesting, considering that indigenous people have a lower presence in Chilean

society compared to the other countries examined in the project. Despite having a certain political recognition, their relationship with the State is sometimes problematic.

Graph 3

Most frequent words in the publications on human flourishing in Chile, 2000 – 2023

Most Frequent Relevant Words
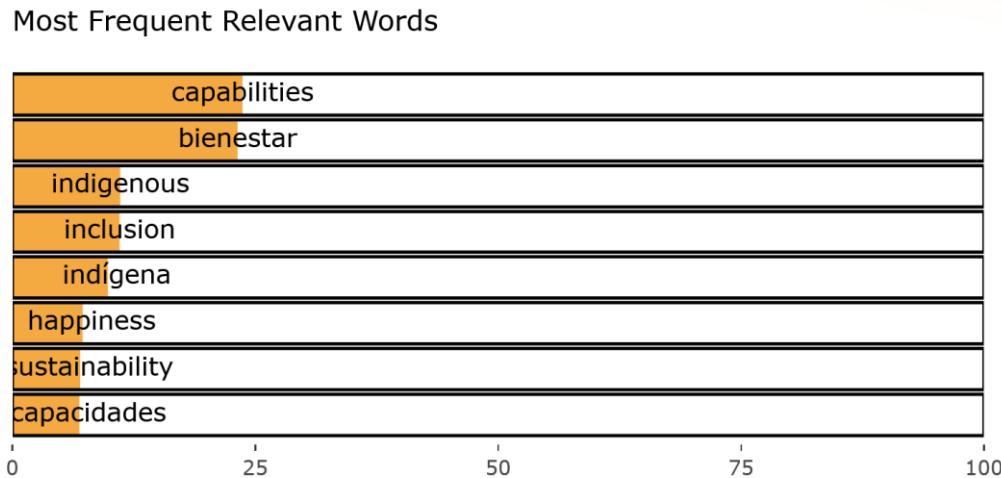
Human flourishing does not explicitly appear as a frequently mentioned concept in the work of Chilean researchers. Only nine of the 100 most relevant Latin American research works are from Chile. These works, all published in English, address a wide set of concepts that touch both individual and collective dimensions related to human flourishing: gratitude, well-being, life satisfaction and happiness refer more to people, while social support, citizen participation and sustainability involve a societal dimension. Most words have a positive meaning, except vulnerability, which is the focus of two works. Much of the influential Chilean works address human flourishing, with quick mentions or deeper discussions of the concepts. A work considers flourishing as synonymous of *eudaimonia*, a Greek concept that can also be associated with happiness (Turner & Contreras-Vejar, 2017). Gratitude and life satisfaction are considered to have important theoretical and practical implications for understanding and promoting human flourishing (Unanue et al., 2019). A book entirely devoted to human flourishing starts its conclusion by highlighting the interconnection of the concept with well-being (Bosch, 2023). Others examine human flourishing in relation to vulnerability, considered as an issue that can hinder the possibility of each person not only to respond to basic needs but also to flourish (Montero Orphanopoulos, 2024). Finally, in works that examine sustainability in relation to established concepts such as human development, degrowth or *buen vivir*, human development is seen as a concept that can promote, at the same time, the flourishing of individuals and a societal transformation towards higher sustainability (Beling et al., 2018).
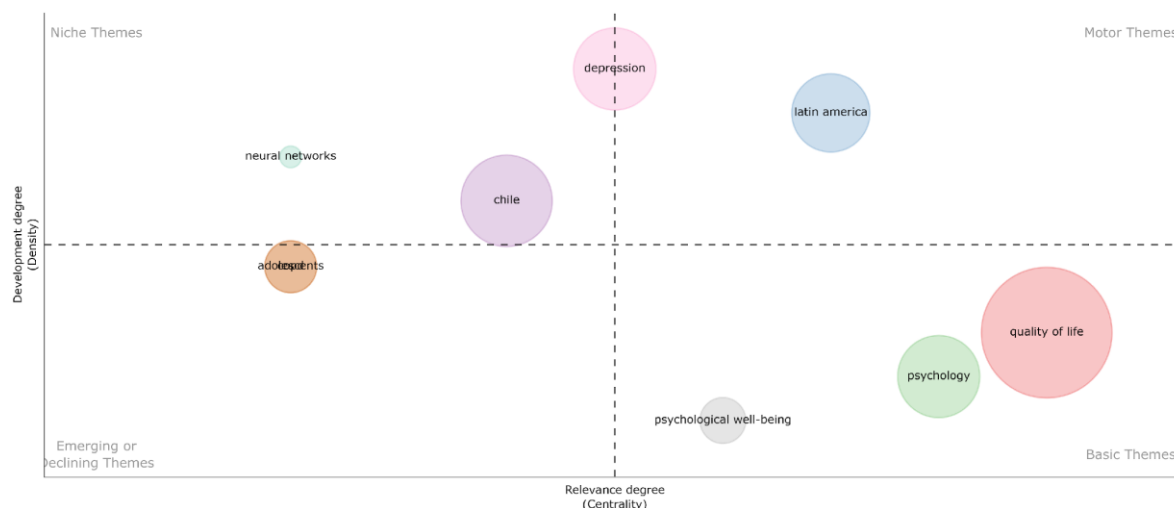
The relationship between concepts provides interesting insights into how human flourishing is intended in Chile, showing differences between the most frequent concepts. In relation to

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the concept of human flourishing, the first evident element is a certain relationship between individual and collective dimensions. The adjective "subjective" is frequently mentioned, as well as specific groups or personal features that may differentiate individuals: groups such as children, adolescents, immigrants and minorities, and features such as gender and ethnicity are often associated with human flourishing. Also, relationships, and specific kinds of relations (from parenthood to aggressions) are mentioned. Finally, several elements referred to as individual perceptions and experiences appear with a high frequency: perceptions, experiences, and satisfaction (associated in one cluster), as well as beliefs, styles, and happiness (associated in another cluster). Interestingly, the most mentioned words in English and Spanish provide a very different perspective on human flourishing. The concept of capabilities seems to be clearly associated to interventions intended to promote it, considering the high frequency of words related to implementation and enablement. Instead, the words related to *bienestar* (well-being) are closer to those related to human flourishing, although with a focus on interpersonal relationships: here, clear clusters emerge in relation to personal psychological development (mentioning habits, personality traits, loneliness and post-traumas) and to interpersonal relationships, with an interesting presence of a collective dimension (reflected in words such as politicisation, collective, environment, community). The two most frequent concepts related to human flourishing in Chilean research shed thus light on complementary dimensions that apparently are crucial to understand the individual and collective factors contributing to human flourishing and to design interventions that can effectively promote it.

The thematic distribution of keywords has been changing throughout time and reflects some of the tendencies previously mentioned. In the period 2000 – 2011 (Graph 4), quality of life, psychology and psychological well-being emerge as basic themes. Quality of life in particular relates to specific groups (children, adolescents, older people) or issues (menopause, schizophrenia). Psychology instead relates to education and wellbeing. Another relevant topic is depression, related to other concepts such as depression, emotions and well-being.

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Graph 4

Thematic evolution map for Chile, 2000 – 2011

In the period 2012 – 2018 (Graph 5), the map simplifies. Quality of life now appears as a motor theme, again related to specific demographic groups such as older people and the youth (children and adolescents). Happiness appears as a new basic theme, related to a specific demographic group (adolescents) and to several concepts differently connected to human flourishing: well-being, subjective well-being, life satisfaction, mental health, psychological well-being and optimism. Family appears as a niche theme, related to older people but also to satisfaction with life. Finally, depression declines, being less central and less addressed by scholars.
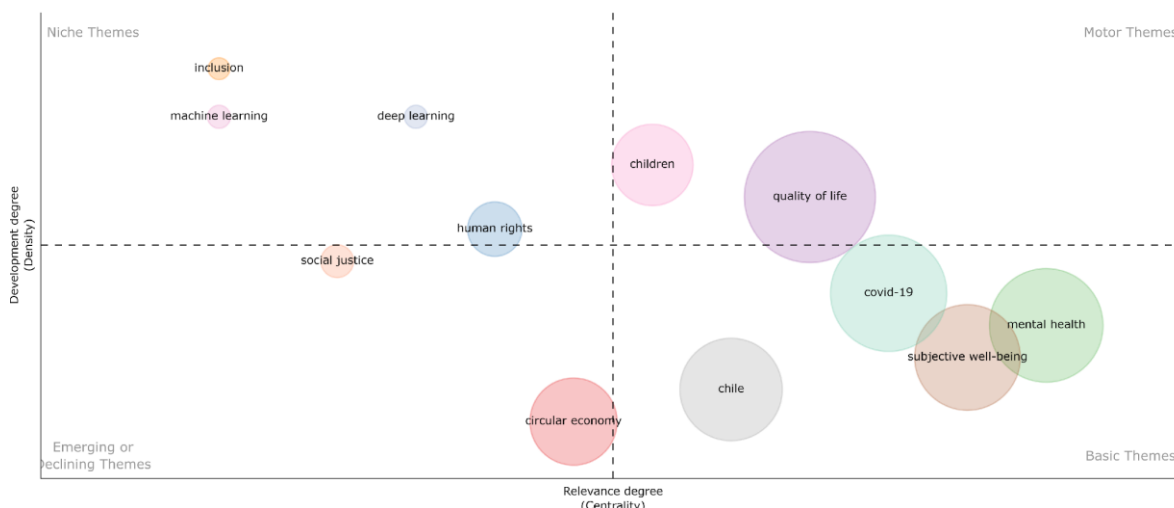
Graph 5

Thematic evolution map for Chile, 2012 – 2018
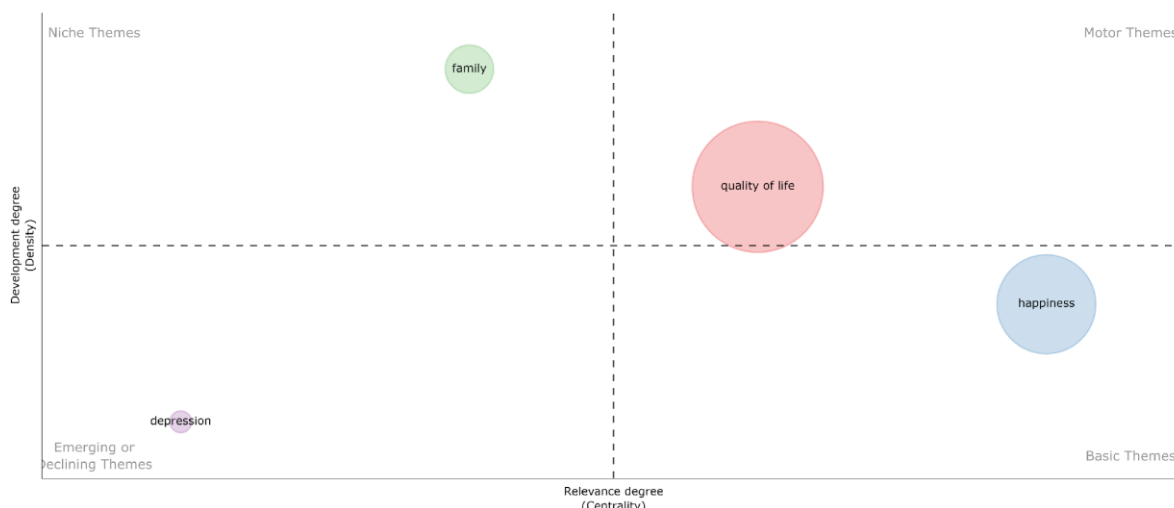
Finally, the 2019 – 2023 shows not only a considerable growth in the academic production related to human flourishing, but also the emergence of several relevant topics. Quality of life remains a motor theme, now accompanied by children. Quality of life here is related to specific elements such as physical activity, exercise and obesity, but also to nursing and palliative care. Mental health and subjective well-being appear as basic themes: the former is related to issues such as anxiety and depression, while the latter is associated to positive elements such as happiness, psychological well-being and life satisfaction. It is interesting to see that Covid-19, an obvious relevant topic in the examined period, is associated to concepts such as well-being, resilience, social support, gender and stress. Emerging themes are related to social justice and human rights (a concept related also to indigenous people), probably as a consequence of the 2019 social protests of Chile. Another emerging concept is circular economy, related to sustainability. Finally, some niche themes refer to technological innovations, probably associated to artificial intelligence (machine learning and deep learning), but also to inclusion.

Graph 6
Thematic evolution map for Chile, 2019 – 2023

2.4 Overview of the bibliographic production on human flourishing in Chile

The bibliometric analysis of the Chilean academic production related to human flourishing shows a small but highly productive country's contribution to the concept's understanding and advancement. Chile in fact, only contributes to the 5,8% of the whole Latin American academic production related to the concept, but among the four countries examined in the project, it is the one with the highest number of publications per capita. The bibliometric analysis sheds light on the extent to which the concept is examined, its different dimensions, and the actors that are more involved in advancing knowledge about human flourishing.

Human flourishing is rarely the primary focus of the work of Chilean scholars, but the most relevant works that mention it directly engage with the concept and relate it to other ideas. As mentioned, the most recurrent words in Chilean academic production refer to individual dimensions, from well-being and satisfaction to gratitude and happiness, and to collective ones, involving societal relationships (as expressed by social support and citizen participation) and the global impact. The works that are more closely related to human flourishing address it from different disciplinary and conceptual perspectives. Most works are grounded in the social sciences but have an explicit ethical horizon, considering human flourishing together with other normative concepts that should guide our assessment of how society contributes to opportunities and well-being (also defined as quality of life, happiness, life satisfaction…) of each person. This people-centered vision is also evident in the words that are more frequently related to the concept of human flourishing. These refer to the individual, his subjective dimensions, perceptions, beliefs, attitudes and experiences, but also involve a relational dimension, and relationships are a central concept in this analysis. The strong emphasis on the individuals and their interactions is also evident when considering the authors that have contributed most to the research on human flourishing since many of

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them have examined the psycho-social development of individuals – especially children and adolescents – and have considered the impact that groups and interactions have on each person, especially in schools. The Chilean research also opens the way to examining broader dimensions, referring to society and its role as part of wider socio-ecological systems, although fewer researchers have addressed these issues.

Significant are also the actors who are more present in the academic debate about human flourishing. Chilean scholars are highly productive and participate in the ongoing academic debates both in English and Spanish. Like other researchers in the region, they share the challenge of being highly competitive, publishing in journals that are well positioned in international rankings (and are almost exclusively in English) while at the same time disseminating their work with local audiences through less prestigious but more widely read journals in Spanish. Books could contribute in this sense too, being able to reach a wider audience. It must be noted that dissemination often occurs with other kinds of products, such as policy papers or op-eds, that are not recorded in academic repositories despite their widespread circulation. As a result, the ongoing conversations on human flourishing in English and Spanish may differ and have very limited contact points. The ways in which impact and even productivity are understood may thus change, depending on the expected results: research on human flourishing may reach students, practitioners and activists using products that do not appear in established academic repositories.

The actors involved in advancing knowledge about human flourishing involve two categories: individuals (researchers) and institutions (mainly universities). Chilean scholars generally do not seem to develop research lines explicitly devoted to human flourishing, and they focus more on concepts that are close to it. The available data does not suggest that the work of Chilean scholars in relation to human flourishing is not relevant, but rather that it is scattered among different people, sometimes belonging to the same discipline or institution. As for the institutions, these are mostly universities based in Santiago and regional capitals. This element is relevant considering the structural inequalities of Chile, where the main universities are often found in the capital city and where two institutions – Universidad de Chile and Pontificia Universidad Católica de Chile – dominate several research fields. Also, most of the universities contributing to research on human flourishing are State and non-State public universities. This peculiar definition is given by the Council of Rectors of Chilean Universities (CRUCH), which gathers the 30 national universities that are considered public due to their relevance and relationship with matters of public interest – independently from their management. It is interesting to observe that most institutions contributing to the advancement of knowledge on human flourishing recognize the public relevance of their role, declaring explicitly that they contribute to societal development.

Relevant are also elements that are missing or do not emerge directly from this analysis:

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- *diversity*. In relation to the topics and the concepts examined in the Chilean academic production, approaches that make the diversity of individuals visible are scarce: few are the works dealing with older people, sexual diversity, migrants or rural inhabitants. Such limited presence could be explained considering that most of these are emerging topics in Chile and Latin America, and therefore research in the examined period could have overlooked them.

- *buen vivir*. In terms of concepts, *buen vivir* is absent, despite the existence of citizen organizations devoted to the topic (such as the *Red Ciudadana del Buen Vivir*) and the existence of State strategies that adopt this concept: this is the case for the *Plan Buen Vivir,* that the government defines as "a comprehensive presidential strategy that seeks to reorient state action and response towards an intercultural approach in all its practices and services, with the aim of reversing the backwardness that exists in the regions of Biobío, La Araucanía, Los Ríos and Los Lagos, with special emphasis on rural areas and Mapuche communities" (Ministerio Secretaría General de la Presidencia, 2022).

- *open access*. Considering the academic publications that appear in the search, not only dissemination products do not emerge, but also open access papers do not appear. The Chilean research ecosystem has made significant efforts to make its works publicly available to the general public, overcoming the paywall of academic publishers. This strategy is intended to increase the applicability and incidence of academic research, especially in the communities that could benefit more from it. However, current academic repositories do not allow to highlight what papers or books are freely available to the public, invisibilizing the efforts of several institutions to disseminate their research.

- *regional institutions*. Academic institutions that are appreciated by their peers and have a significant influence in Chilean regions, such as Universidad de Talca and Universidad de La Frontera, are almost absent from the examined literature. The reviewed literature reflects the centralism and the significant territorial inequalities of Chile. The high productivity of the country in fact is concentrated in a few universities and national policy does not effectively promote collaborative research yet, making it necessary to promote collaborative models based on cooperation, training and transference of research results.

- *structural biases*. The examined literature refers to papers and books usually published in English, adopting concepts and theories often generated in the academic debate from the Global North and in particular from the Anglo-Saxon sphere. It is difficult to publish works dealing with topics or presenting concepts from the Global South, leading to a certain structural bias towards concepts that are validated in the Global North. As a result, the current academic publishing system could be overlooking conceptual advancements and empirical cases that could provide a different angle on human flourishing from Chile and Latin America in general.

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3. Contents of academic leadership

In Chile, 14 interviews with national scholars were developed. Considering the most relevant scholars in the field of human flourishing in the country, 26 invitations were sent. The sample (Table 2) is dominated by scholars trained as psychologists (nine people), followed by people active in fields related to ecology and sustainability, such as geography, urban planning and architecture (four people) and one doctor. Despite the dominance of psychologists, the fields to which the interviewees contribute are different. Four scholars work with topics related to subjective well-being, four with human development, and four with issues related to the environment. Only one person deals with topics related to diversity, while no interviewees specialise in Indigenous people or spirituality. Consequently, the sample necessarily has a bias for certain dimensions of human flourishing and overlooks others, although the interviews highlight that researchers have richer research experiences than their disciplinary training would suggest. Another relevant element is that in a centralised country where most research activities are concentrated in a few universities – most of them based in Santiago - the sample is composed of people from seven universities located in five different regions. Nonetheless, half of the interviewees are affiliated to two institutions – Pontificia Universidad Católica de Chile and Universidad del Desarrollo.

Table 2

Affiliation and research topics of the interviewees

Scholar	Institution	Research topics
Jaime Alfaro	Universidad del Desarrollo	Subjective well-being in childhood and adolescence
		Community psychology
		Development of social policy interventions
Báltica Cabieses	Universidad del Desarrollo	International migrant health
		Social inequality in health
		Global public health
		Health of vulnerable social groups
Alejandra Caqueo-Urqizar	Universidad de Tarapacá	Quality of life
		Mental health
		Adolescence

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		Caregiving
		Immigrant
		Acculturation
Marianne Daher	Pontificia Universidad Católica de Chile	Social intervention
		Care
		Integral human development Community mental health, Gender
Rodrigo Ferrer	Universidad de Tarapacá	Self-esteem
		Coping strategies
		Migrants
		Public health
		Risk perception
Lorena Gallardo	Universidad Alberto Hurtado	Psychosocial well-being
		Social support networks
		Spirituality
		Older people
		Ethno-cultural diversity.
Tomás Ibarra	Pontificia Universidad Católica de Chile	Agroecology, Biodiversity ecology
		Human ecology
		Ethnoecology
		Complex adaptive systems
		Socio-ecological systems
		Transdiscipline
Andrés Jimenez	Universidad de Talca	Quality of life
		Work-family balance
Carolina Rojas-Quezada	Pontificia Universidad Católica de Chile	Sustainability
		Urban mobility
		Natural ecosystems

Lake Sagaris	Pontificia Universidad Católica de Chile	Civil society development
		Civic participation
		Urban-territorial management Sustainable transport
José Sandoval-Diaz	Universidad del Bío-Bío	Vulnerability
		Disasters risk
		Community resilience
		Climate change
Alfonso Urzua	Universidad Católica del Norte	Health psychology
		Quality of life
		Well-being
		Immigration
Jorge Varela	Universidad del Desarrollo	Education
		Citizen security
		Aggression
		School climate
Antonio Zumelzu	Universidad Austral de Chile	Quality of life
		Urban well-being
		Public spaces

The structure of the sample also influences the topics mentioned in the interviews. In general, the four areas that structured the conversation with scholars – leadership, capacities, networks and funding scholars active in the area of subjective well-being address more topics related to research leadership and capacities. Moreover, researchers working in fields related to human development discuss issues related to research capacities in more detail. Nonetheless, considering that scholars often mentioned similar issues and topics, it is possible to say that saturation was reached and that the interview sample – despite its composition – was able to provide a complete representation of the state of research on human flourishing in Chile.

3.1 Concepts, topics and motivations

Most interviewees are not familiar with the concept of human flourishing but recognise that their work is strictly related to it. The discipline of the researchers defines what concepts guide their work: for example, well-being, quality of life, integral human development, and

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sustainable development, among others; in the words of the interviewees, these all are related to human flourishing. Consequently, the way in which Chilean scholars understand human flourishing is influenced by the disciplines to which they contribute. It is important to consider that, as a result, the topics mentioned in the following paragraphs are not exhaustive and do not cover all the disciplines or areas that can contribute to human flourishing.

In general, their overall understanding of human flourishing is related more to dimensions such as subjective well-being and human development, but the perspective of researchers is not exclusively focused on individuals. Some interviewees, for example, invoke a collective dimension when considering how the development of a person is influenced by his relationship with other subjects (such as a psychiatrist working with a child) and by organisational processes related, among others, to the work environment. Relevant are also collective dimensions that contribute to human flourishing, related for example with the community and the environment. Such movement between individual and collective dimensions is well represented by two interviewees:

> "We must work on aspects that have to do with human growth, with human development, with this view of the human being, of the person feeling good in different spheres and look for elements that are going to strengthen that."

> (Urzúa, 2024)

> "For me, ecological systems per se already have an indissolubly human component. All of us today, especially in a context of a globalised planet and also in a context in which the climate crisis has made human flourishing a system of life (...) We are actively participating in the composition, structure and functioning of ecosystems (...) In reality, when we speak of human flourishing, we are speaking of social-ecological flourishing'.

> (Ibarra, 2024)

– are approached in a balanced way among different groups of scholars so that it is possible to examine the different ways in which scholars from varied disciplines understand human flourishing and do research in this field. Compared to other interviewees,

As a result, human flourishing emerges as a condition of integral well-being and growth that involves emotional, psychological and social aspects and refers to different dimensions: from the individual to the groups and communities to which one belongs, also involving the socio-ecological systems of which human communities are part.

An interest in human flourishing also emerges from the motivations that initially inspired the researchers to pursue an academic career and that sustain their everyday work. The

motivations are heterogeneous. In some cases, these refer more to personal dimensions related to passions and life histories. The academic trajectory of researchers gives them the opportunity to know a topic, become an expert on it and visualise with increasing clarity the contributions that it is possible to make to the academic debate.

A clear core interest is the contribution to improving life conditions for each person. Such interest ranges from a generic interest in making a scientific contribution to our understanding of human beings and communities to a more specific attention to the specific needs of a place. Some interviewees, for example, mention the importance of transferring ideas from theory to practice:

> "(My interest lies in) how to improve the quality of life, how to improve the well-being of children and adolescents. How to improve that which is probably on a piece of paper, right? That children have access to psychologists, but in the end, they don't have access to psychologists because their parents won't take them to the doctor's office."

(Caqueo-Urizar, 2024)

Such contribution takes different forms depending on the discipline and the researcher's setting. Most researchers in fact, do not only contribute to the advancement of scientific knowledge and the definition of general guidelines for addressing public problems. In fact, they establish significant relationships with relevant institutional and social actors in the communities to which they belong. Several are the forms of collaborations with public institutions and social organisations, among others. Such interactions shape the topics scholars and universities work with and benefit academic institutions, allowing them to pursue the third mission of universities. An interviewee expresses this quite clearly:

> "Here we have a very special climate that leads us to the need, also with tremendous water shortages, but also the need to develop types of crops, etcetera. And that has been strengthening both the community in social issues, but also in research issues. So, I would say that this responds to the need to improve the quality of life of our city and our region, but also to position the university".

(Caqueo-Urizar, 2024)

Therefore, the decision to work with concepts and topics related to human flourishing has to do with different factors. First, personal interests and life trajectories influence the choice of the issues to address through scholarly work. This decision is not only personal since most scholars declare that they will participate in collaborative networks with other colleagues; these are both formal, such as research associations and research centres involving different

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universities, and informal, with collaborations related to specific research projects. Second, the possibility of enhancing life conditions for individuals and communities is another crucial factor behind the choice to work with human flourishing. Most scholars have a personal interest in contributing that, depending on the issues of the setting in which a person works, takes a different shape. In fact, there can be differences in the topics addressed and the social or institutional actors to collaborate with. These needs may determine a change in the research trajectory of a researcher. In this sense, the scientific interest that guides scholars goes together with an explicit social commitment. Third, these decisions are not only individual but often involve a collective dimension. A group of scholars in fact may decide to collaborate to deal with a pressing societal issue, or a research institution may ask its members to address a certain topic that is relevant to the place in which the university is located.

As for the main tendencies in research on human flourishing, the interviewed scholars mention several topics related to individuals, communities and the environment. While the disciplines influence the tendencies that scholars identify, certain transversal elements appear, too. Three main areas can be identified in the interviews: well-being and quality of life, inequality and social justice, sustainability and the environment.

In relation to well-being and quality of life, the socio-emotional development of individuals appears as a central element. The high presence of scholars active in the field of positive psychology determines that more emphasis is given to elements that promote the mental health of individuals in different stages of the life course, even if some interviewees examine mental health issues. Their research lines deal with different subjects, defined according to their age (with a focus on children and older people), nationality (as in the case of migrants) and gender. Works focused on individuals nonetheless consider also wider social dimensions, as a scholar mentions:

> "When you do your research, you realise that there are many factors, such as migration, right? differences between being a man, a girl and a boy, social determinants, socio-economic level, socio-economic position, etcetera. So, in a way, research topics migrate, obviously always associated with mental health."

(Caqueo-Urizar, 2024)

In relation to inequality and social justice, Chilean scholars deal with issues that are probably common to other Latin American countries, considering their structural imbalances and the limited effectiveness of policy approaches to correct them. In Chile's case, the country's history and the long presence of a dictatorial regime (1973 – 1990) promoting clear market-driven reforms have exacerbated these issues. Scholars mention several issues that they directly work with, or that influence the problems they examine: elements such as poverty,

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economic inequality and lack of access to basic services such as education, health and housing not only are problems in themselves but also have significant consequences for the socio-emotional development of individuals as well as for the sustainable functioning of human settlements:

> "In Latin America, and specifically in Chile, there is not such a strong social protection system, it is always developing, isn't it? In other words, in health, there is access to health, people in Chile have the right to a pension, but in the end it's always very close to being just enough. We need to make that people can age with quality of life or age well, which perhaps in line with what you work on human flourishing."

(Gallardo, 2024)

New topics have gained attention, too, such as those related to gender. Intersectional perspectives are quite present in the research of several interviewees and add new layers of complexity to the understanding of structural social inequality. Gender dimensions receive significant attention, but demographic features are also relevant and explain the growing interest for specific groups – such as children and older people – from different disciplines.

In relation to sustainability and the environment, climate change and an emphasis on socio-ecological systems are recurring topics. Several scholars from natural science and social disciplines such as geography, urban planning and architecture deal with the reciprocal interactions between human communities and the environment. On the one hand, the impact of human activities on the environment is examined, considering the ways in which these contribute to climate change. On the other hand, the consequences of environmental features on human beings are considered in two senses. First, structural features of urban settings – for example, how urban opportunities are distributed, how people can move, and so on – are considered due to the inequalities they generate and the way in which these impact people's quality of life. Second, climate change alters the living conditions in human communities, contributes to phenomena like migration, and may affect the perceptions and experiences of different demographic groups. All these elements end up influencing the well-being of individuals and their possibility to flourish:

> "So, we addressed issues of accessibility to services, we addressed diversity of housing typologies, diversity of use, density. So, we understood sustainability very morphologically with these concepts. The results of our project generated an approximation to the fact that the factor of perceived well-being, that is, the   perception of people, that there were aspects that were somehow achieved, such as density, diversity, but there were no factors of satisfaction in the people who lived in these complexes. Somehow the continuation of this research led to a focus on well-being."

(Zumelzu, 2024)

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A recurring element is the positionality of researchers and the specificities of the knowledge they produce. For example, researchers active in the field of sustainability recognize that, in Latin America, the area receives strong contributions from the social sciences, which is different from other settings. Some researchers also mention their struggle to position ideas and concepts due to the competition with scholars from renowned global institutions, such as European or North American universities. Such difficulty emerges in the academic debate and the national public debate, where ideas from established international institutions may be better received than concepts developed by national scholars. Moreover, situated knowledge is fundamental for producing not only new concepts but also understanding established phenomena and issues in different settings, where the features of the local community and the experience of working in a different place may generate different insights on specific research issues:

> "Now, if we want to generate processes of change, sustainable over time, we need rigorous, applied, diverse, contextual research. Something I learned a lot when I returned, I went to live with fishermen in the Magallanes region, an island at the end of the world. And for me, not only was the experience wonderful, but it also changed everything (...) It was very different to work in that context with fishermen, with Kawésqar, they were the last people living in that area, to what I would have done in an urban context, in Santiago, a gigantic diversity. So, I think that makes a difference or not, but it's not what sells the most.'

> (Alfaro, 2024)

The situatedness of knowledge does not prevent Chilean researchers from collaborating with international institutions, either in Latin America or globally. Several research issues are common to different countries of the region, even if elements such as inequality and its consequences for the socioemotional development may be exacerbated in Chile due to the country's history. As a result, most research issues that Chilean scholars work with can be found in other countries, which and the interviewees are able to establish cooperative networks with colleagues from other countries as well as from other national universities.

Finally, it is relevant to also mention those elements that did not emerge from the interviews and that could help to better understanding research related to human flourishing in Chile:

1. Some relevant disciplines were not represented. For example, a few Chilean scholars in the field of economics in this field have worked on issues related to human flourishing and it has not been possible to interview them. Interestingly, the participants in the study did not mention contributions from this discipline. Medicine has also provided some contributions that refer to human flourishing: for example, one interviewee mentioned the epidemiologist Michael Marmot, who explicitly related the social determinants of health and human flourishing (Marmot, 2017). Some Chilean medicine scholars were contacted but explicitly

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declined the invitation to an interview, as in the case of Miguel Kottow, a distinguished scholar in the field of bioethics. He stated that

> "in such a hostile world, devoid of ethical sensitivity and indifferent to the huge inequalities that make most of humanity precarious, I have developed an antipathy for terms such as happiness, success, well-being, flourishing, preferring to look for corrective elements such as the new relational ethics, insisting on my ideas of the ethics of protection, rejecting the optimism of the privileged..."

> (M. Kottow, personal communication, March 24, 2024)

In the case of philosophy or religion studies, no scholars in this field have been found in the first search for influential academics working on human flourishing. This could be explained considering that their academic work is often published in books or in journals that are not indexed, so that the contributions from other disciplines gain more visibility.

2. Research methods were not discussed much in the interviews. While the interviewees widely discussed their research topics and experiences, the methods they employ received less attention. In some cases, the scholars mentioned their experiences with different research methods, from quantitative, longitudinal surveys with big samples to qualitative, ethnographic fieldwork involving a few participants. However, most interviewees focused on *what* they research rather than *how* they examine certain topics or issues. The lack of focus on the methods to expand knowledge on human flourishing shows an important research gaps, but at the same time shows that different disciplines and their methods can provide significant contributions.

3. Different forms of knowledge did not appear with much strength. A few scholars referred to the forms of knowledge related to indigenous people, but other groups may generate forms of local, situated knowledge that highlight different issues. For example, this becomes evident in the case of territorial issues, where local inhabitants may know features or problems of the place in which they live and scholar may be unaware of them; for example, this is the case of natural disasters, for which local knowledge can be a crucial resource to prepare local inhabitants and reduce risks. Nonetheless, this relevant element is not mentioned in the interviews, not even from those scholars working on issues related to sustainability and the built environment.

4. Human flourishing potentially has a heuristic value to address relevant social problems. Several scholars mention an interest in addressing specific social problems, but human flourishing is not seen as a concept that could help to define solutions for these issues. More established concepts that the interviewees mention, such as human development or subjective wellbeing, seem to be useful to establish evaluative criteria and, consequently, to design solutions to certain problems. It must be noted also that the interest for defining solutions

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goes in hand with the social commitment of the interviewees, who often mention that their interest for certain research topics arose from the need to address pressing societal issues.

4. Research capacities

4.1 People and practices

Chile counts on a strong academic ecosystem in which people in different career stages – from full professors to undergraduate students – can contribute to research on human flourishing. The interviewees work in different disciplinary fields, but they all mention that most scholars have a doctorate and that universities seek to hire people with doctoral degrees. This requirement is part of what universities need to get accredited by national independent institutions assessing the quality of educational programs and higher education institutions in general. As a result, research in different fields advances significantly, and scholars can form significant collaborative networks with colleagues from the same institution and people working in other universities.

Supporting the academic training of young professionals implies that not only established scholars but also PhD candidates and graduate students contribute to research on human flourishing. Training advanced human capital is an established State policy for Chile, currently put forward by the National Agency for Research and Development (ANID). The agency has a clear interest in training human capital. It states that its mission in this field is to "contribute to the increase of advanced human capital for the development of science and technology in the country through the financing of postgraduate scholarships in Chile and abroad for graduates or professionals of academic excellence (and) to develop human capital that focuses on a combination of topics of public interest and scientific development out of curiosity". Providing financial support for pursuing master's degrees and a doctorate contributes to the capacities for research on human flourishing in at least two directions. First, people who study at Chilean universities can participate in research projects developed by local scholars; second, people who study abroad return to the country with new skills and academic contacts, possibly developing research using these new resources. Chilean universities have infrastructures that allow them to conduct good research despite having limited funding. Moreover, their master's and doctoral programmes allow them to train young researchers, strengthening the local capacities and skills for the development of meaningful research works. Not only scholars but also students recognise the value of continuing their studies:

> "I would say that training has been growing in Chile in terms of students. Students are no longer staying at undergraduate level, but want to go on to postgraduate, masters and doctorates. And we, as a small university, have also been growing in this sense. Since 2018 we have had a doctorate in psychology".

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(Ferrer, 2024)

Scholars and students working on human flourishing have increasingly higher educational attainments in different disciplinary fields. As previously mentioned, the interviewees received training in different disciplines. Many of them are related to the social sciences, and psychology dominates this field. Other disciplines are represented, such as sociology, urban planning, anthropology, geography and architecture. Social sciences are at the core of research on human flourishing in Chile. However, these disciplines establish bridges towards other areas: on the one hand, research on mental health and socioemotional well-being of individuals has clear connections with medicine and a couple of interviewees trained as doctors or nurses; on the other hand, works on sustainability and socio-ecological systems are connected to people trained in natural sciences. Despite this disciplinary variety, all of the interviewees shared the experience of having incrementally moved from their disciplinary core towards more interdisciplinary approaches, which is required to understand the complexities of the issues related to human flourishing and to make a significant contribution to research.

The influence of disciplines in training researchers contributing to human flourishing is unclear. Some researchers say the topic requires novel perspectives, and traditional training is ineffective. New approaches are required not only to teach new concepts but also to change how knowledge is produced and transmitted to other subjects, be them students or the general public:

> "In the courses I have had to invent courses because courses that promote this type of perspective are rare (...) I feel that interdisciplinarity, transdisciplinarity is central, a perspective that integrates popular knowledge, indigenous worldviews, which are obviously closely related to the perspective of *buen vivir*. When one translates human flourishing into this system of thought, into this worldview, one finds that there are indigenous peoples from North America, Central America and South America, and entire countries that have tried to translate these views into public policies and even into new constitutions, as happened in Ecuador and Bolivia. So that is part of the reality."

(Sagaris, 2024)

However, other researchers have a different view and recognise the value that traditional research can do, even within the limits of specific disciplines. Transdisciplinary approaches are considered as something that is relevant but also potentially problematic if they end up neglecting the contribution of traditional researchers and basic research to human flourishing:

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"I think it is also a trend of a transdisciplinary approach that has become very fashionable, very hackneyed, and I also think that it is not the only one. I think that something that has also happened is that nowadays scientists, academics, academics, who are still developing their research of a more basic nature, are being questioned, and I think it is extremely valuable that this continues to be done. Not everything has to be participatory or transdisciplinary, that is my message."

(Ibarra, 2024)

Researchers should conduct research on human flourishing and incorporate the concept into their research practices. A few interviewees mention that their interest in contributing to human flourishing influenced how they conduct their research. A concern for coherent research practices, producing knowledge on human flourishing in ways that are respectful to the people involved, is visible in two directions: towards other researchers, considering relationships inside research groups, and towards subjects external to academia who participate in research activities, such as communities. A scholar expresses clearly how a concern for human flourishing is present in her research practices:

"I would say that for me human flourishing is implicitly, not formally or explicitly developed in my academic research work, at least on two levels, or in two ways. One has to do with the constitution of research groups in Chile, which function in a work logic where the development of the people who are part of this group is at the centre, or is one of the centres. So, there is a flourishing work inwards, with respect to those who are part of or constitute the work they do, as people, as subjects, and how their human and professional development is important for this human group. That is inwards. And the other is outwards, with the groups we work with. (...) So, the logic of human flourishing already for the populations, or towards the outside of the work we do, which has become a work process, which would be the second level, has to do with giving visibility to groups that are either minorities, or are in some kind of disadvantage, or have some degree of social under-recognition or undervaluation, that by giving them a place, by investigating them, by giving them a voice, by systematising what they do, think, say, or how they live, or how they face their health or illness problems, allows the flourishing of those, of the subjects that they are, with whom we do the work, towards the outside".

(Cabieses, 2024)

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4.2 Resources

The interviewees mention several resources required to foster investigation into human flourishing in Chile. These resources emerge not only through the needs that the interviewees recognise explicitly but also through the good practices that are not widespread and are found only in successful institutions.

The first clear need refers to training that is devoted to human flourishing. While funds for training human capital are more and more present, less attention is devoted to programmes and courses that can strengthen the knowledge of human flourishing and the ability to push it forward in different fields. In general, no master's or doctoral programmes are devoted to the topic, although some interviewees mention that institutions are thinking of establishing programmes focused on close concepts such as integral human development. A scholar clearly mentions the issue and the different actors – universities, departments, but also professors – who should decide to clearly include human flourishing in their courses:

> "I think that, in teaching, in training, perhaps what is lacking is teachers with the interest and time availability, with the work capacity to be able to teach these courses, that is, because, for example, I would love to do a course on integral human development but it doesn't fit into my academic load because I have to teach other courses that I am asked to teach. So, what I can do is to include it in the content of my course but I cannot propose a course or, for example, I don't know, the political disposition of the university: it is really possible to do a general training objective, but it would require political disposition, freeing up hours for a permanent lecturer or hiring an honorary lecturer, and also having that economic availability".

(Daher, 2024)

A second recurring issue is funding. Funding for research is a structural issue, and it is mentioned in relation to other Latin American countries as well as to places in the Global North. Less than 1% of the Chilean GDP is devoted to science, even if the country has several State programs to financially support research and advanced training of human capital. Some researchers mention recent funds devoted to the exploration of innovative projects with a high rate of failure, devoted to novel topics and clearly connected with communities. Despite these efforts, researchers recognise that the high quality of the research by Chilean researchers and the continuous reduction of funds for research means that winning projects is increasingly difficult, even when research proposals receive high scores. The issue is so strong that a few years ago, the Chilean National Agency for Research and Development proposed to have "awarded but not funded" projects to recognise their quality despite not having funds to support them (the proposal was quickly retracted). Funds are required to fund basic research and establish research teams with assistants and technicians who can support

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the development of different research activities. Moreover, research networks are another crucial asset that can benefit the work of scholars and the way in which issues related to human flourishing are addressed:

> "(we need) International experiences, mainly. There are countries that are very advanced in this type of studies. They also have a great methodological advance and the capacity to take it, for example, which I see in my area, to public investment decisions, especially in municipalities. And I believe that this is a fundamental human capital that can be worked on and that it is essential to think of it as a human resource. Human resources that can have this experience. In other words, to be able to bring international guests who have this experience, we can bring them to undergraduate and postgraduate programmes, so that they can share and provide knowledge about this and their experiences. And from there, in some way, to be able to learn about this approach to these issues in other contexts."

> (Zumelzu, 2024)

As a result, considering the constant reduction of research funds, some interviewees recognise the importance of interacting with other potential funders, such as private companies and enterprises. This requires learning new ways of communicating one's ideas and their potential positive effects for the funder in ways that are different from those usually used when submitting a proposal to a public funding agency. However, the main way to learn how to communicate with private funders and persuade them is by trial and error, discovering what elements are more relevant when addressing private audiences.

A third element is management skills required to orient research towards human flourishing and establish effective practices to work on the topic. While skilled and motivated individuals are fundamental for advancing knowledge on human flourishing, institutional support is another essential element that researchers can use to work effectively in this area. An interviewee recalls how the school he is part of was established as part of an institutional initiative, which ended up establishing a recognised group working on a topic that was previously absent from the institution:

> "I think there was clear leadership on the part of the dean. (...) The rector's office at that time financed large-scale projects, five years of work, in order to consolidate an identity in the faculties. So, the dean there had a leadership aspect fundamentally anchored in an umbrella theme, which was quality of life, and he worked very strongly on the issue of subjective well-being, psychological well-being. And each one of us, let's say, had to discover, explore (...) From then on, we assumed maturity, the program ended and we became practically independent. And to this day we continue

with that line of our own. So, it's like an initial, historical impulse that marked us. And in the end, we had a substantial development, we are quite well known."

(Jímenez, 2024)

While leadership is essential to initially push researchers towards human flourishing, the day-by-day management of research groups and networks also requires specific management skills. Some interviewees mention two interesting elements. The first one is time management. One scholar mentions lack of time as one of the main factors limiting human flourishing and the research on it. The issue affects all scholars, especially senior ones, who are required to adopt institutional measures to reduce the work burden on scholars who may be prevented from researching due to other commitments. The second relevant element is leadership and the quality of leaders who manage complex groups or networks of researchers. In this sense, leaders must be the first to believe that their group or network can make a difference and impact reality. Such conviction can pass on to other group members and sustain their work throughout time, no matter what practical resources are available to them.

A fourth element is resources for communicating and disseminating research on human flourishing. Communication is seen here as an asset for sharing research results with the general public, going beyond academic circles. In general, the interviewees recognise that it is difficult to disseminate research and be persuasive with actors that do not belong to this world: these may be public institutions that may be more interested in applied research, private actors such as foundations and companies, but also the wider public audience. Communicating research to them is relevant not only to gain funds but also to have a wider societal impact and motivate different social actors to act in the face of relevant collective challenges. The Chilean research ecosystem recognises communication's importance, and institutions increasingly devote part of their funds to work in this area. Nonetheless, knowledge of what measures are more effective is still limited, as one scholar says:

"All these projects require a strategic line of dissemination, and even more than dissemination, linkage with the environment. So, in that sense, you have resources, support, and most of the institutes I know, they know well, have journalists, have specialised people or outsource. (...) We need the support of professionals specialised in this to do it well. (...) Sometimes things are done, but without having something, or it does not mean that it will generate an impact."

(Caqueo-Urizar, 2024)

5. Collaboration

The Chilean research ecosystem shows different actors devoted to human flourishing, mainly scholars who collaborate with colleagues from other national and international institutions. The interviewees have different experiences in this sense, showing that relevant networks are established in two different directions: some networks develop in the academic sphere, establishing formal or informal collaboration with other scholars; other networks link research developed in universities with the work of public institutions or social organisations, especially foundations. Despite this, the overall perception is that research in Chile is dominated by the two main universities of the country; although these universities often are not explicitly mentioned in the interviews, the participants in the study refer to Universidad de Chile and Pontificia Universidad Católica de Chile, both based in Santiago. Some interviewees feel that these two institutions have more visibility and gain more funds despite the fact that other universities also contribute with relevant research and are part of established collaborative networks. Despite this perceived dominance, scholars mention three significant relationships in the field of human flourishing: national research centres, international networks, and collaboration with other institutions.

National centres are composed of researchers from different institutions who apply together to national public funds to support these collaborative initiatives. These centres allow scholars   from the social sciences, engineering, natural sciences and humanities work together on relevant research issues, developing both basic and applied research. Most of these centres are established within the framework of the FONDAP competition, a call established by the National Agency for Research and Development to address priority research areas. To participate, a few universities must establish a collaboration involving researchers from different disciplines and departments. The priority research areas are thus defined by the government, and in the field of human flourishing, centres devoted to sustainable urban development (CEDEUS) and climate change (CR2) are mentioned. The centres were established approximately ten years ago, and the Chilean government is currently discussing new initiatives to promote associative research between national universities. Throughout time, the national agency has promoted other smaller centres that work under the same collaborative logic. The interviewees mention Nucleos and Institutos Milenio, centres that involve a smaller number of scholars working on groundbreaking topics. One initiative in this sense is a Milenio Institute for Care Research. Finally, also informal collaborative networks between universities are mentioned.

International networks show both formal and informal collaboration between scholars working in the same area. Formal networks are mainly established around common areas of research originating from scientific associations. Due to the participants in the study, most interviewees mention associations in the field of psychology, such as the Sociedad Interamericana de Psicología. This network has both a clear scientific focus and geographic scope. This is important because other international networks are mentioned, such as the

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International Society for Quality of Life Research, but participating in them is difficult for Latin American scholars. The high costs related to travel expenses and congress fees, in fact, end up disincentivizing participation in these networks, even for scholars who initially enthusiastically contributed to them. Other formal networks are related to institutions with common education interests, as in the case of Uniservitate, a programme for the promotion of service-learning in Catholic Higher Education. Informal networks instead depend on individuals who directly establish collaborations with colleagues or on institutions that have one-to-one collaborations with other universities. Chilean scholars have maintained several collaborations with scholars in Chile, Latin America, and the world, in general. Finally, one scholar mentions as a significant initiative the World Database of Happiness, by Dutch sociologist Ruut Veenhoven, considered as a relevant hub for the centralisation of knowledge.

Other institutions involve national and international public bodies and social organisations. The interviewees mention a wide range of organisations, from the United Nations Program for Development (PNUD - Programa de las Naciones Unidas para el Desarrollo) to private foundations or charities sponsored by private companies or supported by the Catholic Church. Fundación Superación de la Pobreza (Foundation for Overcoming Poverty) is an example of the former, while Techo para Chile (with a focus on housing) and Hogar de Cristo (a charity focused on extreme poverty) are examples of the latter. An interviewee summarises the multiplicity of organisations active in Chile and their relevance for the work for human flourishing:

> "There are many foundations, many, in Chile. There are public policies - in general not only in public policy, in childhood, in old age, also in environmental issues or infrastructure construction - that are financed by the state but are implemented by other private agents. So, there are a series of large institutions, some of them gigantic, with national coverage, with many years of experience, that implement children's policy (...) So there is a network of agencies, and then there are a series of smaller agencies that are more innovative (...). There is an extensive network of partner organisations of the Church in public action that are especially important. They also seek to position themselves on the scene, to show themselves as institutions that collaborate and develop contributions and generate debate, reflections, seminars where there are very important spaces to influence and put our knowledge and our distinctions."

(Varela, 2024)

In some cases, universities establish collaborations also with local communities, for example contributing to address pressing issues of the places in which they work. Nonetheless, all the collaborative experiences with civil society face the risk of not being sustainable over time. Several factors threaten their continuity: they often depend on individual efforts, institutional

support is not sufficient, and few are the incentives to develop and maintain such initiatives over time (for example, participation in such initiatives often is not considered in academic evaluations). As a result, collaboration with civil   society implies high maintenance costs that often make impossible to sustain them in the long term.

Thanks to the multiplicity of their collaborative experiences, interviewees also identify several difficulties that impede the effective establishment of networks between scholars, universities and other relevant institutions, limiting the potential beneficial effects of collaboration. The first obstacle is the relevance of funding for individual research projects. According to some scholars, associative initiatives are suitable mainly for senior scholars, who have a solid track record and have already gained a space in the academic ecosystem; on the contrary, early career researchers are pushed to publish and obtain funding on their own and do not have incentives to establish collaborations with other scholars. A second obstacle is the management of the networks once these are established. Leadership is a crucial element since the directors of networks can motivate the other participants, guaranteeing the continuity of the group and the possibility of producing meaningful research advancement. Despite these issues, scholars identify very clearly the benefits of establishing networks and the contributions that these make to research. As one researcher states,

> "We get together with others, from other centres that work or publish similar things, and we get together to talk. And we listen to each other, and there comes a little, I would say, I don't know what I would call this, but a little recognition, reciprocity, and mutual empowerment of people. (...) And what we do is sit and listen to them. (...) And then in listening, we take note and say, ah, I use this word, I use this word too. Ah, he said this human group, I also do research with this group. Ah, he said this theory, I've read this theory, I haven't worked on it that much, let's see how he does it. And then in the dialogue, new ideas flourish, trying to adapt it to your language, new ideas flourish."

(Varela, 2024)

Spaces for the dissemination of research also play a fundamental role in the field of human flourishing. The main tool for sharing research results is academic outlets, especially journals. These allow for sharing relevant results with colleagues and students, and publishing in high-ranked journals is also a requirement for being positively evaluated by one's institution and funding agencies. However, the multiplication of available journals and the increased number of published articles considerably reduces the possibility of having a meaningful impact on the academic debate and, in some cases, also affects the quality of what is published. At the same time, the possibility of disseminating results to wider audiences has gained relevance. Research results need to reach non-expert audiences, and the public commitment of universities must also become visible through initiatives of this kind. As a result, when mentioning dissemination of academic results, diversification appears as

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the strategy to follow, although it requires significant efforts from scholars and their institutions:

> "I believe that what is always necessary in this area is diversification. And diversification means not neglecting scientific publications, which I believe is a way of installing these issues in the academy, which are very valuable and very necessary. But at the same time, there are also other means, other platforms. And among them are, for example, all the media that have to do with technologies or not, related to the link between academia and public state apparatuses. Applications have been created there, programmes have been created there, there are policy briefs, etc., which I think is a very valid and very necessary way of reaching these spaces. Generating educational resources, read books, read games, applications, resources to be used inside or outside the classroom, which serve to introduce these issues, I think it is a very good platform. Pedagogical manuals, video documentaries, which I think is something fundamental as well, short, and obviously social networks as well, I think they are other platforms that are important, that are nowadays at hand, because today that is the way of consumption, of consumption of this, well, of any subject matter in reality. But I don't think we should leave aside the more conventional forms, books, papers, etcetera, because I think they are also worthwhile, despite the fact that they have become more popular."

(Ibarra, 2024)

6. Resources

Funding is a fundamental element for making research on human flourishing possible, and most interviewees mention the same elements and issues in relation to the topic. The relevance of funding and the importance of having more financial resources has been mentioned before. Nonetheless, Chile has a quite robust but simple scheme for funding research, dominated by public funding.

The main public agency for research in Chile is ANID, the public National Agency for Research and Development. On its webpage, ANID defines itself as "a State Agency that administers and executes postgraduate scholarships, programs and competitions, whose purpose is to promote, foster and develop research in Chile, in all areas of knowledge, technological development and scientific-technological innovation, in accordance with the policies defined by the Ministry of Science, Technology, Knowledge and Innovation". The interviews recognise the central role of the agency, which funds different kinds of projects: individual ones, through the Fondecyt program, which addresses postdoctoral, early-career and established researchers; collective ones, with research centres devoted to priority issues or groundbreaking topics, through programs like Fondap and Milenio; collective projects

devoted to research in specific fields, such as health (Fonis) and education (Fonide); and applied research projects, through the Fund for the Promotion of Scientific and Technological Development (Fondef). Other public opportunities are related to CORFO, the National Corporation for the Promotion of Production, which funds innovation and technological development projects. The call for bids of CORFO often identify priority areas on which the corporation intends to fund projects. Some of these areas address issues close to human flourishing, for example when funding projects for social cohesion and integral human development. Additionally, regional Funds of Innovation for Competitiveness (FIC-R) address challenges defined by regional governments and finance applied investigation.

Other funding bodies are mentioned, even if these contribute less to research on human flourishing in Chile. Some scholars, for example, participate in international collaborative projects, often funded by foreign entities and requiring collaboration with other universities, both in Latin America and globally. Supra-national organisations, such as the Inter-American Development Bank and the World Bank, fund projects that are often close to human flourishing, especially in the areas of social policy and environmental measures. Finally, a few national foundations and private organisations offer funding for specific research projects, even if Chilean entities usually prefer to fund their own initiatives related to human flourishing.

In relation to funding opportunities, the interviewees mention some recurring barriers. For example, it is increasingly difficult to obtain local funding and redistribute it fairly due to the increased competition between scholars and the structural imbalances between established, well-funded institutions and, more recent, less resourceful ones. In relation to this issue, the creation and the strengthening of collaborative networks among researchers and universities is mentioned as an element that can improve the chances of obtaining funding, together with programs that can increase the competitiveness of researchers and their proposals. Nonetheless, even if most interviewees recognise the importance of increasing the available funds for research, some optimistic views emerge:

> "I think Chile is also a privileged country, in the sense that we have a programmatic offer from the Ministry of Science, even the Ministry of Social Development (...) If you want to apply for a fund, there are funds; it is not like other countries. For example, my husband is also Italian and we have friends who are already academics in Italy and I know that in Italy there are not so many funds. So, I am still impressed when I talk to them, and I realize how privileged and how lucky we are here to have this availability of resources, and substantial resources."

(Daher, 2024)

7. Research ecosystem

The views of stakeholders working in spheres contributing to human flourishing complement and expand the opinions of scholars. In the case of Chile, five interviews were conducted separately with representatives of organisations of civil society working in areas differently related to human flourishing, consultants active in the field, and scholars who specialise in the study of what foundations do (Table 3).

Table 3

Affiliation and role of the interviewees

Interviewee	Affiliation	Role and expertise
Viviana Galdames	Freelance	Consultant Expert in leadership
Emilia González	Universidad Adolfo Ibáñez	Director, Centre of Philanthropy and Social Investments (CEFIS) Expert in philanthropy
Guillermo Sapaj	Fundación Rewilding Chile	Director of strategy Expert in nature conservation
Raul Perry	Fundación San Carlos de Maipo	Programme manager Expert in management and development of vulnerable groups
María Jesus Montero	Fundación Mustakis	Director of studies Expert in social development
Karina Abusleme	Fundación Mustakis	Project coordinator Expert in project design and implementation
Germán Romero	Fundación Mustakis	Communications manager Expert in social communication

In Chile, civil society organisations have a central role. This is due to the specificities of Chilean society, in which existing inequalities and limited action by the State in several policy domains have opened a wide space for the action of private subjects. Their presence is so relevant that a recent study identifies 403.159 civil society organisations, and 211.109 are active (Irarrázaval et al., 2024). Among them, especially relevant are organisations   in charge of what can be defined as *institutional philanthropy*. It refers to "philanthropy channelled through legally constituted philanthropic foundations, which: have a stable or permanent source of funding, where 50% or more of their resources come from a private source; have their own board of directors or other equivalent top management body and that have no shareholders; dedicate their work to distributing their financial resources to social, educational cultural, environmental or other areas of public benefit" (Berger et al., 2019, p. 15). Therefore, these organisations invest part of their resources in actions related to different domains of human flourishing. Foundations and similar entities can be divided into donors and performers: the former donate funds to other organisations that develop their own actions; the latter are directly in charge of the implementation of initiatives. In several cases, the profile of the organisations is mixed. One interviewee explains that organisations of civil society are relevant because society legitimates philanthropy, and the action of these entities has high levels of effectiveness:

> "In the theory of how a civil society stays relevant, stays relevant, etc., philanthropy is legitimised by society and contributes to this vision of a multi-sectoral society where we are all involved in the development of public goods. This is conditional on these organisations being effective, and for them to be effective they have more flexibility to operate than states."

> (González, 2024)

Only some interviewees are familiar with the concept of human flourishing, but most of them easily relate it to the concepts that guide their work. Human flourishing is easily related to several other concepts, such as positive or integral development, subjective well-being, resilience, happiness, spirituality, mindfulness, and economic development, as well as poverty and interventions for specific groups of the population. An interesting difference emerges when considering representative of organisations active in the field and subjects who examine their work. Representatives, in fact, declare that human flourishing is only marginally related to the work of their organisations. The representative of a foundation working with education and child development, for example, considers that human flourishing is relevant, but only once the basic needs of individuals are satisfied. In his opinion, it is necessary to repair and address eventual situations of violence and abuse before caring for one's flourishing. In this perspective, flourishing becomes a relevant concept for mature people and for preventing negative situations, leaving aside younger individuals who

are still in a stage of personal development. Another interviewee, representing a foundation active in nature conservation, considers that human flourishing has mainly a social meaning, being related to individuals and society. Even if scholars working with socio-ecological systems have a different opinion, the interviewee considers that conservation is related only in part to human flourishing and that nature provides ecosystemic services that contribute to the well-being and flourishing of human communities. A third interviewee, representative of a foundation working with education and child development, considers human flourishing to be related to the interest in promoting the development of individuals. Each person has potential, and the concept of integral development allows for the promotion of it, connecting the individual with the environment in which she lives. In this sense, human flourishing is seen as related to integral development. On the contrary, another interviewee recognises that most civil society organisations implicitly recognise that their work contributes to human flourishing:

> "I would say that the concept of human flourishing tends to be at the base of the purpose of the organisations we study. (…). Because you are going to have many more organisations that are looking to declare that we want every child to have the opportunity of a quality education and the mission is going to be linked to how they are going to be able to develop this through specific educational programmes or strengthening of certain skills etc. But when you go to the purpose of why it is important that children have that quality education and that it has to do with the development of their full potential, it has to do with the possibility of satisfying the development of a full human life at a deeper or more spiritual level".

(González, 2024)

Organisations contributing to human flourishing work in different areas that are addressed by academic research but also address issues that scholars overlook. The fields in which organisations are active are strongly influenced by the setting in which they operate. According to one interviewee, the socioeconomic inequality and the limited effectiveness of public action in Chile and Latin America imply that local organisations tend to focus on vulnerable people and consider manifold forms of vulnerability, differently from Global North organisations that may work with the general public on different issues such as democracy or culture. Local organisations share with scholars the focus on vulnerability, which is addressed, especially in the social sciences. This emphasis emerges in different ways. Some interviewees mention that an unequal society not only determines unequal levels of quality of life but also impedes individuals belonging to different socioeconomic groups from meeting each other. As a result, one interviewee describes that

> "A lot of my work has to do with building bridges, between people who deep down might never meet in their whole life, never, nowhere, there is

no place, if deep down the person himself does not go and try to meet others, he can spend the rest of his life, school, university, marriage, work and everything, without meeting others".

(Galdames, 2024)

Other interviewees explain that the focus of their organisation is specific dimensions of vulnerability and inequality. One topic that emerges with particular strength is child development and education. The priority of this issue is in line with the attention it receives from scholars. As previously mentioned, researchers from different disciplines (psychologists, but also other social scientists) and based at different national universities develop lines of work devoted to the issue. Their work is aimed at better understanding the factors that affect the early stages of socio-emotional development and proposing effective interventions, especially in schools. This element is at the core of the mission of several organisations, especially foundations that intend to strengthen educational skills and parental abilities. The importance of one's development is also mentioned by interviewees who address this issue from a different perspective, one that is more focused on the interiority of the person:

> "Lot of our work is to go inside, to find those spaces that for me have a lot to do with love, to be seen with love so that you can develop and to sustain like enough emptiness and not knowing enough to jump into creativity and deep down if I am full and not knowing enough to jump into creativity".

(Galdames, 2024)

Another element that is less evident from interviews but aligned with academic research is the relationship between a community and the place in which it lives. Several researchers, especially in the field of sustainability, refer to this issue. An interviewee speaks of a "biocultural focus" that guides the work of his organisation. In doing so, he makes one of the few mentions of indigenous people – quite absent from the reviewed academic works. The perspective of such people is considered relevant because it produces specific forms of knowledge that need to complement scientific research. Moreover, this knowledge can make a special contribution also when developing interventions, as in the case of initiatives for the protection of natural areas:

> "The biocultural approach also looks at the relationship between memory and the inhabitants of a territory, especially the ancestral inhabitants, indigenous communities, and their way of relating to that territory and how that knowledge relates to them. And those values are as important as the biological knowledge that can be generated within the scientific world, as well as breaking that gap."

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(Sapaj, 2024)

Also, new issues emerge. A couple of interviewees, for example, mention entrepreneurship as a core interest of their organisations. The emphasis on individual economic initiatives can be interpreted as a possible measure to combat poverty and strengthen leadership. The possibility of having leaders not only benefits the individual who can improve his economic condition but also benefits his community: for example, local shop owners easily become a reference for their community and can support broader initiatives for community development. In relation to leadership, gender also plays a relevant role in counterbalancing structural inequalities that are not exclusively economic. While entrepreneurship and leadership are absent from the examined academic research, interviewees clearly recognise that leadership is an essential element for human flourishing:

> "In the definition of human flourishing there is an emphasis on leadership and entrepreneurship as a mobiliser, to develop potential. Well, you also emphasise leadership and entrepreneurship in the concept, so there is also a connection in the line of our support to entrepreneurs and organisations that share our purpose, because there is also a strengthening of that leadership, which is an end in itself."

(Montero, 2024)

The organisation of civil society that funds and implements initiatives in the field values the work of scholars, but significant gaps emerge. The possibility of developing research on human flourishing is seen as valuable, mainly in relation to practical interventions. Scholars can provide data that are useful to map the existing conditions for human flourishing and to justify interventions in certain areas or in certain places, with at least three kinds of initiatives:

1. Public opinion surveys. Examples are the Encuesta Bicentenario, developed by the Pontificia Universidad Católica de Chile since 2006, and the Encuesta or the Encuesta Nacional de Opinión Pública, developed by the public think tank Centro de Estudios Públicos since 1987;

2. Surveys focused on specific groups or issues. An interesting example is a survey on the quality of life of older people (Encuesta Calidad de Vida en la Vejez), developed since 2010 by the Pontificia Universidad Católica de Chile thanks to an agreement with a private family benefit fund, Caja Los Andes;

3. Surveys and studies focused on specific places. These often lead to the creation of indexes that can be easily disseminated to the general public. Examples are the Territorial wellbeing index, promoted by the Centro de Inteligencia Territorial at Universidad Adolfo Ibáñez; Socio-material territorial index, developed by the

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Observatorio de Ciudades at the Pontificia Universidad Católica de Chile; and the Urban quality of life index, promoted by the Instituto de Estudios Urbanos y Territoriales at the Pontificia Universidad Católica de Chile.

Academic research is considered a valuable asset also in providing a robust assessment of how a certain initiative works and contributes to its replicability. Nonetheless, many perceive that there is a gap between research and practical initiatives:

> "The Foundation deals more with 'doing' and not so much with academia, but rather with research. So, we haven't developed that line much, but our experience is always being documented, systematised, and we are trying to synthesise and conceptualise it in order to transfer it to others, to share it with others."

> (Montero, 2024)

Another interesting contribution of research on human flourishing refers to the possibility of training people. An interviewee mentions that the approach is valuable for reinforcing soft skills in students of disciplines such as engineering or management, fostering abilities that can be useful in improving their capacity to communicate and establish relationships. These skills are relevant not only in themselves but also in the potential contribution to work performance since a professional who has better listening skills is in a better condition to be more creative.

Despite such specific contributions, academia faces significant challenges when trying to connect their work with that of organisations of civil society. Few are the incentives for scholars to establish meaningful bridges with civil society and its work since, in most cases, academic institutions tend to value the performance of a scholar more in relation to gaining funds, publishing, or teaching. Scarce is also the relationship with users, that is, the people who could benefit more from initiative promoting human flourishing. The limited relationship is detrimental not only for scholars but also for the organisations of civil society since the contribution of research may be relevant to their work and could be essential to enhance the impact of the initiatives they develop. As one interviewee mentions,

> "If civil society organisations, philanthropy in general, are completely focused on their concrete results, the number of children served and the metrics of change that are relevant from both the donor and the implementing foundation, it's very difficult to pull them out of that. The questioning of is this really what we should be doing, what unexpected effect can this... How has the context really changed? Is this the purpose that I should be pursuing today? So, you have to generate those spaces for

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reflection and connection, and I would say that the incentives are not always there for that to happen."

(González, 2024)

Representatives of organisations recognise the potential contribution of academia to improve interventions promoting human flourishing. These mainly refer to the design and evaluation of different kinds of interventions. In the stage in which an intervention for human flourishing is designed, some interviewees mention that academic research is relevant to provide evidence and support the decision to implement a certain intervention. According to what has proved effective in other settings, civil society organisations can define what interventions are required and what are the best ways to implement them to achieve the expected results. Another significant contribution is the possibility for scholars to link different worlds and contribute to the construction of new narratives, providing new visions for human flourishing that different actors can appreciate. As a result, such narratives can provide the basis to justify certain interventions and can motivate different subjects to participate in them. Also, adaptation emerges as a significant issue in this stage, highlighting a relevant gap between scholars and civil society organisations. Scholars, in fact, work on several research lines that discover new issues, provide novel evidence and offer the basis for new forms of interventions. Nonetheless, some organisations declare that they are not interested in these novel contributions and that they need more applied research using evidence and interventions that already exist elsewhere. As one interviewee mentions,

> "What we have had mainly has been academic work linked to the adaptation of evidence-based programmes in the national context. One of the premises is that we do not want to innovate where there is already development. So, this basically means that we are not going to go out to look for, to basically invent a programme in some area when that programme already exists. Therefore, we do not want to innovate where there is already development, and this kind of research - which is a little more applied research - is not, in general, the research that our academics in the national environment are looking for. I have noticed rather an interest in the development of new knowledge. So, there are many academics trying to set up their own programme and trying to evaluate whether or not it works, rather than looking for mechanisms to adapt external programmes to the local reality."

(Abusleme, 2024)

In relation to evaluation, interviewees mention the importance of evidence and the possibility of measuring the impact of an intervention. For some interviewees, it is important to make measurements before and after a program is implemented in order to assess its effects, but it

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is also relevant to have control groups and to study implementation mechanisms to make sure that what worked once will function again when implemented in another setting or with other people. Other interviewees instead have a more open view and consider it important that scholars and representatives of civil society organisations work together. One interviewee, for example, discusses the relevance of co-constructing and co-designing indicators to evaluate interventions, such as having scholars participate in a certain intervention. Rather than being external, neutral observers, researchers could be part of the interventions. Thanks to these shared experiences, it should be possible to define novel, more effective ways to assess their effectiveness.

However, several dimensions emerge that currently impede the possibility for academia and civil society organisations to collaborate on issues related to human flourishing. Due to scarce resources, also explained by the reduced financial support received from the State, philanthropists prefer to fund the functioning of civil society organisations rather than supporting research, perceived as a secondary activity. Moreover, the temporal horizons of academia and organisations are different. Organisations tend to work with a sense of urgency, acting as soon as they can, while researchers need more time to implement their research and derive conclusions from it. As a result, one interviewee considers that their work is very practical and far from what scholars examine, although research could be relevant for a systematic analysis of interventions, a more effective implementation, and even a more robust dissemination of results with other stakeholders. Other interviewees instead recognise that research should receive more attention, also considering its potential contribution to the work of organisations related to human flourishing:

> "There is a gap that we structurally need to address in Chile, which is to give value to research and not simply think of it or consider it as something that is at the bottom of the list of priorities, and that is what will finally bring us a little closer to development. Without this generation of knowledge, we will always depend on others."

(Sapaj, 2024)

Conclusions

Human flourishing in Chile appears to be an emerging field, in which some areas are quite established, and others are still under formation. A complex ecosystem involving several actors and institutions emerges from the bibliometric analysis and the interviews, showing the growing importance of a topic that is not addressed explicitly by formal initiatives.

Actors

In Chile, mainly people belonging to academia and civil society organisations are active in the field of human flourishing. The interactions between these two areas appear to be limited. The actors devote themselves to three tasks, usually focusing just on one of them: research, funding, and implementation of programs.

Research. In relation to research, several scholars emerge from the analysis of the existing literature and the interviews performed. The lists of coauthors in academic products and the names mentioned by the interviewees show that different networks of actors are collaborating on issues related to human flourishing and generative partnerships between scholars from Chile, Latin America and Global North universities. Some institutions stand out for the number of scholars who work with issues devoted to human flourishing and, in some cases, for the initiatives devoted to the topic. The three stronger institutions are:

1. Pontificia Universidad Católica de Chile: its scholars belong to different disciplines and work with human flourishing at different scales (from the individual and his development to the environment and the overall societal sustainability). It also has an influential Centre of Public Policy. The university participates in several collaborative initiatives with other universities, such as joint research centres. Moreover, its scholars have established relationships with different institutional and civil society stakeholders in the field of human flourishing;

2. Universidad del Desarrollo: its research lines focus on development, well-being, and global health, focusing on individuals. Psychology and health studies dominate the contributions made to human flourishing. Here, a clear cluster of researchers working on the topic can be identified and also institutional initiatives are found, such as the Centre for Studies on Well-being and Social Convivence (Centro de Estudios en Bienestar y Convivencia Social) and the Centre of Intercultural Global Health (Centro de Salud Global Intercultural). Its scholars are well connected to colleagues in other Chilean and international universities and have cooperated with international organisations;

3. Universidad de Tarapacá: its research lines are mainly related to psychology and the mental health of individuals, as well as positive psychology. The university has a clear cluster of researchers working on issues related to human flourishing, and they maintain constant relationships with researchers at other national institutions, for

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example, through participation in joint research projects and in national scientific associations.

Other potentially relevant institutions are found in areas related to sustainability (especially in the South of Chile, for example, Universidad de Concepción and Universidad Austral), social institutions (examining issues related to work and family, as in Universidad de Talca) and, again, to individual socioemotional development (for example, Universidad Diego Portales, Pontificia Universidad Católica de Valparaiso).

Funding and implementation of programs. Several organisations, such as foundations, are mentioned in the interviews, whose mission is related to specific aspects of human flourishing. While some State entities are in charge of relevant programs, the country's socioeconomic system determines a limited existence of social policy measures and a strong presence of private actors in Chilean society, who are often active in relation to significant social issues. Some organisations fund projects, others implement them, and others work in both directions. Here, we focus on civil society organisations that may focus on one issue or work in different fields. We divide them into four groups according to their nature: family foundations, corporate foundations; independent   foundations; and collective organisations.

1. Family foundations: these are "private entities established with funds originating from a family. Its members made or continue to make contributions to the estate and participate in the highest governing body of the entity" (Berger et al., 2019, p. 21). In Chile, these are 45% of the national foundations. Examples are Colunga (focused on child poverty and education), Fundación Mustakis (focused on education and entrepreneurship) and Olivo (focused on education, culture and public spaces). Rewilding Chile (focused on natural conservation) used to be the Chilean branch of Tompkins Conservation, a foundation originally established in the United States.

2. Corporate foundations: these are "private entities that derive   its assets and funds from a company or corporate group. [A corporate foundation] is an organisation independent of the company, which usually has representatives in the governance of the entity" (Berger et al., 2019, p. 21). In Chile, these are 26% of the national foundations. Examples are Fundación San Carlos de Maipo (focused on the prevention of issues affecting child development), originated by an association of owners of irrigation channels, and OTIC SOFOFA, created by the union of industrial companies (with a focus on human capital training).

3. Independent foundations: an independent foundation is a "private entity that has its own source of. In many cases, the foundation may have been set up by a family or a company, and even has an endowment provided by a family or a company, but its governing body is independent of the founding family or company" (Berger et al., 2019, p. 21). In Chile, these are 29% of the national foundations. Their origins are different. In some cases, these originate from religious organisations, such as Hogar

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de Cristo (focused on poverty) and Techo (focused on housing issues). The origins of other organisations are less clear, at least considering the information made publicly available through their websites. These foundations often focus on education and socioemotional well-being, as in the case of Fundación Kiri, Fundación Neyun, and EnseñaChile (a local adaptation of Teach For America); entrepreneurship and social organisations, as in the case of Fundación Simón de Cirene; poverty, as in the case of Fundación Superación de la Pobreza, and homeless people, as in the case of Fundación Moviliza.

4. Collective organisations: these entities are created by several organisations and intend to enhance the impact of the civil society in relation to manifold social challenges. Two examples are Misión Multiplica, which defines itself as "a platform that enables civil society organisations to make their projects visible quickly, easily and free of charge to a community of donor foundations able to support them;" and Bien Público, focused on fostering innovation through a system of payments by result.

Considering that Chile does not receive donations from foreign countries, no international organisations are mentioned in relation to human flourishing.

In the field of research, a different situation emerges in which the State plays a dominant role. Scholars mention that public programs are the main source of funding for research, especially initiatives established by ANID – the National Agency for Research and Development. ANID funds both individual and collective projects, fostering collaboration between national universities and, in some cases, defining priority areas and topics for research. Instead, funding from private entities is rarely acknowledged by scholars working with human flourishing.

Areas of work

Research on human flourishing in Chile revolves around three main areas: socioemotional development, subjective well-being, and sustainability. Socioemotional development is addressed by several researchers active in the field of psychology at different national universities. Many of them focus on children, considering both disorders and elements positively affecting their development. They do not simply focus on individuals but also on how families and schools provide safe environments and offer interactions that can positively contribute to them. Subjective well-being is another area well represented in Chilean research, with several points in common with the work on socio-emotional development. The issues related to individuals and their well-being are at the centre of scholarly work and are one core mission of civil society organisations active in the field. The emphasis can be explained by considering the history of Chile and its current socioeconomic system. Not only does the country share high levels of inequality with the rest of Latin America, but the economic reforms implemented by the dictatorship – focused on market and competitiveness

– have had at least two significant consequences. First, the lack of support from the State became more evident and it determined that the possibility of accessing certain basic services depends on the resources available to each person, so the opportunities available to each person are very different. Second, the pressure determined by this system has significant consequences for the mental health of individuals already in the early stages of the life cycle, and economic inequality affects the socioemotional development of less affluent individuals. As a result, several civil society organisations also work to support the development of individuals, especially those with worse socio-economic conditions, to counterbalance existing inequalities and contribute to higher equality of opportunities.

Research on sustainability is a third area that involves both individual and collective dimensions. Scholars from the social sciences and STEM disciplines examine how several features of the places in which we live and the activities we develop affect the environment and what measures could mitigate such impact. Awareness of climate change and loss of biodiversity is present in several streams of research and is also a concern for some civil society organisations, although few are the entities dealing with such issues. Human communities are increasingly seen as part of socio-ecological systems, an issue with at least two significant implications. The first is that environmental conditions considerably affect the well-being of individuals, becoming an important variable to consider when working with the socioemotional development and the health conditions of individuals and their communities. The second is that human flourishing is an issue relevant not only for individuals and groups but also for the broader environment to which they belong, showing bidirectional relationships between human communities and ecosystems. Nonetheless, research related to human flourishing in disciplines related to sustainability is apparently less systematic and counts on the contributions of several scholars that do not constitute one cohesive field of study.

Certain areas that could be relevant for research on human flourishing are less developed in Chile. The academic production and the research lines of interviewees focus less on at least three dimensions that could be relevant for human flourishing: community, spirituality and indigenous perspectives. In the case of community, few scholars deal with institutions and organisations that arrange the social life of individuals. For example, collective spaces such as communities, work institutions or social initiatives receive reduced attention from scholars in the field of human flourishing. The only apparent exception is school, which nonetheless is considered a space of interaction between young individuals in which relationships can positively influence children's socioemotional development. Instead, the national literature considers social movements and other collective social spaces mainly in relation to inequality and conflicts, with a certain structuralist approach that is not focused on people and their flourishing. In the case of spirituality, the topic is apparently absent from the influential research on human flourishing generated in Chile, even if the dimension is relevant to the mission of confessional universities. As a result, spirituality may not be the focus of devoted

research but is present in outreach initiatives; for example, Pontificia Universidad Católica de Chile has a program devoted to spirituality but focused on older people. In the case of indigenous perspectives, the topic did not emerge with much strength in the analysis, probably reflecting the fact that, compared to other Latin American countries, Indigenous people have much less space in Chile's political and social life. Nonetheless, institutions exist that focus on intercultural relations. One example is CIIR, Centre for Intercultural and Indigenous Studies, funded by the state and established between three national universities. The work of civil society organisations active in the field of human flourishing reflects these limitations, although their attitude towards community issues is slightly different. While several organisations have a focus on individuals (for example, improving their academic performance, fostering parental abilities, funding entrepreneurial initiatives and so on), a few also consider funding and supporting community initiatives, as in the case of nature conservation programs that involve local inhabitants in the protection of natural areas.

Trends in research

In Chile, research on human flourishing seems to concentrate on three lines of work that increasingly interact with each other and relate to important societal challenges: individuals, community and the environment. As mentioned, a significant part of the research from Chilean scholars focuses on the individual, his development, and well-being. However, the individual is increasingly seen in relation to the setting in which he lives. On the one hand, there are ongoing societal transformations related to phenomena such as climate change and migration: being exposed to or taking part in them influences not only a person's well-being but also his possibility to flourish. Therefore, understanding and promoting human flourishing requires situated analyses since the features of a setting and ongoing societal trends may determine different conditions for flourishing. On the other hand, more and more intersectional analyses emerge. These take into consideration how diverse features – gender, age, ethnicity, socioeconomic level, and so on – determine interpersonal differences. These features also appear when considering human flourishing since each one of these and their reciprocal interaction may determine different conditions that enhance or impede one's possibility to flourish. The presence of research focused on migrants and youth is a first example of this. At the same time, disciplines concerned with environmental sustainability and climate change are increasingly considering subjective dimensions and the impact of these phenomena on human flourishing. For example, the presence of a park in a neighbourhood or its condition contributes not only to a more sustainable urban environment but also to higher levels of subjective well-being for the inhabitants of the area. As a result, more and more disciplines dealing with the built environment are considering the implications that certain elements have for human flourishing.

Other trends emerge, related not only to the knowledge of human flourishing but also to the way in which it is produced. Most scholars mention the importance of collaboration across disciplines to achieve a deeper understanding of the issues they work with, and to provide

results that can positively impact society. Collaboration appears to be a basic condition, not only throughout the interviews with scholars but also in Chile's scholarly production. The partnership with other scholars works in two directions. First, several forms of personal collaborations with colleagues from national and international institutions emerge, usually within a specific disciplinary field. These can be informal relationships or, less often, are the result of participating in established scientific networks. Second, collaborations emerge also across disciplines, leading to interdisciplinary approaches to issues relevant to human flourishing. These are often the result of institutional efforts at different levels: in some cases, a university promotes collaboration between scholars from different areas in order to address pressing issues, usually related to the community of which a university is a part; in other cases, national calls for funds ask to address priority issues through interdisciplinary collaborative networks, to be built across disciplines and institutions. Collaboration emerges thus as a must for impactful research on human flourishing. As a result, the relationships between the research group members and the possibility of providing a safe, respectful environment in which scholars at different stages of their careers can effectively contribute to research are relevant.

Networks of collaboration

A few collaborative networks exist, gathering together scholars or civil society organisations who may relate to human flourishing differently. In general, these networks refer only to academia or civil society, and no established spaces of interaction between these two worlds have emerged. In the case of scholars, as previously mentioned, different networks emerge, but few of them are established ones. Most scholars maintain collaborative relationships with colleagues in the country and abroad, but usually, these are related to specific projects or initiatives. A few research centres involving different national institutions provide the occasion for scholars to collaborate with each other, for example, in priority areas defined by the government in fields such as education, health, development, climate change and sustainable urban development. In relation to international networks, the interviewees mention fewer experiences, among which though a network such as the International Society for Quality of Life Research emerges. In relation to civil society organisations, most organisations work individually but have established spaces for cooperation, such as the initiatives Misión Multiplica and Bien Público, through which different foundations try to increase the impact of their initiatives and those of other actors. In this sense, the emerging concept of "philanthropy 4.0" or "transformative philanthropy" is interesting, since it focuses on transformative systems change and *"its goal is to eliminate the root causes of a challenge by making systemic changes that generate well-being and prosperity for all"* (Scharmer, 2024).

As for communication, Chilean scholars and research institutions invest an increasing number of resources in different initiatives intended to disseminate the results of their work. Academic journals, especially English-based ones, are the main outlet for sharing research

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results with the academic community. Nonetheless, dissemination to the general public has a growing space in the research activities of scholars and universities, being also a condition for receiving support from public funding authorities. The interviewees mentioned several initiatives that were intended to address policy makers and the general public. In the first case, policy briefs that provide evidence for decision-making are produced, presenting research results and connecting them to pressing public problems. In the second case, several products for disseminating research are prepared and spread, for example, through social networks. Increasingly, scholars are asked to be able to communicate their results beyond academic arenas, reaching non-scholarly audiences. Nonetheless, an emerging issue is the impact these communicational initiatives can generate, considering that no suitable indicators are available to address this issue. As a result, the risk is that the efforts made by scholars to communicate their work are not effective.

Gaps in the work on human flourishing

In Chile, work related to human flourishing has made progress along several fronts, but our analysis also highlights significant existing gaps. At least three can be identified: the strong focus on individuals, the difficult relationship between academia and civil society, and the lack of transdisciplinary approaches

Currently, scholarly research strongly focuses on individuals, but this leaves aside collective dimensions that contribute to human flourishing. As observed in the analysis of bibliographic production and in the experiences of researchers, the individuals, their socioemotional development and the factors that influence it are addressed by several disciplines; in part, the broader relationship of human communities with the environment is also addressed. However, collective spaces in which people group and act as a unitary body receive less attention from the research. This is the case for neighbourhood communities, associations and other institutions that can be active in different fields related to human flourishing and in which a person can flourish, having the possibility to fulfil one's needs and wants by contributing to collective actions. The research conducted in Chile does not especially consider how these spaces are related to human flourishing, and social dimensions are often addressed more in relation to conflictual dynamics and the effects of socioeconomic inequality, opening thus a significant space for the advancement of the knowledge on the topic

Moreover, the research produced by academic institutions seems not to dialogue much with the work of civil society organisations related to human flourishing. In Chile's case, the State's limited presence in relation to several social issues has opened space for several foundations and philanthropic initiatives to fund and implement programs addressing several issues, often in relation to individual development. Nonetheless, the cooperation between academia and civil society is scarce in different senses. First, the issues they address are different. Scholarly research deals with several groundbreaking dimensions related to individuals' development, while civil society seems to focus more on problems that receive

"traditional" definitions. Second, private organisations that fund actions tend to privilege intervention programs and do not provide resources to finance research programs related to human flourishing. Third, while civil society organisations recognise that academic research may contribute to their work, no significant collaboration spaces appear to have emerged. Academic research could contribute to assessing the impact of implemented actions, but some actors, for example, prefer to import knowledge and measures developed elsewhere rather than considering the contribution of local actors. The lack of interaction may be the result of the urgent issues civil society organisations work with, which may reduce the spaces of collaboration with academic institutions that require a long time to achieve their results. Nonetheless, the lack of meaningful interactions is undoubtedly a relevant gap in Chile's work for human flourishing.

At the same time, academia is the main actor producing knowledge on human flourishing, but other actors could also contribute in this sense, making it necessary to promote transdisciplinary approaches. As observed in the previous stages, the knowledge produced by other actors – such as Indigenous people – is absent from the debate, so the contributions to human flourishing are tied to non-Indigenous scholarly language and procedures. Moreover, research projects deal with several human groups – children, migrants, and people with specific health conditions - but these are objects and not subjects of the research. Scholars observe how these groups behave or react to certain stimuli, but the involved individuals do not have a say in the production of knowledge. As a result, the production of knowledge is mainly in charge of academic actors, potentially neglecting several points of view that could provide novel contributions to the way in which we understand what human flourishing is.

Conclusive remarks

In Chile, the concept of human flourishing is increasingly addressed by different disciplines and stakeholders developing diverse social initiatives, but most actors are not familiar with it and do not refer explicitly to human flourishing in their work. Considering the ongoing research work in the country, human flourishing can be considered *as the possibility for each person to develop one's own capacities and, in doing so, address one's needs and wants in a strict relationship with one's community and environment*. In Chile, most researchers addressing human flourishing issues deal with subjective well-being and socio-emotional development, focusing on individuals. At the same time, an interesting contribution comes from those researchers who work with the several dimensions of sustainability, highlighting that people are part of socio-ecological systems in which human communities can affect the environment and, reversely, the environment can impact the well-being of individuals and communities. The ongoing research trends highlight two important elements for advancing the concept of human flourishing. First is the importance of collective spaces that influence a person's development and everyday opportunities, as in the case of schools. Second, the

fact that human flourishing is not only human, since elements that positively affect it can also benefit the environment as a whole.

The research developed in Chile has undoubtedly a focus on individuals. The socioeconomic conditions of Chile have several features in common with other countries of the region, such as deep inequalities and inadequate State interventions to address them. At the same time, also national specificities emerge, due to reforms implemented in the Eighties that have stressed individualism and individual freedom. For example, a lot of emphasis is put on the possibility that a person freely chooses the educational or health services he wants to receive, even if unequal resources determine that individuals have different degrees of freedom when making such decisions. The existence of inequalities and the emphasis on individuals become evident, considering that several scholarly efforts are put into understanding and improving one's trajectories of socio-emotional development. Despite the focus on individuals, relevant dimensions related to the inner dimensions of each person, such as spirituality, are not much present in the national research on human flourishing. Instead, collective dimensions, such as those referred to community, are weakened. This is another counter effect of the mentioned reforms and currently becomes evident in the limited attention that the topic receives from research on human flourishing. These issues are common to the various disciplines that contribute to advanced knowledge on human flourishing in an increasingly interdisciplinary way. This is the case, for example, for psychology, sociology, and anthropology, as well as disciplines related to the built environment, such as geography, architecture, urban planning, and natural sciences.

The Chilean academia could advance knowledge on human flourishing in at least three directions:

1. *inclusion of other disciplines in the debate*. Currently, the most influential scholars are active in a few disciplines, mainly related to the social sciences and, within them, to psychology and positive psychology. While their contribution is undoubtful, it would be important to establish stronger relationships with other disciplines, stressing the interdisciplinary nature of the concept of human flourishing.

2. *inclusion of diverse cultural perspectives* that could expand the understanding of human flourishing. Currently, the examined research does not seem to give much space to the vision and knowledge of Native Chileans, reflecting an overall reduced space in the public debate compared to those that other communities receive in Latin American countries. Their vision could open space for the diverse meanings that human flourishing may have in different cultures. Nonetheless, it must be noted that some contributions from Native Chileans - such as the concept of *küme mongen*, the Mapuche interpretation of *buen vivir* – tried to make their way into the failed attempt for a new national Constitution in 2022 (Viera-Bravo, 2022). At the same time, the same process for drafting a new Constitution showed a certain national opposition against the recognition of Native Chilean people, as in the case of declaring Chile as

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a plurinational State or introducing an indigenous system of justice (Heiss & Suárez-Cao, 2024).

3. *participation of actors other than scholars* in the definition of what is human flourishing. In fact, several members of civil society have developed manifold initiatives that are different from the topic. Their work and vision could provide an invaluable contribution to the debate on human flourishing.

Moreover, the concept of human flourishing must consider several ongoing societal transformations. These trends, in fact, profoundly change the structure of a society, the way in which it works, and the collective challenges it has to face. As some researchers already recognise, these issues affect individuals and can also change the way we understand human flourishing. Three trends appear relevant in this sense. The first is climate change. Changing conditions in fact, already affect the well-being of individuals and communities, posing several significant challenges for the mitigation and adaptation of human activities. Changing climate conditions can have several consequences for the health of individuals, for the possibility that local communities have to remain in their settlements, and for the overall functioning of several economic activities. The need to be resilient and adapt to such changing conditions will have important impacts on human flourishing. A second issue is migration. Migratory movements are often the consequence of climate change effects, as well as of democratic political regimes. Their presence can impact the understanding of human flourishing because the composition of a population can change: more people may come from diverse cultures, having unique needs and expressing different cultures, leading to expanded and more nuanced understanding of what human flourishing is. The third issue is technology. Although this element is less present in the examined experiences, some actors – for example, civil society organisations – already mention the contribution that technological innovations give to human flourishing, potentially providing new opportunities for marginal groups of society. Moreover, technology could provide solutions for addressing some of the relevant societal challenges previously mentioned. At the same time, technological innovations may determine huge transformations in several economic sectors, benefitting some groups, marginalising others, and changing several socio-economic dynamics currently addressed by research on human flourishing. Finally, all these emerging trends must consider the specific social context of Chile, in which recent societal mobilisations and failed attempts to draft a new Constitution have shown a fragmented country, in which diverging visions of what *buen vivir* should be have emerged.

In conclusion, Chile makes different contributions to understanding and advancing human flourishing. First, several researchers from different disciplines deal with the topic, even if most of them do not explicitly assume the concept as a reference. Their work is interdisciplinary and has several elements in common with other Latin American countries, but also national specificities, such as a focus on the socio-emotional development of individuals and growing attention to the socio-ecological dimensions of the concept. Second,

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Chilean researchers are part of different national and international networks, often funded thanks to public research agencies. These networks allow them to play a central role in the international debate and to provide a peculiar contribution from a country with specific socio-economic arrangements, which influence manifold dimensions related to human flourishing. Third, several civil society organisations work with different issues that contribute to human flourishing, even if they adopt other concepts and scarcely interact with local academics. Nonetheless, the presence of several organisations and the many initiatives they develop show that in Chile, there are several resources that can be mobilised and that manifold actors can contribute to human flourishing from different positions. An interviewee, discussing the results of this report, emphasized the importance of defining what the academic ecosystem of human flourishing in Chile looks like. Using metaphors related to the country, she wondered whether the debate on human flourishing in Chile is like a *cultivated garden*, where different plants are arranged according to one clear guiding idea; a *flowered desert*, where different contributions to the debate emerge spontaneously all of a sudden; or a *native forest*, where different species not only coexist but also nurture each other. While the current state of research in Chile has features that can be found in each of these three images, it is undoubtedly necessary to transform the research on human flourishing into a native forest, where different disciplines complement each other and the advancements of one area benefit the whole research ecosystem.

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Appendix 1. Short bios of interviewees

Alejandra Caqueo. She is a distinguished Chilean psychologist and researcher, currently an associate professor at the Institute for Advanced Research at the Universidad de Tarapacá in Arica. She holds a Ph.D. in Clinical and Health Psychology from the Universidad de Barcelona and completed a postdoctoral fellowship at Harvard University. Her expertise spans areas such as schizophrenia, psychopathology, and quality of life, with a particular focus on the psychosocial factors and social determinants of mental health in vulnerable populations, including ethnic minorities in the Andean region of Latin America. She plays a significant role in the study of psychosocial inclusion. Additionally, she serves as a principal investigator at the Center for Educational Justice at the Pontificia Universidad Católica de Chile, where she addresses issues related to equity and education.

Andrés Jiménez Figueroa. He is a professor in the Faculty of Psychology at the Universidad de Talca, where he conducts research focused on work-life balance, shared family responsibility, and subjective well-being in work contexts. He graduated as an organizational psychologist from the Universidad de Santiago, obtained a master's in human resources management from the same university, and earned a doctorate in Business Administration from the Universidad Central de Nicaragua. He participates in the Research Group on Quality of Life and Healthy Environments and the Research Group "New Subjectivities, Sociabilities, and Family Configurations." His research has addressed key issues such as the relationship between organizational policies and employee well-being, gender dynamics in work-life balance, and strategies for fostering healthy organizational cultures.

Alfonso Urzúa. He is a distinguished Chilean psychologist and academic at the Universidad Católica del Norte (UCN), where he serves as a full professor and director of the Doctoral Program in Psychology. With degrees from the Universidad de Tarapacá, the Universidad de Chile, and the Universidad de Barcelona, Dr. Urzúa's research focuses on well-being, quality of life, and health, with a particular emphasis on migration and its psychosocial impacts. A prolific author with over 135 publications in indexed journals, he is the editor of the journal *Terapia Psicológica* and serves on numerous international editorial and scientific committees. Recognized as one of the top 2% most-cited researchers worldwide in psychology and health sciences, according to a ranking by Stanford University and Elsevier, Dr. Urzúa has held leadership positions such as president of the Inter-American Psychological Association and is an honorary member of several international academic societies. His achievements highlight the global impact of psychological research from a regional perspective."

Báltica Cabieses. She is a Chilean researcher renowned for her work in public health and international migration. A registered nurse and midwife, she holds a Master's in Epidemiology from the Pontifical Catholic Universidad de Chile and a PhD in Health

Sciences, focusing on social epidemiology and health inequalities, from the University of York in England. She is the Vice President of the Chilean Society of Epidemiology.

Dr. Cabieses is a professor at the Clínica Alemana-Universidad del Desarrollo (UDD) in Santiago, Chile, where she has led numerous interdisciplinary projects centered on health inequalities, access to health services, and the social determinants of health, with a particular focus on migrant populations.

With an extensive academic career, her publications in international journals address topics such as social vulnerability and its impact on health, the effects of migration on physical and mental well-being, and the relationship between multidimensional poverty and access to healthcare. Her work has influenced the development of public policies in Chile, particularly regarding the health of migrants, integrating perspectives of equity and sustainability. Additionally, she has participated in international collaborations with institutions such as the Pan-American Health Organization and European universities

Carolina Rojas Quezada. She is a distinguished Chilean geographer and researcher specializing in urban sustainability, mobility, and ecosystem conservation. She holds a degree in Geography from the Pontificia Universidad Católica de Valparaíso and a Ph.D. in Cartography, Geographic Information Systems, and Remote Sensing from the Universidad de Alcalá, Spain. She completed a postdoctoral fellowship at McMaster University, Canada. She is a full professor and deputy director of Research and Development at the Institute of Urban and Territorial Studies at the Pontificia Universidad Católica de Chile. She is also a member of the Center for Sustainable Urban Development (CEDEUS).

Her research focuses on urban accessibility, wetland ecology, and the impact of urbanization on biodiversity, promoting nature-based solutions for sustainable development.

Her career has centered on researching essential aspects of urban sustainability and sustainable urban mobility, with particular attention to the interaction between people, urbanization, and natural ecosystems, especially in relation to urban wetlands. Her approach includes improving people's access to open and green spaces, studying the environmental impact of cities (carbon footprint), and exploring nature-based solutions for climate change adaptation. She has been involved in public policy formulation, such as the Urban Wetland Protection Law 21202, and promoting the 17 Sustainable Development Goals.

Emilia Paz González Carmona. Director of the Center for Philanthropy and Social Investments (CEFIS) at the School of Government, Universidad Adolfo Ibáñez. She holds a degree in Commercial Engineering from the Pontificia Universidad Católica de Chile, a master's in business administration from the same university, and a master's in public administration from the Harvard Kennedy School of Government.

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She has worked in the public sector and civil society organizations, combining roles in planning, design, implementation of social programs, and evaluation. Her professional experience includes leading public policies in the area of vulnerable children, developing innovation projects in primary and secondary education, coordinating applied research projects, and managing systems for planning and evaluating social projects.

Ernesto Antonio Zumelzu. He is a faculty member at the Institute of Architecture and Urbanism and in the Master's programs in Design for Sustainable Environments (MADE) and Heritage Studies (MEPAt). He recently took on the role of Director of Graduate Studies at the Universidad Austral de Chile. He holds a Ph.D. in Sustainable Planning from the Eindhoven University of Technology, Netherlands (2015), and a degree in Architecture from the Universidad Austral de Chile (2008). He is also an invited professor in the Ph.D. program in Architecture and Urbanism at the Universidad del Bío-Bío and in the Ph.D. program in Cities and Urban Cultures at the Universidade de Coimbra, Portugal.

He served as Director of the Graduate School at the Faculty of Architecture and Arts, Universidad Austral de Chile (2020–2023), and is the Director of the Observatory for Sustainability and Urban Studies in Southern Chile (OBSUR). He is an evaluator for the National Accreditation Commission of Chile (CNA Chile) for postgraduate programs in Architecture and Urbanism, and a member of the International Society of City and Regional Planners (ISOCARP), the International Society for Urban Health (ISUH), and the Academic Network for Urban Design (READU Chile).

His work focuses on evaluating sustainability in urban and heritage environments, as well as designing methodologies to promote more livable, healthy, and sustainable cities. He has published numerous articles in international journals and received recognition for his teaching excellence and academic productivity at the Faculty of Architecture and Arts, Universidad Austral de Chile.

Germán Romero. He is a Communications and Public Relations Producer at the Gabriel & Mary Fundación Mustakis. He is responsible for producing and developing activities that help promote the foundation's objectives through the media. The foundation focuses on cultural, educational, and technological initiatives aimed at the holistic development of children and youth in Chile. This includes projects such as educational robotics workshops, storytelling programs, and interactive spaces designed to foster collaborative and creative learning.

Guillermo Sapaj. He is a distinguished Chilean professional currently serving as the Director of Strategy at Rewilding Chile. His academic background includes studies in Conservation Biology at Colby College (USA) and the Round River Conservation Studies program in Patagonia, as well as a Master's in Geography and Territorial Resources from the Universidad de Chile.

Throughout his career, Guillermo has been committed to the conservation and restoration of natural areas in Chile. He volunteered in the restoration of the former Valle Chacabuco estate, which later became the Patagonia National Park. He has also worked in the management of both community-based and private protected areas and was the executive director of the National Association of Conservation Initiatives in Private and Indigenous Territories (ASÍ Conserva Chile). His extensive experience in park and conservation project management has allowed him to make a significant impact on the development of conservation policies and strategies in Chile. With his career, Guillermo has become a key figure in biodiversity conservation in the country, contributing to the creation of projects aimed at protecting key ecosystems in Patagonia and other regions of Chile.

Jaime Alfaro. He is a psychologist from the Pontificia Universidad Católica de Chile. He holds a Master's in Psychosocial Intervention from the Universidad de Barcelona and a Ph.D. in Social Sciences and Education from the Universidad de Girona. He is a faculty researcher at the School of Psychology at the University of Development, Coordinator of the Social Area, and Director of the Subjective Well-Being Laboratory in Childhood and Adolescence at the Institute of Socioemotional Well-Being (IBEM UDD). His research focuses on topics related to the study of Subjective Well-Being in childhood and adolescence, as well as Community Psychology and the development of interventions in public policies and psychosocial interventions.

Jorge Varela. He is a psychologist from the Pontificia Universidad Católica de Chile. He holds a master's in educational psychology from the same university and a Diploma in Social Policies: Development and Poverty from the Universidad Alberto Hurtado. He earned a master's in psychology and a Ph.D. in Psychology and Education from the University of Michigan. He was the director of the Center for Studies on Well-Being and Social Cohesion (CEBCS) and is currently the Director of the Cohesion Laboratory at the Institute of Socioemotional Well-Being (IBEM UDD). His research focuses on understanding the development of different aggression behaviors in childhood and adolescence (peer violence, school bullying, cyberbullying), particularly within the school context, with the goal of developing resilience and protection models.

In 2007, he participated in the UNESCO experts meeting in Paris titled "Stopping Violence in Schools: What Works?" representing Chile. He has also collaborated as a consultant for the Inter-American Development Bank on school violence prevention projects. He has been recognized for his academic and research work, receiving the Stanley E. and Ruth B. Dimond Best Dissertation Award from the School of Education at the University of Michigan in 2017.

José Sandoval. He is an academic at the Department of Social Sciences and a faculty member at the School of Psychology. He is a psychologist and holds a Master's in Applied Social Sciences from the Universidad de Tarapacá and a Ph.D. in Psychology from the Universidad de Chile. He has specialized in Social Research Methods and Techniques at

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FLACSO/CLACSO and holds diplomas in Qualitative Psychosocial Research Methodologies and Quantitative Psychosocial Research Methods from the Universidad de Chile.

His research focuses on individual and collective capacities in the process of socio-natural disaster risk, and the subjective dimension of social vulnerability. Recently, he has led projects that address the psychosocial dimensions of adaptation to global environmental change, significantly contributing to the understanding of how communities face and adapt to extreme climate events. He has conducted research stays at the Geography Institute of the Universidad Nacional Autónoma de México (UNAM), the Latin American Faculty of Social Sciences (FLACSO) in Costa Rica, and the Stephenson Disaster Management Institute at Louisiana State University, USA.

José Tomás Ibarra. He is a prominent Chilean researcher specialized in community ecology and biocultural conservation. He is an Associate Professor at the Faculty of Agronomy and Forest Engineering at the Pontificia Universidad Católica de Chile (PUC) and Coordinator of the research line on the Sustainability of Socio-Ecological Systems at the UC Center for Local Development (CEDEL). He obtained his Ph.D. in Forest Sciences from the University of British Columbia, Canada, and holds a Master's in Environmental Anthropology from the University of Kent, United Kingdom. His academic background also includes a Master's in Natural Resources with a specialization in Conservation and Wildlife Management from PUC and a degree in Agricultural Engineering from the same institution.

His research areas include wildlife ecology, taxonomic and functional biodiversity, ornithology, socio-ecological systems, and ethnoecology. He is particularly interested in how local knowledge, practices, and beliefs can contribute to ecological, social, and cultural resilience and sustainability. In addition to his academic work, Ibarra has been part of the research team at the Center for Intercultural and Indigenous Studies (CEII) and has collaborated on wildlife conservation and management projects in various regions of Chile.

Karina Abusleme. She is a distinguished professional in the field of education and innovation in Chile. She works as Project Coordinator at the Fundación Mustakis, a non-profit organization dedicated to the comprehensive development of children and youth through innovative learning experiences. Her commitment to education has led her to collaborate on projects that integrate disciplines such as graphic design and technology, always aiming to provide enriching and transformative educational experiences. She has participated in commissions and activities that foster collaboration between educational institutions and social organizations, strengthening the network of support for education in Chile.

Lake Sagaris. She is a Canadian-Chilean journalist, writer, and urban planner, recognized for her work in urban planning and citizen participation in Chile. Born in Montreal in 1956, she moved to Santiago in 1981, where she has built a distinguished professional career. She

is an Associate Professor and Researcher in the Department of Transportation and Logistics Engineering at the Pontificia Universidad Católica de Chile and at the BRT+ (Bus Rapid Transit) Excellence Center. She is also the Director of the Social Change Laboratory and the founder of Ciudad Viva, a community organization and citizen-led urban planning center in Santiago. For her work, she received the United Nations World Bicycle Day Award in 2022.

Sagaris has been an active advocate for sustainable transportation, particularly the use of bicycles, and has worked on promoting public policies that encourage active mobility and social inclusion. Her approach to urban planning seeks to create more equitable, sustainable, and participatory cities. Her commitment to the community and research has led her to receive international recognition, including her inclusion in the Synergos civil society leaders network and the Ashoka social entrepreneurs network.

She is a recognized international expert in civil society development, participation, democratization of urban-territorial management, and sustainable transportation, particularly active transportation. She specializes in governance for transitions to greater sustainability with equity, active and public transportation, and inclusive cycling planning, as well as civil society formation.

Lorena Gallardo. She is a distinguished academic and researcher in the field of Social Work and Social Services. She currently serves as a Full Professor at the Faculty of Social Work at the Universidad Complutense de Madrid, Spain, and as an adjunct professor at the Universidad Alberto Hurtado in Chile. She holds a degree in Social Work from the Pontificia Universidad Católica de Chile and a master's in social psychology from the Universidad de Tarapacá. She earned her Ph.D. in Social Work from the Universidad Complutense de Madrid

Her research focuses on social gerontology and quality of life, with an emphasis on the key role that the environment and social networks play in successful aging. She carried out postdoctoral research as a visiting researcher in the aging research group at the Spanish National Research Council (GIE-CSIC) between 2016 and 2018. She has significantly contributed to the development of public policies and social programs aimed at improving the quality of life for older adults, especially in culturally diverse contexts.

María Jesús Montero. She is a distinguished professional in the fields of education and cultural management in Chile. She currently works as Project Coordinator at the Gabriel & Mary Fundación Mustakis. In education, she has collaborated on projects that integrate disciplines such as graphic design and technology, always striving to offer educational experiences with innovative contributions. In addition to her work at the Fundación Mustakis, María Jesús has participated in commissions and activities that foster collaboration between educational institutions and social organizations, strengthening the network of support for education in Chile.

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Marianne Daher. She holds a Ph.D. in Psychology, a Master's in Community Social Psychology, and a degree in Psychology from the Pontificia Universidad Católica de Chile. She is an Assistant Professor and Coordinator of Professional Training in Community Social Psychology at the UC School of Psychology. She has been recognized by Uniservitate, the Superación de la Pobreza Foundation (FUSUPO), the Latin American Center for Rural Development (RIMISP), and the UC Vice-Rectorate for Research.

She is currently a faculty member at the School of Psychology at the Pontificia Universidad Católica de Chile, where she leads the Subjective Well-being Lab for Children and Adolescents. Her research focuses on the study of subjective well-being in childhood and adolescence, as well as the development of interventions in social policies.

Throughout her scientific career, she has addressed topics such as research methodologies, social program evaluation, social intervention, burnout and care, integral human development, community mental health, gender, and more. She has conducted research on academic integrity and active methodologies. Her professional trajectory has focused on social intervention programs addressing poverty, working with the public sector, international cooperation, organized civil society, and grassroots communities. She has experience in diagnosis, design, implementation, and evaluation, as well as in coordinating and supervising teams. She has also worked directly with homeless individuals, Mapuche communities, women and families in poverty, people with leprosy, among others. She is the founder and director of the Moviliza Corporation and a member of the Chilean Society of Community Psychology. She is also the creator of the Praxis Comunitaria platform.

In addition to her academic work, Dr. Daher has coordinated projects at the Rewilding Chile Foundation, where she contributed to the development of conservation and environmental education initiatives.

Rodrigo Ferrer. He is a distinguished Chilean psychologist and researcher, specialized in social psychology and methodology. He earned his Ph.D. in Methodology of Behavioral and Health Sciences from the Autonomous Universidad de Madrid in 2014. He is currently an Assistant Professor at the School of Psychology and Philosophy at the Universidad de Tarapacá in Arica, Chile.

His research focuses on risky sexual behaviors, health behaviors, clinical significance, quality of life, migration, psychometrics, and Monte Carlo simulation studies. He has published numerous articles in international scientific journals on topics such as HIV risk perception among Chilean youth and adults, pre-competitive anxiety in young athletes, and the influence of racial discrimination on the self-esteem of Colombian migrants in Chile.

In addition to his academic work, Ferrer-Urbina has participated in research projects funded by the National Fund for Scientific and Technological Development (FONDECYT) and has

collaborated with various institutions in implementing health and well-being programs in vulnerable communities. His commitment to applied research and focus on improving the quality of life of populations have established him as a leading figure in his field in Chile.

Raúl Perry. He is a Chilean civil engineer with a social vocation and an MBA, with experience in foundations, NGOs, and the public sector. He has solid theoretical knowledge of engineering as well as extensive interpersonal skills (leadership, proactivity, empathy, communication ability) and the competencies and experience to establish and lead work teams. He has scientific and business training, with experience in the private, public, and civil society sectors, and has broad experience in microenterprise, microfinance, policies to foster development in vulnerable sectors, and organizational change management.

He has a distinguished career in public safety and violence prevention. He currently serves as the Head of Programs at the San Carlos de Maipo Foundation, an organization dedicated to promoting safety and social justice in Chile. At the foundation, he leads initiatives focused on violence prevention and strengthening citizen security, implementing programs aimed at reducing crime and improving the quality of life in communities.

Viviana Galdames. She holds a Master's in Applied Linguistics from the University of Paris and a Master's in Special Education from the Pontificia Universidad Católica de Chile. Her areas of interest include language teaching, mother tongue and second language acquisition, and bilingual intercultural education. She currently works as a lecturer at the Alberto Hurtado University, where she teaches courses related to the teaching of reading, writing, and oral skills, as well as bilingual intercultural education.

In addition to her academic work, Viviana Galdames has participated in research and educational development projects aimed at improving language teaching in diverse contexts and promoting cultural inclusion in education

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Mapping human flourishing research in Colombia

Chapter 4

Introduction

The generation of knowledge on human flourishing (HF) has increased in recent years from both a qualitative and quantitative perspective. However, there is still no consensus in the literature on its definition and its multiple associated dimensions, which in turn are studied from different approaches and in dissimilar disciplines. Some of these dimensions are, for example, well-being -distinct from the classic economic version of utility-, subjective well-being, the good life or *buen vivir* in its Latin American context -in the perspective of the ancestral experience of indigenous peoples-, happiness, hope, prosperity, human development (Max-Neef M., 1989), sustainability and spirituality. There are enormous challenges to its full understanding, particularly with regard to social and cultural contextual factors, at the national, regional and local levels that need to be better understood. Likewise, a vision from the global South, from Latin America is very welcome. Thus, human flourishing is a broad category that includes a range of dimensions, has been studied from multiple disciplines and in an interdisciplinary manner, and emerges as a key concept for human development in individual, social, community and organizational perspectives.

The objective of this research is to map those who research this concept, which are their universities, what leadership they exercise, what capacities they have and how they approach it. We also want to know what networks and alliances exist between institutions and authors for their study and with what resources it is carried out. Based on this information gathering, we want to find out how their research can be strengthened and what aspects of it should be reinforced. This is an exploratory study of the type of leadership, competencies, resources and existing networks with which this research is carried out and how they could be strengthened to achieve greater dissemination. It identifies trends and themes that have so far not been recognized. For this purpose, a bibliometric study and an exploratory qualitative study are combined. The mapping strategy is convenient because it does not seek to establish a per-se theory of human flourishing but to explore the most relevant factors of interest in the human flourishing ecosystem in Colombia.

To achieve this objective, we first conducted a bibliometric study of authors, universities and publications. This study was done by approximating the multiple dimensions associated with human flourishing as "key words" in the bibliometric search. Research on human flourishing, although growing, is very recent and exploratory and has been little studied in the country. In parallel with the bibliometric analysis, a review of the literature was carried out to situate and dimension the category of analysis. A qualitative study was also carried out using open questions based on semi-structured interviews with relevant researchers. A focus group was also carried out with experts, representatives of NGOs working on policies, programs and

projects associated with the human flourishing and social and indigenous leaders. The professors interviewed came from the main public and private universities both at national and regional level. These interviews were recorded[36], transcribed and analyzed in an exploratory qualitative perspective. The results presented here combine the qualitative analysis based on the thematic axes predefined by the project and the researcher's interpretation, which gave rise to new emerging categories for further deepening.

This research report summarizes the findings of the study and provides guidelines for strengthening future research, which, as has been said, is fundamental for the expansion of human development in any country.

The report is presented as follows: First, a brief approach to the concept of human flourishing is made and relevant questions for its study are raised. Subsequently, a brief context of the current Colombian situation is introduced. To enrich the description of this social, cultural and political context, the narrative of human flourishing experience is used from a bottom-up perspective of a leader from a very poor neighborhood in the city of Bogota,[37] to explore the emergence of leadership in a social context of poverty and exclusion. This narrative is also explored in the Focus Group section. Thirdly, the bibliometric analysis is presented. Fourth, the qualitative analysis of the interviews and Focus Group is presented and the authors interviewed are introduced with the type of question asked. Fifth, the findings of these interviews are presented, classified in the thematic axes that were previously defined in the study (leadership, capacities, networks and financing). Finally, the main conclusions are summarized, and recommendations are made for future action to strengthen human flourishing research in Colombia.

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[36] See Appendix 1 and 2 for details of the interviews and the Focus Group with members of NGOs working on the issue.

[37] The leader identified in this neighborhood was interviewed by the project, Sandra Sanchez, who participated in the focus groups and was also interviewed about her personal and community experience of human flourishing. The leader Sandra Sanchez participated in the focus groups of this project and was interviewed in her neighborhood El Paraiso to better understand her local context of flourishing and resilience.

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1. Aspects to consider when investigating Human Flourishing

This is followed by a brief discussion of the concept of human flourishing, pointing out its complexities in the state-of-the-art literature for its understanding. This section ends with a proposal of what we mean by human flourishing and what are the pertinent and relevant questions that its research should address.

The literature on human flourishing (Van der Welle, 2023) is developed in different disciplines and is also approached from inter- and transdisciplinary perspectives. The concept is multidimensional and multiscale, which indicates that context conditions are very important for its definition and understanding. The main disciplines that address it are found in medical, nursing and health sciences (with emphasis on mental health studies), psychology (positive psychology (Deci, 2017) cognitive psychology, subjective well-being (Diener E. , 1984), environmental psychology, organizational behavior, happiness in its eudaimonia version (Wills, 2009)[38] , economics (studies on multidimensional poverty, quality of life, capabilities, agency, etc.), development studies (human development (Sen, 1999), sustainable development), organizational theory (organizational behavior) and sociology and anthropology (conflict, poverty, migration and displacement, justice, power, culture, social capital). Topics such as well-being, happiness and mental health (Keyes C., 2002) acquire their specificity in this perspective. It is important to note that Human Flourishing is a recent concept in social and human sciences literature, which has been little explored in Latin America and has also been studied from the natural sciences, particularly in studies referring to sustainability and regeneration, which makes it difficult to integrate this literature.

It has been suggested that there is still no common framework or paradigm established on how to understand, define and study human flourishing. This implied that in the study it was necessary to give a definition to most of the interviewees, since they have investigated it from its associated dimensions and not directly in its meaning. The research carried out by these authors is found in multiple and diverse journals, which have very little conversation among themselves, which adds a degree of complexity and uncertainty to advance a unified theory on the concept, its method of study and its application to public policies. Likewise, there is no solid academic community on the subject. Universities (public and private) where the concept is studied also have their own expectations and motivations to study it, so there is a very wide and dispersed range of approaches and theoretical and applied research.

Cultural differences between countries and intercultural dialogue between different ethnic groups, as well as aspects of exclusion, conflict, justice and power, acquire a preponderant importance for their study as they involve significant aspects of the political, social and cultural context of the country. The aspects of the economic, political, social and cultural

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38 See in this regard, Wills, Eduardo (2009). Spirituality and Subjective Well-Being. Empirical evidence for a new domain in the Personal Well-Being Index. Journal of Happiness Studies, Vol 1, No 4.

context have an important influence on its conceptualization, dimensioning and understanding.

Some of the aspects to be explored in the definition of Human Flourishing are the following:

- Is it an individual or collective capability?

- Do situations of conflict and vulnerability make people more oriented to develop this capacity to flourish?

- Should it be studied predominantly from an inter- and transdisciplinary framework (Max-Neef M., 2005).

- In terms of the collective, is it differential at the community, social and organizational levels?

- The role of the local and regional context seems to play a determining aspect in establishing how human flourishing is understood.

- From some ethnic perspectives, significant contributions are made to the concept of

- How to understand the role of the private sector or government and non-governmental organizations in understanding and promoting it.

- How to integrate findings in dissimilar disciplines that are rarely found in the journals where they are published.

- How to incorporate a Latin American and Global South vision to their problems.

In the interviews conducted, it was emphasized that any attempt to map research or conduct research on human flourishing in the region should avoid extractivist research in which information is obtained from those involved, but no adequate feedback is done, or no work is done on capacity building, empowerment and leadership with the individuals or communities with whom the information is worked with.

In summary, it can be established that human flourishing has been studied from multiple dimensions and disciplines. From the perspective of human development and well-being studies, the concept is framed in the understanding of eudaimonia proposed by Aristotle many centuries ago (Deci, 2017), (Wills, 2009) in which psychological well-being is preponderant including aspects related to virtue, the meaning of life and personal and social progress towards the full functioning of the person, organizations and institutions. Under this perspective, four standard measures for its measurement have been identified in the literature. The mental health continuum (Keyes, 2002) that includes social, psychological and emotional well-being, the flourishing scale (Diener E. W., 2010),the conceptual framework on well-being (Huppert, 2013) and the PERMA profile derived from Seligman's studies (Seligman, 2013) that includes the aspects of positive emotions,

engagement, relationships, meaning and achievement.   There is no consensus on its definition and there are no studies that clearly discriminate the concept of human flourishing over the concept of (subjective) well-being. It would seem that rather than a state of being, which is what is adduced when speaking of well-being, we would be talking about a process to reach this ideal state. It is this vision of human flourishing that will prevail in the analysis of the data presented in the document, as it contains a theoretical and conceptual framework that, although not fully defined and established, does present a theoretical body that favors the understanding of human flourishing from the perspective of the social sciences and humanities.

Thus, human flourishing is understood as a process of the Self (which concerns its cognitive, affective and behavioral characteristics), in the individual, community and systemic perspective that occurs in complex, conflictive and paradoxical contexts with which it interacts so that individuals and communities can develop a well-lived life from their own perspective that has meaning and transcendence. As can be seen, it is a multidimensional, multiscale concept that can be approached through mixed methods (quantitative and qualitative) and whose definition should be given in such a way that it can be clearly separated from other similar concepts that are associated with it, such as (subjective) well-being, resilience, human development and sustainability.

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2. A brief context for the research on human flourishing in Colombia

The following is a brief context of the social, political and cultural situation in Colombia, which, as has been pointed out, is very important to understand since it significantly influences its interaction with characteristics of the Self, configuring the human flourishing individually and collectively.

Colombia is a country with a medium level of development with a steady growth of its per capita gross domestic product and human development indicators (life expectancy, decrease in illiteracy and infant mortality rates, significant increase in the participation of women in economic and social activities) until before the pandemic. The country maintains an unequal income distribution, unequal development at the territorial level, particularly with respect to its rural and urban populations, and it is clear that quality of life levels in urban areas are higher than in rural areas. The regions that are more closely linked to international trade show a higher level of development and quality of life. A growing urbanization process (80% of the population in large cities) and a significant cultural and multiethnic diversity.

The country is in an important post-conflict stage, following the Peace Agreements signed with the FARC. These agreements have only been partially implemented, a phenomenon that has permeated the social, economic and environmental reality in recent decades and that is shaping much of the research agenda in the social sciences. Although a peace agreement was signed in 2016 with the main guerrilla group FARC, there is still an important guerrilla group, the ELN, and several dissidences of the FARC group that did not accept the peace treaty. A new peace process known as total peace is currently underway, which aims to put an end to the armed activity of insurgent groups and dissidents of the former guerrillas. Thus, the existence of numerous and dissimilar vulnerable groups in Colombian society, particularly victims of the conflict and displaced population, permeates the understanding of human flourishing. How to represent these traditionally excluded voices in the debate so that they participate in the understanding and generation of knowledge on a topic of such social importance as human flourishing is critical.

The country has an acceptable development of its higher education system with a total of 298 universities, of which 89 are Universities with high accreditation standards according to the Ministry of Education (Colombia, 2020). Of the total number of universities, 35% corresponds to the private sector and 65% to the public sector in its various spheres (national, departmental and municipal). Most of the research is financed with public resources from the budget of the Ministry of Science and Technology, private universities' own resources, which in turn are financed by student tuition and through donations and resources from international cooperation and the private sector and non-governmental organizations.

Colombia is a medium-developed country, which is part of the OECD and has maintained a stable democratic system over the last 80 years and a process of sustainable and growing economic growth. The country has a high inequality in its income distribution, with a Gini

index of .49 and a level of extreme poverty that affects 35% of its population. Inequality in the level of development of its different regions is also pronounced. The four main cities (Bogota, Medellin, Cali and Barranquilla) dominate much of the country's industrial and export development.

It is also the third most biodiverse country in the world, a country of regions with different regional cultures and an Afro-descendant population of 10% and an indigenous population of 5%. The diversity of its indigenous and Afro-descendant peoples is very high, with more than 50 languages other than Spanish, which is the official language.

The country has the oldest armed conflict in Latin America and has been significantly influenced by the drug trafficking phenomenon since the 1980s. For the first time in its history, it has a popularly elected leftist government, and the political polarization is accentuated. There is also a large number of displaced people and victims of violence. In contrast to all of the above, the country remains very happy according to different studies (NEF, 2021). There is also a vision of being a very festive country, with a great variety of music and highly creative in the different artistic manifestations, aspects that make up a particular environment to frame research on human flourishing in its various aspects. The conflict and the post-conflict largely shape current research in the social sciences.

An important feature of the current development of the country is its diverse regional conformation, which leads to the existence of regions with different degrees of development and different identities of their inhabitants. This leads to universities located in different regional contexts of the country approaching their research and teaching questions differently. It is possible that researchers from regional universities investigate the same category such as human flourishing or quality of life in a different way from how it is done in the country's large cities.

2.1 Local Context from a Narrative on Human Flourishing in a Popular Neighborhood in Bogota

In order to better understand and highlight the local context as an explanatory factor of human flourishing from the perspective of the participants themselves, we visited the El Paraíso neighborhood and interviewed Sandra Sánchez, a popular leader of this neighborhood. Her narrative presents factors of both the individual and the community in which she lives, which allow the generation of human flourishing processes supported by and in interaction with institutional and public policy factors. This combination makes it possible for some people to prosper and move forward in the midst of very precarious conditions of the context.

Ciudad Bolívar is the district of Bogotá where the city's main peripheral urban settlements are located. It is the product of the accelerated urbanization process that the city has undergone since the 1960s as a result of rural-urban migration, forced displacement, the Colombian armed conflict and, more recently, the enormous migration of displaced Venezuelans to Colombia. It is named after the Liberator Simón Bolívar, who pronounced

these words that could well serve as a framework for Human Flourishing: "In misfortune luck united us. Courage has united us in the designs and nature gave us the same being so that we would be more human as brothers".

The locality is currently made up of more than 50 neighborhoods, one of which is the El Paraíso neighborhood, where the leader Sandra Sánchez[39] is from and who will be referenced in this study. Ten percent of its inhabitants live in extreme poverty and another 30 percent in moderate poverty. The informality rate is 55% and the employment rate is 53%.[40] El Paraíso is located more than 3,000 meters above sea level and is currently linked to the large metropolis of Bogotá through an integrated transportation system that includes mass bus transportation and the operation of an aerial cable that goes up to 3,200 meters above sea level. Over time, their homes were transformed, first from houses of brass and cardboard, built in processes of land invasion, to the current brick and cement houses that have been progressively legalized and in which today informal trade and various activities for its inhabitants thrive. Today there are formal primary and secondary education services, provision of services and basic transportation infrastructure. Even today an incipient tourism activity is beginning to be seen. This was not always the case.

Sandra Sánchez, a local researcher and social leader, tells us that her father was a street vendor who lived in very precarious conditions, but that he was always present and was the one who stimulated her curiosity. According to Sandra, in the neighborhood "there were several families scattered in different parts of the mountain and the water arrived at 4 o'clock in the morning because they were clandestine connections, so when the water arrived, people would knock on the houses so that the water could be collected and these circumstances marked me, because it taught me many things, not only the resistance of the communities that we talk about, but also to live it and feel it in the flesh, feel the effort of the parents, live with the siblings and want to give them many things" (Sanchez, 2024). She was born in Barrio Mochuelo near Paraíso, where her family had to move from a tenement in Bogotá. She had to walk more than an hour a day to get to her public school where she was able to attend primary and secondary school. According to Sandra, "It was in a rural area at the time, I went to primary school. I was a student leader, I was a *personera*[41], I went and listened to lectures on education issues" (Sánchez, 2024).

From a young age, he joined youth-driven community activities, which is an exception in neighborhoods where drug addiction and crime are common problems. She got this sense of community and social ownership from her father and mother, migrants from rural areas of the country with strong rural values. She was a student leader and began to develop

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[39] Sandra Sanchez participated in the focus groups of the project and her testimony is of great importance.
[40] See the web page of the Local Mayor's Office of Ciudad Bolívar-Bogotá Localidad de Ciudad Bolívar | Bogota.gov.co
[41] In Colombia, a personera is a public official who is in charge of defending and promoting human rights in his jurisdiction.

community work that nurtured her physical, emotional and spiritual well-being. According to Sandra, community work was also fundamental to gain identity and understand the situations of vulnerability. According to Sandra "this process was almost one of survival, we had nothing to live on, we had to survive social marginalization, exclusion, that we were the bad guys of the city and almost of the country, there was a lot of crime, they didn't give us work, in other words, when I realized the dimensions of this discrimination it seemed unfair because people were always struggling to get ahead and it was a country that was not aware of the poverty of our neighborhood, of all the conditions, because many people came here from the countryside, from the violence, from the conflicts. And the social fabric that exists in Ciudad Bolivar in the face of all that diversity is an enormous wealth and it is my greatest wealth." (Sanchez, 2024)

In her community work she was able to get in contact with people associated with the French cooperation that carry out social projects in the locality. Because of her primary school record and interest, she was able to obtain a scholarship for her university studies, first at the Universidad del Rosario in Bogota and then in France for her Master's degree, which later led her to pursue a PhD at the Sorbonne University in Paris. Sandra could have stayed and worked there because she is completely fluent in French. But according to Sandra (Sanchez, 2024), her sense of commitment and loyalty to her family and her neighbors and neighborhood companions induced her to return to the country where she created the Oasis Foundation that works with elderly people, all of them in conditions of vulnerability and poverty.

How does one develop these abilities to flourish in such an adverse and vulnerable environment? Sandra's life is a testimony of this. She cannot explain it completely, but she knows that aspects such as hope, resilience, spirituality, internal development of being and feeling, management of emotions, networking, education and living in community have a lot to do with it. When we inquired with Sandra (Sanchez, 2024) about flourishing, she tells us, "you have to get the bread for breakfast for tomorrow and that becomes almost your daily goal, because you realize that the rest can become very banal, because in the end I feel that these communities were born flourishing, that they were bad and then they managed to have a better life, and it is not a matter of romanticizing poverty, which is not about that either, obviously the conditions are difficult, they are unjust, and it is worth denouncing them because there are still very strong conditions of discrimination and marginalization, but I feel that the human being and the families and the peasant, indigenous culture, which is born from all these communities.

This narrative presents important qualitative aspects of human flourishing and its associated dimensions. It particularly highlights the importance of understanding human flourishing as a social and community dimension and an individual one. It emphasizes the exploration of the conditions of vulnerability, poverty and exclusion, power and justice in which human

flourishing arises. The social and political conflicts that create a contextual frame of reference for its analysis also appear. It illustrates a particular urban context in Colombia to frame the research on human flourishing.

These aspects constitute an interesting guide for the analysis of the leadership, capacities, networks and resources with which some Colombian researchers work. What is human flourishing like and how does it vary in the different social, political, regional and social contexts in which it is framed?

This section can be concluded by stating that the situations derived from the country's social conflict, the inequity and asymmetry in the use of power of different groups involved, their vulnerability and their capacity for action to solve unfavorable situations are all contextual aspects that assume great importance for the understanding and investigation of the concept of human flourishing in Colombia. Both basic research, which is more conceptual, and applied research are fundamental to deepen the understanding of this complex phenomenon. Regarding the latter, the importance of social appropriation of knowledge generated by individuals and communities is emphasized.

3. Bibliometric study of research on Human Flourishing HF in Colombia.

The first analysis of the study is bibliometric. The aim is to identify the publications, authors, universities, journals and topics that have been investigated from the human flourishing and its multiple associated dimensions. In order to identify the most relevant authors, the "Key Words" predefined by the study of the literature carried out by Tecnológico de Monterrey researchers have been used, among which are: *buen vivir,* "sumak kamsay", regenerative science, resilience, human development, positive psychology, capacities, happiness, social justice, common good, spirituality, community life, circular economy, quality of life, indigenous culture, human rights, among others. As already mentioned, these dimensions are multiple, diverse and often unconnected and point to the fact that there is not yet a clearly established and validated scientific body on human flourishing. In the Colombian case, the most frequent associated keywords have to do with the study of well-being and capabilities, with the concept of happiness associated with the concept of inclusion, with the indigenous part and sustainability studies standing out. Medical and health science studies also stand out, particularly studies related to cancer and physical activity associated with well-being until 2011. For the following period from 2012 to 2018, the concepts of innovation, dynamic capabilities, well-being and quality of life appear. Finally, in the period 2019 to 2023 the categories of machine learning appear without knowing specifically to which academic field of content they belong, dynamic capabilities, human rights, innovation and new well-being and quality of life.

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From the use of this instrument, it can be deduced that academic production in human flourishing is growing exponentially over time. In Graph 1. Academic Production on Human Flourishing in Colombia, shows its evolution.

Graph 1

Academic Production on Human Flourishing in Colombia
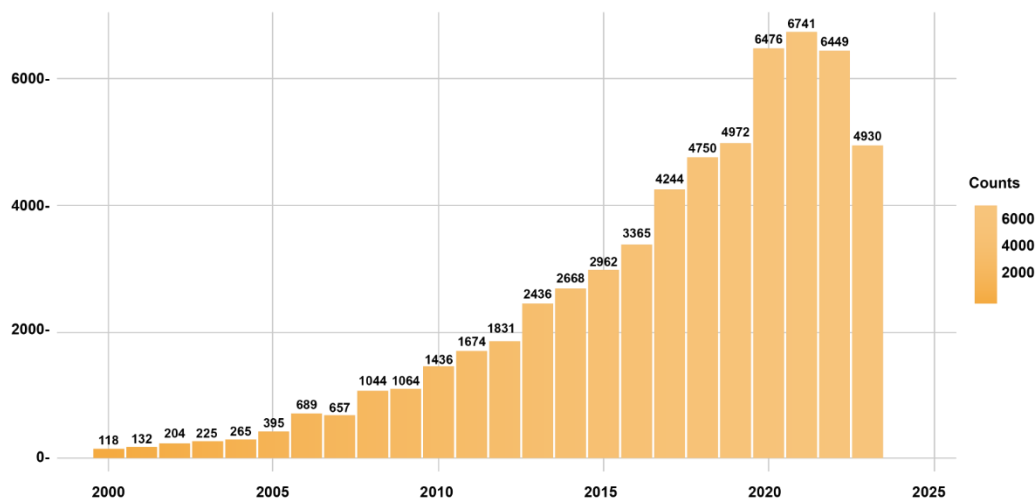
As can be seen, the number of publications on human flourishing and its associated dimensions is growing steadily. The decreasing results observed in the last two years correspond to the lag associated with the date of publication. The year of the highest reported production is 2021 with more than 6200 referenced publications. The number of researchers is also growing and they come from different disciplines in the social sciences, humanities and studies related to environmental, economic and social sustainability.

Regarding the most cited authors, the analysis carried out with the software mentioned in Table 1. Most cited Colombian authors in research associated with Human Flourishing with a productivity greater than 20 articles yields the following results:

Table 1
Most cited Colombian authors in research associated with Human Flourishing with a productivity greater than 20 articles.

Author	Country	Affiliation	Productivity	Relevance
Francisco Lopera	Col	Universidad de Antioquia	20	32,7

Henry Andrés García	Col	Universidad del Valle	21	33,55
Héctor Iván García		Universidad de Antioquia	23	38
Diego Roselli	Col	Pontificia Universidad Javeriana	30	39,7
Jesús Oliverio Berbel	Col	Universidad de Cartagena	19	43,52
María Díaz Olivera	Col	Universidad del Bosque	28	7
Ricardo Sánchez	Col	Instituto Nacional de Cardiología	21	45,01
Augustín Ibañez	Col	Universidad de Antioquia	21	47,05
Jorge Sánchez	Col	Universidad de Antioquia	33	48,02

Given the methodology used, it can be observed that the authors recognized with the highest number of publications and citations all correspond to Medicine, Nursing, Health Sciences and Medical Psychology, with the University of Antioquia playing a special role.

With respect to Table 2. Research associated with the category of human flourishing in Colombia from the social sciences we can establish the following list:

Table 2

Research associated with the category of Human Flourishing in Colombia from the social sciences

Author	Country	Affiliation	Area
Mawency Vergel	Colombia	Universidad Francisco de Paula Santander	Education Virtues

Diana Hoyos Valdéz	Colombia	Universidad de Caldas	Philosophy
Stefano Vinaccia	Colombia	Universidad del Sinú	Quality of Life Spirituality
Japsy Margarita Quiceno	Colombia	Universidad de San Buenaventura	Clinical and Health Psychology
Olga Lucía Sarmiento	Colombia	Universidad de los Andes	Quality of life Environment and Public Health
Consuelo Vélez	Colombia	Universidad de Caldas	Health and Physical Activity
Ana Fernanda Uribe Rodríguez	Colombia	Universidad Pontificia Bolivariana	Health Psychology
Julio César Arboleda	Colombia	Universidad Nacional de Colombia	Philosophy

The main researchers with the highest number of articles and the highest number of citations identified through the "shiny app" software are located in one of the dimensions associated with human flourishing, in this case, quality of life, health psychology, philosophy in the study virtues, etc. With the very important contribution of this app, it is possible to locate any author in Latin American countries who has conducted research in human flourishing directly or in one (s) of its associated dimensions. It cannot be stated that there is an author clearly identified with the theme of human flourishing as a unique and special category of analysis, but rather that it is approached from associated dimensions.

This is a pioneering effort to locate authors and their corresponding universities that work on human flourishing or topics associated with human flourishing. For this reason, a fairly wide range of associated keywords was used, which gives breadth and comprehensibility, but because it is so broad, it does not allow us to refine or focus its domain from the perspective of flourishing as a human process for change and the development of capacities for a good life. A grounded theory is still needed to narrow down these associated dimensions in order to better focus the research on human flourishing itself. It is recommended to compare the results of the searches that only have human flourishing as a keyword with the results of the search that includes the other associated dimensions as this research is strengthened. It is

important to identify other relevant authors to be interviewed by cross-referencing from the authors identified in the bibliometric research in a cascade method or by direct knowledge of the experts. In this case, several authors were identified and interviewed with this methodology, including social, indigenous and community leaders.

The software measures the number of articles of each author and their number of citations on the horizontal and vertical axis to give an assigned score according to the contribution that the "Key Word" makes to the human flourishing that was conducted by Tecnológico de Monterrey. The software allows combining the horizontal and vertical axis in order to have a balanced view of the number of products and their impact according to their citations. The graph shows in a normalized way the location of each author according to their relevance and productivity. The following graph illustrates the exercise carried out for Colombia:

Graph 2

Classification of a Lead Author using the Shinty App software
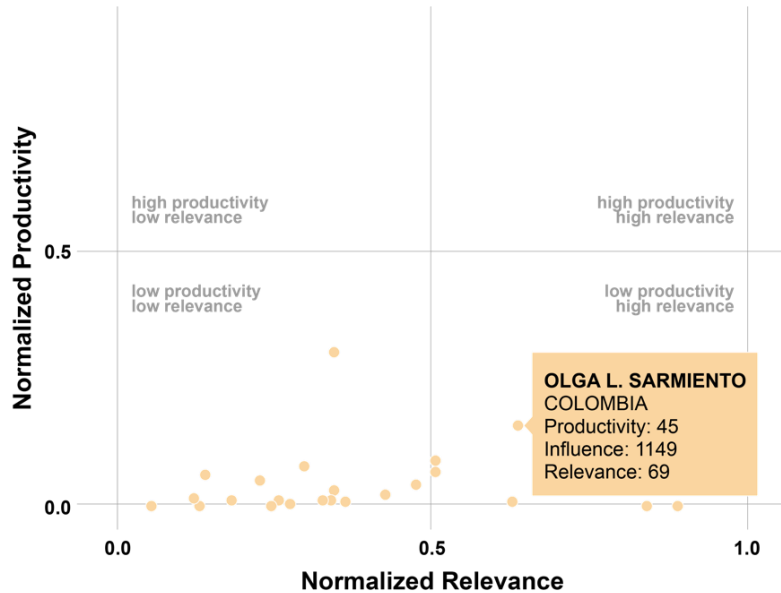
The researcher Olga Sarmiento from the Universidad de los Andes, who focuses her research on quality of life, health and physical well-being, has a productivity index of 45 (number of associated articles) with a relevance of 69 that alludes to citations for an influence index of 1149 that should be normalized to allow comparison with other countries and other authors.

In relation to the most cited authors and when using only human flourishing as a keyword in the search we find that the most cited author is Fernando Gonzalez Barrios who is co-author of the article "social transformation through service design" in the Journal of Service Design, with a relevance factor of 6.05 more related to sustainability studies.

Professor Gonzalez Barrios is an associate professor at the Universidad de los Andes in Bogota and his work is associated with the design of products and services from chemistry and not so much in relation to direct studies of human flourishing from social sciences or philosophy.

Among the authors who use the expression human flourishing as a key word is also Professor Paola Arias in the Journal of Environmental Values also associated with sustainability studies and with a relevance factor of 5.73. Juan David Parra appears in third place in a philosophical article in the Journal of Critical Realism, on the realistic evaluation method and a relevance factor of 3.62. In fourth place appears Diana Hoyos who is one of the most cited Colombian researchers in these topics with an article in the Journal for the Theory of Social Behavior and a relevance factor of 3.24 in a Journal of social psychology that has an impact factor in its citations of 1.4. This author was invited for an interview for the project, but the interview could not take place. Professor Diana Hoyos is a professor at the Universidad de Caldas in Manizales, an intermediate Colombian city and her publications are in the line of moral philosophy and social psychology with articles on the value of friendship, subjective well-being and its relationship with human flourishing and studies on the philosophy of Buddhism. Then there is Fernando Peñaranda in the Journal Ciencia & Saude Pública in an article on mental health in the perspective of social justice and Eduardo Wills of the Universidad de los Andes in co-authorship with Gazi Islam and Marylin Hamilton (Wills-Herrera, 2009) who publishes in the Journal of Applied Research in Quality of Life, an article on the levels of subjective well-being between countries in a cross-cultural study between Colombia, Brazil and Canada and a relevance factor of 1.89.

Appendix 3 shows the universities with the largest number of publications on human flourishing, and Appendix 4 shows the journals with the largest number of publications on human flourishing. Appendix 5 shows the main research funded by the John Templeton Foundation that is related to human flourishing.

From this bibliometric overview it can be concluded that research on human flourishing is growing exponentially in Colombia, that its hierarchical ordering is complex because it includes research on so many dimensions associated with human flourishing, which in turn are published in different journals, with a prevalence of journals associated with medical, nursing and health sciences, followed by studies in psychology and sustainability.

4. Qualitative Analysis for Mapping Human Flourishing Research in Colombia.

The approach followed in the qualitative analysis is presented below, as well as a description of the interviewees and their partner universities, and the results of the analysis are presented according to the ordering of the information collected according to the four thematic axes of the study (leadership, capabilities, networks and resources).

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4.1. Approach

For the mapping of human flourishing research in Colombia, a qualitative analysis of the information collected through 16 unstructured interviews was carried out. A Focus Group was also conducted with seven experts from civil society organizations working on issues associated with human flourishing. From collection of this information, a pragmatic qualitative analysis was carried out, guided by four axes identified for the organization of the information, which were established by the Tecnológico de Monterrey's researchers (leadership, capacities, networks and financing). The interviews were transcribed, and the information was analyzed following standard qualitative research procedures (Saldaña, 2011).

The qualitative analysis was carried out based on the objective set out in the study, the purpose of which is to map knowledge about human flourishing in Colombia. In the analysis of the information, importance was given to the unexpected aspects highlighted by the interviewees. The interviewees were identified through the bibliometric study and the researcher's experience in identifying authors who have worked with the concept of human flourishing was also considered. A mapping of these characteristics is not intended to generate a grounded theory about the research question (human flourishing), but to give an approximation of how the concept is presented and what capabilities are used to conduct such research. A grounded theory of human flourishing can be further developed with a systematic review and a second round of interviews, once the definition of human flourishing and its associated dimensions have been qualified and the dilemmas identified in this exploratory study have been resolved.

The information obtained is of a non-quantitative nature and consists of textual materials collected through in-depth, semi-structured interviews (Saldaña, 2011) and a Focus Group. The idea was to find common patterns from the interviews on how human flourishing research is conducted in Colombia, in order to identify visions, patterns, challenges, dilemmas, possibilities, challenges and weaknesses in it. In other words, the analysis is not objective and is emergent from the researcher's interpretation and serves to establish new categories to guide the research going forward.

Patterns were sought, categories were selected and connections between categories were identified, without losing sight of the complex and uncertain social, political and cultural environment of the country, which influences and, in some cases, determines the topic and the research question selected, as well as the research approach and the method used. This complex and uncertain environment is in turn differentiated by regions and municipalities. Several researchers belong to regional universities with particular contexts. The fact of belonging to a public or private university also introduced different views on the type of research to be carried out.

Several considerations were taken into account to establish the type of qualitative analysis that was followed: i) the lack of familiarity of most of the interviewees with the concept of human flourishing because it is new in the country (Idrobo, 2024). ii) the multiplicity of dimensions associated with human flourishing, which in turn are studied from different disciplines with different epistemologies, theoretical and methodological approaches, which makes it difficult at this time to achieve an integrating framework. As noted, human flourishing is a multidimensional concept and each dimension in turn has its own literature and approaches including visions such as from indigenous ancestral wisdom and spirituality. iii) selection of participants. Although initial invitations were made based on the results of the bibliometric study of authors, many were not able to attend the interview so a cascade selection method was used when referred by other interviewees, iv) the nature of the questions that were open-ended. Thus, the interviews were understood more as a collaborative exchange leading to the identification of a narrative deeply linked to the historical, social, political and institutional context as illustrated in the section on the Ciudad Bolivar neighborhood in Bogota, and v) the substantial contributions found in the Focus Group with experts from civil society.

In all the interviews, the content of the human flourishing was explored in depth and the researchers revealed their values, beliefs and attitudes (Paramo, 2024), i.e. their perspective on how to investigate the topic, the research methods used, the relevance of the concept and its interrelation with the design and application of public policies. Some questions varied as the collection of information progressed. In other words, there was a pragmatic collection and analysis of information (Saldaña, 2011). The interviewer in turn took relevant notes on them. He presented himself as someone empathetic to this type of research and thanked them for their time and availability. He informed about sending his results to the interviewees to receive new feedback.

In the analysis of the information, texts extracted from the interviews are indicated, identifying their author, which served to illustrate the thematic axes for ordering the information and the new categories proposed. New emerging categories emerged from the analysis of the interviews, which can be observed in the conclusions section. An example of emerging dimensions of human flourishing are social entrepreneurship, social innovation, collaborative work with grassroots communities, aspects related to justice and power, notions of self-concepts and agency in individuals and communities. These emerging categories in turn serve to propose recommendations on different lines of action on how to continue with the research. As for the exploratory analysis, two significant results were obtained:

- The ordering and analysis of the information based on the four previously defined thematic axes, and

- The emergence and interpretation of new categories that can be used in a second round of interviews for new interpretations with the emergence of a grounded theory. Based on these new categories, the recommendations of this report are elaborated.

From these new categories, a new narrative may emerge that will allow future research to delve deeper into the specific analysis of human flourishing.

4.2. The Interviewees

The participants were selected using the bibliometric method, although it should be noted that not all the most productive authors agreed to be interviewed. They were also identified by the cascade method, taking special care to identify representatives of diverse visions and perspectives of the country's social and cultural context. In this way, a serendipitous and fortuitous selection ("serendipity") of the participants is made, which allows generating a range of reliability in the answers. In some cases, it was necessary to provide a preliminary definition of what is understood by HF because there was no direct knowledge of the term, particularly when the interviewer investigates in one of its associated dimensions as mentioned above.

Interviews were conducted with 16 researchers identified through the aforementioned bibliometric study and through the cascade method and the researcher's knowledge of associated works. A Focus Group (FG) was also conducted with 7 experts[42] from other organizations such as Business Foundations (Fundación Corona, Fundación Bolívar-Davivienda, Fundación Santa Fe de Bogota), NGOs (Fundación Corazón del Niño, 2024), Family Compensation Funds (Confama in Antioquia) and United Nations entities (Unicef). A total of 22 teachers, experts or popular leaders were interviewed, whose names and entity can be consulted in Appendix 1.

Of the 22 researchers and experts interviewed, 45% are women and 52% are men. Of the fifteen researchers, 30% work in public universities (Universidad de Caldas, Universidad de Antioquia, UIS in Santander) and 70% in private universities (Universidad de los Andes, Universidad Externado de Colombia, Fundación Universitaria del Area Andina, Universidad Javeriana and Universidad Konrad Lorenz), nine work from Bogotá and the rest are in regional universities, particularly in the cities of Medellín, Manizales, Montería, Cartagena, Bucaramanga and Nariño.

Of the members of the Focus Group, five are located in Bogotá, one in Medellín and one in Urabá, a region of the Department of Antioquia. The composition of the sample is highly interdisciplinary, with psychology standing out as the basic training discipline of the

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[42] In Colombia, the Colombian Center for the Inner Development Goal (IDG) has just been created, a movement that today brings together more than 100 people and organizations from the private sector, the Colombian government and civil society organizations.

researchers, in particular positive psychology (Vinaccia, 2024), social psychology and philosophy (Bermudez, 2024) and environmental psychology (Paramo, 2024) and trauma psychology (Novoa), 2024) followed by economics (Rueda,2024), medicine, sociology and organizational studies (Largacha, 2024), agronomy (Acevedo, 2024) and engineering (Vanhof, 2024). Virtually no researcher established human flourishing as the main category of his or her research object. An exception occurred with two researchers, who belong to the Inner Development Goals- IDg's initiative (Novoa, 2024) (Largacha, 2024)- a global movement originated in Sweden that raises the importance of complying with internal changes in change agents in order to support the fulfillment of the Sustainable Development Goals -SDGs- promoted by the United Nations. In both cases, the importance of research on Human Flourishing related to the fulfillment of the Internal Development Goals is mentioned.

5. Results

To organize the information, the Tecnológico de Monterrey team identified four main thematic axes as shown in the table below:

Table 3

Thematic axes to organize the information of the qualitative analysis

Leadership	Capabilities	Networks	Financing
1.1 Knowledge	2.1 Students	3.1 Organizations	4.1 Financing
1.2 Subjects worked on	2.2 Researchers	3.2 Dissemination media	4.2 Human resources
1.3 Country Trends	2.3 Motivations	3.3 Media relevance	4.3 Other research resources
1.4 Emerging issues	2.4 Resources inv.	3.4 Known investigations	
1.4 Trends in LAC		3.5 Other experts	

Under the academic leadership category, the following subcategories are highlighted: what is human flourishing, what research has he/she participated in, his/her knowledge of other research associated with human flourishing, emerging topics that become important due to their relevance, and trends in research associated with human flourishing that are relevant in the country and the world.

With respect to capabilities, the subcategories of work and training processes with students, research processes carried out in association with other researchers, training processes, factors that promote or delay research in human flourishing, and the main institutions and organizations that are associated with this research are established.

With respect to Networks, the organizations with which we work cooperatively in research, the means of dissemination, the characteristics of associated researchers, publications and knowledge transfer are indicated, and with respect to resources, the categories of economic, human and complementary resources required to carry out the research work are established.

5.1. Leadership in human flourishing research-HF. How is academic leadership exercised in human flourishing research? What is its impact and relevance?

The academic leadership of researchers working on topics associated with human flourishing is characterized by the following leadership capacities (CL) that emerged in the analysis: i) CL1: the commitment of professors and researchers towards research and social appropriation of knowledge, ii-) CL2: the emphasis in human flourishing research on understanding the concept from the specific context at the regional and national level, i.e. as a situated concept, iii-) CL3: the researchers' motivations towards research and iv-)CL4: the capacity to understand the concept from a humanistic vision, including ancestral traditions and as a means to transform the lives of the people and communities with whom they work.

CL1: Commitment to research and social appropriation of knowledge

Several researchers pointed out how the research topic is closely linked to social and community work (Acevedo, 2024) (Novoa, 2024) (Leon, 2024) and that this leads to collaborative work with NGOs and communities for the social appropriation of knowledge "we work from the university, but also through NGOs, roundtables, which allow linking vulnerable population. From working with people, listening to their voices, research topics arise (e.g., agency, welfare, equal opportunities)" (Leon, 2024). "There can be no academia without community participation. When I work with people, with communities, questions emerge from there" (Acevedo, 2024).

It is suggested that academic leadership should be assumed by the university itself but that it should be worked and coordinated with social organizations and non-governmental organizations. Emphasis is placed on the aspect of understanding the concept from the individual and social BEING of the communities themselves based on approaches such as popular education and participatory action research. From this, the importance of applied research and the impact on public policies also emerges. Researchers point out the importance of assuming academic leadership from scientific training and vocation (Uribe, 2024) "I come to this subject because of my personal concerns to investigate issues of impact...on people" (Uribe, 2024). "I come to the subject because of my strong inclinations in the social field" (Acevedo, 2024). "I come to the subject because of my personal experience to initiate a process of transformation" (Ortega, 2024).

The work of training new PhDs and for education is central (Paramo, 2024). The direct work with the students of the Universidad del Sinú, located in one of the areas of greatest social conflict in Colombia and displacement of communities and their conditions of vulnerability

(Ortega, 2024). Leadership is achieved by working with communities in action research in a context of armed conflict, vulnerability and displacement for their empowerment, for their transformation, which in turn makes the researcher transform himself.

Several interviewees mentioned that the concept is found in poor and vulnerable communities ("blooming in a garden"), in rural areas but is not yet connected to a significant process of change and transition to *buen vivir*. Much more discussion and deliberation is therefore needed on its definition and the possibility of having a comprehensive inter/transdisciplinary approach to it.

LC2: Understand the specific national and regional context from an interdisciplinary perspective.

The particular Colombian context of armed conflict and displacement has led several researchers to focus their research work on human flourishing with a special emphasis on working with vulnerable communities in order to offer practical policy recommendations and specific actions to overcome this situation of conflict, vulnerability and even trauma (Leon, 2024) (Novoa, 2024). Much of the work has been carried out mainly with people in vulnerable conditions, either because of their location in conflict zones or because of their psychosocial and sociopolitical condition, for example, research with the population displaced by the armed conflict to find out what the victims consider to be the harm (Novoa, 2024). There are cases of work with the population of demobilized ex-combatants in the process of reincorporation into civilian life (Leon, 2024) or with the students themselves from areas of great social conflict and vulnerability (Ortega, 2024).

The concept of human flourishing is understood from a social perspective, situated and not only individual. "The social, the collective is definitive" (Acevedo, 2024). Direct contact with the communities leads several researchers to have a strong social commitment that is manifested through participatory action research and projects that are projected towards social change at the neighborhood, city, regional and national levels. The work with roundtables and discussions with the communities on public policies in their design and application is of great importance. For this reason, the need to work directly with local communities is emphasized in order to understand their capacity for action and empowerment, which can lead to partnerships between organizations and their relationship with the human flourishing (Leon, 2024).

Leadership must be exercised focused on the understanding of processes (Uribe, 2024) in order to respond to the needs posed by the context. This is why the need to put the new knowledge generated at the service of others is also emphasized (Novoa, 2024). "The psychological is a process, to understand how the changing conditions of the context change people" (Paramo, 2024).

Particular emphasis is placed on the need to work cooperatively between the State at different levels (national, regional and local), social organizations, NGOs s and private companies (Jimenez, 2024), (Largacha, 2024).

Many of the topics worked on by the researchers interviewed are interdisciplinary in nature. There is a marked emphasis on the importance of interdisciplinary, multidisciplinary and transdisciplinary research. In this regard, it is noted that "unfortunately, until now, it has not been seen how research on social issues considers the importance of interculturality, especially in the understanding of cultures of indigenous communities, which in turn leads to highlight the importance of interdisciplinary work" (Vélez, 2024). In the broad field of what is understood by human flourishing, researchers provide particular insights from different disciplines, with different research questions and working with different populations and territories in the country. These researches have to do mainly with mental health (Zemojtel-P, 2018), in the perspective of creating necessary conditions for people to grow in a healthy way to relate it to Human Flourishing (Vinanccia, 2024). Likewise, emphasis is placed on the need to understand subjective well-being and spirituality and from there to move to a concept of human flourishing that is considered more integral and complete (Vinaccia, 2024). The subject of human flourishing is also approached from a perspective of understanding quality of life, from a medical perspective, a context in which there was not much clarity in this type of studies in the country (Vinaccia, 2024). From this work, the perspective on how quality of life has to do with different positive variables associated with positive psychology such as resilience and subjective well-being is broadened. With respect to the concept of resilience, it is also stated that it is of great importance but that it must necessarily be placed in a context of inequity and social injustices caused by structural factors (Sanchez, 2024).

LC3: The motivation to investigate vulnerability to understand Human Flourishing.

It is very interesting to understand and analyze what was the origin and motivation that motivated research on topics associated with human flourishing. Academic leadership has been motivated by personal experiences, including in some cases painful ones (Ortega, 2024). The biography of the researchers and their personal experiences serve as a basis for the research work. The researcher cited above says "I worked with the communities. It was her own personal experiences that led her to deepen her studies on Subjective Well-being, a topic associated with human flourishing (Ortega, 2024).

Several researchers pointed to field work with communities, in rural and urban areas, as what triggered curiosity about how and why people flourish or can flourish, even if this category is not explicitly used. For example, she points out the work with organizations, particularly with young people and with indigenous people in rural areas characterized by conflict, pointing out the inclination to understand the social world of peasants and indigenous people (Acevedo, 2024) in practical work in agroecology. The importance of practical social and

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community work with grassroots organizations is noted (Leon, 2024), from which arises the interest in understanding the concept of agency in vulnerable populations, a topic very similar to that currently being investigated in another perspective on agency and self-concept in young populations with funding from the Templeton World Charity Foundation (Bermudez, 2024). The study on self-control issues in vulnerable and poor populations in the urban context is the motivator for understanding human flourishing (Bermudez, 2024) to explore the relationship between agency capacity in vulnerable populations, self-control, responsibility and human flourishing. The interest in understanding the conditions of urban public space to deepen the concept of urban quality of life in the context of climate change (Paramo, 2024) or working directly with municipalities[43] in Colombia on the issue of mental health (Idrobo, 2024) is noted.

The motivation for the study and research in human flourishing is also noted as a result of belonging to a particular indigenous ethnic community, which lives in a conflict zone and under the influence of drug trafficking and has had to overcome very difficult structural conditions. "We were based on what we understood according to the postulates of our grandparents, grandmothers and grandmothers.... in a very strong history of colonialism and the deterioration of our identity, it is not easy to stand up again. But we still say that the important thing is that we are standing and to the extent that we are still standing here, well, it safeguards us responsibilities that we also have to do and to share" (Chindoy, 2024). In this type of applied research work, the importance of the recovery of values associated with the return to ancestry, spirituality, the *buen vivir* associated with the enjoyment and care of the territory and the importance of adult education articulated in some cases with liberation theology approaches is emphasized (Chindoy, 2024). "When we were able to overcome these adversities, people began to connect with their own" (Chindoy, 2024).

Finally, working with the business world is an inexhaustible source of research questions related to human flourishing (Largacha, 2024) (Jimenez, 2024). The work on organizations and in particular on humanistic organizations, leads to approaching human flourishing from a perspective of changing the traditional model and the status quo in private companies (Jimenez, 2024). From this arises the importance of identifying those organizations that work in search of a broader sense, more linked to the public. Research aimed at understanding the relationship between the meaning of what companies do, the level of awareness of their employees and the human flourishing is also a topic of great importance and priority (Largacha, 2024).

LC4: A humanistic vision and a means to transform the lives of individuals, communities and the researcher himself.

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[43] International Sustainable Development Research Society (ISDRS)

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From the interviews conducted, it is possible to find several angles of analysis, the most important being the humanistic approach to it. Likewise, human flourishing is approached from the perspective of health, particularly from the social determinants of diseases such as cancer, working with vulnerable populations in rural contexts of the country (Vélez, 2024). Aspects related to mental health research such as depression, anxiety and addiction to psychoactive substances are also of great importance. In another perspective, there are works from psychology, but in an interdisciplinary perspective, working with urban planners and architects. An example of this is the work on the quality of public space from the perspective of habitability and quality of life (Paramo, 2024). Other researchers, mostly associated with sustainability studies, deepen research on human flourishing through studies on circular economy and value chains (Rueda, 2024) (Vanhof, 2024). In this sense, the work associated with private companies is highlighted. The motivation in this case comes mostly from the need to change the status quo and pay greater attention to issues of sustainability and care for nature and the planet and sensitivity towards it (Vanhof, 2024). In all of them, the need for a humanistic and transformational vision stands out.

It is also mentioned the need to understand the complexity of the human being in its integrality and how this should lead to the search for more humanistic organizations (Largacha, 2024), (Jimenez, 2024). Therefore, it is proposed that these organizations should be understood from the complexity approach with the use of systemic approaches. The importance of certain humanistic approaches such as participatory action research originally proposed by the Colombian sociologist Orlando Fals Borda (Fals, 2015) and adult education (Freire, 1985) is recurrent in the interviews. The importance of working from one's own vulnerability in the development of skills, in recognizing oneself in social work as an imperfect Being that must work from its own vulnerabilities is emphasized. In this sense, mention was made of the existence in Colombia of the Alliance for the Promotion of Socioemotional Education in Colombia AFSEC and the Colombian Federation of Human Management, which could be strengthened much more as a network that brings together work around the category of human flourishing.

In attempting a synthesis, we can point out that leadership in human flourishing issues arises from the commitment of researchers   to social causes, to overcome aspects of vulnerability in a context of conflict and asymmetries of power and social injustices, which necessarily leads to working together with the community. The concept of human flourishing is approached indirectly, from other dimensions and this approach is made through interdiscipline and transdiscipline. The Colombian context of conflict and poverty and the close work with communities, vulnerable population, displaced population has given a particular touch to the approach of these dimensions for the research.   The personal conditions and experience of the researchers in different areas, and their own biography are a source for generating research questions, often in adverse conditions, to understand the

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capacity for resilience and overcoming human flourishing, as well as the capacity for agency and responsibility to resolve situations of vulnerability.

5.2. Capabilities. What capabilities exist in human flourishing research?

In terms of capabilities, three main categories emerge in the study: - CC1): the joint work with doctoral and postgraduate students and their training for research, -CC2): the different approaches and capacity building according to the context in which they work and -CC3): the education and training in skills of the beneficiary people and communities to enhance their good life.

CC1: Capabilities arising from the joint work of students and their dissemination.

There is a difference in emphasis between private and public universities. In public universities, the importance of working with students who come from very vulnerable populations is emphasized, while in some private universities, although there is a commitment to this perspective, there is a distance from the individual and social existence in contexts of precariousness.

Capacity building occurs in the context of the work of researchers with their students, to work in different contexts and perspectives: in the work that is articulated with private companies to generate changes towards well-being or human flourishing and the work developed jointly with vulnerable communities in contexts of conflict and vulnerability. In this sense, the work with ethnic communities who offer different visions and perspectives that can help to develop more comprehensive visions on human flourishing is also highlighted. Capacity building is identified in terms of expanding the growth and internal development of individuals in a conception of expanding the possibilities of mental health.

Most of them try to develop their research with doctoral students (Paramo, 2024); (Uribe, 2024). Other researchers give great importance to working from undergraduate level in the training of students in topics related to human flourishing, (Vinaccia, 2024) (Ortega, 2024) pointing out the importance of working on humanistic development and personal development of students who come from small and very vulnerable municipalities (Vinaccia, 2024).

In terms of capacities for research in human flourishing, we mainly inquired about the training of new researchers with few available resources. The work in capacity building of new researchers by working in a committed manner with graduate students, but also with undergraduate students, the dissemination and impact of the work done and the capacity building with the population benefiting from the research, is insistently mentioned.

Regarding the work in teaching, the importance of working from an integral educational perspective that works from the needs of the human being is illustrated (Ortega, 2024) (Acevedo, 2024) (Vinaccia, 2024). We must avoid falling into the formation of new doctors

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for the sake of formation alone, falling into "*doctoritis"*, a formation that later will not contribute anything significant to the community (Tobón, 2024). This requires the strengthening of the doctoral programs in the financial aspect, to be able to count on scholarships that allow students to be full-time dedicated to carry out their program and to develop research assistantships with the research professors of the faculties.

Regarding the dissemination of research work, most researchers point to the importance of writing and publishing academic articles in indexed journals as a very high priority (Ortega, 2024). The publication of books with several co-authors is also seen of great importance (Vanhof, 2024). Secondly, the realization and attendance to national and international congresses is mentioned in second place. In some cases, the invitation to present papers and give lectures at international congresses, especially in Latin America, in Brazil, Chile, Mexico (Ortega, 2024), as well as the dissemination of work in Multilateral Entities such as ECLAC[44] in Chile. The Popular, Political and Scientific Congress of Agroecology at the National University of Colombia (Acevedo, 2024) and the ISDRS Congress at the University of the Andes (Rueda, 2024) (Vanhof, 2024).

Regarding the language in which to publish, some mention the importance of being able to publish in indexed journals that have English as a reference language, commenting that this way can have a greater impact at international level and greater communication with scientists from other countries. Equal importance is also given to publication and dissemination in local and regional media with Spanish as the reference language. The importance of the research being able to produce applied booklets with the main lessons learned and systematization of experiences that can be taken and have a direct impact on the communities with which they work is also noted.

CC2: Differential in approaches and capacity building according to the context.

Several of the researchers actively participate in the direction of graduate programs such as the Master's in rural development and agroecology (Acevedo, 2024) in which the orientation of the students' thesis is focused on these more humanistic topics (Acevedo, 2024) and on the transformation of the context as in the case of agro-food systems. This work with students is financed through internal calls of the University. From this arises the need for research capacity in longitudinal, contextual and situational follow-up projects. Incorporate knowledge in classroom work directly on the subject of flowering (Vinaccia, 2024).

With respect to the work with private companies, not only the concept of human flourishing or its associated themes such as level of consciousness, meaning (Jimenez, 2024) but also stimulating discussions on transformations in the system, since the business system is very anchored in the "staus-quo" and with few exceptions is not oriented towards human

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[44] These are third sector organizations that administer a tax on company payrolls to dedicate them to the welfare of workers in areas such as housing, health, education, training and quality of life.

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flourishing (Vélez, 2024) and is far from developing a notion of meaning more oriented towards the common good and care of the planet (Largacha, 2024). It is also pointed out that teaching in the traditional MBA is almost a negation of the idea and value of flourishing, which should lead to profound and structural changes in the way of teaching. "Because, although companies do not talk about human flourishing, but it is there, although they do not talk about humanistic management it is there, it is how to make an organization generate a lot of wealth including personal wealth, that people can grow, flourish, I also like that you talk about human flourishing and not about happiness, because happiness for me is half of the equation." (Largacha, 2024).

In relation to the work with ethnic communities, the particular cultural perspectives, understanding of their identity with themes of well-being and flourishing are pointed out. "Strengthen an expression called *huasicamas*, to be guardians of the land, but it is also like guardians of the territory, it is like the skin, this skin, which is the meeting point between the outside world and the inner world. And that is also the one that shelters and is the place where dialogues can be established, in front of ourselves as human beings, but also with all the other beings that are inside one and outside one." (Chindoy, 2024).

CC3: Strengthen the formation of skills and capabilities in beneficiary populations.

Some pointed out that the research enhanced the development of internal capacities and the development of skills and abilities in the beneficiaries, highlighting that the communities are active agents and are passive in front of the researcher (Leon, 2024). They also emphasize the work aimed at increasing the dissemination capacity of the research to have a positive impact on the academic community and society. Civil society organizations, community organizations, social and environmental organizations and deliberation tables with the communities on local and regional development plans are highlighted (Leon, 2024).

Sometimes these meetings take place in very conflictive contexts with the presence of illegal armed groups (Tobón, 2024). University research groups should work closely and cooperatively with these associations. Working closely with the people and the community influences the way in which the research topic is chosen (Leon, 2024).

5.3. Networks: How do you work with other researchers and what alliances are generated?

C1) the importance of national and international alliances to work in a systemic manner and with an integral vision C2) the work between the State, private enterprise, academia and civil society organizations.

RCC1: the importance of partnerships at the national, regional, local and international levels

Most researchers speak of the importance of having collaborative networks at both national and international levels. Collaboration networks between universities and NGOs around biodiversity issues are mentioned (Chindoy, 2024) as well as around work in circular economy and industrial ecology (Vanhof, 2024) and inter-university cooperation networks are mentioned (Novoa, 2024) that allow researchers from different universities to carry out collaborative work and share their publications. It is interesting to note that in some cases the professor works in several universities which can help to generate these links (Vélez, 2024). Most researchers point out the importance of networking to increase knowledge and approaches to research, share funding resources (Ortega, 2024), share research and publications, and be aware of cutting-edge research in other countries through attendance to congresses. Several points out the importance of sharing research at the international level, including the fact that it is at this level that greater credibility can be achieved in the work on human flourishing than at the national level. One of them (Ortega, 2024) suggests that one of the results of this mapping work on human flourishing research should be the consolidation and expansion of the network of Latin American and Colombian researchers working on this topic and that it would be very important to hold periodic meetings in this regard with the leadership of the Tecnológico de Monterrey, which has already defined human flourishing as a mission for its institution (Ortega, 2024).

In relation to the importance of strengthening alliances and networks associated with the human flourishing ecosystem, all interviewees agreed on the urgent need to work cooperatively and to create research and action networks to exchange learning and systematize experiences, qualify training and education exercises and work together towards common objectives in the integral development of people, the strengthening of communities and the development of joint actions with the government.

Networking between academic nodes, especially between public and private universities, is mentioned as a priority, seeking effective meeting points to make academia more relevant and pertinent in its approaches. Also, with NGOs to increase the academic rigor of the field work they carry out. There is a recurring need to break the disconnection between academia and reality, hence the emphasis on applied research.

Membership in international networks such as the Erasmus initiative in Europe and the work with North American universities such as Harvard, Michigan and Stanford are highly valued as means to promote this networking. At the international level, mention is made of the "Humanistic Management Network" (Largacha, 2024), an academic network that works on the understanding of the fullness of people at work and in organizations, the networks formed with students of pioneering professors on the subject in the USA, the networking that is currently being developed through the Inner Development Goals movement (Largacha, 2024) (Novoa, 2024).

At the national level, we can distinguish networks that work around a specific theme or sector, collaborations between academic institutions. Networks around international societies

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such as the ISDRS (International Sustainable Development Research Society[45] and networks that researchers generate on a personal level due to their particular work. There is also cooperation between research centers, such as the Center for Sustainable Development Goals SDGs at the Universidad de los Andes with the Universidad Javeriana and the Konrad Lorenz: research work and cooperation with private sector foundations and family compensation funds, especially Confama in Antioquia, which has a very important leadership in work on workers' welfare.

RC2: Networking and alliances between NGOs, the State, the Private Sector and Universities.

The interviewees mentioned that they have not worked directly with the category Human Flourishing, which is new, which could be the category that allows unifying the different initiatives and knowledge generation in deep human development, as a process of flourishing based on the Being of people.

The focus group identified a great deal of experience in the design and implementation of public policies and associative and networked work in the various foundations that were present. The importance of working in alliances, networks, ecosystems with an integral and systemic vision, ii) the need to differentiate knowledge and its application in public policies with respect to specific groups of the population, iii) the importance of refining definitions, developing horizontally validated measurement instruments and the development of software for education and training work for capacity building, iv) the identification of some strategic public policies that can contribute substantially to the development of HF in practice.

It is mentioned that in some instances the academy is disconnected with the immediate social realities, with its context and that networking and cooperation with NGOs can create very important spaces for the landing of the academy in concrete programs. The contribution that the academy can make to the practical work of the organizations in the development of rigorous scientific protocols to be able to compare the different experiences and advance in the generation of knowledge is also mentioned. To this end, the implementation of policy laboratories in cooperative work between academia, NGOs and government is highly desirable and feasible.

Regarding strategic public policies that require greater focus in order to increase the impact of the work of human flourishing, the following were mentioned: (i) prevention and attention to domestic violence, (ii) understanding the armed conflict and forced recruitment from a human and vulnerability perspective, (ii) strengthening justice, including transitional justice, working with vulnerable and disabled populations, and strengthening employment services and associated education, multidimensional poverty in children and adolescents, employability and entrepreneurship, inclusive youth employment, development of

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[45] The annual congress of this scientific association was held at the Universidad de los Andes, in Bogota 2017 under the academic coordination of Eduardo Wills with the collaboration of Professor Bart Van Hoff, interviewed for this project.

socioemotional skills, schools of forgiveness and reconciliation, population health and mental health, youth employability programs, self-concept and self-esteem in young populations.

With respect to the need to refine definitions and develop instruments, the group finds that human flourishing is a category where multidimensionality and complexity prevail. In this group in particular, great importance is given to working on the concept from the perspective of the development of being, feeling, thinking and acting in applied programs and projects. It is desirable to improve valid measurements that can be used horizontally by NGOs working in partnership with human flourishing. In this regard, the importance of multidimensional and integral approaches, the development of well-being measurements in specific population groups such as children and adolescents, and the importance of further development of software for education and training on skills and competencies for *"buen vivir"* are mentioned.

Training in citizenship and exercise of rights was mentioned as a common theme to be developed by these organizations. The lack of coordination between the State Agencies and their little or no interaction with the regional and national academia is very noticeable. Likewise, private companies with their respective foundations should also be incorporated.

There is a very propitious space for strengthening and empowering networking between the State, private enterprise, universities and NGOs. There are common purposes among the different NGOs that could serve as an incentive to promote this cooperative work, in association with the Universities. The human flourishing as a category could be one of the most powerful motives to achieve this movement towards cooperation and action.

RC3: the possibilities offered in the creation of the Network of Networks.

The strengthening of the network of networks in instances such as the Inner   Development Goals, which already associates many of the organizations working on the issue, and the strengthening of alliances with multilateral entities such as the World Bank and the IDB. Special emphasis is placed on the work to be developed with the jurisdictional branch of the country in approaches to justice, inclusion, peace and reconciliation. The importance of working jointly with academia was highlighted in order to be able to value from the whole ecosystem the practices in the development of personal and social skills. It was also important to work with the government on public policies to share data, information and knowledge on the practical exercises carried out.

Organizations share common objectives that can be expressed in movements such as the Inner Development Goals and that could well create knowledge hubs to share and enhance the knowledge already acquired and the practices already carried out. Initiatives currently working in this direction are mentioned, such as the Humanistic Management Network, the Foundation for Reconciliation, the International Association for Synergetics, RENAV, which are international cooperation networks from multiple countries, that through national

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chapters work on the common objective of personal development, the inner development of people and communities through the understanding and strengthening of the dimensions of Being, Feeling, Thinking and Acting. It is mentioned that these movements are not exempt from challenges such as focusing too much on doing and leaving aside their essence, which is to focus on the dimension of BEING.

The importance of linking up with regional, national and international networks was noted and mention was made of the work currently being done with countries such as Chile, Mexico (Universidad Tecmilenio, UNAM), Brazil, Costa Rica and Argentina, among many others, which should in any case be strengthened through congresses, greater dissemination and diffusion of publications and the creation of associations that allow researchers to unite under common themes such as HH. It was pointed out that the topic of human flourishing has not yet permeated multilateral entities, so it remains somewhat hidden, and it was mentioned that institutions such as ECLAC in Latin America and the World Bank could become multipliers and disseminators of this topic.

5.4. Funding. How is this research funded?

In general, it can be said that funding for HF research in Colombia comes from three main sources: the national government budget and, in some cases, the departmental government. The Colombian Ministry of Science and Technology (formerly COLCIENCIAS) manages this national budget, which offers a pool of resources to accredited university research groups through calls for proposals that vary according to the priorities of the National Development Plan. The Ministry also manages international cooperation funds as in the case of Norway and England that give rise to the Caldas Fund that finances research in sustainability (Rueda, 2024). As already mentioned, human flourishing is a new topic in the country's research agendas, so there is no call or special fund of public money in the Ministry of Science to finance it. Almost all the researchers interviewed resort to these public resources, although it is pointed out that the bureaucracy, the paperwork and the delay in disbursements (Novoa, 2024), (Vinaccia, 2024) make it cumbersome and difficult to access these resources, so many researchers prefer to seek alternative financing in international cooperation, foundations of private companies or the own resources of private universities.

It is important to note that the participation of private universities in Colombia. This is a consequence of the political history of the country. The public universities, which have always been characterized by their high academic and research level, suffered long periods of closure due to the political situation of the country due to public order issues, demonstrations and student protests. For this reason, in part, private universities gained much preponderance and today several of them stand out for their high academic level, research and teaching. Among these it is important to point out the Universidad Javeriana, Universidad de los Andes, Universidad Externado and Universidad del Rosario in Bogotá, EAFIT in Medellín, Universidad del Norte in Barranquilla and Icesi in Cali, in addition to others that

operate in the intermediate cities of the country (Bucaramanga, Universidad Autónoma as well as in Manizales, for example), and it is noted that even the value of the budgets allocated has decreased. Some Departments, as in the case of Antioquia, have also financed some research.

Secondly, there are the universities' own resources (both public and private) for financing research in human flourishing. In the case of the public universities, the National University of Colombia has its own resources to open calls to researchers from the different faculties, as in the case of Agronomy (Acevedo, 2024). Private universities are the ones that have more resources in this sense and these resources are generally obtained from students' tuition and donations from alumni. Each faculty has its own funds to finance research and to finance attendance to international congresses and publications. The criteria for the distribution of resources are established according to the priorities indicated by the research groups of the respective professors. There are a few private universities where these funds can be substantial, but in general, in the provinces, private universities tend to have very few funds in this regard, as in the case of the Universidad del Sinú (Ortega, 2024). Public universities insist on the need for their professors to provide external resources for research funding, but this aspect is still underdeveloped, and it is pointed out in some cases that professors are too comfortable to assume these responsibilities in the sense that they do not give them the necessary priority (Paramo, 2024).

In third place, there is research financed by foundations or non-governmental organizations, governmental companies that have their own resources as in the case of Ecopetrol, Empresa Colombiana de Petróleo, in Colombia (Vanhof, 2024), international cooperation, foreign universities as in the case of the University of Valencia in Spain (Novoa, 2024) and the College of London (Augustin, Interview, 2024) and in some cases the Foundations attached to important private companies. Here we highlight the role played by the Templeton World Charity Foundation with the financing of projects on associated topics in recent years for a value of US$ 970,000.

Also mentioned were organizations such as the Dutch NGO Porticus, which finances issues associated with community development (Acevedo, 2024), the IRDS (International Development Center), the Global Land Program (Rueda, 2024), the European Union (Rueda, 2024), Environment for Development (EFD), (Rueda, 2024), private foundations that deal with issues associated with chronic diseases (Vinaccia, 2024), the Cardiovascular Foundation, the IDB and the World Bank, the United Nations Development Program (Vanhof, 2024) and UNICEF (Focus Groups).

Foundations associated with private companies include the Bolivar-Davivienda Foundation, the Corona Foundation, and the Amigos del Niño Foundation.

Finally, once the information from the interviews has been organized into the predetermined thematic axes, the information is interpreted in order to find new grouping categories that will in turn make it possible to propose lines of action for the future. These are proposed in the following table:

Table 4

New Emerging Categories

Leadership	Capabilities	Networks	Financing
Commitment, vocation	Empowerment with communities, roundtable discussions	Alliances; Ecosystem; Cooperative work, research networks;	Precariousness
Emphasis on research with excluded and vulnerable groups	Training Master's and Doctoral Students Not only scientific but also social dissemination	Networking with NGOs and private enterprises: Allows to generate relevant applied research.	Significant differential between private and public universities
Regional and local context; Conflict, Justice and Power.	Linking Recommendations to the Strategic Public Policy	Strengthen University-Community-State-Private Sector work.	Human Resources Training
Social appropriation of knowledge: action-research, adult education, work with communities	Understanding of the human being as a whole (Being, thinking, feeling, acting.) Transdisciplinary approaches, humanism.	Regional, national, local and international	Increased funding from networking
Differential approaches to ethnicity and ancestral wisdom.	Strengthening Doctoral Programs and Student and Beneficiary Capacities	The importance of the network of networks	
Transformations in the individual, the community and the environment	Relevant Disclosure, Citizenship Training as well as articles and books.	Latin American Congress on human flourishing Colombian Congress on	Training

	human flourishing
Exploring human flourishing sustainability/regeneration symbiosis	Strengthen definitions, measurements, software to build skills

Conclusions and Recommendations

Human flourishing-HF- is a process that is expressed in a verb, to flourish, which alludes to action based on excellence, how to bring out the best in individuals, communities and organizations to prosper, through the acquisition of certain specific capabilities, which must be identified in each situation and context, and that contribute to people and societies to lead a well-lived life. It is a process that involves change, transition and transformation processes, as opposed to well-being, which evokes a particular situation.

Human flourishing is a category that evokes the human condition, in all its splendor including being, thinking, feeling and acting. It is a process associated with being. Aspects such as love, hope, friendship, and the quality of social relationships are not alien to it. It is associated with the sense of how to generate individual and social capabilities to achieve a well-lived life similar to the concept of eudaimonia, as a complete and flourishing life, in Aristotle (Nussbaum, 1997).

By focusing on the aspects of the Self, both individual and collective, including relating well, it requires the generation of quality social relationships as a support for a life well lived. Thus, several researchers (Tobón, 2024) in the present study (Tobón, 2024) point out that the human flourishing should be studied, understood and developed from the collective (Acevedo, 2024), not only as an element of individual development. It should be understood from different disciplines and should serve to transform the person, the researcher himself and the community in which he lives, so its approach from the transdisciplinary perspective is appropriate.

The concept is explored from different academic angles, in different contexts and from different disciplines. It is a multidimensional and multiscale concept.

Human flourishing as a category of analysis and research is still very new in Colombian research, so greater dissemination of the discussion on this concept and research in the associated disciplines is required. Its approaches and epistemologies are varied and there is an important discussion about them. Strengthening participatory action research methodologies, biographies, and the understanding of elements of power and justice that maintain conditions of inequality and exclusion will contribute new visions.

While approaches from health sciences, medicine and psychology prevail, there are other areas such as mental health, spirituality, sustainability/regeneration, human development, subjective well-being, hope studies, social capital, rural development, development studies, agency and self-determination that have enormous potential to contribute to improve their validity and reliability. Human flourishing opens up a very interesting field of study and research going forward that serves to integrate various disciplinary efforts that until now have worked in isolation and dispersed in their development and publication. An important emphasis has to do with approaches centered on the plane of elevation of consciousness and meaning, that is, of spirituality, from subjectivity, moving away from more traditional visions

centered on the material, in the perspective of material economic growth that shows its limitations and its negative impacts on human beings and on the planet. It would not be a matter of minimizing the negative social, environmental and cultural impacts, but rather of enhancing the possibilities of internal development, human development, regeneration/sustainability. From this perspective, HF and the field of sustainability require unifying efforts in the sense that people, societies and the planet can prosper (flourish) into the future without exceeding planetary limits.

Being a multiscale concept, it includes the individual and his or her Essence from the Self, and also encompasses the group, social, local, regional, national and international levels. Some researchers point out the importance of working on raising the level of individual and collective consciousness. The question of research methods becomes relevant. Qualitative research methods make an important contribution by analyzing areas such as meaning, level of consciousness and transcendence.

The economic, political, social and cultural context has an important influence on its dimensioning and understanding. Cultural and intercultural differences and aspects of power and justice seem to acquire an important preponderance for its understanding. Contributions from studies on social exclusion and inequality, power, justice and conflict are very important in urban and rural areas. In the Colombian case, the social and political conflict that has prevailed for so many years in Colombia's rural areas generates a particular approach to human flourishing. In this perspective, human flourishing is associated with the capacity to overcome adverse objective conditions of security, displacement and conflict as well as the subjective strengths of the individual to overcome them. Despite these adverse conditions, vulnerable groups in these contexts of exclusion maintain the capacity to overcome these negative conditions (resilience) and maintain a positive expectation about the future (hope). The capacity to self-determine and act with autonomy, to act from one's own agency, plays a fundamental role in considering that people have the potential to generate the capacity to define themselves and to positively influence their lives and change. It is recommended that research from this perspective be strengthened.

There is an urgent need to link the visions of traditional indigenous communities and other excluded groups (Afro population, youth, women) to research. The recovery and dissemination of ancestral knowledge, which gives space to various notions of human flourishing, is of great importance. Concepts such as *"buen vivir"* and its relationship with human flourishing are fundamental. Most of the research on human flourishing has been done in the global North, so it is recommended to strengthen the incorporation of Latin American perspectives in their particular context and culture.

The results of this study have left a clear vision of the sense of commitment with which the different researchers carry out their work, sometimes under precarious conditions of funding and institutional support. I also highlight the commitment of the interviewees to contribute to processes of significant change in the Colombian social and cultural reality. Several

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researchers identify themselves with collaborative research methods with grassroots communities or in the dissemination of their work to these communities in the formation of citizenship and in the generation of skills and competencies for *"buen vivir"*.

The work of the researcher in the training of doctoral and master's students is central. It is still necessary to broaden their approaches, epistemologies and methodologies with the collaborative work of other researchers in different universities and regions. Hence, the strengthening of networking is fundamental. Networks are still very incipient in the area of human flourishing and their articulation to a network of networks such as those of the Inner Development Goals- IDG's is very relevant.

In Colombia, the work of civil society organizations, business foundations, cooperatives and collectives are becoming increasingly important. The NGOs interviewed for this study all work on issues associated with human rights. The potential for articulation of NGOs with academia is incipient and should be one of the priorities going forward, in order to ground what academia does in the real contexts of public action and to enhance the knowledge generated by these organizations in the development of these projects. There is a lack of systematization in protocols with academic rigor. Collaborative work between the state at all levels, communities, civil society organizations and academia is essential for strengthening human rights in Colombia. Universities can form networks among themselves and articulate to share approaches, methodologies, findings and possibilities for action and do so hand in hand with communities and civil society organizations. They can also coordinate in the design, monitoring and evaluation of public policy related to human rights.

In the present research, authors and universities were identified according to the number of publications and number of citations (independent of English or Spanish language). This fact generated the very interesting result of having identified authors and universities at the regional level, which tend to publish in Spanish as a substantial contribution to research in human flourishing. It is interesting to note that authors and universities were identified in regional cities (Manizales, Montería, Bucaramanga) with substantial contributions. Regarding the bibliometric study, the pioneering effort that has been made can be strengthened if: i) it is based in several countries, which have their own particularities, on Latin American regional research, and ii) to deepen the content of the Human Flourishing category itself, which, as has been pointed out, is multidimensional.

Considering the impact level of the journals in which it is published can help to refine the results.

The particularity of the existence of important private universities, located in the center of the country (its main cities Bogotá, Medellín, Cali and Barranquilla), contrasts with the presence of other public universities throughout the country. Private universities have privileged the accreditation of their publications at the international level, which leads most

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researchers to publish in English and tend to publish in journals with a high impact factor. This is the result of the research incentive system used by these universities to reward articles published in English. In the public universities, there is greater interest in studying human flourishing in regional areas of the country with a greater presence of social conflict.

Research in the dimensions associated with human flourishing is carried out with public resources, which are insufficient from the perspective of the importance and impact of the area, and with the private universities' own resources, which, although they contribute to it, are also insufficient. The Ministry of Science and Technology of Colombia does not have specific lines of research for this purpose.

The recommendations of this report are oriented towards strengthening the human flourishing ecosystem in Colombia (researchers, universities, NGOs, companies, the State, communities) in order to strengthen human flourishing research and its respective impact on society.

Research on human flourishing is based on its multidimensional and multiscale condition, so it is recommended to emphasize interdisciplinary and transdisciplinary research, for example, by exploring the symbiosis between human flourishing and sustainability from a social science perspective rather than a natural science perspective.

It is recommended that priority be given in the ecosystem to publications on human flourishing that allude directly to the human being in its integrality, for which it is necessary to include situational and contextual analysis. Thus, research in human flourishing transcends the purely individual sphere, however important it may be, to strengthen the analysis of social and community aspects. It is recommended that the internal and external validity of the concept of human flourishing be further explored and that clear limits be established between this concept and that of well-being or subjective well-being and other associated dimensions. It is also suggested to incorporate the Journals Impact Factor criterion as a criterion for the identification and classification of authors and Universities.

It is recommended that research related to power, empowerment and justice approaches be strengthened, as well as the systematization of experiences with minority and vulnerable groups, particularly ethnic communities that have their own cultural values associated with human flourishing. In the Colombian case, the context of social conflict, exclusion and social injustice are the basis for conducting research related to human rights. It is advisable to incorporate the vision of minority groups, particularly ethnic groups and communities. Encouraging research on human experience in specific contexts and under specific conditions of vulnerability is very important. Such experiences vary significantly between cultures (national, regional) and religions or spiritualities

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The social appropriation of knowledge in human flourishing by communities should be a priority based on training exercises in citizenship and capacity building, in parallel to the more traditional dissemination through journals. The use of primers, i.e. practical guides to work with non-academic communities, is very relevant to enhance the social appropriation of knowledge. There is an incipient community of researchers and universities working on human flourishing issues and their associated dimensions. But it does not yet have its own identity that gives it visibility and a voice before national financial entities and international. The realization of an international/national congress will foster the creation of an identity for this community.

It is recommended that the efforts of NGOs working in applied research be associated in cooperation networks to gain visibility and impact. It is suggested that a human flourishing theme or chapter be created to guide this work in NGOs.

Networking is central. Working cooperatively between the State, the private sector, nongovernmental organizations and academia is a decisive step towards strengthening research in human health. Although there are incipient cooperation networks at the local and regional levels, much work can be done to strengthen them. It is recommended that cooperation networks between national, regional and local universities and between public and private universities be strengthened. The design of doctoral programs on topics associated with human flourishing among these universities and working in networks would be very welcome.

It is recommended that the State consider opening a specific line of funding for research related to the broad concept of human flourishing, since so far public funding for this type of research is precarious. Cooperative work networks between researchers and universities should be expanded and strengthened with alliances to form a network of networks as in the case of the Inner Development Goals.

A Latin American vision from the global South and based on vulnerable and excluded populations is desirable. The targeting of research funding should be oriented in this direction.

Research on human flourishing in organizational and business contexts is of great importance and should be strengthened. Working with guilds and business organizations through the identification of successful and illustrative cases of human flourishing at the enterprise level is a desirable start.

It is recommended to promote national and international congresses on human flourishing in which an identity of this community is created and a discussion on mixed methods (qualitative and quantitative), epistemologies and exchange of experiences is encouraged. In this sense, designing and carrying out a Latin American Congress on human flourishing in

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which Latin American visions on human flourishing can be brought together and presented is highly recommended. The Congress can work on broadening the definitions and dimensions of human flourishing associated with working with communities, public policies, the business world and the training of doctoral students. This Congress could be held biannually, and its financing could be proposed to the Templeton World Charity Foundation.

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Appendix 1. Short Bios of Interviewees

Ana Fernanda Uribe. She holds a PhD in Clinical and Health Psychology from the University of Granada. Currently, she is an associate professor at the Universidad Pontificia Bolivariana in Bucaramanga, Colombia, where she coordinates the research group in Clinical and Health Psychology. Her research work focuses on the evaluation of psychosocial risk factors, especially in Colombian adolescents, and on resilience and psychosocial risks in people with physical disabilities in Colombia. In addition to her academic work, Dr. Uribe Rodríguez has contributed to the study of antisocial and criminal behavior in Colombian adolescents and young adults, collaborating in research that addresses these issues in the Colombian context.

Bart van Hoof. Dutch academic and consultant who has lived in Colombia for more than 20 years. He is an Associate Professor at the School of Management of the Universidad de los Andes in Bogota, where he teaches graduate and undergraduate courses in areas such as Industrial Ecology, Corporate Environmental Strategy and Sustainable Supply Chain Management.
He obtained his PhD in Industrial Ecology from Erasmus University Rotterdam in 2013. His research focuses on environmental sustainability in organizations, including circular economy, cleaner production and public policy development. He has worked as a consultant for several companies and government agencies, contributing to the implementation of sustainable practices in sectors such as oil palm, sugar cane and floriculture in Colombia.

In addition to his academic work, van Hoof has been an advisor to the Ministry of Environment and Sustainable Development of Colombia, Peru and Uruguay, and has collaborated with international organizations such as ECLAC and the Inter-American Development Bank. His work has been recognized with an Honoris Causa degree by the Erasmus University of Rotterdam in 2013.

Consuelo Vélez Álvarez. She is a Colombian nurse prominent in the field of public health and epidemiology. She obtained her professional degree from the University of Caldas and has a specialization in Epidemiology from the University of Antioquia. She completed her doctorate in Public Health at the Universidad Andina Simón Bolívar and the Universidad Miguel Hernández in Alicante. Dr. Vélez Álvarez is a professor and researcher at the Universidad de Caldas, in Manizales, Colombia. Her academic work focuses on topics such as public health, epidemiology, nursing and physical activity. She has published numerous articles and books in these areas, contributing significantly to the knowledge and development of health in Colombia. In 2015, she received the "Héctor Abad Gómez" recognition for her work in the Secretary of Health of Manizales, highlighting her contribution to the development of public policies in health.

Stefano Vinaccia. He is a Colombian psychologist with a solid academic background and an outstanding career in the field of health psychology. He obtained his undergraduate degree

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in Psychology at the Pontificia Universidad Javeriana in Bogota, Colombia, and subsequently completed his PhD in Clinical and Health Psychology at the Universidad Autónoma de Madrid, Spain. Dr. Vinaccia is a full professor in the Department of Psychology at the Universidad del Sinú in Montería, Colombia. His research focuses on health psychology, behavioral medicine and positive psychology, with a particular emphasis on chronic diseases from a positive health perspective. He has published numerous scientific articles and has contributed significantly to the development of health psychology in Colombia.

Ximena Rueda Fajardo. She is an associate professor in the School of Management at the Universidad de los Andes in Bogotá, Colombia. She holds a PhD in Geography from Clark University, a master's degree in urban planning from the Massachusetts Institute of Technology and a master's degree in economics from the Universidad de los Andes. Her research focuses on the impact of globalization on land use, with special emphasis on tropical agricultural products. She has been a postdoctoral researcher at the School of Planetary Sciences at Stanford University and a visiting professor at the Center for Food Security and the Environment at Stanford University. Currently, Dr. Rueda Fajardo is Dean of the School of Management at the Universidad de los Andes. She is also a Senior Research Fellow in the EfD (Economics of Environment and Development) program. Dr. Rueda Fajardo has also been recognized for her work in the Alejandro Angel Escobar Foundation, where she participated as a juror in the Science category in 2022.

Pablo Páramo Bernal. He is a Colombian psychologist prominent in the fields of environmental and urban psychology. Born in Bogota in 1955, he obtained his undergraduate degree in psychology at the Catholic University of Colombia. He obtained a Master of Science degree from the University of Surrey, England, and a PhD from the City University of New York (CUNY), United States.

Dr. Paramo has been a professor and researcher at several Colombian academic institutions, including Universidad Nacional de Colombia, Universidad de los Andes, Universidad Javeriana and Universidad Piloto. He is currently a professor at the Universidad Pedagógica Nacional de Colombia.
His research focuses on the interaction between people and their environment, both natural and built. He has developed innovative concepts such as "responsible urban behavior", "socio-places" and "pro-environmental rules", which have influenced urban planning and environmental education in Colombia. For his contributions to Colombian environmental thinking, Dr. Páramo received the Augusto Ángel Maya award from the District Secretary of the Environment in January 2022.

Flor Ángela Tobón. She is a prominent Colombian pharmaceutical chemist, full professor and researcher at the University of Antioquia, located in Medellin. Her academic work focuses on pharmaceutical and food sciences, with a particular emphasis on public health.

He has conducted significant research in areas such as basic pharmacology and responsible drug use. He has also contributed to the development of educational materials that promote safe and effective pharmaceutical practices. In addition to his teaching work, he has actively participated in research projects and has collaborated with various institutions in the health field.

Dorian Fernando León Tamayo. He is an economist from the Universidad Industrial de Santander (UIS) in Bucaramanga, Colombia. Currently, he is a professor and researcher at the School of Economics and Administration of the UIS.

His research work focuses on areas such as multidimensional poverty, Amartya Sen's capability approach and local economic development. He has explored the application of the Alkire and Foster methodology in the measurement of multidimensional poverty in Colombia. In addition, he has proposed public policies for the promotion of local capabilities and the reduction of poverty and inequality in Colombian municipalities. León Tamayo continues to contribute to the study and development of economic policies focused on improving the quality of life and well-being of communities in Colombia.

Álvaro Acevedo Osorio. Colombian academic with an outstanding career in areas such as sociology, history and rural studies. His work has focused on the analysis of social and economic dynamics in rural Colombia, with emphasis on historical processes, agrarian transformations and conflicts associated with land use and access. Acevedo Osorio has been a professor and researcher at renowned institutions, such as the Universidad Nacional de Colombia, where he has contributed to the understanding of the structural problems of Colombian agriculture. His research interests include studies on agrarian reform, land conflicts and the impact of public policies on peasant and indigenous communities. His work includes publications that explore the agrarian history of Colombia, as well as social struggles for access to fundamental resources. His contributions have been key to understanding the complex relationships between the state, social actors and territory in rural contexts.

Andrea Ortega Bechara. She is a prominent Colombian researcher in the field of positive psychology. She is a lawyer from the Universidad Javeriana, a philosopher from the Université Paul Valéry Montpellier III in France and holds a master's degree in psychology from the Universidad del Sinú. She currently serves as Vice-Rector of Innovation and Development at the Universidad del Sinú and is president of the Colombian Association of Positive Psychology (ACPP).

Her research work focuses on positive psychology, exploring the dimensions of happiness and human well-being. She has been recognized as one of the most outstanding researchers in this field, participating in the creation of manuals and resources that promote the study and application of positive psychology in Colombia. Dr. Ortega Bechara is the founder of the "Science for Peace" program, an initiative that seeks to promote peace and well-being through science and education.

Carlos Largacha. He is a Colombian academic and consultant with a solid background in leadership, humanistic management and organizational innovation. He holds a PhD in International Studies and Quantum Sociology from the University of Miami and a degree in Industrial Engineering from the Universidad de los Andes. He is also a graduate of the John F. Kennedy School of Government at Harvard University.

Largacha Martínez leads the Colombian branch of the Humanistic Management Center, an organization dedicated to promoting human-centered business practices. He is also executive director and founding partner of Maria Panela MUSIC, a certified B-Corp. His experience includes roles as Vice President of Research at Universidad EAN and Leader of Knowledge Management and Strategic Thinking at World Vision International in Colombia. His achievements include winning the Best Business Case in Leadership in 2013, awarded by Harvard, McKinsey and London Business School through the MIX-Management Innovation Exchange. In addition, he has been nominated as Best University Professor by Portfolio magazine in 2012.

Mónica Novoa Gómez. She is a prominent Colombian researcher and teacher in the field of clinical and health psychology. She obtained her PhD in Research Methods in Psychology at the University of Valencia, Spain. She is currently a full professor at the Konrad Lorenz University Foundation in Bogota, where she teaches courses in the Master's program in Clinical Psychology and in the Doctorate in Psychology. She is a senior researcher in the National System of Science, Technology and Innovation (SNCTI) of Colombia.

Her research work focuses on clinical and health psychology, with emphasis on functional contextualism and the analysis of cultural practices. She has published numerous academic articles in specialized journals, with significant contributions to the development of psychology in Colombia.

Hernando Chindoy Chindoy. He is an indigenous leader of the Inga community in Colombia, recognized for his work in the defense of human rights and the protection of biodiversity. He has dedicated more than 20 years to participatory research with indigenous peoples, focusing on the formulation of integral life plans and manual eradication of illicit crops in rural territories in Colombia. In 2015, he received the Equator Award from the United Nations Development Programme (UNDP) for his work "Wuasikamas-The Model of the Inga People in Aponte". He earned an Expert Degree in Indigenous Peoples, Human Rights and International Cooperation from Carlos III University and an honorary doctorate from the University of the Arts London. Chindoy Chindoy has been a speaker at various universities in Colombia, America and Europe, sharing his experience in the defense of indigenous autonomy and the relationship between plant intelligence and legislation as part of his holistic vision of life and the environment. Chindoy has pointed out the need to create laws that prevent the undue exploitation of indigenous knowledge about plants, thus protecting the biocultural heritage of the communities.

In 2024, he participated as an artist in residence at Framer Framed, a contemporary art platform in Amsterdam, where he worked to strengthen the traditional knowledge, medicine and language of the Inga people of Colombia. His commitment to the protection of nature and the human rights of indigenous peoples has been recognized internationally, consolidating him as an influential figure in the promotion of biocultural peace and the defense of biodiversity.

Elvira Forero Hernández. She is a business administrator graduated from Universidad de los Andes, with a specialization in financial legislation and a master's degree in public management from the same institution. She has held prominent roles in the Colombian public sector, including the direction of the Colombian Institute of Family Welfare (ICBF). In 2010 she was appointed Director of the ICBF by then President Juan Manuel Santos.

Forero has also served as Secretary General of the National Federation of Departments and as external advisor to the Ministry of Labor and Social Security. She has also been Assistant Director of the National Conference of Governors and advisor to the Presidential Council for the Modernization of the State. Between 2002 and 2006, she was in charge of the Financial Fund for Development Projects (Fonade).

In 2015, Forero coordinated the justice program of the Bolivar Davivienda Foundation. She currently works as a consultant in strategy, human development and public policy.

Marisol Forero Cardenas. She is a Colombian professional with a solid trajectory in the educational and urban areas. She holds a master's degree in urban planning from the Universidad Nacional de Colombia and is the Director of Secondary Education at the District Secretariat of Education of Bogotá. Forero Cárdenas leads initiatives to improve the quality of education at the middle school level in Bogotá, implementing strategies to optimize teaching and learning processes in the city. In addition to her work at the District Secretary of Education, she has collaborated with the Corona Foundation as Technical Coordinator of Education, contributing to the development of educational projects that promote equity and inclusion in Colombia. She is an influential figure in the improvement of educational quality and urban development in Colombia.

Jorge Giraldo. He is a Colombian leader in the field of regenerative capitalism, an economic model that seeks the regeneration of natural, social and economic systems. A systems engineer by training, he has dedicated his career to the study of the human system and how interactions between people and their environment can be optimized to promote integral well-being. Through his work, he has integrated technology, health and sustainability, with a focus on accessible and regenerative solutions. One of her main contributions was her participation in a project with Microsoft, where she developed electro-acupuncture hardware and software for prevention and health promotion, accessible in homes.

He worked for ten years at Grupo Bancolombia, where he became involved in hospital clown volunteering, inspired by the philosophy of Patch Adams, focusing on the humanization of medical care and the emotional care of health professionals.

Giraldo is also a strong advocate of systemic health and has explored approaches such as synergetics, a discipline that integrates diverse worldviews of health. He has worked on creating models of socioemotional skills and promoting subjective well-being, collaborating with academic and social organizations, such as the IDG Colombia Center, to implement the Inner Development Goals (IDG), aligned with the Sustainable Development Goals. He has led research projects focused on regeneration and collective well-being. His vision seeks to transform the current economy towards a more just, sustainable and regenerative model, promoting a deep integration of health, emotional well-being and environmental sustainability.

Fabio Idrobo. He is the Scientific Director of the Center for Emotional Health CESE and a renowned Colombian researcher in the field of emotional health and well-being. With a solid background and experience in areas related to psychology and mental health, Idrobo has been dedicated to the research and development of innovative strategies to improve the emotional well-being of people, especially in the context of organizations and society.

Throughout his career, he has led several investigations focused on the impact of emotions on health and how they affect the performance, productivity and quality of life of individuals. Her work at CESE focuses on creating scientific programs and models based on a deep understanding of emotional health, developing solutions to prevent and treat emotional disorders through innovative and accessible approaches. Her contribution to the CESE is a valuable contribution to the improvement of mental health in Colombia and internationally.

Fabio Idrobo has been an advocate of the importance of mental health in the organizational environment, promoting the development of emotional skills in both companies and individuals. His approach integrates emotional well-being with work performance, resilience and social sustainability, seeking to create healthier work environments and communities.

Carolina Cuevas. She is the Social Inclusion Specialist at UNICEF Colombia, where she has led key initiatives such as Child-Friendly Territories, the Inclusive Management Program and the Business and Children's Rights Strategy. Her work focuses on promoting public-private partnerships to make children a priority in the sustainability agenda and the Sustainable Development Goals (SDGs).

She holds a law degree from the Universidad de Los Andes, a Master's degree in Comparative Law from the University Paris 2 and a Master of Development Practice in Development Management from the same university. She has held roles as advisor to the Vice-Presidency of the Republic, in the National Planning Department, and as Social Investment Manager of the Saldarriaga Concha Foundation.

Carolina Cuevas emphasizes the need for children to be a priority issue in local development plans, highlighting the importance of public policy instruments to address the problems of children and adolescents. She has been recognized with the Building Dreams Award, where she stated that "Territories that prioritize children prioritize development".

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Milena Sáenz. She is a Colombian professional who plays a prominent role in the Caja de Compensación Familiar. Her work focuses on promoting the welfare of workers and their families, offering services and benefits that contribute to the social and economic development of the community. In addition to her work at the Caja de Compensación, Milena Sáenz has been recognized for her commitment to the promotion of women. In her role as Hatonuevera Women's Ambassador, she has represented the City of Porvenir, highlighting the importance of female participation in local development. Her trajectory reflects a constant commitment to gender equity and female empowerment, always seeking to improve the quality of life of the communities through her work in the Caja de Compensación and other social initiatives.

Juan Pablo Bermúdez. He is a Colombian philosopher specialized in the philosophy of mind and the ethics of algorithmic technologies. He is currently a Senior Lecturer in the Department of Philosophy at the University of Southampton in the UK. He also leads the Templeton-funded project "Self-Control in Context" at the Universidad Externado de Colombia in Bogotá. He received his PhD in philosophy from the University of Toronto. His research focuses on the evolution of morality, moral psychology and the ethics of artificial intelligence. He has published works on skillful action and mental agency, self-control and weakness of will.

Bermudez has been a visiting researcher at the Center for Philosophy of Science at the University of Pittsburgh, where he worked on the scientific study of self-control using tools of conceptual analysis and experimental philosophy. He is committed to interdisciplinary research and the application of philosophy to contemporary problems, especially at the intersection between the human mind and emerging technologies.

Sandra Sanchez. She is a lawyer from Universidad del Rosario, one of Colombia's leading educational institutions. In addition, she complemented her education with a master's degree in public law and a specialization in Public Policy and Development, which has allowed her to deeply understand the social dynamics and government policies that affect vulnerable communities.

Her academic and professional approach has always been aligned with her commitment to social causes, which has motivated her to work tirelessly to improve the living conditions of the most disadvantaged populations, especially in Bogotá, her hometown. At the age of 18, she founded the Oasis Foundation, which is an example of her ability to apply her legal and public policy knowledge to social development. Through the foundation, he has managed to implement programs ranging from education and health to social development initiatives for the most vulnerable communities.

Her work has been recognized both nationally and internationally, standing out as a reference on issues of community development, gender equity and social transformation. In addition to her work in the foundation, Sandra has been recognized for her commitment to the promotion of women.

Agustín Jiménez. He is an economist from the Universidad de los Andes with more than 20 years of experience in the fields of strategy, management and leadership. He has dedicated much of his career as an entrepreneur and consultant to explore and implement different ways of conceiving and managing organizations and companies.

He is recognized as a consultant in cultural transformation, change and innovation in management, and is a global pioneer in transforming companies into purpose-driven organizations. During the last 20 years, he has worked with more than 100 organizations of different sizes and sectors, including multilateral and public entities in Colombia, Ecuador, Chile and the United States. He has been a speaker and workshop leader in important events in England, Colombia, Peru, Chile and Mexico. He has presented his academic papers on purpose-driven business at events organized by the London Business School and Academia B.

Agustin is the creator of the organizational model "Brilliant Organizations", based on four principles that seek to transform companies into the best organizations for the world, so that employees can develop their full potential, making them the best companies for customers, shareholders and stakeholders.

His lectures are characterized by opening the mind to new possibilities, giving an inspiring perspective on the future of organizations. In them, he shares an innovative vision of how to conceive and manage businesses and companies in the 21st century.

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Appendix 2. Table of Teachers and Experts Interviewed and Focus Groups

Name	Organization	City/Region	Interview/Focus Group
Mónica Novoa	Universidad Konrad Lorenz	Bogotá	E
Andrea Ortega	Universidad del Sinú	Cartagena/Montería	E
Ximena Rueda	Universidad de los Andes	Bogotá	E
Sandra Sanchez	Doctoranda Universidad Sorbona Paris. Líder Popular Ciudad Bolívar	Bogotá/Bolívar	E
Ana Fernanda Uribe	Universidad Santo Tomás	Bucaramanga	E
Consuelo Vélez	Universidad de Caldas	Manizales	E
Flor Angela Tobón	Universidad de Antioquia	Medellín	E
Pablo Páramo	Universidad Pedagógica de Colombia	Bogotá	E
Carlos Largacha	Universidad Fundación del Area Andina	Bogotá	E
Stefano Vinaccia	Universidad del Sinú	Montería	E
Dorían León	Universidad Industrial de Santander UIS	Bucaramanga	E

Hernando Chindoy	Lider Indígena	Nariño/Putumayo	E
Álvaro Acevedo	Universidad Nacional de Colombia	Bogotá	E
Agustín Jiménez		Bogotá	E
Juan Pablo Bermúdez	Universidad Externado de Colombia	International	E
Fabio Idrobo	Fundación Santafé de Bogotá	Bogotá	FG
Jorge Giraldo	Fundación Corazón de Niño	Medellín	Focus Groups
Elvira Forero	Fundación Bolívar-Davivienda	Bogotá	FG
Milena Saenz	Confama	Urabá-Antioquia	FG
Carolina Cuevas	Unicef	Bogotá	FG
	Fundación Corona	Bogotá	FG

Appendix 3. Institutions and their associated researchers with publications related to Human Flourishing

	Name	N
Colombia	Universidad Nacional De Colombia	3513
Colombia	Universidad de Antioquia	1915
Colombia	Pontificia Universidad Javeriana	1599
Colombia	Universidad de los Andes	1112
Colombia	Universidad del Rosario	819
Colombia	Universidad de Antioquia	766
Colombia	Pontificia Universidad Bolivariana	738
Colombia	Universidad del Valle	721
Colombia	Universidad de la Sabana	666
Colombia	Universidad de La Salle	557
Colombia	Universidad Externado de Colombia	536
Colombia	Universidad Pedagógica y Tecnológica de Colombia	458

Appendix 4. Table of main journals where research associated with the concept of Human Flourishing is published.

Country	Source	n
Colombia	Doaj (doaj: directory of open access journals)	983
Colombia	Social science research network	711
Colombia	Biomédica	448
Colombia	Iatreia	412
Colombia	Revista Colombiana de Psiquiatría	391
Colombia	Revista Colombiana De Reumatología	374
Colombia	Research Square	331
Colombia	Revista De La Facultad De Medicina	313
Colombia	Pubmed	305
Colombia	Sustainability	246

Note: As can be seen, most of the publications are associated with Health Sciences and Medical Sciences journals, except for the Social Sciences Research Network, where the largest number of publications appear.

Appendix 5. Projects funded by the Templeton Foundations in Colombia

Table of Projects funded by the Templeton Foundations associated with Human Flourishing in Colombia

Project	Year	Author	Amount of Financing
Positive designs to Promote gratitude	2018	Sonia Carrillo, Ivone Gómez; Uniandes	US 232000
Self Control in Context	2022	Juan Pablo Bermúdez[46] Universidad externado de Colombia	US $ 295000
Character and Flourishing in Latin America	2022	Ivonne Gómez, Snia Carillo, Uniandes	US $ 65000
Paradigm Shift for Business Survival	2023	Carlos Chacón, Fundación Instituto de Ciencia Política Hernán Echavarría	US $249000
Latam, free will, agency and Responsibility	2019	Santiago Amaya, Universidad de los Andes	US $1210000

Note: It is pertinent to point out that the Templeton Foundations have progressively financed a greater number of projects in Colombia that can be associated in some way with research in Human Flourishing. This table shows the main research projects, the authors and their funding amounts.

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[46] Interviewed in this mapping.

Mapping Human Flourishing Research in Mexico

Chapter 5

Introduction

The general purpose of this paper is to map academic research on human flourishing in Mexico. It is part of a broader project that seeks to map this activity in Latin America, with emphasis on Brazil, Chile, Colombia and Mexico. The research has two parts, the first is a bibliometric exploration, the results of which fed the second phase of the work, of a qualitative nature, which consisted of a series of interviews with leading researchers and non-academic informants. This report refers to the case of Mexico. The description of the methodology used to elaborate the case can be found in the Latin America case report.

As for the qualitative part, 18 individual interviews and two group interviews (focus groups) were conducted between February and May 2024. It was detected that, although the concept of human flourishing is infrequently used, the contents grouped under a broad concept of it are a relevant subject matter of the work of Mexican researchers. The importance of the context in which research is carried out is highlighted, from the economic limitations and other resources, the difficulties to access collaboration networks, the difficulties of the socio-political environment, the problematic relationship with important actors for research, especially the government and public funding agencies, as well as non-governmental actors such as communities, civil organizations, companies, cooperation agencies and international patrons of research.

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Appendix 1. Short bios of interviewees

1. Brief Context of Academic Research in Mexico

Similar to Brazil, Colombia, and Chile, Mexico is a middle-income country. It ranks among the fifteen largest economies in the world and is the second largest in Latin America after Brazil, with nearly 130 million inhabitants. Mexico is a highly unequal country, with a Gini coefficient of 45.4, showing significant income and quality of life disparities between the north, which is more developed due to intense trade with the United States, and the south, which has lower indicators in income, education, health, life expectancy, and a significantly higher percentage of the indigenous population. Likewise, there are major differences between rural and urban populations. The country's largest cities concentrate services, economic, and political activity.

Regarding higher education, there is a large number of public and private universities of varying quality. The largest educational and research institution, based on the number of students, faculty, and researchers, is the Universidad Nacional Autónoma de México. (UNAM), which is funded by the federal government. The primary entity promoting scientific research is the Secretariat of Science, Technology, Humanities, and Innovation, which replaced the National Council of Science and Technology in 2025. The latter was the main funder of scientific research and the training of future researchers through its graduate funding programs. In general, private investment in scientific research is scarce: Mexico invests around 0.5% of GDP in scientific research, while the OECD recommendation is 2.5%.

According to the Integrated Information System of Higher Education Institutions of Mexico, the country has 4,478 higher education institutions (mainly universities). Of these, 1,077 are public, and 3,401 are private. Although numerous, the quality of universities is uneven, and not all allocate significant resources to scientific research.

On a broader level, Mexico is undergoing an important political transition. The National Regeneration Movement (MORENA) won the presidential elections in 2018 under the leadership of Andrés Manuel López Obrador and again in 2024 with a broad majority in Congress, allowing it to implement legislative changes at the constitutional level with virtually no restrictions. MORENA presents itself as a left-wing party and has developed a policy of direct cash transfers benefiting large segments of the population under the slogan of "well-being for the poor." Regarding public policy toward research, additional social benefit criteria have been introduced alongside strictly scientific merit, aiming for graduate studies and research to contribute to social transformation or provide tangible benefits to the population, while budget for science has been cut constantly since 2018.

In recent years, violence linked to organized crime, particularly drug trafficking, has become a serious issue for Mexico's internal and foreign policy. The country has transitioned from being merely a transit point and producer of some illegal drugs to becoming a producer and consumer of prohibited substances. This has created a climate of daily insecurity in certain

cities and specific rural areas, compromising the performance of government sectors related to security, law enforcement, and the justice system. Some of the effects of these circumstances have been a source of concern for social researchers.

2. Results of the Bibliometric Exploration

2.1. Publications and Institutions

As a result of the bibliographic collection, 318,704 documents produced by Latin American authors were obtained, of which 33,490 by Mexican authors. As for the distribution of documents over time, the following graph shows the performance from 2000 to 2023:

Graph 1
Documents on human flourishing in Mexico 2000-2023
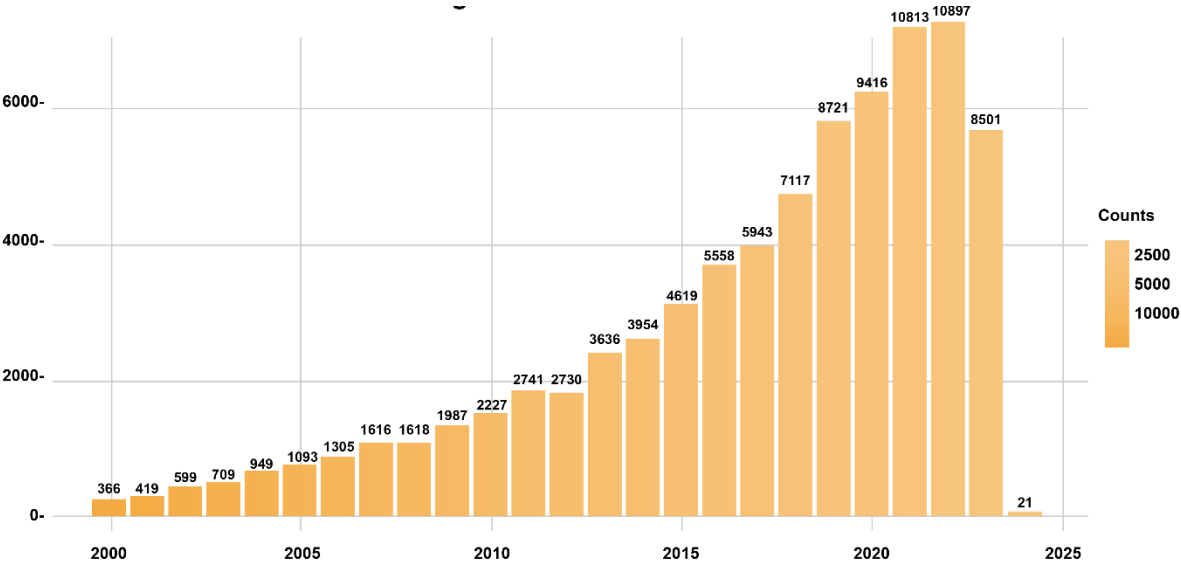
The graph shows a steady growth of publications on human flourishing throughout this period. The slightly lower number for the year 2023 does not indicate a decrease, as there is a certain delay between the publication of a document and its integration into the database. This production behavior is similar to that found at the regional level for this same topic, as shown in Graph 2.

Graph 2

Production on human flourishing in Latin America 2000-2023

Latin America FH poructions by year
Number of FH related in the Latin American region by Year
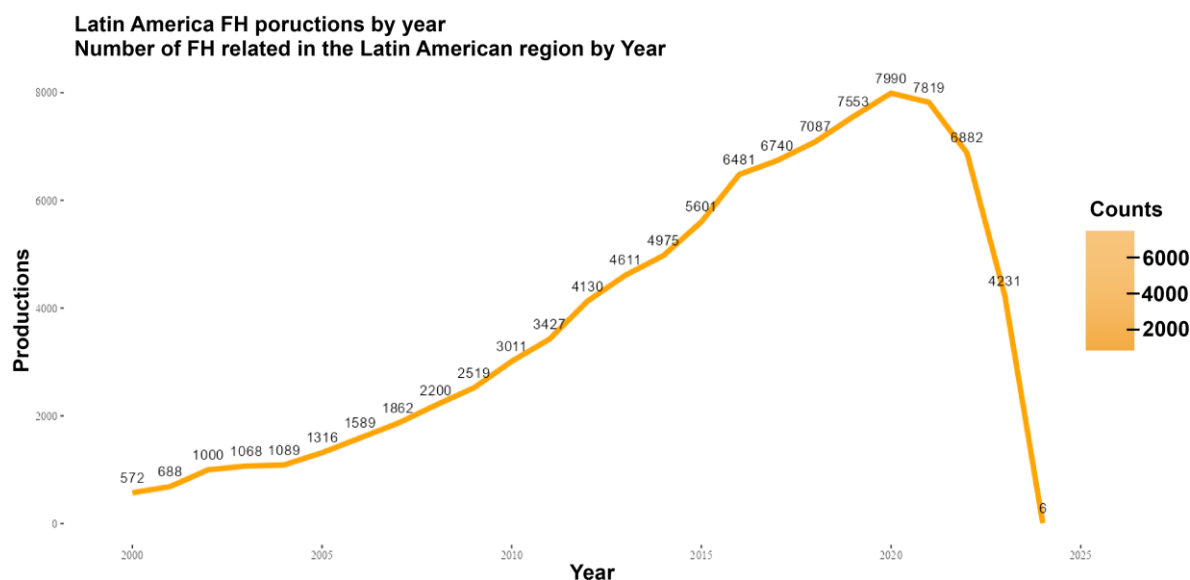
An appreciable difference in these two graphs is in the years 2021 and 2022, since in the case of Mexico literary production did not decrease, while it did at the regional level.

The following table shows the distribution by type of document published, with a large predominance of articles and a small number of books. In total there are 37,139 documents produced by Mexican researchers over 20 years.

Table 1

Distribution by type of document, regional comparison vs. Mexico

	Article	Chapter	Communication	Review	Book	Another	Total
Mexico	32,789	1,707	1,249	818	65	421	37,139
Regional	296,132	7,827	6,585	4,963	401	2,796	318,704

Regarding the institutions from which research on human flourishing is conducted, the following table shows those with the highest number of authors. It should be clarified that the number in the second column does not indicate natural persons, but authors in a document, so that the same person counts as many times as the number of publications in which he/she participates.

Table 2

The 20 institutions of affiliation with the highest number of authors

Institution	Author-document
Universidad Nacional Autónoma de México	6377
Universidad Autónoma Metropolitana	1893
Universidad de Guadalajara	1594
Instituto Politécnico Nacional	1334
Universidad Veracruzana	1150
Tecnológico de Monterrey	1127
Universidad Autónoma de Nuevo León	1017
Instituto Mexicano del Seguro Social	1109
Universidad Autónoma del Estado de Hidalgo	815
Universidad Autónoma del Estado de México	807
Universidad de Guanajuato	713
Instituto Nacional de Ciencias Médicas y Nutrición Salvador Zubirán	652
Centro de Investigaciones y Estudios Superiores en Antropología Social	640
Universidad Michoacana de San Nicolás de Hidalgo	537
El Colegio de México	522
Universidad del Noreste	490
Instituto Nacional de Antropología e Historia	483
Universidad Nacional Pedagógica	477

Benemérita Universidad Autónoma de Puebla	473
Universidad Iberoamericana	441

These results are not surprising since they correspond to both the size of the institutions and their traditional participation in research activities. Another aspect, this one more striking, is that only two private institutions appear in this list (Tecnológico de Monterrey and Universidad Iberoamericana). Although it is well known that in Mexico most of the research is carried out in public universities and research centers, this result marks an overly broad predominance in this sense.

On the other hand, the flourishing research indicator (FRI) is introduced, the results are less predictable and perhaps more significant for our mapping. The following table shows the Mexican institutions according to their FRI:

Table 3

Mexican institutions ranked according to FRI.

Institution	FRI	University	Health sciences and medicine	Social sciences and humanities
Tecnológico de Monterrey	9890	1		
Universidad Michoacana de San Nicolás de Hidalgo	9865	1		
Instituto Politécnico Nacional (IPN)	9803	1		
Universidad Autónoma Metropolitana	9794	1		
Instituto Mexicano del Seguro Social	9787		1	

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Universidad Nacional Autónoma de México	9760	1		
Instituto Nacional de Psiquiatría	9707		1	
Centro de Investigación y de Estudios Avanzados del IPN	9683	1		
Universidad del Noreste	9637	1		
Universidad Autónoma de Nuevo León	9625	1		
Universidad Autónoma de Ciudad Juárez	9535	1		
Benemérita Universidad Autónoma de Puebla	9512	1		
Universidad Autónoma del Estado de México	9510	1		
Centro de Investigación y Estudios Superiores en Antropología Social	9478			1
Instituto Nacional de Cardiología	9434		1	
Instituto Nacional de Ciencias Médicas y Nutrición Salvador Zubirán	9421		1	

Universidad de Guadalajara	9415	1	
Universidad del Norte	9412	1	
Universidad de Colima	9369	1	
Colegio de la Frontera Norte	9366		1

In Table 3, some institutions that were not included because of their size, now appear because of their importance to the topic: such as the Universidad de Colima and the Instituto Nacional de Cardiología e Instituto Nacional de Psiquiatría. It is noteworthy that four comparatively small institutions appear, all four located in northern border states (two of them in Chihuahua): the Colegio de la Frontera Norte, the Universidad del Norte, the Universidad Autónoma de Chihuahua and the Universidad Autónoma de Ciudad Juárez. There are two private universities in this list, Universidad del Norte and Tecnológico de Monterrey.

One aspect that has seemed to us worthy of attention is to know which journals or publishers host publications on human flourishing. The following table lists the most important ones in terms of the number of documents they include.

Table 4

Periodicals by specialty and language.

Source	Documents	Medical (7)	Non-medical (12)	English	Spanish
PubMed (Database)	1532	1532		1	
Plos One (Multidisciplinary)	710		710	1	
Mental Health (National Inst. of Psychiatry)	699	699			1
Research Square (Multidisciplinary Pre-Prints)	642		642	1	
Social Science Research Network	538		538	1	
Public Health of Mexico (Inst. Nal. de Salud Pública)	496	496			1
Sustainability (Multidisciplinary)	460		460	1	
Elsevier eBooks (Multidisciplinary)	409		409	1	
International Journal of Environmental Research and Public Health	393		393	1	
International Journal of Molecular Sciences	364		364	1	
Mexican Journal of Urology	361	361			1
Applied Sciences (Multidisciplinary)	360		360	1	
Medical Gazette of Mexico	356	356			1
Journal of Clinical Oncology	347	347		1	
Springer eBooks (Multidisciplinary)	335		335	1	
Molecules (Chemistry)	305		305	1	

Archives of Medical Research	304	304		1	
Proceedings of SPIE (Engineering)	304		304	1	
Latin Science (Multidisciplinary)	281		281		1
Totals	9196	4095	5101	14	5

Of the 19 journals with the most publications from Mexico, seven are medical journals and 12 are from other areas. In terms of the language of publication, 14 are published in English and five in Spanish. In relation to the language of publication, 13 of the 14 journals published in English are non-medical, while of the seven medical journals, four are published in Spanish. In other words, medical research has a certain balance between publications in English (three) and in Spanish (four); while publications in non-medical areas are clearly oriented towards publication in English.

An interesting comparison is the number of documents in medical and non-medical journals, since it can be seen that out of every nine publications, four are medical and five correspond to other areas. It should also be noted that the journals labeled as multidisciplinary include numerous articles from the sciences and technologies. One of the journals specializes in chemistry. Although initially it might seem that these are topics far removed from the concept we are tracking, the approach to publications allows us to see the scientific and technological aspect of frequent concepts related to human flourishing, which are like facets of research carried out under the even broader conceptual umbrella of sustainability, such as circular economy, green technologies, pollution and environmental regeneration, among others.

It should be clarified that this result, which includes a significant number of documents and authors from the medical area, corresponds to the methodological decision to include in the database the medical journals that resulted in the bibliographic searches corresponding to the keywords used. In these journals we found not only purely medical articles, but also frequent discussion of broader topics such as public health, public health policies, well-being in the broad sense, etc.

2.2. Outstanding authors

The description of the authors who are working on the theme of human flourishing has several edges, depending on the keywords that we have included in this umbrella concept. First, it seems fair to mention the scholars who explicitly use the expression human flourishing. They are few in number, but they are the writers to whom we will have to refer first. The following table refers exclusively to authors who use the expression human flourishing in the title, keywords, or content of their writings:

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Table 5

Authors using the expression FH

Uses the term FH	Documents
Authors with 1 text	139
Authors with 2 texts	10
Authors with 3 texts	4
Authors with 4 texts	1
Authors with 6 texts	1

Table 6 shows that the use of the term is the exception in Latin America, with only 16 authors, or groups of authors, using it more than once, and only six who do so systematically. In fact, most of the authors who use it only once do so incidentally, often as part of a textual quotation from other works. The following table describes the work of these 16 authors. [47]

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[47] Only documents that use the expression human flourishing are quantified.

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Table 6

The 16 authors using the expression FH, ascription and subject matter

		Docs.	Institution	Thematic
1	Julio Boltvinik	6	Colégio de México	Development of needs, multidimensional poverty
2	Hilda Ana María Patiño Domínguez	4	Universidad Iberoamericana	Psychology, emotional well-being
3	Iván Guerrero, Mario Toledo, Humberto Charles-Leija, Rosalinda Ballesteros	3	Universidad Tecmilenio	Education, welfare, students, competences
4	José Enrique Gómez Álvarez	3	Centro de Investigación Social Avanzada (Querétaro)	Religion, bioethics, human rights
5	José C. Vázquez Parra	3	Tecnológico de Monterrey	Satisfaction, well-being at work
9	Mathias Nebel	3	Universidad Popular Autónoma de Puebla	Capabilities, common good
10	Alberto Hernández, Enrique Tamés, Manuel Cebral	2	Tecnológico de Monterrey	Bibliometrics, philosophy
13	Araceli Damian	2	Centro de Investigaciones y Estudios Superiores en Antropología Social (CIESAS)	Poverty and time, welfare

14	Marco Ricardo Tellez Cabrera	2	Instituto Politécnico Nacional	Economy
15	Margarita Tarragona	2	Instituto Tecnológico Autónomo de México	Positive psychology
16	Virginia Romero Plana	2	Universidad de Sonora	Economy Poverty

The above enumeration shows that of the meanings with which human flourishing is associated, the two most present refer to the economic aspect, around the studies on poverty and development, and to the psychological aspect of well-being. Regarding the economic aspect, Julio Boltvinik's contribution stands out for its proposal that considers works coming from both the Marxist tradition and the psychology of needs, in particular Abraham Maslow's (Boltvinik, 2005). The proposals of Amartya Sen and Martha Nussbaum with the perspective of capabilities and capacities are also present in an important way, both in Boltvinik's approach and in that of Araceli Damian, Mathias Nebel and Virginia Romero. The case of J. E. Gómez Álvarez departs from this pattern, since he is an expert in bioethics who has written extensively, from a rather conservative ethical perspective, on educational problems and polemics of applied ethics.

In the case of the authors assigned to the binomial Tecnológico de Monterrey and Universidad Tecmilenio, two institutions that are part of the same educational group, they address two aspects: educational and labor applications of well-being, with empirical approaches from psychology and education, and a more philosophical and bibliometric perspective focused on the concept of human flourishing.

Moving to the broader perspective of human flourishing as an umbrella concept, the results are more varied. Below we present the authors with the highest scores on the flourishing research indicator:

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Table 7

Authors with the highest FRIs and their topics of work

FRI	Authors	Institution	Thematic
9923	Victor Corral-Verdugo	Universidad de Sonora	Environmental psychology
9922	José María Ponce-Ortega	Universidad Michoacana de San Nicolás de Hidalgo	Sustainable development
9920	Mariano Rojas Herrera	Universidad de Las Américas Puebla; FLACSO; Universidad de Costa Rica	Economy - Quality of life
9896	César Tapia-Fonllem	Universidad de Sonora	Environmental psychology
9896	Javier Torres	Instituto Mexicano del Seguro Social	Medical Specialty
9886	Blanca Fraijo-Sing	Universidad de Sonora	Environmental psychology
9842	Guillermo García-García	Hospital Civil; Universidad de Guadalajara	Quality of life - medical
9832	Alejandro Mohar	Instituto Nacional de Cancerología	Quality of life - medical
9829	Omar Masera	Universidad Nacional Autónoma de México	Sustainable development
9806	Patricia Balvanera	Universidad Nacional Autónoma de México	Sustainable development
9802	Carlos A. Aguilar-Salinas	Instituto Nacional de Ciencias Médicas y Nutrición Salvador Zubirán	Medical Specialty

9802	Teresa Shamah-Levy	Instituto Nacional de Salud Pública	Medical Specialty
9787	Juan Pablo Gutierrez	Universidad Nacional Autónoma de México	Quality of life - medical
9778	Alejandro Casas	Universidad Nacional Autónoma de México	Sustainable development
9766	Enrique Soto-Pérez-De-Celis	Instituto Nacional de Ciencias Médicas y Nutrición Salvador Zubirán	Medical Specialty
9741	Alfonso Dueñas-González	Instituto Nacional de Cancerología; UNAM	Medical Specialty
9739	Juan Eduardo Sosa-Hernández	Tecnológico de Monterrey	Sustainable development
9731	Simon Barquera	Instituto Nacional de Salud Pública	Clinical psychology nutrition

In the previous table we can highlight the presence of some institutions that stand out, such as the Universidad Nacional Autónoma de México (UNAM), already mentioned above, but also the recurrence of institutions in the field of health (seven), and the Universidad de Sonora, which appears three times due to a well-consolidated research group in environmental psychology, to which we will refer later. The topics listed in this table add diversity to the previous table, with a clear predominance of health-related issues, but sustainable development and environmental psychology also appear as fields of research.

It should be noted that the bibliometric results also include numerous works from technological research related to sustainability. These works refer to green industrial processes and models, recycling, new less polluting materials, agricultural and energy technologies, technological processes of circular economy, among others. We have not detailed these aspects because in this literature we find above all technical approaches rather than those related to human flourishing, although for their implementation in the real world it will be necessary to count on this scientific and technological development.

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2.3. Outstanding Lines of Research

The following lines of research have a high FRI, thus providing a more detailed description of their work. The five lines are: 1. Psychological factors in pro-environmental behaviors; 2. Sustainability and human development; 3. Human flourishing and poverty; 4.

Psychological factors in pro-environmental behaviors.

Researchers	Blanca Fraijo; César Tapia; Víctor Corral
Institution	Universidad de Sonora
High FRI[2]	8305
Concept	Psychological factors are present in behaviors related to the environment and environmental sustainability.
Magazines in which they have published	Psychology
	Frontiers in Psychology
	Sustainability

This group has been active for more than twenty years at the Universidad de Sonora, a university near the northern border of Mexico. We detected a paper in 2003 that exploits the effect on water conservation of beliefs about the environment. In successive years the group studies different aspects of behavior, character and meaning in relation to the environment, sustainable behaviors and personality. It is a group with a high number of publications and influence. [48]

Sustainability and human development

Researchers	Cruz García Lirios; Javier Carreón Guillén; Arturo Sánchez Sánchez; Margarita Juárez Nájera
Institution	UNAM-UAEM

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[48] Environmental beliefs and water conservation: an empirical study (2003); Sustainable behaviors and perceived psychological restoration (2012); Assessing sustainable behavior and its correlates: a measure of pro-ecological, frugal, altruistic and equitable actions (2013); On the relationship between character strengths and sustainable behavior (2014); The psychological dimension of water ecosystem services (2015); Psychological meanings of "positive spiritual environment" and "places to communicate with god" (2016); Sustainable behavior and quality of life (2016); Influence of positive, motivational and time factors on water conservation behavior (2017); On the relation between social dominance orientation and environmentalism (2017); Variables affecting the relationship between sustainable behaviors and their positive psychological impacts: Personality traits and behavioral costs (2020).

High FRI	6375
Concept	Psychological, social and political factors of quality of life, human development, sustainability, theoretical and empirical approaches.
Magazines	EHQUITY
	Journal of Geography Environment and Earth Science Intern.

This group is formed by researchers from UNAM and the Universidad Autónoma del Estado de México. They have developed in their work different aspects of quality of life and the environmental factors that influence them, social, economic and political. The group has been active for more than ten years. In 2013 we found a publication on sustainable local development, in its community and citizen aspects, in which they raise the relationship of these social aspects with the governance of natural resources. They raise the socio-political dimension of concepts such as quality of life and well-being, with a theoretical and empirical approach. [49]

Human flourishing and poverty

Researchers	Julio Boltvinik
Institution	El Colegio de México
High FRI	7444
Concept	Multidimensional measurement of poverty, its relationship with Amartya Sen's capabilities proposal, the idea of flourishing as development of human needs. Explicit use of the FH concept.
Magazines	Disagreements
	Population papers
	21st Century World

This line of work explicitly employs the concept of human flourishing and has had considerable influence in the region among researchers dedicated to the study of poverty and

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[49] (2019) Dimensions of Human Development Theory; (2019) Governance of Quality of Life and Well Being Subjective; (2015) Empirical test of a quality of life model; (2015) Reliability and validity of an instrument measuring the socio-political dimension of quality of life; (2014) Prolegomena to social work for Human Development of migrants; (2013) Sustainable local development in the citizen and community sphere. Implications for the governance of natural resources.

human development. The main author of this line of work is Julio Boltvinik, from El Colegio de México. He is an economist with a long academic career. One of his proposals involves understanding human flourishing not only as a process of satisfying needs, but of developing needs, in the sense of expanding the potentialities of human beings to include higher needs, in the sense of hierarchical human needs, in the manner of A. Maslow, among others. His reading includes in an important way some concepts coming from the Marxist tradition. His focus on the multidimensionality of poverty joins that of other Latin American economists who have worked to modify the measurement of poverty.[50]

Quality of life

Researchers	Mariano Rojas Herrera and Grupo Transdisciplinario de Estudios de Bienestar
Institution	Tecnológico Nacional de México
High FRI	8973
Concept	Economics of happiness, well-being and quality of life in Latin America
Magazines	Social Indicators Research
	Applied Research in Quality of Life
	The Economics of Happiness

This line of work is articulated around concepts such as subjective well-being and quality of life. One of the pioneers of this line of work in Latin America is Mariano Rojas Herrera, who currently distributes his time between Mexico and Europe. His work is strongly associated with key issues such as the inclusion of happiness in economic studies, well-being, quality of life, income, always with a clear focus on conditions in the region. [51] His work is being continued in Mexico by the above mentioned inter-institutional group of young scholars.

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[50] J. Boltvinik, (2005) Widening the gaze: a new approach to poverty and human flourishing; (2007) From poverty to human flourishing: critical theory or utopia?(2008) Critical evaluation of Amartya Sen's 'capabilities' approach; (2009) Human flourishing, poverty and population policy; (2014) Elements for the critique of the political economy of poverty; (2020) Poverty and human flourishing : a radical perspective; (2024) From poverty to human flourishing : critique of the political economy of poverty.

[51] M. Rojas, (2005) A Conceptual-Referent Theory of Happiness: Heterogeneity and its Consequences. (2011) Happiness, Income, and Beyond; (2011) Contentment and Affect in the Estimation of Happiness; (2012) Happiness in Mexico: The Importance of Human Relations; (2016) The Relevance of Happiness: Choosing Between Development Paths in Latin America; (2017) Economics of Happiness. Relevant Findings Regarding Income and Well-Being; (2017) Well-Being in Latin America; (2019) Relative Income and Happiness in Latin America: Implications for Inequality Debates.

Human Flourishing and Integral well-being

Researchers	Alberto Hernández, Enrique Tamés, Manuel Cebral / Iván Guerrero, Mario Toledo, Humberto Charles-Leija, Rosalinda Ballesteros /
Institution	Tecnológico de Monterrey / Universidad Tecmilenio
High IFR	7936 / 4110
Concept	Well-being, workplace and educational satisfaction / Comprehensive well-being
Magazines in which they have published	International Journal of Environmental Research and Public Health
	Scientific Reports
	International Journal of Education and Well-Being

This group explicitly uses the concept of human flourishing. It works in two areas, one related to job and educational satisfaction and well-being, as well as the relationship between well-being and entrepreneurship; the second line is more theoretical, discussing the very concept of human flourishing in relation to integral well-being and the social and environmental dimensions.

Thematic Evolution[52]

A thematic evolution map was prepared and divided into three periods. The first runs from 2000 to 2011, the second from 2012 to 2018 and the third from 2019 to 2023. Each map shows the clusters of the topics addressed in the publications. For the four cases it can be seen that the first period, which has fewer documents, also has fewer topics worked on, while the last period contains a greater variety of topics and thematic clusters.[53]

Thematic evolution of human flourishing in Mexico. In the first period (Figure 3) we can see three clusters of topics with high centrality, that is, well related to other topics, depression,
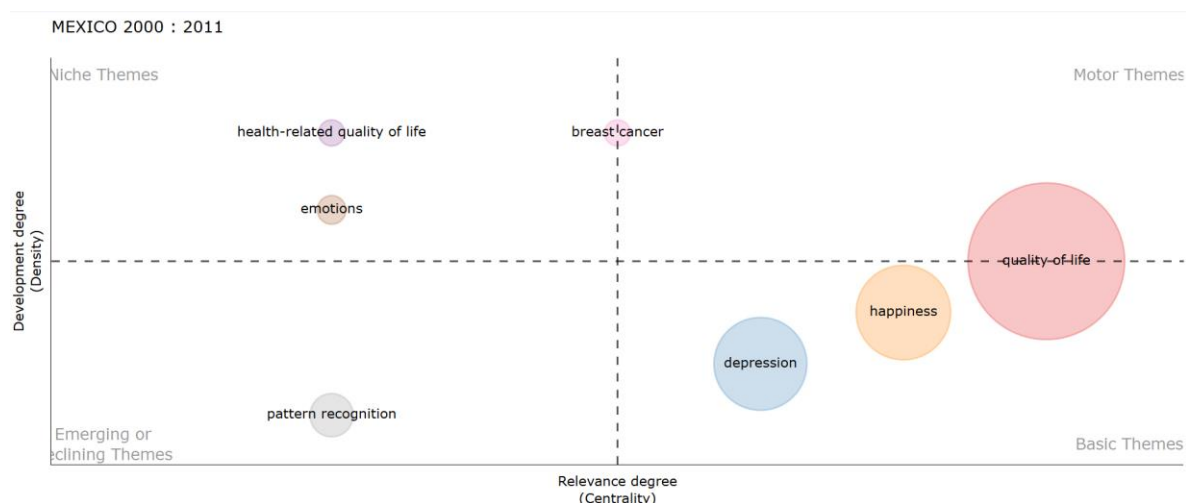
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[52] These maps were prepared using only the documents contained in the Scopus database, due to technical limitations. This implies that a significant part of the publications was not included, so these results are only provisional.

[53] In the map of thematic evolution there are four quadrants according to two vectors, density (relationship of the documents of the group with each other) and centrality (relationship of the documents with other topics). The niche themes (top - left) are themes whose documents have a strong relationship with each other but little relationship with other themes, they are themes cultivated by a closed group of researchers; the emerging or declining themes (bottom - left) are themes driven by a group of researchers that are not related to other groups (emerging) or whose production is declining (declining); the basic themes (bottom - right) are themes very connected with other themes; the driving themes (top - right) are themes closely related to other themes and with a high internal density.

happiness and quality of life. Of these, quality of life is the most striking cluster, both because of the number of topics it includes and because it is in the middle of the table, given that its topics have a strong internal connection, in this cluster there are medical topics (asthma, treatment, health, disability, obesity) and non-medical topics (Mexico, Latin America, childhood, aging).
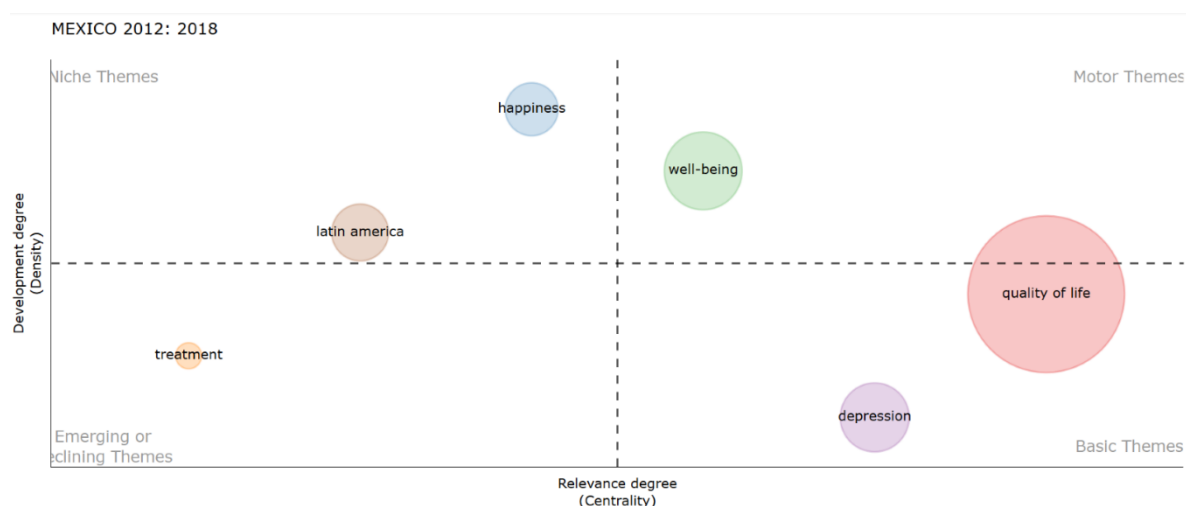
Graph 3

Thematic grouping of Mexican publications from 2000 to 2011

The health-related quality of life group, which corresponds to a medical orientation, has a strong internal connection but is comparatively little related to other themes. In this first period, quality of life aspects predominate from health, both physical and mental, and also presence of themes related to the happiness cluster (happiness, poverty, well-being and subjective well-being). There are no clearly formed motor themes. Striking is the group headed as happiness (87 documents), which includes poverty, well-being and subjective well-being, suggesting a psycho-social perspective of the topic. Together with depression (depression, aging, anxiety) and quality of life are the basic themes.
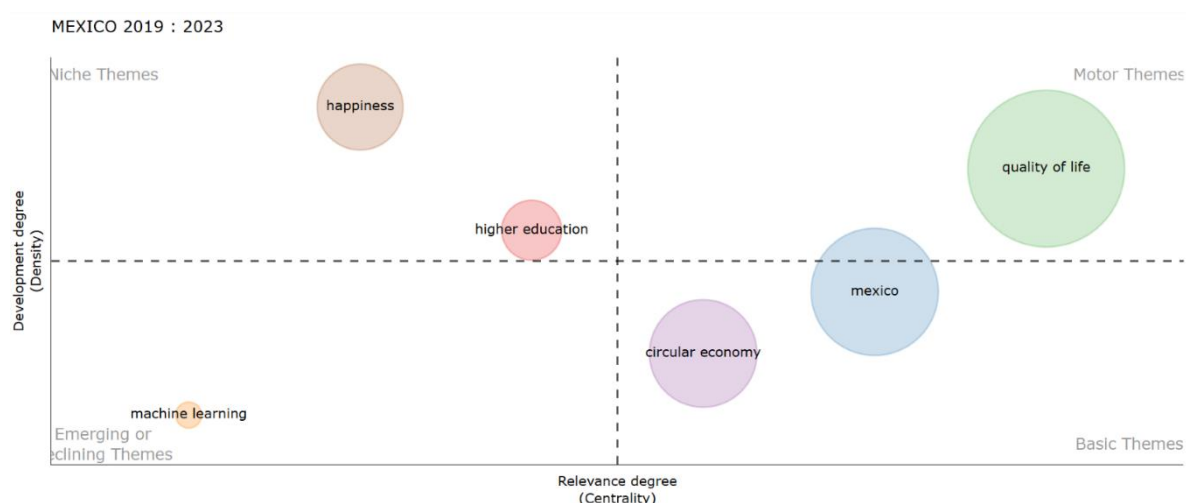
Graph 4

Thematic grouping of Mexican publications 2012-2018

MEXICO 2012: 2018

In the second period (Graph 4), the most striking group is again quality of life, the most populated and with the greatest centrality. It is similar to the group found in the previous period but absorbs the previous groups of quality of life related to health and breast cancer, and includes the theme of adolescence. A new group of great interest for being the first driving thematic group is well-being (well-being, sustainability and positive psychology), closely related to other themes and with high internal density, there are three themes that allude to social, ecological-technical and psychological aspects. The happiness group (happiness and subjective well-being) remains a niche theme, less related to other themes than in the previous period but with high internal density.

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Graph 5

Thematic grouping of Mexican publications from 2019 to 2023

In the last period (graph 5), the quality of life cluster asserts itself as the most dense and central, the only driving theme, is similar to the cluster of previous periods but includes more clearly mental health themes (mental health, depression, resilience, anxiety), retains some of the previous themes (cancer, old age, quality of life), and absorbs themes that previously appeared in different groupings (well-being). In this period, an important circular economy group appears, which includes the themes of circular economy, sustainability, sustainable development, climate change and optimization; a group headed by the theme Mexico also appears, which has strong social content, with the themes of Mexico, Latin America, education, health, poverty, innovation and human development. The happiness cluster remains within the niche topics, which indicates that work continues on these topics regardless of what is happening in other disciplines; this grouping includes the topics of happiness, subjective well-being, positive psychology, aging and validity. This third period shows the substantive topics of the research carried out in Mexico in recent years, where the quality of life in its health aspects is the most numerous and related, with numerous works on Mexican and regional social problems, in which the issues related to the natural environment figure prominently and the perspective of flourishing as well-being and happiness continues to be present, mainly in the field of psychology.

2.5. Discussion of Bibliometric Results

While the Brazilian population is slightly less than twice the size of the Mexican population, its production of academic papers on this subject is six times greater. This result could be due to several reasons that we can only conjecture now. One part of the explanation could be due to greater development of the research topics we have tracked, greater interest from the

academic community or institutions, or a greater influx of resources. Another component could be a more productive organization of research tasks, in which case it would be foreseeable that results similar to these would be found in other topics or disciplines. It could also be speculated that by constituting a universe in itself, linked by language, Brazilian research has achieved a more productive internal dynamic than that observed in other Latin American countries, or that its research is more diverse and related to other social issues. The Spanish-speaking countries of Latin America, including Mexico, seem to share not only language but also similar research dynamics.

The question of the language of publication is important. The fact that, for the region as a whole, documents in Spanish constitute one tenth of the total, indicates that the publication effort is oriented towards media published in English. This result is only tempered in the case of medical studies, where the proportion is even reversed, since journals published in Spanish contain more documents than those published in English. Studies on human flourishing in the non-medical field are published by Mexican authors mainly in international media, where the English language is used. Does this fact influence the research agenda? It has been conjectured that the review criteria of international media privilege a research agenda alien to local needs, influenced by the interests and biases of editorial bodies based in Northern countries. Even more so when the national research funding agencies themselves favor publication in international media over publications in Spanish. Finally, it has also been suggested that publication in English is an additional barrier for Spanish-speaking authors, which creates a chain of obstacles for certain approaches, topics and ideas to be published in international media. On the other hand, it is assumed that publication in international media guarantees the scientific or academic quality of the documents, which may be debatable.

The works dealing with indigenous visions of human flourishing, which we sought to detect through a list of words in native languages, yielded few results. However, most of these texts are of recent publication, less than ten years, which makes us foresee that we will still see an increase in research on these concepts, at the same time that the interest in knowing conceptions of life that help to overcome what seems to be an industrialized, capitalist and predatory model of nature is growing.

With regard to the institutions that participate most abundantly in research on these topics, it should be noted that only one of them is a private university. This fact confirms the generalized belief that research in Mexico is mostly sponsored by the State, especially in topics that are not immediately useful for companies or private entities. The absence of participation by non-governmental entities, such as civil organizations, foundations and professional or academic associations, which does occur in other latitudes, is a striking characteristic of the Mexican research ecosystem.

With regard to the journals that mainly receive papers on this subject, it is worth noting the high participation of medical disciplines, which contribute four out of nine papers. We also

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note that of these medical journals, four of the top seven are published in Spanish, which is a much higher presence of this language than is found in non-medical publications. Could this mean a greater proximity to local interests, or to the practice of the medical professional community? In fact, for the entire Latin American region we find a very high number of medical publications, although the proportion is different for each country. As mentioned above, this participation of the medical perspective is found mainly around concepts such as quality of life and well-being, which are very close to the broad concept of human flourishing, although the latter practically does not exist in its restricted meaning for the medical area.

In relation to the expression *quality of life*, it should be noted that it is predominantly used in the medical field in relation to the conditions of patients, particularly those suffering from chronic, hospitalized or terminal diseases, this being a different use of the expression, with respect to social disciplines, which include other topics such as income, consumption, access to services, satisfaction, among others. However, it is not possible to exclude this use as alien to the broad notion of human flourishing, because in medical publications there is also a broader use of the concepts of quality of life and well-being, and these issues are discussed in a context that goes beyond the medical specialty, referring to areas such as public policies, social, political and economic factors, community and family dynamics, among others. In México the study of well-being and quality of life has a clear foundational document written by León Garduño Estrada, Bertha Salinas Amescua, and Mariano Rojas (2005), "Calidad de vida y bienestar subjetivo en México" [Quality of Life and Subjective Wellbeing in Mexico] which initiated a significant academic conversation about subjective well-being in Mexico. This publication emerged from a seminar convened in 2002 by the Centro de Estudios sobre Calidad de Vida [Center of Studies on Quality of Life], (CECAVI) at the Universidad de las Américas, Puebla, providing a platform for discussions on life satisfaction, subjective well-being, and happiness.

While the term human flourishing is very little used in Mexican research, with the exception of a few pioneers, there is no doubt that publications related to the concept in a broad sense have increased uninterruptedly and a change in trend cannot be foreseen in the coming years, since some of the key words we have included in the concept correspond to urgent and far-reaching issues for the country and the region, such as sustainability, well-being, poverty, capabilities, development and health.

Although these topics are not exclusive to Mexican academia, we have found original perspectives, approaches that have been worked on constantly and in which there are significant results. When reviewing the list of authors with the highest score according to the FRI, we again found an important participation of authors from the medical area, who combine a high relevance of their work in terms of the topics they address, with an equally high number of publications and citations received. In this subgroup, the dominant concept

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is the medical notion of quality of life. However, we also find authors working on other well-differentiated topics under the FRI indicator.

The work of the group from the Universidad de Sonora is noteworthy, first, precisely because it is a group that has been active for more than twenty years, while it has developed a line of research that deals with the psychological factors that influence environmental behaviors. The three most present authors are Víctor Corral Verdugo, César Tapia Fonllem and Blanca Fraijo Sing. In the last four years, the group has tended to publish separately or in co-authorships with other presumably younger researchers, perhaps in an intentional generational reinforcement. This work is striking, among other reasons, for highlighting the inevitable link between human well-being (in its psychological, emotional or subjective dimension) and the situation of the natural environment, a necessary link of the utmost importance at the present time, when the global trend is to rethink human development models precisely in relation to the natural environment.

Psychology is the traditional discipline that is most present in the table, with five authors whose work is located in that field, but who offer a broad perspective of the problem, not limited to individual mental health issues. This thematic breadth is shown by the work of the group we have described as sustainability and human development, in which researchers from UNAM and UAEM, Cruz García Lirios, Javier Carreón Guillén, Arturo Sánchez Sánchez and Margarita Juárez Nájera collaborate. It is also a group that has been active for more than twenty years, which has dealt with psychological, social and political factors of quality of life and has linked it to the problem of sustainability. Despite the similarities with the group at the Universidad de Sonora, we found no evidence of collaboration between the two groups, which is possibly representative of the scarce collaboration between national researchers.

In general, the study of environmental and sustainability issues, as well as other concepts related to this subject, is very present in the table we are referring to, in which at least six of the 18 authors deal mainly with this issue.

The work of Dr. Mariano Rojas is that of a pioneer of economic studies on quality of life, happiness and well-being in the Latin American region, with a trajectory of more than twenty years. In his publications we find a constant line of work, theoretical and empirical, on the economics of happiness given the particularities of the region, illustrated precisely by the so-called Latin American paradox[54]. The bibliometric results show a broad influence of this work at the regional level, and in Mexico in particular.

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[54] The Latin American paradox is a case of the so-called Easterlin Paradox, formulated by Richard Easterlin in the 1970s, who contradicted the notion that a person's happiness is proportional to his or her income (Easterlin, 1974). It refers to the fact that the levels of happiness in the countries of this region are higher than would be

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The work of Dr. Julio Boltvinik is close in that it is also located in the field of economic studies. As already mentioned, he is one of the few researchers who uses the expression human flourishing by itself, but he does so with a different content, although not the opposite, to the one it has both in positive psychology and in our umbrella concept. Boltvinik considers that human flourishing should be understood as a development of human needs, and in this he follows both Maslow and the neo-Marxist Markus, which allows him to overcome a reductionist perspective of need satisfaction, and to point towards a more ambitious concept of human nature, open to a broader horizon in which human beings are not only satisfied beings but cultured, artistic, scientific, caring, a form of excellence redefined. Although Boltvinik's work has not been as influential as, for example, that of M. Rojas, it provides an original perspective and has certainly influenced, along with the contributions of other Mexican and Latin American economists, discussions on poverty and its different approaches and measurements. This discussion has been felt in the multidimensional poverty metrics practiced in Mexico.

One theme expected to be found in this exploration is related to spirituality and religion, which have traditionally been of the utmost importance in defining an idea of human flourishing. However, they do not figure in a quantitatively important way. Of course, there are some works that deal with this subject (they will be discussed in the qualitative section of this mapping), but they do not appear either by number of publications or citations (productivity and influence), so it can be said that it is not an outstanding field of academic research in the region or in Mexico in the last 20 years.

3. Qualitative exploration

As part of this study, interviews were conducted with 18 Mexican researchers[55] from different specialties, whose names stood out in the results of the bibliometric study due to their high relevance and number of publications. The content of the interviews is very rich, so much so that only a part of it is written in the following pages. What is the interviewees' perspective on the contents of the human flourishing concept; 2. What are the research capacities on this topic in Mexico, first of all, and in Latin America; 3. What are the networks and the state of collaboration on these topics; 4. What resources are available and what are the research needs in this country?

3.1. Interviewees' Perspective on the Contents of the Human Flourishing Concept

Every human being wants to be happy; this phrase seems like an indisputable truth to the average person. When you move on to the subtle differences between flourishing as a human being, being happy, being fulfilled, achieving one's potential, and so on, things seem more

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expected given their low per capita income, a fact that was taken up by Seligman & Diener (2004). Attempts have been made to explain this paradox for various reasons, including cultural ones (Bericat & Acosta, 2021).

[55] Interviews were conducted in Spanish, quotes were translated into English, where appropriate.

confusing. And a little more so when the environmental factor, both the social elements and the natural environment, is incorporated into the well-being formula. The different scientific and academic disciplines expressed in the interviews clearly point to the need to overcome disciplinary visions, to work towards interdisciplinarity in order to face the complexity of real problems with better possibilities of success.

The concept of human flourishing poses the challenge of understanding the situation of people in society as it is lived, contextualized and signified. This is where the methodological and disciplinary debate on how to approach these experiences and what to highlight about them finds its place, especially in increasingly complex and uncertain life contexts, in order to build projects that transcend from the individual to the collective and vice versa. On a daily basis, people identify interests with others, act in line with common values and construct a common meaning. In other words, human flourishing forces social analysis to recognize the existence of people from the present, from their daily acts and their effects.

The testimonies collected among experts from fields of knowledge associated with the dimensions of well-being pointed in a common direction: how to explain the experiences of people who express satisfaction with life, despite the adverse circumstances they face daily. Problematizing inclusion from exclusion is the main theoretical and methodological challenge to understand the transcendence of human flourishing in Mexican reality. From the treatment of terminal illnesses, almost absolute material shortages, prison experiences, emerging educational projects with communities historically abandoned by hegemonic development models, to the need to vindicate the spiritual dimension of human life. All these lines of research and academic work revolve around the common concern of understanding, in order to enhance the well-being of individuals and collectivities.

The challenge of defining human flourishing. Well-being, quality of life, happiness, satisfaction with life, were some of the terms used by the experts interviewed to refer to human flourishing. Among them, only one of them has been using the term directly and for a long time. One of the pioneers of this field of work in the region refers to us:

> "I know a few people, among them Julio Boltvinik, who use the term human flourishing a lot (...) But apart from that, it is not a term very much used, at least in the areas where I work. I understand that, in philosophy, there may be a more usual inclination in the term human flourishing, but in economics obviously not. Psychology has been dominated by positive psychology; in the case of anthropologists, I don't remember anyone using the term human flourishing; so, the question is a little more, what do we understand by human flourishing? I come from the tradition of subjective well-being, which we sometimes call "happiness". In subjective well-being there are even debates about whether or not eudemonia is part of subjective well-being." (Rojas, 2024).

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One of the first findings of the fieldwork is that there is no paradigm on human flourishing that explains in a consensual way a wide range of experiences lived by people in contemporary society.

However, the concept has the power of attraction despite its relative ambiguity, given its apparent simplicity: "With this very simple definition of what human flourishing is, which is nothing more than opportunities, the search for solutions to their needs, and to seek this change in the vision as citizens towards a vision more focused on values, on the formation of social capital, on coexistence" (Vera J. Á., 2024). One of the interviewees offers a broad description that coincides very much with the definition we have used: "human flourishing is that it seeks, at least in its understanding or in its dream, so to speak, in its purpose, to link, to put at the center of all development, so to speak, or of all understanding the person, the human being. And then, under that logic, what are the different iterations that he is going to have with the different aspects of his own life and his environments (...) allows to have at the center of the whole equation the human being and to identify which are the main aspects, ways, etc., that are helping or not for his development in an integral way. In other words, in a much more holistic way. So, under this logic, you can take the individual part of the human being in his definition, let's say, in his individuality, from ontological elements that define him, that develop him, that make him feel good, that you mentioned just now as this part of subjective well-being, but that have to do with his own definition, with his own understanding. And here, other dimensions can be implicated, such as: spirituality, the work part, the part of their relationships, etcetera." (Portales Derbez, 2024). It is clear in all the interviews that flourishing cannot overlook the relational dimension of flourishing, relationship with other beings, human and non-human: "for the flourishing of the human being these social interactions are needed, that is, an environment, a community, a culture that allows him/her to have all the elements on which to sustain and develop. So, you go from the individual to the collective and to the interactions that are generated (...) And the third is these elements that cannot be forgotten, which are precisely part of the natural environment, so to speak. That is, the part of sustainability, that is, how much can you flourish in a world without water? How much can you flourish in a world where there is no respect for the species? How much can you flourish where resources are increasingly limited?" (Portales Derbez, 2024).

Although the experts interviewed point out the need to consolidate a multidisciplinary field of knowledge, a paradigm that accounts for the complexity of the dimensions of human life that are at stake in the achievement of life satisfaction is still not recognized. In the opinion of some of them, having a common line of work around the topics associated with human flourishing could contribute to making visible the advances in the understanding of the topic, in the development of collaborative networks and even in the access to common resources to strengthen this area of knowledge.

From different disciplinary fields, research has been carried out with scientific rigor, collecting quantitative and qualitative evidence; however, there is still no homogeneous or dominant vision that explains in a way accepted by the academic community the fact that people and communities manage to be well off, despite the structural constraints in which their actions are developed. Moreover, a debate emerges as to whether seeking these explanations is in any way an exercise in justification for a model of economic development that is characterized by its exclusion of large segments of the population of Mexico and Latin America. "It is necessary to acknowledge that, as concerned academics, we lack the necessary tools to explain the debts generated by the development models implemented in the country (…) [to achieve] those conditions for optimal human development, enabling individuals to fully realize their potential and, ultimately, [serving] as an antithesis to processes of violence—understood as anything that prevents one from living fully" (Ruvalcaba, 2024). Despite the difficulty involved in explaining life satisfaction, it was possible to identify through the interviews that the flexibility of the notion of human flourishing has also made it possible to delve into experiences lived from the micro-social; that is, the person in his or her even intimate dimensions, to the macro-social; that is, the contribution made from and for the community. Luis Portales explained "(...) I believe that the advantage of using a concept such as human flourishing is that it allows you to have the human being at the center of the whole equation and to identify which are the main aspects, ways, etc., that are helping or not for their integral development. That is to say, a much more holistic way (...)" (Portales Derbez, 2024) which is expressed in the selection of topics, populations and approaches. Another advantage lies in the potential of a consolidated research group to expand its influence to other academic actors around a common theme. Abraham Aparicio mentioned in this sense "(...) what I see as very favorable is that the concept of human flourishing, by including all these dimensions, lends itself to networks that already exist, to be added to this project and those that do not exist to be built. So, I think it is very wise to take this concept of human flourishing as the central concept, the backbone or the unifying concept of many disciplines that are addressing the same issue, although with different perspectives and different central points of analysis (...)" (Aparicio, 2024).

According to the vision of the interviewees, human flourishing means primarily changing the perception of human beings about themselves and about the influence they have on the communities in which they live. For the researchers, this means opening up their theoretical, methodological and even personal thinking in order to empathetically recognize the remarkably diverse and sometimes contradictory dimensions of individual and community life. In this sense, one interviewee pointed out, "(...) even though the issue of flourishing is not a new one, it is a new one.) although the theme of human flourishing tries the three things, ok, in the individual, in the community and in the environment, but it is not going to click, I always use that word in anthropology, no matter how beautiful the work or conservation is, no matter how beautiful the urban development planning is here or this, if we do not know what the sense of that community is, what they want, it can be the most beautiful thing, but

if there is no approach, interest in seeing what the interests of the community are, their sense of community, where the community is going, it is not going to work." (Maganda, 2024).

The testimonies provided by Mexican experts made it possible to clearly identify two fundamental dimensions that explain the idea of human flourishing in the national reality: the first refers to belonging to one or several communities and, secondly, the need to start from the premise that flourishing is a verb, that is, an action that generates inclusion, in the sense of internalization and practice of the collective (Giménez, 2000:52). Identity is a dynamic process of self-knowledge and recognition in others, of distinguishing common habits, values and needs. In this sense, human flourishing establishes a comparison between what emerges from life in common, expressed in the diversity of ways of producing and reproducing common practices. Identifying the ways of acting, the groups of belonging or the narratives around the idea of being well are also part of the notion of integrity of human life. In this line, Mariano Rojas stated that, from the scientific field, it must be recognized that there is an absence of knowledge that explains the meaning of a better life, of happiness or the *buen vivir* from identities that overlap or even oppose the consolidated knowledge repertoires. He pointed out "(...) there is a great "nebula" in terms; if one thinks of a better life, or *buen vivir,* those terms fit there, one can think of human flourishing and one imagines people who flourish as people who are more at ease with their lives. And a little bit also following the idea of self-realization that some have incorporated, let's say it has been very reinterpreted (...) [we are] seeing that what we call as "self-realization" really does not contribute as much to happiness or life satisfaction as: the needs of belonging, love and self-esteem." (Rojas, 2024).

The second dimension that stood out among the testimonies collected on human flourishing analyzes the fact that *flourishing* is indicative of a practice that fundamentally consists of "making community". Certainly, alluding to the concept of community tends to open up a space for theoretical debate that extends through the social thought of modernity, with Ferdinand Tönnies (1855-1936) as its most outstanding referent. This author proposed that community was a sociological concept that emphasized the strong ties between people, granting recognition and certainty about one's own life based on the group or groups to which one belongs. Although this approach developed by the author could be pointed out as lacking applicability in contemporary society, characterized by contingency and fluidity (Bauman, 2003), it is striking that the interviewees mentioned the importance of community ties as systematic axes in the construction of integral well-being, transcending from satisfied and unsatisfied needs (Boltvinik, 2024) to the theoretical and empirical elaboration of what it means to share an idea of integral well-being with multiple groups of belonging (Aparicio, 2024). Being part of a community is a fundamental condition for flourishing, despite the fact that the models of belonging, recognition and self-realization may be confronted with conditions that are often adverse and even opposed to the predominant idea of being well.

Needs and capabilities are two defining features of human flourishing from the point of view of the economists interviewed, while happiness, the strengthening of the sense of belonging, solidarity ties and the bonds that are expressed on a daily basis are dimensions that are highlighted from other fields, primarily psychology. Understanding the integration of these dimensions requires comprehensive, transdisciplinary approaches that account for the complexity of the contextual conditions vis-à-vis the narratives of the meaning of *"buen vivir"*. So that is why our study focuses a lot on saying and making people see that happiness can be achieved through the realization of the person through what he or she does and that this realization makes you complete or complementary. In the words of Eduardo Ahumada, human flourishing "(...) involves not only the productive aspect, but also the philosophical aspect of the meaning of life, the meaning that you can achieve something with your person, much more" (Ahumada Tello, 20). (Ahumada Tello, 2024).

Specific contents of human flourishing. Explaining the scope of a knowledge framework such as that of human flourishing requires posing multiple interconnected dimensions, essentially through a common theme: the well-being of the person, understood in its individual and collective dimensions. The exploration of work experiences around the multiple fields of knowledge that converge in this explanatory purpose was, undoubtedly, the most widely addressed topic in the interviews with experts, who have contributed from their respective fields of knowledge to the study of the meaning of *buen vivir*.

From different areas of specialization, universities and Mexican geographies, the experts interviewed mentioned the novelty of the notion of human flourishing as a research topic. Some of them even indicated that they had never heard of this concept before being invited to participate in the interview; others distinguished Tecnológico de Monterrey as a pioneer in this field in Mexico. From the multidisciplinary perspective, human flourishing is conceived as "(...) a term of having love, affection, being appreciated in a group, or in a society and especially in the family; so, let's say there are overlapping terms that we sometimes misuse. And if you ask me exactly about the term human flourishing, as such, well, I know about this initiative by chance because of something I saw in a publication by a person from Tecnológico de Monterrey (...)" (Rojas, 2024).

It is striking that the different approaches associated with human flourishing are intentionally seeking to dissociate themselves from the theoretical and methodological traditions used in other countries, mainly in the United States. In contrast, there is a growing current of thought on this field of study grounded in the reality, complexities and challenges experienced in the Mexican reality. The researchers interviewed pointed out the need for recognition, from outside Mexico, of other ways of life that contribute to the flourishing of people and communities, also highlighting the contributions from their own fields of research. In line with the above, Mariano Rojas pointed out "Recognize that not everyone speaks English, and that for many of us it is very difficult, ... that is why I emphasize this idea that Latin America

cannot simply say that we learn from you [U.S. agencies]. There is something interesting here and it is that Latin American researchers who know how to interpret this data, what to take from it, and what is behind the context. So it is from Latin America that we have to contribute to the world (...)" (Rojas, 2024).

What can this contribution be? A topic in this sense is the so-called Latin American paradox, which was detected in Easterlin's pioneering work on the economics of happiness (Easterlin, 1974) when he noted that the degree of satisfaction or happiness does not have a linear relationship with income, from which the so-called Easterlin paradox took its name, and to which Diener and Seligman, among others, drew attention again (Diener & Seligman, 1974). (Diener & Seligman, 2004). Why is it that in Latin America, and in Mexico in particular, the degree of life satisfaction is higher than would be expected in relation to the average income of the population? It may be considered at least inspiring that it is possible to lead a satisfying life without the need to reach the levels of material consumption of the richest countries, whose lifestyle has put the whole of humanity in the current environmental crisis.

Another possible form of this contribution, linked to the previous one but certainly different, are the worldviews of the native peoples of this region which, diverse as they are, present some common features that relate *buen vivir* with a communitarian and non-individualistic worldview, harmonious with the environment and non-predatory. Notions such as *"buen vivir"*, *sumak kawsay* and *vida sabrosa* (tasty living) have these features in common.

Among the diversity of themes and methodological approaches, an analytical axis that emerges as central among researchers is that of happiness. It is worth highlighting the perspective that happiness is not only a subjective condition, but is elaborated from life experiences with objective referents, whether in work, health, solidarity or the elaboration of common projects, just to mention some of the approaches from which the interviewees have contributed to the field of human flourishing[56] . Adopting this vision means "Making them [traditional academics] see that having happy people, because even the word happy resonates with them, how happy, because here it is not play, here it is work, trying to disassociate, trying to make them see that work seems to be something distant from your life, it is like part of your self-realization. If we don't have an idiosyncrasy and it goes much further, of only work as production, you don't see that there are philosophical things involved (...)" (Ahumada Tello, 2024).

Studying human flourishing from the perspective of happiness represents an advantage in terms of adding a broad spectrum of theoretical and methodological contributions, but also a

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[56] It is worth emphasizing that all these areas of knowledge start from conceiving people as agents who make decisions in a reflexive way about the practices that will lead them to feel more satisfied with their lives, towards an ontological security (Giddens, 1991). In other words, it is a matter of understanding happiness as the result of a set of decisions elaborated from a sphere of belonging that escapes a subjective ideal of happiness as the end, but as the means to live in community.

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disadvantage in the sense that the concept of happiness continues to be positioned from the personal or intimate, which implies a challenge to place it as a topic of public debate that transcends into government policies and programs capable of recognizing life satisfaction as a premise for solving present and future social problems. Ursula Oswald pointed out in this sense "... in addition to the economic costs, the impact in terms of health, the impact on poverty, inequality and concentration, right? I mean, all this has made me think about what you very rightly investigate as human flourishing and what I call a great peace and security because, as you yourselves say, it is not a static process, it is a very dynamic process, where we have to integrate all these types of processes to be able to create leaderships to attack existing crises. (Oswald, 2024).

Thus, the environment for the development of the notion of human flourishing has been nurtured by contributions from fields of knowledge widely recognized by academic and funding agencies. Elaborating a new line of research and managing to place it academically in the national and international environment represents a long process of collective work, before it yields its first fruits. One interviewee expressed in this sense: "(...) And in those years we knew that (...) we were going to invest eight years of research, before making a first publication. We knew that at the beginning of the century. And so we worked on every crazy or different idea (...) because we knew that the investment was long term (...) if someone were to make a historical evolution of our research, we would be able to find a timeline, of concepts, of changes of concept or corrections of ours (...)" (Tapia Fonllem, 2024).

The development of research among the experts interviewed has obeyed different influences and has required theoretical, methodological and even ideological questioning. Explaining individual and collective life from the subjectivity-objectivity interrelationship in the context of happiness or satisfaction with life has been an effort that has become more complex as factors such as the environment, sexual diversity, the cultures of native peoples, social inequalities, among others, have been incorporated. Grouping the topics worked on by the researchers interviewed, three axes can be distinguished which, for analytical purposes only, indicate approaches that have led them to problematize human flourishing from different approaches, even without being an explicit purpose: the micro social; that is, the person in his or her life transit, the macro social, the person in his or her collectivity and the topics addressed from a micro - macro approach, in which life satisfaction is collectively constructed from an environmental perspective. (Table 8).

Table 8

Grouping of topics covered by the Mexican experts interviewed

Microsocial	Macrosocial	Micro-macro
Family	Revenues	Sustainability
Adolescence	Violence	Natural resources
Youth	Harassment	Ecology
Couple	Needs	Sustainability
Self-esteem	Decent work	Environment
Childhood	Dispossession	Water
Cohesion	Poverty	
Women	Wealth	
Hope	Progress	
Conformism	Good living	
Interdependence	Security	
Resilience	Culture	
Virtue	Quality of life	
Happiness	*Buen vivir*	
Relations	Welfare	
Health	Inequality	
Welfare	Indigenous peoples	

An interesting feature is the balance of themes that appear in the micro- and macro-social approaches. This is significant, due to the relatively higher proportion of testimonies coming from psychologists in different branches, not exclusively from positive psychology. This may

be indicative of the transversality of life experiences associated with well-being, moving from the individual to the collective and vice versa. Issues that transcend natural resources and their overexploitation are still emerging, although they are gaining relevance in the country and are gradually being addressed from a more comprehensive perspective, where life in common is an explanatory factor. César Tapia expressed: "(...) at the end of the century, something called the new environmental paradigm of Dunlap and Van Liere dominated. Something like that. And these [authors] (...), with twelve items they explained the role of the human being in relation to the environment, to the Earth, right? And their explanation was not enough for us, although the scale of the new environmental paradigm was very fashionable (...). (Tapia Fonllem, 2024).

Research empirically grounded. Another common feature found among the interviewees is that the different themes that converge in the field of human flourishing have emerged from empirical research. Whether measuring, constructing scales, doing comparative analysis of indicators, collecting experiences in interviews, this has been a topic that has been far from a purely theoretical approach. In other words, researchers have shown great interest in being close to the experiences on which they base their findings. This is relevant, since outside the academic sphere - as will be seen in the testimonies collected from the focus group participants - the researchers interviewed assume their work in direct interrelation with the groups, their practices and expectations. Julio Boltvinik, a precursor in the work on human flourishing in Latin America, located in Mexico, pointed out:

> "... I became [in the subject] traveling all over Latin America, forming teams in each country to check, to study and then fight poverty. There I learned a lot and I realized that our Latin American brothers have a lot to teach us Mexicans. I arrived and my eyes were amazed, the things they had for example in popular economy and the promotion of productive associations of the poor. I had never dreamed that this would exist in Mexico, I learned a lot of things. Finally, what I developed in poverty, I learned from them, but I reinterpreted it. The advantage of those who come from outside is that they see things fresh, and I brought the experience of Mexico and I found these new ways and I made a synthesis, a tremendous leap in poverty and its measurement (...)" (Boltvinik, 2024).

Researcher's personal commitment. In addition, the testimonies point to a revealing dimension of the impact of the studies carried out by the experts in their respective areas of expertise: it is the personal commitment to the community in which they are working. Several testimonies agree that a study group is chosen according to research purposes that gradually become the basis for intervention projects in the area of expertise, whether educational, entrepreneurship or solidarity economy. It is a personal commitment insofar as the researchers generate resources, manage the use of spaces, train trainers or even contribute to the development of community activities. One of the testimonies in this line was that of

Norma Rubalcava: "I have had a community project for nine years with children and adolescents who live in psychosocial risk environments here in the municipality of Zapopan; I have seen them grow, these children are now free, I tell them now those who started out small helping me, now those who started out small helping me by attending the program, now they are also teachers for the rest of the children. And this application, this achievement of agency that Ruut Veenhoven calls and that also has to do with Amartya Sen's theory" (Ruvalcaba, 2024).

In addition to their own interests and social commitment, research agendas are another factor that permeates the work of experts. Each research center, university or academic group is based on consolidated lines of research, recognized nationally and internationally and well positioned in the research ecosystem, both inside and outside the country. In this sense, making novel proposals is a challenge for researchers, who must elaborate their work proposals in dimensions such as the design of public policies, health and educational programs; that is, within a framework of institutionally recognized knowledge and application. Novel perspectives, constructive of fields of knowledge, encounter difficulties that include the non-acceptance of projects and the lack of dissemination. A revealing testimony in this sense is: "I am going to tell you about my experience (...) I wrote an article that was published in an Ibero journal on precisely this topic of economy, welfare and spirituality. Well, that article lasted two years under review in different journals, there was always the problem that if I sent it to an economics journal they told me, this is not economics. This is theology, this is philosophy, this is something else, if I sent it to a theology journal, they told me, this is not theology, this is economics. So, that made it noticeably clear to me that people, as it were, are very square in our perspective of what research should be (...)" (Aparicio, 2024).

The contextual factors described above influence the degree of development that research topics associated with human flourishing have reached in the country. A brief characterization of the development of this field of knowledge would be given by the atomization of topics, the production of research within the university of belonging, the limited opportunities to make visible novel approaches to the study of well-being and the stigmatization of the study of happiness as a topic that can be scientifically approached from theoretical and empirical work.

The context for flourishing in Mexico. As can be seen, there are a series of challenges for the configuration of a common field of knowledge that recognizes itself as human flourishing in Mexico. At least two decades ago, some researchers made the first contributions in the face of a national reality that no longer fit the traditional explanatory models in the social sciences, specifically by developing perspectives such as the economics of happiness, multidimensional measurement of poverty and environmental psychology. On the other hand, positive psychology is the field with the greatest momentum. Some academic programs

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developed in this area have left the progress in the area in the hands of researchers who are adding students to their lines of research, this may influence the consolidation of this field as a paradigm "(...) on the one hand there is a growth in positive psychology itself because many programs have been created (...) then it is already something better known. Something interesting is that in psychology degrees before there was practically no talk of positive psychology and I have already met several students or teachers of psychology schools that include some positive psychology either as an elective or as part of their class (...) So I think it is becoming more as they say in English 'mainstream', that it is no longer something as revolutionary as it was at the time, because it has officially been around for more than 20 years (...)" (Tarragona, 2024).

The academic experiences for the development of this field of research have also been permeated by the conditions prevailing in the country for scientific and technological development. As has already been pointed out, the government agencies in charge of financing research have their own agenda, and the opportunities for carrying out research projects have a limited margin for innovation. In addition, opportunities to propose research with potential for national and international recognition are restricted to full-time researchers, in a country where this position is becoming less and less frequent. Financial support from the country's main resource provider (CONAHCYT) implies not only adjusting to the lines of research, but also a complex bureaucratic process and the requirement for the team in charge of the project to be assigned. Rozzana Sanchez was explicit when she mentioned that "(...) obtaining a full-time job in a public university to be able to aspire to certain funding or even belong to the National System of Researchers, etc., is not so easy. So yes, yes, there has to be a lot of continuity and perseverance on one's part to be able to achieve these kinds of things, and I mention public universities, because to my knowledge, private universities have a limited number of SNII appointments. So there are not. I mean, UNAM there may be any number of them, but at Tecnológico de Monterrey there is only a certain amount of support for people from private schools to do research." (Sanchez, 2024).

The dynamic between researchers and political actors is also present as part of the context for the development of research in the field of human flourishing. The possibilities of linking up with governmental bodies to study well-being in its multiple dimensions and expand strategies that promote actions based on scientific knowledge have been limited by the approach that prioritizes material needs exercised by the social policy of the time, mainly through economic transfers undertaken by recent federal and local administrations throughout the country. In this sense, the interests of public institutions have distanced themselves from one of the fundamental ideas of human flourishing, that is, the capacity to generate autonomy among people. The dependence generated among the population by the government could constitute a limitation for people living in conditions of dependence on government funds to generate inclusion processes based on their own life projects: "for me it is fundamental within human flourishing, from the point of view of those who study human

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flourishing in vulnerable populations, how to generate from sociology, anthropology, social psychology a vision that allows us to develop these planning skills in the populations" (Vera J. Á., 2024).

Understanding the scope of studies in the field of human flourishing, its capacity for influence and even continuity requires observing the current context in social, economic and political terms. The complexity of carrying out high quality academic work contrasts with the commitment acquired with the communities under study and as will be seen below, with the new researchers who join the projects also under conditions of scarce resources. Another circumstance that arises in the face of the panorama described above is that the researchers are closely aware of the multiple vulnerabilities that characterize the population groups that are part of their studies, as well as recognizing the possibility of collective projects aimed at a better life.

Emerging issues in human flourishing. From different approaches, institutions and geographies in Mexico, the researchers interviewed agreed on the need to continue developing both academic work and actions aimed at improving the quality of life. From economics, positive psychology or environmental studies, the need to develop explanatory models that account for the complexity, vulnerability and uncertainty that people's individual and social lives go through is emphasized. In this sense, those who have developed -even for decades- topics related to human flourishing pose new theoretical and methodological challenges to redefine people, their daily practices, as well as their expectations for the immediate future.

A critical look at the unresolved issues related to the field of human flourishing highlights the need to recognize emerging actors who operate outside traditional analytical categories and whose actions not only produce new realities, but also sustain the methodological challenge of incorporating transdisciplinary explanatory tools to understand the meaning of common life. The rootedness of people to their communities is an analytical line that remains among the interests of experts, although it is recognized that, as interaction or studies become closer or deeper, new topics that should be incorporated into the research agenda are recognized.

At a general level, the interviewees acknowledged that their findings have been partly defining their own research agenda, which is not necessarily coincidental, but indicative of other areas to be explored, either by themselves or by other experts. As can be seen, interdependence is one of the issues to be addressed that emerges centrally. The ethics of care, i.e., caring and being cared for, is becoming a topic of analysis and, desirably, action in the eyes of experts that cross both gender and age dimensions. The creation and strength of community ties is present in the principle of responsibility towards others, which is consistent with the previously examined approaches that explain human flourishing as a result of the

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construction of collective identity and communities of belonging. Caring for *others* becomes a practice that redefines social co-responsibility and solidarity (Graph 6).

Graph 6

Emerging issues identified by Mexican experts on human *flourishing*

Another thematic block that emerged prominently among the testimonies collected is the life experience of women. Whether in the dimension of entrepreneurship, housing, family or violence, the in-depth exploration of women's lives is recognized as an immediate need to close inequality gaps built and reproduced historically in Mexico. An example of this perspective was provided by Arlette Covarrubias: "The gender issue? Well, I think that when we talk about intersectionalities, right? Because, well, we talk about women and I am talking about women in overly broad terms. As always, it is generally done because (...) well, although we are not a homogeneous (...) category, I think we do face certain inequalities as women. However, there are also certain inequalities that disrupt, for example, that of ethnicity, or Afro-descent (...)" (Covarrubias, 2024) From this approach, the condition of women continues to be synonymous with inequality and these inequalities permeate the public and private spheres, which must be interpreted from the perspective of the construction of life experiences that generate well-being.

Technology in its different appropriations within individual and collective life also points to an emerging line of research that should be addressed, considering multidisciplinary visions that highlight its effects on social interactions. Here it is a question, in the first place of analyzing the effects of the use of technology in contemporary life, highlighting the transformations that the incorporation of technological tools has had for social interactions,

the formation of social ties, the change in values and the capacities that people maintain to coexist in a shared territory. Secondly, the use of technology can be approached as a variable with positive effects to deepen knowledge about the effect of human beings on their living environment, as well as on the achievement of their happiness. Eduardo Ahumada stated in this sense, "(...) One important thing is to really find a sense of why society is changing its values, in the sense that we now have a strong problem with the use of technology. That's another thing we're working on, and that's the part where we're going to mix technology and happiness. For example, to mention one thing we are trying to analyze is this issue (...) it is something that is already there, so what is going to happen in a relatively short period of time, which we are going to see, that is, it is not like in hundreds of years, it is in a decade or two." (Ahumada, 2024)

Studies on affinity communities, sexual diversity and ways of life become necessary to understand the dimensions of human life that are visible with concrete effects on well-being, reinforcing the idea that human flourishing is rooted in social groups and the capacity for interaction of individuals within them. Several interviewees agreed that it is necessary to understand the patterns of exclusion experienced by people of sexual diversity, indigenous groups and older adults in order to generate strategies to close these gaps in collective life, whether in work or education, based on the recognition of other ways of elaborating the meaning of living in satisfaction. César Tapia reflected "[we] must look at reality, more than at possible theories. One thing that is now becoming fashionable is the recovery of some concepts of indigenous cultures around Sumak-Kawsay, for example, and some authors are beginning to rise up and say: Let's see, we are making a *sui generis* interpretation, right? How much did you have this in mind? How valuable do you consider this contribution from indigenous cultures to be? (...) So we have done these studies of communities or native peoples with Seris, with Yaquis, above all, but they were part of our explorations and our self-demonstrations (...) well, I mean, truly little, very little we have left testimony of those qualitative processes in approaching native peoples". (Tapia Fonllem, 2024).

The rational use of natural resources is another topic that should be studied in depth from an integral point of view, starting from the questioning of the idea of progress and the binomial material well-being - emotional well-being. Achieving a better understanding of the key mechanisms for promoting sustainability is an aspect that must transcend the field of environmental sciences to the field of social sciences. In other words, the focus must shift from the development of low environmental impact technologies to another vision in which groups are recognized as part of the solution, even beyond social activism. Until now, the technical approach has prevailed in which "this really environmental component, of what is the benefit in terms of the environment, in terms of emissions, of everything that has to be related, many times does not go hand in hand (...) many times with the other social component, which would be, who are the main beneficiaries, how does it also affect the surrounding populations of this type of projects, how can they be exchanged, how can they

be integrated, how can they be integrated? Maybe also, I honestly have not seen that there is still, like that, like that approach, right? So, in Mexico I believe that this awareness has just begun to take shape." (Escamilla, 2024)

It is recognized that populations living with prominent levels of economic development also achieve high levels of personal satisfaction. On the other hand, research conducted in Mexico shows that well-being does not have prominent levels of income or consumption as a prerequisite, but rather strong community anchors. In this sense, the concept of need must be broadened to understand the challenges imposed by capitalist society to the notion of being well, of feeling satisfied personally and socially. "The human being is not a voracious and insatiable consumer. He is a being who, in order to satisfy his needs, produces things, which is why Marx and Marcus' emphasis on human labor is so important. The human being makes himself through work." (Boltvinik, 2024) and work, it should be added, is a social activity in which "objective and subjective satisfaction" can be found (Ahumada, 2024).

Numerous testimonies point to human flourishing as a research topic that should be explored in depth, even if this implies working from different fields of knowledge, placing human flourishing as a possible conceptual and methodological articulating axis between the most varied topics, from violence in public and private life, the processes of social exclusion, the change of values between generations, among others. "So, it is not only financing. Neither the conceptual paradigms nor the research designs will be able to advance as long as we are all on our own. That is, we need an initiative to bring together people who are studying all these issues that have to do with human flourishing, which, as I said, is very clear to me, have to do with that change that is required, that urgent change in human nature, that change in which we have to address." (Vera J. Á., 2024).

In the line of this last reflection, there is a coincidence among researchers: human flourishing is given from a certain human nature, not in an Aristotelian sense, but in relation to objective needs that are susceptible to development and fulfillment (Boltvinik), recognizing its dark aspects and its creative potentials (Vera), and from there a broad research agenda is announced for the near future: "[the study of] human flourishing would require 50 to 100 systematic reviews on the different concepts and points that are being investigated, quality of life is one, subjective well-being is another, social development is another, that is, it would require, it is not a single systematic review, we need to promote from the beginning systematic reviews on the fundamental aspects of human flourishing to know where we are because we do not know where we are, because when we meet we do not talk about human flourishing, we talk about quality of life of social well-being, subjective well-being, happiness, coexistence" (Vera J. Á., 2024).

In short, the topics recognized as emerging also become a central part of a broad, multidisciplinary, transregional research agenda with an empirical approach clearly oriented to everyday life. That is to say, towards how relationships are woven, their causes and effects

in the creation of identity ties, at the level of values and actions. Acting, doing and giving meaning to what is done are premises for understanding the condition of human beings.

The regional and global agenda for research on human flourishing. The context for the development of research on human flourishing in Mexico outlines important challenges for the construction of a strong notion, in research and practice, that could be extended to the Latin American region. The themes identified from the testimonies show the recognition of common approaches that converge in explaining from different perspectives the phenomenon of the Latin American paradox. Similar contextual problems are recognized, such as the scarcity of resources for research, or the insecurity derived from political and economic conditions, the influence of community life or cultural practices. In this sense, the research conducted in Mexico is congruent with the vision of other studies in the region. Nevertheless, the work of Mexican experts still shows endogenous traits; that is, it is produced and reproduced in the university of assignment, with consolidated teams or with a shared work trajectory, even for decades. As has already been noted, this is largely due to the adverse conditions for generating initiatives of long temporal and spatial scope in academic institutions.

When exploring the state of knowledge and development on the field of human flourishing outside Mexico, the interviewees made contributions basically oriented to the construction of thematic networks, conjunctural in terms of research projects and funding to trace routes of broader scope both geographically and temporally. A first element to consider in the reality of Latin American countries is the heterogeneity of living conditions, the context, the historical struggles that have resulted in social actors with different degrees of maturity. From the Mexican point of view, expressed in the words of Mariano Rojas "There is a long tradition of essayists [in Latin America], but not of researchers and practically from Mexico one skipped almost all of Central America because it was very difficult to find academics who did research in Central America and something appeared in Colombia, let us say, some people appeared in Peru, there were consolidated researchers in Bolivia and then I followed a small group in Chile and Argentina that have also had very difficult conditions for research, so they have become more complicated (...)" (Rojas, 2024).

A point of reference in the study of human flourishing in the Latin American region is the phenomenon widely documented in different countries regarding the existence of high levels of life satisfaction, accompanied by medium or low income levels. Diverse conceptual and practical approaches have been developed on this common theme, but they have not yet been articulated as an explanatory paradigm of people's ability to build their sense of well-being, regardless of the material resources available to them. Experts in the region have had to overcome the influence of study models coming from the realities of other countries in Europe or the United States to generate their own approaches to the regional context. "(...) much of what we have, well, what we do is to repeat the consolidated researchers of the

Anglo-Saxon world, mainly the United States and Englandthe U.K., and then we go around repeating and doing the famous *papers* based on what these researchers say (...).) what is proposed is to try to understand why Latin Americans report high levels of satisfaction, that is perhaps the most important thing because it represents a methodological change where one no longer goes to see what the British or the Americans say but one considers, in the conditions we have, because we have for example people there in the north of Mexico such as Monterrey, Nuevo Leon; once we did a study of municipal happiness and those municipalities there in Monterrey are very high and higher than municipalities in the United States and Costa Rica. (Rojas, 2024).

Another common line in the topics developed by researchers in the region, which includes the work carried out in Mexico, is the strong influence of communities, identity and culture in the elaboration of meanings about life satisfaction. Recognizing social ties as a premise for human flourishing is a common element in multiple studies carried out in Colombia, Chile and Brazil. Although these are territories with particular social dynamics, it is undeniable that there are convergence factors associated with the importance of community life that could be the basis for a project to build life satisfaction experiences that could be applied in several countries. That is, not only the frameworks for the construction of belonging are shared, but also the intentions of the research proposals, transcending the universities to become proposals for intervention and action.

It is noteworthy that research agendas in Latin America are dictated by the accentuated social and political problems of the countries of the region, which has led to an approach focused on problems and their mitigation, while in developed countries more work has been done on a disciplinary approach, whether from psychology, economics or law, following a preventive perspective. Julio Boltvinik pointed out in this sense that there must be a strong contextual reference in the studies of human flourishing that serve as a reference for conceptual constructions specific to each region of the world "(...) we are making very little progress, the same idea of poverty and simple well-being (...) At the beginning in the tables that come out of the OECD and other world surveys that are made, Latin America is very well placed among the happiest countries in the world. And the Scandinavians commit suicide because they have darkness for too many months, eight months a year. So, it is not useful here , for that, and therefore it is not useful at all because public policy cannot be guided by concepts such as self-reported welfare, it would be ridiculous (...) Public policy cannot be based on these concepts. That's why you have to find something more solid." (Boltvinik, 2024)

In the opinion of those interviewed, research on human flourishing issues in Europe or the United States is more robust due to the scope of the projects carried out, the availability of financial resources, the visibility of the findings in international publications (in English), the capacity to link with other institutions and even the potential impact of the recommendations of academics in the design of policies or academic programs. In this sense, the vision from

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Mexico is of a strong imbalance in the capacities to achieve academic work with contributions at a global level.

3.2. Human Flourishing Research Capabilities

Research capabilities are those that enable researchers and institutions to produce research results. These include, in the first place, the people who carry out the research, their personal capacities such as cognitive capacities, their education and training they have received, the experience they have, and moral or ethical capacities, such as their perseverance, discipline, convictions and commitment to certain values, and also their social capital, such as their access to the resources of networks and associations. In institutions, these capabilities are also related to the organizational structure, the availability of material resources such as facilities, technological equipment, inputs and symbolic capital such as prestige and moral authority. These capabilities are present in various forms in research on human flourishing. Finally, research capabilities are related with the enabling or disabling conditions of the environment, with the benign or adverse relationships of the different stakeholders, trust, moral authority, prestige and capacity for dialogue.

Training new researchers. The first element related to research capabilities is the training of researchers, i.e., the training of human resources (this expression is widely used among the interviewees, influenced by the language used by government agencies). So it is understood that the first question on research capabilities is related to students, graduate programs, inter-university exchanges and scholarships. The interviewees agree on the importance of this task of training young people, and show an important commitment to this work. All are linked to postgraduate programs and to their students, whom they frequently involve in their research projects, mainly through graduate theses. Apparently, there is a sufficient supply of good quality graduate programs in Mexico. According to CONAHCYT, in 2023 there are 1216 research-oriented graduate programs (masters and doctorates) in public institutions, which comply with all the guidelines of the National Graduate System (SNP), while there are 32 programs in private institutions[57], i.e., 1248 programs dedicated to the training of new researchers. (Consejo Nacional de Humanidades Ciencias y Tecnología, 2024)[58].

It seems that Mexico has graduate programs capable of taking charge of training new researchers who could potentially be incorporated into the perspective of human flourishing: "I believe that the capacity to generate cutting-edge research and knowledge in Latin America exists. Perhaps what is needed are two things, to broaden the panorama a little. There are

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[57] It is interesting to note that these 32 programs belong to only four private universities: Tecnológico de Monterrey (14 programs), Universidad Iberoamericana (11 programs), Universidad de las Américas (4 programs) and Instituto Tecnológico y de Estudios Superiores de Occidente (3 programs).

[58] There are other postgraduate programs in public and private institutions but they do not meet the requirements of the SNP.

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researchers who are, let's say, very outstanding in their field, in the field of economics and its relationship with psychology, for example, but who tend to be pigeonholed in those topics and not give a plus, an advance" (Aparicio, 2024).

However, there is the problem of the employability of new graduates, as there are few jobs for new researchers: "Mexico has a very wide offer of postgraduate studies, we have in all fields of knowledge masters and doctorates (...) However, the training of researchers through research-oriented programs also represents an important goal (...) What is happening? The employment situation of course is a serious problem because we are bringing out many PhDs and many teachers to the labor field but there are not enough research centers [nor] universities to receive them." (Vargas Martinez, 2024) These master's degrees (...) rather become, well, master's degrees of knowledge transfer and not so much of transfer and execution of this knowledge that you are receiving. And the doctorates, well, even worse, right? Because we tell the students, go to the frontier of knowledge, 'whatever that means', and when you go and break it a little bit, you come back to graduate and then look for a way to get into the labor, scientific, educational market. (Portales Derbez, 2024).

Quality postgraduate studies are a condition for the existence of research groups (or academic bodies): "We have made studies on academic bodies and on the production of academic bodies in Mexico and we have seen that an academic body, in order to flourish, needs to have a postgraduate degree that is in the national postgraduate system or in what used to be called PNPC[59] (...) because its members require doctors and teachers to be generating knowledge that they will publish (Vera J. Á., 2024).

During the interviews, some postgraduate programs were mentioned: Universidad Autónima de Yucatán, "I see it as one of the strong centers of production, of research, of doctorates as well, in psychology; Yucatan is always lost from our sight and they do very good things (....) Dr. Elías Góngora was very interested in Yucatecan culture in particular and the conception of *buen vivir* in the tradition of Yucatecan culture, he is one of the few I know who has tried to make, I don't know if I would call it a model, but yes, a proposal based on his culture (...) [he] is active, although officially he has just retired." (Tarragona, 2024). Another case is the Instituto de Ciencias del Bienestar Integral, created in 2014 at the Universidad Tecmilenio, which offers a variety of educational programs and also does scientific research.

Face scarcity with ingenuity. In general, the interviewees expressed that economic resources are scarce, however this does not prevent them from carrying out their own work, but it does limit them in some aspects: "the institutions do provide partial and limited funds, very limited, but at the end of the day funds to stimulate research" (Tapia Fonllem, 2024);

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[59] PNPC (Programa Nacional de Posgrados de Calidad), preceded the Sistema Nacional de Posgrados, sponsored by the Consejo Nacional de Humanidades, Ciencia y Tecnología (CONAHCYT), which provides scholarships for students admitted to the program.

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"psychology has never been a priority area for organizations such as CONAHCYT, for example, that is, yes, there were funds, but less than for other disciplines and I think that with the changes that have also occurred in the institutions that provided funds for research, well, my impression is that there are very few (...) I think that on the one hand there is some ingenuity to use research methodologies that are not very expensive" (Tarragona, 2024). "I think we are already used to doing research with very little budget, when I was on sabbatical I managed a resource that in dollars was 12,500 dollars, for a whole year" (Ahumada Tello, 2024).

Certain types of social research are limited by uncertainty about economic resources or the basis on which these are granted "preventing longitudinal studies, preventing the randomization of subjects, making only one-year cross-sectional studies possible" (Vera J. Á., 2024). It becomes difficult to present papers in high-level academic forums once they have already been completed: "I think that this function of CONAHCYT [sponsoring research] at least for me has helped me a lot, and then one begins to get bigger projects outside and begins to develop, but we are not at the level, let's say of European, American universities, where there are three or even four seminars per week, where there are facilities to travel the world in congresses, seminars, and sometimes you are lucky to go to one congress a year and they spend their time on that" (Rojas, 2024). The public universities stopped receiving federal resources that were known as PIFI or PFC, strengthening programs. They stopped receiving them together with the pandemic and they never came back, right? Then, before that, the federal government allocated resources to support academic bodies (...) so there were federal resources that were there to support, if not the research processes, at least the mobility processes. That is to say, when we went and attended academic events, there were resources destined to promote stays and our participation in academic congresses. That is no longer there" (Tapia Fonllem, 2024).

Another contextual element that intervenes in the practice of research and the scope of the formative processes resides in the conditions of insecurity present in some places in Mexico. Risk for researchers represents an element that influences the approach to community life. Criminal groups are an agent that limits the possibility of flourishing in a country where young people, schools and authorities are threatened. "The first problem in schools is the collective efficiency of teachers, the second one is the directors, the supervisors are not trained to face the problems that occur in schools because these problems (...) are also linked to the neighborhood and to the family, in other words, it is not a problem isolated from the school. The State has to work on that, private enterprise has to work on that, and we researchers have to be denouncing through our articles the need for that accompaniment that young people require to flourish, because otherwise what happens, they wither away among drug trafficking and organized crime as we see it every day here." (Vera J. Á., 2024)

Scientific research and the State. Just as CONAHCYT is the main supporter of postgraduate research, it is also the main supporter of the best-established researchers. Economic support for researchers is provided through the National System of Researchers (SNII), which grants a multilevel distinction or appointment and an economic stimulus corresponding to each level. In 2023, the SNII included 41,330 researchers (Consejo Nacional de Humanidades Ciencias y Tecnologías, 2024). In general, the economic stimulus provided by this system allows researchers to have an income comparatively higher than that of jobs in the educational sector, although lower than salaries in other sectors and industries.

In Mexico, it is difficult to obtain funding for so-called basic scientific research, which does not seek an immediately exploitable product in economic terms. Applied research is more likely to find funding or to finance itself in the form of industrial patents. These are more difficult paths for research in the social sciences and humanities. Ideally, social research could be supported by governments seeking to improve their public policies and programs. Interviewees offered some international examples: the French government consulting Martha Nussbaum on how to increase the happiness of the French, or the Dutch government funding research on the well-being and health of the elderly (Rojas, 2024). However, interest in research by the political class is not common. In Mexico, distrust in the political class is perceived, politicians are not interested in scientific evidence but in electoral profitability, "they have a totally square vision and that picture has to do with their needs and political possibilities" (Vera J. Á., 2024). The big problem of state funding[60] is the lack of freedom, "they will give you the resource to write and say what they want you to write and say, and that cannot be" (Vera J. Á., 2024). Exceptionally, a politician has a personal inclination for science and then the access to possibilities goes through a favorable period: "Here in Xalapa we had a municipal president in the previous period who was an academic. Then the doors were opened, the linkage and the programs and the tours and with the government and everything was like that as a different era." (Maganda, 2024).

The general panorama of the relationship between scientific research and the Mexican State is not favorable, "I don't think that the State, today, this State in particular, this federation, this government in particular, has those interests. Why? Well, because it does not find value in science as an enabler of certain processes of understanding to generate changes." (Portales Derbez, 2024). Several of the researchers gave importance to the recent incorporation of some social impact criteria in the CONAHCYT calls for proposals, which in general is considered a well-intentioned orientation. However, the concrete incentives are not congruent with this intention, since researchers continue to be evaluated based on their publications and not on the social value of their work: "What do they evaluate you on? Number of citations, number of publications in certain journals, number of books published, etc. Hey, how many of these programs were actually put into practice and implemented and

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[60] Refers to state government funds, not necessarily federal funds.

generated value, or were they implemented as a part of strategy or a company grabbed it and said, this is the mere good thing to do. The reality is that it's not an incentive that's there." (Portales Derbez, 2024).

Certain aspects of human flourishing research face greater difficulties than others. If the proposed topic can have an immediate application it may be of greater interest to a funding entity: "the very word Human Flourishing starts to become difficult to sell generally, but any of the other terms do sell and they start to think about it, I think the demand now is in that, in a lifestyle that gives well-being and is friendly to the planet". (Rojas, 2024) I don't know of any organization that is providing funding for this type of research. Maybe it is because they do not exist or because I have not looked for them. Because in the School of Economics, there are research networks, research projects. I have been invited to participate in some, but they are research projects. They are, let's say traditional, that address issues of economics and public finance and poverty and social policy, but nothing, nothing to do with these issues." (Aparicio, 2024).

Researching with social organizations and communities. Another aspect of the capacity to conduct research is the relationship that the academy establishes with its subjects of study, particularly in the social sciences. While natural science research is related to technological equipment and inputs, social and humanistic research is related to time and people. For anthropological and sociological research, the relationship with communities is a factor of great importance. For a long time, the participation of communities in academic research projects has been overlooked, giving rise to behaviors that have been described as "extractivist vision", which respond only to the interests of researchers but do not take into account or reward the participation of communities. This is an aspect that is beginning to attract the attention of researchers and is present among our informants: "In Mexico, in fact, I do believe that there are several researchers who try to approach the community with caution. It also has a lot to do with the fact that there are already many communities that say, you know what, no, we are not going to give you access, we are not going to give you information and everything. There are already many communities that are 'up to here', that only come with a scientific extractivist vision, right? And what do you keep? What do you leave behind? In other words, it is difficult to see a retribution, isn't it? In Mexico, I think there is more and more awareness that this is the case with many communities" (Maganda, 2024). The ethical commitment of the researcher is substantive for his work, not only in terms of form and procedures, but also in terms of the substance of what he or she produces.

The collaboration of researchers with the communities is not only a duty of professional ethics, but mainly as an opportunity to improve the quality of the work, to achieve a better understanding of the problems, which involves valuing local knowledge and, consequently, to increase its potential impact on the realities under study: "at the level of the communities, of the most disadvantaged rural communities, of different types of development, I am with

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them, I generate protocols, I support my colleagues on how to develop them, what type of instruments, what type of training we need for the arrival or I do prior piloting with very few people. We go, we do piloting, observation, etcetera. We have everything very well set up so that this collaboration with communities can flourish." (Maganda, 2024).

It is a matter of closing the gap that exists between science and the communities: "as long as research does not take ownership of the problems, of the community's feelings, of its own perceptions on that research topic, and there is no interest in making it reciprocal and combining it, it will be very difficult to advance in an integral manner. And progress will be made as it has been done in research, in most of the projects: the super-team of researchers and graduate students and all advance, do everything, and the community is only the recipient of the results"; "then we have to put that [local] knowledge at the center and we have to build the scientific around it." (Maganda, 2024).

The gap between science and community widens when publication is disconnected from social interest: "What I am going to say is wrong, but it is real: today, research is not paid based on its capacity for social transformation, but rather on the publications that you can generate. And that is sad, because many of us social researchers began to investigate these problems because there is a real concern for society, what can be done, how can we develop it, etc. But in the end, the incentive to do research is not there, it is not in the transformation of society, but rather in the generation of knowledge that does not necessarily serve for decision making. And that is where there is this giant 'gap' between practice and research." (Portales Derbez, 2024).

In another aspect of the relationship between the community and research, some initiatives manage to involve the community, as in the case of research in the area of tourism, which has important effects on human communities, ecosystems and the economy: "that finally it is a possibility to improve and to change the way of management, then some entrepreneurs have managed to insert themselves in our projects, through these new practices can be implemented and the panorama opens up for them, especially when we talk about destinations that are small or traditional (...) especially the micro and small enterprises, the small little hotels are the ones that participate more in this type of practices, then that are of the things or the activities that we do within the projects." (Vargas Martinez, 2024).

It is therefore a broad approach on how to do and why to do research, particularly if a horizon of flourishing is in sight: "I believe that this is the small great leap that we will have to take as research to generate (...) not only knowledge about causes, consequences, etc., of why the human being does not flourish, but rather what actions, strategies, implementations, programs, etc., make the human being flourish because they have been validated and experienced by the different actors who are participating" (Portales Derbez, 2024).

Mobilizing personal resources. Research capacities are related to the resources that researchers can mobilize, in their own institutions and through the networks of which they are part: "collaborations are made between people, between individuals. And then you leverage, you get hooked to the institution, right? You say, hey, look, I have this, and then the Uniandes, or the Externado de Colombia, or the UBA of Buenos Aires, etc., you start to leverage institutional resources" (Portales Derbez, 2024). In the experience of the interviewees, personal initiative is the driving force behind the work, rather than institutional guidelines. The researcher is even compared to an intra-entrepreneur: "researchers or people who are dedicated to doing this type of research, are like these intra-entrepreneurs who begin to connect with other intra-entrepreneurs from other universities and begin to capitalize on the institutional resources that exist to achieve this, right? I can put my infrastructure" or "I can put a programmer" or "I can put some plane tickets" or "I can put here" or "I can pull this 'grant' to move it here, etc., etc. (...) So, I think that collaborations are completely bottom-up, at least in terms of these scientific alliances, etc." (Portales Derbez, 2024).

The moral commitment of the researchers to the problems they address is evident in several of the interviewees: "I believe that what makes us, speaking on the subject of realization, what makes us be, what makes us feel fulfilled, is precisely the realization of the line of research, leaving a path to open a new philosophy of knowledge and open the possibility for public policies to improve society" (Ahumada Tello, 2024). The search for resources, the work with students, the effort to establish collaborations, are tasks in which the person himself is committed, and obey the conviction of the value or sense of the academic work itself for the rest of society: "we are the ones who put out the citizen agenda for water with consultation forums, because there are as many profiles there, between academia, centers, government officials, NGOs, collectives and everything, and we put out a super nice and broad work; then that is one of the networks with which I make community, I make tours, we visit producers and everything, right? So, it is one of the [networks] that feeds me the most and it is very close, fortunately" (Maganda, 2024).

3.3. Networks and Collaboration for Human Flourishing Research

The network as a researcher's resource. The category "Networks and collaboration" raises one of the aspects that we are most interested in knowing about the functioning of the human flourishing research ecosystem. This category includes collaboration between individual researchers, research institutions, the media used by researchers such as journals, and venues and opportunities for exchange and communication such as seminars, congresses and conferences.

Some networks are of a personal nature, they are linked to the trajectory of a researcher who is able to establish collaborations with other research entities, based on his individual or group prestige: "we co-participate with the Interamerican Society of Psychology. I am the coordinator of the Environmental Psychology Group. I am about to complete my fifth year"

(Tapia Fonllem, 2024); "collaborative networks are not institutional and all this is very aggressive, but it is real. In the end, the collaborative network between researchers is between researchers, regardless of the region. That is, you start to have similar issues, you start to imagine projects together and then based on that you start to look for ways to collaborate with that person" (Portales, 2024).

This type of personal networks are very important resources in research work, through them one can access resources of different types, financing, students, collaborations, strategic information such as calls, publications, scholarships, among others: "They come from the Spanish Association of Environmental Psychology (...) from the French Association of Research in Environmental Psychology (...) from the Federation of Private Schools of Psychology of Colombia, which by the way opened special environmental psychology modules" (César Tapia, 2024). Of course, the networks of each researcher respond to their own preferences and worldviews. Authors with a worldview more akin to Marxism refer to links and networks related to that epistemology, while in other cases the networks have a character more rooted in the specialty they cultivate (environmental psychology, intercultural education, quality of life, etc.).

One of the difficulties encountered in the integration of human flourishing studies in the academy is their multidisciplinary and transdisciplinary nature: each specialty tends to concentrate on traditional topics, so that emerging topics find it difficult to be accepted: "I started in economics, and it was very difficult to convince my colleagues that happiness had something to do with economics and that it was relevant; they told me: no, you are from microeconomics and macroeconomics and quantitative methods, but what is happiness" (Rojas, 2024). Just like economists, psychologists, sociologists and anthropologists encounter this difficulty: "an article published to me by an Ibero journal on precisely this topic of economics, well-being and spirituality (...) This is theology, this is philosophy, this is something else" (Aparicio, 2024), hence the suggestion that interdisciplinary centers may be a way to overcome this brake on research on the different aspects of human flourishing, as is already being done elsewhere, for example, in Australia where they are moving "from the faculty approach to the subject approach" (Rojas, 2024).

A first result is that researchers need to communicate with an environment of specialists in their own area. All the interviewees indicate that it is important to participate in networks and communicate with different instances and people: "I think it is very important to belong to international societies, and I have practically been in a society called the International Society for the Study of Quality of Life for twenty-something years. In this society I started very young, I remember when we were young in that society, and then I got involved there, I even became president of the Society, now I am past-president and then I already know many people through the society" (Rojas, 2024). Academic meetings are opportunities to relate with their peers: "especially in person because they are places of exhibition where some

people get involved and start, because here he is saying something interesting, then at coffee time they approach me, it has happened to me many times that I go to present in a place, someone is interested in some of the things I presented or mentioned and then they arrive and then I am participating in a project with them in England" (Rojas, 2024). In addition to networking, of course, participation in academic meetings allows for updating and coordination in their field: "in the case of the networks, we participate in annual meetings, we have two or three meetings a year to discuss what we are working on and where we are going to continue focusing our work" (Vera J. A., 2024); "the congresses are very important, to attend because you make links, you know what is being done in other countries and the collaboration" (Ruvalcaba, 2024).

The influence of international technical agencies is particularly important for human flourishing topics to be accepted. For example, the Organization for Economic Cooperation and Development (OECD), by publishing its guidelines for the measurement of well-being, has influenced the Instituto Nacional de Estadística y Geografía (INEGI) to begin measuring the well-being of Mexicans nearly twenty years ago; this is serious work that is no longer questioned. By being in contact with technical bodies of this type, researchers influence government actions on these issues. Poverty and welfare measurements in Mexico are clear examples of the influence of researchers on the actions of government agencies. Two of the interviewees actively participated in the formation of these public policies, Dr. Mariano Rojas and Dr. Julio Boltvinik.

Networks and associations. We did not find many examples of well-established networks and cooperative bodies at the national level. Despite the fact that virtually all interviewees recognize the importance of peer-to-peer communication and collaboration, there are virtually no established formal associations or collaborative networks on human flourishing at the national level, while there are at the international level, especially the networks and associations that are based in the more developed countries, and in which Mexican researchers participate. One of the informants (Dr. Pablo Escamilla) praised a periodic academic meeting, the International Seminar on Environmental Education, organized for the last seven years by the Universidad Autónoma de Chapingo, which brings together Mexican and Latin American specialists. Otherwise, it is pointed out that national academic meetings are not attractive to researchers: "as far as I know there is no congress in Mexico that for example has its proceedings registered in Scopus and that is a very important limitation" (Escamilla, 2024); "There are no research networks on this topic, or at least I am outside those networks." (Aparicio, 2024).

In the absence of a specific network on human flourishing, researchers are affiliated to the associations of their specialties of origin or to the already existing networks of more consolidated thematic areas. We found the following cases of greater relevance:

a. For the issue of quality of life, the International Society for Quality of Life Studies (ISQOLS), whose motto indicates "exploring well-being and happiness", studies this issue from the interdisciplinary perspective of the social sciences. [61]

b. Networks related to the positive psychology movement. This network is the most extensive and populated. Its main nodes are the European Network of Positive Psychology and the International Positive Psychology Association. In both there is a considerable participation of Latin American researchers, including Mexicans. At the national level, the Mexican Society of Positive Psychology (https://smpp.org.mx/) is in full development; it has already organized four congresses or conferences in Mexico City, with about 100 participants each year. It is worth mentioning that in these academic meetings, papers have also been presented that are not strictly psychological, under the concept of human flourishing, measurement of well-being and quality of life.

c. Another international academic network that influences research in Mexico is related to the study of capabilities, from Amartya Sen's perspective. The capabilities perspective has had a great influence on the United Nations Development Program (UNDP) and on the formation of the Human Development Index (HDI). This perspective has influenced Mexican researchers. The main node of this network is the Human Development and Capability Association (whose motto is Multi-disciplinary and People-Centred). The first two presidents of this association were Amartya Sen and Martha Nussbaum. Numerous papers related to Mexico have been presented at its annual conferences, and its portal is also used to disseminate national calls for papers of various kinds.

Other Latin American and Ibero-American academic networks may include topics related to human flourishing in a broad sense, but they are diluted because they are less specific than the previous ones. The Ibero-American Network of Intercultural and Interdisciplinary Studies (https://redintercultural.com/), and the Latin American Studies Association (LASA), are examples of this type of non-specific academic networks. Even in psychology at the regional level, human flourishing is not a common perspective: "In the last congress of the Inter-American Society of Psychology, which is, well, of Latin origin, no, and to my surprise almost nobody presented data on, I reviewed a very extensive program of 800 or more pages (...) and then I found very little on this topic and I expected to find a lot (...)" (Sanchez, 2024).

The International Network of Latin America, Africa, Europe, the Caribbean (ALEC) started in 2010 and is sponsored, among other organizations, by the Université de Limoges (France). It is a trans-regional cooperation effort that has been echoed among Mexican researchers. It has held several international conferences and publishes the journal TraHs. Its web site is an

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[61] Distinguish from the International Society for Quality of Life Research, which is focused on medical aspects.

active place of information exchange for academic activities on social issues (https://www.unilim.fr/alec/).

There are multiple academic associations focused on ecological and sustainability issues. Closer to the perspective of human flourishing are the works produced by ecological economics, because they go beyond the technical aspect, involving education, research, policies and social action in an interdisciplinary environment. The Mesoamerican Society for Ecological Economics (an affiliate of the International Society for Ecological Economics), which has a long history, should be mentioned in this regard.

A unique case is the Research-Action Network for Competitiveness, Innovation and Sustainability of the Tourism Enterprise (RELICISET), which extends to several countries in the region, began in 2013 at the Universidad Autónoma del Estado de México, other universities have joined, especially the Universidad de Medellin (Colombia) (https://investigaciones-pure.udemedellin.edu.co/en/publications/red-de-investigaci%C3%B3n-acci%C3%B3n-para-la-competitividad-innovaci%C3%B3n-y-s).
This network is rescuing the idea of Latin American happiness to place it as a differential in the tourism industry.

In the past, research on poverty gave rise to numerous meetings and research initiatives at the regional level, under the sponsorship of cooperation agencies such as the Economic Commission for Latin America and the Caribbean (ECLAC), which produced far-reaching proposals such as the dependency theory, from a Latin American structuralist viewpoint, but it seems that this network has lost its vigor: "in terms of economic theory everything is the school of dependency and Latin American structuralism, it was the best of its time, not surpassed by anyone without a doubt, there was later (...) the neoliberals came to us and we threw away everything we had developed in Latin America" (Boltvinik, 2024).

As for the networks of national scope, they are organized around more established disciplines and within them work related to the broad theme of human flourishing is presented, for example, the Mexican Association of Social Psychology (AMEPSO, https://amepso.org/), the Mexican Council of Social Sciences (COMECSO), the Mexican Network of Research in Social Policy (REMIPSO), the Mexican Scientific Society of Ecology (https://scme.mx/); the Mexican Association of Sciences for Regional Development (AMECIDER); the Latin American Council of Research for Peace, which publishes a popular science journal (https://claip.org/). From the perspective of ecological economics, mention should be made of the Mexican Ethnobiological Association (https://www.facebook.com/AEMEtnobiologia/?locale=es_LA), an association with a long history that includes academics and activists. Less well known but very active in Mexico is the Red de Investigadores Sociales sobre el Agua (https://www.facebook.com/groups/Red.ISSA/?locale=es_LA), which has organized six congresses, a network very focused on water problems with a social perspective.

None of them has clearly adopted the concept of human flourishing, but a variety of topics such as well-being, poverty, quality of life, community, culture of peace, environment, and intercultural education have been adopted. Valuable research can be found in these networks even though the term human flourishing is not used in them. One of the interviewees put it this way: "we are moving along different lines but towards the same place" (Maganda, 2024).

A circumstance that deserves to be taken into account in terms of collaboration is the important relationship between Spanish and Latin American researchers, due to the language, especially in the field of psychology, "the Spanish Society of Positive Psychology is very good, and although Spain is not the same as Mexico, I think we have a lot in common" (Tarragona, 2024). The exchange of students, graduate programs, funding and research topics is also favored by the common language: "The exaggeratedly productive people with whom I am working, are the Spanish, they are the ones who are, some of my co-authors or with whom I am co-authoring" (Eduardo Ahumada, February 14, 2024); "I was giving you an example a researcher from Veracruz with a researcher from the Universidad de Granada in Spain with someone from the Universidad de Ecuador in other words I think there are many articles in which the authors are from different Spanish-speaking countries" (Tarragona, 2024). Mexican researchers attend the ICON (International Congress: Humanities and Knowledge and, Education and Knowledge) congresses, sponsored by a group of Spanish universities, as well as the International University Network of Happiness (https://felicidad-indess.uca.es/) which includes Spanish and Latin American universities. The emphasis on collaboration with Spain, in contrast to collaboration with the United States, can be seen in the different use of the terms Iberoamerica and Latin America.

Collaboration. The first of these networks is, however, the one that the researcher has in his own institution: "I have had discussions with my colleagues, fortunately I have a very broad network of people working on this, Mexicans we are only three, here in Tijuana there is another person from our school here nearby and two people, and a group here from my university that is starting to get involved" (Ahumada E., 2024); "Within the institute itself there are also research networks, they are called institutional research and graduate networks within the institute, and there are different networks depending on the topics" (Escamilla P., 2024); "We have a weekly research seminar with a group that integrates people from different states of the Republic, who are working on the subject, so every Tuesday we meet for two hours to review either different statistical strategies or different data or articles (...).) integrates people from the different networks, that is, it integrates people from Brazil, from Colombia, from Mexico (...) And sometimes 20, sometimes 25, sometimes 30 of us who are in the seminar meet, but yes, I always try to be there (...) we already have many years with this seminar and it is very important to maintain the attention and focus and to have it very centralized, what you are studying"...". (Vera J. Á., 2024). These local groups of researchers were mentioned on several occasions as an important factor for quality research: "We have done studies on academic bodies and on the production of academic bodies in Mexico and

we have seen that eh, an academic body to flourish needs to have a graduate degree and a graduate degree that is in the national graduate system" (Vera J. Á., 2024). A productive academic body, in the words of José A. Vera, is formed with eight to ten researchers associated with a postgraduate degree in their specialty.

Graduate students are the first collaborators in many research projects: "the truth is that most of my productivity is mine with my undergraduate or doctoral students and in this process of training human resources is precisely when opportunities open up for us to do things together and I do them with them". (Sanchez, 2024).

Publishing and collaboration. One element that shows the power to bring together researchers in Mexico is publishing. We have already seen in the bibliometric study that most of the publications on these topics by Mexican authors are in English, but researchers also look for prestigious journals and publishers. Initiatives to publish collective books by major academic publishers provoke immediate interest, for example, the books Well-Being in Latin America: Drivers and Policies (Rojas, 2019), coordinated by Mariano Rojas; Human Flourishing, Spiritual Awakening and Cultural Renewal: Personal and Communal Challenges (Dobre, Garcia Pavon, & Diaz Estrada, 2024) are the result of calls for papers by Springer, while the forthcoming volume Calidad de vida en México, promoted by a group of young researchers in quality of life, based in different cities of Mexico, is bringing together specialists from different areas (anthropology, economics, philosophy, sociology) also with the promise of being published under the Springer imprint.

Despite the interest in publishing, none of the interviewees pointed to any Mexican academic journal that excelled in publishing research on the broad topic of human flourishing. This result is consistent with the bibliometric findings of this project, in which we found that most of the non-medical publications correspond to English-language media, which are managed outside Latin America and Mexico. One of the informants refers that, in the field of psychology, Latin American journals do publish works with the broad theme of human flourishing, among them: Revista Latinoamericana de Psicología (Fundación Universitaria Konrad Lorenz, Colombia), Revista Interamericana de Psicología (this journal publishes papers in Spanish, English and Portuguese); the Revista Costarricense de Psicología (Colegio Profesional de Psicólogos de Costa Rica), and in Mexico the Revista Iberoamericana de Psicología (published by the Universidad Iberoamericana); the journal CES Psicología, sponsored by the Universidad CES of Colombia, dedicated in 2023 two special issues to positive psychology in Latin America.

In the field of environmental studies, the International Journal of Environmental Contamination (published by the Universidad Nacional Autónoma de México) is mentioned as an important medium, and in social studies, the journal Papeles de Población (Universidad Autónoma del Estado de México).

This coincidence brings us back to the problem of publications in national languages, Spanish in this case: in the opinion of some, it is a question of *lingua franca*, "psychology is written in English like many other areas of knowledge, so we learn the APA for that, so that you who are in China write the same as Hugo who is in Italy and the same as Grissel who is in New Zealand, so we all write the same, but we have to write in the same language so that we can cite our work, because if not, if it is in Spanish, nobody speaks Spanish and then people do not read what we are doing (...) that is why people want to publish in these journals and in that language, because it is the only way that our work can be recognized and recognized.) that's why people want to publish in these magazines and in that language, because it is the only way that our work is recognized and seen to be well done and that it competes with anyone else." (Sanchez, 2024).

It is possible that the absence of national journals is due to the lack of capacity and resources to support them: "there are journals that come out with one issue or ten issues and then disappear (...) they require a lot of work (...) It requires that there are review committees, it requires that someone is doing the marquetry (...) it is necessary to have a team dedicated to that and that this team is paid, journals have emerged from the taste of doing it among academics, then there is not always funding for that to be done (...) and then it can no longer be in the indexes, that is, the production drops and it no longer has the same reception or importance according to the importance of the journal (...) and then it can no longer be in the indexes.) and then it can no longer be in the indexes, that is to say, its production drops and it no longer has the same reception or importance according to the criteria that journals have today" (Sánchez, 2024). In addition, the experience of some researchers who have submitted papers to Mexican journals has not been satisfactory: the review process takes a long time (Escamilla, 2024), or it is incomplete, "the famous desk rejections, that is, it does not even pass to reviewers" (Quiroga, 2024). Also, one of the key informants left open the question about the opportunity to think about national journals: "I have wondered in the past whether it would be worthwhile to publish a Latin American journal [of] positive psychology, or a Mexican one, and my feeling is that they no longer have the same role as before, although they continue to be the criterion for evaluating academics" (Tarragona, 2024).

In sum, the review of the contributions of the academics interviewed leads us to describe the scenario of networks and collaboration in this medium with the following general features:

- Collaboration is established primarily on a person-to-person basis, through trust and personal prestige. Formal or institutional agreements are of secondary importance.

- The means of encounter are of great importance, especially those that respond to the academic interests of researchers, such as congresses, seminars and conferences organized by specialist societies, preferably those that allow "points" to be obtained for the publication of communications and proceedings, subject to academic review processes.

- The organizations to which researchers most seek to belong are those that allow them access to more symbolic resources, possibilities for high-level collaboration, strategic information, congresses and conferences, which are mostly international associations, with Latin American regional associations being of lesser importance and Mexican national associations in third place.

- However, the most important network of researchers is their personal network, the one built on person-to-person trust and immediate shared interests, such as the one in their own work institution, which includes colleagues who share the same research field and graduate students.

- The networks of which the researchers are part do not have as their main focus the study of human flourishing in general but some of the aspects included in the broad sense of the term, so that the networks are built on the basis of some well-established field of research.

- The networks most mentioned in this process have to do with the specialties in which the informants are located, being these: a) the networks in psychology in general and two more specific networks: the networks of positive psychology and the network of environmental psychology; b) the networks of economics in general, which work on issues such as poverty and development, and the network that works on economics and quality of life; c) the networks of sustainability.

- Prestigious publications are an element of attraction for researchers, as shown in the case of the Springer publishing house. However, this type of collaboration does not imply continuity of effort or that the participants collaborate beyond the publication in question.

3.4. Financing Human Flourishing Research

Limitations on public funding. Considering Human Flourishing as a field of study in consolidation also represents important opportunities and challenges in terms of funding for the development of research in the multiple disciplines from which aspects related to individual and collective well-being are addressed. The most notable common characteristic gathered from the testimonies of Mexican experts is the primary dependence on funds from public sources, either from the agency in charge of promoting scientific and technological development in the country or from the universities, which are mostly public. This dependence marks a series of shared guidelines in the field of research, starting from a constant in the budget reduction, the bureaucratization to access funds and the fact that these are basically accessible to high-level researchers, whose prestige also becomes a source for

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mobilizing resources, both inside and outside the universities. In the national context, funding for academic research is scarce.[62]

Having the federal or state government as the main financial referent for the development of research represents an intricate series of consolidated procedures for accessing funds, the timing and, for the most part, the steps to follow. However, support for high-level work within public and private universities is in practice driven and capitalized by the researchers themselves, limiting the opportunity to strengthen innovation or the development of research groups with novel or flexible approaches. In this sense, the findings point to the fact that the attainment of funds is the result of the researcher's own personal resources, such as prestige or access to information on calls for proposals or institutional support. This implies that one of the most relevant challenges highlighted by the experts interviewed is to "position" research initiatives outside the consolidated lines of work before the most relevant funding agency: the National Council for Humanities, Sciences and Technologies (CONAHCyT)[63] . Most of the interviewees indicated having received funding from this entity, and almost all of them are part of the SNII, which implies personal funding that is maintained as long as the researcher manages to remain in the system. In the social sciences and humanities, this permanence is mainly dependent on publications and, to a lesser extent, on the training of human resources (new researchers).

Becoming part of a research ecosystem is a challenge for researchers, who are committed to carrying out multiple activities with scarce resources. The work must meet a series of quality parameters that sometimes limit the opportunities to explore outside the commitments already established with the funding agency. Thus, the researcher enters into a paradox in which social research is carried out against the clock, almost always in a one-person operation and in a climate of high competition for resources. In the long run, these are conditions that intervene in factors that discourage the application of new methodological tools, the expansion of studies to other populations or knowledge based on longitudinal projects, (Portales, 2024).

In this context, obtaining financing is approached as a constant in the work of the experts; that is, it is always uncertain, insufficient and bureaucratized. On occasions, after having to go through countless procedures and waiting for long resolution periods, funds are approved when they have already been exhausted. It is a constant practice, particularly for high-level

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[62] In general, private funding for research that does not obey a logic of economic profitability is minimal. As a direct, albeit partial, reference, we can take the information on private donations at the national level. Only 2% of the organizations qualified to receive donations declare that their activity is scientific or technological research, while the amount reached by private donations for research at the national level in 2020 reached 44 million pesos (approximately two million dollars). A really meager amount (Villar & Puig, 2022, p. 177).

[63] CONAHCyT finances research in two main ways: funds for research projects that are allocated through calls for proposals, where proposals are evaluated by specialty committees, and scholarships or incentives from the National System of Researchers (SNII). This system assigns a monthly payment to the researcher based on a scale that corresponds to a career in scientific research. In 2024 the SNII includes 44,000 people.

academic researchers with consolidated positions in their institution or disciplinary field, to apply for funding or other support from their universities of affiliation. In other words, a small number of experts and those interested in the subject. As one interviewee pointed out "...here, for me to go to congresses, the university has a fund (...) So, those of us who belong to the [SNII] system, every year we have funding of 40,000 pesos that can be used for equipment, or for scholarships, or for attending congresses. They are like the three modalities (...)" (Ruvalcaba, 2024).

Accessing government resources is not only a bureaucratized process, it also implies restrictions from the point of view of approaches and deliverables. At the university level, research groups, thematic lines, as well as products are part of a pre-established commitment. In the case of obtaining support directly from local government institutions, the prevailing approach is the development of research oriented towards public policy, an aspect that does not always correspond to the interest of the experts interviewed. In this sense, one interviewee pointed out "(...) it is difficult, dealing with state funds because state funds are very well focused and most of the time (...) they will give you the resource to write and say what they want you to write and say and that cannot be (...)" (Vera J. Á., 2024).

Alternative funding. Funding from other sources, such as foundations or companies, tends to be scarce in terms of supply and funds to be provided. As with "national funds", access to international resources depends to a great extent on the networks built by the researcher himself; however, there are very few incentives to seek access to these resources. In this sense, one of the main disincentives for researchers and groups is that the resources that can be attracted to an educational institution, as a result of an externally funded research project, are destined, at least partially, to the general operation of the university of affiliation, not necessarily to strengthen those who attract such resources.

According to this perspective, it is safer to obtain funds from the universities themselves or from the programs of the SNII (National System of Researchers). Only a few experts referred to their experience in obtaining resources from sources such as private foundations abroad (primarily from the United States). Most of them have not received any funding of this type. In this sense, having links with other areas of knowledge is seen as positive; however, reference is also made to difficulties in accessing calls for proposals abroad, due to lack of knowledge of the procedures or the language barrier. Consequently, collaborations with entities in other Latin American or Spanish countries are frequently mentioned.

It can be seen that the prestige of the researcher is a valuable resource that is periodically mobilized to gain access to a public budget, generally scarce, which contributes to research of limited scope. This strategy makes research an exercise reserved for individuals or research groups attached to an educational institution, often around consolidated topics and with expected products that pose a limited possibility of opening up interdisciplinary collaboration schemes, particularly when time is also an insufficient resource for producing

products or preparing publications. In this sense, one interviewee pointed out "Well, for example, within the university we also enter competitions or research plans and so on, and sometimes the projects go through, sometimes they don't, and well, you start there slowly, and then funds will arrive or there is a way to get private funds for financing (...)" (Quiroga, 2024).

Human support resources and publications are two other aspects that are affected by the budget cuts and, consequently, it is more difficult for research bodies linked to human flourishing to thrive. Based on the testimonies collected, it is common for young researchers incorporated into projects of consolidated academics to do so due to the scarcity of economic resources, with grants that arrive out of time or with a reduced amount to carry out their postgraduate studies. Publications, on the other hand, are also conditioned by the funds that can be allocated, especially for journals or books that require payment to be included in their editions. In cases where research products are viable for dissemination in academic media, experts should consider as a premise whether or not they can pay for access to such media, or even create an *ad hoc* medium. In sum, research on issues associated with human flourishing has had to adopt approaches limited in coverage and study populations, as well as resources or explanatory scope. One interviewee pointed out, evidencing the above "(...) we divide ourselves and many journals have emerged from the pure pleasure of doing it among academics, so there is not always funding for that, for example the Ibero journal, I had talks last year to publish a special issue that ended up not happening, but for example they do get paid separately for doing all the issues that have to do with the journals, that allows the journal to not stop at any time so it is always working (...)" (Sánchez, 2024).

As can be seen, the self-management capacity of researchers, as well as their prestige, play a key role in the expansion of knowledge on Human Flourishing. Those specialists who have consolidated information or collaborative networks find external sources of funds to strengthen the work in their field of study: they access inter-institutional collaborations, multidisciplinary projects in Mexico and Latin America or at a global level. This shows the need not only to provide researchers in these areas of knowledge with economic resources, but also to strengthen collaborative networks at the level of the experts themselves, since this practice tends to be more fluid as it faces fewer bureaucratic impediments, expanding and integrating diverse visions of human flourishing. An experience linked to the above was narrated by one of the interviewees: "Of the 12 articles in this monographic issue, I was the only one with the voice of the south, let alone the voice of the indigenous. Of course, I am not indigenous, but what is the one of the fundamental points of this article? Because the monographic issue was in terms of the concept of sufficiency and I argue that sufficiency is not possible in a capitalist society". (Barkin, 2024).

Some of the experts claim to cover with their own resources some of the expenses implicit in the development of a research project, such as computer equipment, field visits, payment

of assistants or participation in specialized events. In this sense, it was pointed out during the field work: "But I am going to be honest with you, that is, neither Victor, nor Blanca, nor I go around asking for those monies, because there is the bureaucracy and there are the restrictions of expenditure, of concepts, that I prefer to put the 30 thousand or 35 thousand from my pocket, rather than getting involved in the institutional bureaucracy or that the university provides them to me" (Tapia Fonllem, 2024); "Sometimes you become your own financing institution, that also happens over time, sometimes I take out a project and even if I don't have money from a financed project, I finance it myself. And then I continue doing my things with or without funding, because I love what I do and I love it" (Sánchez, 2024); "I think I have even spent more of my own money than my own school in funding" (Ahumada, 2024).

This perception of the lack of certainty with which research activities are carried out in the university environment tends to reproduce the vision of a permanent imbalance between the conditions for generating knowledge in rich countries and in countries such as Mexico.

Another view shared by the interviewees is related to links with foundations or agencies which, in their opinion, are more accessible from universities abroad, where they support work that explores novel approaches. It is considered that having links with other agents that contribute to the production of knowledge diversifies and enhances scientific development. Since it is primarily financed from governmental sources and subjective well-being is not a relevant topic from the point of view of Mexican research agencies, this is a line of academic work that remains anchored to existing funds or disseminated in other traditional areas of work. The experience shows that "Although you can link [a project] in a very well-argued way with these issues of health, quality education, etc., it is not seen as a priority issue for project funding because there are a lot of urgent things that need to be solved, which seem more important. So, I think that funding is scarce, that is, what can be done from the universities, using the universities' own resources (...)" (Ruvalcava, 2024).

The panorama described above reveals a series of contextual situations that translate into a series of limitations for the strengthening and expansion of the field of knowledge on Human Flourishing in Mexico. The constant uncertainty faced by researchers means that the development of this sphere of knowledge relies on their own capital, be it prestige, or networks and information. On the other hand, given the dependence on public funds, research acquires an endogenous profile: it is produced in the university of affiliation, with other experts from the same institution and with students from their own graduate programs, many of them with scholarships also coming from public funds.

In this context, there is an emerging need to resource experts in the field of Human Flourishing with resources, not only economic but also, for example, with information, events in the field and scholarships for new researchers, in order to create a solid network of collaboration and dissemination of findings in Mexico and Latin America.

As mentioned above, most of the funding for research on human flourishing issues in Mexico comes from the federal government and goes to public universities. Only three of the interviewees work in private universities. The second source of funding for research on these topics comes from international foundations, most of them from the United States, and international cooperation agencies. Among the international agencies mentioned were the Inter-American Development Bank, the cooperation agencies of the European Union, Spain and the United Kingdom. Among the international private foundations with a research presence in Mexico, we find the Ford Foundation, the Kellogg's Foundation, the Mapfre Foundation, the Heinrich Böll Stiftung and the Templeton World Charity Foundation. It is important to clarify that we are referring here to research funds, not to funding for practical projects, for which there is more participation from private entities. Likewise, the interviewees indicated having received funding from other public entities interested in some sector-specific topic, such as health, education or welfare, which the researchers are able to relate to their own field of work. This funding does not usually have continuity; they are one-time opportunities.

We did not find any examples of research funding from national private entities, although the case of the Espinosa Yglesias Foundation was mentioned, one of the few cases of a Mexican foundation sponsoring research on social issues (Centro de Estudios Espinosa Yglesias, https://ceey.org.mx/).

3.5. The Human Flourishing Research Environment

In this section, we present the ideas that emerged from the suggestions of the focus groups participants, all of whom are relevant actors in the research on human flourishing, though not necessarily scholars.

Research funding. One of the participants summarizes part of the problem in that there is an instrumentalist tendency that seeks to finance research that is profitable, where the aim is to relate academia with the business sector, but under the premise of profitability and not attending to social needs. On the other hand, organizations seeking social promotion compete for the same sources of funding, which are few and are not growing at the moment. It is necessary to find new ways to fund these activities, as is already being done in other activities related to human flourishing, such as among civil organizations and social movements, but not in research: "many emerging prototypes from leadership labs that had to do with creative ways to generate those resources instead of competing for the old resources. So how do we apply our own research to resource generation, to funding? It's not what topics do I have to focus on to get resources, but I turn the look around and say how can I generate the resources I need for the topics that are really relevant (...) philanthropy, financing, cooperation, funding, all this for research, human development and all this." (Pastorini, 2024).

Research ecosystem. In the field of research on human flourishing in Mexico, the most visible actors are the academic institutions, which are mostly universities and public research centers, and the Mexican State, which provides them with resources mainly under centralized schemes of the federal government, and to a lesser extent with resources from other levels of government, first the state governments and in some cases the municipal governments. In second place are the private academic institutions, a comparatively small group of universities that do research.

Researchers are attached to institutions that give them legitimacy to participate in the circuits of research resources. Of course, money is necessary, but as a means that is transformed into work time, graduate students, colleagues and academic peers, access to physical infrastructure, technological instruments and other inputs, meetings of local and foreign specialists, etc., all of which reach the researcher through the institution of affiliation. There is virtually no such thing as a solitary researcher in the modern academic world. However, the individual researcher seems to be the engine that drives the whole institutional apparatus.

Graph 7
Stakeholders in human flourishing research in Mexico Map
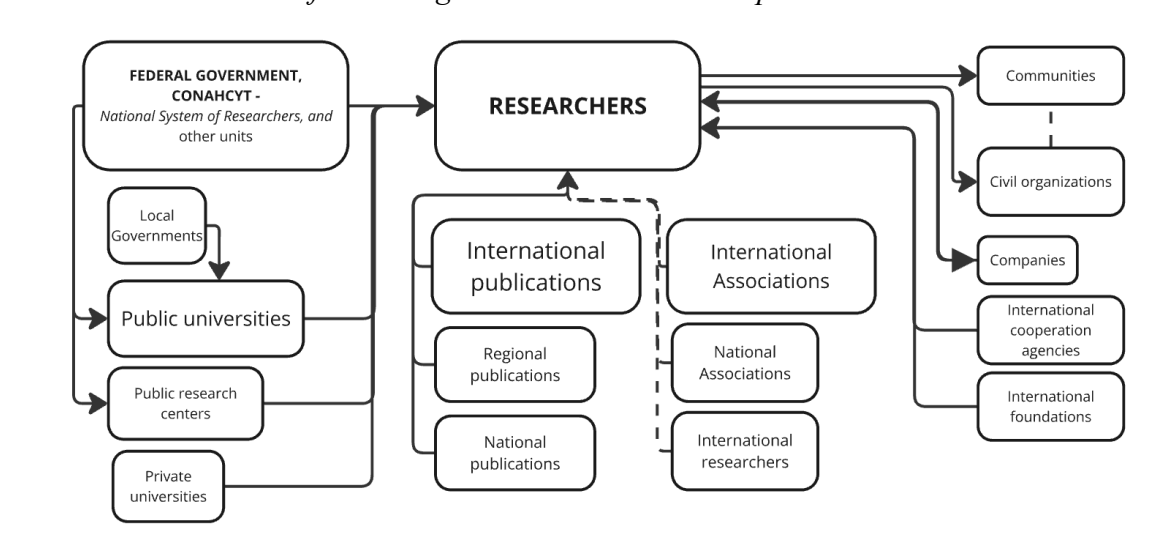
Disconnection between academic research and the needs of social sectors. Among the actors interested in research on the themes of human flourishing are, of course, government entities, first and foremost those directly related to the search for well-being (health, education, employment, etc.), but also important are civil initiatives, non-governmental organizations and donor entities that address the same objectives. In relation to this social or third sector, a theoretical framework is beginning to permeate that aims to change the way of acting and the objectives of social and philanthropic participation. Thus, one of the participants points out: "from the third sector, the social sector, human flourishing is something that, at least I am speaking from Monte de Piedad, we have begun to understand

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with due relevance. We all want in the sector, to generate sustainable development changes, [to overcome] the gap in public problems, inequality, etc. And we have focused a lot on the being, on the what, on the task, and little on the development of the people, who at the end of the day are the ones who carry out these projects that have the objective of reducing (...).)

Today it makes sense to us and we are willing to have this conversation because of that, because we have been realizing for a couple of years that in addition to what we have done, we have to start focusing on these human development skills in people, starting with people within the foundations, such as myself or our colleagues, and thus also generate a social ecosystem, of social investment much more prone to generate these transformations we want to make"..." (Ricalde, 2024) Similarly, scientific or academic discourse can contribute to changing the narratives with which reality and its phenomena are thought of: "something that academia could do is to help, to contribute to changing narratives. [We called them beneficiaries, didn't we? Also from a logic of, it is that person who is lacking in many things and needs to be saved (...) And then, this change of narratives of how we see human flourishing or human development..." (Ricalde, 2024) would also be about a language and narratives that invite reflection on one's own actions and frames of reference.

During the group interview, extensive references were made to theoretical frameworks that animate the way social initiatives act, specifically Theory U (Scharmer, 2017), which presents clear overlaps with the approaches of the broad concept of human flourishing. One of the participants involved in the work of the Presence Institute indicates "what we should understand in academia and in society then, as the purpose of our efforts. And our answer is human flourishing, right? Which we understand on three levels, to put it briefly. Of course, the development of the individual's capabilities, the possibility of being happy, of realizing his or her potential. But this is something that cannot be done without healthy, constructive relationships with a community. In other words, human flourishing occurs at the level of an individual. That is what community does. It is not only that individuals as isolated entities can generate their full potential, but that they do it within, conditioned by and to a great extent with the sense of flourishing of communities. And finally, that this only occurs when there is a positive or healthy or growing relationship with the environment. From the natural environment and hence the importance of ecosystems." (Pastorini, 2024).

In this way, the idea emerges that research on human flourishing can establish a mutually beneficial relationship with social initiatives, feeding practices not only from a technical point of view, but also participating in the discussion on the purposes and ways in which interventions are carried out: "it seems to me very important the issue of the academic agenda, which is also an agenda that is not only academic, that is, what is studied and where the resources come from (...) it is very overturned in the academic world as in an endogamic way (....) where 'papers', research, are inextricable, or remain in that more academic world, or it is very much linked to action, then it has to do with actions of how companies, organizations,

communities, organizations that work with well-being, with these happiness indexes, all this that is turning more to action and experience." (Pastorini, 2024) I feel that sometimes academia starts from very well-founded hypotheses, but they do not necessarily end up being grounded in research that is useful to me. In other words, I do consider them, but I cannot take them out, I am left with many doubts" (Ricalde, 2024). Social realities change continuously, so that the academy cannot always keep up, "there are many changes, there are many intentions of transformation, of evolution; for research and what the academy produces to be relevant, it needs to be very, from the active listening of what is happening with us." (Ricalde, 2024).

The academy may, at times, want to explain new phenomena with known theories when, on the contrary, original research, theorization, methodological rigor and empirical work are needed for real local phenomena in which "there is no academic scaffolding, or 'papers', something that can help us with this that is beginning to be felt and that emerges, because it emerges one hundred percent from practice" (Ricalde, 2024) I believe that a much more open research is needed, that it should be in step, that it should be a 'work in progress' (Pastorini, 2024).

Creating capacities for the broad society. And it can also play a role in the creation of capacities in society, "if there were formative processes also very much from the academy, based on these terms of welfare, of flourishing, I think it is something that would undoubtedly be very relevant for the ecosystem of social investment and that can add up and can speed up some changes" (Ricalde, 2024). Specifically, there is a lack of qualitative information on the social investment sector.

An implicit claim in the sentences quoted is accompanied by a recognition of a certain type of analysis and reflection that should be made and that, in principle, is an appropriate task for academics, to provide conceptual clarity, systematization: "Well, I believe that the main contribution that academia can make, as always, is to see the forest and the landscape, as well as each one of the trees, isn't it? But also to be able to see the singularities. So, it seems to me that the measurement or the criteria that we have to say what is happiness or well-being or health, or purpose, right? These axes on which human flourishing is often articulated today. What are we talking about when we talk about that? (Pastorini, 2024).

The link with the communities implies a different way of understanding the how of research, a more participatory epistemology. One of the interviewees underlines this aspect, "the proposal of this prototype was to bring mental health from the cosmovision, which often has spiritual aspects, aspects, I don't know, very related to the way of seeing the world of these communities. So, I believe that academia can strongly contribute to rescue these views, to generate broader and more grounded visions of what we are talking about when we talk about flourishing, what we are talking about when we talk about mental health. And also very strongly to go out of the academic environment, that is, to go down to exchange (...) this is

always worked as an object of study, that is, I go to the community and the community is my object of study on which I am going to operate afterwards. What we propose is a different view. The agenda is set by the community" (Pastorini, 2024).

This idea is complemented by the fact that research on local phenomena necessarily implies a way of relating to populations that is much more complex than the researcher-object of study scheme. Research requires human interactions: "we have a master's degree in public action, which is in social development, that is in Ciudad Juarez (...) and because of the context of Ciudad Juarez, which has to do with violence, with migration, which are very particular issues, what has developed there is more the type of research, both among researchers and the theses presented, on the subject of social intervention. And it has to do with gender issues, violence, and basically, when they do some intervention, the part with which they are linking up is basically with civil associations, because that allows them to work with more specific groups of the population." (Vera, 2024).

The Latin American context cannot overlook the presence of the knowledge of native peoples, the other epistemologies that have achieved so much echo in the discourse of the epistemologies of the South. In the contributions of our informants, there is a clear concept of revaluing these knowledges and the communities that carry them: "in Latin America it takes this form of diversity, inclusion, horizontality and dialogue with original knowledges"; "above all to strongly connect what are the original traditions of our continent (....) and to raise those knowledges to the level of academic knowledges, which are neither folkloric, nor practical, nor instrumental, nor to romanticize those knowledges, but to put them to dialogue in the very strong conviction that the knowledges we have until now, have not helped us in the better world we want to create and that, perhaps, there are some knowledges to rescue ways of being in the world, among us and internally, that are more in accordance with the moment we are living" (Pastorini, 2024).

The issue of sustainability has given rise to countless initiatives throughout the country and the region. In them, the academy is expected to make substantive contributions, about contents and also about methodologies for training and education in general: "we have been very close to the issue of education for sustainable development as the basis, as a method, let's say, behind this for the cognitive, socioemotional, behavioral development of students. And also of the teachers, right? All this is permeating for the updating of curricula and, well, in all courses, everything that is going to be offered (...) And that also means much, much, much, much, much training for teachers in sustainability." (Fernandez Carril, 2024).

The contribution of academia is expected to improve school education and other forms of training and cultural change. One of the informants, who works in an art-based education initiative, points out: "we address both art and education, social innovation and nature conservation, all united by this methodology, which evidently has theoretical and academic foundations that allow us to talk about it from a methodological and didactic point of view.

So, obviously there are theoretical foundations. But the methodology itself is progressing and developing through research. That is, while these methodologies for integral human development are being implemented, they are being systematized and qualitative and quantitative evaluation instruments are being created that allow us to measure the impact" (Molina, 2024).

One actor that has attracted attention for its ability to attract private companies to a more sustainable way of working is the B Corporations movement. In Latin America, this business group is present in several countries. Although it does not have the profile of a donor foundation nor has it sponsored any research projects in Mexico, several participants in this organization have expressed interest in approaching universities, especially business schools. "Academia B [is] an initiative of Sistema B International to work hand in hand with business schools, in Latin American universities, to transfer the knowledge and learnings of B companies in Latin America, through pedagogical resources, trainings to professors, through *train the trainers*, working with institutions to really update curricula and put the perspective of B companies, at the service of business schools that seek to migrate in this transition to new economies." (Gomez, 2024). The initiative to work with business schools in Latin America by the B Corporations organization has been supported by the Canadian government's cooperation agency. In the case of Mexico, this initiative is still incipient.

Another initiative that has approached universities to influence the formation of leaders with more social awareness is Ashoka. This is an international organization with presence in Mexico and Latin America (and other latitudes) that promotes leadership training among young people, especially through universities and other schools, involving content close to the themes of human flourishing. However, Ashoka does not fund research directly.

The human flourishing perspective adds a trait of greater humanity, if it can be expressed in this way, to refer to the psychological, ethical, cultural, political and economic aspects of environmental issues. These aspects are already found in the use of the expression sustainability in the region, in preference to sustainability[64], but possibly make it more emphatic and integrated. From this point of view, the concept of human flourishing can be incorporated in the action and discourse of sustainability in Mexico and in the region, since it underlines the purpose of the efforts; "with climate change it is very much co-opted by the sciences, there are a couple of things that are not developed much or do not have much voice at the international level.

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[64] The question of the translation into Spanish of the English term *sustainable*, which has come to mean both sustainable and sustainable, is a topical issue. A tacit agreement has reserved sustainable to refer to a technical perspective of environmental resources, while sustainable includes social aspects, particularly poverty. The reference document in this sense is the Declaration of Santa Cruz de la Sierra (Bolivia, 2003), which uses the term sustainable development.

And that, for example, can be linked to human flourishing, because I think about the inclusion of local knowledge and the knowledge of native peoples. Then, as in general, everything is taken from the scientific and technological perspective, then all these things are completely off the radar, they are not even considered. Or even when they are considered, they end up committing other types of epistemic injustices that are more procedural, let's say. For example, in the IPCC [Intergovernmental Panel on Climate Change], part of wanting to make it broader and more inclusive, to serve more people, was to have different sections, dealing with local knowledge and the knowledge of native peoples. However, one comes up against a wall, when part of the process of which literature is to be included and evaluated, because it is scientific and academic literature, isn't it? And the problem is that people from local communities do not publish in journals. So, there it becomes more of a procedural problem." (Fernandez Carril, 2024)

Collaboration networks. In another section of this report, this point of view of the researchers was indicated: collaborations between researchers and other social actors for academic research are of an individual nature, established mainly by the researcher in his or her personal capacity. The opinion of non-academic informants is somewhat different, depending on the specific field in which they operate. In other words, cooperation networks are found to relate to scientific research in diverse ways in different fields of expertise. Organizations dedicated to the environment and sustainability behave differently with respect to research than business associations, indigenous communities or justice and human rights organizations.

Collaboration networks of non-governmental initiatives (civil organizations, social movements and communities) with research are frequent, but they tend to see the latter as the object of study, with communities being mere passive objects. The relationship with international cooperation entities and international civil organizations is less common, but implies a different type of relationship, since the latter have the initiative and resources to take a more active role and control the processes. International entities behave more like patrons.

Some international networks oriented to the practice of different aspects of human flourishing and also close to research or at least to academia, which were mentioned in the interviews are, among others, the Presencing Institute, the B Corporations movement, the Inter-American Development Bank, through its IDBLab initiative (https://bidlab.org/en), The Well-being Project (https://well-being-project.org/), the Inner Development Goals (https://innerdevelopmentgoals.org/), the Heinrich Böll Foundation (https://mx.boell.org/es).

The relationship with the business sector appears weak. Although we have noted (elsewhere in this study) that there is research on aspects of flourishing in business, specifically in the form of studies on entrepreneurship, the perception of the interviewees is that this is not present in practice: "Actually the times of companies, and the reality in decision making, and

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the business dynamics, and the speed with which conversations move at those levels (...) I think that academia is far from being sensitive and agile to really deliver relevant knowledge, that becomes meaningful or that positions it as such a point of reference (...) I think it is unrealistic to think that some entrepreneur and a businessman will make decisions based on what academia has determined. I think we are far from getting there." (Gomez, 2024).

Emerging themes. The following are emerging themes mentioned by participants in the group interviews.

One aspect of social activity and research on sustainability is the relationship between indigenous communities and nature: "our indigenous bodies enter the academy, they are in the academy. But our knowledge does not." (Vitoto, Amazonian indigenous leader, quoted by Pastorini, 2024).

Work with people deprived of their liberty, substantially in prisons. Work being done by organized civil society to update the rights and possibilities of social reintegration of this population, for example, La Cana group, working with women in prison, and other initiatives in Guadalajara that are using mindfulness in a broad sense (referred to by González, 2024).

The need to generate spaces for dialogue and learning among different actors, scientists, academia, communities, where everyone contributes to generate knowledge and action.

Cultural specificities, which influence personal well-being, community relations and relations with the environment: "if there is something that is specific to the region, it is those cultural complexities that underlie all processes and that definitely mark the relationship of individuals or organizations or ecosystems with the issue of well-being" (Vargas, 2024). It is worth considering that the issue of flourishing goes through knowing about the cultural complexities that are underlying in the region and that somehow impact those levels of well-being for many reasons, for the valuations that are made of spiritual life or religious life (...) the other thing that seems to me very specific to the region is the type of emotions that prevail. In other words, I believe that in some way there are emotional roots that are very particular and different from those of any human being. (Vargas, 2024).

How to produce research-based tools that contribute to social practice, particularly for those who intervene socially, such as activists and participants in civil organizations: "how are we able to produce tools that are useful for action, that is, I believe that if we are talking about problems of anxiety, depression and chronic exhaustion of social entrepreneurs, that we are able to draw a map of options to continue the work for those who do social intervention. (Vargas, 2024).

It is desirable that the new knowledge be accessible, "in a language that is an invitation in itself. So that everyone joins in from their own trenches to contribute and collaborate and to

continue expanding the concept (...) I insist that hopefully a concept is not created that is so structured and so limited that it becomes a straitjacket and then no one wants to participate. At the same time it is important that there is a solidity, and a roadmap for those who want to replicate and enhance this concept in their realities, that they have mechanisms to leverage. How to implement it. (Gómez, 2024)

Concept of human flourishing. The approaches to the concept of human flourishing that are best received are those that are close to people's work environment. For example, as development of the capacities of the social participant, "we must begin to turn towards these human development skills in people, starting with people within the foundations." (Ricalde, 2024). In Mexico, it has traditionally been considered that the great problem for social flourishing is poverty, "from this social sector, where I am, I believe that this human flourishing for the social sector has traditionally been related to poverty indicators (...) these indicators of Coneval[65] are very classified, from there welfare or flourishing has been measured (...) And, therefore, donor foundations like me have also measured it in this way" (Ricalde, 2024). A different way of understanding the purpose of social interventions could imply different objectives, measurements and evaluation criteria.

Human flourishing is imbricated in the education needed in this time of environmental and social crisis: "The knowledge, ⌧ the collective wisdom of the spaces. So, for us it is very important this personal well-being, this collective well-being, and this connection with nature, right? Since today we are in a global crisis with respect to this issue of environmental awareness" (Diaz, 2024) how to permeate sustainability in the development of transversal competencies (...) this has become a design guideline for those who are going to do sustainability courses, [so that] they have all the elements, all the bases so that they can really develop courses that are not only painted green, but that there is really a deep understanding. We have been very close to the topic of education for sustainable development as the basis, as the method behind this for the cognitive, socioemotional, behavioral development of the students. Even also of the teachers." (Fernandez Carril, 2024).

Notions such as *buen vivir* are connected with the native communities, it is necessary to value them as knowledge, without romanticizing them, "And of *buen vivir*, it has a lot to do with good living, that is why our strong connection with Latin America" (Pastorini, 2024). The emotionality of Latin America and Mexico can constitute a new way of understanding flourishing: "So, to me it seems really interesting to explore how those aspects of cultural complexities and emotional life in the region, which I think makes a very important distinction in what we can talk about when we talk about well-being in general or flourishing or happiness or whatever you want to call it, but they do play a fundamental role in defining those contents of well-being that are there underlying and that many of them are not even at

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[65] Consejo Nacional de Evaluación de la Política de Desarrollo Social (National Council for the Evaluation of Social Development Policy) is an office of the federal government of Mexico.

the level of consciousness, but if it is fascinating to see that in such a clear way in the region." (Vargas, 2024); "where do Latin Americans place the valuations in relation to their own well-being, which I believe is an aspect that must be considered, because undoubtedly the issue of valuations has a very specific weight in what we want to be the result of that well-being or of that flourishing, or whatever we want to call it, which I believe is to enter into that aspect of what people value, where they place the valuation of what really matters for their own well-being, no? A bit following Amartya Sen, well, that is, it is what people value" (Vargas, 2024).The emotionality of Latin America and Mexico may constitute a new way of understanding flourishing: "So, to me it seems really interesting to explore how those aspects of cultural complexities and emotional life in the region, which I think makes a very important distinction in what we can talk about when we talk about well-being in general or flourishing or happiness or whatever you want to call it, but they do play a fundamental role in defining those contents of well-being that are there underlying and that many of them are not even at the level of consciousness, but it is fascinating to see that in such a clear way in the region." (Vargas, 2024); "where do Latin Americans place the valuations in relation to their own well-being, which I believe is an aspect that must be considered, because undoubtedly the issue of valuations has a very specific weight in what we want to be the result of that well-being or of that flourishing, or whatever we want to call it, which I believe is to enter into that aspect of what people value, where they place the valuation of what really matters for their own well-being, no? A little bit following Amartya Sen, well, that is, it is what people value" (Vargas, 2024).

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Conclusions

It can be established that the topics included under a broad concept of human flourishing are increasingly addressed by researchers in Mexico in the last two decades, although the use of the term in the strict sense is infrequent. Among the many topics included in the broad concept of human flourishing, those corresponding to the field of health stand out for the FRI, not only in their technical aspects, but with a broader scope, related to notions such as well-being, human development, rights and public policies.

The thematic evolution of the literature shows that the most important motor theme groups quality of life topics, which include medical (COVID-19, cancer, health-related quality of life), psychological and mental health (well-being, mental health, depression, anxiety, resilience) and demographic (older adults) components. Other noteworthy groupings such as happiness and higher education remain important research trends cultivated by well-established but relatively specialized researchers (niche topics).

Health as seen from psychology is one of the outstanding fields of study, where the study of well-being in general is addressed, following the research topics promoted by the positive psychology movement. Beyond these coincidences with international trends in individual well-being, research has been developed in Mexico over the last two decades on the psychological aspects of environmental behaviors, and the understanding of behaviors has been broadened to include social, political and economic factors.

Social issues are grouped in the studies headed by interest in Mexican circumstances, which are basic issues. There, the topics present are Mexico and Latin America, human rights, health, poverty, innovation and human development.

Another perspective that has been cultivated in an important way can be synthesized under the heading of the economics of happiness, in which the contributions of pioneers in the region for the study and action on poverty are important, this being one of the great social challenges in the region. Likewise, the Latin American paradox, that is, the unpredictable life satisfaction found in the region in spite of relatively low income indicators, is one of the topics that attract attention and constitute one of the peculiarities of the region and Mexico.

A basic theme, presumably increasingly related to other topics, is led by research in circular economy, which includes issues such as circular economy, sustainability, sustainable development, climate change and optimization. These topics are of a more technical and scientific nature, and there is a considerable amount of work being contributed by Mexican institutions. These are very broad areas of research that include technological and scientific aspects, such as regeneration and environmental resilience, alternative energies, agricultural technologies, green industries, among others. The interest in research on these topics suggests the growing conviction that human development must be thought in relation to the natural

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environment, so that this need is approached by academia from multiple perspectives, social and political, psychological factors and also from technologies and engineering, although we have not detailed the technological aspect in this document because we consider it more distant from the core of interest of the concept of human flourishing.

The issue of academic publication in Spanish raises the question of whether publication in one's own language influences the productivity of Mexican researchers. Also, it remains to be seen whether or not submitting to the editorial criteria of international journals influences the research agenda.

One of the crucial questions that arose during this work refers to the contribution that the concept of human flourishing can make beyond the concepts currently in use, such as human development, sustainability, quality of life or happiness. We believe that the incorporation of a substantive concept of human flourishing can contribute several dimensions to Mexican and Latin American academic research. We will briefly mention some of them:

An ethical commitment to research. In terms of its ultimate purpose, scientific and technological research is constantly being questioned. The experts interviewed in this study frequently agreed on the need to recognize that research needs a clearer and more conscious vision of its social value, of its contribution to the well-being of society as a whole and in particular of the most vulnerable communities and populations.

A research methodology that takes its context into account. On the one hand, research must respond to an ethics of procedure, to research protocols respectful of communities and local knowledge, a more egalitarian attitude of academics who share authorship, responsibility, management, benefits and acknowledgements with human subjects, individuals and communities. The research design should include considerations on the why, the how and the audiences of interest.

Interdisciplinary and transdisciplinary nature of research. The problems of human flourishing require the collaboration of different research disciplines, the themes are transversal and need the resources of the human, natural and social sciences, and of alternative disciplines of knowledge, local knowledge, traditions and religions to be practicable.

Substantive content of human flourishing. From the complex Mexican realities, human flourishing requires concepts of political order, gender equality, cultural and ethnic diversity, substantive equality of access to opportunities and basic rights, an educational or formative ideal of solidarity, democracy, responsibility towards the environment and new technologies, in which the main actor is not the abstract and isolated individual, but the communities, formed by individuals immersed in close and collaborative relationships. Human flourishing is necessarily communitarian.

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Does the concept of flourishing contribute to research? It seems to us that this exercise supports the affirmative answer. When considering some of the topics that fall under the broad concept, it is possible to appreciate the enormous effort that is carried out from different disciplines, approaches and methodologies to contribute to a common goal. This goal, rather than being expressed in an unequivocal definition, points to a common orientation, allowing us to appreciate a shared, necessarily inter- and multidisciplinary effort to which multiple methodologies and approaches contribute, without being confused.

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Appendix 1. Short bios of interviewees

Abraham Aparicio. He is a Full-Time Professor at the School of Economics at UNAM, where he also holds a B.A. in Economics. He holds a master's degree in government and public Affairs from the Faculty of Political and Social Sciences at UNAM, and a PhD in Economics from the same university. He has done research stays at the Faculty of Philosophy of the Universidad de Valencia and at the Instituto de Análisis Económico del Consejo Superior de Investigaciones Científicas based at the Universidad Autónoma de Barcelona, Spain. He has published materials for teaching economics, as well as book chapters and scientific articles in peer-reviewed journals on interdisciplinary topics such as: ethics and economics; economics and subjective well-being (happiness); and economics and religion (Catholicism).

Ana Paula Ricalde. She currently holds the position of Director of Social Investment at Nacional Monte de Piedad, an institution where she has led multiple projects focused on strengthening the capacities of civil society organizations and promoting the sustainable development agenda in Mexico. She holds a degree in Industrial Design from the Tecnológico de Monterrey (ITESM). She has promoted strategic alliances with international entities, such as the United Nations Development Program (UNDP), to integrate the Sustainable Development Goals into the projects of civil organizations. Under her leadership, Nacional Monte de Piedad has been a catalyst to achieve significant progress on issues such as access to decent working conditions and compliance with the Sustainable Development Goals. Ana Paula is recognized for her ability to link diverse actors in the generation of effective and lasting solutions, as well as for her commitment to strengthening communities through educational and social entrepreneurship programs.

Angélica Quiroga. She is a psychologist with a PhD in Human Systems Consulting. She has a master's degree in education with a specialization in Educational Psychology, and a Master's Degree in Communication. She specializes in Psychodiagnosis, Systemic Family Therapy and Eriksonian Hypnosis. She is a researcher Level I of the National System of Researchers (SNII). Professor - researcher of the Department of Psychology and the Center for Anxiety Treatment and Research at the Universidad de Monterrey, with research lines in cognitive and socio-affective processes (anxiety, depression, stress) associated with medical or contextual conditions, violence in all its manifestations, mediated psychology, design, adaptation and validation of psychological assessment instruments, effectiveness of clinical intervention programs. She is affiliated with Divisions 30 (Hypnosis) and 38 (Health Psychology) of the American Psychological Association. Secretary of the Mexican Society of Rorschach and Psychodiagnostic Methods. Regular member of the Dulwich Centre, Narrative Therapy and Community Work, the Mexican Society of Psychology, the Mexican Association of Brief Therapy and Systemic Consulting and the Knowledge Network of the

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Nuevo Leon Council for Strategic Planning. Associate Editor of the International Journal of Social Psychology. Member of the Pastoral Council for the Protection of Minors and Vulnerable Adults of the Archdiocese of Monterrey.

Arlette Covarrubias. She began her higher education with a degree in Economics at the Universidad Iberoamericana, followed by a master's degree in Economic Development at the University of Wisconsin-Madison and a PhD in International Development at the University of East Anglia in the United Kingdom. She is a member of the Population, Culture and Society Seminar and currently its coordinator. Researcher attached to the academic seminar Population, Culture and Society. She works on the research lines "Poverty and inequality of marginalized groups; Labor trajectories and precariousness in youth employment; Empowerment and poverty". She is a member of the National System of Researchers with level I. She is the author of several book chapters and articles in prestigious journals. Among her main articles are: "Beyond Bargaining: Women's power in the indigenous community of San Felipe del Progreso", "Precariedad laboral en México. A comparison between youth and adults", "La pobreza de tiempo de los Mexicanos", and the book "La sombra voluntaria: Normas sociales y participación laboral de las mujeres en la maquila".

Carmen Maganda. She holds a degree in Territorial Planning (UAM-Xochimilco), a master's degree in Regional Studies (Instituto Mora) and a PhD in Anthropology (CIESAS-Mexico). She has completed three international postdoctoral stays: at the University of California, San Diego; Université de Lille; and Université du Luxembourg. Since 2010 she is co-editor-in-chief of the international journal *Regions & Cohesion*. Her research topics, publications and projects focus on the society-nature relationship, environmental governance, access/rights to water for human consumption and social participation in water management, both in urban and rural contexts; as well as participatory and coherent sustainable development, access and distribution of water, transboundary waters and environmental security with a political ecology approach. It seeks to achieve a world more empathetic and interconnected with nature. She is convinced of the relevance of gender equality, the respect of rights and from her academic trenches she fights for the empowerment of women and girls.

César Tapia Fonllem. Mexican academic specialized in psychology and sustainability, with a focus on social indicators related to well-being and sustainability. He is a full-time professor in the Department of Psychology and Communication Sciences at the Universidad de Sonora, where he also coordinates the Graduate Program in Psychology. He studied a bachelor's degree in Education Sciences at the Instituto Tecnológico de Sonora. Her master's degree in Education from the Technological Institute of Sonora. D. in Social Sciences from the Autonomous Universidad de Sinaloa (2007). He has developed pioneering research on the relationship between well-being, sustainability and connection with nature, contributing to fields such as environmental psychology and education for sustainability. Author of multiple

publications in international academic journals on topics such as pro-environmental behaviors, psychological restoration indicators and human virtues related to sustainable development. Since 2010, Tapia Fonllem has been part of the Universidad de Sonora, contributing to both teaching and research. Under his leadership, the Graduate Program in Psychology has established international collaborations, such as the signing of co-supervision agreements with renowned institutions, including the Nantes Université in France.

Cristina Díaz. Cristina Díaz is a leading professional in the field of education and human development, known for her participation in the Developing Intelligence through Art Program (DIA). This program uses art as a didactic tool to foster cognitive, emotional and social skills in children and teachers. The program's methodology promotes observation, reflection and mutual respect through discussions about works of art.

The program focuses on two levels for teachers and two stages for students, ranging from awareness to the development of imagination and understanding. It is part of La Vaca Independiente Publishing House in Yucatan, where books and artistic productions are for sale. La Vaca Independiente has a digital magazine on its online portal.

David Barkin. Born in New York, Mexican by naturalization, he is an economist, Distinguished Professor at the Universidad Autónoma Metropolitana in Mexico City and researcher in the Department of Economic Production at the Xochimilco unit of that university. His work is oriented towards ecological economics, solidarity economics and political ecology. His research focuses on the construction of an alternative paradigm to capitalist economic rationality and the institutions of the Western civilization project, which responds to the generation of well-being in the communities, and contributes to promote social and economic diversity, as well as the protection of biodiversity.

Eduardo Ahumada Tello. He is a professor-researcher at the Universidad Autónoma de Baja California, based in the city of Tijuana, Mexico. He is a computer engineer, with postgraduate studies as a specialist in advanced systems programming, specialist in Mexico-United States border studies, master's degree in administration, master's degree in family psychology, doctorate in administrative sciences and doctorate in education. He is a member of the Board of Governors of the Technology and Engineering Management Society (TEMS) of the IEEE, member of the National System of Researchers of Mexico and the Academy of Administrative Sciences, A.C. His approach seeks human and technological factors for the development of organizations based on processes, the commitment of the human factor, consumer behavior, technology and the development of strategies based on a holistic approach to build stronger organizations.

Elva Esther Vargas. She holds a PhD in Environmental Sciences, a master's degree in administration and a Bachelor's Degree in Tourism from UAEMex. Specialist in

Psychopedagogical Strategies from Universidad La Salle. Full-time professor and researcher at the Faculty of Tourism and Gastronomy of the Universidad Autónoma del Estado de México. She is responsible for research projects in technological development with topics such as eco-innovation, foresight, technology watch and competitive intelligence. Leader of the Latin American Network of Action Research for Competitiveness, Innovation and Sustainability of Tourism Enterprises (RELICISET).

José Ángel Vera. Full time professor at the Universidad de Sonora. D. in Social Psychology from the Universidad Nacional Autónoma de México. Member of the National System of Researchers, level III; National Council of Humanities, Sciences and Technologies (CONAHCYT). Member of the Mexican Academy of Sciences; Member of the Mexican Council of Educational Research (COMIE AC), National Award for Teaching and Research in Psychology (2024), of the National Council for Teaching and Research in Psychology (CNEIP). Academic production: coordinator of books, author of articles in impact and refereed journals, book chapters and extensive memoirs. Academic tutor for bachelor's, master's and doctoral programs since 1983. Evaluator of research projects. Member of the editorial board of Revista Estudios Sociales and Revista Psicologia e Saúde. Evaluator of international journals.

Juana Vera. She is Professor - Researcher at the Department of Public Administration Studies of the Colegio de la Frontera Norte. D. in Political Science and Public Administration from El Colegio de Veracruz, Master in Regional Development from El Colegio de Veracruz and bachelor's in economics from Universidad Veracruzana. She is a Senior Researcher "A", attached to the Department of Public Administration Studies (DEA), at El Colef. Her research interests are: Pension Systems, Capacities for Development, Urban Land Policies and Housing.

Julio Boltvinik. Born in Puebla, Mexico. He is a Mexican economist, academic, journalist and politician. He is a researcher at El Colegio de México. He was a federal deputy to the LIX Legislature of the Congress of the Union of Mexico from 2003 to 2006. He is a columnist for the Mexican newspaper La Jornada. His work has specialized since 1980 in poverty, basic needs and social policies. Among his books are: Pobreza y Estratificación Social en México (1994); Índice de Progreso Social: Una propuesta (1998); Pobreza y Distribución del Ingreso en México (1999); La Pobreza en México y el Mundo: Realidades y Desafíos (2004); De la pobreza al florecimiento humano (2024).

Laura Pastorini. She is a Uruguayan social and visual anthropologist, recognized for her innovative approach in systemic-phenomenological methodologies for social and organizational transformation. She is a member of the strategic team of the Presencing Institute, where she acts as a consultant, researcher and international teacher in the Theater of Social Presence (TPS) and Theory U, supporting communities in Latin America and Spain. She has a solid background in Social and Human Sciences, with a specialization in Mental

Health. She has also studied Semiology, Linguistics and Epistemology. Her experience of more than 30 years includes the use of corporal and participatory methodologies for human development, focusing on working with individuals, teams and communities from diverse sectors. She introduced Theory U and the Theater of Social Presence in institutions such as the Universidad de la República de Uruguay, in addition to leading training programs such as GAIA, basic TPS courses and the first advanced training in Latin America. Co-founder of Foco Sistémico, where she coordinates consultancies to strengthen capacities in public and private organizations, governments and NGOs. Promoter of collective actions based on consciousness, integrating systemic perspectives to promote more just, inclusive and regenerative societies. Her research topics delve into the relationship between migration processes, identity construction and emerging social dynamics.

Luis Portales Derbez. He holds a PhD in Social Sciences and a master's degree in digital Transformation and Business Development. He is leader of Experimentation and Impact Evaluation at the Institute for the Future of Education at Tecnológico de Monterrey. He was a research professor at the Universidad de Monterrey (UDEM), where he directed the Center for Well-Being Studies and co-founded the Social Transformation Lab. He has been a member of the National System of Researchers, Level I, since 2013. He has conducted several social impact assessments for municipal governments, NGOs and companies. He is a consultant on ethics, social responsibility, sustainability, social business models for organizations and impact assessments.

Margarita Tarragona. She integrates academic activity with her work as a psychologist. She is particularly interested in applying scientific findings on well-being to help people lead fulfilling lives through psychotherapy, coaching and education. She is an instructor of positive psychology for the University of Pennsylvania's online undergraduate and certificate programs. She is the president of the Mexican Society of Positive Psychology (SMPP) and serves on the advisory board of the International Society of Positive Psychology (IPPA). She holds a PhD in Psychology from the University of Chicago. Professor of Practice and Director of the ITAM Center for Well-Being Studies, Instituto Tecnológico Autónomo de México. Co-founder and teacher of Grupo Campos Elíseos. Professor of positive psychology at the University of Pennsylvania online. Author of academic articles and the book *Tu Mejor Tú*.

Mariano Rojas. Born in Costa Rica, he is an economist and one of the pioneers in the study of the economics of happiness in Latin America. He is currently a professor at the Universidad de Granada in Spain and at the Tecnológico Nacional de México. He is a member of Mexico's National System of Researchers and has been president of the International Society for Quality of Life Studies. His approach seeks to bring a Latin American perspective to the understanding of well-being and progress. He has published more than one hundred scientific articles and book chapters, has compiled several academic

volumes and is the author of The Measurement of Progress and Well-Being: Proposals from Latin America (2012) and The Scientific Study of Happiness (2014).

Mireya Vargas. Sociologist with studies in Depth Psychology, recognized as a member of the Ashoka global network since 1997. She has a master's degree in economics from the Universidad Católica Andrés Bello. Director of Foco Sustentable and the Lyra Center in Venezuela. She has impacted thousands of civil society organizations, businesses and local governments, promoting sustainability and social development through initiatives such as the Local Support Service, a pioneering model of institutional strengthening for NGOs in Venezuela. He is a member of the Distinguished Careers Institute at Stanford. His impact has been recognized with awards such as the British Petroleum Helios Award in 2002 for social innovation.

Norma Ruvalcaba. She is a Research Professor at the Centro Universitario de Ciencias de la Salud at the Universidad de Guadalajara. She has a master's degree in Basic Psychology and a PhD in Emotional Intelligence from the Universidad de Malaga. She is a Professor with PRODEP Profile and member of the National System of Researchers in Humanities and Behavioral Sciences (Level II). She is a professor of Psychology at CUCS, a member of the Basic Academic Core of the Psychology graduate programs at CUSUR and of the master's Program in Educational Psychology at CUCS. She has been Head of the Departments of Mental Health Clinics and Applied Psychology; she is currently Director of the Division of Basic Disciplines for Health. Her research and professional interventions have focused on the study and development of positive indicators of mental health in children, adolescents and socially vulnerable populations. She is a member of the Interamerican Society of Psychology, the Mexican Association of Social Psychology and is leader of the Academic Body UDG-CA 1080 Psychology and Well-being, as well as a member of the Situation Room for the promotion and preservation of Health. She has more than 70 publications in indexed journals, she is author and/or coordinator of 6 books. She has been awarded twice with the Presea al Mérito Irene Robledo.

Pablo Escamilla. He holds a bachelor's degree in industrial administration and a Master of Science in Administration from the Interdisciplinary Professional Unit of Engineering and Social and Administrative Sciences of the Instituto National Politécnico (UPIICSA-IPN). He obtained a PhD degree in Mechanical Engineering from the University of Manchester in the United Kingdom. He did a postdoctoral stay in the Economic-Administrative Sciences Division at the Universidad Autónoma Chapingo. He has worked as a research professor in different academic units of the National Polytechnic Institute at the upper secondary, higher and postgraduate levels and is a member of the National System of Researchers Level 1. He has obtained different distinctions such as the award for the best degree work on Mexico City granted by the Legislative Assembly of Mexico City as well as the award for research developed by young researchers at the IPN. He currently directs research projects on

sustainable development in organizations, technical and economic feasibility of environmental projects, and models of integrated waste management and clean energy. He is a member of the Environmental Network and the Economic Development Network of the IPN, as well as a member of the Sustainable Development Solutions Network ExpertODS coordinated by UNAM and Tecnológico de Monterrey. His research interests are Sustainable Development, Circular Economy, Alternative Energies, and Integrated Waste Management.

Rozzana Sánchez. She is a tenured professor at the Faculty of Psychology at UNAM. She has a degree, master and doctorate in social psychology. Her work as an academic has been reflected in her courses on Social Psychology and Research Methodology, as well as in the delivery of workshops on couple relationships, romantic passion and emotions -among others- given in different institutions of higher education in Mexico. She focuses on the development and dynamics of couple relationships; emotional regulation and emotional co-regulation and research methodology.

Sandra Molina. She is a publicist; after different variations in her professional life, in 2007 she dedicated herself to history. She is the author of the book *101 villains in the History of Mexico* (2008); in 2009 she wrote about an insurgent leader in the book: *Charlas de café con Ignacio Allende (*2009). In the publishing world she has worked as a writer and as editorial coordinator of La Vaca Independiente. She is also the author of the trilogy *Érase una vez México*.

Ursula Oswald. She was born in Switzerland, in the city of Basel. She acquired Mexican nationality and developed an outstanding academic career as a researcher in Mexico. She is a researcher at UNAM's Regional Center for Multidisciplinary Research in the area of equity and gender. She studied medicine, psychology, philosophy, languages, computer science, anthropology and ecology in Madagascar, Paris, Zurich and Mexico. She holds a PhD in social anthropology with a specialization in ecology from the University of Zurich. He is a member of the Intergovernmental Panel on Climate Change (IPCC) Group 2 and the World Social Science Report.

She has collaborated for the past three decades with peasant, social, women's and environmental movements and is president of the Board of Advisors of the Universidad Campesina del Sur. She is recognized for her work in areas such as human, gender and environmental security, as well as for her contributions to watershed management and climate change adaptation.

Luis Fernández Carril. He served as technical secretary of the Special Commission on Climate Change of the Mexican Senate. He is also a researcher on international climate policy at the Climate Change Research Program of the Universidad Nacional Autónoma de México. He is also a professor of Philosophy and Environmental Ethics at the Tecnológico de Monterrey, Campus Puebla.

He obtained his PhD degree in Philosophy of Science in May 2014 from Tecnológico de Monterrey, Campus Ciudad de México with honorable mention of excellence. He has published articles and lectured nationally and internationally at renowned venues such as Oxford University and UNESCO in Paris. His main lines of research are: international environmental governance, international climate negotiations, and the ethics of climate change.

Ramses Gomez. He is a prominent leader on issues of sustainability, economy with purpose and social transformation in Latin America. Currently, he is the Director of Academia B at Sistema B International, where he promotes the adoption of methodologies and pedagogical tools that integrate sustainability and social innovation in higher education, training a new generation of professionals for an economy oriented to collective well-being and positive impact.

Her professional focus is on developing strategies to incorporate ethical and sustainable values into business models and education. Through her work, she seeks to foster a more equitable, regenerative and inclusive economy, aligned with the Sustainable Development Goals (SDGs).