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Scientific articles

**Interpretación del bienestar y calidad de vida de becarios del
programa Jóvenes Construyendo el Futuro a partir de
características personológicas**

*Interpretation of the well-being and quality of life of beneficiaries of the
Young Building the Future program based on personological characteristics*

*Interpretação do bem-estar e da qualidade de vida de bolsistas do programa
Jovens Construindo o Futuro a partir de características pessoais*

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Resumen

La presente investigación tuvo como escenario de estudio el municipio de Othón P. Blanco, Quintana Roo, México; el objetivo consistió determinar las características psicológicas de los individuos que acceden al programa social Jóvenes Construyendo el Futuro en Othón P. Blanco con base en su interpretación del estado de bienestar personal y calidad de vida, considerando que la importancia de la variable que se estudiada, condicionó directamente su interpretación de la realidad y como consecuencia en su modelo del mundo. Esto puede determinar su calidad de actuación en lo individual y en lo colectivo y contribuir al mejoramiento de las condiciones de vida y evitar conductas no deseables, como la violencia, las adicciones y las actividades delictivas, que son reflejo de la marginación y desigualdad social. Se fundamentó en el modelo de desarrollo humano de Sen y Ul Haq, el modelo de bienestar de Ryff y la Teoría de personalidad de Fromm. Se parte de una epistemología interpretativista-crítica, que busca comprender el sentido subjetivo de las experiencias humanas desde una perspectiva crítica, con un paradigma fenomenológico-hermenéutico, utilizando para el efecto la entrevista autobiográfica narrativa con enfoque de historia de vida. Se realizó un muestreo intencional por experiencia. Los resultados indican que, sí se percibe bienestar a partir del apoyo social; sin embargo, existen dos perspectivas, una con creencias mercantilistas bajo la perspectiva de tener más si se puede, y otros bajo la creencia de una política benefactora de acceder a aquello a lo que no se puede. Concluyendo que, los programas sociales, como políticas públicas, son efectivos para promover la equidad y la igualdad de oportunidades. Sin embargo, deben complementarse con estrategias que fomenten valores individuales y sociales, para prevenir prácticas de corrupción y simulación, contribuyendo así al fortalecimiento de una sociedad más justa y sostenible.

Palabras clave: Desarrollo humano, bienestar social, justicia social, programa social, desarrollo sostenible.

Abstract

The present research was conducted in the municipality of Othón P. Blanco, Quintana Roo, Mexico. The objective was to determine the personality characteristics of individuals who access the social program Jóvenes Construyendo el Futuro in Othón P. Blanco based on their interpretation of personal well-being and quality of life. It was considered that the importance of the variable being studied directly influenced their interpretation of reality and, consequently, their worldview. This can determine their quality of performance both individually and collectively, contributing to the improvement of living conditions and

preventing undesirable behaviors such as violence, addiction, and criminal activities, which reflect marginalization and social inequality. The study was grounded in Sen's Human Development model, Ul Haq's model of well-being, and Fromm's personality theory. It is based on a critical interpretivist epistemology that seeks to understand the subjective meaning of human experiences from a critical perspective, employing a phenomenological-hermeneutic paradigm and utilizing narrative autobiographical interviews with a life history approach. An intentional sampling by experience was carried out. The results indicate that well-being is perceived through social support; however, there are two perspectives: one with mercantilist beliefs under the view of having more if possible, and another under the belief in a benefactor policy to access what one cannot attain. In conclusion, social programs as public policies are effective in promoting equity and equal opportunities. However, they must be complemented with strategies that foster individual and social values to prevent practices of corruption and simulation, thereby contributing to strengthening a more just and sustainable society.

Keywords: Human development, social well-being, social justice, social program, sustainable development.

Resumo

A presente pesquisa foi realizada no município de Othón P. Blanco, Quintana Roo, México; O objetivo foi determinar as características pessoais dos indivíduos que acessam o programa social Jóvenes Construyendo el Futuro em Othón P. Blanco a partir de sua interpretação do estado de bem-estar pessoal e qualidade de vida, considerando a importância da variável em estudo, condicionou diretamente sua interpretação da realidade e, conseqüentemente, seu modelo de mundo. Isso pode determinar a qualidade do seu desempenho individual e coletivo e contribuir para melhorar as condições de vida e evitar comportamentos indesejáveis, como violência, vícios e atividades criminosas, que são um reflexo da marginalização social e da desigualdade. Foi baseado no modelo de desenvolvimento humano de Sen e Ul Haq, no modelo de bem-estar de Ryff e na Teoria da Personalidade de Fromm. Baseia-se numa epistemologia interpretativo-crítica, que busca compreender o significado subjetivo das experiências humanas a partir de uma perspectiva crítica, com um paradigma fenomenológico-hermenêutico, utilizando para isso a entrevista narrativa autobiográfica com abordagem de história de vida. A amostragem intencional foi realizada com base na experiência. Os resultados indicam que o bem-estar é percebido a partir do apoio social; No entanto, há duas perspectivas, uma com crenças mercantilistas sob a perspectiva de ter mais se possível, e outras sob a crença de uma política benfeitora de acessar o que não é possível. Concluindo que os programas sociais, como políticas públicas, são eficazes na promoção da equidade e da igualdade de oportunidades.

Contudo, devem ser complementadas com estratégias que promovam valores individuais e sociais, que impeçam práticas corruptas e simuladas, contribuindo assim para o fortalecimento de uma sociedade mais justa e sustentável.

Palavras-chave: Desenvolvimento humano, bem-estar social, justiça social, programa social, desenvolvimento sustentável.

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Introduction

According to the Mexican Institute for Competitiveness [IMCO] (2023), currently in Mexico, there are 65 social programs that seek to address different problems and provide support to vulnerable groups in areas such as health, education, food, housing and social development, among others. Among them, the Jóvenes Construyendo el Futuro (JCF) program has been highlighted for being one of the programs that attempts to “generate sustainable development and thereby reduce unemployment, inequality and poverty” as Hernández (2022) p. 112 writes.

As established in the operating rules published in the Official Gazette of the Federation [DOF] (Presidency of the Republic, 2019), said program is operated through the Secretariat of Labor and Social Welfare and its purpose is to provide job training opportunities to young people between 18 and 29 years of age who do not study and do not work, through incorporation into productive activities and the right to receive monthly financial support for one year, in a workplace that has the legal status of a natural person, legal entity, public institution or organization willing to provide tutoring and accompaniment.

According to the State Development Plan [PED] of the Government of the State of Quintana Roo (2023), the data of the Executive Secretariat of the National Public Security System [SESNSP] as of July 2022 are evaluated, related to crimes committed in Quintana Roo from 2015 to 2022, where Othón P. Blanco increases between 2016 and 2021, the number of crimes in 2016 being a total of 4,611 and 7072 for 2021, which represents an increase of 53%; having robbery as the most common antisocial behavior. It is important to emphasize that it is identified, according to the data collected by the Quintana Roo State Information Center [CEIQROO], that the causes of such illicit activities are social, cultural, economic and family conditions (Government of the State of Quintana Roo, 2023).

Similarly, it is noted that Othón P. Blanco, compared to the rest of the municipalities in the state, is in last position with a percentage of social inequality greater than 0.419; it is also mentioned in the PED that the economically non-active population is 35.4%, with 40.2% being students, 38.9% those who are dedicated to housework, 10.6% retired or pensioners, 3.2% have

some disability and 7.1% are in other non-economic activities; a situation that implies an impact of 6% on migration.

On the other hand, in relation to youth, Espinoza (2021) comments that in Quintana Roo there are 286,300 young people with social deficiencies, meaning that 49% of the total of this group of people live in situations of poverty, with deficiencies in basic food, means to continue their studies and lack of opportunities to integrate into society, being a historically discriminated group, whose material conditions determine their existence.

Although there are studies and evaluations of some social programs in Mexico, the literature does not contemplate an analysis of the impacts of the social program Jóvenes Construyendo el Futuro from a qualitative methodological perspective that determines the personological characteristics of the beneficiaries based on their interpretation of the state of personal well-being and quality of life.

According to Espinoza (2021), the JCF social program has had detractors, who have considered it a misuse of state resources for people who, according to them, do not deserve it. According to López (2019), critical figures of the new Mexican politics centered on humanist philosophy have proposed eliminating this welfare program, among others, because they do not consider them viable or effective, given that they consider them to be unfeasible for the sustainable development of the social class to which they are directed.

On the other hand, Girón (2016) in relation to the UN 2030 agenda and its 17 Sustainable Development Goals (SDG), in agreement with what was said by López and Mondragón (2019), affirm that it is a program that broadly addresses the challenge of marginalization, poverty, hunger, healthy living, well-being and inequality, added to the statements of Ruiz (2017) who indicates that it seeks to improve the quality of life of people and the planet as a whole.

It can be considered that the JCF program has the direction that is intended within the concert of nations, and that the official policy is on the right track (Rubio et al., 2022); however, everything can be subject to speculation if an objective study is not carried out that can raise empirical evidence of the program in question.

Thus, well-being, from a *eudaimonic perspective*, focuses on self-realization and the development of maximum human potential (Peiró and Soriano, 2021). Seligman (2003) associates it with flourishing, which involves seeking meaning and purpose in life. Freire et al. (2017) highlight that balance in positive relationships, autonomy, and personal growth improves quality of life. Ul Haq (1995) suggests that social policies can raise the quality of life and promote Human Development, while Medel and Medel (2020) state that equity is key to growth in developing countries. Fuenmayor (2021) mentions that social support is essential to empower vulnerable people, allowing them to achieve their goals (Sen, 2021). Negrete and

Leyva (2013) introduce the term "NiNi" for young people who neither study nor work, analyzing this phenomenon as a problem of social exclusion or as a result of negative attitudes towards work (Márquez, 2018).

Human Development and Well-being

The UN (2022) defines Human Development as a holistic process encompassing economic, social and environmental aspects, promoting equity and sustainability to improve the quality of life. Sen (2021) argues that Human Development expands individuals' options, allowing them to freely choose their lifestyle. Gómez (2019) adds that this capacity should not be limited by economic or social restrictions. Furthermore, Sen (2000a) emphasizes that Human Development involves access to health, education and community participation, while Ul Haq (1995) highlights the importance of freedom and empowerment. Corruption, according to Sen (2000a, 2000b) and Beltrán et al. (2021), undermines development and affects vulnerable groups more, making it difficult to build a fair and equitable society (Quiroz, 2014).

Quality of life

Quality of life is defined as the state of personal well-being derived from the satisfaction of relevant conditions (Verdugo et al., 2013). Urzúa and Qaqueo-Urizar (2012) describe it as the satisfaction of physical, psychological and social needs. Shaw (1990) proposes a mathematical formula to measure it: $QL = NE \times (H + S)$, where NE is the natural capacity of the individual, H is the contribution of the primary circle and S is the social contribution. Quality of life implies a subjective feeling that must consider historical and social circumstances. Human Development, on the other hand, is a continuous process of expansion of capabilities, where freedom and ethical values are fundamental for individual and collective well-being.

Eric Fromm's theory of personality

According to Feist et al. (2023), five types of orientation are identified in personality theory: receptive, which depends on others to meet needs; exploitative, which manipulates others to gain power; hoarding, which seeks security through the accumulation of goods; mercantile, which values people as commodities and bases self-esteem on success; and productive, which focuses on authenticity and creativity. This theory offers a framework for understanding how social and cultural experiences shape individuals, promoting personal growth and authenticity in relationships.

Materials and methods

An interpretivist epistemology was used to address and understand in depth the phenomenological categories involved: quality of life and personal well-being, based on the subjects' perspective regarding the Jóvenes Construyendo el Futuro program, as well as the hermeneutic paradigm for the interpretation of the personological characteristics of the subjects involved.

To capture the experiences and perspectives of participants in a deeper and more contextualized way, narrative design was used, since it allows for the evaluation of interpersonal processes in the succession of determining events (Bolívar, 2012).

The research technique was autobiographical, since it focused on what was said by the subjects of the study; it had a biographical-narrative approach, which, according to Bolívar (2012), has its own identity, since it not only focuses on the collection and analysis of data, but also on the investigation of the perception of the subject himself.

In-depth interview (semi-structured), used to gather detailed information from the study subjects, which was contextualized in relation to their experiences, perspectives, beliefs, opinions and emotions; with this, it was possible to deeply understand the perspective on well-being, and its meaning in relation to the social study program, related to their experiences.

Source triangulation, the objective is to obtain a more complete and reliable understanding of the phenomenon studied by verifying the consistency and convergence of the results through different approaches (Alzás and García, 2017). Among the most common types of triangulation is that of sources, which is done using the different data of the subjects of study; in the particular case of the present research, it was the interview, observations and documents, to address the research question.

The technique to identify the sufficiency of the information analyzed was the saturation of information using the constant comparison method. Castillo and Vásquez (2003) consider it important in qualitative research to understand and analyze a phenomenon, and guarantee efficiency, depth, rigor and focus in the analysis.

As for the constant comparison method, it is a strategy that involves continuously comparing new data with data already collected and analyzed. It is an iterative process that seeks to identify similarities, differences, and emerging patterns. The goal is to develop categories and theories that are grounded in the data and that reflect the complexities of the phenomenon studied (*ibid.*).

The method of data analysis was grounded theory, as a valuable tool to explore and understand complex phenomena, it is used to develop theories from the data collected in the research process, and not to apply existing theories to the analysis of the data, therefore, it is

useful when the objective is to generate concepts and theories. This facilitates the understanding of unknown or little-studied phenomena; therefore, it is important to identify concepts and categories as the data is analyzed, as well as constantly compare with previous data, look for patterns, similarities and differences, in order to build a theory that explains those patterns and concepts derived from the information. Grounded theory allows flexibility in the research process, which means that the focus can change as the data analysis progresses (Esprella and Restrepo, 2020). In the present study, levels of abstraction were sought as the theory was developed. This allowed the explanation of patterns to be generalized and broader relationships to be established.

The sample size was carried out using the data saturation criterion for convenience, as explained by Ochuko and Oji (2024) it is given as the data collected are sufficient and rich to provide a complete understanding of the phenomenon under study; in the present research, saturation was reached with six study subjects.

In the initial stage after the wandering carried out in the offices of the Welfare Department located in Chetumal, Quintana Roo, Mexico, the person in charge of the Jóvenes Construyendo el Futuro program was identified as a gatekeeper (facilitator), who gave access to the study context and to the population.

The key actors, chosen by the facilitator, were selected for their knowledge and experience on the subject of study.

The analysis units were selected according to the inclusion criteria established by the Jóvenes Construyendo el Futuro program, enrolled in it and with more than eight months of regular attendance at the workplace.

It is important to highlight that representativeness in qualitative research is not related to the number of subjects, but to the analytical distance that informants have with the object of study (Castillo and Vásquez, 2003). This was a non-probabilistic sample based on experience, where participants were selected based on their experience with the program and its effects; the experience sampling approach focused on the particular experiences and knowledge about the phenomenon under study (Campbell et al., 2020).

The characteristics of the participants are described below in Table 1:

Table 1. Socioeconomic characteristics of the study subjects.

No. Subject	Sex	Company	Ages	Level of education
1	Women	Trade	22	High school truncated
2	Women	Public service	24	Preparatory
3	Women	Trade	18	High school truncated
4	Man	Trade	19	High school completed
5	Man	Service company	26	Truncated university
6	Man	Trade	24	University

Note. Data from selected subjects with experience in the social program Jóvenes Construyendo el Futuro in the municipality of Othón P. Blanco, who participated in the study on well-being. Prepared by the authors.

A basic observation guide for in-depth interviews was used as an instrument to identify the verbal responses of the subjects of the study, as well as non-verbal expressions, emotions and context. Castillo and Vásquez (2003) define it as the collection of complementary data (gestures, tone of voice) from the direct observation of behaviors and actions that enrich the understanding of the experiences and perspectives of the people interviewed.

Likewise, the use of a basic questionnaire of approach and openness for the in-depth interview was considered, with open reagents on the Youth Building the Future program with the following questions, What did it mean to you to participate (or have participated) in the Jóvenes Construyendo el Futuro program? What effect did participating (or having participated) in the Jóvenes Construyendo el Futuro program have on you? Does the Jóvenes Construyendo el Futuro program have any social impact? Does the Jóvenes Construyendo el Futuro program have any obvious benefit for those who participate in it?

Another instrument was the guide of criteria extracted from the Criterion-Based Content Analysis, to systematically and objectively evaluate the content of the speech. Using the criteria suggested by López (2016) such as identification of categories, clarity and objectivity, thematic relevance, empirical evidence, coherence and consistency, originality and new information, depth and detail, conceptual rigor, connections and relationships, practical relevance and balanced perspective.

It was complemented with a metamodel guide matrix, which is based on what was established by Bandler and Grinder (2007) based on the transformational grammar of Noam Chomsky (cited in Moreno et al., 2023) to identify the model of the subject's world from the discursive entity valued at the deep structure of meaning; a log, to record events and information chronologically and a video recorder, used to record and reproduce information that has not been captured during the interview process.

Results

Below are the results corresponding to the interviews applied, resulting in the following:

Table 2. Credibility of the results of the narrative autobiography interview

Criteria	Content quality level	
	Not credible %	Credible %
Logical consistency	2	98
Unstructured production	5	95
Amount of details	4	96
Context characteristics	1	99
Description of interactions	3	97
Reproduction of conversations	4	96

Note. Credibility of the subjects' narrative, in the in-depth interview. Criteria extracted from the Criteria-Based Content Analysis (Moreno and Moreno, 2023, p. 11).

Table 2 indicates that the interviewees' discourse has a high degree of credibility, so the narrative of the subjects of the study can be trusted. This means that the information is accurate and reliable, which allows, according to López (2016), to have a concrete position based on the perceived reality of the interviewee. Therefore, this information shows that the interviewees did not have a double intention when saying each of their comments; they narrated events based on what they think, see and perceive.

Table 3. Sociodemographic characteristics of interviewed subjects.

Subject	How to access the program	Status upon entering the program	Marital status	No. of people living in the house	No. of children	Place of origin	Type of housing	Household members' income	Occupation	Reason for entering the program
1	He entered the program during the pandemic, he was studying at the same time	More than a year without studying or working	Free union	4 (couple and 2 children)	0	Hunucmá Yucatan	Rented	Couple - \$6310 monthly	Couple - Does not study, Does not work, currently lives on a scholarship	We must take advantage while we can
2	Person who accesses the program through family	More than a year without studying or working	Free union	3 (partner, son)	1	Chetumal Q. Roo	Own	Couple - \$2400 biweekly	Couple - Mechanic's assistant and taxi driver	The opportunity arises and we must take advantage of it.
3	He dropped out of school 9 months ago; he has no permanent or well-paid job	She stopped studying and found temporary jobs (broom sweeper, painter, hairdresser). Her father (who was the family's breadwinner) had an accident.	Single	3 (father, younger brother)	0	Alvaro Obregon Q. Roo	Rented	Only what you receive from the scholarship	Father - Beekeeper	He believes that God gives him the opportunity to help his family and get ahead. He trusts that in the future he will be able to work on the Mayan train or continue studying.
4	Individual who gains access due to low economic status	Students a year ago	Single	3 (mother, sister)	0	Sergio Butron Casas, Q. Roo	Own	Mother - \$2800 biweekly	Mother - Works as an administrative assistant at the university	He wants to help his mother and study in the future.
5	He was studying and got access to the support program	More than a year without studying or working	Single	2 (schoolmate)	0	Chetumal Q. Roo	Rented	Partner - \$800 weekly	Fellow - Administration Student	He was not given a scholarship to school and he knew a business owner who was in the JCF program
6	He has not had any job opportunities, he has been given the runaround	He finished his medical studies 4 months ago	Single	He lives alone	0	Chetumal Q. Roo	Rented	-----	-----	He wants to raise money for ENARM and continue preparing himself, since there is no government support for postgraduate studies.

Note. Additional sociodemographic data of the people interviewed; those who meet the criteria of the call for social support for Young people building the future are highlighted in red.

In the table above it can be observed that, of the six people interviewed, all of them beneficiaries of the social program Jóvenes Construyendo el Futuro, only three meet the criterion of not studying, not working, of which one is a woman and two are men.

Table 4. Perception of well-being related to social support

Subject	Common beliefs	Common feelings	Pattern of behavior
1	People are naive		
2	Everyone has the ability, but there are those who prefer to settle		
	If they give me something it's because they want to, one doesn't force them.		
	We suffer because we want to	Ingratitude	
	Money is money	Derision	Individualists
	There are stupid people	Cynicism	Look for culprits
	Every opportunity should be taken advantage of while you can.	Complicity	Cumulative
	I can have more than I have	Pride	Superficial
5	I have the right to have other things	Discomfort	Corrupt
	It is fair that we all have access to health care, but you cannot demand it as if it were private because it would be an abuse.	Hostility	Fickle
	Working has its rewards	Avarice	Social
	I think I'm a good person	Intolerance	Insurance
	If they decide for me, it must at least be worth it.	Arrogance	Assertive
	I'm not worried about food	Egocentric	
	Helping everyone is a difficult thing		
	I may be bad, but the others are worse		
3	God always shows up when you need him	Gratitude	Committed
4	We all have the ability to be better people	Love	Looking to share
	We all deserve a chance	Trust	Dependents
	I can settle	Hope	Responsibility
6	If I am good and honest, someone will surely reach out to me.	Dignity	Productivity
	There are good people	Empathy	Constant
		Goodness	Routine

I couldn't have done it alone	Generosity	Inhibited
You always need someone	Loyalty	Unassertive
I can be more than what I am	Modesty	
I have the right to work with dignity	Compassion	
It is fair that you have health insurance	Simplicity	
Work is important	Discipline	
I think I can be a better person		
At least I won't have to worry about food.		
After this I can decide what I will do		
Someday I will help someone, like they do to me now.		
I'm bad, I can be better		

Note. The beliefs and behavioral patterns of the individuals interviewed are presented.

It was possible to identify that, for the six subjects of the study, having participated in the Jóvenes Construyendo el Futuro program had an important meaning in their lives. Regarding the effect generated by having participated in the program, all expressed having a well-defined idea about the impact on their personal life, the social relevance and the benefits that public policies of this nature can have; only subjects three, four and six considered that it was a good opportunity to demonstrate that young people have qualities and potential, and were motivated by the possibility of accessing a better job in the future and even generating an undertaking; those same three individuals expressed feeling grateful for the recovery of the dignity that they considered lost, by not being able to contribute satisfactorily in their family environment. Subjects one, two and five experience uncertainty by not being clear about the activities to undertake after the conclusion of the support, because they had become accustomed to what Gutiérrez and Machuca (2021) call the culture of easy economic resources.

Two types of people were identified in this social program, which have been named and described as:

Beneficiaries type 1. Customary.

These are people with high individual and collective moral values, whose productive personality, Eric Fromm (1970) mentions, is manifested in the positive contribution to society and the community in which they live, seeking ways to make the world a better and more harmonious place. These are individuals with authenticity and sincerity, they understand their desires, values and are consistent with them as argued by Jiménez (2001). They have the ability to love and genuinely connect with others through care, respect and empathy. These are people

who assume responsibility for their lives and choices, without blaming or evading what they emanate; they are people who desire personal growth and desire self-realization.

However, they lack autonomy, so they may appear to be conformists, adjusting to norms or low expectations. They tend to seek support and validation from others, a situation that leaves them defenseless due to their tendency to be dependent and to give up self-direction. These people may feel anxious when they do not receive the attention, approval or support they need, which can affect their self-esteem and ability to function independently.

Furthermore, they tend to live life within narrow boundaries, so reaching their full potential and self-actualization is subject to the support they receive, but not to intrinsic drive. Limiting beliefs may be related to the feeling of being trapped in restrictive situations or settling for a life that does not fully reflect individual potential. Maslow (2007) argued that when people do not have their basic needs met and are unable to move toward self-actualization, they may feel trapped in a limited existence in which they cannot achieve their true growth and development.

Beneficiaries type 2. Tyrant.

During the investigation it was found that these types of beneficiaries had patterns of behavior and attitudes that inhibited their personal growth, their authenticity and their connection with others. Conformism, given the immaturity they presented, made them apparently conform to social norms and expectations without questioning them; however, they evidently denote hostility by evading and blaming others for their decisions. As Jiménez (2001) indicates, it is common for this type of people, who are classified as unproductive, to appear to lack values since it is easier to let themselves go and then blame others than to make their own decisions. They are dependent but the reason in this case is because they do not trust their own judgment; the lack of authenticity makes them try to fit into roles and expectations that are not truly adequate for them; not feeling capable, they try to exploit others to solve their feelings of low self-esteem. They evade responsibility for their lives, constantly blaming others or circumstances for their problems and challenges. These are non-assertive people who believe or feel that they have a certain level of support for what they believe they decide impulsively, which is why they can be rash when speaking or acting.

During the interviews, unhealthy behavior patterns and attitudes were found in which people seek to control and dominate others, as well as obtain personal benefits through manipulation and exploitation of interpersonal relationships, which, as Fromm (1970) mentioned, are the result of deep insecurities and a lack of genuine connection with others. The author assures that these people frequently seek to fill an emotional void through the

manipulation of relationships and gaining control over others, commonly manipulating people or circumstances to get what they want, even if that involves deceiving or using people.

These types of people are dominant and lack empathy; in this sense, it is important to point out that they have difficulty understanding and considering the feelings and needs of others, they prioritize their own interests without considering the consequences for others. They are narcissists, so they believe they deserve special treatment and despite their dominant behavior, as Maslow (2007) points out, they may actually be covering up a deep insecurity and underlying fears.

Table 5. Perception of the effects of the program “Youth Building the Future” on the state of well-being

Well-being criteria	Dimensions	Evidence
Physical	Health	Health insurance 6/6
	Hygiene.	Daily preparation and alignment to attend work 4/6
	Feeding	Food regulation according to work shift 5/6
Social	Membership	Feels part of a group 5/6
	Participation in work decision making	It is considered by the other 5/6
	Commitment	Giving importance to work 4/6
Psychological	Dignification	Better self-concept and higher self-esteem 3/6
	Motivation for achievement and improvement	Desires for improvement and search for new opportunities 3/6

Note. Table of well-being criteria and perceived indicators, as a result of participating in the Youth Building the Future program.

Table 5 shows the perception of the program Jóvenes Construyendo el Futuro on the state of well-being. In the physical criterion, related to the dimensions of health, hygiene and nutrition, they perceive that the quality of life improves because from the moment they are accepted into the social program, they have medical insurance; they all start from the fact that going to work requires a certain personal projection, so they tend to show up at the different facilities with proper alignment and grooming. Likewise, the work days allow them to regulate their diet, regardless of the fact that on some occasions (especially when they work in food-related businesses, they are given the opportunity to access the dishes at no cost or at a lower cost). On the part of the social welfare criterion, the young people agree that there is

membership between the workers of yesteryear and themselves, on some occasions they are asked for their point of view to carry out activities and that generates commitment and enthusiasm, adding that they say they feel special. From the psychological well-being criterion, young people perceive the dignity of their person, and have realized that they are capable of being socially useful; some have started their own businesses, some are currently studying and working, and others are looking for new opportunities. But they all agree that it is possible to live better and be socially useful to their family and society as a sign of gratitude.

Discussion

Perception, as established by Feist et al., (2023) in agreement with Fromm (1970), is an act deeply influenced by psychological and social factors; that is, the way in which people perceive their world is shaped by their character, their emotional needs, and cultural and social influences; they also point out that developing an authentic and objective perception is part of the search for a full and free life; which according to Sen (2021) established that the concept of freedom materializes when capacities are expanded. Related to the above, Uribe (2009) assures that human development is a complex process that depends both on the internal growth of the individual and on access to the resources and social support that facilitate this growth.

In this sense, while it is true that economic support is important as an objective of public policies; it is also true that individual and social values must be promoted and raised awareness at the same time, which must be promoted and reinforced with all formality in public or private organizations that are part of these programs, in order to avoid the loss of their philosophy and purpose, due to the effect of anti-values arisen in their application, given that, as Sen (2000) said, acts of corruption and personal and institutional simulation limit the effects of any type of social program, no matter how good it is; understanding corruption as "the abuse of a position of trust to obtain a dishonest benefit" (Argandoña, 2007, p. 3); and by simulation, to the deceptive presentation as truth, something similar to what Goffman (1978) called facade, understood as a type of behavior that occurs under certain scenarios in a partial manner, which will last as long as the staging lasts (Mercado and Zaragoza, 2011).

Conclusion

According to the results of the research, it can be stated that the welfare program Jóvenes Construyendo el Futuro has had a positive impact on the beneficiaries who have had the opportunity to enroll as apprentices, which goes beyond the economic, impacting the entire individual; by reintegrating them into the economically active population, where they have the possibility of acquiring skills, the opportunity to broaden their perspective in the productive

field, so it is important to highlight that the feeling of dignity that was restored in the subjects, as well as the perception of inclusion, gave them the possibility of contemplating a better future.

In this context, the welfare program called Jóvenes Construyendo el Futuro (Young People Building the Future) provides an important social service. It certainly addresses inequality and improves the living conditions of young people facing situations of vulnerability and exclusion, since by providing economic support it opens the possibility of satisfying basic needs such as food, housing and medical care, which is why the aforementioned program contributes to reducing poverty and improving quality of life.

Likewise, the Jóvenes Construyendo el Futuro program is directly related to the well-being of the people who participate or have participated in it. Regardless of the economic benefit granted and access to goods and services, the individuals who participate acquire the skills to carry out various activities, and even gain access to permanent employment opportunities. Well-being is not only measurable in terms of achievements, but also in terms of opportunities, which give the freedom to decide and achieve those achievements.

This program has positive effects in the physical, social and psychological spheres, especially for the excluded population that participates in it, since by providing access to health care services and promoting healthy habits, social programs can improve the health and well-being of socially segregated young people, reducing the burden of diseases and improving the quality of life in the same way, the program studied recognizes the inherent dignity of all socially excluded young people by providing the opportunity to live with dignity and respect.

Based on the above, the program should be considered as a viable resource that, considering dignified work as a foundation, improves the quality of life of the participants.

Therefore, it was confirmed that when a person is given a clear opportunity for development, he or she mobilizes his or her resources to optimize it, a scenario that is consistent with the human development model, which ensures that, by increasing functioning and capabilities, the level of well-being rises and with it the quality of life.

Future lines of research

It is recommended to identify critical incidents that determine the success or failure of the social program Young People Building the Future.

As future projects, it is proposed to measure the impact of the social program Jóvenes Construyendo el Futuro through a quantitative approach that uses inferential statistics to magnify the scope and verify whether the public policy is accurate; promoting the exchange of information as feedback for decision makers, in order to make pertinent adjustments to the program and enhance the results.

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