

Human Flourishing

An Introductory Framework

THE HUMAN FLOURISHING PROGRAM
at Harvard's Institute for Quantitative Social Science







Human Flourishing

An Introductory Framework

Tyler J. VanderWeele, Harvard University

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John Appleton Brown, Ocean Sunrise, Harvard Art Museum/Fogg Museum, Transfer from Harvard Collections, Photo © President and Fellows of Harvard College

What Is Flourishing?

Over the past years there has been increasing interest in the topic of flourishing and in promoting flourishing throughout society. But what is flourishing and how can we attain it as individuals and as a society? This brief introduction to flourishing will consider the definition of flourishing, how flourishing can be assessed, how it can be promoted, how it can be studied, and its relation to suffering and adversity, to communities, and to spiritual life.

“A state in which all aspects of a person’s life are good, including the contexts in which that person lives.”

The working definition we have been using at the Human Flourishing Program at Harvard for “flourishing” is living in “a state in which all aspects of a person’s life are good, including the contexts in which that person lives.”¹ The definition is broad and all-encompassing.

Three features of the definition are important to keep in mind when thinking about the flourishing of individuals and communities. **First, flourishing is an ideal;** it is not something we ever perfectly attain in life. We are always flourishing only in a relative sense. **Second, flourishing is multidimensional;** flourishing pertains to all aspects of a person’s life, but in actual fact some aspects of life may be going better than others. We may be flourishing in certain respects and not flourishing in others. A person’s relationships might be going well, but the person might be facing challenges with work. Or another person may have a deep sense of purpose but be struggling with health. **Third, flourishing also includes the “contexts in which a person lives”**, including one’s communities and environment. The community’s well-being is a part of one’s own flourishing, both because the community and environment can facilitate (or impede) one’s own well-being, but also because a person participates in the common good of the community itself, intrinsically good shared aspects of the community’s life. While the terms “well-being” and “flourishing” are often used interchangeably, they might be distinguished by including one’s “community and environment” in the notion of flourishing. In some sense well-being consists of the individual aspects of flourishing and thus the terms are reasonably often used interchangeably.

These points will come up repeatedly in the discussion below. That flourishing is an ideal and that it is multidimensional and that it includes one’s community needs to be taken into account in our discussions of flourishing and in our thinking about how to promote it. **Flourishing is not a binary; it is not that we are either flourishing or are not. Just about everyone is flourishing to some extent in some respect, and everyone’s flourishing could be improved yet further.**

Important Aspects of Flourishing

Because flourishing is all-encompassing it is not possible to exhaustively list all possible aspects of a person's life. Nevertheless, there are many domains of life that are important to most people across most cultures, traditions, philosophical systems, and religions.

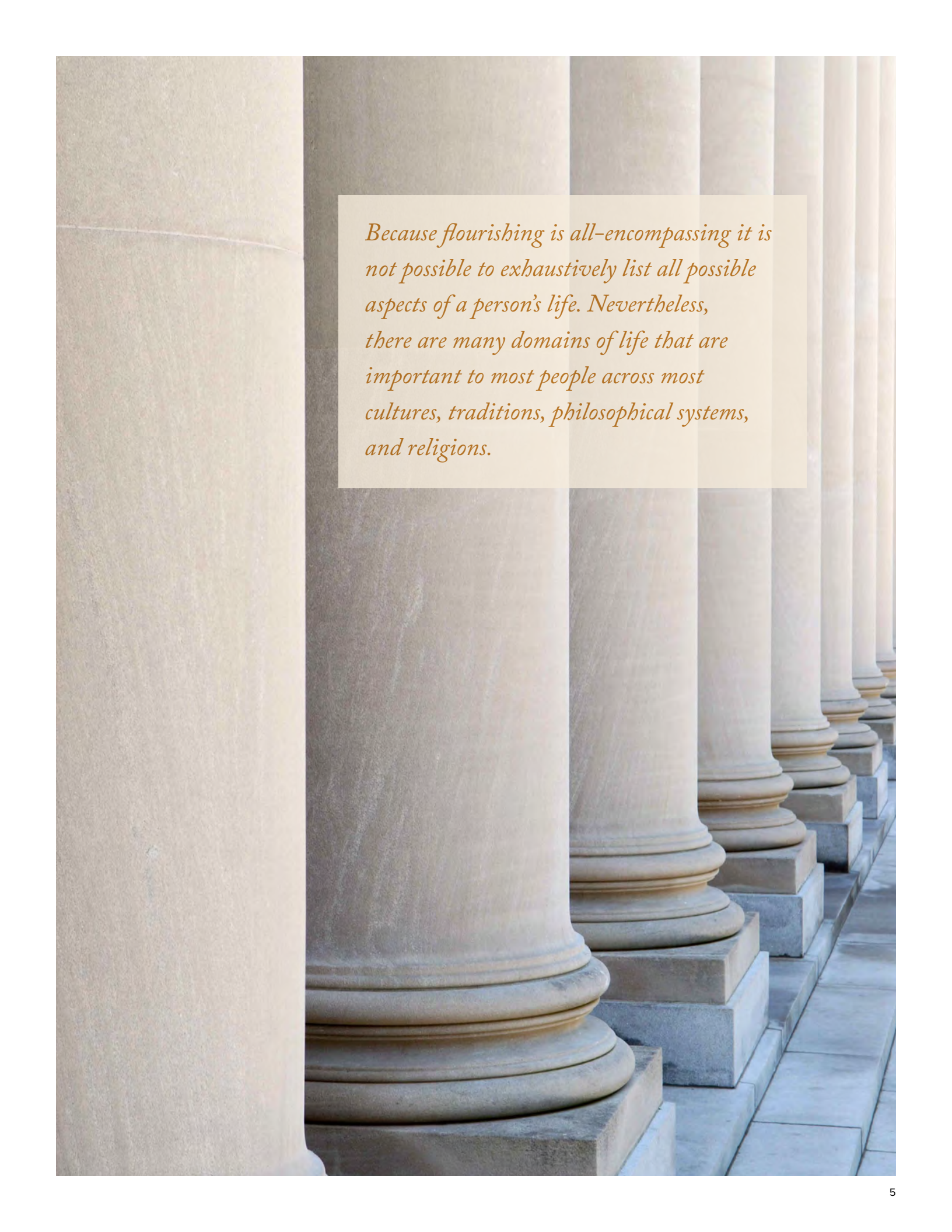
When thinking about flourishing in a pluralistic or multicultural context we have found it helpful to consider flourishing by starting with the following five domains of human life:

1. Happiness and life satisfaction
2. Physical and mental health
3. Meaning and purpose
4. Character and virtue
5. Close social relationships

These domains do not exhaust what flourishing is, but each of these is arguably a part of it. Each of these domains is almost universally desired. And each of these domains also constitutes its own end—that is to say, each is sought for its own sake and so is not merely a means to some other goal or end. However, the means are also important as well, and so we typically also include a sixth domain of financial and material stability as an important means to sustain these other ends:

6. Financial and material stability

Once again, these things do not exhaust flourishing, and a well-developed conception of flourishing would arguably include much else. In most religious understandings, for example, flourishing would include notions of spiritual well-being, and often this is considered most central. However, how such spiritual well-being is understood is likely to vary more substantially across cultures and religious traditions. We will turn to the question below of what might be missing from this list above of these six domains of flourishing, but again the six are intended not as an exhaustive account of flourishing but rather as capturing much of what is shared in common across conceptions of flourishing.



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How Might We Assess Flourishing?

With flourishing defined as “a state in which all aspects of a person’s life are good,” we can see that it is not ever possible to fully measure or assess flourishing. We can assess certain aspects of flourishing, but all measures will be partial. Nevertheless, assessing various aspects of flourishing can be useful in understanding what is going well and what is not, who needs help and in what ways, and how things are changing over time.

As a crude assessment of flourishing, we often employ two questions in each of the six flourishing domains above. These various questions were drawn principally from existing well-being questions but selected in part on the grounds of widespread use, so as to allow for comparability with other assessments; in part because a number of these questions had received prior empirical validation; and in part because of their conceptual coverage. **These 12 questions are listed on the page opposite.**

These questions effectively correspond to the individual aspects of flourishing or well-being and we will turn to questions of community below. In reporting these measures it often makes sense to report averages in each of the six domains (happiness, health, meaning, character, relationships, and financial stability) separately, since dynamics can vary considerably across the domains. For example, during the COVID-19 pandemic, flourishing scores in the United States declined far more for happiness, health, and financial stability than they did for meaning, character, or even relationships.² All 12 scores can of course also be averaged for an overall flourishing assessment from 0-10, but this should not be understood as anything other than the average of those six more meaningful domain-specific scores. The use of the index has been validated in various cross-cultural settings.³

In the United States average scores is about 7 in each of the domains except for financial stability, which is somewhat lower. Mean scores in other countries are of course different, and benchmarking data for a number of countries is now available (see below on the Global Flourishing Study).

The Human Flourishing Measure

Please respond to the following questions on a scale from 0 to 10:

- 1. Overall, how satisfied are you with life as a whole these days?**
0 = Not Satisfied at All, 10 = Completely Satisfied
- 2. In general, how happy or unhappy do you usually feel?**
0 = Extremely Unhappy, 10 = Extremely Happy
- 3. In general, how would you rate your physical health?**
0 = Poor, 10 = Excellent
- 4. How would you rate your overall mental health?**
0 = Poor, 10 = Excellent
- 5. Overall, to what extent do you feel the things you do in your life are worthwhile?**
0 = Not at All Worthwhile, 10 = Completely Worthwhile
- 6. I understand my purpose in life.**
0 = Strongly Disagree, 10 = Strongly Agree
- 7. I always act to promote good in all circumstances, even in difficult and challenging situations.**
0 = Not True of Me, 10 = Completely True of Me
- 8. I am always able to give up some happiness now for greater happiness later.**
0 = Not True of Me, 10 = Completely True of Me
- 9. I am content with my friendships and relationships.**
0 = Strongly Disagree, 10 = Strongly Agree
- 10. My relationships are as satisfying as I would want them to be.**
0 = Strongly Disagree, 10 = Strongly Agree
- 11. How often do you worry about being able to meet normal monthly living expenses?**
0 = Worry All of the Time, 10 = Do Not Ever Worry
- 12. How often do you worry about safety, food, or housing?**
0 = Worry All of the Time, 10 = Do Not Ever Worry

Uses of Flourishing Measures

There are a variety of potential uses of these flourishing measures. One potential use is for self-reflection: We can respond to these questions to think about what is going well in life and what is not, in what areas we want to improve, and, if taken repeatedly, how things are changing, and what is improving and what is getting worse.

These measures can, however, also be used at the community level to understand the strengths and challenges of a community and to understand who needs help and in what ways, and again, when tracked over time, what is improving and what is getting worse. Understanding these various aspects of flourishing, and of changes in flourishing, for a community can powerfully shape priorities and also help shape potential strategies to promote flourishing.

Flourishing or well-being measures can also be used for research purposes to better understand the distribution and determinants of flourishing; to better understand the causes of flourishing; and also to understand the effects of various aspects of well-being such as happiness, health, meaning, character, relationships, and financial stability on each other and on other aspects of well-being. By better understanding the distribution of well-being and also what shapes it, we can gain insights into how to improve it.

What we measure shapes what we discuss, what we study, what we know, what we aim for, and policies put in place to achieve those aims. By measuring, evaluating, and discussing flourishing we can better understand and promote flourishing within society. Such measures should arguably be routinely collected in community, workplace, school, clinical, and policy settings, perhaps even national. Doing so would give us deeper insights into flourishing and to help make flourishing more the focus of decision-making and policy.

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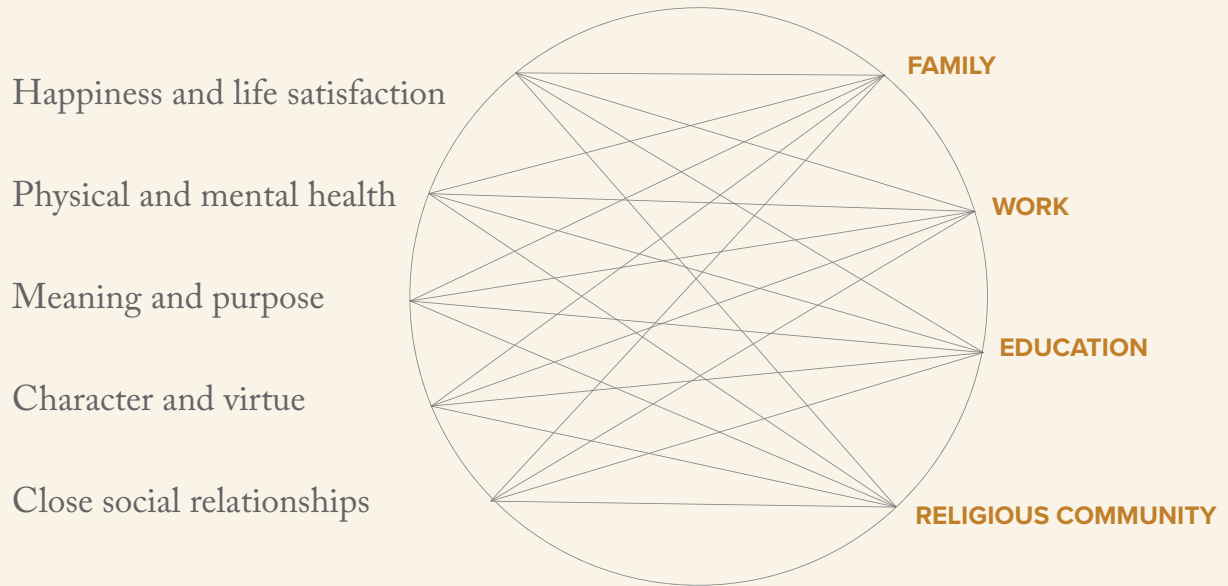
Activities and Pathways for Flourishing

Of course, we want to not only be able to understand and describe the flourishing of different people and communities, but also to improve it. Fortunately, evidence suggests that there are a number of ways that flourishing can be enhanced either through individual activities or by various institutional and communal commitments.

Numerous randomized trials have indicated that there are some simple self-directed activities that individuals can engage in that tend to increase different aspects of flourishing. These activities include the practices of gratitude, or carrying out acts of kindness, or imagining one's best possible self, or volunteering, or practicing forgiveness. These randomized trial studies have indicated important effects of these activities on increasing happiness and sometimes also on improving mental and physical health, sleep quality, a sense of flow, and occasionally social connection as well. We have summarized these activities and the evidence supporting them in a report elsewhere entitled, "**Activities for Flourishing: An Evidence-Based Guide.**"⁴ We have also built a free flourishing app that helps implement these activities and that can be easily downloaded,⁵ but again, many of these activities are effectively costless and can easily be carried out on one's own or in groups. If these various evidence-based activities for flourishing were more widely disseminated in schools, workplaces, religious communities, neighborhood centers, and elsewhere, there could be a notable improvement in flourishing.

The effects of most of these evidence-based interventions are on either happiness or mental or physical health. Some of the other domains of flourishing, such as meaning, character, or relationships seem to generally require something deeper than individual activities. Research suggests that institutional and communal commitments are likely important for enhancing these other domains of flourishing. A paper in the Proceedings of the National Academy of Sciences summarizing evidence from more rigorous studies examined pathways toward flourishing that were both common in the population and also had important effects across the flourishing outcomes.⁶ Population perspectives indicate that aspects of life that are both common and have substantial effects on the outcomes we care about will themselves powerfully shape population outcomes. If we apply this lens to physical health, we are led to pathways such as physical exercise, good nutrition, adequate sleep, and not smoking. However, if we broaden our outcomes to all of flourishing, and not just physical health, the list of what is most relevant looks somewhat different. **Four pathways seem particularly important in being common in the population (both in the United States and globally) and also have moderately large effects across the flourishing domains. These four communal or institutional pathways are: family, education, work, and religious community.**¹ Individuals choosing to participate in and commit themselves to these various communities and institutions will on average have higher levels of flourishing. Policy initiatives that support these various pathways would likely promote greater community level flourishing.

Each of these institutions of work, education, family, and religious community also give rise to their own unique set of opportunities and challenges for flourishing and the promotion of flourishing, and subsequent resources from the Human Flourishing Program will address each of these contexts in greater detail.



Flourishing and Community

These various institutional pathways for flourishing also give rise to important considerations around community and flourishing. We defined flourishing above as living in “a state in which all aspects of a person’s life are good.” In much of our own writing and that of others, the terms “flourishing” and “well-being” are often used interchangeably. However, their connotations are arguably slightly different. Well-being often refers just to some person or object doing or being well. The term “flourishing,” in contrast, suggests a certain consonance with the environment or context that is supporting that flourishing—that the environment is itself conducive to flourishing.

When we are trying to be precise, we thus have sometimes defined well-being with reference to “a state in which all aspects of a person’s life are good, as they pertain to that individual” whereas “flourishing” is understood as “a state in which all aspects of a person’s life are good, including the contexts in which that person lives.”⁷ **Flourishing requires that a person’s community, environment, and contexts are also good—that they contribute to the person’s flourishing. However, conversely, the well-being of one’s community is in fact a part of one’s own flourishing.** One is not fully flourishing if one’s community and environment are not good. We might thus say that someone who is doing well in a

corrupt environment might have attained some level of individual well-being, but the person is not fully flourishing because their community is not good. In some sense, because of a person's participation in the common good, the well-being of the community is a part of one's own flourishing.

Community well-being includes more than just the average flourishing of the members of the community. That average level of flourishing of the members of community is important, but the well-being of a community, as a community, arguably includes more. For a community to be doing well, as a community, we hope not just for the well-being of individuals, but also good relationships within the community; proficient leadership to guide the community well; healthy structures and practices to help sustain the life of the community; a sense of belonging and welcome; and a common sense of purpose and mission within the community. Each of these things is arguably a part of what we mean by community well-being.

In some of our work we have employed a community well-being assessment to assess these various domains of community well-being: average individual well-being, good relationships, proficient leadership, healthy policies, belonging, and shared meaning.⁸ The assessment has different versions as they relate to schools, universities, businesses, states, neighborhoods, religious communities, and even nations, but it employs the same domains across these types of communities.

The importance of the community and higher-level and macro-factors is also critical in thinking about the societal determinants of flourishing. As noted above, flourishing is shaped by the activities one chooses to engage in and also by one's institutional and communal commitments. But flourishing is also shaped by the cultural, political, economic, and religious contexts in which one lives; and by solidarity and community; by one's genetic background; by one's environmental exposures; and by countless other factors. In some of our work, we've put forward a flexible conceptual map of flourishing to consider how flourishing and society relate to one another⁹ and also how flourishing can be thought of not just over individuals and communities, but also over dimensions and time and within the context of the environment, so that flourishing is sustainable.¹⁰ Again, flourishing consists in all aspects of life being good, including the communities and the environment in which one lives, over time. For sustainable flourishing we need a healthy environment as well. In thinking about and trying to assess flourishing and its determinants, it is important to assess also the various factors that both give rise to and are constitutive of flourishing at national and global levels.

Are Some of the Flourishing Domains More Important than Others?

In our empirical data collection work from around the world (see below on our Global Flourishing Study) we have also collected data on how important different people perceive various domains of flourishing. In most countries, most people view all of the flourishing domains as very important. There are some exceptions for some people but not many. Once again, each of these domains appears to be nearly universally desired.

However, each domain can also contribute to others over time and to varying extents. In our own longitudinal research of how the flourishing domains affect one another over time, we found that meaning and purpose and social connectedness were especially important in positively affecting the other flourishing domains.¹¹

However, the question of the importance of the various flourishing domains extends beyond just the effect of one flourishing domain on another. In particular, as discussed in the next section, many ground the very notion of well-being or flourishing in the nature of the human person. **The human person is free and rational and relational, and as such, for the human person to flourish there needs to good use of freedom, of one's intellect, and of one's relations with others** to promote the good for others. Said another way, what is critical for flourishing is character.

There is considerable evidence that good character shapes a person's life positively by increasing also their own happiness and meaning and relationships.¹² But good character contributes also to the lives of others and to the flourishing of others—their happiness, health, meaning, virtue, and relationships. Moreover, good character does more than contribute to the various flourishing domains; rather, good character makes the other domains genuinely good. While all desire happiness, it is arguably not the case that someone who is very happy but who is morally depraved (for example, the self-contented mafia boss) is truly flourishing. Likewise, Adolf Hitler might have had a strong sense of purpose, but he was not flourishing because he was making wrong decisions to pursue a bad end. We would argue that the person who has done something evil and is happy is in fact in a worse state than the person who has done something evil and is sad and regrets what was done. The latter person is arguably “flourishing” more. Good character and the commitment to pursue the good are not only a part of flourishing, but in fact constitute conditions by which happiness and meaning are in fact genuinely good.

Sometimes people object to notions of character and virtue on the grounds that they are supposedly too relativistic across cultures. However, in fact there is a lot concerning character that is shared across cultures. By neglecting character in general, and especially with regard to those in positions of leadership, we neglect what is essential to flourishing.¹³ **Good character contributes to flourishing, is constitutive of flourishing, and helps us interpret what are often taken as other aspects of well-being as genuinely good.**

An Anthropology for Flourishing

The notion of flourishing might itself be understood as a living thing being and functioning well. Of course, such an understanding of flourishing requires that one have a conception of what that living thing is. With respect to human flourishing, to understand the nature of the human person we must ask ourselves about the essential characteristics of being human.

The human person is complex and involves an interplay of physical, mental, social, and spiritual aspects. More specifically, the human person is embodied, affective, rational, volitional, relational, political, and religious or spiritual. If we think about doing well in each of these embodied, affective, rational, volitional/willing, relational, political, and religious dimensions, we are in fact led to the categories of flourishing described above. Doing well with regard to our embodied nature is health; doing well with regard to our affective nature is happiness; doing well with respect to our rational nature includes meaning; with regard to our willing or volitional nature, character; with regard to our social nature, good relationships; with regard to our political nature, community well-being; with regard to our spiritual nature, and spiritual well-being. Flourishing extends beyond health, happiness, meaning, character, relationships, etc. but it is inclusive of them. Below we will also address more directly questions of religious or spiritual well-being. However, grounding the well-being of the human person in an anthropology of the human person makes it easier to recognize relatively universal aspects of well-being.¹⁴

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Flourishing and Adversity

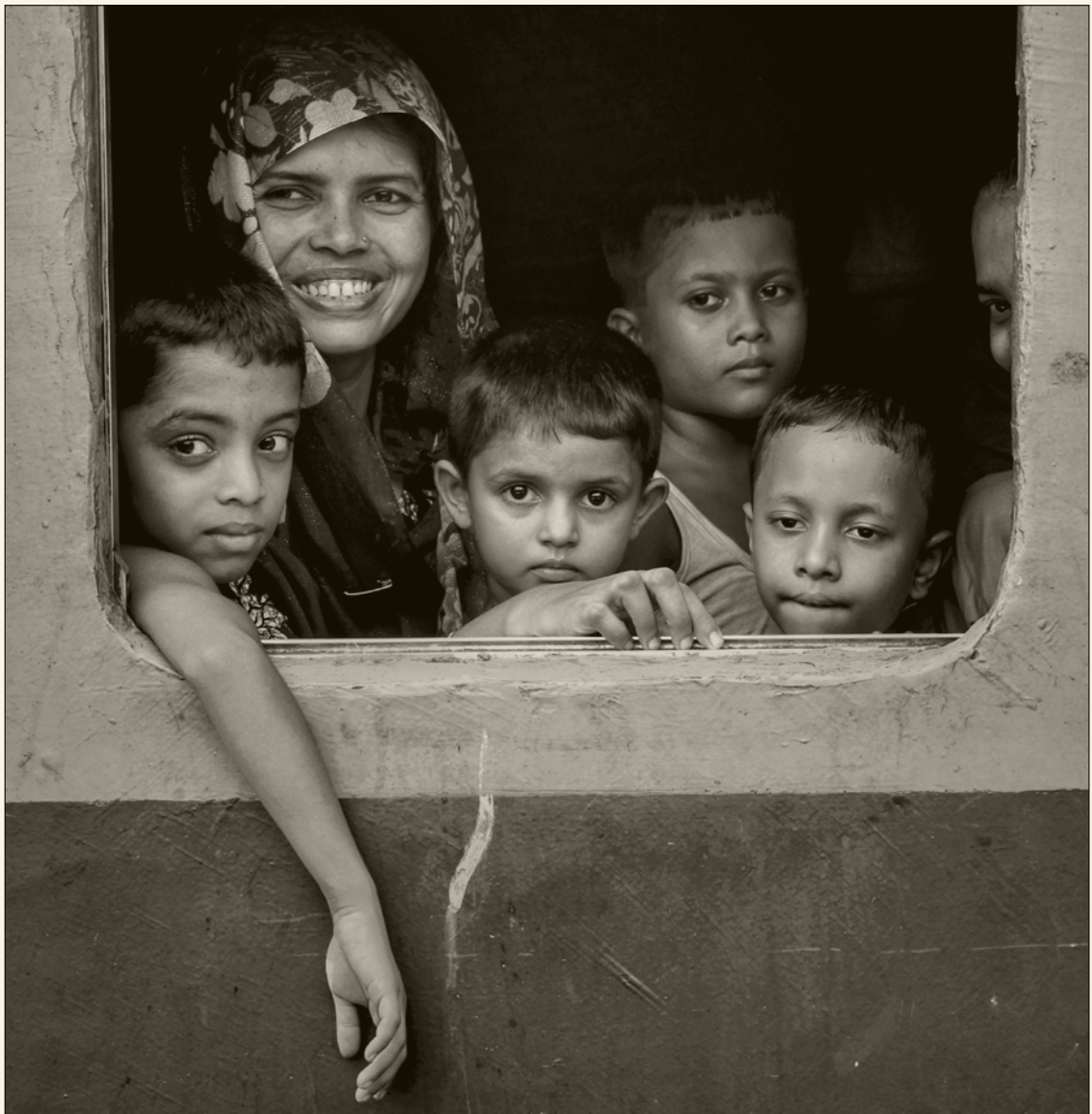
Questions are sometimes raised as to whether flourishing is the right framework or a reasonable concept for people facing adversity. In attempting to address this question, it is important to remember that flourishing is multidimensional and that it is a continuum. When we face adversity or are suffering, we are certainly facing aspects of life which are not good, in which we are not flourishing. But that does not mean we are not flourishing at all. Someone may be facing terrible illness, or conditions of poverty, and yet still have a supportive community. Someone else may be facing the loss of a loved one or the disintegration of community but may be confronting the circumstances as best they can, exercising and building character. In such circumstances it still makes sense to think about the ways in which people—even people facing adversity—may be flourishing. But of course it also makes sense to think about the ways in which people who are facing adversity are not flourishing and to try to address the causes of that adversity and suffering. The Human Flourishing Program likewise has a suffering assessment that is available¹⁵ and that can supplement assessments of more objective aspects of adversity. **A focus on flourishing does not mean neglecting the challenges, difficulties, and problems of this life.** Rather, notions of flourishing, even in the context of adversity, acknowledge that both good and bad can be present simultaneously. It makes sense to think about both. It makes sense to try to address and improve both. We do not need to ignore the positive aspects of flourishing until we have addressed adversity; we can do both simultaneously.

This perspective can also help us appreciate the strengths of communities facing adversity. In a number of our studies, we have seen that those in what are generally considered disadvantaged communities are often flourishing in ways that may be surprising. While the black-white disparities in the United States in income and in health are important and should be the focus of policy efforts to address, it is also the case that black communities often report higher level of social connectedness and of meaning and purpose than do white communities. Likewise, while levels of happiness and life satisfaction tend to be higher in richer developed countries than in poorer developing countries, the reverse is true with meaning and purpose. Levels of meaning and purpose tend to be higher in poorer developing countries than in richer developed countries. Attention to these other various aspects of flourishing can help us appreciate the strengths of, and learn from, communities that are facing adversity as well. Again, this is does not mean neglecting the conditions of adversity but rather trying to address those conditions while also acknowledging and appreciating each community's strengths.

Of course, for others, and often for those in communities facing adversity, some degree of suffering is sometimes voluntarily embraced in order to help others, or to pursue some noble mission. Someone might give up some degree of happiness, or health, or financial security in order to serve those in need. When we voluntarily embrace suffering, is our flourishing lower? We would argue 'no'; and this in fact brings us back to our definition of flourishing as "a state in which all aspects of a person's life are good, including the contexts in which that person lives." As discussed above, the well-being of one's contexts and communities are in fact a part of one's own flourishing. In the voluntary embrace of suffering to serve others, one's contribution to community is a part of one's own flourishing. While voluntarily embracing suffering for some noble purpose may result in lower 'flourishing

scores' in the 12-item assessment, these 12 items, as noted above, do not capture all aspects of flourishing. They capture various individual aspects, but flourishing extends beyond these, and includes one's community, and one's contribution to it.

With this perspective on flourishing, it also becomes possible to even think about flourishing at the end of life. Certainly in end-of-life contexts, health will be in decline, and issues of physical mobility may constrain one's life in numerous ways. However, flourishing in other domains may be possible, and in some ways approaching the end of one's life may provide unique opportunities to find meaning and make sense of the whole narrative trajectory of one's life, to conclude one's relationships well, and potentially to grow in character as one faces the challenges that the end of one's life necessarily entail. We have commented on these various aspects of flourishing at the end of life elsewhere and have even provided an adaptation of our flourishing assessment for end-of-life contexts.¹⁶



Flourishing and Spiritual Well-Being

One aspect of flourishing that was not part of the core flourishing assessment measure discussed above was spiritual well-being. However, for much of the world's population, spiritual well-being is an important part of life; and for many it is the most important part of life. **Spiritual well-being is also a part of a person's flourishing.** Measurement is arguably more difficult in this domain of flourishing, both because of the challenge of assessing something so abstract, but also because understandings of spiritual well-being will vary across religious and cultural traditions. More adequate assessments of spiritual well-being will thus arguably be tradition-specific. Some progress has been made on tradition-specific measures of spiritual well-being for say Christian or Muslim communities,¹⁷ but more work and development needs to be done. While there are some more generic spiritual well-being measures that are available, these arguably do not capture what is most important to religious communities themselves. However, if we are to genuinely understand the extent to which individuals and communities see themselves as progressing towards the ends which they consider most important, we need to consider such spiritual well-being also.

In addition to the importance of spiritual well-being in its own right, decades of research and evidence have made clear that participation in religious and spiritual communities positively affect other aspects of flourishing as well including health, happiness, meaning, character, and relationships.¹⁸ **But the value of spiritual well-being and spiritual community is not just instrumental. It is intrinsic. It is important in its own right.** The World Health Organization's definition of health is “a state of complete physical, mental, and social well-

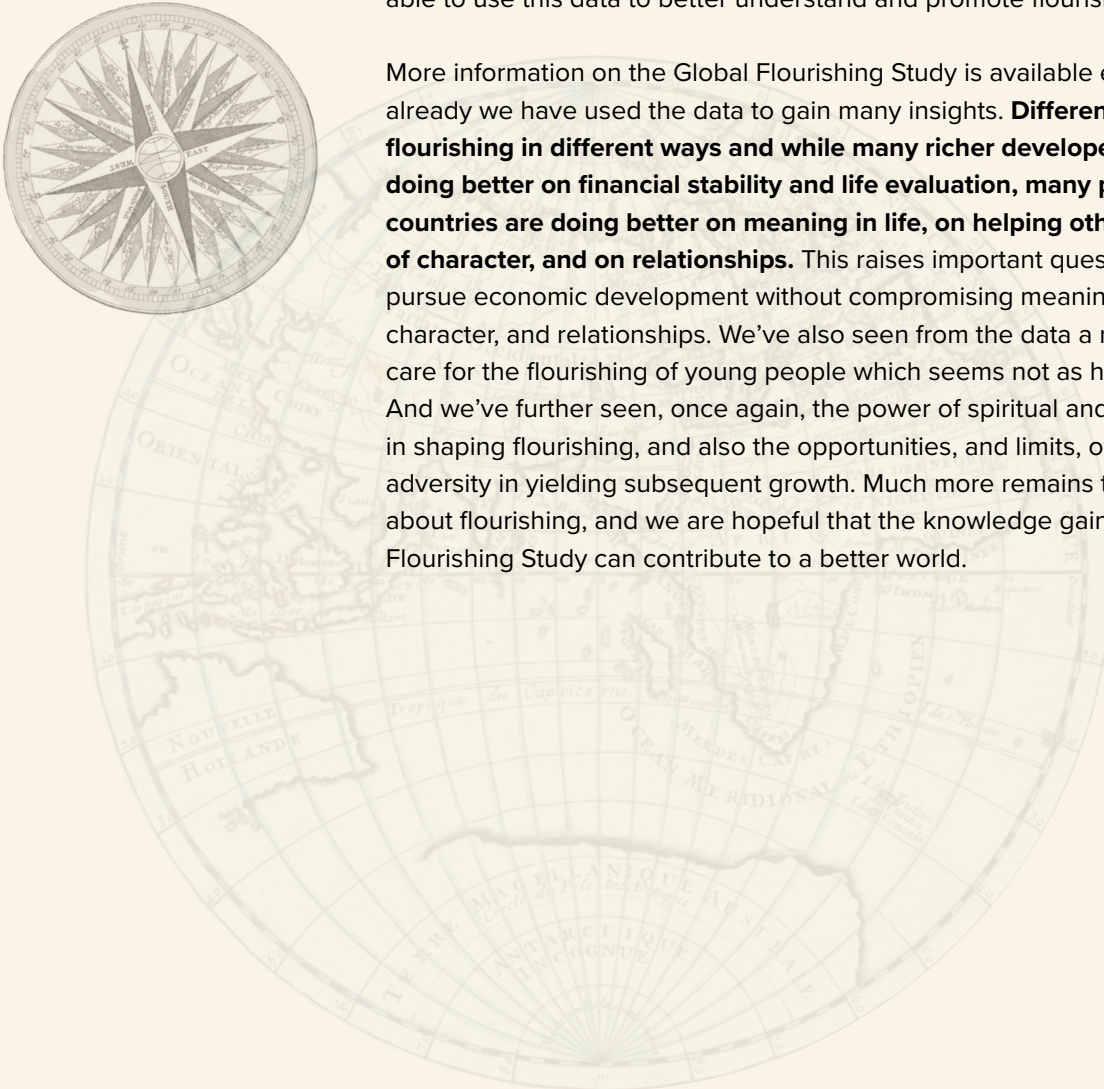


being, and not merely the absence of disease or infirmity.” This holistic understanding of health – the health of the person– is indeed broad, but, as has been argued for decades,¹⁹ it needs to be expanded yet further to include spiritual well-being also. Elsewhere, we have described what we've called a WHO+ definition of health as, “a state of complete physical, mental, social, and spiritual well-being.”²⁰

Robert Tucker of Exeter, *God Creating the World*, Harvard Art Museums/Fogg Museum, Gift of Belinda L. Randall from the collection of John Witt Randall, Photo © President and Fellows of Harvard College

Flourishing and the Global Flourishing Study

To better understand the distribution and determinants of Flourishing around the world, the Human Flourishing Program at Harvard, in collaboration with Baylor University's Institute for Studies of Religion and Gallup have launched a **Global Flourishing Study**. The study consists of over 200,000 people around the world, in 22 geographically, culturally, and religiously diverse countries, spanning all six populated continents, and constituting about half of the world's population, with nationally representative sampling within each country, and with intended follow-up of this group of participants once per year for five years. **The goal of the study is to understand the distribution of flourishing –who is flourishing, and in what ways, and how does this vary by country, and who needs help– and also to understand the determinants of flourishing, and how flourishing can be promoted.** The study is an open access data resource hosted by the Center for Open Science,²¹ and can be accessed by anyone around the world. We hope that we and many others are able to use this data to better understand and promote flourishing.



More information on the Global Flourishing Study is available elsewhere,²² but already we have used the data to gain many insights. **Different countries are flourishing in different ways and while many richer developed countries are doing better on financial stability and life evaluation, many poorer developing countries are doing better on meaning in life, on helping others and other aspects of character, and on relationships.** This raises important questions on how we can pursue economic development without compromising meaning and purpose, and character, and relationships. We've also seen from the data a real need to better care for the flourishing of young people which seems not as high as it used to be. And we've further seen, once again, the power of spiritual and religious communities in shaping flourishing, and also the opportunities, and limits, of suffering and adversity in yielding subsequent growth. Much more remains to be learned about flourishing, and we are hopeful that the knowledge gained from the Global Flourishing Study can contribute to a better world.

Conclusion:

Flourishing and Society

By studying and seeking to promote flourishing we can help all people better attain their full potential and better find their fulfilment. We need to make flourishing more of a priority in our own lives, in our communities, and in our policies.

We need to broaden our lens from narrower goals often concerning economic advancement and feeling happy, to aiming at all aspects of life being good. Our financial means, feeling happy, and being healthy are all important, and should be sought. However, we need similar attention, both individually and a societal level, directed towards our relationships, our character, finding meaning in life, and our spiritual well-being. These more humanistic and existential forms of well-being are important parts of what it means to flourish as a human person and as a society. In Western societies especially, these other aspects of flourishing have been neglected for too long, and there can be temptation to pursue economic development solely, and sacrifice the things that are most central to being human. **We should incorporate holistic notions of flourishing into our policy and pursuits, in our measurements and objectives, and in our everyday discussions. By doing so, we can help bring about a more flourishing world, for ourselves, and for others.**



About the Program

The Human Flourishing Program carries out scholarship and scientific research for the advancement of knowledge and the benefit of the common good.

Founded in 2016, the Human Flourishing Program at Harvard's Institute for Quantitative Social Science has a twofold mission **to study and promote human flourishing, and to develop systematic approaches to the synthesis of knowledge across disciplines.**

Many topics that are fundamental to human well-being such as happiness itself, virtue, religious community, meaning, and purpose have traditionally been viewed as principally falling within the purview of the humanities, often of philosophy or theology. However, a robust empirical research literature on these topics has now developed from sociology, political science, economics, education, psychology, medicine, public health, and other empirical sciences. The program's research contributes to the broad question of how knowledge from the quantitative social sciences can be integrated with that of the humanities on questions of human flourishing and how best to carry out this synthesis of knowledge across disciplines.


The program produces research publications and sponsors educational activities, such as courses, seminars, and conferences, for the Harvard University community and beyond. The program has a range of initiatives designed to increase public awareness of the science of human flourishing and the adoption of practices that can improve it throughout society.

For more information, visit:
<https://hfh.fas.harvard.edu/>



The Human Flourishing Program
at Harvard's Institute for Quantitative Social Science

Notes

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