

Psychosocial Factors of Community Coexistence in Latin America: A Systematic Review

Martha Liliana Palomino Leiva

¹ Occasional Professor, School of Social Sciences, Arts and Humanities, UNAD, CIP Dosquebradas, Colombia. Principal Investigator, GIS Social Research Group. Email: martha.palomino@unad.edu.co

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ABSTRACT:

This article presents the findings of a systematic review of studies published in Latin America between 2018 and 2025, aimed at analyzing the psychosocial factors associated with coexistence in community settings., with the aim of analyzing the psychosocial factors of coexistence in the community context. A systematic review was conducted using the PRISMA 2020 protocol, focusing on scientific articles published in five Latin American open-access databases. Fifty-three publications were identified that met the established inclusion criteria.

The findings indicate that community coexistence is a complex, multidimensional, and multiscalar phenomenon, the understanding of which requires integrating psychosocial, cultural, territorial, political, economic, and environmental elements. The studies agree that coexistence cannot be reduced to the absence of conflict, but rather constitutes an ongoing process of building relationships, shared meanings, participation, and collective well-being. The systematic presence of social inequality, the normalization of violence, the culture of illegality and spatial segregation are explanatory factors for multiple coexistence problems. Additionally, these factors contribute to isolation, distrust, and social fragmentation.

Finally, coexistence seems to deteriorate when people stop sharing common experiences and social, spatial, and symbolic boundaries between people, groups, and the community increase.

Keywords: city; peaceful coexistence; social behavior; community; social interaction.

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Introduction

The phenomenon of community coexistence is associated with forms of shared life in harmony, collaboration and understanding between people who share a space, a culture, a community, without neglecting conflicts. It is an intersubjective and multifactorial phenomenon mediated by sociability, social structure and housing policies in the city. In recent years, it has been a relevant research topic in Latin America in

order to understand how people live, interact and relate to each other in urban contexts marked by social inequality, residential segregation, insecurity; violence, migration, and the lack of trust in state institutions, situations that reconfigure social welfare, forms of interaction, and daily relationships (Bayón & Saraví, 2019).

According to Arango et al. (2019), coexistence is the result of attitudes, behaviors, and discourses in interaction in a given context, mediated by

daily life where cultural practices and strategies are built to create affective bonds, establish agreements, resolve conflicts, and develop better ways of life within the framework of social cohesion, which implies a dynamic and continuous process of negotiation between subjects that allows strengthening integration, mutual respect and peaceful coexistence in the community.

In the city, the neighborhood is the main scene of interaction, neighborhood ties are established permanently where tensions and conflicts tend to occur in the personal, social, cultural, economic and political spheres influenced by the housing environment, the daily actions of the people and the social structures present. In other words, coexistence is a process of social transformation in neighborhood communities, contrary to violence, exclusion, and social marginalization (Vergara, 2021).

Likewise, Vergara (2019) analyzes the relationship between social mix and cohesion in neighborhoods based on housing policies implemented in Latin America. Although these policies have contributed to reducing socio-spatial segregation, improving housing conditions and expanding access to public services in cities, they have also shown limitations in the construction of a sense of common belonging and sociability among families of different socioeconomic and ethnocultural conditions. In this context, social cohesion is understood as the degree of consensus and belonging within a group, based on shared values, conditions of equality, levels of collective commitment, and capacities to live together and work together, which has a direct impact on the satisfaction and well-being of its members (Maldonado et al., 2020).

Therefore, the social cohesion of the neighborhood is "a state of affairs which consists of the existence of a feeling of belonging to a social or neighborhood group where social relationships are established with the members that make up said group" (Vergara, 2019. p. 280). Moreover, it develops from personal relationships, the recognition of the other and the

sense of community in the neighborhood influenced at the same time by socio-spatial factors such as the architectural design of the houses, the location and distribution of public spaces, the socio-economic condition of the families that inhabit it, the nearby services, the scenic beauty of the environment, the perception of security and the distance or route with respect to urban centrality, which guarantees or does not guarantee processes of inclusion and strong social ties in the neighborhood.

In this context, the neighborhood has several connotations. First, from an ecological perspective in the United States, Europe and later in Latin America, it emerged culturally as a synonym for cohesive community, which influenced the development of urban, economic and social policies, favoring the depoliticization of inhabitants, socio-spatial fragmentation, the loss of the sense of neighborliness, the deterioration of the community and social inequality (Colin, et al. 2021). Second, it is linked to a delimited territory in the city in which processes of territoriality (domain, ownership and jurisdiction of space) (Spíndola, 2016) and territorialization (affective bond in the inhabited place) (Castaño-Aguirre, et al. 2021) are developed, which allow us to understand how subjects not only occupy a physical space, but also construct meanings, senses of belonging and identity from their daily interactions in that environment.

Third, it is a relational space where various cultural, social, and political groups interact in which power dynamics and conflictive relationships are configured that evidence tensions, disputes, and daily negotiations, challenging the traditional and idealized conception of the neighborhood as a homogeneous and harmonious space (Colin et al., 2021). In this scenario, differences in class, ethnicity, gender, and collective interests influence the way in which social actors appropriate territory, establish hierarchies, and construct mechanisms of inclusion and exclusion. Thus, the neighborhood is configured as a dynamic space where coexistence is not static or uniform, but the result of permanent processes

of interaction, conflict and adaptation, in which rules, meanings and forms of coexistence between the inhabitants are negotiated.

The foregoing shows social, historical and symbolic constructions established in everyday life mediated by the intersubjectivity of social agents, the state and socio-community organizations. Utopias (hopes and desires) and dystopias (nostalgia, discomfort and uncertainties) are identified. Likewise, socio-urban changes are generated, loss of sociabilities and the idea of neighborhood-home is transformed in which shared places disappear either due to the arrival of new neighbors or due to the aging of people, creating new experiences and experiences; nostalgia, uncertainties and anxieties between the past, present and future of the neighborhood (Colin et al., 2021).

At the same time, urban planning, the appropriation and use of public space guides social dynamics and the community builds frames of reference and places where they preserve their experiences of encounter: the park, the store, the stable, the court, the school, among others, where practices of coexistence are developed. In addition, the transformation of this physical urban space also transforms the intergenerational relationships and daily interactions, given now, in the shopping center, the highway, the café, the restaurant, etc.

In this sense, coexistence is a multifactorial phenomenon. It is mediated by the sense of community, urban planning and the architectural design of the city, the neighborhood or the housing complex (Torres & Cañón, 2015), the socioeconomic conditions of the neighborhood and families, the affective and social ties that are established, daily interactions, social identity, sociocultural meanings and imaginaries (Giraldo & Mejía, 2011), social fabric and cohesion (Vergara, 2019), the use and appropriation of public space as well as the community participation of those who live and interact permanently in the neighborhood.

However, in cities the problems of coexistence are complex and diverse. They are identified in social and daily relationships based on

neighborhood conflicts caused by noise, nuisance and poor training of pets, citizen insecurity, renovations in homes and urban spaces (Cifras y Conceptos, 2024; Vergara, 2019). In addition to environmental pollution and the inappropriate use of streets, garbage and public spaces (Guzmán et al., 2019). The latter, reflected in urban behaviors mediated by citizen and sociocultural practices. In this sense, our interest is to understand in a systematic and critical way the main theoretical, methodological, and empirical contributions that have been developed around the psychosocial factors of coexistence in the Latin American community context (Sánchez & Quinceno, 2016), which facilitates the construction of a solid, contextualized, and updated theoretical framework.

General Objective

To analyze the psychosocial factors associated with coexistence in the Latin American community context during the period 2018 to 2025 in order to understand their theoretical, methodological, and empirical contributions in the construction of social cohesion in the neighborhood context.

Method

This study was developed under the PRISMA protocol (Preferred Reporting Items for Systematic Reviews and Meta-Analyses), previously developing a review protocol that established the search descriptors, databases, inclusion and exclusion criteria and the analysis method. This protocol was developed following the PRISMA 2020 declaration where the checklist of a scientific article and the updated flowchart are presented, guaranteeing the transparency and reproducibility of the process applicable to all disciplinary fields (Page et al., 2021).

The selected databases were five Latin American open access databases: Dialnet, EBSCOhost, Google Scholar, Redalyc and SciELO. The search equations were constructed based on the keywords and the implementation of the logical operators AND and OR and symbols such as: "" and (), the most representative being: "Convivencia" AND "Comunidad",

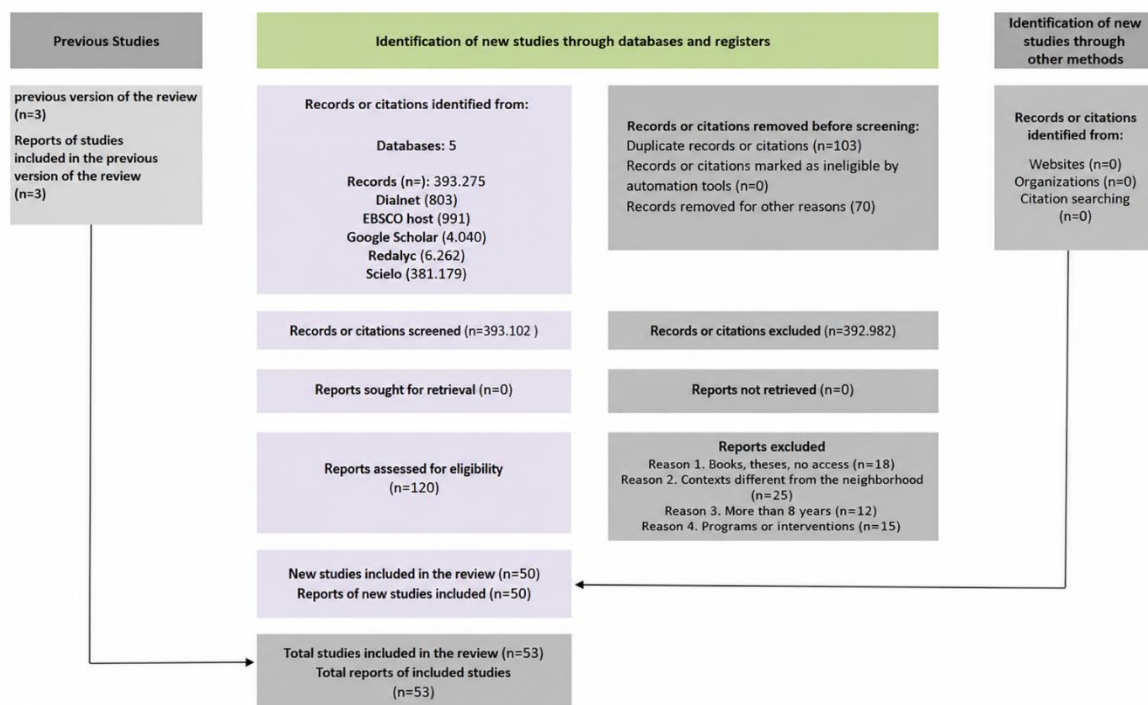
"Convivencia" AND "Latinoamérica", "Convivencia comunitaria" OR "Latinoamérica", "Factores Psicosociales" AND "Convivencia", consulted in Spanish and English.

Inclusion and exclusion criteria were applied, prioritizing all those mentioned in their titles and abstracts: coexistence, psychosocial factors, and Latin America, analyzed in neighborhoods or communities of different contexts. The inclusion criteria were: a. Articles that describe coexistence in neighborhoods or communities. b. Articles focused on the identification of psychosocial factors of community coexistence in any Latin American country. c. Publication window last 8 years (2018 to 2025). d. Full-text articles. f. Open access articles and current DOI. The exclusion criteria were: a. books, book chapters, theses, duplicate publications and articles without access to the text. b. Research on coexistence in contexts other than the neighborhood or neighborhood

community. c. research with a time window of more than 8 years. d. Articles focused on community programs or interventions.

The selection process was developed in three main stages: identification, screening and eligibility evaluation. In the identification phase, a total of 393,275 records were collected from the databases: Dialnet (803), EBSCO host (991), Google Scholar (4,040), Redalyc (6,262) and Scielo (381,179). During this stage, 392,982 records were excluded due to poor relationship with the objectives of the research, 103 due to duplication and 70 for other reasons. As a result, 120 records were selected for the next screening phase and their eligibility, from which 18 were excluded because they were books or theses, 25 because they did not belong to the community context, 12 because they were more than 8 years old, and 15 because they were programs or interventions, as illustrated in Figure 1.

Figure 1. PRISMA diagram for systematic review



Source: Author's own elaboration based on PRISMA 2020.

Results

Of the 53 documents selected and reviewed considering the search terms and criteria mentioned above, according to the database, 5.7% correspond to Dialnet, 11.3% to EBSCO

host, 16.9% to Redalyc, 24.5% to Scielo and 41.5% to Google Scholar. Regarding the period of time, 5.7% correspond to the year 2018, 7.5% to the year 2019, 11.3% to 2020, 9.4% to the year 2021, 13.2% to the year 2022, 20.7% to the year

2023, 22.6% to the year 2024 and 7.5% to the year 2025, being the year 2024, 2023 and 2022 with the highest representation. According to their type of scientific document, 7.5% correspond to a reflection article, 15.1% to a review article and 77.3% to a research article.

The documents included in the review are studies carried out in different countries in the region, with a marked prevalence in Colombia, Mexico, Chile, and Latin America in general. Regarding the methodology used, the diversity of approaches to the object of study is highlighted, highlighting qualitative, quantitative, mixed, comparative and review research. Another notable aspect are the journals where these articles were published since they do not correspond exclusively to social psychology, they include areas of sociology, social and human sciences, political science, education and philosophy, urban studies and architecture, showing an interdisciplinary approach to the phenomenon of community coexistence.

The results corresponding to the categories of analysis considered as the object of study in this systematic review article are presented below.

1. Problems of community coexistence in Urban Contexts

The problems of contemporary community coexistence are understood as structural, multidimensional and deeply interrelated phenomena, rooted both in global dynamics and in local conditions, especially in Latin American urban contexts. Various studies agree that coexistence is currently stressed by a systemic crisis of modernity, characterized by ecological, social, identity, and spiritual degradation, as well as by the hegemony of an economic rationality that privileges the market over life (Delgadillo & Ariza, 2024).

In this sense, the predominance of the neoliberal model has intensified individualism, competition and social fragmentation, weakening the bonds of solidarity and the sense of community. This logic has generated a profound "crisis of solidarities" (Dubet, 2015), in which social relations are increasingly structured under principles of

individual merit, collective de-responsibility, and devaluation of the other (Bayón & Saraví, 2023). As a consequence, coexistence is affected by mistrust, fear and moral and symbolic disqualification between social groups, especially in cities marked by persistent inequalities. Below, five types of problems recognized in this review are listed.

Urban coexistence and socio-spatial inequality

In urban contexts, these problems acquire a particular expression through socio-spatial segregation, unequal urbanization and housing precariousness. The expansion of urban informality and the concentration of vulnerable populations in high-risk territories show the lack of equitable access to services, infrastructure, and opportunities (Córdoba and Pérez, 2020). These conditions, coupled with poverty, unemployment and exclusion, deteriorate the quality of life and make it difficult to build strong community ties.

On the other hand, housing and urban planning policies have shown limitations in promoting social cohesion. Studies on socially mixed neighborhoods show that the physical proximity between socially different groups does not guarantee coexistence or integration, as dynamics of stigmatisation, micro-segregation and poor sociability between neighbours persist (Vergara, 2019). In addition, urban design often restricts social interaction, lacking adequate public spaces or encouraging territorial fragmentation.

Likewise, processes such as gentrification, urban migration and conurbation generate territorial transformations that weaken traditional ties, producing a loss of a sense of community, a decrease in collective identity and fragmentation of social networks.

Violence, insecurity and deterioration of the social fabric

One of the most critical problems of urban coexistence is violence in its many forms. In Latin America, and particularly in Colombia, coexistence is marked by the persistence of armed conflict, structural violence, and urban crime (Arango Cálad, 2024). These conditions

generate not only direct damage, but also psychosocial effects such as fear, trauma, and mistrust, which affect daily life and community relationships.

Citizen insecurity, both real and perceived, is a central axis that conditions coexistence. Fear of crime limits the use of public space, reduces social interaction, and promotes self-protective behaviors, which in turn reinforce social fragmentation (MedinaHernández et al., 2023). Added to this is the distrust in security and justice institutions, which weakens state legitimacy and hinders social regulation.

In vulnerable urban contexts, violence can even become a normalized form of social regulation, associated with the presence of gangs, illegal economies, and territorial control. This phenomenon affects both the community and the school and family spheres, generating a rupture in the social fabric and a loss of trust between neighbors.

Social fragmentation, a culture of illegality and the weakening of the community

Another fundamental axis of the problems of urban coexistence is the fragmentation of the social fabric, a product of the interaction between inequality, individualism and organizational weakness. In many urban neighborhoods, there is low community participation, little coordination between organizations, and weak construction of collective projects. This makes it difficult to consolidate a community "we" and limits collective action.

In addition, in certain contexts a culture of illegality is configured, characterized by the normalization of practices such as the evasion of norms, the consumption of substances in public space, damage to common goods and the violent resolution of conflicts. This situation is aggravated by the low civic culture, the lack of dialogue, and the weakening of the sense of belonging (Quintero Cordero, 2020). On a daily basis, neighborhood conflicts, disputes over the use of public space, and the lack of skills for the peaceful resolution of conflicts show a weak conciliatory culture.

Socio-environmental problems and crisis of the link with the territory

Community coexistence is also profoundly affected by socio-environmental problems, especially in marginal urban contexts. Pollution, scarcity of water resources, poor waste management and the degradation of urban ecosystems have a direct impact on collective well-being and social relations.

From a broader perspective, the global environmental crisis reflects a structural disconnect between human beings and nature, which limits the construction of forms of coexistence based on care, sustainability, and the common good (Delgadillo & Ariza, 2024). This disconnection also translates into the loss of collective practices and the subordination of life to the logic of productivism and consumption.

Social exclusion, discrimination and new forms of vulnerability

The problems of urban coexistence include various forms of exclusion and discrimination. Studies on migrant children show how racism, stigmatization, and structural violence affect daily life in spaces such as the neighborhood, school, and housing, generating processes of poly-victimization and social exclusion (PávezSoto, 2018). Likewise, gender inequality, domestic violence, youth marginalization and the lack of educational and job opportunities contribute to reproducing dynamics of violence and community weakening.

1. Foundations and Conceptual Approaches to Community Coexistence

Community coexistence is an interdisciplinary object of study that has been approached from sociological, psychological, philosophical, political and environmental perspectives. In general terms, coexistence is understood as a complex process of common life, mediated by social relations, value systems, territorial contexts and power structures, which is expressed in the daily interaction between subjects and groups (Arango Calad, 2001; Bayón & Saraví, 2019). Below, its main foundations and conceptual approaches valued in this review are described.

Coexistence as a relational, ethical and community practice

One of the central foundations of coexistence is to understand it as a common life based on ethical bonds, cooperation and harmony, in which relationships with others, with nature and with oneself are articulated. From this perspective, coexistence transcends simple functional coexistence and is configured as a moral and spiritual practice sustained by community values (Gilligan, 1987; Boff, 2002).

This approach is based on social constructionism, which understands social reality as the result of processes of symbolic interaction. Authors such as Berger and Luckmann (1997) argue that social relations are institutionalized through shared practices, while Hall (2011) emphasizes the cultural construction of identity. In a complementary way, Tajfel and Turner (2004) explain coexistence based on social identity and the processes of belonging, which allows us to understand how dynamics of inclusion and exclusion are configured in human groups.

Likewise, the critique of modernity developed by Bauman (2001) and Beck, Giddens and Lash (1997) points out that social fragmentation, individualism and uncertainty have weakened community ties, which makes it necessary to rethink coexistence as an ethical project oriented to the common good.

Socio-territorial and community approach to coexistence

This conceptual line identified understands coexistence as a territorially situated phenomenon, which is built in specific spaces and in relation to the social and physical environment. From this perspective, coexistence is a collective experience that depends on social ties, territorial belonging, and daily interactions (Tönnies, 1947).

The concept of community is fundamental in this approach. Tönnies distinguishes between community (*Gemeinschaft*), based on close and affective relationships, and society (*Gesellschaft*), characterized by impersonal ties. In the same vein, Esposito (2003) conceives of the

community as a bond that implies shared responsibility, while Magnaghi (2020) highlights the territory as a common good that structures collective life.

Lara et al. (2019), understand community coexistence as a process of social interaction, cooperation and common interest mediated by the construction of meaningful relationships in a shared territory, the revitalization of public space as a meeting place and the strengthening of social cohesion and the sense of community, foundational aspects of community construction as a mediating element in the daily interactions given in the neighborhood, young people being the main protagonists in the local culture.

Páramo et al. (2021) understand coexistence as the set of everyday behaviors that regulate interaction between people in public spaces. Social practices that favor or deteriorate the quality of urban life. A phenomenon that is evaluated according to the function it fulfills for collective life, rather than just by formal rules. In this sense, the public space is constituted as the main stage of interaction given in the park, the recreational center, the street, the communal booth, spaces mediated by the active and supportive participation of people.

For their part, Muntanola and Gallardo (2023) and Barros (2000) highlight the relationship between space, architecture, and coexistence, pointing out that urban processes can facilitate or hinder the construction of meaningful social relationships. This perspective emphasizes that coexistence is a dynamic and contextual process, conditioned by social, cultural and spatial factors. Likewise, this review highlights the contributions of Caranza et al (2024), who analyze safe and functional urban spaces mediated by design, infrastructure, and urban safety, key components in social integration processes.

In this context, the contributions of Palomo and Gallego (2023) are included, who address citizen coexistence as a peaceful, respectful, and harmonious interaction between people, goods, and the environment; a process based on respect for the other, compliance with rules, acceptance of differences and self-regulation; a phenomenon

that must transcend simple compliance with rules towards social cohesion. In this sense, they link responsible urban behaviour and social cohesion as a component of co-responsibility between citizens and the State.

Coexistence as a psychosocial and relational process

From the psychosocial approach, coexistence is defined as an active process of building relationships, which involves affective bonds, social norms, values and conflict regulation mechanisms. Arango Cálad (2001) states that coexistence corresponds to "the ways in which human beings share on a daily basis and where they build strategies to meet their needs and regulate their relationships" (p. 82), emphasizing its dynamic and relational nature.

Along these lines, Maturana (1999) argues that coexistence arises from human interaction mediated by language and emotions, while Giménez-Romero (2005, 2009) distinguishes between coexistence, coexistence and interculturality, highlighting the importance of the recognition of diversity. Similarly, Illich (1973) introduces the concept of coexistence, understood as the ability of people to live together in an autonomous and supportive way.

The psychosocial approach also integrates contributions from Bayón and Saraví (2019), who link coexistence with conditions of social inequality and subjectivity, and Martín Baró (1988), who highlights the relationship between violence, psychosocial trauma, and coexistence. Taken together, these contributions show that coexistence is traversed both by structural conditions and by subjective and intersubjective processes. In this context, Jaimes-Márquez et al (2024), defines community coexistence as a practice based on respectful interactions, cooperation and empathy mediated by cultural diversity, participation and dialogue, where women play a fundamental role in this social construction.

Coexistence, conflict and peacebuilding

A key element in the conceptualization of coexistence is its relationship with conflict and

peace. Various authors agree that coexistence does not imply the absence of conflict, but the ability to manage it constructively. In this sense, Galtung (2003, 2016) distinguishes between negative peace (absence of violence) and positive peace (presence of social justice), placing coexistence as a fundamental scenario for the construction of the latter.

In this regard, Muñoz (2001, 2005) proposes the concept of "imperfect peace", which recognizes the coexistence of conflict and cooperation in social life, while Jiménez Bautista (2009) introduces the notion of neutral peace as a process of transformation of violence. These approaches highlight that coexistence is a historical and dynamic process, in which meanings, agreements and forms of relationship are negotiated.

Following this line, Meléndez (2024) addresses coexistence as a process of daily social interaction, based on respect, cooperation, and tolerance. A form of harmonious neighborhood relationship that is based on ethical and moral values. A space where peace, dialogue, respect for diversity and social responsibility must prevail, with justice of the peace being its main mediator. Likewise, Palacios et al. (2025) address coexistence implicitly, associated with the reconstruction of the social bond, the reparation of collective and individual damages, the recovery of community and political life and the recognition of the victims of the armed conflict as social and political subjects.

Community, participatory and collective action approaches

From the perspective of community psychology and social intervention, coexistence is conceived as a process linked to participation, empowerment and collective action. Authors such as Montero (2004, 2010) highlight the importance of community participation and social agency in the construction of solidarity relationships, while Marchioni (1999) states that coexistence is a central element of community development.

Likewise, the concept of a sense of community, developed by McMillan and Chavis (1986), allows us to understand coexistence as an experience based on belonging, emotional bonds, and the satisfaction of collective needs. In this perspective, coexistence is strengthened through social capital (Coleman, 2001; Lin, 2001) and support networks (House, 1981).

Ruano et al. (2021) study the sense of community as a founding variable for the approach to coexistence and mental health, a concept associated with the perception of belonging, integration, and emotional connection with the community; multidimensional process articulated to social relations, participation, support and social cohesion.

Castillo León et al. (2024) highlight the person-community relationship as a fabric of shared bonds and meanings, which enables active and supportive social participation as a basis for coexistence, understood as a relational, participatory, and community process that integrates social ties, mental health, and participation.

Coexistence, human development and social inclusion

This approach links coexistence with human development and social inclusion. From the capabilities approach, Sen (2000) and Nussbaum (2012) state that the quality of community life depends on the real opportunities that people have to develop their potential. Along these lines, Kaztman (2001) and Wilson (1987) highlight the role of the structure of opportunities and the impact of urban segregation on social relations. In this perspective, coexistence is understood as a process conditioned by quality of life, access to resources and the possibility of participating in social life, which implies integrating economic, social and cultural dimensions.

In this context, the contributions of Espinosa et al. (2020) stand out as they address the concepts of human development, capabilities, and social capital. These authors understand coexistence as a process conditioned by quality of life, access to opportunities, and social and community

integration, determining factors in human well-being. Delving deeper into development theories, it is recognized that human capacities enable people to choose lifestyles that they value. At the same time, social capital provides the necessary institutional and relational framework based on trust and reciprocity for this coexistence to be equitable. This guarantees that integration is not imposed, but the result of a full exercise of citizenship. Likewise, coexistence ceases to be a mere absence of conflict to become a dynamic fabric that is nourished by trust, solidarity and networks of mutual support. Thus, capacities (such as freedom of expression and health) act as the fundamental means through which individuals actively participate in society, transforming their environment and strengthening cohesion.

Ecological, decolonial and good living approaches

Contemporary approaches incorporate ecological and decolonial perspectives that broaden the understanding of coexistence. The concept of Buen Vivir, developed in Latin American thought, proposes a coexistence based on harmony between human beings and nature, reciprocity and community life (Huanacuni Mamani, 2010). Similarly, Capra (2002) and Morin (2012) propose a systemic vision that integrates the social and the environmental, while Escobar (2014) and Mignolo (2007) propose relational ontologies that conceive of coexistence as a network of relationships between humans and non-humans. These approaches highlight interdependence and challenge dominant logics of development.

In recent years, this relational framework has been strengthened in the region through the analysis of environmental governance and the biocentric turn. Tamayo-Álvarez (2022) argues that the constitutionalization and recognition of Good Living and the Rights of Nature in the Latin American legal environment operate as a true decolonial turn. This advance shifts coexistence from a purely legal-anthropocentric pact to a model of collective cohabitation that grants nature the status of a subject with self-

determination. Likewise, Gudynas (2020) warns that true community coexistence under the paradigm of Good Living is threatened by the intensification of extractivism in the continent. He argues that the intensive exploitation of the commons destroys both physical ecosystems and the foundations of local sociability, transforming "harmonious life" into scenarios of socio-environmental conflict.

On the other hand, recent approaches from the Decolonial Ecofeminism of the South provide an indispensable dimension to this network of interdependencies (Svampa, 2021; Ulloa, 2020). Collectives and authors inscribed in Latin American political ecology show that the daily practices of coexistence, mutual care, and community defense of the territory are historically sustained by women and subaltern identities (Velázquez & Vázquez, 2023). In this way, coexistence ceases to be a philosophical abstraction and is redefined based on feeling thinking with the land (Escobar, 2014) and concrete actions of epistemic resistance and community sovereignty against the colonial logics of capital through the defense of the body-territory binomial (Cabnal, 2010; Zaragocín & Caretta, 2021).

In this approach, the contributions of Mardones and Diaz (2021) stand out, who approach coexistence as an ethical relationship with oneself, with nature, and with others in a space of common interaction, with spirituality being a fundamental component in the daily relationships of the community. Additionally, De Chaves et al (2024) address coexistence from a socio-environmental and community approach linked to the territory where the social, environmental, cultural and emotional aspects are integrated, where "feeling-thinking" emerges as a daily practice.

Finally, Aquino and Serrano (2023) address the concept of ecological coexistence as a collaborative relationship between University-Community, a process that integrates ethics, participation, sustainability, and human development, generating interdependence between natural and social systems.

1. Dimensions of community coexistence

The literature reviewed shows that community coexistence is a multidimensional, dynamic and interdependent phenomenon, resulting from the interaction between individual, relational, cultural, territorial, political and institutional factors. Although the studies use different analytical categories, it is possible to integrate them into a comprehensive model where the psychosocial dimensions occupy a central place, as they articulate the subjective, emotional, and relational processes that allow or hinder the construction of common life (Arango Cálad, 2001; Montero, 2004; Giménez-Romero, 2005).

From this perspective, coexistence is not only a state of social harmony, but a permanent process of interaction through which people build bonds, manage conflicts, develop shared identities and generate a sense of belonging in relation to their communities and territories. In this sense, seven dimensions are described that allow us to understand coexistence from the psychosocial, community and social cohesion, cultural and symbolic, territorial and socio-spatial, political and institutional, ethics and care, and ecological and socio-environmental.

1. Psychosocial dimensions.

The review shows that the psychosocial dimension represents the central axis of community coexistence because it integrates the subjective, affective, and relational processes that connect the individual with the community. Among them, the following stand out:

Emotional and affective dimension. Various studies identify that coexistence is closely related to the emotions of trust, empathy, solidarity, recognition of the other and the sense of security. Similarly, negative emotions such as fear, anxiety, frustration, suffering, resentment or trauma can deteriorate community ties and promote processes of social isolation. Authors such as Arango Cálad (2001), Martín-Baró (1988), Beristain (2004) and Gilligan (1987) emphasize that emotions are central elements in the construction of community relationships, since they mediate the processes of mutual recognition,

care and cooperation. Similarly, Álvarez (2023) highlights this dimension in situations of social conflict, violence, and the violation of human rights present in social protest, generating ruptures in coexistence.

Relational dimension and linking.

Coexistence is built through daily social relationships based on trust, reciprocity, mutual support and cooperation. This dimension includes:

- Interpersonal bonds.
- Social networks.
- Friendship and support relationships.
- Communication.
- Conflict resolution.
- Recognition of diversity.

Maturana (1999) points out that coexistence arises in human interaction and in the coordination of actions mediated by emotions. Likewise, McMillan and Chavis (1986) emphasize that affective ties and continuous interaction are essential components of the sense of community. This documentary review highlights the contributions of Lo Bianco (2023) who addresses interpersonal relationships, social and affective networks, the reconstruction of bonds, coexistence in groups and cooperation between people, the group and the community, enhancing coexistence relationships.

Identity and subjective dimension.

Coexistence also involves processes of construction of individual and collective identity. Subjects elaborate meanings about themselves and others through processes of belonging, recognition, and social differentiation. Authors such as Tajfel and Turner (2004), Hall (2011) and Berger and Luckmann (1997) argue that identities are socially constructed and that coexistence depends on the ability to generate shared meanings and reciprocal recognition. This dimension includes:

- Sense of belonging.
- Territorial identity.
- Collective identity.
- Community self-esteem.

- Construction of the "we".

In this context, Espinosa et al. (2022) highlight the dimension of communality and community communication, which allow the construction of community in coherence with its cultural identity. The first dimension links the territory, communal work, communal political power and the communal festival. The second identifies the political identity, the organizational structure, community interaction and compliance with the established agreements.

Cognitive and symbolic dimension.

Coexistence is influenced by beliefs, social representations, collective imaginaries and systems of shared meanings. Bar-Tal (2013) states that social beliefs guide the interpretation of conflicts and the relationship with others, while Bourdieu (1989) shows how symbolic systems reproduce relationships of recognition or exclusion. This dimension includes:

- Social beliefs.
- Collective imaginaries.
- Community narratives.
- Social memory.
- Shared values.

In this regard, Villa-Gómez et al. (2023) in this dimension take into account social beliefs about justice, forgiveness, and reconciliation as mediators in the processes of peacebuilding and coexistence in the territories. Marulanda-Montes et al. (2022), highlights the collective imaginaries, the meanings of space, and the narratives associated with artistic expressions, scenarios of expression, and resistance present in communities or certain social groups.

Agency and empowerment dimension.

Coexistence does not only imply adaptation to a social context, but also the ability to transform it. Montero (2010, 2012) defines empowerment as the collective ability to influence living conditions and actively participate in decision-making. This dimension includes:

- Active participation.
- Community leadership.
- Collective action.

- Organizational capacity.
- Social transformation.

In this sense, Constanzo et al. (2026) highlight the empowerment, social participation, social capital, and sense of community that contribute to coexistence, understood as a relational process built from these mediating variables.

1. Community and social cohesion dimension

The second major dimension corresponds to the community level, understood as the set of relationships that allow the constitution of a shared collective project. Various authors agree that elements such as trust, participation, cooperation, and a sense of belonging are central indicators of community coexistence (Kearns & Forrest, 2000; Sennett, 2000; Chan et al., 2006). This dimension includes:

- Social cohesion.
- Support networks.
- Share capital.
- Sense of community.
- Collective participation.
- Solidarity.
- Community organization.

In this dimension, Putnam (2000) argues that trust and social networks are fundamental resources for strengthening coexistence and collective well-being. Pérez et al. (2021) in turn, highlight four dimensions of social cohesion: neighborhood sociability, use of the neighborhood (daily encounters), identification of neighbours and sense of belonging mediated by the process of neighborhood sociability. Gil-Lugo (2024) highlights sport, the use of free time and cultural activities as an important action in the construction of cohesion and social coexistence.

1. Cultural and symbolic dimension

Coexistence is also built from cultural frameworks that guide social practices. This dimension includes:

- Values.
- Social norms.

- Traditions.
- Cultural diversity.
- Interculturality.
- Collective memories.
- Cultural heritage.

In this sense, Giménez-Romero (2009) argues that intercultural coexistence requires dialogue, recognition and democratic management of diversity. Similarly, Bayón and Saraví (2019) highlight that coexistence is conditioned by the cultural valuations that groups make about themselves and about others. Gómez et al. (2024) highlight religiosity, values, and education for peace as fundamental variables of this dimension. Cavalcanti (2023) identifies the preservation of language, identity, and traditions as fundamental practices of this dimension.

1. Territorial and socio-spatial dimension

The studies reviewed show that coexistence always occurs in specific spaces.

The territorial dimension includes:

- Neighborhood.
- Public space.
- Housing.
- Community territory.
- Mobility.
- Urban design.
- Environmental conditions.

Authors such as Tönnies (1947), Magnaghi (2020) and Muntanola (2016) highlight that physical spaces are not neutral scenarios, but structures that facilitate or limit social interaction. Likewise, research on neighborhood cohesion shows that the appropriation of space, territorial identity, and attachment to place strengthen community processes (Kearns & Forrest, 2000; Vergara, 2019). Brown and Smith (2023) highlight the spatial-urban dimension in terms of population density, the distribution and use of public space, and urban segregation as mediators of coexistence processes in the urban context.

1. Political and institutional dimension

Coexistence also depends on governance systems and trust in institutions. This dimension includes:

- Citizenship.
- Political participation.
- Justice.
- Human rights.
- Institutional trust.
- Public policies.
- Citizen security.

Arendt (2005) states that coexistence is strengthened when there are public spaces that allow participation and collective deliberation. For his part, Galtung (2016) stresses that positive peace requires institutions capable of guaranteeing social justice and democratic participation. Del Pozo Serrano et al. (2018) highlight the construction of a culture of community peace as a founding component in the promotion of coexistence, dialogue, and human rights in territories mediated by structural violence. Fernández-Hernández (2024) recognizes trust, social control, community identification and the structural context mediated by poverty, mobility, family, and the political context as indicators associated with governance in coexistence processes.

1. Ethical and care dimension

A significant number of studies incorporate the ethics of care as the foundation of coexistence. According to Gilligan (1987) and Boff (2002), coexistence should be understood as a practice based on:

- Responsibility towards others.
- Reciprocity.
- Solidarity.
- Recognition of human vulnerability.
- Interdependence.

This dimension provides a relational vision that goes beyond individualistic perspectives and promotes the construction of communities based on mutual care. Gómez et al. (2024) highlight ethics as a founding principle of this dimension. Likewise, Carmona-Gallego (2024) highlights care practices as mediators of human bonds and relationships in the community context.

1. Ecological and socio-environmental dimension

The most recent research extends coexistence to the relationships between community and nature. This dimension includes:

- Sustainability.
- Environmental care.
- Relationship between human beings and nature.
- Biocentrism.
- Good Living.
- Ecospirituality.

Authors such as Capra (2002), Leff (2009), Escobar (2014) and Huanacuni Mamani (2010) argue that coexistence implies recognizing the interdependence between human and ecological systems. Valencia et al. (2025), in the process of peacebuilding in Colombia approached from the perspective of Decolonial Ecologies and Rural Development, agroecology and ancestral practices stand out as strategies to dynamize the human-nature relationship as an alternative and sustainable economy in the territories. They also highlight the gender relationship as a fundamental component to overcome structural and daily processes of violence. Voor et al. (2024) mention nature-human harmony including ecological balance, spirituality, integral health, and ancestral knowledge as foundational dimensions of coexistence.

From this perspective, coexistence transcends exclusively human interactions to be understood as a relationship of interdependence between people, communities and the ecosystems that sustain life. Consequently, environmental care, sustainability, and the recognition of nature as a subject of value are fundamental conditions for collective well-being and the construction of resilient communities. This approach promotes forms of coexistence based on ecological co-responsibility, intergenerational solidarity and respect for biocultural diversity, favouring more inclusive, sustainable and common good-oriented development models.

Conclusions

Problems of community coexistence in urban contexts are the result of the interaction of structural (inequality, urbanization, violence),

relational (mistrust, conflicts), cultural (individualism, normalization of violence) and territorial (segregation, urban precariousness) factors. More than isolated situations, it is a complex framework in which coexistence is eroded by social fragmentation and the loss of a sense of community. As Bayón and Saraví (2023) argue, coexistence does not depend only on sharing a space, but on the possibility of building relationships based on recognition, empathy, and solidarity; elements that today are deeply stressed in Latin American cities.

Community coexistence can be conceptualized as a relational, dynamic and multidimensional process, in which different dimensions converge: ethical, social, territorial, psychosocial, political and environmental. Far from being a static state or a mere coexistence, coexistence implies the permanent construction of bonds, the management of conflict, collective participation and the recognition of diversity. In summary, the different approaches coincide in understanding coexistence as: A social and ethical practice based on relationships and values; A process situated in specific territories and contexts; A psychosocial phenomenon mediated by emotions, identities and culture; A key field for the construction of peace, human development and social inclusion;

And, in its most recent versions, an ecological and decolonial project aimed at sustainability and the common good.

This review allows us to conclude that community coexistence can be organized into seven major interrelated dimensions: Psychosocial (emotional, relational, identity, cognitive and agency), Community and social cohesion, Cultural and symbolic, Territorial and socio-spatial, Political and institutional, Ethics and care, Ecological and socio-environmental. Of all of them, the psychosocial dimension constitutes the articulating nucleus, because it is there where the processes of trust, identity, belonging, recognition and participation that sustain collective life are built. Consequently, community coexistence can be understood as a multidimensional phenomenon that emerges from the permanent interaction between subjects, communities, institutions, territories and natural environments, aimed at the construction of well-being, social cohesion and collective transformation.

Conflict of interest

The author declares that there is no conflict of interest with an institution or trade association of any kind.

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