

## To Be And Be Human (Humanistic Perspective)

Alejandro Ochoa Pimienta\*

*Autonomous University of Nayarit (UAN) City: Tepic,  
Nayarit Department/Faculty: Psychology*

### \*Corresponding author

Alejandro Ochoa Pimienta, Autonomous University of Nayarit (UAN) City:  
Tepic, Nayarit Department/Faculty: Psychology

**Submitted:** 18 Apr 2022; **Accepted:** 02 May 2022; **Published:** 07 May 2022

**Citation:** Alejandro Ochoa Pimienta. (2022). *To Be And Be Human (Humanistic Perspective)*. *J Huma Soci Scie*, 5(2):115-127.

### Introduction

Our brain, probably the most complex object in the universe, can create beautiful things that animate us and give us life; but also, it can become what takes it away from us if we give our thoughts the power to hurt us. Let us remember that we were born to actively participate in the evolution of the cosmos, but social limits submerge us in mental cages that prevent us from being who we are.

The title of this writing is an invitation to the systemic analysis of the vision that shapes us as humans because it refers to the tenacious, continuous, intense, and relentless efforts to re-frame the present, replacing the perception of past events with updated perceptions.

How is it that, on many occasions, there are situations that require a solution? And how is it that from this apparent "simple action," unforeseen circumstances emerge that can cause alterations and emotional changes that make it difficult to perceive our reality adequately? The approach of the essay affirms that we would not be the same if we had not been formed by those who educated us since the construction of our reality is based on the sense of belonging that keeps us attached to people or circumstances.

The essential objective is to open the mind and soul to infinite alternatives where a familiar story similar to that of many other people is described; since, as its author refers, the belief system is reoriented, and with this, a more flexible perception and vision of oneself is achieved.

Specifically, why read this text? Considering that we are not aware that our lives can change radically in a few seconds.

I know it is alive for the same reason; postponing existence is unnecessary. So let's celebrate with its reading the irresistible joy of being alive.

I am going to ask you to concentrate on this precise moment and suppose that you have in your possession a sufficiently powerful camera, which allows you to stop and capture the emotions of that moment: what do you feel? what do you observe? what mo-

ments have you been able to capture and what sensations have you experienced again? Imagine the atmosphere of the scene. You are the center of attention, they are all gathered for a single reason, they, like you, want to celebrate an achievement, because they can value the effort and tenacity that allowed you to achieve what they now joyfully manifest.

The examples can range from the most complex to the simplest the situation does not matter much, what matters is to focus on the peak scene, the one that crowns a search, the one that is fixed in memory, with enough potential for the experience to become living. It should be specified that experience is that which is acquired on a day-to-day basis, which tends to become routine; the opposite experience is the one that is lived, that is felt with greater intensity, that is accompanied by pleasant or unpleasant sensations. The fact is that the experiences are recorded with greater precision, since not only is the vivid image saved, but also the fluid emotions are recorded at the moment of experiencing the experience; hence, when remembered, they spring up just as they were stored, and may even be re-experienced in a manner identical to the original experience.

The basic point of this exercise of contemplation of the experience consists of observing oneself performing various acts, transcendent or routine. The relevance of this exercise is showing that the climax or the joy that is experienced generally lasts for a few seconds; in fact, we can observe it in the orgasmic process, since the climax usually lasts seconds, some lucky ones will be able to prolong the experience, but in general terms, the sensation is of short duration, but of great relevance, since the experience is so intense that no matter the time invested in its search, what is truly remarkable is the capacity and will of the human being to reach paroxysmal levels.

Human beings can pursue something even knowing that the reward will be short-lived; however, the exaltation that is obtained is so great that it is well worth directing efforts to achieve gratifying experiences that, due to the emotions that they generate at the time, cause them to continue searching persistently and involuntarily in all areas of development where you wander.

These experiences that on many occasions are cataloged as peak

---

experiences (Maslow A. 1964), since in some way the experience of the subject is framed.

Now let's imagine that some will ask you what it feels like to be there, others may be interested in knowing how long it took you to get there, and others will allude to the effort it took to consolidate your dream; what would you answer? Maybe he talks to him about the pleasure that he feels for having achieved such a goal; he could also add the doses of effort that it took him to do what he did, but I would ask the following question: are you aware of the obstacles you faced to get here? What matters is living and feeling the experience of having come to an end.

We can see that many people survive their lives because they constantly impose goals or objectives that are difficult to achieve and are not following their needs and resources, which causes them to orient their actions towards the goals set. Hence they establish very demanding or precise expectations of achievement. Their objectives serve to evaluate themselves based on personal, academic, family, or material achievements.

And at the end of this process and every time that what was expected has been achieved or that it was not achieved, it will most likely concentrate attention only at that moment, no matter if it is achievement or frustration, as a consequence, pleasant sensations will emanate. And ungrateful, that is: the experience of this moment will be experienced very intensely.

This will limit the recognition of the effort made, and the attention will be on the moment. It is challenging to recognize the effort involved in achieving a goal. So much importance is given to the result that the achievement is no longer attended to. Where the importance of the process is emphasized in a systematic activity whose purpose is to obtain a concrete result, which can be getting married, obtaining a diploma, completing a routine, developing a habit, etc.

Very indeed, it is not conceived that in this phase of the execution is where the effort is made, this fraction of the process is where real and concrete growth is obtained; unfortunately, this is not tangible in the first instance; hence it cannot be felt or seen very clearly. However, the actions of realization can be identified more accurately if we translate them into the form of attitudes. These qualities are volitional, which refer to the acts and phenomena of the will.

They will consist of the power to decide and order one's behavior, which implies that something is chosen without an external precept or impulse that compels it and manifests itself in an intention or resolution to do something.

Therefore, when you decide to do something by yourself, you exercise an initiative; this quality allows those who wield it to be proactive instead of reactive (Covey S. 1989). This means that the person who decides to start something out of conviction does not require others to order him what to do, which gives him a certain amount of freedom of action.

It is essential to understand that this can be done when, for example: at home, it is already he knows that he must take charge

of keeping his room clean. Therefore, he assumes the responsibility of doing the cleaning without anyone ordering it.

Now, let's consider the responsibility that studying for a university career implies in this same example. We can observe that to carry out this activity efficiently, it is necessary to consider many details, apparently insignificant, but that in the end, all these are linked. And together, they contribute significantly to achievement or failure.

In this same sense, let us think that a segment of the academic demands is concentrated on the need to study with a certain degree of attachment. Given that there is an inclination to learn more deeply about specific topics, that is why looking at this level requires a hefty dose of the initiative since it is assumed that the greater the knowledge, the better the understanding of a field of expertise, and this does not necessarily translate into better work. Still, it can be reflected in better job probabilities.

This initially makes studying very important, but studying and obtaining knowledge is not only necessary to read, but it is also required to be in an inadequate physical condition, and for this, it is essential to know when to rest and when to have fun; that is, from the perspective of the systemic vision, it is possible to be an excellent student by living with others. However, this interrelation must be balanced since it is possible to wander in all areas of development and maintain a level of efficiency. The key is determining what time and space can be devoted to each particular area. You can be at a party even though you need to study. For this, you need to set limits for yourself, and this ability to decide when to be there and when not to be there is called determination.

When someone dares to have fun even despite requiring study but imposes a specific limit on himself and complies with it, it can be said that he assumes himself to be brave; that is, that he is hardworking, courageous, compelling, and physically and morally active. The brave person conceives of himself as so capable that he can dedicate a few minutes to other activities that are not studying and still be a good student. He only needs to integrate enough discipline into his courage to stick to his guidelines and know at what moment he must return and rest, and after this, begin his corresponding study without anyone telling him what to do or at what time he must do it. This possibility gives you autonomy.

The same is reflected in his locus of control (Rotter B.J. 1966) because he manages to control his social and academic needs since he manages to be efficient and functional in both. This efficiency translates into the fact that the young person gradually expands his panorama of functionality. Now he not only uses this locus of control in the academic field but now transcends it to other scenarios.

Then we see that he integrates tenacity into his life. He becomes assertive and tenacious in his pursuits as he realizes that he has the resources to cope with the different demands that college life entails. Over time, maintaining this attitude of attachment, efficiency, and functionality in the pursuit of a goal reaches the qualification of persevering, which enables him to function ad-

---

equately in various spaces that require presence and action. In all of these, he manages to control the situations at acceptable levels, which demands in him a greater capacity for mental and physical resistance, since he ends up understanding that all areas are essential and that to learn to be in each one of them, it is necessary to have consolidated every one of them. Each of the volitional qualities as mentioned above.

Finally, this conjunction of qualities that are achieved over time and that requires a good dose of will and trust gives their reward to those who carry them out, and this reward comes in the form of self-confidence.

The person who allows himself to wander through different areas and commits himself to all of them manages, at the end of the day, to develop strong enough volitional qualities to provide a lot of security, to know and recognize that he can face the challenges that a university career implies, to befriend of someone, being part of a family, being affiliated with a social group, enjoying a party and enjoying the effort that goes into being oneself, and at the same time fulfilling one's potential.

This development of qualities of the will may not only be helpful at this stage. On the contrary, from its consolidation, it will be possible to transcend these attitudes to other areas. Then with, this possibility of growing and developing based on specific goals, allows now the achievement of a plan is also enjoyed since the execution itself contributes to the growth, and when one realizes tangibly that one is growing steadily and systematically, one ends up understanding that each effort has a purpose; however, it also serves to shape something, and that "something" is the volitional qualities.

Thus, with this vision of oneself, the conviction will come that every action, no matter how simple it may seem, is aimed at an outstanding achievement, so now, with this conviction of oneself, the process and the culmination can be enjoyed in equal measure. Thus achieving an increase in the possibility of enjoying not only the peak moment but also the process underway.

This point of view of volitional qualities shows that a particular situation that needs to be attended to, it entails in equal measure a need for a solution. This itself requires that concrete action be presented to face such a situation; This is why, from the same confrontation, an initiative to solve is shown, which implies a determination, for example: to attend or not to attend a meeting even when there is a previous commitment. Making a decision and carrying it out implies courage.

Sticking to self-imposed rules strengthens discipline and, at the same time, gives autonomy to the subject the consequence of this discipline and attachment results in perseverance, and over time one becomes one—same resistant. And at the end of the whole process, self-assurance is consolidated, which allows it to transcend with the same efficiency in all areas of human development.

The endogenous perspective of the dimensions of the human being

This approach addresses the importance of incorporating goals into our lives, coupled with the benefits inherent in pursuing the goals themselves that are part of personal attributes, also called volitional qualities. Since they had developed in oneself, these qualities can be visible in other scenarios of human development and accompany the human being in every one of the actions he goes through.

However, it is essential to pay attention until now. All the actions are oriented to deal with what others can see in the form of behaviors, and little is done in the very nature of the human being, that is, internally. Hence, the proposal will concentrate on actions aimed at deploying an endogenous vision of the human being.

In this sense, it is convenient to start from the Anthropological/Philosophical perspective proposed by Raúl Gutiérrez Sáenz (1998), where he maintains, among other things, that the purest thing about a man is his NIP (nucleus of personal identity), and to get in touch with this core. It is necessary not to alienate. It is intended to avoid living in coincidence with others.

That is, one must attend to one's own needs before those of others, and it achieve such a goal, it is necessary to be daring, and this courage is palpable through being yourself. It implies accepting one's individuality, but without reaching individualism, since the latter, due to its meaning, highlights the non-adherence to general norms; however, in essence, man thinks and acts independently of others and even emphasizes the particular qualities of someone, which allows him to be singled out uniquely.

In short, what is intended by being oneself attached to the rules is to promote the development of all the development potential because otherwise, breaking the rules of others can cause progress and personal coexistence to be restricted. This is vital for the purposes of promoting the dimensions of the human being since social, affective, and cognitive skills are used in the social sphere. The social environment is a kind of training ground for one's own abilities, which is why one must learn to live integrated into society, favoring individuality.

Back to the core of personal identity, this is the purest part of being human. However, one can contaminate it, and over time, it is possible that its essence becomes so rarefied that its presence is lost sight of.

The factors that corrupt the "NIP," according to Gutiérrez Sáenz, are, among others: name, surname, family, relationship, profession, job, salary, position, etc. This results in giving so much importance to the title, surname, or family relationship that it is assumed that this causes the person to be better or different from others when in reality, being or being part of someone important does not make anyone more critical.

So much weight can be given to this that when for some reason the relative or even oneself loses the status, one can come to think that it will be the end, when in fact it is the end, but only of a cycle, no of one's existence; Or maybe it can also happen that in our society a lot of importance is usually given to professions as if these by themselves dignify people. I believe that it is not

the schools or the disciplines that make the difference in terms of prestige and professional efficiency. The one's who genuinely dignify and give prominence to the profession are the people. The rest are just buildings and jobs. Oneself, through his daily actions, exalts his career. However, in general terms, people tend to give a lot of credit to issues that are not that relevant. Consequently, this type of vision, far from the actual value of the human being, gradually corrupts the core of personal identity to such an extent that, in the end, the characteristics and potentials that every human being possesses are no longer considered.

Starting the analysis from this perspective will enable the understanding, existence, and worth to be more agile. In this sense, it will be possible to see that regardless of age, there are moments in life that allow us to observe that it has been possible to grow in the dimensions of being since it is possible to reason, analyze and solve one's existence, one gives and receives affection of others, and most importantly, full awareness is reached that there are two constants in life, which are: the ability to suffer and enjoy, and that in the same way, oneself is responsible for these sensations in the life.

From the educational perspective, it can be established that the central premise in the human being is that he learns even despite not wanting to; that is, the learning process is carried out in parallel to the growth itself, since as years are added to live, also to that extent, knowledge is added.

What happens is that there is no full awareness of this and, consequently, it is recognized that the only proper understanding is that which is obtained from school; however, a good part of the learning achieved is obtained outside the schools, with this, we do not want to devalue the importance of school education, it is only intended to establish a concrete panorama and postulate that it is possible to learn from all areas of development, and for the same reason, we cannot stop learning, and it is even impossible not to understand.

Something very similar happens with communication since, in this art of communication, it is impossible not to communicate; consequently, learning and speaking are premises not to deny but to confirm, and for this, we are going to consider that the cognitive, affective, and spiritual dimensions have already been developed, only that it is not known how much they have evolved.

That is why we will concentrate our reading efforts on learning in greater detail the components, theoretical bases, and, above all, the importance they have on our development.

This section can contribute in a very important way in the conception of oneself, it is convenient to clarify the meaning of "dimension, cognition, affective, spiritual and psychological disposition;" since as more precision is obtained in its knowledge, better understanding of its relevance in daily life.

### **Cognitive Dimension**

Dimension comes from: ( lat. *dimensio*, *-ōnis*), which means aspect or facet of something. And this implies considering or taking into account aspects that are related to the human being,

specifically in the way in which he reasons, gives and receives affection, and in the conception of himself based on his nature.

Cognition refers to the action and effect of knowing, so it includes using the intellectual faculties to know about the nature and relationships of things. This allows us to understand that a cognitive dimension consists of considering something, taking into account its nature and including in this the relationship of that something with other things. At first, the explanation does not seem very convincing; however, if this definition is taken to more specific topics, an example can be established from the university environment; Let's situate ourselves specifically in a school environment, let's imagine that we are in a university classroom and the scene begins just when the teacher asks a student something related to the previous class, the latter in turn is not very clear what to answer. In fact, it is possible that he/she has an approximation to the answer, but he is not sure if it will be the correct one; Given the doubt that he feels, he decides to avoid the answer arguing that he does not know or does not understand the question.

Very likely, this reply will not be to the liking of the teacher, since he can assume that the question he has raised can be answered by everyone, since the question is related to the thematic content that has been reviewed, and for this reason he concludes that he should be answered by all the students present without much trouble.

However, the reality is that the teacher does not receive the answer he or she expects and then a wake-up call for the student ensues, which in turn generates an emotional disturbance and, very surely, in equal measure, will cause a certain dislike for that particular teacher. This animosity, perhaps manifested in a defiant or closed attitude on the part of the student from this apparently insignificant incident for the teacher, but so significant for the student, can in the future alter a possible good academic relationship, and above all, limit the possibility of increasing some knowledge. Situation that originated due to the fact that the student doubted in the first instance and did not feel sure what to say or what to answer instead of presenting or clarifying his doubt, he preferred to show his apparent ignorance, and to the same extent cause a possible disqualification by the student.

These types of situations are usually very common, not only in the school environment, on the contrary, they happen in countless scenarios, they end up generating in those who experience them an uncomfortable feeling of frustration and annoyance, which unfortunately manifest themselves in attitudes of self-disqualification and self devaluation.

The disqualification is manifested from giving negative attributes to people or things from the uncertainty itself. It is very common that when faced with a certain situation that needs to be addressed, there is a certain idea of how to deal with it; however, by not having the certainty of action and even more, at the same time that it is required to act oneself assumes that the action must be accurate, efficient and appropriate. The evaluation standard is established by oneself and if this standard is not covered or the others or oneself is disqualified.

---

And then, when the result is not what expected, the uncomfortable feeling of mistakenly assuming that one is clumsy and limited arises, when in reality, what has happened is that one has censored oneself, and instead of expressing an opinion or clarifying what one has understood from the question, one mistakenly decides to blame or blame oneself; being that in reality what started this mess was that you did not trust your intuition, but on the contrary, you relied more on inexperience. The fact of having felt, known, or witnessed something, contributes to the fact that the young student's response could have been because in very similar situations where he was asked to give an adequate answer to a specific question.

Probably his answer was not very convincing, or in fact, it may also have happened that in the past, the questioning was not for him in particular, but for someone in his class, and he witnessed the verbal or even physical abuse of the teacher in some moment of school life; this unpleasant situation for him caused him to qualify this experience as an undesirable situation, due to the emotional discomfort it made him feel, and avoidable due to the pain of the experience.

These two plots (discomfort and avoidance) will most likely be stored in his long-term memory just as he staged them. Not only the vivid image will be saved, but also the unpleasant sensation that was experienced, and subsequently, they will be in the category of unpleasant experiences. This makes the current experience connect with the past trend; hence, the emotional response obeys more to the experienced past, which is linked in an analogy of circumstances with which the present that the student now lives.

These types of experiences, so unfortunately usual, occur in countless contexts in which the human being develops, to such an extent that they are incorporated into cognitive schemes in such a way that they become evident through everyday reasoning. The act of reason involves attending to a given stimulus, organizing the idea concerning the trigger, and reaching a conclusion. The drawback of this type of thought is that they become beliefs that, in turn, become rigid, rational, and irrational approaches.

In the rational, the cause that propitiates the belief is usually logical; for example, someone is waiting for a person at a specific time and place, and it happens that the person does not arrive; what is appropriate is that something has happened that could have prevented that person from coming, the reasons for the delay are many and very varied; therefore, it is legitimate to assume that there is a specific impediment that causes the person's absence.

Instead of waiting and verifying for himself the reason for the delay, a series of imaginative speculations are initiated that could, at a given moment, prevent the appearance of that someone in such a way that almost always adds drama to the situation. Imagination and, consequently, negative sensations break out since the person waiting assumes that something terrible could have happened, and this causes their state of anxiety to increase

since they imagine that extraordinary or catastrophic events will have occurred that prevented the person they are waiting from, will show up. Therefore, this last thought could be classified as irrational since the dramatic tone of the situation does not correspond to a concrete reality but to a conceived reality that has not been verified.

However, the reality is that the teacher does not receive the answer they expect. A wake-up call for the student ensues, which generates an emotional disturbance and, very indeed, in equal measure, will cause a certain dislike for that particular teacher. This hatred, perhaps manifested in a defiant or closed attitude on the part of the student from this insignificant incident for the teacher but so significant for the student, can alter an excellent academic relationship and, above all, limit the possibility of increasing some knowledge. A situation that originated because the student doubted in the first instance and did not feel sure what to say or what to answer. Instead of presenting or clarifying his doubt, he preferred to show his apparent ignorance and, to the same extent, cause a possible disqualification by the student.

These types of situations are usually widespread, not only in the school environment; on the contrary, they happen in countless scenarios; they end up generating in those who experience them an uncomfortable feeling of frustration and annoyance, which unfortunately manifest themselves in attitudes of self-disqualification and self-devaluation.

The disqualification is manifested from giving negative attributes to people or things from the uncertainty itself. It is widespread that when faced with a particular situation that needs to be addressed, there is a certain idea of how to deal with it; however, by not having the certainty of action and even more, at the same time that it is required to act oneself assumes that the action must be accurate, efficient and appropriate, that is, oneself establishes the standard of evaluation and if this standard is not covered or disqualifies others or oneself.

And then when the result is not what was expected, the uncomfortable feeling of mistakenly assuming that one is clumsy and limited arises, when in reality what has happened is that one has censored oneself, and instead of expressing an opinion or clarifying what one has understood from the question, one mistakenly decides to blame or blame oneself; being that in reality what started this mess was that you did not trust your own intuition, but on the contrary, you trusted more on inexperience. That is, the fact of having felt, known, or witnessed something, contributes to the fact that the young student's response could have been because in very similar situations, where he was asked to give an adequate answer to a certain question, and probably his answer was not very convincing or in fact, it may also have happened that in the past, the questioning was not for him in particular, but for someone in his own class, and he himself witnessed the verbal or even physical abuse of the teacher in some moment of school life; this unpleasant situation for him caused him to qualify this experience as an undesirable situation, due to the emotional discomfort it made him feel, and avoidable due to the discomfort of the experience.

These two plots (discomfort and avoidance) will most likely be stored in his long-term memory just as he staged them. Not only the vivid image will be saved, but also the unpleasant sensation that was experienced, and henceforth, they will be in the category of unpleasant experiences. This makes the current experience connect with the past sensation; hence, the emotional response obeys more to the experienced past, which is connected in an analogy of circumstances, with which the present that the student now lives.

These types of experiences, so unfortunately usual, occur in countless contexts in which the human being develops, to such an extent that they are incorporated into cognitive schemes, in such a way that they become evident through everyday reasoning. The act of reasoning involves attending to a given stimulus, organizing the idea in relation to the stimulus, and reaching a conclusion. The drawback of this type of thought is that they become beliefs that in turn become rigid, rational, and irrational approaches.

In the rational, the cause that propitiates the belief is usually logical; for example, someone is waiting for a person at a certain time and place, and it happens that the person does not arrive, what is appropriate is that something has happened that could have prevented that person from arriving, the reasons for the delay are many and very varied; therefore, it is legitimate to assume that there is a specific impediment that causes the person's absence.

However, instead of waiting and verifying for himself the reason for the delay, a series of imaginative speculations are initiated that could, at a given moment, prevent the appearance of that someone, in such a way that almost always adds drama to the situation. Imagination and consequently, negative sensations break out since the person waiting assumes that something bad could have happened and this causes their state of anxiety to increase since they imagine that extraordinary or catastrophic events will have happened that prevented the person they are waiting from, will show up.

Therefore, this last thought could be classified as irrational, since the dramatic tone of the situation does not correspond to a concrete reality, but to a conceived reality that has not been verified.

However, some questions related to the origin of this type of belief may arise: how are premises constructed? What causes an idea to turn from rational to irrational? Is it possible to avoid irrationality? The probable answer to these questions can be established from Mahoney's (1974) cognitive theoretical model, which attempts to describe "information processing."

In this theoretical model, Mahoney argues that human behavior is mediated by the information processing of the human cognitive system. In the same measure, he establishes two elements that contribute to information processing; the first refers to the processes (mental operations involved in cognitive functioning), and the second to the structures (permanent characteristics of the cognitive system). The same author proposes that there are four general categories of mental processes, which are: Atten-

tion (assimilative selectivity of stimuli) Encoding (a symbolic representation of information) Storage (information retention and) Retrieval (use of stored information)

### He Also Highlights Three Cognitive Structures

Sensory receptor (receives internal and external information)  
Short-term memory (providing short-term retention of selected information)  
Long-term memory (offering permanent retention of data)

He finally maintains that the human being is not a reactor to the environment (behaviorism) or biological organismic forces (psychodynamic model) but an active constructor of his experience with an intentional or purposeful character.

Thus, from this reference model, it is possible to observe that someone who has had specific experiences related to the act of "waiting," whose experience could have been unpleasant, will most likely intentionally build a negative image and, together with this image, will add a feeling of anxiety; this is a product of the illusion itself, which will be connected with previous practices, but which in reality do not coincide with the current situation, but rather obey previous conditions. Hence, information processing (recent experience) responds more to encoding (prior knowledge), thus causing the sensory past to prevail over the perceptual present.

Specifically, this means that the same experiences can be experienced, but not the same sensations, and the brain stores specific circumstances without considering the times; that is, at the moment of the perceived experience, the experience is considered, regardless of the temporality in which the incident occurred, it can be said that the lived experience, as such, is integrated into the memory of the subject in a timeless manner, which is when the human being transcends the background, and to the same extent this experience is introduced to the memory in a categorized way, and it is in this part of the process where the emotional nuances are given to what has been lived (good or bad, pleasant or unpleasant experience); that is, the sensation is saved, but not the precise moment of the phenomenon, hence, in the face of a present event that causes a specific emotional disturbance, past sensations that do not correspond to present experiences can be evoked as a product of the emotional disorder.

Personality components. Philosophical, Cognitive, Behavioral, and Physiological

The philosophical component is the one that is structured through coexistence in the family, seen as the main generator of constructs that enable pro-social behaviors. The family of origin, although it provides a lot of emotional shelter and above all promotes a sense of belonging, also serves to model beliefs concerning the surrounding world, something like dictatorial premises that mark the moral path of the family member; An example of this can be the fact of considering that parents, be it the mother or the father by the mere presence of exercising the role, must know, train, love, care, educate, help, discipline and understand everyone.

Children equally and according to their needs. And it turns out that due to some internal or external circumstance, one of the heads of families does not cover any of these premises because, as stated above, situations outside the same family arise, or it may even involve problems with a member of the same family. This situation can cause emotional disturbances strong enough to hinder or limit a good interaction between the members of the family nucleus; this extraordinary scenario can, at a given moment, display in some of the members of the family axis a feeling of dissatisfaction or relational limitation, because it considers that all parents should be able to be or act efficiently in any circumstance, regardless of the origin of their actions.

This scene, taken to the philosophical, would be like saying that all parents should be good parents, and being good parents means always being emotionally available in favor of children. And for the same reason, they should be examples of constant behavior, so any mistake they make will make them bad parents. It can perceive that the philosophical component of the human being becomes a kind of ideal of being or action that one attributes to people or things. Then when events or circumstances do not correspond to this ideal, the person disqualifies and mistakenly assumes that others are wrong or that they are bad people, without stopping to consider the situations that led to or determined a reaction or behavior.

We could say that this component of the human being contributes significantly to developing moral competencies that make social coexistence possible; However, to the same extent, if this morality is not made more flexible and all families are evaluated as to their own, they will fall into moral absolutism, which, if the autopoietic premises are not fulfilled, can cause feelings of emptiness or dissatisfaction, which in turn will trigger neurotic behaviors.

### **Cognitive Component**

The cognitive component will be activated whenever the ideal of parents that they have is altered; that is, if for some reason the parents do not act according to the philosophical expectation of the children, the immediate response will be reflected in cognitive distortions; that is, these deviations are manifested by errors in information processing derived from cognitive schemes or personal assumptions. Beck (1967, 1979), one of the most common and that tend to be very frequent in family relationships refers to the "should" these mental constructs are so powerful that they are usually given an almost absolute value; the "should" means that parents must be or act according to the idea that oneself has established for oneself, and if this premise is not fulfilled, the cognition of the person who has integrated it is altered, and this, in turn, encourages there is a polarization in beliefs towards parents (good parents, bad parents). Suppose the philosophical ideal of having good parents is not in line with the expectation. In that case, a cognitive alteration ensues that causes the parents to be negatively categorized so that the child will experience a cognitive distortion intense enough to alter his perception of the parental reality.

### **Behavioral Component**

The behavioral component is where a cognitive alteration will be reflected because since things go out of the expected about

the relationship with parents, the consequence of the philosophical and mental alteration is manifested in behavior. We can say that behavior is a representation of what is thought, and what is believed to obey what has been established in mind as a construct of social and personal self-regulation; Hence, if the parents do not act according to what is expected, it is most likely that cognition will be altered, and this alteration will manifest itself in behaviors, perhaps in an aggressive, passive, cowardly, or avoidant manner, no matter how. It will be relevant that moods are invariably shown in the form of behaviors.

### **Physiological Component**

And finally, the consequence of this interrelation of components will be experienced through the physiological response, through alterations in organic functioning, perhaps in gastritis, colitis, etc. That is to say, irremediably, the alteration of the first philosophical component sooner or later will have repercussions on the physical, particularly in the form of digestive diseases or disorders of elimination and, in one or another, allergies.

Consequently, we can consider that regardless of the aspect with which emotional responses are observed (information processing, personality components), daily experiences are invariably connected with the past. And this causes that, on many occasions, the emotions that emanate are not purely a product of the present experience, but rather that a large part of the emotional nuances are intertwined, causing them to sometimes get out of control or to be externalized in a disproportionate way, or even that the emotions that emanate from the situation experienced seem strange to oneself.

Apparently, this pronouncement could seem somewhat alarmist since for this reason, it could be said that the human being cannot be able to recognize his emotions or, that he is not able to control his feelings, and consequently, is not responsible for their actions. In short, this is not the case since, through the time of advancement of the same human being, many factors can be presented that can contribute to the improvement in the control of emotions; however, other situations also coexist that can limit or even hinder this control. However, the nature of man is so precise that even despite the obstacles that may arise, a subliminal perception regularly breaks out, that is, a kind of inner intelligence called intuition, which will facilitate the connection between what is part of the experience and what corresponds to actual experience.

Perception is a subjective sensation of one sense and is determined by another trend that attacks a different purpose; this ability is also called synesthesia, which allows absorbing stimuli from the environment. In this case, the trigger can be seeing or hearing something unusual or failing out of context. Some factors influence perception. One of these factors is related to the values of people; if for some reason there is an attack on these values; for example: seeing or hearing a physical or verbal fight between two figures that represent authority or receiving a compliment from someone in a rude way or observing erotic scenes against one's own will; The examples can be very varied, as are the moral schemes of people, hence everything that is perceived as threatening will be reflected in some way in an alteration of the nervous system through various emotions, such as

---

anger, fear, joy, surprise, dislike or sadness. In this same sense, emotions will manifest themselves in attitudes; with this, one can say that emotions are experienced internally, and through perspectives, they will be shown externally.

Finally, we have learned, and this is related to the way in which the values were learned. On a good number of occasions, the integration of values is not carried out voluntarily; that is to say, the will of the person receiving the learning of the values is not taken into account, these are granted in an inflexible way so that they are accepted by the members of a family or a society, and everything that goes against these will be considered pernicious.

Until this moment, among other things, how information is processed has been explained, followed by the components of personality. After this explanation, the factors that influence perception have been internalized. In this description, we can see how values are established and their name indicates the representation of qualities that some realities possess, which are considered goods, for which they are estimable.

Values have polarity, insofar as they are positive or negative; and hierarchy, insofar as they are superior or inferior. As can be seen, the values are estimable; hence a deal is given to them; forgive the redundancy, but in equal measure, the polarity and hierarchy that is conferred on them, make the values become guidelines for observation and regulation of the performance of the human being in all its contexts.

The evocation of the words: polarity, hierarchy, observation, and regulation, in isolation, do not implicitly have a more significant attribute since each one separately allows us to understand, for example, what polarity involves recognizing what is good or bad, black-white, adequate or inappropriate for the functioning of a family; Hierarchy implies within a family, recognizing the authority of paternal or maternal figures and whose responsibility is focused precisely on modeling, respecting and promoting the incorporation of these values in all the members that are part of a family; observation warns knowing and acting by these values; and regulation entails the performance of these values inside and outside the family context.

However, when these meanings are integrated and taken to the moral field, that is, what is related to the good in general and includes the actions of people in this good, it can happen that in this action, what is suitable for one, it probably won't be for others. Hence, the purpose of this section is first to analyze what happens and why it happens, so that after this, suggest cognitive rehabilitation resources that allow us to re-signify the unpleasant experiences and weigh the pleasant ones so that in this way, living with good and bad experiences is accepted as part of an evolutionary or negentropic process.

Colloquially, entropy can be considered to be the disorder of a system, that is, an alteration of homogeneity in the messages that are received. And therefore, it is a measure of the current uncertainty before a set of notes. In this case, the order we are referring to is the moral position of considering that bodily nudity will only be accepted under certain which conditions; therefore, when for some reason this moral order is broken, it is assumed

that there is a disorder, and the consequence is that the system of beliefs is closed and from this, all argumentation that opposes the idea itself is denied.

The way of showing opposition is manifested when the stimuli that are perceived through the five senses and that are significant, and the relevance of the stimuli is predominantly negative; this causes emotions of fear, sadness, or aversion to emanate, and therefore what is perceived is deformed; that is, emotion prevails before reason, and therefore it is cognitively distorted.

These distortions cause whoever registers them to gradually move away from what threatens them, due to the emotional effect it provokes, and this distance little by little limits their actions with everything that has similarity or has a certain analogy with the origin of their distortion; that is, the subject does not realize that even though people or situations may be similar, there are always particularities, and therefore each person or situation must be observed in a particular way and not generalizing events or individuals.

The resource proposed to reorient and grow in the cognitive dimension consists of reconsidering the original experience and analyzing what happened without philosophical expectations and emotional nuances. In a precise way, to examine if the event experienced and that at a given moment caused an annoyance or even an emotional burden was due to catastrophic situations or if the conditions were opposed to the own philosophical schemes, and for that reason, they were threatening and challenging to face; in such a way that the resource used consisted of devaluing people or moving away from the situations that caused the distortions. One aspect to consider and that should be added when reconsidering the experiences is to reflect on the cognitive coping resources that are now possessed and that were lacking at the time in the actual experience.

This means that you must think about all the experiential resources obtained during the life process. Let's see this; if we meditate on the first example, we are going to go back to the experience of the university student who was asked and who did not answer because he doubted himself and chose to deny himself the possibility of clarifying the question what was done to him.

And he doesn't realize that now he has more and better resources to deal with any cognitive demands. One of these resources is precisely their own experience; another resource that they have and that they can use is the linguistic structure. Now he knows and can argue, and another significant one that can be very useful to him is recognizing that although he now has much more attributes, he also has limitations to the same extent, which can allow him to accept himself for what he is. Instead of despising himself for what he is not. This means that although he may be able to master certain areas of human knowledge, he is not at any time obliged to know everything about everything; therefore, ignorance does not make him illiterate or a despicable being.

All he has to do is accept his reality and avoid ideality. When living in the ideal, expectations about oneself are usually estab-



lished that do not correspond to reality, and for this reason, one's potential for execution is not explored. On the other hand, he lives and aspires according to the possibility of others, wishing to be or imitate the actions of others.

This vision of the external causes a lot of energy to be invested in activities that do not contribute to one's growth but, on the contrary, cause a lot of exhaustion because the ideal is only an erroneous perception about oneself; On the other hand, dealing with one's reality implies developing one's potential and entails the same expenditure of energy, only in this direction the benefit of psychological disposition is constantly obtained, that is, the process is enjoyed, and the expectations are accepted. Limitations despite possible failures, since one recognizes oneself as capable in certain areas and limited in others.

Summarizing the therapeutic proposal to reconstruct the cognitive dimension is due to:  
make an inventory of what is now, and take into account:

- Own experience.
- The mental growth has been consolidated.
- The linguistic capacity obtained.
- The abilities and limitations that up to now are possessed.
- Live-based on what is real and avoid living with the ideal

Real = Closeness and coexistence with oneself Ideal = Idealize or move away from oneself.

### Affective Dimension

We will return to the concept of dimension, which refers to the facet of something. This implies considering or taking into account aspects that are related to the human being, specifically in the way in which he reasons, grants, and receives affection in the conception of himself, depending on his nature.

If we look carefully at this definition of dimension, we will realize that the term emphasizes three different actions in a single direction called: "self." Of these actions, the first is carried out in a thoughtful manner, which is what the act of reasoning implies, and in the two remaining actions, the activity is carried out with others; since to be able to give or bestow something, one must be in contact with others, and in contact with others and may be able to receive. Now, the direction is the self, and it is because human beings need to be in touch with others since, in this way, the individual capacities inherent to homo sapiens are developed; One of these abilities is precisely language in all its variants (verbal, written, non-verbal, etc.), this unique ability of man increases intelligence and allows various types of reasoning; thus, coexistence with others potentiates reasoning and equally grants practical benefits that are reflected in the mood of the person.

Now, the affective word belongs to the affection and is related to sensitivity, and comes from the Latin affectus, which refers to each of the passions of the soul, such as anger, love, hatred, etc.; and especially love or affection. The mood considers the soul or spirit as it is the beginning of a human activity.

Therefore, encouragement implies value, effort, energy, intention, will, and thought. Now, since there is greater clarity about

the significant depth of the word dimension and affection, these two conceptions can be united, and the importance of deploying this dimension in the person can be more efficiently observed.

However, to start this personal deployment, it is essential to reconsider the meaning of some words that, like the previous ones, we established in preliminary lines. In this case, we are not referring to the concept of knowing that comes from lat. *Cognoscere*, which means: find out by the exercise of the intellectual faculties, the nature, qualities, and relationships of things.

And in this case, the intellectual faculties will be oriented to know their nature, and for the same reason, they will try to understand themselves, which implies the academic faculty recognizing one's qualities and, to the same extent, the limitations that one has.

Analogous to this extent, it encloses the relationship with himself and with nature itself, therefore his genetics, and from there to his relationship with others and things. We can see then that knowledge leads to knowing. With

this, one can learn more about oneself, therefore, knowing oneself and the consequence of this self-knowledge transcends human relationships through the knowledge of others and results in being able to meet them.

Again we have here an action that promotes one direction (knowing), which leads to obtaining knowledge in two directions: oneself and others. But to achieve this intellectual growth, self-exploration is required. With this reflective act, it will be possible to recognize one's abilities that can be developed but that, due to various circumstances, are not discovered.

But before internalizing this analysis, it should be noted that the action of self-knowledge is not an easy task; in fact, a story is told where in ancient Athens, a sophist tried to confuse Thales of Miletus by asking him a series of questions to assess how wise he was. In such a way, the final question was to know what was the most difficult of all things? Thales of Miletus replied: the most difficult of all things is to know oneself.

We can see that this answer is somewhat paradoxical because one assumes that he knows himself; however, he does not always manage to recognize himself from his attributes; on the contrary, observation is usually started from defects, something like a categorical imperative of social order that imposes unwritten rules that state that speaking well of oneself before others is vituperation, that is why to be part of society or to live with it, it is relevant not to violate the rules social; hence a posture of avoiding self-recognition is adopted, to such an extent that a categorical imperative is established to deny oneself attributes when living with others; One does not realize that this act of self-acceptance brings emotional benefits, which reflect in attitudes of courage, effort, energy, intention, will, and optimistic thoughts. Something essential that results from this positive self-evaluation is that it can be used at this point because you are not always living with others; on the contrary, you always live with yourself.

---

About the pyramid of volitional qualities, which are gradually developed whenever a situation and a need coexist, in such a way that the mere fact of accepting this need as one's own from a specific condition gives rise to the establishment of intentional coping resources that will strengthen self-esteem, self-confidence and finally, the concept of oneself.

Again, we will consider the first example presented in the argumentation of the cognitive dimension (student who did not answer when asked); very probably, our student, just as it happened in his cognition, can also be affected in the affective. This same event, in equal measure, can cause a feeling of annoyance or anger so intense that it will cause an emotional hemostatic alteration which in turn will lead to a generation of energy powerful enough to produce some frustration so that when the activation occurs, physiological and psychic, aggressive behaviors are activated which, according to Berkowits (1989), can be direct, indirect, displaced or self-injurious.

And it is precisely the latter that I wish to refer to in this section. Self-injurious behaviors manifest themselves in many and varied ways; some appear very subtly and manifest themselves by smoking, drinking alcohol, impulsively eating sweets or candy, ingesting drugs, performing vigorous and prolonged physical activity, impulsive sexual behavior, through avoidance behaviors of priority tasks, through negative thoughts of self-devaluation, etc. As can be seen, the behaviors that show this relationship between frustration/aggression are multiple and very varied, and not every time a frustration arises, the same behavior is adopted; on the contrary, depending on the situations in which the person finds himself at the moment of the case that triggers his frustration, it will be the manifestation of self-injury; hence it is not known with certainty what type of attitude our student will assume in this case.

The situation that triggered the emotional disturbance in the young man in question was explicitly the call for attention from the teacher, and the need of this young man is to find how to dissipate the increase in the level of energy, which translates into a manifestation of frustration. Hence, one way to dissipate the tension consists of a kind of sublimation, that is, to derive this tension to altruistic or spiritual behaviors.

Spiritual behavior consists of finding the true meaning of things, and for this, the student will be able to make use of his decision, courage, and commitment to face the initial situation; This coping scheme will allow you to generate two lines of action. On the one hand, it dissipates the tension and, therefore, the frustration that the self-aggression causes; on the other hand, it will allow you to get to know yourself better. Thus, a situation that in a dysfunctional way, now with a systemic rethinking of the same problem, maybe the object of another approach with a pro-positive sense and therefore more functional, and above all with more benefits in the short and long term.

We thus have that the first benefits are clarified through the need to choose and for purposes of choice, it will be necessary to determine what actions to undertake, and within the range of options to be considered, it is consequently necessary to decide

to discover oneself. In this act of self-exploration, the student makes use of the decision.

The decision that is adopted forces to make use of introspection; this same (introspection) requires courage and, in turn, consists in accepting what is found, even despite not being entirely in agreement with what is inside. of oneself.

Commitment implies giving up the mask and recognizing the shadow that, according to Jung (1964, 1965), are the attributes and qualities little known by oneself but that nevertheless form part of the ego. Jung refers that the mask is a resource to show oneself to others and that it serves to protect one's privacy; it could be said that the front is like the light that one wishes to show to others, but in reality, it is only an appearance that illuminates and it does not reveal the existence of the person and serves precisely to hide identity problems; In fact, this mask allows you to wander around and feel comfortable socially. This makes the person who frequently uses this hedonic resource paradoxically distance himself to such a degree that he becomes insensitive to his true individual needs. However, the real problem arises when one adopts this resource oneself, permanently to such an extent that one comes to possess oneself of the mask, therefore forgetting that it is also a shadow.

It is here when the volitional qualities strengthen self-awareness and contribute to strengthening the decision to renounce the mask and replace it with the shadow, which contains the attributes and qualities of the being, but which need to be discovered in order to recognize them. The psychological derivation manifests itself in the very act of getting to know oneself, and the consequences of this will be manifest, depending on one's awareness.

Now it will be possible to know with greater precision which aspects of oneself are appreciated, which are not necessary, and above all, it will be possible to recognize the attributes that one possesses and that can be increased in order to progress.

This feeling of progress will emotionally influence behaviors of openness and flexibility. This is the same as being more tolerant with oneself and accepting that the mistakes that are made or the imperfections that one has do not make one clumsy or frightening but only contribute to strengthening freedom and individuality; This itself promotes two integrating aspects that reinforce the ego, which is: closeness to oneself and self-care. Correspondence refers, according to Spinoza, to the fact that we feel our body, and not any other, so that by touching the body, its needs are recognized; only in this way can these be satisfied; therefore, it is possible to be close, the direct effect of this act is manifested in self-care behaviors.

Having an emotional effect, it can be seen that this introspective experience equally provokes a kind of empathy. A mental and affective identification with oneself is manifested, which means that it is not necessary to use the mask since the importance of the shadow in one's development is recognized and accepted unconditionally. Therefore, appreciation, acceptance, and empathic coexistence are adopted.

You learn to enjoy presenting yourself to others as an individual in harmony with yourself; it makes you show a psychological disposition. This disposition toward himself will allow him to be more aware of his own needs and sensitive to the needs of others; in this same sense, he will learn the importance of community personality, where he can develop attributes that can be created in favor of himself and others. Now, in this dimension, the affective relationship is increased because not only the physical demands are met, but also the emotional demands are often disregarded.

The development of this dimension in oneself will make it possible to make the evaluation of one's own behavior more flexible, and if, for some reason beyond one's own will, errors in reasoning or inaccuracies in behavior are made again, it will no longer be necessary to punish oneself emotionally, but by, on the contrary, understand that you can even learn from mistakes and that only those who truly do nothing are not wrong; on the contrary, one knows from experience and adopts pro-positive attitudes and the central attitude to maintain precisely respect for oneself, thus avoiding self-devaluation and modifying it for self-esteem even despite the imperfections that all in one way or another we ordinarily manifest.

### **Spiritual Dimension**

One way to consider this dimension would be worthwhile to reflect on our journey so far. In the cognitive size, we observed that a large part of what one perceives comes from learning that was organized emotionally, essentially due to previous coping schemes. Similar experiences preferably cause many of the responses that are manifested now in the present tense. To current stimuli, but at present, one does not conceive of oneself now capable of possessing more significant and better cognitive and experiential arguments that could, at a given moment, grant coping attributes that allow any circumstance that arises to be made more efficient, even despite being analogous to prior experience.

On the other hand, in the affective dimension, learning about oneself was emphasized. In this process, it was evidenced that the act of interiorizing oneself contributes to invigorating the volitional qualities to the point of being able to do without the mask and accept living with the shadow. Consequently, it was observed that this coexistence strengthens closeness, contact, empathy, and relationship with himself. Such a deep and close relationship will admit that a sense of respect, attachment, and appreciation for oneself will be displayed in such a way that it will be possible to avoid severe and inflexible judgments towards one's behavior, precisely because it has been possible to rescue the importance of self-care.

This possibility of knowing, feeling, and appreciating oneself, at this point, is what is called spirit; that is, the spirit is the "substance" of human beings; it is the segment of ourselves that makes us similar. Elements such as race or the context in which one lives are particular and are what differentiates us from others; in fact, it is said that the spirit can live independently of the body, but the body cannot live without the spirit. Some define the spirit as the rational part of a person's soul or use it as a synonym for personality and character. It is conceived as a mood booster or inspiring essence, which allows to work in harmony

and provides a natural vigor. Or strength that encourages action; this means that whoever assumes himself to be spiritual conceives himself as courageous, desirous, spirited, hard-working, energetic, and ingenious with sufficiently functional attributes to deal with any event. These spiritual powers are linked to a purpose of creation; in this case, this creation is oriented to being, wanting, and being able to do what is necessary to develop the capacity for self-discovery.

Self-discovery allows accurate and objective observations of the capacities and limitations that one has; this objectivity will enable us to understand that others, just like oneself, are beings endowed with specific attributes valuable enough to face daily demands, but that, to the same extension they have limitations that need to be accepted as such in order not to feel bad about it. On the contrary, awareness of these limitations leads to searching for internal or external resources to reduce their possible harmful impact. Instead of self-devaluing or despising oneself for having certain shortcomings, this discovery of oneself favors that instead of wasting time and energy recriminating oneself, one uses oneself to develop the capacity for reflection, to see not only the obstacle but also the solution depending on its potential.

This reflective possibility about one's potential for personal development goes beyond a simple self-discovery since even with this self-discovery, two basic concepts of consciousness can be reached; which are: cognitive conscience and moral conscience. Since we already know that in mental consciousness, the importance of updating experiences is reinforced to avoid living chained to turbulent pasts that limit the perception of good presents. On the other hand, in moral consciousness, one learns to live with the shadow, accepting attributes and limitations.

This process makes it possible to know oneself, feel oneself, appreciate oneself and affirm oneself. This is asserting oneself for what one is: being a person capable of finding a positive balance between two elements: the challenges that must be faced and the skills possessed to deal with daily demands. In this order of ideas, you can, in turn, grant other people the same value that you claim for yourself until you reach a transcendental I-You relationship, also called interpersonal communication, which will foster a physiological harmony that will be reflected in the execution of the standard functions, and this cognitively in the ability to make appropriate judgments.

It is precisely this capacity that will allow freedom of active and responsible choice to be achieved. When man acts freely, he can realize his values and self-determination. If the release is accompanied by action, it becomes an existential choice. On the other hand, in this freedom, man recognizes his limits.

With this knowledge of his limits, it will be possible for him to understand himself and others, recognizing his need to be and belong within a society. He will be able to aspire to contribute and form a healthy community in which all individuals can reach a high level of self-development without limiting the freedom of the other; the person gains independence through the role he is allowed to play in his society. Man is also being-in-the-world and being-in-the-world, which means turning the world into a project of possible actions and attitudes of man. Thus, it will be

possible to promote respectful and balanced behavior towards nature, acceptance of the properties of human nature, and a better perception of reality.

By being able to perceive reality, adapt and act accordingly without the need for masks, he will be manifesting the signs of mental hygiene. When the human being becomes an active agent of his own choices, he achieves, among other things:

- Body awareness and physical relaxation skills.
- Understanding of the emotional state and abilities to monitor it.
- Awareness and acceptance of one's self and sense of personal identity.
- Autonomy is the ability to make decisions for oneself.
- Straight perception of reality. Interpersonal communication.
- Mastery of individual environment, including an aptitude for loving feelings, problem-solving, and practical action

The way to observe these achievements in the human being is expressed through attitudes and behaviors of receptivity and openness towards oneself and towards others; therefore, what is usually called in the fields of psychology is manifested as psychological disposition. And this same can be clarified when the person can:

- Make realistic and objective assessments of one's circumstances.
- Analyze your experiences of success and failure in all areas where you work
- Evaluate the situations experienced in a particular way.
- Observe one's responsibility for behavior.
- Accurately explore his abilities in all areas
- Properly investigate its limitations of it in all spaces
- Objectively assess his ability to adapt to circumstances beyond himself.
- Recognize a level of commitment with which he faces all his responsibilities.
- Show interest in daily activities.
- Pose close and measurable and, above all, achievable challenges.

As can be seen, when there is a psychological disposition in the person, it is easy for him to realize what his personal development variables are and how he can monitor attitudes and behaviors aimed at maintaining his efficiency profile.

However, even though there is awareness of this provision, it is required to put it into action; that is, it is necessary to guide this attitude and direct it now in a tangible way to specific achievements that one determines. Therefore, the very act of bodily operation triggers a series of mental states called "variables" due precisely to the fact that they are emotionally unstable; hence this will be reflected in behaviors of attachment or detachment to the same activity, even despite the initial attractiveness that might have manifested itself.

These same variables can be observed from certain behaviors and can even be recorded and quantified to measure their impact

on the person's mood; the most significant variables are motivation, attention, stress, level of activation, and self-confidence.

As explained at the beginning, since personal development has been amalgamated into the three dimensions (cognitive, affective, and spiritual), it will be possible to conceive of oneself with an inspiring spirit, which will allow one to work in harmony. And obtain a natural vigor or a feeling of strength that will encourage action; therefore, it will have been possible to get sufficient motivation to face daily demands, thus considering the resources possessed and directing activities and goals to specific purposes. This possibility of clarifying the objectives of the action will consequently allow providing attention to those particular situations that require be attended, this integration of mind and body in a single place and a specific intention will favor the harmonious and efficient flow of coping resources; at the same time that *autrés* (positive stress) will flow, the parasympathetic system will be able to optimize its functioning through more outstanding production of serotonin, to such an extent that the person will be able to enjoy their activity and with this capacity to enjoy and knowing how to recognize that you have the skills and cognitive resources to effectively solve the daily demands that exist implies, it will be then that you will have managed to balance your physical and mental functioning. And at this very moment, he will have obtained the good psychological disposition to take on existential challenges in a courageous, willing, spirited, striving, optimistic, and resourceful manner [1-34].

## References

1. A. Jackson S./Csikszentmihayi. 2010, Flow in sport
2. Bandura A. 1963, Social learning and personality development
3. Bertalanffy V Ludwig. 1950, General Systems Theory
4. Buceta J. María. 1998, psychological variables related to performance sports
5. Caballo E. Vicente. 2008, Manual of therapy techniques and modification of the conduct
6. Castaneda Celedonio. 2005, Humanistic Psychology of North America
7. Corres A. Patricia. 2000, The Memory of Oblivion
8. Chávez Rosario/Michel Sergio. 2009, The protected space of dialogue
9. Covey R. Stephen. 1992, Principle-Centered Leadership
10. Cueli José/Reidl Lucy/Martí Carmen/Lartigue Teresa/Michaca Pedro. 1998, Theories of personality
11. Ellis Albert. 1996, A more profound and longer-lasting therapy
12. De Ángeles Bárbara. (2002). You are my better half
13. Díaz Carlos. (2006). From the hapless me to the radiant us
14. Díaz Carlos. (2004) Say the person
15. Fadiman James. (1998).Theories of Personality
16. Daniel Goleman. (2006).Social Intelligence
17. Henderson Grotberg Edith. (2006). Resilience in Today's World
18. Kazdin E. Alan. (1998). Behavior Modification and Practical Applications
19. Klemash Christian. (2006). How to succeed in the game of life
20. Mankeliunas Mateo. 199, Psychology of motivation

- 
21. Millman Dan. (1997). Everyday enlightenment
  22. Millman Dan. (2000). Living in purpose
  23. Pervin A. Lawrence/John P. Oliver. 2008, Personality. Theory and Research
  24. Prigogine Ilya. (1997). The laws of chaos
  25. Oblitas Luis A. (2004). Psychology of Health and quality of life
  26. Orlick Terry.(1990). In pursuit of excellence
  27. Paris Ginette. (2009). The Inner Life
  28. Parra A. Almudena. (1997), Your body is yours
  29. Roca Josep. 200, Self-motivation
  30. McGraw Phil. (2004). Family Comes First
  31. Vega Baez J.M. 2002, Road to the Top
  32. Watzlawick Paul. (1991).Theory of Human Communication
  33. W. Crawford J. (1972) Advertisement
  34. Ziglar Zig, (1994). See you at the top

*Copyright:* ©2022 Alejandro Ochoa Pimienta. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.