

International Journal of Human Sciences Research

OVERCOMING VIOLENCE: FROM THE BIOLOGICAL TO THE SPIRITUAL

J.R. Medardo Plasencia Castellanos

``Universidad Motolinía del
Pedregal`` (Mexico)

All content in this magazine is licensed under a Creative Commons Attribution License. Attribution-Non-Commercial-Non-Derivatives 4.0 International (CC BY-NC-ND 4.0).



Abstract: The educational evolution from the biological to the spiritual. In humans we can distinguish its biological dimension and its spiritual dimension, much of its behavior is determined by biological laws such as feeding and surviving by feeding on another living being, so it is necessary to kill and use violence to defeat it. This practice of biological life is transferred to their interpersonal relationships, abusing and exploiting others. The behavior of man throughout history has not evolved to establish a relationship of encounter and growth with his fellow men, and not of domination, one more life in the spiritual order, of seeking and promoting the good of the other and not of living at the expense of the other, at the expense of the other. That is why it is necessary to educate spiritually so that what is proper is not transferred from the biological to the spiritual and to achieve an education for peace in the encounter and harmonious growth with the other.

Keywords: violence, biological, spiritual, education, faith, person.

THE EDUCATIONAL EVOLUTION FROM THE BIOLOGICAL TO THE SPIRITUAL.

Today we live in a world of violence and of greater awareness about it, by incorporating new and more subtle forms of violence that are highlighted more by the development of a greater social awareness, of justice based on the dignity of people, on the rights human rights and children's rights. There is more care and attention for the rights of women, of intra-family and school relationships. This human development in the area of people's rights and dignity makes it more sensitive to detect violence that was not perceived before and perhaps not even considered.

What is paradoxical in this world of violence is the constant concern for peace at

the end of the 20th century, a century in which national and international organizations have proliferated that work so that violence is denounced, overcome and punished.

A society of greater justice and peace will not be achieved by fate or by a miracle. It will only be possible due to the effort and commitment of the people who work to achieve it. One way is through education that helps resolve differences, not by the law of the strongest, but by developing people's awareness that helps resolve their conflicts, which by not doing it with prudence and respect end up in violence, in destruction of life and emotional integrity of people.

The scientific and technological advances that man has achieved throughout his history are evident: they are surprising in medicine, in communications, in their social and cultural organizations. These advances show the greatness of human potential, of all that it is capable of doing in the world of construction, of innovation, of adaptation and transformation of materials, and of ways to solve the various problems in its relationship with the world. Given this progress, the inevitable question arises: why does man continue to have a human interaction of domination and violence? Violence has been maintained and increased throughout human history, and in our time it has reached unsuspected levels of development and cruelty.

What happens to the man who cannot control his anger, his envy and his total lack of respect for people? It seems that he has not learned to resolve his differences through dialogue, encounter and understanding. Is there any cause of the nature of the human being that binds or determines him to violence or domination? Can violence be considered to be only the result of an evil spirit, of a perverted spiritual life?

Is evil reduced to the intelligent actions of the human being? Or we can consider that this

is a process in the evolution of man, which has not succeeded in transcending or surpassing the primal origins of organic evolution.

Let's start by distinguishing certain constituents of the human being, such as its organic nature as a biological being. Living things are highly organized, so they contain specialized and coordinated parts. Your life depends on a huge number of interconnected chemical reactions. Living beings need energy and nutrients to sustain life, that is, they have a metabolic process.

Organisms regulate their internal environment to maintain the conditions necessary for cell function, which we know as homeostasis. Living beings experience regulated growth, which allows them to reproduce to create new organisms; in addition to responding to stimuli or changes in their environment, which allows a genetic composition that can change over time, that is, it evolves.

The evolutionary state of man can be considered to be strongly subject to biological laws, so the behavior of people is determined by the natural laws of biological survival. For this reason we can consider that one of the causes of violence is found in the biological nature of man. She is determined by the laws of nature, which shows us that his biological tendency leads him to behave according to those principles and laws.

Every living thing feeds on other living things. It is not possible to maintain life without the life of the living, of his energy, of his nutrients that expire after a while after his death. For the living to exist he needs to strip another living being of his vitality before he is lost.

The only way that exists, for now and from the beginning of life, to survive is by imposing on the other living and taking his life, obviously through death. Therefore, you have to kill and dominate to survive. This relationship faces a

necessary domination for the strongest or the most skillful to win in that fight. This struggle is not only between man and animals, but also with the plant world. He rips it off and eats it before it rots.

Although it is true that man, due to his intelligence, has regulated respect for other living beings and tries to make their death as less violent as possible, he has even developed a whole medicine for animals and a series of techniques for the best conservation and growth. of the plant world that serve it for its food. That intelligence is the expression of his spirit that has achieved a good development in the different areas of human life, from his ways of eating to social, political, moral and technological advances, with which a world of rights and justice is sought. Respect for all beings around you.

The problem of current man is that he continues to be determined by his biological dimension, and that is why he is so prone to violence, that he does not do it instinctively, but with full awareness and knowledge, and generates more destructive and sophisticated violence, such as crimes sadistic, those carried out in concentration camps, war strategies, perversions to destroy a person morally and socially through defamation, extortion or blackmail.

Will man be able to order his biological tendencies from spiritual development? If the mind makes the body sick, why can't it heal it in the same way?

The natural tendency of the living being is to survive at the expense of the other, or through the oppression or domination of the other. It is very clear that the laws of life are violent and domineering, and he has no scruples in acting according to them. If he doesn't fulfill them, he dies; It's a kind of biological suicide. Biological natural tendencies are not intentional, but determined by the principles of biological life.

In the life of man it is necessary to

distinguish his biological dimension and his spiritual dimension. The biological corresponds to everything that allows you to keep your body healthy through your nutrition and proper functioning of your body. The spiritual corresponds to everything that refers to their knowledge, thoughts, their language, their assessment, their development of science, arts and technologies. It is what allows man to learn, imagine, design, create and build: from a chair to a vehicle that navigates or flies.

Experiences of the life of our spirit that we all have is love, empathy, desolation, disagreement, belief. From different experiences we know the importance of love in interpersonal relationships, we have all experienced the need to be loved, recognized and loved. Without love it is difficult to understand and be understood; to know and feel important to the other, to accept differences, as well as to take care of someone or something when you love or love.

Being empathic is nowadays a very strong trend and need because it is the spiritual human action that makes possible the encounter between people in feelings and emotions for a relationship and a coexistence of respect, understanding and acceptance of differences given the similarities.

Another of the experiences that we live, closely related to the others, is the experience of the power of faith in human life, which we sometimes call suggestion. In medical practice, a pill is usually given that does not contain any curative substance and is only a palliative, but the patient is cured. Certainly, that does not happen with any disease.

Faith not only affects sickness or health, but is rather a necessary condition in the human life of people. Our relationships are possible because of the faith we have in people; Hence, we put ourselves in the hands of a doctor that we do not know to cure us, we accept his

indications and we believe that he will restore us to health.

If we go to a lawyer, the same thing happens, as well as with a carpenter or a plumber. The curious thing is that faith makes tricks and fraud possible because we trust and the other person deceives us.

Can there be deceit without faith, without trust, without hope? Is a lie possible without the belief that we are being told the truth? The lie is valid because the truth is believed.

Our ability to believe and deceive is because we are free, having the ability to formulate our own thoughts, to value, to decide for what is most interesting or convenient for us. We can tell the truth or tell lies, we can seek good or harm the beings around us.

Carl Rogers (1989, p. 19) considers that:

All the choices of the human being are like expressions of search, of self-realization, of inner development. Personal fulfillment, both in terms of the individual and of society and of the species, is not a movement induced from outside, but an inseparable characteristic of existence; however, for the organism to reach this fullness, certain basic conditions are required in the environment in which it takes place. When these external circumstances project threats and impositions on the self, the priority of defending the integrity of this self leads the individual to internally falsify or deny their experiential reality, to repress feelings or desires perceived as incompatible with the satisfaction of basic needs.

Human life is identified as an intelligent activity, voluntarily ordered to certain determined needs, according to their interests and preferences; differentiating it from the biological part, understanding it as everything that is organic in man. This approach can fall into a dualistic conception of man that separates the organic from the spiritual.

This conception does not solve the intimate relationship that exists between the body and the spirit, as can be seen in the

events of daily life, such as psychosomatic illnesses, which, based on man's concerns, which are of a psychological nature, affect your physical condition seriously. Let's think about the disorders of our time: how many of the biological diseases have their cause in the psychic, as is the case of gastritis, colitis, among others?

Secondly, the emotional life in which man feels for what he thinks; the man laughs, because of what he thinks and imagines, they are spiritual acts that affect the brain. The sadness is caused by something that thinks and affects his feelings. The nervousness of the man can change the modulation of his voice, sweating of the hands for something that he thinks, that he fears or feels insecure. When referring to the psychic, to the emotional and symbolic part of man, we speak of the spiritual.

Man's performance is always directed by a logos, by an order, by an intentionality that allows him to orient his daily activity in one direction, in one direction. Beck Aaron (1979 p. 13), founder of cognitive therapy, believes that people suffer from their interpretation of events, and not from these themselves.

For example, if a person interprets all of their experiences in terms of whether they are competent and capable, their thinking may be dominated by the schema, "If I don't do everything perfectly, it means I'm a failure." Consequently, this person will respond to situations in terms of adequacy, even if the situations have nothing to do with the dimension of personal competence.

Cognitive processes are the information encoding, storage and retrieval mechanisms existing in cognitive structures (schemes). Therefore, the following are included among the cognitive processes: perception, attention, memory and interpretation.

The man by his cognitive processes exceeds the biological dimension at the level of acting with a complexity, such as the development

of culture and its social organizations. These processes allow him to develop his person, order his biological tendencies in his human interaction, by establishing relationships, not of power, domination, violence, but of encounter, reconciliation and growth. When the person experiences the human encounter, he overcomes much of his biological tendencies, such as that of violence, as Emmanuel Levinas (2000, p. 84) well illustrates.: «*Violent action does not consist in finding oneself in relation to the other; it is precisely the one in which we are as if we were alone*»

Edith Stein (1998, p. 141) presents man as a free being, as the spiritual self that opens up to the world. That free self is the one that can and must form itself, by deciding from within, to do or refuse to do something. He has the ability to perceive his demands and follow them up; it depends on him to make them come true in his acts; power and duty, will and act are very closely related to each other.

Spiritual life, that is, personal growth, the development of human potential in life and in the educational process, is only achieved by learning to respond to everything that is presented to us in life, and to each of its dimensions fully and with human dignity.

Education lies in developing the spirit to update the faculties of man in the events of human life of action and creation of the human world.

For the philosopher Antonio San Cristóbal (1965, p. 59):

By the action of the spirit, the constitutively free being of man is realized, a new reality emerges from the dimension of the spirit, from human operations through processes that begin in the spirit and end in the very being of the spirit. Only through this double course of the process can the personal being of man be realized in the course of his life.

Man approaches things and deals with them through his immaterial person, since this is the fundamental condition of all human

operations qua human.

Only the spirit has the power to decide the meaning of your personal life, as well as the ability to fulfill yourself. Man finds at his disposal a repertoire of possibilities, and among them he decides to carry out certain ones and abandon others. What his life becomes depends, then, on the use he makes of the possibilities available to him in the course of his existence.

If we want an education for peace that develops the conscience of people, to resolve their conflicts, meeting, communion and coexistence of respect and recognition of differences are necessary in a healthy coexistence that motivates spiritual growth. Man is a being open to the world, to the cosmos and to the mystery of the physical and human universe.

It is a being that is projected towards new ways of knowing, being and doing; His being is in constant spiritual activity, knowing, deciding, acting and creating because he is endowed with the light of reason, which illuminates everything present in order to know, enjoy and transform it, as is the light of the sun in the eyes that look at things. of the world. Light through which he looks, knows, penetrates and understands things and the being of man. Light necessary for it to transcend human action, its biological dimension and to be carried out with the other in harmony for a greater good.

REFERENCES

Rogers, C. (1989). *La persona como centro*. Barcelona: Herder.

Levinas, E. (2000). *La huella del otro*. México, D.F.: Taurus.

Stein, E. (1998). *Estructura de la persona humana*. Madrid: Biblioteca de Autores Cristianos.

San Cristóbal, A. (1965). *Filosofía de la educación*. Madrid: Ediciones RialP.

Aaron T. Beck, John Rush, Brian Shaw and Gary Emery, 1979. *Terapia cognitiva de la depresión*. Editorial Desclée de Brower, s.a., 2005 henao, 6 - 48009 bilbao