
A LOOK AT HUMANISTIC PSYCHOLOGY AND SEXUALITY

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ABSTRACT

The article under review herein comprises a comprehensive examination of the extant literature concerning humanistic psychology and sexuality. The primary objective of this study is to provide a comprehensive overview of the subject matter, drawing upon the contributions of various distinguished authors in these areas. The methodology employed in this study encompasses an exhaustive review of the extant literature, thereby facilitating a profound comprehension of the concepts and theories developed by the authors previously mentioned. The results of the article consist of a detailed presentation of the compiled content, highlighting the most significant contributions and innovative perspectives in humanistic psychology and sexuality. This review aims to establish a substantial foundation for future research and discourse within these disciplines. It underscores the significance of humanistic methodologies in comprehending human sexuality.

INTRODUCTION

Sexuality is an inherent aspect of the human condition. This inherent tendency is rooted in the very nature as sexual beings. Consequently, it is an inextricable facet of humanity. In this sense, sexuality transcends the biological-genital boundary, multidimensionally compromising and relating to the various areas of interaction of the individual. Consequently, it emerges in the social, psychological, emotional, cultural, educational, and political spheres, to name a few.

From this vantage point, it is imperative to examine how certain humanistic perspectives facilitate the comprehension of sexuality as a holistic concept. Like sexuality, humanism is a concept that has undergone a process of transformation and evolution over time. Various theoretical perspectives have proposed novel views that have expanded the worldview of knowledge and generated a starting point that encourages transformative processes around the mental paradigm. These novel perspectives favor reflection and the incorporation of new constructs in individual, interpersonal, and social life. In light of the aforementioned points, it is imperative to conceptualize sexuality as a human phenomenon that necessitates rigorous theoretical and scientific examination from biological, psychological, and social perspectives.

Commencing with a psychological perspective, humanistic theory is recognized as the third wave, following the pre-existence of psychoanalysis and behaviorism, not to mention the significant influence of the Gestalt movement, wherein some of its representatives moved towards humanism, rescuing numerous theoretical contributions that are recognized as preconceptions for a new interest in the study of humans. The rejection of a mentalist theory based on the unconscious and subsequent adoption of operant behavior theory, considering the historical developments and events of the time, paved the way for the emergence of humanism. Humanism, in the mid-20th century, proposed a conception of man that was not fragmented into specific categories or

variables, but rather a comprehensive and multilevel study of human existence.

THEORY REVIEW

In light of the aforementioned points, the subsequent lines endeavor to provide a comprehensive overview of the predominant figures within the psychological humanistic approach. This overview aims to showcase their contributions and facilitate a systematic analysis of their interconnections with the subject of sexuality. At this juncture, it is deemed relevant to initiate a preliminary sociological examination of the designated area of analysis. This examination acknowledges the influence of social representations, education, and behavior on human sexuality and the various stages of evolutionary development. These factors, among others, such as values, culture, and traditions, play a significant role in shaping the dynamics of human sexuality and the progression through the different stages of evolutionary development.

ÉMILE DURKHEIM

In the realm of academic and scientific discourse, he is widely regarded, and there is a consensus among scholars, that he is considered the father of modern sociology, alongside M. Weber. Through his oeuvre, he demonstrates a conservative line, yet he does not neglect to acknowledge the significance of openness in various aspects concerning the individual and society. He underscores the spirit of social solidarity. The author presents a comprehensive review of the issues that influence the socio-individual relationship, including values, morals, education, politics, and ethics, among others. These issues contributed to the development of a new scientific sociological method. Despite the absence of clear distinctions between Durkheim's concepts and the study of sexuality, a preliminary effort to offer some integrative remarks will be made in this review.

According to Durkheim (1990), "Education is a social phenomenon because it depends on society; each society has its own way of educating its members, and education is a tool for shaping the ideal of difference" (p. 9). In light of the points, it is imperative for society to develop novel alternatives for sexual education that align with the demands and needs of citizens, particularly the younger generations currently being educated in contemporary societies. In this sense, a substantial, structured, humanistic, and permanent transformation is required that addresses and responds to new changes, considering aspects such as technology, diversity of mental models, gender identities, taboos, normalization, among others that pertain to true sex education.

Education is widely regarded as the most valuable resource for social transformation. The process commences with the cultivation of awareness among individuals, thereby preparing them to assume the role of active agents of change. These individuals are then projected through their subsequent relationships and interactions with others. Sexual education encompasses more than mere information and concepts; rather, it is a multifaceted phenomenon that influences emotional, cognitive, and behavioral domains. Education has been shown to empower individuals, encouraging them to embrace integrity, justice, and the adoption of values. The program has been shown to provide participants with training in various fields, as well as to encourage their involvement in decision-making and problem-solving processes. These initiatives have been found to yield positive outcomes, both for the individual and for society.

Therefore, sexuality cannot be considered an isolated event in the life of the social subject; rather, it is an integral activity that stems from the biology and projects itself into the social sphere. In this context, the process offers a rewarding, fulfilling, and satisfying experience, if there are conducive environments such as education and a society prepared to meet all the psychosocial demands of its citizens, especially in relation to children and adolescents. These individuals, through crises that have been sufficiently supported scientifically and theoretically around evolutionary development, require greater support. In this regard, the ideal of difference proposed by Durkheim lies in the existence of well-rounded citizens, where sexual education stimulates and promotes self-confidence, openness to dialogue, awareness of individual decisions, and preparedness to respond to current challenges. Consequently, the necessity arises for a society that is educated and mature socially and emotionally.

Conversely, it is imperative to acknowledge that Durkheim's postulates are predicated on the critique of a social thought that encompasses intricate and multifaceted subdivisions. This social thought poses significant challenges to comprehension, management, and comprehensive social approaches to issues of sexuality. A failure to comprehend human entity in an articulated way implies a lack of understanding of sexuality as a component that offers values and beliefs, among other things, such as culture and the characteristics it encompasses. In this sense, it denies the possibility of strengthening individual identity, which is subsequently

offered for the development of social identity. In this regard, entrenched gender roles, rigid mental models, and discrimination stemming from these models have effectively marginalized sexuality as a contributing factor to the formation of the social being.

Referring to marital society, Durkheim proposes the following: “There is no doubt that sexual attraction is only felt between individuals of the same species, and love often involves a certain harmony of thoughts and feelings. It is no less true that what gives this inclination to its specific character and produces its particular energy is not similarity, but the dissimilarity of the natures it unites. It is because men and women differ from one another that they seek each other with passion.” In this sense, the prevailing roles of men and women in society are accentuated, where prevailing differences ultimately engender value and meaning to the union, giving rise to supportive interaction, a multidimensional cooperativism that engenders meaning to permanence and construction, based on a hard-working spirit that permeates and is shared, not only in the realm of work, occupation, or productivity, but also in emotional, psychological, and social aspects.

Historically and socially, women have been erroneously perceived as inferior, and they continue to engage in internal struggles to regain the position that has always been theirs. To illustrate this point, one need only consider the significant disparities in terms of work and social conditions experienced by women, which were extensively documented during the Industrial Revolution. At this juncture, the author posits that “the further back we go in time, the less division of labor there was. Women in those distant times were not, in any way, the weak creatures they have become with the progress of morality.” Consequently, once again, the principle of complementarity is reaffirmed, based on binding, constructive, and development-oriented interaction, without differentiation in terms of characteristics or appearance, which should only lead to psychosocial mutualism, benefiting both men and women, with rights, norms, and duties that guarantee an equitable, just, and free society, where each person can express themselves and participate openly.

ABRAHAM MASLOW

The leading representative of psychological humanism presents a grand theory of personality implicitly structured around evolutionary development, integrating two broad categories: deficiency needs and growth needs. From this starting point and from a motivational perspective, need can be defined as Reeve expresses it: (2009) “any condition considered essential and indispensable for the life, well-being, and development of the individual pg.58.” This concept leads to reflect on human vitality, focusing on maintaining motivated behavior aimed at satisfaction, fulfillment, and physiological satiety initially, followed by psychological and emotional satiety.

First-order needs are usually demanding and urgent, while second-order needs are characterized by being weaker. Elizalde (2006) and colleagues establish in this regard that “there are several types of needs: (a) Deficient or lower needs, which are: physiological needs; safety needs; love and belonging needs; and esteem needs. If there is a distortion in these needs, psychological and/or physiological problems can arise. (b) Developmental or higher needs, which are oriented toward self-actualization and are not as powerful as physiological needs; these can be damaged or lose their orientation more easily than primary needs and require significant support from external influences.”

This preliminary analysis facilitates comprehension of Maslow's theory of needs as a multifaceted concept encompassing emotional, motivational, psychological, physiological, and social dimensions. The theory posits that human behavior is driven by the pursuit of pleasure, which is achieved through the process of personal experience and the gradual advancement thereof. In consideration of this phenomenon, it can be posited that sexuality functions as an integral component of each of the stages delineated by Maslow. Consequently, it is feasible to assess it from the vantage point of physiological needs, progressing to safety needs, subsequently addressing belonging and love needs, and ultimately ascending to esteem needs, ultimately reaching the zenith of self-actualization. In this vein, we will proceed to formulate inferences regarding each of these phenomena. The author posits that physiological needs, which are basic, biological, and primitive, such as sleep and sexual desire, comprise the foundation of the pyramid of needs. Maslow expresses this perspective in his theory. “There is no doubt that these physiological needs are the most pressing of all needs. Specifically, this means that a human being who lacks everything in life, in an extreme situation, is very likely to be motivated more by physiological needs than by any other needs.”

The concept of sex as a physiological need is a subject of considerable academic debate. As various paradigmatic shifts have transpired, a growing consensus has emerged. The act of engaging in sexual activity can be conceptualized as a form of sexual expression, which prompts the individualization of an experience

that subsequently evolves into a perceived need. The subjective nature of people's personal experiences, influenced by a myriad of factors including chronological, social, cultural, political, and religious elements, enables individuals to perceive sex as a necessity.

The concept of sex as a component of sexuality can be regarded as an exercise that transcends the mere physical act of genital stimulation. Instead, it can possess a profound and profoundly meaningful aspect that extends beyond mere bodily gratification. At this juncture, it can be classified as an opportunity to develop and mitigate other needs of a similar order, such as fatigue and pain, in pursuit of internal regulation that facilitates ascension in the pyramidal theory. Consequently, sexual activity provides individuals with the opportunity to develop and strengthen a sense of sexuality grounded in self-care. This process fosters communication with oneself and others, contributing to the establishment and facilitation of individual, social, and cultural identity.

In the context of these concepts, it is noteworthy to acknowledge the existence of individuals who do not conceptualize sex as a fundamental physiological necessity, akin to sleep and respiration. These individuals subscribe to the notion that sexual activities can be substituted or supplanted by other pursuits that elicit a physiological response, without inflicting harm upon the individual. Conversely, those who espouse a more radical perspective contend that Maslow's theory retains its entrepreneurial and organizational essence, which is its fundamental principle.

To conclude this point, it is important to reflect on the relevance of sex in people's lives, as it tends to cut across the main dimensions of the human entity, offering a unique stamp that culminates in a social construct. Moreover, the concept of sexuality provides individuals with the autonomy to determine the degree of vitality they wish to allocate to its prevailing exercise. It is important to acknowledge that there are no universally applicable standards or criteria for the assessment of human behavior. Individuals vary in their motivations, beliefs, desires, and needs, which can be influenced by a variety of factors and expressed in diverse forms.

The second step in Maslow's humanistic approach establishes security needs, which Simons, Irwin, and Drinnien (1987), Boeree (2006), and Feist and Feist (2006) describe as those that are "oriented toward personal safety, order, stability, and protection. These needs include things such as physical safety, job security, income and resource security, family security, and health security." From this perspective, the development of sexuality is understood to occur through the establishment of relationships with others. These relationships are characterized by the formation of bonds that extend beyond the realm of mere exchange, favoring communal interactions where there is a sincere concern for the well-being of others. This facilitates the attainment and satisfaction of the need for security.

It is important to acknowledge that the process of obtaining security necessitates the establishment of bonds with others, and the presence of a conducive environment is essential for the fulfillment of needs. Irrespective of their current economic status, this stage is characterized by its intricate conditions, suggesting a tendency for prolonged periods of stagnation at this echelon. In various societies, the formation of a couple is often regarded as a means of achieving personal fulfillment. This approach involves the pursuit of security, quality of life, decent employment, control, and predictability in the future. The presence of a partner is believed to instill confidence in decision-making and facilitate the attainment of objectives.

In this regard, security is intertwined with the economy as the primary resource that ensures well-being, recreation, and personal fulfillment, among other aspects. Conversely, it is important to acknowledge that the formation of a couple does not invariably stem from dependencies, insecurities, or individual shortcomings, as would be predicted by a stereotypical perspective. Conversely, individuals formulate plans and objectives that are made concretely through the dissemination of strategies to others. Consequently, security is established through strategic alliances that circumvent vulnerability or exposure to individual risk, whether as a couple or as a family unit.

The satisfaction of security needs assumes greater significance when individuals encounter others who share similar constructs regarding well-being and quality of life. The concept of sexuality is intricately linked to the human capacity for emotional connection, serving as a psychological refuge from distressing emotions such as fear, sadness, and frustration. These emotions can hinder an individual's ability to experience the sense of security and emotional well-being. The experience of feeling protected and secure is intricately linked to the trust placed in others, the sharing of personal experiences, the disclosure of one's personal history, and the shared pursuit of a common goal. These elements, among numerous others, contribute to the multifaceted nature of sexuality as a concept. It encompasses a wide range of behaviors, thoughts, and emotions, thereby acquiring an attitudinal dimension.

The present study advances the theoretical framework proposed by the author, highlighting the significance of belonging and love as fundamental aspects of human sexuality. These concepts are intricately intertwined,

suggesting a convergence in an overarching concept such as intimacy. Intimacy is defined as the quality of bonds that facilitate the transmission of feelings and emotions, often accompanied by eroticism, where the permanence and presence of the other is imbued with significant socio-affective value. In this vein, Boeree (2003) refers to belonging and love as “when physiological needs are met, these needs come into play. You will start to worry about finding things that provide security, protection, and stability. You may even develop a need for structure, certain boundaries, and orders.

From an early age, individuals are prompted to stimulate their sexuality, driven by an urgent need to establish connections with others, finding profound significance in social approval and identifying with scenarios. Consequently, social environments provide a setting for the refinement of skills, empathy, and behaviors that prepare an individual for the establishment of intimacy, leading to the development of emotional involvement and commitment toward others. Irrespective of whether individuals fully develop the stages, the present context emphasizes the necessity of recognizing and being recognized.

This stage offers an opportunity to experience and express positive emotions, including joy, interest, delight, vitality, satisfaction, and pleasure, among others, all of which can be expressed through the framework of love. This experience has been shown to facilitate the development of a comprehensive sexuality that evinces sensitivity and reflection of the human condition in its most elevated form. Therefore, it can be posited that love is an act, a behavior, and a path of individual and collective maturation. It has been demonstrated to rescue us from loneliness and egocentrism, thereby giving us the opportunity to become intimate with others through the formation of bonds in couples and families. In these relationships, affection is given and received, and they are superlative aspects for social construction.

Sexuality represents a fundamental aspect of human experience, serving as a primary mechanism for achieving acceptance and belonging. In typical circumstances, individuals seek out affiliations, engaging in behaviors that may be perceived as risky due to the potential for interpersonal rejection. However, these behaviors are also driven by the pursuit of new opportunities for personal fulfillment. Culturally, there is a profound interest in affiliation, which supersedes other forms of need, with significant value and meaning attributed to the outcomes of interactions. The phenomenon of human sexuality encompasses a wide array of behaviors and motivations. These include curiosity, perceived interest, self-discovery, attention-grabbing, flirtation, and numerous other forms of interaction. These behaviors are not merely superficial expressions but rather profound drivers of human existence, infusing it with a unique and special quality that sets humans apart from other species.

Along this trajectory, individuals encounter the domain of esteem needs, as articulated by Maslow (1991) and as referenced by Castro Molina, “include the person's concern for achieving mastery, competence, and status. Maslow groups these needs into two classes: those related to self-esteem, self-respect, self-esteem, and self-evaluation; and those related to others, such as the need for reputation, status, social success, and recognition by peers. The satisfaction of these needs gives the individual feelings of self-confidence, sufficiency, and usefulness, as opposed to frustration, a situation that generates feelings of inferiority, weakness, and helplessness.” From this perspective, it is not possible to speak of functional and adaptive sexuality when there is a lack of knowledge about individual love. It is imperative for individuals to undergo a process of identity and discovery that fosters the development of a robust self-concept and self-esteem. This process is instrumental in empowering individuals to contribute to the lives of others and to receive from their peers.

Consequently, self-love nourishes the individual and social construction of sexuality, integrating it with values, self-care, respect, and conservation, which are added to other attributes such as beauty and aesthetics. The concept of sexuality as a social construct has been demonstrated to foster heightened self-assurance in individuals, thereby preparing them to engage with others in social settings. This assertion is supported by the presence of mental models associated with the provision of attributes that are deemed essential for successful social interactions. This phenomenon can be conceptualized as a form of assurance that mitigates feelings of uncertainty stemming from a deficiency in knowledge.

Individuals who possess a healthy sense of self-esteem are more likely to demonstrate a tendency towards self-respect and respect for others. Consequently, it is imperative to acknowledge positive emotions, adaptive cognitive processes, and qualifying adjectives, and to cultivate behavioral immunogens as a rational response to the concept of individual love. Consequently, the social world is often considered the ideal setting for the implementation of one's personal attributes, thereby offering the opportunity to express and convey that specific sentiment, which is frequently acknowledged with forms of recognition such as praise, status, and prestige. The elements coalesce to form a process of interpersonal communication that transcends verbal expression. In this domain, the social dimension of sexuality assumes significant value and connotation, as it facilitates the

projection of our internal emotional states and the interpretation of their reception and acceptance by others. A comprehensive understanding of self-esteem has been demonstrated to fortify the approach to and decisions surrounding sexuality from a biological standpoint. This is achieved by adopting responsible behaviors and decisions regarding psychology, thereby reinforcing the belief system surrounding the concept of self-love. The attributes are integrated into this belief system, and their integration has been demonstrated to positively impact established interaction scenarios with consistent attitudes from a social perspective. In this sense, it can be posited that self-love and structured self-esteem are integral components of healthy sexuality and general well-being within the framework of multifactorial satisfaction of needs.

Finally, the author's journey culminates in the discussion of self-realization as a developmental need, situated at the pinnacle of the hierarchical thesis. Following the satisfaction of a significant proportion of deficiency needs, the individual is propelled towards the ideal of personhood, thereby fostering empowerment around autonomy, freedom, satisfaction, respect for fulfilled duty, and the effective utilization of individual potential. Conversely, Maslow's (1991) conceptualization of self-actualization is predicated on the following premises: "the increasing realization of potentialities, abilities, and talents; as the fulfillment of one's mission, calling, destiny, or vocation; as a fuller knowledge and acceptance of one's own intrinsic nature; and as a constant tendency toward unity, integration, or synergy, within the limits of the same person." This concept, more than an invitation, presents an individual challenge, as it exposes the complexity and responsibility involved in multiple factors, which is not universally accessible. The rationale underlying this phenomenon is straightforward: not all individuals are prepared to extend themselves to others. It is possible that the parties involved do not have a vested interest in pursuing this course of action.

The act of analyzing, delving deeper, proposing, offering answers, understanding the call, prioritizing what is right as the guiding principle of all actions, and not violating the rules are some of the verbs that encapsulate the spirit of self-realization. Consequently, a set of requirements has been established to operationalize this higher purpose. In the context of sexuality and self-realization, there are notable convergences that suggest an underlying theme of personal freedom as a catalyst for emotional fulfillment. This process necessitates a significant amount of willpower and a genuine desire to achieve the desired outcome. Consequently, they converge in the search for a healthy being, aware of their achievements and limitations as a person, who recognizes the rules, duties, and rights that are shared socially, among many others. The concepts of self-realization and sexuality are also congruent in terms of aesthetics, involving a profound and subjective conception of beauty that fosters a sense of fulfillment and strengthens the human entity.

Finally, in this section, it is appropriate to mention that self-realization and sexuality share the concept of biological, psychological, emotional, and social maturity, acquiring a higher sobriety that can be interpreted as wisdom, evident in one's attitude in thinking, feeling, and doing. This maturation process fosters the ability to discern and regulate intense or emotional desires, while concurrently prioritizing a state of optimal health and intrinsic well-being. Consequently, individuals who have undergone this process are able to provide responses that serve as a benchmark for others seeking self-realization.

CARL ROGERS

The author has achieved renown in the domain of psychological humanism for his development of a personality theory termed "self," which has garnered significant acclaim within the clinical therapy field due to his approach, known as CBT (Client-Centered Therapy). This brief review aims to establish a connection between the concept of sexuality and a proposed personality theory. In this sense, the importance of inner potential and the search within oneself for answers to problematic situations that may arise in people's lives is highlighted. In an effort to analyze the author, Estrada posits the following: "A fundamental concept for understanding his theory of personality is that of the actualizing tendency, which he defines as the innate tendency of an organism to develop to its full potential. This tendency is triggered when a person encounters another who understands them and allows them to be themselves." Rogers' perspective is frequently conceptualized from a therapeutic standpoint, yet in a manner analogous to the way sexuality follows the same trajectory in terms of the value of human relationships and self-understanding, sexuality also fosters the development of potentialities, individual confidence, and social openness. This underscores the notion that the actualizing tendency and sexuality ultimately manifest as private acts with social ramifications.

A notable point of convergence between Rogers' theory and the concept of sexuality is that both actors function as promoters of change, inviting constant self-discovery and guaranteeing an introspective view that leads to maturation. In this sense, as Rogers (1996) asserts "If I can create a certain type of relationship, the other person

will discover within themselves the ability to use it for their own growth, and in this way, change and individual development will occur.”

In a similar vein, the proposal for change and social development promoted by Rogers has an effect that healthy sexuality also gives to the individual. This effect allows for interpersonal and intimate relationships characterized by human sensitivity, empathy, warmth, and assertiveness, enabling objective responses to everyday situations. This theoretical framework enables us to comprehend the interplay between Rogers' theory and sexuality as phenomena that are situated within diverse social and cultural contexts. By conceptualizing an inherent aspect of the individual, it becomes feasible to identify the underlying motivations that propel personal transformation, acknowledging that significant changes occur within the domain of sexuality.

Pezzano de Vengoechea (2001) emphasizes the author's primary teachings concerning the dynamics of interpersonal interaction, asserting that “in relationships with others, it is beneficial to behave as you are: According to Carl Rogers, in relationships with others, “it is not helpful to try to appear or act in a certain way when deep down I feel something different.” None of this helps to have positive relationships.” Therefore, the existence of intrinsic and extrinsic equanimity and consistency is imperative, a notion that frequently holds great significance within the context of emotional relationships, wherein affection is expressed, and bonds are established. The cultivation of effective communication within relationships has been demonstrated to facilitate the externalization of internal experiences and emotions, thereby promoting a functional sexuality that is conducive to healthy lifestyles, with minimal risk to psycho-affective or social integrity.

ROLLO MAY

He is widely acknowledged as a prominent existentialist humanist, having articulated unambiguous perspectives on love, thereby distinguishing his views from those that are more conventionally sexual in nature. Furthermore, he has underscored the significance of decision-making processes for individuals, emphasizing its role as a foundational principle of autonomy and individual freedom. As May asserts, a sense of responsibility lends existence its very meaning. As stated in the Academia Lab encyclopedia, “the author conceives love and sex as socially separate concepts belonging to two different ideologies that should be classified as one. In this sense, Rollo May identifies five types of love: libido, associated with biological function; eros, which conceives it as psychological desire; philia, which highlights non-sexual intimacy between two people; and manic, which refers to the existence of impulsive and emotional love.” The notion of volition, defined as the capacity to make deliberate choices regarding one's actions, methods, timing, and cessation of actions, is inextricably linked to the preceding proposition.

The author proposes a classification in which sex and love are linked, and such a combination is generally well received in the field of sexuality. This perspective fosters the promotion of human freedoms, thereby rendering the concept of love more flexible in categories that range across various forms of human interaction. In this sense, through will, the individual chooses and refines the love they wish to express, consolidating experience and establishing differences that reduce the tensions that can arise from a generalized love for all possible interpersonal relationships.

The author also offers critical reflections, separating sex from love, taking into account that, by following independent paths, sexual freedoms fragment and undermine the concept of love. The act of unleashing passions and promoting unlimited pleasure does not inherently guarantee autonomy. In fact, the will must function to maintain self-control. The ideal scenario is one in which the exercise of sexual function is a response to the concept of love, not necessarily a love confined to another individual, but rather a self-love that shows respect, self-care, and individual and social responsibility. In the contemporary era, these concepts were adapted to reflect contemporary issues. A prevailing concern is the normalization of sexual practices that have been influenced by the separation of sex and love. This has had deleterious effects on the development of healthy sexuality in physical, psychological, and social dimensions.

In consideration of the categories established by May, it can be posited that love facilitates communication with others, fosters emotional bonds, and substantially strengthens social relationships. Love, therefore, can be conceptualized as a conduit between the individual and the social, where constant feedback serves as the reference point for choices and preferences, thereby shaping habits, beliefs, symbols, and traditions that collectively forge a personal, social, and cultural identity. Considering the aforementioned ideas, the concept of love transcends its role as an end in itself, serving instead as a constant in people's lives. This constantly facilitates the relationship between the inner and outer worlds.

FRITZ PERLS

Perls, a prominent figure in the field of existential humanism and the founder of Gestalt therapy, has developed a theoretical framework that places significant responsibility on the individual. According to Perls, individuals have the capacity to act as their own directors of personal transformation and growth, leading them to self-actualization. Perls's theoretical framework posits that individuals possess three fundamental structures: the body, the mind, and the emotions. These components must be examined as an integrated whole within the context of existentialism grounded in the present moment. Attempting to deduce the author's approach, it can be posited that the presence of resistance, denial, and low adaptability leads to no or partial introspection of the existence of realities that demand attention. Thinking, feeling, and doing are attitudinal components that must assume importance in the processes of personal transformation.

In the context of daily life, an analysis of sexuality must encompass its physical, mental, and emotional dimensions to achieve a sense of cohesion and wholeness, thereby effecting a transformation in the individual's life. The existence of sexuality that involves public and private behaviors often necessitates periods of adaptability for the assimilation of new experiences. Comprehension of the intrinsic character of sexuality in quotidian life engenders a multifaceted responsibility, wherein a healthy sexuality concomitantly propels the process of self-realization.

As previously mentioned, sexuality is a holistic concept that should be directed towards improving quality of life, given all the resources it offers in biological, psychological, and social terms. These resources include pleasure, gratification, fulfillment, recognition, stability, and many others. When considered in its totality, sexuality emerges as a profound aspect of human evolution, wielding significant influence on the individual's developmental trajectory. This underscores the necessity for a religious and perpetually engaged analysis, facilitating the discernment of whether human actions align with the optimal trajectory. This assessment necessitates a comprehensive consideration of chronology and other dimensions of individual, social, and cultural existence. It should be noted that sexuality is an integrative, dynamic concept that engages and is present in all areas of human existence, reaching even the spiritual realm.

ERICH FROMM

In the course of this examination of psychological humanism, the figure of E. Fromm emerges as a prominent theorist. Having explored a variety of schools of thought, Fromm is noted for his humanistic-phenomenological perspective, from which he developed a robust paradigm around human nature and social nature. Fromm repeatedly embraced psychoanalysis and Marxism as pillars of his thinking. From these superlative references, he constructs a comprehensive humanistic theory that transcends various fields of psychology as a science with great precision, developing his ideas on concepts such as productivity, needs, psychosocial aspects, character, and love, bringing together major aspects of the human condition, among many other elements that adorn his work.

In the context of the human condition, E. Fromm (1964) makes the following reference: "Man has left nature, so to speak, and yet he is still in it; he is partly divine and partly animal, partly infinite and partly finite. The need to find ever new solutions to the contradictions of his existence, to find ever higher forms of unity with nature, with his fellow men, and with himself, is the source of all the psychic forces that move man, of all his passions, affections, and anxieties" (p. 28).

In this approach, it is important to note that humans are inherently desire-driven beings who seek to transcend themselves, integrating multiple interests that are socially intertwined. In a similar vein, latent motivations can be identified across various dimensions, each directing their gaze toward distinct planes. It has been determined that physical satisfaction alone is insufficient to provide a comprehensive understanding of human existence. Additional psychological satisfactions, such as competition, relationships with others, and self-determination, have been identified as contributing factors. These elements facilitate a more profound understanding and experience of life, one that is characterized by a sense of purpose and significance. It is imperative to acknowledge the prevailing paradigms and representations that shape human experience, particularly in relation to spirituality, the divine, and the existence of a higher being.

As in the domain of sexuality, human beings are in constant change, undergoing processes of adaptability that lead to better overall living conditions. Emotions, behaviors, feelings, and interaction with others are set in motion, which are of great importance when finding meaning in life. Individuals encounter dilemmas, frustrations, anxieties, and deficits in general, which do not correspond specifically to the dissatisfaction of

physical needs, but rather to a lack of connection and general understanding in all the dimensions they experience. In summary, the pursuit of an individual, social, physical, psychological, and spiritual order is conducive to the enrichment of the human condition, the attainment of a full life, and the experience of self-realization. Behavioral expressions are based on norms and what is socio-culturally accepted.

In one of his seminal works, *The Art of Loving*, the author expounds on how the human condition engenders exposure to love, which he categorizes into several types. He advocates for the conceptualization of love as an art form, one that necessitates effort and perpetual learning. This is because it facilitates the provision of answers to existential questions while still allowing for profound reflections that necessitate action and are deserving of analysis. Accordingly, regarding the topic of sexuality, the concept of erotic love is referenced, as delineated by Fromm, “the desire for complete fusion, for union with one other person. By its very nature, it is exclusive and not universal; it is also, perhaps, the most deceptive form of love that exists (pg.23).”

From this perspective, erotic love is linked to sex as an exercise involving partnership. This can be understood as the best way to demonstrate the intimacy established with another, unique person. In a similar manner, the concept of sexuality can be understood as analogous to erotic love, which is defined as self-determined acts. Within the framework of differences, sexuality is an inherent aspect of the individual, while love, and more specifically erotic love, can act as a cycle of intimate relationships, where in each case and experience, no pattern of beginning and end can be established around the variable of time.

At this point in the development of human sexuality, it is robust and multidimensional. Love, on the other hand, is often tied to feelings, meanings, and subjective representations of oneself and that unique other being. Erotic love is arguably not rational; rather, it is characterized by its volatility due to its reliance on the union of individuals who, through their experiences, may encounter discrepancies that jeopardize previously established agreements. All life experiences that pertain to the concept of love contribute to the formation of an individual's own construct of sexuality. These experiences may serve as a guide, indicating potential paths to pursue, based on novel decisions made throughout a process of refinement, maturation, and possible behavioral modifications.

In conclusion, erotic love is often rewarding, reinforcing, and satisfying. However, when there is separability, it exposes the individual to emotional pain due to the establishment of a loss, not simply of that other unique person, but of a series of signs, expectations, and plans that accompany the binding relationship. It is also relevant to acknowledge the significant impact of cultural, religious, ideological, and traditional factors on individual decisions regarding the maintenance or dissolution of interpersonal relationships. These elements, in conjunction with factors such as educational attainment and social context, play a crucial role in shaping the nature and duration of these relationships. Consequently, erotic love is characterized by its great relativism, while sexuality is a constant and influential construct in the personality of individuals.

CONCLUSIONS

The concept of sexuality can be understood as a form of human freedom, wherein individuals possess the capacity for autonomy, deriving significance from their existence through the vast array of physical, psychological, social, and emotional experiences it affords.

Despite the absence of explicit discourse on sexuality in the context of psychological humanism, it is conceivable to infer an unconditional and holistic interest in the individual. This is due to the benevolent approach to human entity, which involves understanding, acceptance, and the provision of resources for ongoing self-transformation. This process ultimately leads to the attainment of a state of personal self-realization.

The humanist approach to sexuality encourages individuals to prioritize self-improvement, self-care, and the maintenance of behavioral immunogens. The program has been designed to attract and train individuals to make responsible decisions that lead to a life full of satisfaction, guaranteeing physical, psychological, social, and emotional well-being.

The concepts of sex, love, and sexuality are not synonymous and should not be assumed to have equivalent meanings. These traits exhibit considerable variability across individuals and play a significant role in both individual and social life, often functioning as catalysts that facilitate comprehension of a wide range of human behaviors.

The humanistic approach to life entails the pursuit of meaning and autonomy. This pursuit involves self-knowledge, the acknowledgment of one's strengths and limitations, the avoidance of excessive judgment or pride, the non-judgmental observation of others, and the concentration of one's attention on the self. This

process is said to facilitate self-realization by creating a psychological distance from one's internal and external needs, pressures, and dependencies.

The profound alliance between humanism and sexuality is predicated on the capacity it confers to the individual to autonomously determine the trajectory of their existence and personal gratification, thereby fully actualizing themselves as both a unique individual and a social entity that articulates their state of autonomous volition. Humanism can be conceptualized as the social guardian of sexuality, as it endows it with a prominent position in all domains of interaction. In this sense, it creates opportunities for the natural progression of sexuality in settings such as the family and education, where it has been stigmatized over time. The comprehension of the human person is predicated on an understanding of sexuality.

Humanistic sexuality has been identified as a significant source of confidence, empowerment, and constructive emotions in the pursuit of a state of happiness. This concept is explored in positive psychology, which aims to address fear, insecurity, low self-esteem, and other phenomena that particularly impact the sense of meaning in the lives of today's younger generations.

From the vantage point of scientific disciplines such as psychology and education, significant discourse and praxis pertaining to humanism and sexuality is warranted, with the objective of addressing prevailing individual, familial, and societal needs in a manner that is both professional and ethical. This approach is predicated on the premise that all individuals possess the capacity to embrace their unique identities, unencumbered by societal constraints, and to assume responsibility for ascertaining the profound significance of life.

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