Chapter 21
Psychological Key to Educating Desire: Healthy Family Lifestyles

Paloma Alonso-Stuyck

Abstract Goleman's book on *Emotional Intelligence* has brought attention to the relevance of affective education: Can we educate the desire to achieve a healthy lifestyle that is consistent with a person's dignity and happiness? This chapter explores, from a psychological perspective, the integrative dynamic that underlies the education of desire as well as the cognitive, affective, and conative processes involved. This tridimensional analysis refers to the need to harmonize the personal dimensions—conative, cognitive, and affective—in order to direct motivation toward the original project of love and in turn personal excellence. It seems that the key to this pedagogy lies in the personal integrative experience that is conveyed by family lifestyles. Parenting styles shape children's daily life in which they unconsciously consolidate their aspirational tendencies. Therefore, at a family level, to guide attention toward appreciating what is valuable and to be able to direct one's life toward plenitude is a precious achievement that could be expressed as learning to want both personal and community good as a way of creating a common and sustainable home.

Keywords Family lifestyle · Parenting styles · Education of desire · Personal integration · Social sustainability

21.1 Introduction

Goleman's (1996) book *Emotional Intelligence* introduced the topic of affective education, among other issues, into social dialogue. Can one learn to postpone gratification? Is it possible to overcome the tendency toward pleasure in exchange for the greater good? Can one educate desire to achieve a healthy lifestyle? In our environment, numerous authors (Polaino 2006; Polo 2006; Aguiló 2010; Álvarez

P. Alonso-Stuyck (✉)
Universitat Internacional de Catalunya, Barcelona, Spain
e-mail: palonsos@uic.es

2001; Bisquerra 2011) agree that the essence of this pedagogy lies in integrating emotions into personality, relying on intelligence, and strengthening one's will. To be able to direct one's biographical project toward plenitude is an achievement that could convey the establishment of good relationships with oneself, others, and the cosmos in order to create a common sustainable home, where everyone feels at home (Mesonero 2008; ONU 2019).

The purpose of this study is to address the *integrative dynamic* that underlies the education of desire from a psychological perspective (Rojas 2006) with the intention of understanding the cognitive, emotional, and conative processes involved. How do expectations, beliefs, values, attributions, enjoyments, and satisfactions activate stable motivational tendencies and influence the capability of implementing short-, medium- and long-term plans? This is the function that Prudence undertakes by harmonizing, in the form of an *operating system*, experiences of Temperance, Strength, and Justice toward the original project of love (Hulsey and Hampson 2014). In case of encountering obstacles in the path to integration, psychology offers diverse resources. To benefit from all of them, the proposal is to root them in the teachable dimensions of the person; desire, affection, and intelligence (Arto 1993; Alonso-Stuyck 2006).

In addition to this internal systemic interaction, the Chaos Theory proposes a cosmic interdependence, stating that the flight of a butterfly in New York could cause an earthquake in Japan (Briggs and Peat 2009). To design effective programs that contribute to educate desire, this systemic interaction recommends placing it in existential coordinates and adapting it to its peculiar sensitivity, which is known as the 4E approach for its acronym in English-embodied, embedded, enacted, and extended—(Newen et al. 2018). Any vital learning is operationalized into a temporal trajectory, which includes a similar line for those of the same generation, the *evolutionary tasks*; so that the same result, according to the *motivational quality*, acquires different meanings showcasing the spatial or ideographic coordinate. In this framework of specialized intentionality, cognitive aspects interact with reality by setting desirable goals (Keane 2018).

The natural scenario of this process is family life, due to the enormous weight exerted by the examples set forth by significant people (Musitu et al. 2001; Alvira 2004; Oliva 2006). Family lifestyle shows how to manage the basic provisions: conservation, verification, and improvement, as well as the transcendental, Frankl's logos or meaning (Maslow 1991; Pallares and Muñoz 2017; Pieper 2017). The current challenge of restoring the threatened human ecology requires creative proposals to build healthy contexts (Rietveld and Kiverstein 2014; Chinchilla et al. 2018). A path to sustainability lies in the transformative force of creative minorities (Granados 2019), families with healthy lifestyles, who understand the language of nature and transmit to the rest of society the attractiveness of wishing for personal and community good (Hampson 2019).

The following section explores, on the basis of the teachable human dimensions, the contributions of the different psychological schools to restore motivational deficit—the interactive experience of the classical virtues to educate desire. The most important achievements of the current theories of Psychoanalysis,

Behaviorism, Cognitive Psychology, Logotherapy, the Humanistic and Gestalt Psychology, the Systemic theory, and the so-called Third Wave therapies are highlighted in light of the advances in Neuroscience.

21.2   Internal Dynamics of Desire Education

In the motivational educational process of integrating emotional tendencies with cognitive and conative, Aristotelian virtues provide fulfillment experiences. Setting the example of learning to play a musical instrument, the process would reveal the following progression: By overcoming the tendency to engage in more appealing tasks and persevere in rehearsals, temperate performance will lead to savoring the pleasure of performing a piece well. When the exercises become more complex, strength renewal will sustain the desire. Proceeding fairly will acknowledge those who have contributed to the fulfillment of that goal, while prudent practice will adjust the whole process to the real circumstances. The trajectory of the education of desire begins with emotional restraint, is supported by the strengthening of the will, further improved by fair cognition, and finally enables the person to love, becoming kind (Hulsey and Hampson 2014).

When this integration trajectory is blocked, there is talk of a motivational deficit, for which each psychological school offers some resources. Experience shows that all contributions are effective, even if they involve a partial reading of human complexity. Placing these contributions in the personal dimensions—conative, cognitive, and affective—allows the integration of all of them to benefit from all that they offer. It is worth emphasizing that the analysis or division of the three dimensions is an artificial didactic resource, since in real life they act together.

It might seem that the most important theory dedicated to restoring desire has been Psychoanalysis. However, all psychological schools have addressed the motivational process in depth: the need or desire that stimulates behavior by directing it toward a goal (Martínez et al. 2019). For practical purposes, the terms desire and motivation will be used interchangeably in this text.

With the development of psychotherapy in clinical settings, PSYCHOANALYSIS focused on the latent dissatisfied desires, which are responsible for certain disorders (Carpintero and Grego 2018). As a significant contribution, the need for conscious recognition of emotional blockages and their corrective experience or transference stand out. This theory places the existence of unconscious—not reasoned or emotional—traumas from children's past experiences that must be brought to consciousness in order to be healed. It is known that certain early experiences exist, which are blocked by defense mechanisms. Without being pathological, there could be unrecognized emotions, latent desires, etc., that is used by marketing strategies to promote consumption, and sometimes generate dependence. The path to restoring integrity goes through awareness and corrective emotional experience. Currently, neuroimaging techniques corroborate the existence of synchronized circuits of neural networks that support unconscious conditions; these emotional habits

shape the brain structure reflecting the biography itself, and although it is possible to modify those circuits, *the brain has a memory* (Moratalla 2019).

The birth of the BEHAVIORISM school is usually interpreted as a reaction to Psychoanalysis, an attempt to place psychology in the status of natural sciences. From this approach, all behavior, also motivations or desires, are learned and unlearned if appropriate contingencies occur. It would be enough to accurately design training so that, through repetition, aspirational habits are incorporated or eliminated (Burgos 2017). Especially when learning programs include attractive and close models, desire is strongly activated (Papaglia 2009). Neuroscience suggests that the reward system in young people begins to adjust to emotional memory, so it is common for adolescents to not yet be able to correctly calculate the risk/benefit balance (Moratalla 2019). This data claims the importance of imitable, emotionally attractive models, in the early vital stages (Hampson 2019). This Behaviorism resource to educate desire, based on the emulation of significant models seems sound, reaffirming itself by the verification of what works: If my friend, brother, father, can ... me too; if he is happy, I will be too; if I have achieved this intermediate step, I will be able to reach the next one and the end, etc.

The COGNITIVE approach emerged in diverse environments given some Behaviorism shortcomings in terms of the human being, such as the influence of mental schemes, prejudices, expectations, inconsistencies, and attributions. Its most relevant contribution to the motivational process focuses on a belief of realistic self-efficacy. If a person does not feel able to achieve a goal, he will hardly wish for it, and on the contrary, if he has false expectations about his ability, he will soon be frustrated to see that he does not achieve his goals (Papaglia 2009). The intermediate point between these two positions is to build a realistic self-concept, to *walk in the truth* about oneself. At the brain level, this successful self-consciousness arises from biography itself, forming the neurobiological self directly embodied in the present, with the indirect self of the temporal structure (Moratalla 2019). Integrating what has been experienced with the potential of what is to come helps to discard both materialist determinisms and radical constructivisms (Keane 2018). For a realistic construction of the self, objective external orientation helps direct desire toward real possibilities; although not every orientation is useful, because only when one looks with love, one is able to see, together with one's current reality, the enormous potential of each person (Polo 2006). This orientation that starts from a realistic self-concept and is aimed at sharpening consciousness toward bold self-motivation is one of someone who has discovered their own meaning in life (Bruzzone 2011; DHi 2013; Chinchilla et al. 2018).

At this point, the connection with the therapy regarding the pursuit of life's meaning, LOGOTHERAPY, is established. This therapy is born precisely to awaken one's love of life. This approach adds importance to the exposed dimensions: the affective dimension in psychoanalysis, the conative dimension in behaviorism, and the cognitive. Deciphering the language of nature, discovering the meaning in life by perceiving the dynamics of love, leads one out of oneself toward others; and there is no greater desire or force that moves freedom (Frankl 2013; Hampson 2019). Although unconscious automatisms are conserved, opening up to love activates

the executive functions (decision making, learning, and habits), overcoming biological or social determinisms. Savoring the joy of loving, perhaps simply by paying a small favor, awakens the taste for good. The classics defined the wise person as one who knows how to savor what is good, *recta sapere*. Among all the psychological contributions on motivational education, this last one could be the simplest and most effective, by connecting to the original vocation to love that all human beings share.

Placing HUMANISM and GESTALT at the center of personal dimensions helps to understand its holistic character. Rogers, one of the founders of the Humanist school, proposes making contact with the self, encouraging the person to overcome social pressures. The therapeutic personal encounter favors the client's encounter with his own self, with his most intimate desires and aspirations; the therapist's ability to reflect the thoughts and feelings he hears helps the person discover new possibilities and recognize significant aspects (Hulsey and Hampson 2014). Sometimes vital circumstances can lead to ignore what is really desired, to the dispersion or commitment to accidental issues. As a result of the lack of personal awareness, it is in those cases that an identity crisis could arise, with the existential analysis being a resource to recover contact with oneself.

Also from a global perspective, although of a perceptual nature, GESTALT teaches to recognize the language of emotions. There are people who have become accustomed to functioning, with all their vital heritage, solely for rational reasons, without tapping into their true hopes and proclivities. This movement promotes awareness of psychosomatic traits in interaction with real contextual situations. This experience places the person again in a landscape rich in possibilities, where he perceives his own richness and that of the world around him, recovering all his motivational strength (Keane 2018).

The recent THIRD WAVE therapies eclectically integrate the achievements of the different schools, combining the Systemic approach with the current social sensitivity. The SYSTEMIC vision broke the individualist prism, placing the person into the socio-historical, spacetime, relational network. Although it was born from the hand of family therapy, it is part of the current, interactive, and dynamic paradigm, which observes the person in their ecological niche. In this sense, in addressing the education of desire, Cortina (2007) underlines the importance of the positive emotional climate as a necessary humus for the habits of the heart to set, the distinctive personal forces (Seligman 2005). In the same way, the *Know How* of Integral Human Development, an expert institution in forging healthy habits, includes the existence of a good atmosphere into its formula, together with cognitive intention, emotional motivation, and conative consistency in the pursuit of small goals (DHi 2013). This favorable context is especially necessary for the early stages of life, when the person is most influential. The environment intervenes guiding between the real possibilities or limiting before the socially permissible options, but never forcing desire (Keane 2018).

Two features present in Third Wave therapies related to CONTEMPORARY SENSITIVITY should be noted. The first is a compassionate attitude toward pain, which leads to understanding and accepting human limitations (Maero 2016). Once imperfection is accepted, it is possible to love oneself and others, and even begin the

path toward forgiveness (Lichtenfeld et al. 2015). Thus, an *appreciative look* that leads to recognizing the positive in each person is educated; so that, in the social imagery, the idealistic desire for perfection no longer stands out, but rather the realistic tendency to build the best possible version of oneself (Darowski 2009). The second feature of the current culture is the slogan *here and now* which is characteristic of *mindfulness*, which drives to get the most out of each small experience, to savor what one has, without tearing into pretensions or illusory desires (Maero 2016).

The two characteristics of the THIRD WAVE come together in the theory of contact, with its motivational retrieval of practical and relational character that respects the possibility theory (Rietveld et al. 2018). Something is desired because it has been experienced, we have come into contact with it, although that experience does not determine the personal decision, which can freely assume or ignore it. Motivational recovery would be achieved by educating the attention to discern, in front of the multitude of possibilities, those that promote human relationships, where personal flourishing is achieved (Lickona 1991; Delors 1996; Claxton and Lucas 2004). This aspect has led to claiming a *neuroscience in the second person* (Schilbach et al. 2013).

The resources proposed by the psychological schools to restore motivation are integrated into the teachable dimensions of the person: Psychoanalysis affects the *emotional dimension* experienced consciously; Behaviorism focuses on the *conative area* with the emulation of attractive models; the Cognitive school underlines the *cognitive sphere* of a perceived realistic self-efficacy; Humanism and Gestalt propose the holistic encounter of the *3 dimensions*, the personal self; The so-called Third Wave Therapies refer to the realistic discernment of the possibilities provided by the context; Finally, Logotherapy adds to all this the importance of love, which enables you to savor what is good. Aristotle already observed that harmonizing this complex network of motivational confluences was not an easy task, but the result of an experiential wisdom capable of overcoming the internal rupture, the emotional stride, Pelagian or Gnostic, that leads to the disproportionate polarization of the affective, conative, or cognitive dimensions.

In exposing the integrative dynamic of the virtues and some psychological resources to restore it, the need to place the process of educating desire in the concrete vital reality—existential coordinates—is highlighted, as set forth in the following section.

21.3   External Dynamics of Desire Education

Psychology, as an instrumental science, strives to understand people's surroundings in order to offer them useful resources to heal their wounds and promote their well-being. This implies an in-depth comprehension of the temporal space coordinates, the ecological niche of existence, given that motivational tendencies depend on the personal meaning co-built by the individual and the environment (Hulsey and

Hampson 2014). The internal personal dynamics have been analyzed in the previous section, while in this section the focus will be on contextual interaction. Western society has been described as presenting technological and emotional features (Flamarique and d'Oliveiras-Martins 2013). These two features, far from reinforcing the density of social fabric, have contributed to generating broad sectors of exclusion and deterioration. The Weavers movement, *weaving relationships*, work on empowering people who want to repair the social fabric in order to reach the cosmic ecology through human ecology (Brooks 2019).

From within this sustainability challenge, the education of desire is exposed, first in its temporal procedural dimension, to then address the contextual specifications related to the spatial coordinate. The importance of the temporal factor was introduced by Goleman (1996), with his emphasis on affective education from the early vital stages of life. Then an outbreak of emotional education programs emerged, included in the reviews of Marina (2005) or Pérez-González and Pena (2015). Among the diversity of proposals, three of them stand out regarding the temporal process; the permanent or vital character, behavioral inhibition as a cognitive requirement for reflection, and persistence. These characteristics act on a common cadence, the life cycle stages, which each individual assumes in an unrepeatable way, achieving their goals with greater success as they navigate toward the aforementioned personal integration.

The first temporal factor shows that the education of desire extends to the trajectories of family, professional, and social networks of each vital stage, the *evolutionary tasks* explained further below. For each given motivation, thought introduces reflection to discern the desirability of tending to immediate desires, usually of a sensory nature, or to more complex ones that usually enrich one's personality. The second factor of the temporal process is thus reached, *cognitive timing,* which neuropsychology indicates as a requirement for successful decision making. To assess the information filtered in the attention process and calculate the cost/benefit of the possible alternatives, a delay time is required (Moratalla 2019). In this sense, ICT, with its procedural agility, can generate a kind of *waiting allergy*, which cancels reflection, and with it many valuable goods that need time, especially significant relationships (Bauman 2008; Martin 2014).

The third prominent temporal factor is persistence, the scope of acquiring a resilient aspirational self, capable of persevering through initiated projects despite frustrations and difficulties (Núñez et al. 2006). Therefore, although desires are usually associated with the social imagery of dreams or illusions, they have to pass the *crucial test* of perseverance. In order to persist, despite obstacles or delayed waiting, prudent memory activation is decisive, which develops situational awareness, synchronizing the asynchronous when projecting the desired goal (Hulsey and Hampson 2014).

The contextual analysis of the educational process of desire leads to the spatial or content dimension of each evolutionary stage of the life cycle. Developmental psychology calls the expected maturational achievement in each life period an *evolutionary task*. Erikson (2000) made a cross-cultural proposal on how to develop the aspirational load, through a common path that each person operates in a peculiar

and unrepeatable way. To obtain the best *motivational quality* at each stage one must harmonize primary, secondary, and transcendent motivations.

To sum up, the epigenetic theory proposes that, in the early vital stages of life, the relationship with the mother will mark the basic tendency toward Confidence: around 18 months of age, with the onset of muscle control, Autonomy will begin; by 3 years of age, interest in interacting with other children will lead to Initiative; at 6 or 7 years of age, the curiosity to undertake new things will display Laboriousness; in adolescence, with the capacity for abstract thinking, the desire will arise to discover one's own Identity; youth will accentuate the desire for Intimacy; at around 40 years of age, the desire will grow for Generativity; while after 60 years the desire will prevail for Integrity (Erikson 2000).

These evolutionary tasks express the *motivational quality*, by which personal maturity is configured. The *primary motivations*, innate or biological, are satisfied with elements that are external to the person: water, food, etc., while *secondary motivations*, of a learned or cultural nature, are usually internal, such as professional competence. Among these motivations, Membership, Power, and Achievement stand out cross-culturally (Garrido 2008; Palmero 2011; Reeve 2017; Sanz et al. 2017; Martínez et al. 2019). Such recurrent motivations in different cultures, leads to infer the existence of *universal secondary motivations*, desires that belong to the human essence rooted in its constitutive dimensions. The desire for Membership refers to the need for Belonging, to feel loved and to love, related to the emotional dimension. The desire for Power refers to the tendency to own something by which one can make voluntary and free decisions: housing, work, etc., articulated by the conative dimension. The desire for Achievement reveals the need for coherence over one's own value, inherent in the cognitive dimension.

In turn, the *transcendent motives*, typical of human relations, are those that go beyond oneself and are directed toward others (López-Jurado and Gratacós 2013). Usually these three types of motivations—extrinsic, intrinsic, and transcendent—are combined in human performance in different proportions, being able to talk about *specificity of intent or motivational quality*, according to the proportion of each of them that moves the person. This motivational composition, when balanced, contributes to personal maturity, but when left unbalanced can lead to personal decline. Neuroscience shows that the fulfillment of desires activates cognitive-affective circuits; that is to say, that the interaction between emotion and knowledge and will is key for the emotional life, as well as for the ethical, intellectual, and aesthetic experience. (Moratalla 2019). This three-dimensional model, *leitmotif* of this proposal, could explain the *abstract social space* of affective character, which adds the third dimension to the spacetime *mapping* of the neural circuits of decision making (Moratalla 2019). Again, it seems that the essence of personal integration that underlies desire education lies in the classic adage *in medio virtus*, the balanced interaction of human dimensions.

This moderation or balance between the three personal dimensions lays the foundation for the serene relationship with oneself, enabling one to establish meaningful relationships with others and with the environment. By contrast, the lack of well-being or internal balance usually results in an insatiable search for external

satisfactions, in excessive desires of Achievement and Power that will widen the magnitude of the social gap. The world's lack of sustainability could be interpreted as not deriving so much from inequality, a permanent historical data, but from the huge gap between the privileged sectors and the disadvantaged segments. Therefore, working on the personal aspirational balance is presented as a path for sustainable human ecology (Araujo 2019). Even more so, when the current global experience incorporates infinite possibilities and learning to discern what is valuable, to select and temper desires becomes essential (Delors 1996; Rojas 2006; Rietveld and Kiverstein 2014). In short, to improve motivational quality becomes crucial.

The education of desire has been exposed from existential coordinates, including both the temporal approach, which highlights the need for waiting and persistence, as well as the contextual approach that calls for insight and balance. All this calls for an experiential pedagogy, the 4E approach: Embodied, which is based on personal feelings, thoughts, and behaviors; Extended or interconnected, which includes resources from Developmental, Neurocognitive, and Social psychology; Embedded, which is located in the contextual matrix of the systemic relationships that makes up the ecological niche, requiring more advanced second-person neuroscience (Schilbach et al. 2013); and finally Enactive, which tends to action, bearing in mind that emotional and cognitive experience can be considered a type of action (Newen et al. 2018).

At this point, it is pertinent to quote how Plato understood education as *teaching how to desire the desirable*, considering the term education as having a double meaning. The first meaning refers to the person's interior *educere*: an internal force that, with the force of desire, extracts the best of human beings, one's *Premium version*, which has been addressed when analyzing the internal dynamics of desire. The second meaning *educare*, refers to the external guide offered by significant inspiring models of one's environment (Hampson 2019). Among those models that activate desire, those coming from the family environment stand out, where, especially in the early vital stages of life, one learns to direct one's personal biographical project. Unconsciously, lifestyles are incorporated which constitute ways of managing the real possibilities offered by the environment (Rietveld and Kiverstein 2014), an aspect that is detailed in the following section.

21.4 Motivational Education Scenario: Healthy Family Lifestyles

This section outlines the scenario of desire education, for which the concept of *creative minority* is applied to the family. Healthy family lifestyles are indicated as a privileged environment where, implicitly, one learns to channel the motivational force toward good. The conceptualization of healthy habits that makes up lifestyles must, therefore, include all motivational tendencies. For this purpose, some educational guidelines are suggested to parents, rather than a specific parenting style, with

the intention of respecting the style of each family. Among them, the importance of giving children the recognition they need stands out.

Education of desire through the family unit does not usually have an explicit character, it is rather an experiential transmission. According to Piagetian theory, from the awakening of knowledge—sensory in nature—the latent intentionality of behaviors is perceived and responded to, not simply in a speculative manner but rather in a reciprocal one, assimilating those same desires (Tomasello 2008). These early family experiences of an intuitive emotional nature are shaping the aspirational tendency itself, which will develop more and more personal initiative; in the same way as a filial identity is unconsciously received, which will later be developed voluntarily through exploration and commitment (Marcia et al. 1993; Zacarés et al. 2009).

Returning to the current lack of social sustainability, historian Arnold Toynbee interprets the development of a culture as a result of the human response to successive challenges. To trace the decadent course of a civilization he suggests the intervention of *creative minorities* that provide a new vision of society. The actions of these minorities resemble that of the yeast capable of transforming the rest of the social mass from within, transmitting their motivation toward the common good: perceiving the future with hope, taking what works from experience and abandoning what does not work; generators in their environment of an authentic culture by being interested in people and their relationships (Donati 2013). These minorities are made up of families who do not step down from their educational mission by abandoning their children to the compulsive immediacy of their impulses but educate desire toward healthy lifestyles (Rietveld and Kiverstein 2014; Granados 2019).

The World Health Organization (WHO 1986) defines Healthy Lifestyle as a general form of existence, which results from the combination of living conditions and individual behavioral patterns. It is a way of life that reflects both individual and sociocultural disposition. This concept has often been reduced to basic physiological biorhythms, such as diet, sleep, and physical activity. However, for an integral education of desire, which promotes a sustainable society (Novo 2006), this ensemble should be extended to all personal dimensions. This approach respects the concept of health proposed by the WHO (1986), which integrates aspects of physical, psychic, and social well-being. It is the broad understanding proposed by the Integral Human Development in its three-dimensional classification of Healthy Habits (DHi 2013).

Its three areas of healthy habits—*Basic Activities of Daily Living (ADL), Proactivity and Time Management*—integrate the basic human tendencies—*Conservation, Verification and Improvement*—proposed by Pieper (2017) to direct the education of desire. Indeed, it is convenient to start with healthy routines of Sleep, Food, Hydration, Hygiene and skincare, and Physical Activity—ADL—if you want to *Conserve* a firm foundation on which to build more complex habits. Likewise, *Proactivity* is required to *Verify* the Emotional, Financial, Environmental, and Home balance. This proactive attitude emerges from a parenting style that progressively stimulates the behavioral autonomy of children as they have the capacity to assume greater areas of decision (Alonso et al. 2018). *Time Management* (Andreu 2014),

dedicating the appropriate timeshare to each activity—Work, Family, and Rest—constitutes a factor of Addiction Prevention, presenting itself as a condition of possibility for personal *Improvement*.

These healthy habits are transmitted primarily through family life. Each family develops its peculiar idiosyncrasy, so it is recommended to reinforce one's own style, provided it is healthy. When harmful habits are found through counseling, the family will be accompanied in the process of improvement. One proposal is to optimize healthy habits through a parental educational style focused on three personal dimensions. This basic model can sometimes generate confusion, it would be easier to follow explicit guidelines; however, this type of recipe would not be able to adapt to the contemporary polycontextual scenario while at the same time respecting its dynamisms (Lee et al. 2006; Alonso-Stuyck 2019). From this approach, educating the desire toward healthy lifestyles translates into: the conative dimension in *Flexibility* to exercise *Control* by setting limits, such as at what time to come back home, room tidiness, and chores; the emotional closeness or *Responsiveness* to welcome the opinions and interests of one's children in the emotional dimension; and a C*ommunication* style that facilitates their cognitive autonomy, using, for example, the Socratic dialogue (Bruzzone 2011). The success in graduating Control, Responsiveness, and Communication arises from parental educational styles which tend toward self-motivation.

Especially in childhood, it will be necessary to accentuate the affective aspect, since children need the recognition of their parents which refines their sense of belonging, one of the universal secondary motivations (Catret 2018). Over time, relying heavily on this recognition would imply having one's center of gravity outside of oneself and with it, the aspirational force. Thus, the education of desire runs into one of many vital paradoxes: to depend, but at the same time to be independent, that is to say, to place oneself in the midpoint of interdependence.

Among these parenting adaptations to specific situations, the difference shown by neuroimaging techniques on female and male neural circuits is thought provoking. The male neural connections are verified as describing a sequential-analytical circuit, while the feminine ones present an interhemispheric, global intuitive layout. It is possible to assume then that the masculine motivation will need greater strength of the reward system, while in female desire it will require less, being the emotional memory more intense (Moratalla 2019).

21.5 Conclusions

Given the initial question, what is the dynamic that underlies the education of desire? The psychological perspective highlights, the need to integrate the emotional tendency with the cognitive and the conative within oneself. This inner balance is learned unconsciously through family life, with the characteristic importance of healthy lifestyles.

This internal harmony from which personal excellence derives is not a spontaneous achievement, but a permanent challenge, a process in which the virtue of Prudence articulates the achievement of the evolutionary task of each stage of the life cycle. The evolutionary development of the integration of desire presents some sensitive periods that lead to the challenge of refining Temperance at the beginning of life, followed by the stellar moment of Strength and later of Justice.

When there is a dysfunction in the healthy lifestyle, the key to benefiting from psychological resources of the different schools is to root them in the three personal dimensions, in order to direct desire toward achieving the best version of oneself by applying the one that is most appropriate: to have a corrective experience to remove an emotional blockage—Psychoanalytic transfer—to emulate attractive models—Behavioral social conditioning—to adapt motivations to one's personal truth—Cognitive realism—to connect with the authentic desires of the *self*—Humanism—and to do it fully—Gestalt—to adapt to the context—Systemic—to appreciate the "here and now"—Mindfulness—to look at human limitations with compassion—third Wave—to discover the meaning of life—Logotherapy.

The scenario of this experiential educational process is a healthy family lifestyle. The natural scope of this pedagogy lies within families with integral healthy habits, which would form creative minorities; able to educate desire for personal and community good, repairing the social fabric, and the friendly relations with oneself, others, and the cosmos.

Therefore, given the current social emergency, when it seems that individualism reduces the aspirations of the will, relativism obscures the truth about oneself and hedonism limits emotional aspirations, the renewing influence of these families becomes more urgent. Minorities that act as *masters of light*, that illuminate nature to let it manifest its beauty, that teach to discern in everyday language the optimal motivational quality, the one that allows us to love.

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