



It is very difficult and frustrating to coexist with a negative sense of one's identity or to resort to illusory compensations to "recover" such positivity. It is not surprising that different processes of evasion and compensation of reality are used, because human beings are not accepted or valued as they are. And it is not strange that he lives fleeing from himself because he does not know himself and, ultimately, because he does not accept what he knows about himself, he avoids this with the use of masks, which all they do is to sink him and drown him in your own existential lie.

In the question of who I am, it is not uncommon to have confusion and to answer from the "who I am not", from the problems, sins, wounds, from pessimism and negativity. In this way, the question of one's own identity is a deep and existential question that needs to be answered from the sameness, from being called to participate in the divine nature.

Only by answering authentically about the self does it make possible a serene and proper acceptance of oneself and of the limits themselves. Philippe (2011) affirms that the highest and most fruitful act of human freedom resides before the acceptance of itself than in the domain of itself. When that is missing, the person is continually afflicted by a deep sense of personal dissatisfaction.

Personal acceptance leads the human being to an integral assessment of himself as a person, a Christian, called to a particular vocation. The process of acceptance and personal assessment may have different views; One of them is part of the story itself, the journey through the different stages of life, which includes the review of important topics, such as parents, psychosexual development, school, friends, among others.

Self-acceptance consists in admitting and recognizing all parts of oneself as a fact, as the way of being, thinking, feeling and acting of oneself, although at first, they are not pleasant. Philippe (2011) mentions that freedom is not only about choosing but accepting what we have not chosen. It is then to accept one's own skills, abilities and to recognize failures or weaknesses without feeling less or devalued. This is a fundamental step in the reconstruction of self-assessment, because precisely the situations or events that make the person grow are those who do not dominate, but accept (Sagne, 1998). In this way, if the human being accepts, values and loves, he will accept, value and love others and, most importantly, he will accept, value and love God, the father who has valued him when he has lacked inside of that personal acceptance.

Personal acceptance is essential to advance in the process of integral development and spiritual growth. In his book *Inner Freedom*, Philippe says that what prevents the action of divine grace in life is not so much sins and errors, but rather that lack of acceptance of weakness, all those rejections more or less conscious of what is or of the concrete situation. And in the background many times the person lives fighting against itself, against personal history events that happened a long time ago or even, fight against some parts of the body. If you do not accept yourself, you do not accept God in your life, the action of grace and the Holy Spirit.

Philippe (2011) speaks of three possible attitudes against that of the life, of the own person or of the circumstances which it displeases or which it considers negative.

The first is rebellion: it is the case of the one who does not accept himself and rebels: against God who has done so; against life that allows such or such an event; against society; etc. It should be clarified here that the rebellion is not seen here as a negative form, because it can be a first and inevitable psychological reaction to painful and heartbreaking circumstances. The problem is that with this attitude nothing is solved, rather it becomes a source of despair, violence and resentment.

The second is resignation: as the person realizes that he is unable to change himself or to change such a situation, he ends up resigning himself and lacking hope. Although this stage may be necessary, it is sterile if it remains in it.

The third attitude (which should be aspired) is acceptance: with regard to resignation, acceptance implies a very different disposition, because it leads to say "yes" to a reality perceived as negative, because within itself the hope is raised that something Positive will come out of it. It is an attitude, therefore, hopeful. It can be said that when there is some faith, hope and charity, automatically, there is also availability to divine grace, there is welcome to this grace and sooner or later, there are positive effects.

In short, it can be said that acceptance is not resignation, it is not necessarily to agree with painful or traumatic facts. Rather the acceptance is to assume, to reconcile in one's own life, to value righteously what lived and what has hurt; to integrate in the existence what happened as part of the history and part of a greater plan, which is the Plan of God.

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