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Existence Denotes Deality

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Abstract

Existence signifies the reality of something in both time and space, relating to the realm of experiences, and in philosophical discourse, it raises the core inquiry of "what exists" and how that contrasts with essence. In a wider context, it encapsulates the mere fact that something exists, while in philosophical thought, it serves as a central theme, especially within the frameworks of existentialism and spirituality. This paper intends to explore if the concept of "Existence" is also prevalent in other scientific domains and what role it plays within those fields.

Keywords: Existence; Being; Problem; Criminal Behavior; Mental Health

Introduction

To commence effectively, we will focus on the most fundamental and foundational aspects [1]. Universally and categorically, existence serves as a resource for mental wellbeing. More than just useful, it is indispensable. The existence as it pertains to mental health must be explicitly acknowledged, as it is frequently overlooked. Initially, many individuals seeking relief are under the impression that they require someone else to mend them. They act under the belief that they depend on a specific service, medication, therapist, product, or doctrine. During ongoing distress, there is a tendency to adopt a passive stance, waiting for assistance to materialize. While feelings of helplessness are common at various points in human experience, it is essential to note that humans are not intrinsically helpless. The second point is that after enduring a phase of mental illness or internal conflict, individuals seem to cultivate a perspective that transcends a mere healthy skepticism of themselves, delving into a view that perceives themselves as incompetent, broken, or inherently dangerous. In essence, the human system is regarded as a liability instead of being acknowledged as a primary catalyst for change that is adequate, adaptable, and resilient.

Resource

Viewing existence as a resource equates to accepting a degree of agency, which can provoke both overwhelming feelings and provide relief [1]. It can be daunting since it brings about a sense of accountability — not just any accountability, but potentially significant accountability. The human system plays a pivotal role in the healing process. The assistance and resources available necessitate personal engagement. Those who truly experience healing and transformation are the ones who become proactive participants in their journey toward mental wellness. The brain and body are inherently designed to engage and respond positively. It is not solely about making heroic efforts; rather, it concerns the logical outcomes that result from the effective utilization of the system. It's about operating more intelligently rather than just striving harder. To be alive, to think and move, and to possess faculties we can control are the elements of existence that create realistic prospects for growth, recovery, and relief. Consequently, we carry a portion of the burdens associated with the necessary efforts to redirect our course. The capacity for humans to recover exists even amidst suffering and not only in times of well-being. There is a potential to overlook the essential when it becomes routine. Boiling water may seem mundane, and some may not even perceive it as a skill, yet it remains a fundamental component of cooking. Harnessing existence is akin to the act of boiling water in establishing a practical approach to mental health. The human

system is designed not just for healing but also to actively engage in the change that comes through lifestyle modifications.

Emotions

A significant number of psychiatric disorders are influenced by emotions and play a role in nearly all symptoms and syndromes related to psychopathology [2]. Regrettably, numerous queries about emotions remain unresolved or are subjects of intense debate. This pertains to the various avenues of research: Studies are being undertaken in Affective Neuroscience, Psychiatry, Psychology, and the Humanities, with the positions within these fields appearing to be contradictory or widely divergent. This is particularly evident in discussions surrounding anxiety; some experts argue that anxiety is always abnormal, while others contend that it represents a normal aspect of human experience. A key factor contributing to these differing views is the assumption of various types of anxiety. Are there emotional experiences that are inherently pathological, meaning that their presence always suggests a psychopathological context? Is it merely the intensity—either excessive or insufficient emotions—that defines the disorder, or does situational relevance play a role? To phrase it differently, is mild anxiety considered normal whereas experiencing a panic attack is deemed abnormal? Furthermore, there exists a critical challenge: it's difficult to ascertain whether an individual is undergoing a fundamentally pathological emotional experience. There is no direct way to compare or equate this experience with that of others. A preliminary inquiry that warrants consideration, for instance, is: Is the conscious awareness of emotions the key determinant of those emotions, such as the experience of emotional states, or do the unconscious impacts of emotional responses hold significance, or might it be the physiological and psychological changes accompanying them? What can we dependably conclude when attempting to clarify emotional disorders? The field of emotional psychology has produced an abundance of knowledge, with numerous neurophysiological and psychopharmacological investigations having been performed. Given the diversity of research strategies and studies, the breadth of understanding, models, and theories pertaining to emotions or affects is nearly beyond comprehension.

Starting Point

“I wish to improve my feelings.” “I wish to progress.” “I desire happiness.” Yet frequently, the initial point is not distinctly recognized [1]. Instead, it may be a fragmented perception of who they believe they are, shaped by how they view themselves, their feelings about their current circumstances, comparisons with others, or reflections on their former selves. We run the risk of being detached from the straightforward, factual nature of our present lives. Transitioning from point A to point B becomes complicated by a lack of clear understanding and precision regarding the initial point. With the vast, creative potential of the intellect, the various places I can envision myself being compared to my current location are endless. There exists the capacity to intentionally indulge in daydreaming, the escape of contemplating something more enjoyable than the present moment. More concerning is how one's viewpoint can subtly change from focusing on the present self to reflecting on who we were in the past, how others view us, or what we aspire to become in the future. The issue is not that this mental image is necessarily wrong, but rather that advancing can be hindered by the disparity between this image and the actual circumstances we face now. In fact, the initial stages of therapy often necessitate a transition from the way an individual portrays themselves in their everyday life to the unfiltered reality of their true state. Transformations in life occur in the present moment, through the current self. Moreover, mental well-being suffers when we link our identity to our social media profiles, online presence, or responses we get in any delayed context. Although it may sound familiar, it is worth reiterating because our minds frequently overlook the significant distinction between a real-time existence and the personas associated with our names. In the genuine endeavor of enhancing mental health, your presentation on a digital platform is entirely irrelevant. The foundation for tapping into all other resources for mental well-being lies within the actual, present brain-body system in each individual. Our existence offers the neurological groundwork necessary for a comprehensive approach to mental health.

Brain

Existence serves as the foundational element since the neurological systems tied to human self-identity influence the quality of subsequent actions [1]. The brain plays a crucial role in our experience of existence, or our “self-as-object” viewpoint. It is not merely a concept or a sentimental feeling about oneself. The ventromedial prefrontal cortex (vmPFC) is the area of your brain responsible for strategizing your next moves, imagining your future self, and facilitating desired transformations. This region is also activated when forming your current perception of self. Consequently, activity in this part of the brain is essential for the sense of self; this sense of self is critical for progress and achieving goals. Additionally, researchers have discovered a self-reference effect (SRE), which refers to the enhanced ability to memorize or retrieve information due to its connection to the self. As we are aware of our “self” or existence while participating in an activity, our brain elevates its importance. Relevant elements of that activity become more accessible in the moment and for our future self. Moreover, the objective truth of our existence can be partially understood through this SRE and is also influenced by personal subjective experiences and perceptions. It is certainly complex, highlighting the necessity of clarity in this effort. Through

intentional self-referential practices, we enhance our memory and the ability to recall information in the future. Future recall encompasses more than merely what we might remember later; it is also perceived by the mind as recalling events that have not yet happened. How is this possible? I am not referring to predicting the future or foreseeing events. It is about the mental process where our cognitive structures align with our aspirations for future selves. Essentially, having a better understanding of our future goals and the path to achieving them allows us to create neural pathways related to our present identity. On the other hand, our minds do not perceive our past selves with the same intensity as they do with our current and future selves. From the perspective of self-reference, there exists a greater mental distance from our previous identities. Nevertheless, negative experiences from the past can influence how we reference ourselves in the present, potentially leading to various mental health challenges. It seems that our brains are less engaged in referring to our present selves or making proactive future plans when they remain entrenched in negative past associations. Therefore, it is crucial and beneficial that we can actively access and amplify the brain regions involved in present self-reference. The inquiry now is how to achieve this. In practical terms, how do we progress? How can we shift our focus from our past selves to our current selves? For any resource to be genuinely useful, we must have the ability to employ it effectively.

Challenge

The greatest challenge in locating a needle in a haystack is that many haystacks lack needles altogether [3]. Similarly, in the context of problem-solving, the primary difficulty lies in recognizing the problem, which involves understanding its essence. The process of identifying a problem differs significantly in everyday situations compared to the controlled environments of cognitive psychology research. In those controlled settings, individuals are often confronted with a clearly defined problem, such as “connect the nine dots using four straight lines without lifting your pencil.” In contrast, real life does not afford us the comfort of already established problems with clear definitions. We seldom encounter directions like “head to the diner around the corner, order a cheeseburger, return to your office, and enjoy it.” Instead, we simply experience hunger. From this sensation, we must determine our next steps. Human existence unfolds in an ambiguous realm of challenges. Actual cognitive processes in day-to-day life are considerably different from the laboratory tasks that cognitive psychologists have studied for over a century as part of problem-solving. Nevertheless, as this chapter illustrates, cognition in real-world scenarios is often more complex than what has typically been expected within the Distributed Cognition framework. Rather, it is deeply intertwined with the continuous dynamics of human collaboration within a unique human ecological context; this involves how individuals engage in collective and culturally informed activities for searching, identifying, and solving problems in a self-organized manner. As interaction encompasses all facets of this shared existence, it possesses an essential characteristic that does not easily conform to the way science is divided into categories. Therefore, there has been no greater emphasis on the convenience of established problem domains than in fields where each sector aims to understand its limited segment of reality. Consequently, what a cognitivist views as problem-solving, a micro sociologist sees as social engagement, and a biologist interprets as the construction of human ecological niches. At the core of each viewpoint lies interactivity; it serves as an ontological foundation that every discipline has transformed into an ‘object’. Although each of the three outlooks may produce descriptively sufficient frameworks within a knowledge domain, they are insufficient on their own to offer an explanatory model of interactivity or to accurately depict what actually occurs within the continuum of human experience. While we should not deceive ourselves into thinking we are even remotely near such a model, concentrating on interactivity might establish a basis for a theoretical and methodological framework.

Criminal Behavior

Three key theoretical frameworks in criminology emphasize the critical influence of circumstances in criminal acts: (1) rational choice theory; (2) crime pattern theory; and (3) routine activities theory [4]. From the standpoint of rational choice theory, criminal acts are viewed as logical decisions, where offenders, like others, strive to gain the greatest reward with the least amount of effort. As a result, offenders are motivated by the perceived gains and risks of committing a crime at a specific time and location. For example, property criminals might consider factors such as convenience (why travel across the city to rob a house when an opportunity exists just down the street?), security level (selecting homes without alarm systems when the residents are away), and expected benefits (focusing on residences that contain valuable and easily transportable items like laptops). The main assertion of routine activities theory is that three components must align in both space and time for a crime to transpire: (1) a motivated criminal; (2) a suitable target; and (3) a lack of capable guardianship. The presence of motivated criminals is generally accepted without question, leading to the situation where crimes focus on fitting targets (e. g. homes with valuable and easily removable goods) where there are no effective guardians (e. g. when no one is present in the house). The significance of routine activities is further emphasized by crime pattern theory, which is based on the premise that criminal activities do not occur randomly in time or space but are rather systematic; crime happens more often in particular environments than in others, and individual offenses echo the geographic location of the perpetrator. Therefore, individuals typically have a certain range of routine activities that revolve

around various ‘nodes’ of engagement like school, employment, shopping, and leisure activities. These nodes and the connections between them form what is known as an individual's ‘activity space’ or ‘awareness space,’ in which crimes are likely to take place. Evidence for crime pattern theory is supported by ‘journey to crime’ studies that have shown offenders usually do not travel long distances to commit crimes but typically target areas close to their residences where they have prior knowledge.

Motives

Contributing motivational factors are any situations that assist or lead to the formation of motives [5]. These factors are not the main cause of the crime but can influence or play a role in the decisions and actions of the offender. The presence and characteristics of contributing motivational factors will only be revealed after an in-depth examination of the crime scene. Understanding these factors will give investigators a more comprehensive insight into the reasoning of the offender and how it was developed. Examples of contributing motivational factors include, but are not limited to:

- Mental health issues
- Physical challenges
- Substance use, including drugs and alcohol
- High levels of stress
- Sexual satisfaction
- Feelings of fear
- Financial difficulties
- Tendencies towards submission
- Low self-worth
- Self-protection
- Passion or bias

This list is not complete, and the presence of any of these elements in a crime does not imply that they are contributing factors. The next examples aim to differentiate between motives and contributing motivational factors: A woman who has suffered abuse shoots her husband once to protect herself and her children. This demonstrates a goal-oriented motivation aimed at eliminating a threat. The woman's actions fulfill the need to remove the threat. In this scenario, her fear would be regarded as a contributing motivational factor. In another instance, a male perpetrator sexually assaults a female victim by using methods that are low in aggression. His motivation stems from a desire for power reassurance or compensatory behavior, which aims to restore his self-esteem or sense of worth. It is his sense of worth that finds fulfillment through his actions. The sexual act, or need for sexual satisfaction, is a means of addressing the offender's deeper needs and should be viewed as a contributing motivational factor. It is crucial to recognize that a contributing motivational factor in one offense may serve as the primary motivation in another, highlighting the significance of case-by-case analysis rather than broad generalizations. For instance, consider a scenario where a man lends a small sum of money to a colleague. The colleague fails to repay the loan and shows apathy toward the debt. Over time, the man becomes increasingly frustrated with his colleague's attitude. One night, after drinking together, they engage in an argument over the outstanding debt. The man physically attacks the colleague, who ends up in the hospital with serious injuries. In this situation, the motivation is anger, while financial issues act as a contributing motivational factor. The need fulfilled during the argument and subsequent assault is not financial gain; rather, it is the anger directed at the specific individual that serves as the primary motivation. In a distinctly different situation, a perpetrator steals from an individual in a crowded area. This thief shows a strictly administrative drive that focuses solely on gaining a profit. The offense only serves the purpose of profit, which is not simply a secondary motivating element. Although the overall motive of a crime can be inferred from the actions at the crime scene, fully grasping the various motivational elements may necessitate insights regarding the criminal. Certain aspects cannot be drawn from the behavior at the crime scene by itself and need particular background details about the perpetrator. Profilers should recognize and accept this constraint. Only if the identity of the criminal is clear can it be considered appropriate to explore motivation factors specific to that individual.

Conclusion

The states of existence, continuity, or essence signify that something is part of experiential reality, meaning existing within the dimensions of time and space. The question of existence is a critical issue in philosophy, as well as in several other fields of study. It is frequently characterized in connection with essence and is typically compared with the concepts of appearance and potentiality.

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