

FIRST KEYSTONE HUMAN FORMATION

TOPIC 1 HUMAN BEING'S DIMENSIONS

THE BEING IN THE RELATIONSHIP

The human being is a social, spiritual and historical being, who develops in a reality where he manifests himself as a unique and unrepeatable being, enjoying qualities that define and distinguish him. Human beings have ability to express their ideas, to know about themselves and the social environment, to act and transform their life and others life.



He is a being in relation with others, he is a set of strengths and great qualities, but also of mistakes and difficulties; all of this make him a complex being, who is loaded with demands and needs that can be satisfied in a calm and simple way: looking for the meaning that the little things give to life.

Being human means to think about yourself, to think about others; to recognize our differences to recognize those of others. Humanity has been characterized by its ability to think, and it is the thought that differentiates us from animals or brings us closer to them with a small thread that seems to break at times and explode in negligence, selfishness and rage, because, as people, we have the ability to decide on our own actions, feelings and sensations, as living and social beings we care about creating links with other people, in order to hide how much it hurts to feel alone, that is why the human being is dimensioned in several phases or stages, identifying or making conscious its aspects of a biological, psychological, spiritual and intellectual order.

THE BEING DIMENSIONS

People are more than the addition of all their parts, so when trying to divide it we are forced to draw a line between what one is and what one should be, because on many occasions human beings act, think and live in reason for what it should be, forgetting the essence of its true being.

There are several dimensions that allow us to approach the human being, from an integrative perspective where different aspects come together, which when defining the being and the work of human nature, allows us to have a broader view of the biological, social aspects , intellectual and moral of the human being.

At the beginning of the 20th century, talking about the person as a biological being was what reigned, later new dimensions of study were introduced, among them we have the psychological and social dimension (this one includes the cultural and historical dimension).

1. BIOLOGICAL DIMENSION

This dimension includes everything that is closely related to the body, the senses and the emotions, it has been the subject of many investigations that aim to explain human behavior from a physical perspective.

This dimension makes us similar to all living beings, like plants and animals, we are born, we grow, we reproduce and we die.

2. SOCIAL DIMENSION



Humans are social beings by nature, we need the other to generate bonds and relationships in order to interact and share with other people, to develop as men and women. Since the human being is born, he relates to other people, first with his family, then with friends, colleagues, neighbors, etc.

This dimension is related to the will, motivation, decision-making, responsibility and in general with all the psychosocial aspects that guide the work of people and their relationship with the environment.

This dimension justifies from the point of view of human nature, the condition of the relational being and the ability or tendency to think about interpersonal relationships and social coexistence.

3. INTELLECTUAL DIMENSION

This dimension includes the ability to reason, think, abstract, create and intuit. This dimension makes it possible to differentiate human beings from animals.



4. ETHICAL AND MORAL DIMENSION

The ethical dimension seeks the achievement of a healthy coexistence, the development of autonomy and reflection. In this dimension is represented the evaluation that man makes of his actions, looking for a new meaning to his life, linking being with duty. The

human being must always act with righteousness, identifying with the truth to find freedom.¹



The moral dimension has to do with the individual and community behavior of each human being, managing to live in a coherent way where the main lifestyle reference is Jesus Christ.

Christian morality guides the elaboration of the rules or norms by which the conduct of a human being is governed in relation to God, with brothers, with society and with himself. Therefore, morality is related to the study of freedom as a divine gift and encompasses the action of man in all its manifestations.

5. SPIRITUAL / TRANSCENDENTAL DIMENSION

“You have made us for yourself, O Lord, and our heart is restless until it rests in you” St. Augustine



The human being as a spiritual being is able of transcending his relationships with a higher being, called: Yahweh, Allah, Buddha, etc. Anthropologically, it is understood that "God is everything that gives foundation and meaning to life". Therefore, each human being chooses the god to whom he wishes to worship and give his life to him.

For us Catholic Christians, God is the greatest thing we have, because He sought us, He chose us and freed us from sin and death. God made man, that is, Jesus Christ who manifests himself: in faith, hope and love (Jhon 3:16-17).



One of the most used ways to get closer to God is prayer and meditation, resulting in the discovery of what we are, achieving a new vision of oneself and the world.

The spirituality of the human being is directly related to subjectivity (way of conceiving the world), interiority and

Pacts for childhood, Human Development Module, Antioquia Government, pages 17 and 18.

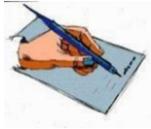
consciousness, which is manifested in his intelligence and will, which determines his sensitivity to truth, beauty, and goodness. This dimension is a real sample of the capacity of the human being, each day more human, with dreams and desires of selfrealization and relationship with himself, with nature and with God.

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PRACTICE

1. With which dimension do you identify the most? Why?

2. How do you live the moral and ethical dimension?

3. How do you develop your intellectual dimension?

4. How the spiritual dimension has helped your growth as a person?

FIRST KEYSTONE HUMAN FORMATION

TOPIC 2 HUMAN NEEDS

The human being is a system in interaction with his social surrounding and his environment, which he experiences through his physical, psychological, relational, and spiritual identity, that is, through his "ID". The human being has needs that are constantly developing or evolving in its ever-changing environment. Necessity is the lack of something but conceiving human needs only as deficiencies implies restricting them to the purely physiological or subjective.

To the extent that needs engage, motivate, and mobilize people, they are also potentialities and can become resources. The need to participate is the potential for participation, just as the need for affection is the potential to receive affection and to give it.¹

We can distinguish between basic needs, which are those shared by man with the rest of living beings, and social needs, which are those originated by the historical moment and the social context in which they live. Fundamental human needs are the same in all cultures and in all historical periods; what changes across time and across cultures is the way or the means used to satisfy needs.

In the same way, to develop human potentialities we start from the "BEING" growing dynamism, also to speak of human needs we must start from that same "BEING", in relation to their environment because they are a dynamic unit.

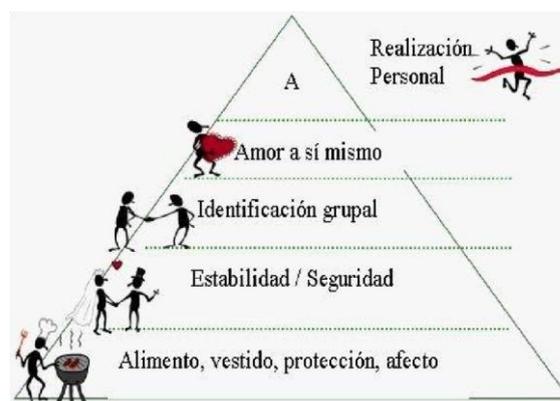
The levels or areas of needs are:

1. **Physiological and biological area:**

the basic needs are:

- food
- health
- protection
- sleep

2. **Physiological area:** needs are subject to the evolution and development of the human being, they require great support from the environment and their surroundings, they are:



¹ John 10:10

- love and belonging oriented to the relational and social area (Self-esteem, identity, privacy and affection)
- belonging to a family
- identifying with a group
- having friends
- identity with the opposite sex
- to be loved, (receive love and affection)
- cognitive or knowledge (it is basic, and intrinsic in the human being)
- aesthetic (oriented to order and beauty)
- transcendence (Last degree of motivation, sense of obligation towards the other)
- self-realization

Self-realization is the satisfaction of individual nature in all human dimensions, people who want to self-fulfill must be free to be themselves. People must satisfy many previous needs, so that they do not interfere with their development and human growth, developing our potential, satisfying personal capacities and doing everything for which we have aptitudes and qualities is our personal and definitive challenge.

To achieve self-realization, the most basic needs must be satisfied, where the motivation to move from a natural human state to a higher state is born. Understanding motivation as the impulses that make us act in front of this or that thought, or this and that situation. Both the needs and the motives and desires are forces that move the development of people, if the motives and needs are satisfied the subject will go from these basic states, that is, from physiological needs to higher states related to personal development that heads to self-realization.

The environment in which a person develops plays a very important role, which favors the satisfaction of cognitive and self-realization needs. People need to satisfy their needs and develop their motivations.

Here it is important not to treat people as objects, which constitutes the primary task of parents and the family, since everyone demands attention, respect and to be recognized, admired in all the riches of their being, to know that they can count on the understanding and affection of those around him and be sure that they will not be abandoned.



Otherwise, it will be difficult to go from a state of need to a state of self-realization, where the development of all the potentialities of the person are involved.

The behavior of the human being is basically oriented to satisfy his needs, as he perceives and the organism experiences.

Maslow describes 16 characteristics that a person must possess to achieve selfrealization:

- 1) Realistic to life
- 2) Acceptance of himself, others, and the world around him
- 3) Spontaneity
- 4) Preoccupation with solving problems, rather than thinking about them
- 5) Need for intimacy and a certain degree of detachment
- 6) Independence and ability to function on your own
- 7) Non-stereotyped view of people, things, and ideas
- 8) History of deeply spiritual experiences
- 9) Identification with humanity
- 10) Deeply loving and intimate relationships with few people
- 11) Democratic values
- 12) Ability to separate means from ends
- 13) Vivid, not cruel sense of humor
- 14) Creativity
- 15) Nonconformity
- 16) Ability to rise above the environment, rather than adjust to it.



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2. Juan 10,10



PRACTICE

1. From the 16 characteristics that a person must have to achieve selfrealization. Describe 3 that are the most basic for you and explain why.

1.1. _____

1.2. _____

1.3. _____

2. What do you understand by “self-realization”?

3. In your branch as a Vincentian Member, what activities do you carry out to attend to the physiological and biological needs of the others you serve?

4. In the psychological area, indicate the 2 most common needs that you find in your missionary work.

4.1. _____

4.2. _____

**FIRST KEYSTONE
HUMAN FORMATION**

**TOPIC 3
PERSONAL ENCOUNTER WITH JESUSCHRIST**

For human change of faith, it must take place the personal encounter with God.

The Word tells us that Jesus is always knocking on the door of our hearts to enter and share with Him. “Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me” (Revelation 3:20).

Only from that encounter with Christ is our life transformed and our joy is in Him: “Knowing Jesus is the best gift anyone can receive; having found it ourselves is the best thing that has happened to us in life, and making it known with our words and deeds is our joy” (conclusive document of appeared number 29). There are different ways that will allow us to have that personal encounter with God, that is, to be able to have an intimacy with that God so that he can transform our existence.



A first way is prayer. Personal prayer is a direct dialogue with God, in the intimacy which Jesus has invited us: “But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you” (Matthew 6:6).

“Prayer is the elevation of our heart to God, a sweet conversation between the creature and its Creator” (Ars Holy Priest). That conversation is what will allow us to listen to God in our hearts and know what He wants for our life.

As Vincentians, prayer is fundamental, since if we want to be the image of God for our beneficiaries, we must first know that God who reveals himself to us in prayer.

On the other hand, we have as a way of meeting, the Word of God or the Bible, in it we also find the manifestation of God throughout history and we can also know the works of God made man.

In the Word of God we find that living and present voice of God, a voice that gives us strength but that can also question us, and that guides us along the path of truth to get to know God.

“For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and

attitudes of the heart” (Hebrews 4,12). We also have the way to an encounter with God, the sacraments are gifts, that Jesus has left us through the church to be able to draw closer to Him.

Through the sacraments, we become children of God, which gives us the grace to be closer to Him, and if we are in sin, we can regain intimacy with God after living the sacrament of reconciliation.

These are three means that allow us as Christians and Vincentians to have a real experience of God and thus experience his presence in our lives and in our hearts and have as a result a stronger communion with God and to be able to say like Saint Paul: “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me” (Galatians 2,20).



PRACTICE



1. What are the paths that lead us to a personal encounter with Jesus Christ?

2. Which of these paths do you practice in your life to meet Jesus?

3. You have already had a personal encounter with Christ, how was it?

4. To what extent does the Church and the Vincentian Family help us in a personal encounter with Christ?

FIRST KEYSTONE HUMAN FORMATION

TOPIC 4 HUMAN DIGNITY

Dignity, or "worthy quality", derives from the Latin adjective *dignus* and is translated as "valuable". It refers to the inherent value of the human being as a rational being, endowed with freedom and creative power, since people can shape and improve their lives through decision-making and the exercise of their freedom. The human being possesses dignity by himself, this dignity is not given by external factors or individuals, it is had from the moment of its fertilization or conception and is inalienable.

Something is worthy when it is valuable, and not only or mainly because of its usefulness for this or that. That utility is something that adds to what it already is. What is worthy because it has value, must always be respected, and well treated. In the case of man, his dignity resides in the fact that he is a unique, irreplaceable being, endowed with intimacy, intelligence, will, freedom, the ability to love and open to others.

The human being for us Christians is perceived as created in the image and likeness of God. *"Let us make man in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth"* (Genesis 1:26).

¿WHAT DOES IT MEAN IN THE IMAGE AND LIKENESS OF GOD?

When the Bible speaks of man in the image of God, it refers to the fact that man has a spirit soul. Man is above the other living beings that inhabit the earth. Man is not a thing, but a person. Man, therefore, can think, can love other people, can compose a symphony, can choose the good.

In the other hand, when it is said that man is the image of God, it is meant by this that both man and God have something in common and it is knowledge, love, freedom, in other words, the soul of man is what makes him like God.

Man occupies a special place among creatures, on whom God breathed his breath, he left a special mark. Man is the image of God because he is spiritual, with the capacity to think and to love, to give himself and to imitate, to the best of his ability, the generosity



of a God who does not stop loving, who cannot despise anything he does, has done because he is a "who love the living" (Wisdom 11:26).

To fully understand how the human being is perceived, we will focus on the following three postulates:

DIGNITY

«In all actions and intentions, in all ends and in all means, always treat each one - yourself and others - with the respect that is due to you, your dignity and worth as a person.

From the Latin *dignitas*, dignity is the quality of worthy. This adjective refers to what corresponds to the merit of someone or something, the deserving of something and that of acceptable quality.

Dignity is related to excellence and the decorum of people in the way they behave. A subject who behaves with dignity is someone of high morals, ethical sense and honorable actions. In its deepest sense, dignity is a human quality that depends on rationality. Only human beings can improve their lives through free will and the exercise of individual freedom, on the other hand, animals act on instinct. Dignity is linked to the autonomy and independence of the man who governs himself with rectitude and honesty.

Freedom is possible through education, which allows people to make decisions based on knowledge and using the fullness of their intelligence. Other issues affect their dignity: housing, work, access to the health system, etc. If a person is stripped of these basic rights, it is said that their dignity has been violated, not by the will of the person, but because they cannot exercise their freedom. Dignity implies recognition of the human condition and respect.

Human dignity is that special condition that every human being has by virtue of existing, and it characterizes them permanently and fundamentally from their conception to their death. The value of the human being is of a higher order with respect to that of the other beings in the cosmos. The proper dignity of man is a singular value that can easily be recognized. We can discover it in ourselves or we can see it in others. But we cannot grant it nor is it in our power to withdraw it from someone.

This singular value that is human dignity is presented to us as a call to unconditional and absolute respect. A respect that, as has been said, should be extended to all who have it: to all human beings.

Now, when a person cannot exercise their rights and freedoms, when they cannot make decisions on their own, when their needs are not met, it is said that their human

dignity is being violated. Therefore, as Vincentians we are called to seek the recovery of human dignity so many times lost by the different circumstances that people must go through. It is necessary to help the poor to find an option worthy of life, because the approach to the poor or the help that we provide must allow them to overcome their poverty, the relief cannot be temporary, it must be permanent.

The Vincentians should think about their "Service in Hope", which means the people he serves think about having something better in the future. For this, the promotion of people is important, it is necessary to enhance the capacities of each human being, promote the desire that they be protagonists of their own development. Human dignity refers to freedom, remembering Saint Vincent who says: "You are the servant of the poor, always smiling and good-humored. They are your masters, terribly sensitive and exacting master you will see. And the uglier and the dirtier they will be, the more unjust and insulting, the more love you must give them. It is only for your love alone that the poor will forgive you the bread you give to them".

THE PARABLE OF THE EAGLE

"A certain man went through a forest seeking any bird of interest he may find. He caught a young eagle, brought it home and put it among his fowls and ducks and turkeys, and gave it chickens' food to eat even though it was an eagle, the king of birds".

"Five years later a naturalist came to see him and, after passing through his garden, said: 'That bird is an eagle, not a chicken'".

"'Yes,' said its owner, 'but I have trained it to be a chicken. It is no longer an eagle, it is a chicken, even though it measures fifteen feet from tip to tip of its wings'".

"'No,' said the naturalist, 'it is an eagle still: it has the heart of an eagle, and I will make it soar high up to the heavens'".

"'No,' said the owner, 'it is a chicken, and it will never fly'".

"They agreed to test it. The naturalist picked up the eagle, held it up, and said with great intensity, 'Eagle, thou art an eagle; thou dost belong to the sky and not to this earth; stretch forth thy wings and fly'".

"The eagle turned this way and that, and then, looking down, saw the chickens eating their food, and down he jumped".

"The owner said: 'I told you it was a chicken'".

"'No,' said the naturalist, 'it is an eagle. Give it another chance tomorrow'".

"So, the next day he took it to the top of the house and said: 'Eagle, thou art an eagle; stretch forth thy wings and fly.' But again, the eagle seeing the chickens feeding, jumped down and fed with them".

"Then the owner said: 'I told you it was a chicken'".

"'No,' asserted the naturalist, 'it is an eagle, and it still has the heart of an eagle; only give it one more chance, and I will make it fly tomorrow'".

"The next morning, he rose early and took the eagle outside the city, away from the houses, to the foot of a high mountain. The sun was just rising, gilding the top of the mountain with gold, and every crag was glistening in the joy of that beautiful morning".

“He picked up the eagle and said to it: ‘Eagle, thou art an eagle; thou dost belong to the sky and not to this earth; stretch forth thy wings and fly!’”

“The eagle looked around and trembled as if new life were coming to it; but it did not fly. The naturalist then made it look straight at the sun. Suddenly it stretched out its wings and, with the screech of an eagle, it mounted higher and higher and never returned. It was an eagle, though it had been kept and tamed as a chicken!”

TO REFLECT

- How do we treat others, as eagles or chickens?
- Do we seek with the others definitive solutions to the problems of poverty or are we merely welfare?
- Are we like the farmer or like the naturalist?
- Do we provide human dignity?



PRACTICE

1. In what is human dignity based on?

2. What differences humans from other living things?

3. What does the phrase “We are responsible for and inheritors of our own actions” mean to you?

4. For you, as a Vincentian, what commitment do you make now that you have understood that you were created in the image and likeness of God?

FIRST KEYSTONE HUMAN FORMATION

TOPIC 5 HUMAN POTENTIALITIES

HUMAN POTENTIALITIES

Man was created in the image and likeness of God (Genesis 1:26-27), it is a spiritual being, which possesses faculties that make it different from other species. Both physical and psychological genetic elements are inscribed in the human being, that is, what a baby will be later, is already in him, in germ, all his identity and everything for which he has been created, is already in his being, which will emerge in due time.

Many traits such as intelligence, will, freedom and sociability are potentially found in the human being. Potentialities are called because they are realities capable of growing and developing, they are like the seed that one day a tree will give.



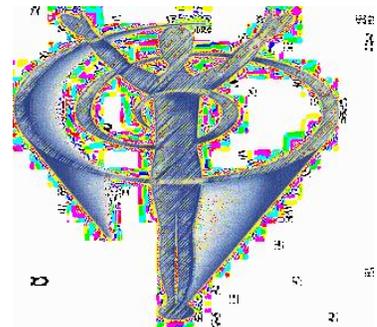
Dynamism and growth are typical of living beings, many times despite obstacles or unfavorable environments.

Let us talk about four potentialities that constitute the foundation of the morality of human acts, the faculties of man make him capable of knowing the existence of GOD, who reveals himself to every man through everything created, by faith.

Man can deliberately choose his end and approach it with his actions, man is a perfectible being (Able to perfect himself or to be perfected), his dynamic nature makes him creative, and capable of transcending himself.

The four potentialities that we will see are:

1. **INTELLIGENCE:** is the ability to learn, reflect, understand, and reason, which is inclined to the truth (Proverbs 9:10).
2. **THE WILL:** it is the human power that moves the other powers, it is the link that unites us to our creator, and by which man knows the truth of GOD, a faculty that tends to good, not only known by the intellect, but also it tends to



the sensible good, captured by the senses, in addition to being the strength and courage to do things above difficulties and setbacks (1 Chronicles 19:13; Psalms 143; Colossians 1:9; Ephesians 5:17; Romans 12:2).

3. **FREEDOM:** it is the natural ability, which the human being possesses, to act according to his will (Galatians 5:1; Galatians 5:13; 2 Corinthians 3:17).
4. **SOCIABILITY:** it is the natural ability of man to associate, man knows that he must live with others and for others, achieving his realization and the one of others. There are many aspects that frame human potentialities that enable self-realization and are expressed in needs such as: identity, memory, motivation, affection, participation, creativity, which give the human being the character of a dynamic, growing and integral unit. Placing it in dimensions that give meaning to its being and its doing, through thought that gives it the ability to transform itself and its environment (Genesis 1:26; Mathew 23:8; Colossians 1:24).

To achieve the development of all these faculties, the human dimensions seen above must be considered:

- The bodily or biological: in which we are equal to all other living beings.
- The relational or social: interpersonal relationships and social coexistence.
- Intellectual: it differentiates us from animals, by thought and reason.
- Ethics and morals: mean acting with rectitude for the common good.
- The transcendent: Our relationship with God.

All these areas of human development and growth need favorable conditions that can give real meaning to human existence.

The knowledge of these potentialities should lead us to discover our personal being, to realize the existence of ourselves and recognize the individuality that exists in each human being to respect and promote it, in addition, discover the values and personal qualities that exist within each human being, who have universal sense to act according to them.

To this extent, each person lives in a specific place, which encompasses the most intimate thing that the human being possesses: "THE SELF" unique, individual, and unrepeatable.



PRACTICE

Solve the word puzzle and define every word found.

M	F	N	F	B	V	C	X	Z	C	A	S
W	I	L	L	N	E	S	S	I	G	F	D
Y	N	U	C	A	F	I	H	L	K	J	H
H	T	I	I	I	L	T	O	P	W	K	Y
F	E	T	F	I	E	I	H	L	I	O	T
A	L	Y	F	A	C	R	U	I	L	I	R
C	L	R	L	A	R	O	M	B	L	U	E
E	E	M	Y	S	D	I	A	E	H	J	B
W	C	U	C	G	F	N	N	H	U	H	I
Q	T	H	A	U	O	H	U	R	G	F	L
D	F	A	C	U	L	T	I	E	S	P	H
A	L	L	F	J	I	P	W	T	H	U	M

Wiliness:

Human:

Liberty:

Faculties:

Intellect:

Ethic:

Moral:

FIRST KEystone HUMAN FORMATION

TOPIC 6 HUMAN VALUES

DEFINITION

Value is what makes things good, what we appreciate them for, what they are worthy of our attention and desire. Courage is all well enclosed in things, discovered with my intelligence, desired, and loved by my will. Values dignify and accompany the existence of any human being.

Man can appreciate them if he is educated in them. And educating in values is the same as educating morally, since it will be the values that teach the individual to behave as a man, as a person. But it is necessary to educate in a straight hierarchy of values.

Courage, therefore, is the firm and reasoned conviction that something is good or bad and that it is good for us. Values reflect the personality of individuals and are the expression of the moral, cultural, affective, and social tone marked by the family, the school, the institutions and the society in which we live.



<http://sinalefa2.wordpress.com/2009/05/28/qu-son-los-valores-humanos/>

Values are something that we experience as real, because in fact there are things that we like or dislike, they fill us with hatred or joy. It is an experience that moves our behavior, makes us vibrate and choose in one way or another, allow us to clearly define the goals of life, help us to accept ourselves, while making us understand and appreciate others.

Discovering values is only possible in those who look positively at the world, who have previously understood that everything that exists is for something and for something, that any being, no matter how small, has its meaning and its reason for being and that is what it's worth.

Human values represent the "foundations" on which we build the edifice of our moral and spiritual personality. On the values, we raise the "columns" of our principles and beliefs, we build the "walls" that define our actions and attitudes and we close the "rooms" that contain the "conscience" and the value of those actions.

Despite social transformations, fashions, crises, diversity of cultures, and approaches to human development, values are maintained and passed from generation to generation. Values forgetfulness, withdrawal from classrooms and families, disrespect in many expressions of social life, explain many of the current problems. However, problems are not solved with these; its application and awareness of its importance and necessity represent an inestimable achievement for all.

VALUES CLASIFICATION

The list of values is very varied and extensive, so they are usually classified to make it easier to handle. However, all values are aimed at improving the quality of life. Those who live the values become fully healthy people, with good human relationships and willing to experience success in everything they do.

The most common classification of values is as follows:

- 1. Biological values:** they seek to promote health, and are cultivated through sports, hygiene, and good nutrition. They are basic values and must be of maximum social and state interest.
 - Objective aim: Health
 - Subjective aim: Physical Well-being
 - Activities: Hygiene
 - Need that satisfies: Physiological

- 2. Sensitive values:** They lead to pleasure, joy, recreation, and the proper development of the senses. They favor the integral development of the human being and they learn to live from the family.
 - Objective Aim: Love.
 - Subjective aim: affection, pleasure.
 - Activities: Manifestations of affection, feelings, and emotions.
 - Need that satisfies: Of the Self.

- 3. Economic values:** They provide everything that provides well-being to the human being. Although it is important, it should not be the center or the main goal

in life; because: "No one can serve two masters" (Mathew 6:24). The right to a job and a decent wage are sought and promoted.

- Objective aim: Assets, basic wealth.
- Subjective aim: Comfort.
- Activities: Administration.
- Need that satisfies: Security.



4. Aesthetic values: They sensitize to what is beautiful and pleasing to the eye. They are learned from the family and are strengthened with good friendships that teach how to discover beauty from every day.

- Objective Aim: Beauty
- Subjective Aim: Joy of harmony
- Activities: Contemplation, creation, interpretation
- Need that satisfies: Self-realization



5. Intellectual values: They lead towards scientific and social knowledge, in addition to the development of thought. They are worked since the school stage and strengthened in the family. When the person gets surrounded with beings that promote healthy reading and deep conversations, he develops superior intellectual values.

- Objective aim: True
- Subjective aim: Wisdom
- Activities: Abstraction and Construction
- Need that satisfies: Self-realization.



6. Christian values: They express in a specific way the relationship with God. They are lived in personal, family and community practice, beyond many consumerist and mercantile conceptions, since they perfect a good to achieve greater or superior values such as selfless love. God expressly asks to teach and live these values from within the Family (Deuteronomy 6:1-9).

- Objective Aim: Christ,
- Subjective Aim: Holiness
- Activities: Internal and external worship, supernatural virtues,
- Need that satisfies: Self-realization.



WHAT ARE THE VALUES FOR?

To guide us in our actions according to social reality, helping us to establish healthy links with other people. Through them we have references about our daily work in all aspects. They help us guide our lives, make decisions, and take actions that lead us to be what we seek: good humans and Christians.



PRACTICE

Define the following words, and with 4 of them make sentences that should identify a good Vincentian.

Example:

Wisdom: Deep knowledge that is acquired through study or experience.

Sentence: The Vincentian when visiting a family must make decisions wisely.

DEFINITIONS

1. Responsibility:

2. Mercy:

3. Generosity:

4. Sacrifice:

5. Sincerity:

6. Love:

7. Joy:

8. Wisdom:

SENTENCES

1. _____

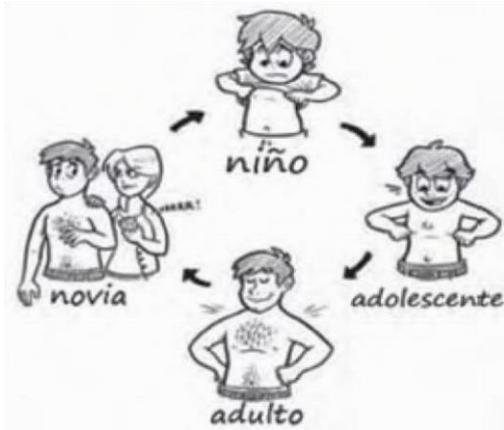
2. _____

3. _____

4. _____

FIRST KEYSTONE HUMAN FORMATION

TOPIC 7 HUMAN LIFE CYCLE AND SOCIAL PROCESSES



LIFE CYCLE AND CULTURE CONCEPT

Life cycle is the time that elapses from conception to death, where there are stages of development with their symbol and corresponding rituals.

During the years between our birth and death, an unimaginable amount of transformation occurs. A complex process of physical, psychological, and intellectual development, consisting of well-defined stages and traits.

When studying the human life process, culture and its socialization must consider:

1. The first stages of the human life cycle

Prenatal stage. Growth, development and maturation of the embryo and fetus. Gestational age. Evaluation of intrauterine development. I give birth, the newborn. Birth weight. Mother-child bond.

- **Newborns and nurslings**

Newborns up to 28 days old are called neonates.

After birth, the respiratory, circulatory, and excretory systems begin to fulfill their respective tasks, previously performed by the mother.

Crisis: One of the first crises that human beings suffer is when the child's bond with his mother is broken at birth when the umbilical cord is cut. There is then a crisis that is supplied by the mother through love and food (breastfeeding).

- **Infancy and childhood**

It is characterized by growth and development during infancy, childhood.

- The weight and height of children in infancy increase markedly.
- The incorporation of language and its development are two important events in the intellectual development of children.
- Entrance to school.

Crisis: There is a crisis in the family due to everything that entails the departure of the child from home and the new responsibilities.

2. The transition to adulthood

Puberty and adolescence. Maximum growth speed. Sexual maturation. Adolescence in current populations: social interaction.

- **Adolescence**

One of the main changes of adolescence is that the differences between men and women are accentuated.

Puberty corresponds to the period when physical characteristics become more evident and the sexual organs mature. It is caused by the increase in the activity of some hormones.

Crisis: in this stage the adolescent experiences several crises, among them, that of his own identity, feeling older but not being able to access adult activities, which by law are prohibited.

3. The reproductive adult stage

Reproductive processes and reproductive strategies.

Biological determinants: menarche date when the first menstrual period appears. This indicates the beginning of the reproductive capacity: menstrual cycles, fertility, lactation, and menopause: social determinants of reproduction, reproductive behaviors linked to value systems: participation in reproduction, choice of partner, fertility control.

Crisis: Changes that occur when children come home, disruption in daily life.

4. Aging

Aging populations and elderly people. Aging process: life cycle, aging and longevity, theories of reproductive aging in men and women.

- **Adulthood and Eld**

Adulthood goes, approximately, from 18 to 60 or 65 years, characterized by great stability at the body level and a gradual aging.

- Menopause corresponds to the completion of the fertile stage of women, marked by the definitive end of menstrual cycles.
- Loss of some skills and organic deterioration.

Crisis: This stage of life is characterized by the empty nest, since the sons and daughters left home, it is a reunion with oneself and with the couple. Likewise, when the person reaches old age, even if they have not had children, they can present loneliness and everything that leads to this situation.

WHY CRISIS HAPPEN?

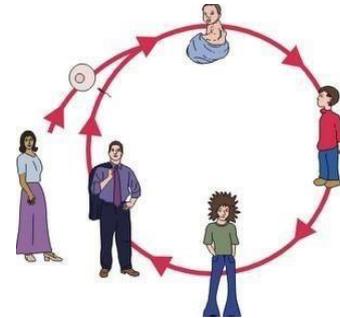
During the different stages of family development, the family faces different critical moments in the evolutionary cycle, which involves both individual and family changes, which can constitute a period of crisis.

In these periods of transition from one stage of the life cycle to another there is a lack of definition of the functions, because the members of the family are assuming a new

role. Wanting to reconcile both functions sometimes produces fluctuations, instabilities, transformations, which are expressed in certain levels of disorganization in the family and is what is called an evolutionary crisis. In these evolutionary crises, old patterns of interaction are changed for new ones that enable each of the family members to perform new functions in their roles, showing an increasingly complete development of individualization and a Family structure increasingly complex and different from the previous one, which gives rise to the growth and development of the family.

SOCIALIZATION CONCEPT

Process of acceptance of social behavior patterns and of adapting to them. This development is observed in the different stages between childhood and old age and in people who change from one culture to another, from one social status to another, or from one occupation to another.



Socialization is seen by sociologists as the process by which culture is instilled in the members of society, through it is transmitted from generation to generation, individuals learn specific knowledge, develop their potentialities and skills necessary for adequate participation in social life and adapt to its forms.



PRACTICE

1. Indicate the stages of the Life Cycle of the human being.

2. Why do you consider it important to respect the right to life since conception?

3. Write any situation where the family is in crisis. What can you do as a Catholic and your Vincentian Branch so that the family can reestablish its harmony?

4. Do you consider family crisis are necessary?

YES ___ NO ___ Why?

FIRST KEYSTONE HUMAN FORMATION

TOPIC 8 CRISIS AND PERSONAL CONFLICTS

PERSON: is defined as a rational and self-aware being, possessing its own identity. A social being endowed with sensitivity, along with properly human intelligence and will.

CRISIS: can occur on a personal or social level. They can designate a traumatic change in the life or health of a person or an unstable and dangerous social situation in the political, economic, military, etc. In a less proper way, emergencies or times of difficulty are referred to as crisis.

CONFLICT: It is a situation in which two individuals or two groups of individuals with different interests enter confrontation or opposition, creating a tense environment, in which one must act with respect for the other. **Conflict is not bad**, when it allows consensus, and positive change and growth for both parties is possible there. If, on the contrary, the conflict becomes a problem, it is possible that you can cause harm to the other and to yourself.



In crises and conflicts, people often oscillate between different types of processes including, among others, disorientation, serious disagreements, affective turbulence, efforts to resolve the situation until the encounter of possibilities (1 Corinthians 13:47).

Conflicts and crises affect the quality of the social network and challenge people's abilities to advance beyond the resources they had until then. They are usually instances of intense pain for those involved and arouse strong emotions that must be recognized and considered.

Crises and conflicts can become "alternatives" or options for people's growth under certain conditions: when they can be dealt with in the right way and at the right times, when the conditions for a defined reconsideration are in place, when communication is viable solutions are generated and put into action, when emotions can be directed towards productive ends.

The neurologist Sigmund Freud and his Austrian compatriot, the physiologist Josef Breuer, were the first to use this concept. For Freud, conflict arises "when the behavioral responses, necessary to satisfy one motivation, are not compatible with those required to satisfy another".

Conflict types

- *Intrapersonal*: People's discussions with their own unconscious.
- *Interpersonal*: Debates between two or more people.
- *Intragroup*: Conflicts within groups.
- *Intergroup*: Conflict between different groups.



Sources of conflict

- Differences of values, interests, religions.
- Expectations, vision, goals, hierarchy.
- Bad communication, wrong interpretations, wrong perceptions.
- Shared resources, personal resources, authority, team resources.

CONFLICT SHAPES

Constructive or functional conflict: It is one that generates development when it is solved. It encourages group leaders to maintain a constant minimum degree of conflict sufficient for the group to be viable, self-critical, and creative.

Dysfunctional conflict: It is one that causes a negative functioning of the relationships between the parties and that does not produce any development when it is solved. Caused by poor communication, lack of frankness and trust, inability of management to respond to people's needs and aspirations.

For a conflict to be constructive or functional, the parties involved in it must:

- Believe that people can change.
- Believe that what is unacceptable is allowing the conflict to remain unresolved.
- Believe that your points about the conflict may be distorted or incomplete and therefore it is important to know the other party's point of view. (Conflict implies learning, experience, questioning and change).
- Have the will to find a solution that reconciles the interests of both. (Importance of stimulating, empathy).



WHAT TO DO IN A CONFLICT?

1. Avoid getting angry and be willing to express your feelings (Saint James 1:1920).
2. Use clear and simple communication.

3. Make positive statements and make it easier for others to do it too (Ephesians 4:31).
4. Talk about the underlying causes of the conflict and try to understand them.
5. Be transparent.
6. Work with issues, not with people (Leviticus 19:18)
7. Avoid bringing past behaviors and situations that are not related to the conflict (Ephesians 4:29)
8. Give honest feedback.
9. Fight for everyone to win.
10. Do not judge (Luke 6:37).
11. Do not consider yourself superior and promote equality.
12. Do not marginalize the other (Mathew 20:16).
13. Do not focus on control, but on the conflict (Colossians 3:12).
14. Show empathy.

FIRST KEYSTONE HUMAN FORMATION

TOPIC 9 LONELINESS AND AGING

It is not easy to define and describe human aging; In our case, we are going to refer to the type of old age, which comes with age, and which apparently implies a decline in man, due to a certain qualitative impact on his personality, in the way of relating to himself, and to others.

OLD AGE

It is the last stage of living beings before death occurs and is an inevitable consequence of the passage of time.

Since we came to the world, each day that passes, we somehow grow old, the issue is that in those moments we talk about growth, maturation, meanwhile, there will come a time in that development and growth that the curve will begin to slope downward and it will follow a stage of decline and natural psychophysical wear and tear, which will not only leave its mark on the physical but also on the psychic, obviously this situation will vary according to life experiences and ways of being of each one.

Understanding old age is not that simple, there are different ways of seeing it, therefore, it is considered important to first review the types of ages that can exist in human beings, since through these you can have a first approach.

There are three types of ages in humans which are:

- 1. Biological age:** is the potential duration in years of life, is accompanied by elements that measure the functional capacity of vital systems whose situation limits or prolongs the life cycle. "It is logical to understand that this type of age is what we commonly call age, with the only difference that here it is not how many you have, but how many you have left, in terms of biological life".
- 2. Psychological age:** It is related to the adaptability capacity that a subject manifests in the face of the different events that life can bring, so it is something similar to what is called "maturity" in everyday language, and in fact this capacity is achieved through the



years with the experience that is accumulating.

- 3. Social age:** "It refers to the roles and social habits that the subject is capable of assuming in relation to the middle term of his context with those that other members of the social group play and those that he could assume from these at any given time".

After reviewing the types of ages, then we can affirm that old age can arrive in different years in the subject, depending on the type of age to which it refers, so it is concluded that age is not exactly an indicator of old age.

Despite the fact that advances in medicine in recent decades have made it possible to prolong life, we have not been able to guarantee for all those who become "old" that this stage of their life will develop with the necessary quality.

Javier Arconada Muñoz
Found in: Eufam

LIVING OLD AGE

There is a fundamental factor for the elderly to enjoy their life as they deserve it and it resides in themselves: the psychological factor.

The time of life when one is more prone to suffering from the flu, an attack of osteoarthritis or a simple ankle sprain, is also the time when one has more free time to devote to knowing in depth and taking care of one's own body . The free time of retirement is a good opportunity to take care of your health, visiting the doctor regularly or trying to enjoy the practice of a sport. Making the elderly around us feel proud of where they have come is also our job, and for this reason we must show them the respect and admiration they deserve. We will like that same recognition when we have done enough merits to obtain it.



LONELINESS

Old age is a stage of life in which a series of losses occur that facilitate the appearance of the feeling of loneliness. V. Madoz, describes loneliness as the "sad conviction of being excluded, of not having access to that world of interactions, being a condition of emotional discomfort that arises when a person feels misunderstood or rejected by others or lacks company for others desired activities, both physical and intellectual or to achieve emotional intimacy".

Loneliness is not always a negative feeling, so we can speak of **objective loneliness and subjective loneliness**. The first refers to the lack of company, where the elderly manifest loneliness and it does not always imply an unpleasant experience for the individual, since it can be a sought after and enriching experience. Subjective loneliness, on the other hand, is suffered by people who feel lonely. It is a painful feeling and feared by many older people, it is never a desired situation.

Loneliness syndrome it is a "psychological state that occurs as a result of losses in the individual support system, decreased participation in activities within the society to which he belongs and a feeling of failure in his life".

LONELINESS CAUSES

In old age, some especially hard experiences are lived that suppose a break with the previous life. This experiences that can have serious emotional consequences.

1. ***The empty nest syndrome:*** The first major event that adults often face is their children leaving home to start an independent life. Parents expect them to give them the necessary help when they suffer from a process of dependency or illness, and failure to comply with this duty can deteriorate parent-child relationships and lead to feelings of helplessness and loneliness.
2. ***Poor family relations:*** The lack of relationship with children perceived by the elderly person, both in terms of quantity and intensity and quality of affection, represents a major source of frustration at this stage.
3. ***The death of the spouse:*** Widowhood is usually the main trigger for the feeling of loneliness in advanced ages. The elderly person suddenly finds himself without the company and affection that he had with his partner, giving rise to personal problems of adaptation to widowhood, not only emotional, but also material and related to time management of household chores and of domestic and social life. The closer the couple is, the greater the emotional impact of the death of one of them without the presence of other people alleviating feelings of loneliness and sadness. The way people live the accompaniment of the couple at the end of their days is an important variable for the subsequent elaboration of mourning and loneliness.
4. ***Exit from the labor market:*** sometimes after retirement, people have free time, they do not know what to do with. The loss of purchasing power also restricts the possibilities of enjoying these moments of leisure, as well as the deterioration of social relationships, and social isolation may appear.

5. **The lack of pleasure activities:** Carrying out recreational activities can be the answer to the void that the increase in free time. In old age, you can do different recreational activities that you could not be done before.
6. **Prejudges:** Today there are a series of prejudices about old age, such as not having a productive life, not having sexual experiences or needs, being useless, outdated, and dependent. However, experience, the ability to relativize things, know how to judge objectively, the wisdom from experience, etc., could allow older people to maintain an important social role.

Loneliness is a feeling that, experienced in old age, can represent important social, functional, and cognitive dependencies and / or trigger health problems that can cause difficulties in daily life.



The World Health Organization uses the term active aging in this sense: "Active aging is the process by which opportunities for physical, social and mental well-being are optimized throughout life with the aim of extending healthy life

expectancy , productivity and quality of life in old age". It is about promoting the maximum possible autonomy, that is, enhancing one's ability to control, face and make decisions about daily life.

Let's reflect

How to love an old person?



Let him speak because there is in his past a treasure full of truth, beauty and good.

Let him win arguments because he needs to feel sure of himself.

Let him go visit his old friends because among them he feels revived.

Let him tell his repeated stories because he feels happy when we hear it.

Let him live among the things he has loved, because he suffers to feel that we tear pieces of his life from him.

Let him scream when he is wrong because the elderly like children have the right to understanding.

Let him take a seat in the family car when they go on vacation because next year you will have pangs of conscience if Grandpa is gone.

Let him grow old with the same patient love with which you let your children grow, because everything is part of nature.

Let him pray as he knows, as he wants, because the older adult discovers the shadow of God on the path he still must travel.



PRACTICE

1. What ages exist for human beings?

2. Which source of loneliness is the one that you know more or have live it closely?

3. What can we do to insert the elders in daily life?

4. Do you think you are ready to live your old age? What have you prepared for it?

HUMAN FORMATION

TOPIC 10
LOSSES AND GRIEF

WHAT IS GRIEF?

Grief is understood to be the process that a person experiences because of the loss of someone or something loved. Although the losses that most easily come to mind are those of loved ones, we can understand the concept of **loss as the disappearance of any physical object, such as the burning of a house or the theft of a jewel, a loved one or any other thing of value, such as a job or social status.** All these experiences of loss arouse in the person a wide range of **behaviors, emotions and**



thoughts of greater or lesser intensity that should not be underestimated, but rather considered from the perspective of the value that each one can give to what they have lost. This is particularly important in certain types of losses that are not so obvious, such as a child who misses friends after changing schools, or less socially prominent, such as a miscarriage or loss of social status.

Grief usually begins with the loss of the loved one and can be considered over, according to Worden and Neimeyer, when the survivor shows the ability to:

- Reorganize their life to a similar level as the one they always had
- refer to the deceased without feelings of extreme sadness or anxiety.

Normal reactions towards loss

Whether the loss was foreseeable or unexpected, the reactions of the subject who experiences it, depending on the individual style, include:

- **Physical manifestations:** emptiness in the stomach, tightness in the chest or throat, hypersensitivity to noise, depersonalization, shortness of breath, weakness and dry mouth.
- **Feelings:** sadness, anger, guilt, anxiety, fatigue, helplessness, shock, longing, relief, and numbness.
- **Thoughts:** disbelief, confusion, worry, sense of presence, and hallucinations.
- **Behaviors:** sleep disorders, eating difficulties, isolation, avoiding or frequenting memories, sighing, hyperactivity and crying.

STAGES OF GRIEF

The loss must be an **active process**, full of decisions in which the person chooses between a series of alternatives, thus each duel is completely different. In fact, it is a **critical moment** in life in which decisions are many and very fast, and the changes that happen is sometimes very relevant in everyday life, such as having to get a widow to work or having to move house after the death of the father.

Even so, we can speak of a series of states that the subjects go through without having to be in this order, since regressions are often observed in the elaboration of mourning on specific dates, or times of greater stress. Since the first approach by Kúbler-Ross in 1969 (1. denial 2. anger 3. pact 4. depression 5. acceptance), one of the most successful models is from Parkes 1970, who proposes the following stages in the elaboration of the grief:

- I. Insensitivity
- II. Longing and rage
- III. Disorganization and restlessness
- IV. Behavior reorganization

TASKS OF THE GRIEF

1. Accept the reality of the loss

During the first days there is a certain natural tendency not to admit the loss or not to realize its absence in the real world. We can pick up the phone to call him or it seems he will open the door at any moment. This is normal in the first days, even weeks, it is necessary to be informed that it does not mean that the person is losing his mind or exaggerating in his reaction.



2. Feel and elaborate the pain and other emotions

After the daze and confusion, pain and other emotions will appear, and it is essential to feel them in all their dimensions. Any avoidance or delay of natural suffering will prolong the grief unnecessarily. We elaborate it when we talk about the loss, we cry, we express our hopelessness to find another equal person, we are unable to go to work, but also when we feel guilt for not having seen him more, not having cared for him or for having had a stormy relationship (mistreatment, abuse, having severed the relationship). Anger at the abandonment that loss entails is also common, although it is difficult for the person to become aware of it, due to the apparent absurdity that it entails. It is not an intellectual acceptance, but an **emotional acceptance** of the loss.

3. Adapt to the changes in the environment

Especially in the case of spouses, parents or children, the loss supposes the disappearance of something or someone who fulfilled functions that are not there

now. Behavioral chains that were associated with the loss are broken, such as social outings, leisure activities or relationships with family members. These growing and immediate demands are in most cases assumed with the support of the social network. While life is rebuilt, feelings of guilt appear for leaving the deceased behind during one's life.

4. Relocate the loss one emotionally and resume the own life

Finally, we must accept that the memories we have of him will never disappear, but that he will never return to our lives, and say goodbye to him. We get rid of most of the memories and keep a couple of them, we verbalize the bad and good memories. We recognize that it is necessary to start loving new friends, and we give ourselves permission to leave the inner mourning. We went from saying I am or have, to saying I was, or I had. The final step is to say goodbye forever knowing that we will not forget his passage through our lives.

SYMPTOMS OF A COMPLICATED GRIEF

A duel is not being worked out properly when any of the following signs occur:

- The person mentions the loss in an interview with intense pain after several months of it.
- Some event triggers an overreaction.
- Periods of extreme or long sadness, suicidal wishes (sometimes on certain dates)
- Episodes of aggressive behavior or impulsive behaviors, such as abuse of substances.
- Highly marked linking objects or otherwise, hide or get rid of all reminder objects.
- Inability to return to vital functioning a few weeks after the loss.
- Not having openly expressed pain in the first weeks of grief or have made radical lifestyle changes.
- Recurring thoughts of guilt or pending issues with the deceased, remorse for having caused harm or neglecting him in life.

GRIEF INTERVENTION

Grief counseling: It consists of making the bereaved go through the tasks of mourning, giving himself the time he needs and elaborating with special attention the emotions of guilt, selfreproach, anger, relief, which are the ones that most likely complicate mourning. Likewise, it is necessary that the person does not avoid pain, but

rather expresses it and receives support from their acquaintances and friends. One of our tasks will be to make him see that his intense reactions (emotional, behavioral and cognitive) are normal after the loss of a loved one or something or someone important. Later, we will support the process of acquiring skills to assume the changes that occur,



and finally, we will accompany the bereaved in the final goodbye that will mean the end of the duel.

Grief therapy: it begins by evaluating which grief task the person stopped in, to resume the process. The objectives of each task are detailed below, to carry them out a list of possible techniques is proposed that can help us both in consultation and in homework.

Some intervention techniques

- Evocative language: use of harsh words (death, widowhood, forever, never again), speak in the past of the loss.
- Use of symbols, such as photos or belongings to evoke emotions or memories.
- Write: Letters that are read in session or sent symbolically. Journals addressed to the deceased to "keep him up to date" on what is happening. Poetry. Biographies of the deceased. Metaphorical stories and images about the relationship with him. Characterizations of the loss (stories about oneself in the third person) Appropriate epitaph to the loved one. Vital trace that they left in their own life.
- Draw memories or goodbyes, especially in children.
- Role-play of feared or annoying situations.
- Cognitive restructuring. When facing the demands of the environment in a stressful situation, irrational ideas of the type "nobody will love me" are triggered, "people think of me that I am doing it bad as always".
- Memory book made by the family and visible to all, very good for children.
- Guided imagination exercise (empty chair), the patient is invited to address the deceased and express his emotions, requests or doubts in the first person and respond for it as he thinks he would have done.
- Travel to significant places.
- Psychodrama, like guided imagery, a person represents the deceased who dialogues with the survivor about any pending issue.
- Personal rituals that may include religion, family gatherings, burning a letter or a memory, leaving a memory at the grave.
- Say goodbye. At the end of the first sessions, "goodbye for the moment". At the end of the therapy, the sufferer is capable to say, "goodbye forever".
- Training in facing skills, those necessary for his performance, such as job search, social skills in stress management, problem solving, etc.
- Expression and management of emotions. For ambivalent questions like what do you miss? what do not you miss?



- Replacement of memorable objects of the missing person.
- Reflective reading of a self-help book.
- Photo gallery.
- Group therapy and self-help groups.

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PRACTICE

Answer the following questions according to the text:

1. What is grief?

2. What are the stages of grief?

3. What challenges do grief bring?

4. Which are the characteristics of a complicated grief?

5. How to make an intervention or help in grief?

FIRST KEYSTONE HUMAN FORMATION

TOPIC 11 21st CENTURY FAMILY

It is historically proven that the family is a necessary institution for the development of the individual and society. The structure and family functions have varied, but two of them are still being fulfilled in an important way:

- **Socialization:** learning the norms and values of the society where we live, to perform the role as adults.
- **Psycho-affective protection:** providing the affection and security that people need, mainly during their first seven years of life, and that influences the entire evolutionary cycle. Today's Family is characterized by having fewer members, authority being exercised in different ways, the couple's ties are more unstable, there are more exchanges and mobility of its members and greater expressiveness of feelings.
- **Values changes:** intolerance, individuality, easy money prevail, domestic violence becomes visible, sex education and birth control methods increase.²

It is important to reiterate that the family environment is the child's first socialization center, the physical place where he learns many of the social norms with which he will constantly have to deal. However, the families of the 21st century are no longer like those of a few years ago due, among many factors, to the technological revolution and globalization. Multiple changes such as 24-hour television, the Internet, etc., have left their mark on the ideology of young people who increasingly downplay the importance of the family and the role played by each of its



members and do not know or are not aware of the relevance it has in the integral development of each person. For this reason, it is increasingly common to belong to families of separated parents, or cohabiting parents, single parents, homosexual parents and even nuclear families (married father and mother with children) with both parents who work and therefore other members are left in the care of the children. Therefore, it is vitally important to show the family that it is not so much the amount of time that they spend with their children, but the quality that is offered to them with solidarity, love, understanding through dialogue.

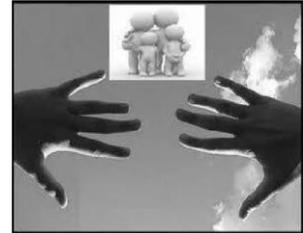
² *LA PERSPECTIVA DE GÉNERO Y LAS NUEVAS ORGANIZACIONES FAMILIARES.* By Ángela María Quintero Velásquez. *Social Work Magazine*

CHANGES IN THE 21ST CENTURY FAMILY

Cultural changes are taking place in values, habits, and behavior patterns, which are practiced in society. There is a break fundamentally associated with changes in the family and in its primary socialization functions.

The social, cultural, and economic changes that influence family dynamics are:

- The massive incorporation of women into the labor market, this modifies the roles and the fulfillment of the role assigned to them.
- Increase in the number of financial contributors, enlarging the system from a single provider to multiple ones.
- The appearance of new family arrangements. About a quarter of the families are headed by women, they have grown between 1990 and 1997 in all Latin American countries.
- Nuclear Families continue to be predominant in Latin America.
- In sum, changes in both the structure and functioning of families bring important changes in internal relationships, redefinition of conjugal roles (principle of equality) that is related to the economic contribution that women and children make to the home, new paternal relationships. subsidiaries (increase in children's rights, loss of importance of hierarchical and submissive relationships) and individualization processes (affirmation of individual rights over family, emphasis on personal fulfillment over family interests).



(Rico, Ana 1993)

FAMILY AND SCHOOL

Family and school are closely related since both are the main cultural transmitters for children.

Today, the family and the school are faced with the media and new technologies, which many times are detrimental to children's learning. That is a reality for the generation of children, youth today and future generations. On the other hand, technologies are also an opportunity to grow, not everything is bad, you must look for the great strengths they have. Therefore, it is convenient that both the family and the school ally with them and not have them as enemies.

It is important to take advantage of what is presented to us, because everything, even if it seems negative, has positive aspects. The generations to come must be prepared to face the virtual world, the world of technology and the world of the media and everything that comes with it.

Some characteristics of what happens today is that the person is prepared to compete, to work, to earn money, to obtain more material goods, to be superior, and

the true end of life is being forgotten: **being happy**. We must not forget the essence of the human being: to be a **better person** every day.



In addition, people must be taught, since childhood, to love themselves, love and respect each other, because the media tend to present false realities that depress people. For example: models, who are not as media present them, before going live on TV they have hours of makeup, editions and other special filters that leave them with perfect bodies that are impossible to reach naturally.

The current world has many changes in lifestyles, the way of seeing life and different realities, which does not imply that the world is in decline, but that the world is changing.

FAMILY AS A TEAM

In families, it is the same as in a sports team: father and mother -the two united- are the head of the team and must organize it to achieve, as an immediate objective that coexistence is pleasant for everyone, and as medium and long objectives term that this coexistence forms them as proper people, experts in the art of living together, trained in generosity and strength, which are essential for the life they are beginning to face.

One way to start in family order function is with the distribution of tasks. For example, a good gathering after the family meal on Saturday or Sunday, you can have a dialogue where everyone comments on what had to be done that day for the proper functioning of the house: opening curtains, making beds, tidying up bathrooms, folding clothes, setting the breakfast table, answering the phone, buying bread and newspapers, hanging clothes, taking out the trash, preparing lunch and dinner, among others. A large list will come out, which will show the need for everyone to collaborate.

It is time to propose, comment, discuss and choose tasks that they could commit to doing. According to the interests, tastes, and personal capacities of each one, thinking about which one may be more suitable for each child.

At that moment, it is worth remembering that the great objective is to acquire a commitment to the family, to feel like a fundamental part of a team. Let us parents told children him that through commissions we all learn to be freer and with our personal effort to improve, we will benefit everyone.

Together, the family **will always go forward**.

NEW FAMILY TIPOLOGIES

The family typology refers to certain compositions that allow the members of a family to be identified according to their ties of filiation (relationship tie between parents and children), relationship (ties between members of a family, they can be biological or not), affinity (bonds that are formed through marriage, which each spouse contracts with the other's blood relatives such as in-laws, sons-in-law, daughters-in-law, brothers-in-law, among others).

There are several forms of family and relationships, we can classify them into these groups:

1. Natural families
2. Legal families
3. Unions that what to be like families.
4. Nonfunctional families

1. NATURAL FAMILIES

- **Nuclear family:** It is the basic and traditional family unit made up of a husband (father), wife (mother) and children. The children can be the biological descendants of the couple, or members adopted by the family.
- **Extensive family:** It consists of more than one nuclear unit, it extends beyond two generations and is based on the blood ties of a large number of people, including parents, children, grandparents, uncles, aunts, nephews, cousins and others. For example, the triple-generation family includes parents, their married or unmarried children, in-laws (son-in-law or daughters-in-law) and grandchildren.
- **Conjugal dyads:** Couples who cannot or decide not to have children.
- **Single family:** It is represented by individuals who prefer to live alone, are part of this typology single by conviction, widowers, divorced or separated who decide not to rejoin with other people.
- **Extended family:** It is the coexistence of consanguineous members and people not belonging to the family or related relatives, such as friends, neighbors, countrymen, godfathers, godchildren, among others. They share the home, perform tasks required for the family and eventually other functions temporarily or permanently.
- **Fraternal Family:** Brothers who live together, without any of their parents. Here we can locate the Consecrated Life



2. LEGAL FAMILIES

- **Single-parent family:** It is constituted by one of the parents, with a female or male leadership and their children. This can have different origins, either through divorce, abandonment, single mothers, widowhood, removal for forced reasons

(work, prison, migration) of one of the parents or the choice by the woman or the man to exercise parenting without the need for a stable emotional bond and cohabitation. When children live with only one parent, it does not mean that the person who does not live with them is symbolically or socially excluded.



- **Simultaneous Family:** "Yours, mine and ours", made up of a couple in which one or both adults are married a second time and have children from their previous relationship.
- **Multi personal Family:** People who live together, but who are not united by any consanguinity bond.
- **Supported Family:** Faced with the loss of one of the parents, a possible reorganization of the family can assign one of the children the role of the absent father. It is called "parental child".
- **Family in "Pas de Deux":** The situation described above can be strengthened when the supporting child and the living parent establish a very close relationship to take care of the family. Sometimes, it can be distorted when the support child falls into a situation of dependency and/or personal sacrifice.
- **Family in Accordion:** It has a temporal parent who is present at times, it is prone to constant reorganizations. This disrupts the system and leads to much more difficulties if the parent does not establish itself permanently.

3. UNIONS THAT WHAT TO BE LIKE FAMILIES

- **Union of people of the same sex:** stable relationship between two people of the same sex, without children.
- **Homo parental unions:** It is a contemporary trend; the emergence of this family organization supposes a stable relationship between two people of the same sex. Children arrive through heterosexual exchanges of one or both members of the couple, through adoption and / or assisted procreation.

4. NONFUNCTIONAL FAMILIES

- **Family with a ghost member:** Faced with the death, separation, or abandonment of one of the parents, there are families that cannot find alternative

forms of accommodation to cover the functions that one of the two performed. The members live using pain, guilt or anger as a resource.

- **The agglutinated family:** It is one in which its members maintain bonds of high cohesion or union and their emotional bonds are so strong that autonomy and individuality are very limited. At the same time, this type of organization can lead to a certain type of dysfunction or problem.



PRACTICE

1. Do you think family in the 21st Century is in crisis?

YES__ NO__ justify your answer

2. Do you think that the changes family had have are important?

YES__ NO__ justify your answer

3. Now that you have read about family typologies, define, and describe which one is yours.

4. What is your opinion about the unios that want to be like families? As a Vincentian, what will you do to keep God's project towards family?

KEYSTONE 1 HUMAN FORMATION

TOPIC 12 DOMESTIC VIOLENCE

VIOLENCE IN THE FAMILY



Domestic violence is the one that takes place within the family, whether the aggressor shares or had shared the same address. It includes rape, physical, psychological and/or sexual abuse.

It is not just the physical abuse, beatings, or injuries that everyone can see. Psychological and sexual violence are even more terrible because of the trauma. There is violence when the emotional or spiritual integrity of a person is attacked.

Physical violence, the most obvious, is always preceded by another type of mistreatment such as psychological abuse used systematically to degrade the victim, to erode and crush self-esteem.

In the first years of childhood, the family is the main source of social learning and is decisive for the development of the child's personality.

Norms and values are appropriated, the acceptance of oneself and others, respect and recognition of the other are learned, affections are founded and a relationship with family authority is established in the close family coexistence. All this baggage will later be transferred to social and political behavior. However, when violence occurs within the family, the models that are transferred to the child are violent.

Have you thought about the damage that parents make to their children, often without realizing it, when instead of interacting with them they are worried with work, cleaning, etc. in an obsessive and perfectionist way?

Silence and absence are produced when the child is reproached for small mistakes, but you close your heart and mouth when he does something right. For example, when the child started preschool and drew a picture, which could be four crossed lines, but for him it was a work of art, instead of hugging or praising him, you kept silent. With this, the child learns to see only the errors, but not the good that is in them.

All these emotional and psychological blows do so much damage in childhood because the child does not know how to defend himself, his mind is just beginning to slowly develop certain defense mechanisms to be able to filter and analyze what he sees and hears. His mind is like a sponge, it receives everything. He has no capacity to say this is true or this is not, what they say is this is fair or unfair. That is why the messages-blows are like gigantic waves that reach uncontrollably to the depths of that defenseless being.

But how different is the childhood and the future of the children when they feel the love between their parents, when they see from a young age that their mother receives them with a kiss, the father who comes home from work with a hug, or when the father comes with a detail for his wife? These are references that are engraved in the souls of children, that are shaping their personality, that are filling that tank-heart with love. That will be the best inheritance you can leave your children.

Some manifestations of psychological violence are described below:

- **Verbal abuse:** Demean, insult, ridicule, humiliate, use mind games and ironies to confuse, etc.
- **Intimidation:** Scare with looks, gestures or yelling. Throwing objects or destroying property.
- **Threats:** To hurt, kill, commit suicide, take the children.
- **Economic abuse:** Abusive control of finances, monetary rewards, or punishments, preventing the other parent from working even if it is necessary to support the family, etc.
- **Sexual abuse:** Imposition of the use of contraceptives, pressure to abort, sexual contempt, imposition of sexual relations against the will or contrary to nature.
- **Isolation:** Abusive control of the life of the other, by monitoring their actions and movements, listening to their conversations, preventing them from cultivating friendships, etc.
- **Contempt:** Treating the other as inferior, making important decisions without consulting the other.



Here are some aspects that are strengthened with an education based on love and family harmony to achieve a better coexistence within the family:

- Living Christian and human values

- Family communication
- Affectivity (expression of emotions and feelings)
- I respect
- Tolerance
- Solidarity
- Autonomy
- Self esteem

DADDY, DON'T HIT ME

Author: César A. Muñoz.



Daddy, Mommy:
 Your blows not only hurt my body, but they also hit my heart!
 They make me tough and rebellious, stubborn, clumsy, and aggressive.
 Your blows make me feel miserable, small, and unworthy of you... my hero.
 Your blows fill me with bitterness, block my ability to love, increase my fears and hatred is born and grows in me.
 Daddy, your blows take me away from you, they teach me to lie, they cut off my initiative and my

creativity, my joy and spontaneity.

Do not hit me anymore. I am weak and defenseless in front of your strength, your blows mourn my way, and above all they harden my soul. The force of your reason is greater than the force of your blows, if I do not understand you today, soon I will!

If you are fair and insist, explain it to me.

More powerful than your blows, more effective and greater are your affection, your caresses, your words, your love...

Daddy, Mommy, your greatness is not in the power of your physical strength. It is not in the power of the scream, of the humiliation. You, my hero, are much more when you do not need them to guide me "JUST LOVE ME".

FIRST KEYSTONE HUMAN FORMATION

TOPIC 13 FORGIVENESS AND RECONCILIATION

“Forgiveness is the path of healing ... it is letting go of the hardness that one had towards a person; releasing all those things that we cherished against her and releasing her from that bond ... forgiving is a process that lasts a lifetime and grace is received at every moment”

WHAT IS FORGIVENESS?

Etymologically, *perdonar* in Spanish derives from the Latin root: *per* + *donare*, which means: "To condone or suspend the debt, the fault, crime, offense, etc., that harms or affects". In other words, not taking the offense into account under any circumstances. Give up keeping the offense in your heart. Give up all personal revenge. Deliver to another (God) what is attributable because of the damage received.

Forgiveness is a great expression of true love, since it is contrary to the righteous impulse of the flesh, of wounded and altered emotionality; and, of course, resentment. Therefore, forgiveness is a renunciation of the wounded self (ego). Forgiveness is part of dying to self widely expressed in the New Testament. We have the example in Jesus himself who gave himself up for the love of each one of his offenders. Furthermore, He did it literally: He died for us.



“Forgiveness certainly does not arise in man spontaneously and naturally. Sincerely forgiving can sometimes be heroic. Those who have been left with nothing because they have been deprived of their properties, the fugitives and those who have endured the outrage of violence, cannot help but feel the temptation of hatred and revenge. The liberating experience of forgiveness, although full of difficulties, can also be lived by a wounded heart, thanks to the healing power of love, which has its first origin in GodLove (1 John 4:8). The immense joy of forgiveness, offered and welcomed, heals seemingly incurable wounds, restores relationships anew, and is rooted in the inexhaustible love of God” (John Paul II, I-I-97).

Forgiveness allows you to free yourself from everything you have endured to move on. You remember the cold of winter, but you no longer tremble because spring has arrived. Forgiveness operates a change of heart. It is a gift that we must provide to our children. We can go from pain to compassion. When we forgive, we recognize the intrinsic worth of the other person.

Forgiveness does not erase the wrongdoing, does not remove the responsibility from the offender for the damage done or deny the right to do justice to the person who has been injured. It also does not remove responsibility from the offender. Forgiving is a complex process. It is something that only we can do.

Paradoxically, by offering our good will to the offender, we find the power to heal ourselves, by offering this gift to the other person, we also receive it.



Forgiveness is often misunderstood; does not mean:

- we excuse or condone the offense
- whether the offense has been forgotten or does not matter
- the offense has no consequence
- the injured person or their injury is unimportant.

Forgiving is not the same as justifying, excusing, or forgetting. Forgiving is not the same as reconciling. Reconciliation requires that two people who respect each other meet again. Forgiveness is the moral response of a person to the injustice that another has committed against him.

RECONCILIATION

Reconciliation goes beyond forgiveness because it consists of regaining confidence as before the offense. To return to communion with the people or institutions with which an offense has been experienced, but the healing has come to the point of returning to love and intimacy as before what caused the pain and suffering occurred.

The reconciliation process to return to trust, as before the offense, requires the following steps:

- **First:** Recognize that to live reconciliation, the participation of the people involved in the conflict is necessary. In forgiveness the participation of the offender is not required, but in reconciliation it requires the positive activity of the protagonists.
- **Second:** Accept that we need Jesus Christ as a mediator in the reconciliation process. Jesus Christ guarantees that the integral healing of those involved in the

conflict is sought. In addition, Jesus Christ is the only mediator to reconcile people, for which he was sent by God.

- **Third:** Willingness to recognize the causes of the offense, understand and correct it, without attacking people or treating them as guilty. Recognizing the causes or roots of the offense helps to propose a process of healing and restoration of trust as before the offense.
- **Fourth:** Trust the person and restore their dignity without remembering the offenses or the causes. Recognizing the wound of the heart and mind causes the person to be treated with care and respect. Retaliation will be avoided, because that widens the wound, but building the relationship from understanding accelerates the healing through reconciliation.
- **Fifth:** Persevere, because reconciliation processes can be slow or fast, depending on the willingness to persist with active patience. The goal is to give up the desire to want to change people and make them in the image and likeness of another. Persevere until you reach the goal.



WHOM TO FORGIVE?

- **Forgive yourself:** There are situations that produce disappointment in ourselves. There are attitudes and acts committed by us that humiliate us, denigrate us and embarrass us. Failures of this kind require self-forgiveness.
Be free today from your own failures.
Forgive yourself no one is perfect, the same faulty essence, prone to failure, exists in all human beings. To forgive yourself is to humbly accept your real condition as a human being. Recognize that you are not perfect and begin to improve. Forgiving yourself is an act of humility and it will make you trust God to receive strength and not fail again. Be free today, forgiving yourself for all the wrong you have done.
- **Forgive others:** Wounds hurt and sometimes a lot. Someone said: "The best revenge is forgiveness" because the lack of it self-enslaves you. You hurt yourself when you do not forgive, while the offender is not even aware of your feelings. Your lack of forgiveness towards others keeps you imprisoned and tied to them.

Be free by forgiving!

Did they fail you? Welcome to reality. This is a world with injustices, with human beings who have free will. Those who cross the barrier of forgiveness will be free and happy. Those who know how to forgive and forget have a supreme virtue. Any mediocre person can be violent, kill, abuse, or hurt, but not everyone has the supreme value of forgiveness; this is only a trait of wise and intelligent beings. Only the brave and wise forgive others. You choose between staying in prison or finding freedom.

• **Forgive god:** Yes, forgive God. This is often an unconscious attitude. Is God wrong? Not at all. But we perceive from our pride and ignorance that God has failed us on occasions. It is that our mind and spiritual perception are too narrow to understand the magnitude of some things. We think that certain tragedies and injustices are a fault of God. But it is not like that.

Let us not be foolish and do not blame God. Change your attitude if you are angry with Him. Because He wants the best and He never wanted anything bad for you. Perhaps you felt that God forgot about you or that you were late. But He was with you giving you strength on the bad day.

GOD'S FORGIVENESS

In addition to failing each other, we also fail God many times. He is the creator of everything and judge of the universe. And God, despite being a judge, does not take pleasure in judging but in forgiving.

God is love. He has no love, He IS love. Therefore, it is his nature to forgive the failures of his children. No matter what you have done, God forgives you. Where there is true repentance, there is forgiveness from God.

Some people ask: Where is that God I cannot see? God has already become visible in the person of Jesus, his son, who came to forgive; before dying, he said: "Father, forgive them, because they don't know what they are doing" (Luke 23:34).

It is a very great bliss to know that God forgives us when we ask him. God responded with forgiveness to the failures of humanity. He sent his Son so that we may be forgiven and accepted. God wanted to love us and sent the solution for our sins.

With faith in God and experiencing his forgiveness, you will have an exciting new day. God bless you. A new time begins.

<http://www.centrorey.org/temas25.html>
<http://www.valores.humanet.co/perdon.htm>



PRACTICE

1. What is forgiveness for you?

2. What is the most interesting part of this topic?

3. Is it necessary to forgive?

4. What is the difference between forgiveness and reconciliation?

FIRST KEYSTONE HUMAN FORMATION

TOPIC 14 LIFE PROJECT

DEFINITION

It is a drawn plan, a vital scheme that fits into the order of priorities, values, and expectations of a person who, as the owner of his destiny, decides how he wants to live. It is the direction that a person marks for his own existence.



Every life project has intermediate goals to be met, all of them focused on a great final goal. For example, Christians have eternal life as our final goal, but to achieve it we must fulfill intermediate projects.

Based on his values, a man plans the actions that he will take in his existence to fulfill his wishes and goals. In this way, your life project will be like a program to follow to achieve your wishes.

It involves the choice of certain directions and the exclusion of others, which can generate existential conflict and lead to a state of indecision.

The main problem when defining and developing a life project is the inability to renounce the possibilities presented. There may also be pressures from the social or family environment to determine the individual project.

Ultimately, every project is a way to reach a goal. A life project marks a certain style and a way of carrying out the actions that make up existence.

As is evident, each person will have their own life project. It is very important for each one to determine this project, to give a deep meaning to all their actions.

HOW TO MAKE A LIFE PROJECT?

In the development of a life project, aspects such as the environment in which one lives, the relationship with other people and the possibility of achieving goals must be considered. When you have a well-defined life project you will have a tool to defend what you think, to form a less vulnerable character to the social environment that surrounds us. To carry out a good life project, the following recommendations should be considered:

1. STARTING POINT

Go to a lonely place where no one will disturb or interrupt you, where you feel comfortable, make sure you have a good time available and have hand paper and pencil to record your discoveries and experiences.



It may help 1 Thessalonians 5:23 “May God himself, the God of peace, sanctify you through and through. May your whole **spirit, soul and body** be kept blameless at the coming of our Lord Jesus Christ”.

- My strengths: write the ones you find in every aspect of your life.
- My weaknesses: write the ones you find in every aspect of your life. Try to describe yourself as objectively as you can.

2. AUTOBIOGRAPHIC PROCESS

It is to narrate your life from an early age, highlighting in detail the successes and failures that you have experienced. This will give you a better understanding of yourself. It is based on the following questions:

- What people have had the greatest influence on my life and in what ways?
- What have my interests been from an early age?
- What events have decisively influenced who I am now?
- What have been my main successes and failures?
- What are my most significant decisions?

3. PERSONALITY CHARACTERISTICS

Personality characteristics are what it identifies: the qualities and defects, the likes, and dislikes and that it is important to know them in order to achieve the goals. The following exercise helps to get to know you better.

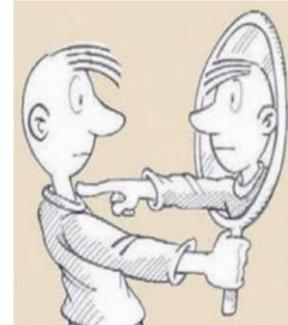
You must mention 5 aspects that you like the most and 5 aspects that you dislike the most in relation to the following aspects:

- Physical appearance
- Social relations
- Emotional life
- Intellectual aspects
- Vocational aspects

4. WHO AM I?

It is the way you identify with yourself a comparison between what you are, what you do and what you want to become. It leads you to analyze the aspects that you must change and cultivate to become the person you want to be. The following questions can help you answer:

- What are facilitating or driving conditions in the development of the person?
- What are the impeding conditions for the development of the person?
- How can change be possible?
- How can my development be possible?
- Why haven't I wanted or been able to change? (justify)
- Why do I want to change?
- What should be the plan to follow?



WHO AM I GOING TO BE?

“Make a dream come true”

Visualize yourself: How would you like to be in "x" years? What are you going to do? what kind of people would you like to deal with? what hobbies would you like to have? Let your imagination run wild and describe as widely as possible the person you would like to be in 5-10 years. Once this objective has been achieved develop a new plan.

- What are my dreams?
- What realities do my dreams offer?
- How can I overcome the impediments that reality poses to me to fulfill my dreams?
- How do I know that I will achieve what I wanted?

LIFE PROGRAMM

To carry out your life program you must answer the following questions:

- My life purpose is....
- Analyze your reality: What do I have? What do I need? What can I do? What am I going to do?

LIFE PROJECT IMPORTANCE

Having a life project is an excellent option to set up a scheme that facilitates the achievement of the goals that we propose in life, since it is intended to write or think about what you want to achieve. How do you want to do it? and what is it? what deadline we set for this one?

The life project becomes the fundamental pillar of many of our activities, constantly reminding us of what direction we want to give to our existence.

MY LIFE PROJECT WITH SOCIAL PROYECTION

1. OUR FOUNDERS EXAMPLE

The environment in which our founders were born and grow up questioned them. They do not fall asleep, nor do they adjust to circumstances, but instead make them an opportunity to serve those in need. They responded with their life and their work to the call of God and establish their project of life in response to this choice to love and serve the poor.

2. GIVE WHAT WE HAVE

Our Saints lived and died giving themselves to the impoverished brothers, wanting to be a social and ecclesial solution to the complex situations of their time. They were blessed to believe in what they were doing, they lived fully the Vincentian Charism raised by God, they put their soul, heart and all their strength at the service of the truth and of the excluded.



They were free and happy, following and making the teachings of Jesus part of their lives: "There is more joy in giving than in receiving" (Acts 20:35).

Our founders gave themselves generously, recognizing their limitations, they abandoned themselves to the providence of God and the generosity of others. They were sure of their vocation and that sustained them to persevere and work as a team; so that we may follow the call of God, taught by Jesus Christ, and assumed by the Church.

There are people, that cries out and pleads with God, to raise up people who take up the banners of Charity. to help them get ahead and lead the way to integral freedom.

Today we are God's answer to the needs of the suffering and crying people.

Elaborate your life project, based on the development of the topic

FIRST KEYSTONE HUMAN FORMATION

TOPIC 15 VOLUNTEER ETHICS

ETHICS



The concept comes from the Greek term *ethikos* which means character. And it is related to the study of morality and human action. It determines how the members of a society should act. Ethics is not coercive, since it does not impose legal penalties

(its norms are not laws). This helps the fair application of the rules in a State of Law and promotes self-regulation.

A volunteer code of ethics is much more than a mere list of duties and obligations. It is an effective instrument to express the ethical identity of volunteering: common ideals that drive solidarity work and values assumed by volunteers. It is intended to be as complete an enunciation as possible of these ideals and values.



FIVE STEPS TO BE A VOLUNTEER

If volunteering is part of your life project, we propose five simple steps that will help you decide:

- **Think** about your motives, your reasons for becoming a volunteer. What moves you?
- **Look** around you. What needs, problems, initiatives of solidarity action exist in your environment?
- **Assess** your availability, your abilities, your interests. What can you do?
- **Contact** with the voluntary action organizations in your environment, inform yourself, train yourself, specify your commitment. How, where, when are you going to work?
- **Participate**, act, work in your voluntary action project and in your organization.

DUTIES OF THE VOLUNTEER TOWARDS THE BENEFICIARIES

1. Generous giving of the best of oneself. Act with professionalism, humanity and efficiency in the tasks entrusted.
2. Provide the beneficiary with free and disinterested help without expecting or accepting any type of material compensation.
3. Recognize, respect, and actively defend the **personal dignity** of the

beneficiaries and to do so consider:

- Know and abide by the Universal Declaration of Human Rights.
- Confidentiality and discretion in the use of data relating to beneficiaries.
- Create a climate of mutual respect, avoiding paternalistic positions.
- Encourage personal improvement and autonomy in the beneficiaries.
- Inform the beneficiaries objectively, considering their personal needs and circumstances.

4. Promote the integral development as a person of the beneficiary.

- Understand the starting situation of the beneficiary.
- Try to kindly inform him of the ways in which he can pursue his own development.
- Be patient when respecting the results of the actions carried out.

DUTIES OF THE VOLUNTEER TOWARDS THE ORGANIZATION

1. Know and assume the ideology, statutes, goals, programs, regulatory standards and working methods of the organization.

2. Respect the organization without using it for personal gain.

- Confidentiality and discretion.
- Make responsible use of the material goods that the organization makes available to the volunteer.
- Properly use the accreditation that the organization provides to the volunteer.
- Interrupt collaboration when the organization justifiably requests it.

3. Engage in a thoughtful, free and responsible way.

- Fulfill the acquired commitments and seriously carry out the assigned tasks.
- Demand and participate in training activities, necessary for the quality of the service provided.
- Inform yourself, before committing yourself, about the tasks and responsibilities that will be assumed, and consider if you have enough time and energy.
- In case of resignation, notify it in advance to avoid damages to the beneficiaries or the organization.
- Open and cooperative attitude towards the indications of the organization.

4. Participate imaginatively in the organization.

- Report on the unmet needs of the beneficiaries and on deficiencies in the application of the programs.
- Report the possible inappropriateness of the programs. Report possible irregularities that are detected.

5. Collaborate for free and selfless.

DUTIES OF THE VOLUNTEER TOWARDS OTHER VOLUNTEERS

1. Respect dignity and freedom.

- Recognize the value of their work, whether they are of your own organization or of others.
- Adopt an attitude of openness and listen to others.

2. Encourage teamwork.

- Promote fluid communication and a pleasant working and coexistence environment.
- Exchange suggestions, ideas, proposals, and experiences in a framework of mutual respect with a view to greater efficiency of the work carried out.
- Own and assume responsibly the commitments made by the group.



3. **Facilitate the integration**, training, and participation of all volunteers, especially welcoming the new ones warmly, under equal conditions.

4. **Promote camaraderie** to avoid competitiveness, desire for leadership, tensions, and rivalries.

5. **Create bounds** between volunteers from different organizations.

DUTIES OF THE VOLUNTEER TOWARDS SOCIETY

1. **Promote social justice**: fostering a culture of solidarity full of human values and spreading volunteering.

2. **Know the socio-cultural reality**, to improve it, attending to the needs and intervening in situations of injustice.

3. Keep the **Universal Declaration of Human Rights** as a reference of the activity itself.

4. **Be a complement** to the social action of the different public administrations, to give a better service to society, without providing them with a pretext to avoid their own responsibilities.

5. Ensure that the volunteering **does not prevent job creation**.

- Detect possible sources of employment in relation to the needs covered by the volunteer that must be assumed by other sectors.

6. Transmit those **values and ideals** that you pursue with your volunteer work through your activities, actions, and words.

- Be consistent with the volunteer attitude on daily basis.
- Inform the beneficiaries objectively, considering their personal needs and circumstances.



PRACTICE

1. In the following acrostic express the qualities of a volunteer

V _____
O _____
L _____
U _____
N _____
T _____
E _____
E _____
R _____
I _____
N _____
G _____

2. What led you to be a member of one of the branches of the Vincentian Family?

3. Have you found obstacles to volunteering? Which ones?

4. What benefits does be a volunteer bring to your life?

