



**EDUCATION
OF AFFECTIVITY AND
OF SEXUALITY
OF YOUNG PEOPLE
in contexts of
complexity and fluidity**

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EDUCATIONAL AND PASTORAL INSTANCES

**The challenge
of education to love
as a permanent process**

AFFECTIVE AND SEXUAL EDUCATION

is set within the framework of a

INTEGRAL EDUCATION

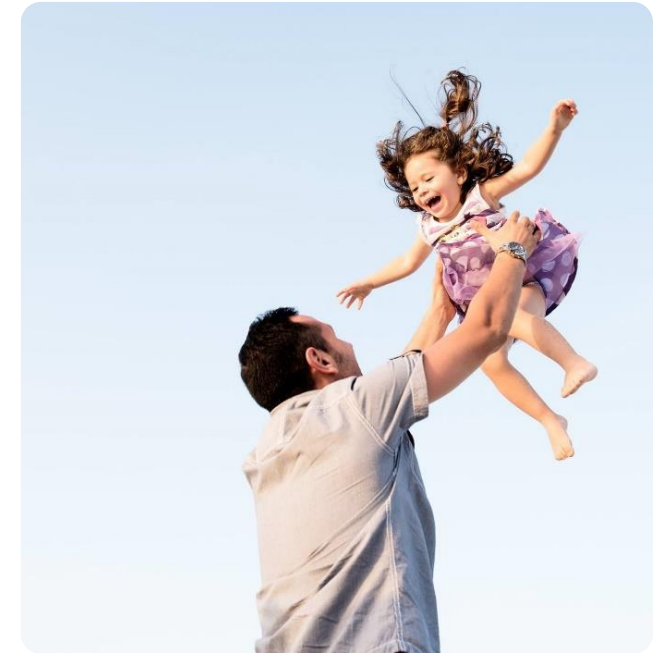
GLOBAL HUMAN MATURATION

It refers to the **maturity and integration**
of the whole person
in consistency with one's **resources and potential**
with the **existential orientations**
and the **values** in which he or she believes

Affective and sexual integration involves the consideration of three dimensions

- ✓ ***Dynamicity***
- ✓ ***Relationality***
- ✓ ***Educability***

- **Affectivity** and **sexuality** are not spontaneously 'unified'...
- A lifelong **journey of maturation and integration** is necessary...
- Becoming **able to love, to recognize the other** in his or her wholeness and diversity
- Being able to **trust**, to **give oneself** to the **other** and above all to the **Other**, with gratuitous, free and disinterested love...



STEPS OF AN ITINERARY.....

***Nurture
paths of affective and
sexual maturation***

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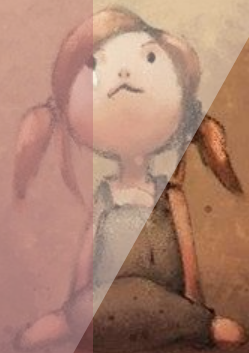
**Get away from individualism
Open up to others and to Us
Go beyond self-referential
narcissism**

**Make contact with *one's
emotional world*
and manage *emotional
resources...***

2

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**Integrate sexuality
Mature the ability to
love**



AFFECTIVE AND SEXUAL EDUCATION

HOW TO UNDERSTAND IT?

Affettivity and sexuality

Two psychological processes of development

- closely linked to the *identity* and *psychological history* of each individual
- they deeply mark the person at all levels: from the **body**, to **relationships**, to **motivations**, and to **values**...

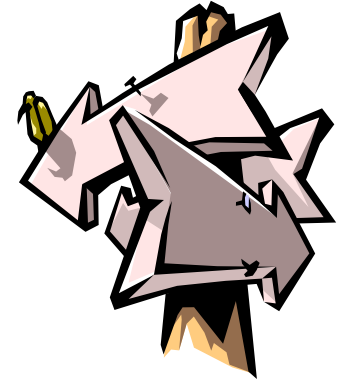


- **Affectivity and sexuality**: two complex and ambivalent realities, with differentiated but interdependent paths and continuously interacting with *other dimensions of the personality* (corporeity, aggression, relationality, motivations, values, religiosity, strength and expansion of the ego, ...)
- The **affettive maturation** should be considered in the global framework of a dynamically understood **human maturity**: the option for marriage, consecrated celibacy, or any other choice demands certain conditions of **balance** and **unity** of one's life, presupposes the development of a certain **autonomy** and **clear planning**



A path of unification of one's life

- ▶ **Knowledge and acceptance of self**
- ▶ **Positive contact with one's «emotional world»**
- ▶ **Development of «personal planning»**



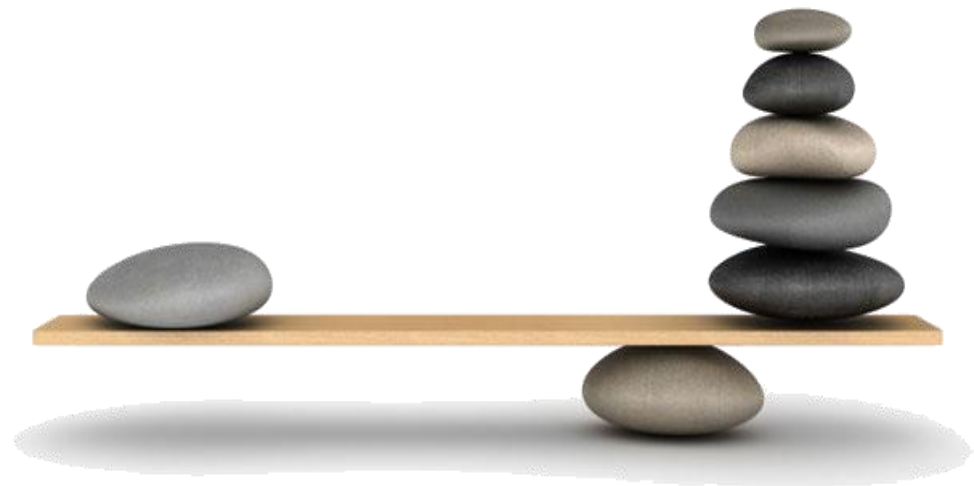
Indicators of maturity

Fairly reliable
self-knowledge

Ability to invest
one's mental
resources in an
autonomous,
determined, and
purposeful way

Sufficient
strength to
tolerate
frustrations and
process conflicts

Positive
experiences of
emotional bonds



Indicators of maturity

Flexibility in the experience of one's body and associated sensitivity

Knowing how to build optimal distances in different types of relational ties and how to process their loss

Ability to formulate and constantly adapt one's vision and interpretation of reality in coherence with values accepted without reservations in a dynamic of faith



Pathways to affective maturation



**Confrontation with
sexual diversity**

Experience of otherness

**Positive processing of narcissism:
going 'beyond' narcissism**

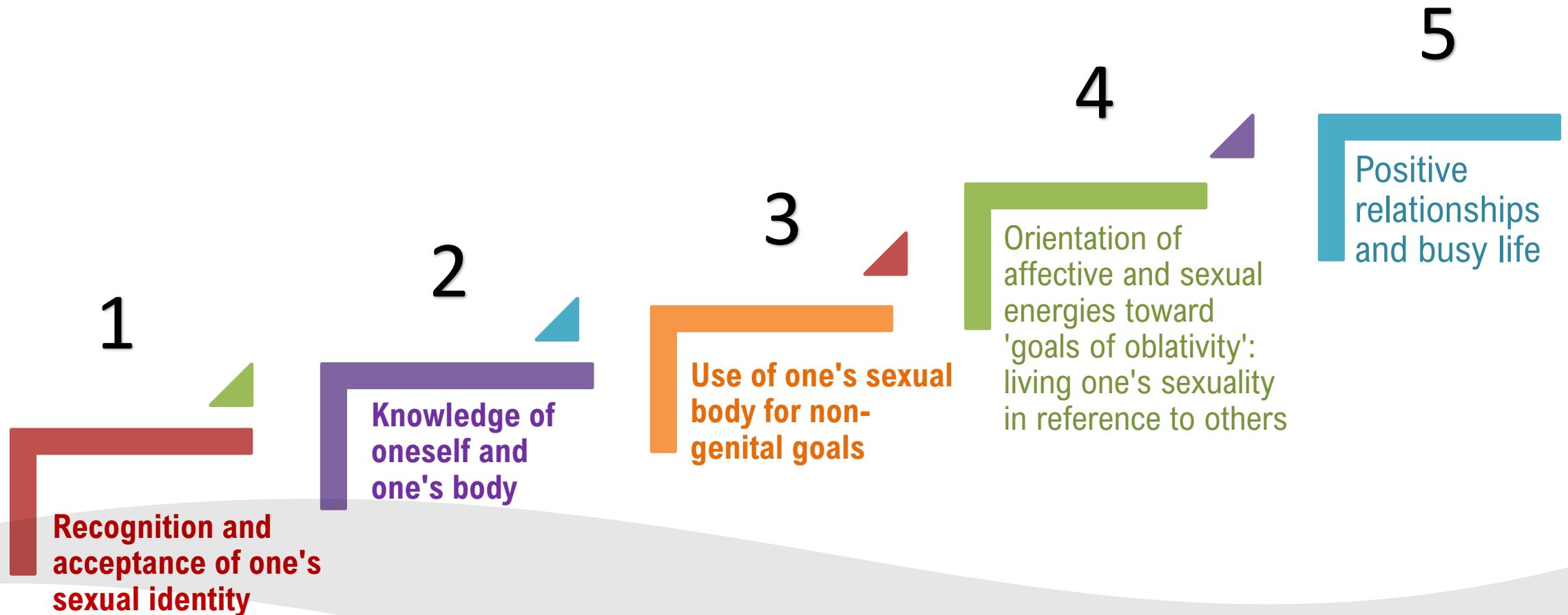
CONFRONTATION WITH SEXUAL DIVERSITY

Reframing one's
experience of
motherhood/paternity

Relational experiences
of friendship or falling in
love or ... with people of
the opposite sex

Unresolved
psychosexual identity
problems...

PATHWAYS TO SEXUAL INTEGRATION



6

Serene relationality in the reciprocity of exchanges, in the experience of friendship and intense and significant educational relationships

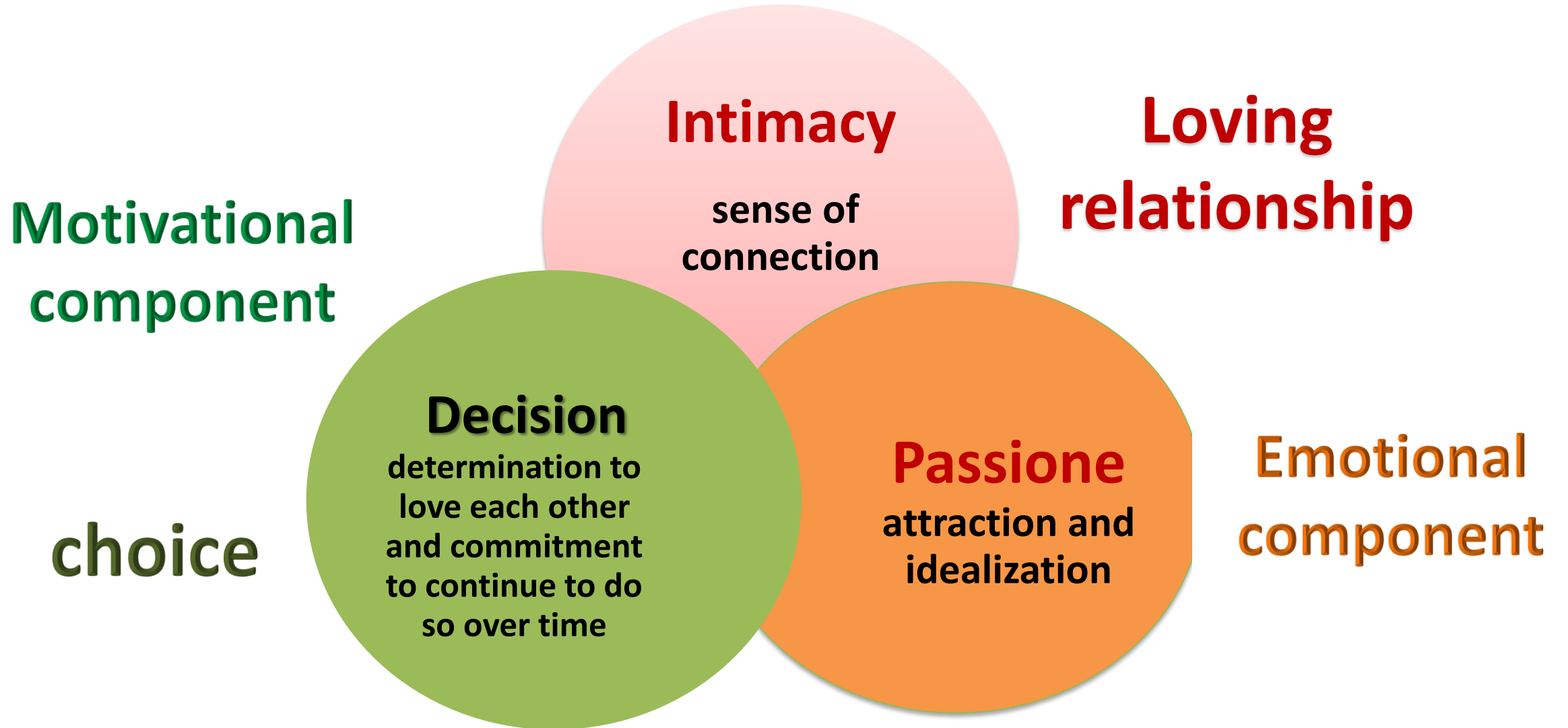
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Progressive purification at the motivational level to define 'where one's heart and one's love are and stay'; continually re-motivating one's life on essentials

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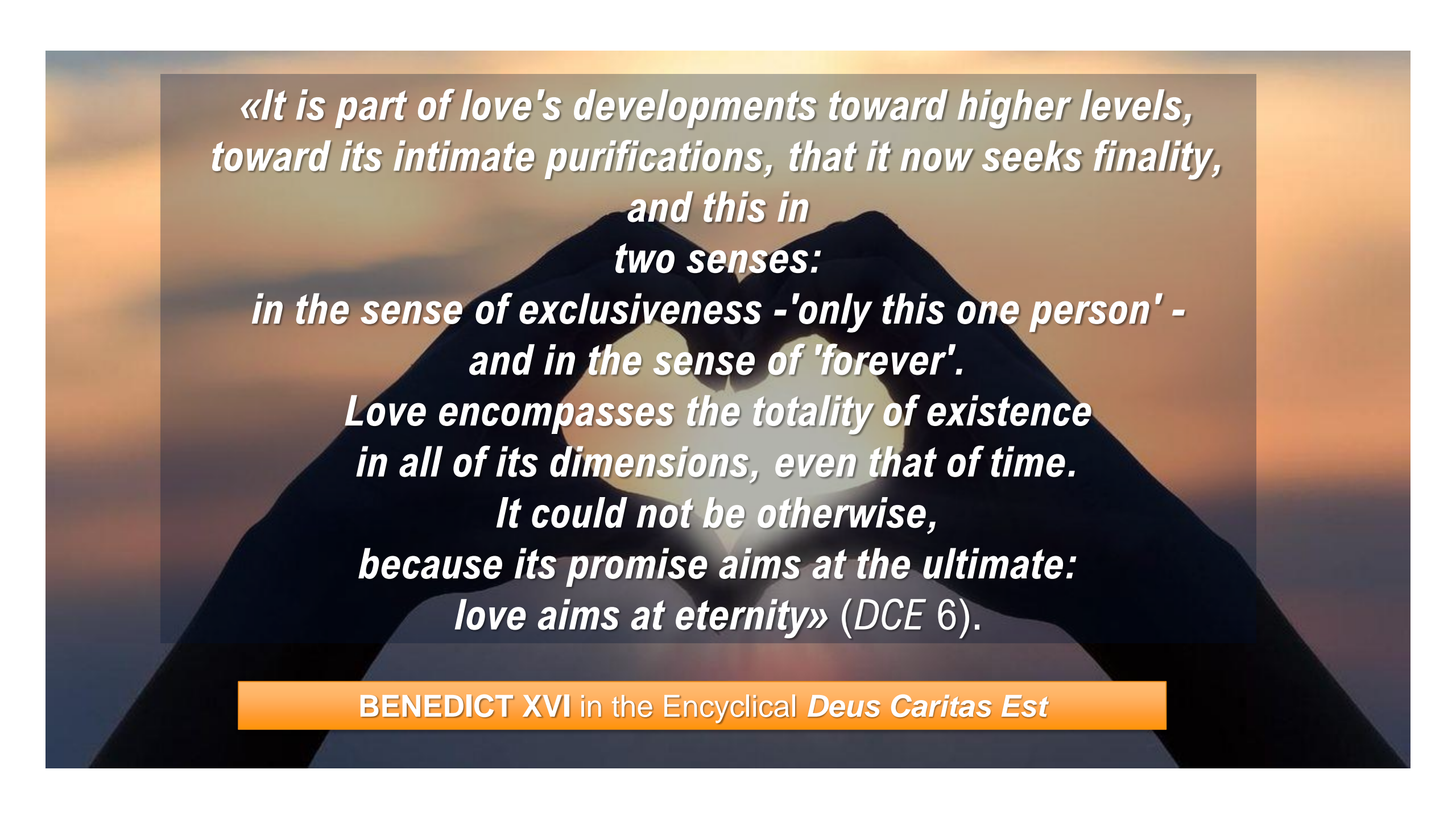
Commitment and fruitfulness in investing one's energies in the service of growing life (generativity)

Constitutive dimensions of LOVE



- Without the **decision-making component**, that is, without **the choice of bond**, *passion* and *intimacy* (including sexual) will be dominant in the relationship, which in themselves are still indeterminate and always in search of something or someone else.
- There cannot be true **discovery of the other**, nor can love become **care of the other** and for the other without the clear availability for this **decision-making process**.
- There can be no **stability and security**, because it is more easily exposed to the *erosion of the bond*: the fatuous fire of emotionality soon can be extinguished or rekindled as needed.





«It is part of love's developments toward higher levels, toward its intimate purifications, that it now seeks finality, and this in two senses: in the sense of exclusiveness - 'only this one person' - and in the sense of 'forever'. Love encompasses the totality of existence in all of its dimensions, even that of time. It could not be otherwise, because its promise aims at the ultimate: love aims at eternity» (DCE 6).

BENEDICT XVI in the Encyclical *Deus Caritas Est*